THE

APOCALYPSE

TRANSLATED AND EXPOUNDED.

BY

JAMES GLASGOW, D.D.,

IRISH GENERAL ASSEMBLY'S PROFESSOR OF ORIENTAL LANGUAGES; LATE FELLOW OF THE UNIVERSITY OF BOMBAY; AND LATE MEMBER OF THE ROYAL ASIATIC SOCIETY, BOMBAY.

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1872.
In the Exposition now offered, the author has followed a few leading principles deduced from the Holy Scriptures, and taught in substance by various patristic and modern writers. Thus the principle that in prophecies of "the times and the seasons," "days denote years," is recognised or implied in Scott's, Henry's, and Barnes' Commentaries; in Brown's Bible with Dr. H. Cooke's Notes; and in the prophetic interpretations of the Rev. Joseph Mede, Sir I. Newton, Bishops Newton and Waldegrave, Revs. Dr. D. Brown, Dr. Fairbairn, Dr. Keith, Dr. Boothroyd, Dr. Cumming, Dr. A. McLeod, E. B. Elliott, Jonathan Edwards, R. Culbertson, G. S. Faber, etc.

Another principle closely allied to this is thus propounded by Fr. Turretine: "Christ suggested to His servant those things which were to happen even to the end of the age." And Calvin repudiates the opinion of those who sum up the kingdom of Christ in 1000 (human) years, as an error branding with contumely Christ and His kingdom. The principle of chronological continuative fulfilment of the apocalyptic prophecies is maintained by the great majority of eminent interpreters since the Reformation.

The kindred principle of the spiritual nature of the first resurrection is asserted by Augustine: "All those who have part in the first resurrection lived and reigned with Christ 1000 years, that is, in the present age. This is the first re-
surrection; as Paul says, 'If ye then be risen with Christ,' etc. As the first death is in this life by sin, so the first resurrection is in this life by the remission of sin." He also says, "We shall take care to explain according to anagoge"—or the application of words of Scripture as symbols referring to future events. In reference to the holy city, and the witnesses, Jerome says, "These things must be understood in a spiritual sense;" and he expresses his dissent from a premillennial interpretation, by saying, "Because of this opinion, some introduce 1000 years after the resurrection."

The author, however, has not found a uniform adherence to these principles among any class of interpreters; and to this cause he attributes much of the error that obscures the Apocalypse.

Another principle of paramount importance is thus expressed by Justin Martyr: "I do not choose to follow men or men's doctrines, but God, and the doctrines that are from Him." On this principle, the author accepts of Scripture alone as his authority, and the comparison of its prophetic terms as a key to their meaning.

Dr. Wordsworth states a maxim thus: "The law and the prophets prepared imagery for the Apocalypse." The Rev. John Davidson, D.D., "views the entire subject of the Apocalypse as strongly marked by a system of chronological order." The Rev. E. B. Elliott also adopts the principle, that, "from the very beginning of the Apocalypse throughout, Jewish emblems have been proved to be used of the Christian Church."

In harmony with these and other leading principles of ancients and moderns, the author aims at nothing beyond their uniform application; and from such application of them to every part of the Apocalypse, will result anything new he
may advance. While he does not affect to conceal his impression that he has thus been enabled to present new though obvious views of various places in the book, by bringing them into close comparison with the earlier Scriptures (recognising the plenary inspiration of all Scripture), and by frequent historic illustrations of the fulfilment of each prophecy in its time, he can honestly say, he has neither sought novelty, nor made it a ground of preference.

The principles of sound interpretation may be concisely presented thus,—premising that, as in all allegorical writing, the terms, though literal, symbolize ideal objects:

1. Every object in a vision of the future is a sign of something future.
2. Such signs are uniform.
3. Their times are symbolical of future times.
4. The future objects and their times are greater than the visional signs.
5. These signs in the apocalyptic visions are derived from those employed in the prophetic visions of the Old Testament.
6. Explanations are not symbolical, but literal or rhetorical. This applies to the words of interpreting angels, to oracles or messages, without vision, and especially to the words of Jesus, who neither received nor needed visions.

The author desires to avoid everything savouring of self-importance; but he may fairly say that, from his college days, he has been a student of the prophetic Scriptures; that he has ever since been in communication with men of all shades of thought on the subject of prophecy; that, besides the many works cited or noticed, he has read various others, presenting all types of prophetic theory; that, in his missionary life, he was providentially led to a more textual, enlarged, and independent study of the whole subject than would have been possible for
him otherwise; that, besides such training process, he had the honour of being secretary of a Translation Committee, under the auspices of the Bombay Branch Bible Society, and of co-operating in a translation of the Old and New Testament from the originals into the Gujarati language; that, while he was thus employed, many translations, in various languages, were constantly compared, much critical apparatus was used, and all biblical terms carefully studied in conjunction or correspondence with many learned friends; and that these long-continued exercises effectually placed him beyond reliance on interpreters, however useful as helps, and led him to seek truth in the harmonies of the Bible itself.

The men of the present generation are in a better position than those of any previous age, for knowing the fulfilment of prophecy. And certainly the events of the last few years should stimulate to a fresh study of "the signs of the times." The progress of events conformable to predictions adds greatly to the cumulative evidence of Christianity; and this will go on until, under great effusion of the Holy Spirit, all infidelity and false religion will be overborne, and rationalistic scepticism will have no more footing. The events connected with the fall of the mystic Babylon, and the evangelization of blinded Mohammedans and Romanists, of gross Hindus and apostate Jews, will remove the vast obstructions which have hitherto impeded Christian work; and the gospel ministry, with its two arms of the school and the press, will carry the good tidings everywhere. The Word of God will not be bound.

"Blessed is he who keeps the words of the prophecy of this Book."

In quoting Scripture, the author has kept in view the mode in which our Lord and the apostles quoted—generally in the words of the Seventy, or of the Hebrew expressed in Greek,
and always in the true meaning. His quotations generally, but not slavishly, follow our standard versions; and he has uniformly based his expositions on a close translation of the text, taking as principal authorities the most ancient codices and versions—especially the Codex Sinaiticus; the Codex Alexandrinus; the Syriac and Latin; and the Editions of Mill, Tischendorf, Alford, Tregelles, Theile, etc.

Without occasionally adducing the words of the original languages of the Scriptures, it is impossible to treat such a subject as this in any tolerable manner. Nor could the questions relating to the authorship of the Apocalypse and the time of writing be satisfactorily discussed, without quoting testimonies or opinions of the earliest Christian writers. English readers are requested to give the author credit for endeavouring to do this sparingly,—much more so than has been done in elaborate works of Stuart, Elliott, and others. And the meaning of quotations is also generally appended in English. The same applies to occasional oriental words used for philological illustration.

As he has not proposed to follow any master, but the inspired writers, he may be censured by the adherents of opposite systems. Having deduced first principles from Scripture, as he understands it, these he has attempted to elaborate; and if, in any exposition, he has failed in this respect, he will hold such topic open for reconsideration. In quoting writers, he has not intentionally indulged in either eulogy or censorious strictures; but has studied to put before the reader, frankly and without evasion, what he believes the meaning of each verse and word. To be treated in the same manner would be but a reasonable expectation; but that this is more than he can anticipate, his acquaintance with the animus too often found in prophetic interpretations leads him to fear. What-
ever bearing his interpretations may seem to have on prophetic or ecclesiastical systems, he has always cherished, in proportion as he has advanced in years, the most fraternal feeling to Christ’s people, without any limit of church or party.

Without the formality of dedication, he begs to tender hearty thanks to the learned theological friends who, after perusing or hearing portions of his manuscript, at their own selection, cordially recommended him to proceed with the publication;¹ and to many other friends for very gratifying correspondence. He is conscious that many of his expositions, especially of the Epistles to the Seven Churches, and of the last two chapters, are too brief; in fact, little more than heads of exposition. Notwithstanding this, the work has quite outgrown the limits he intended; while he holds himself ready to receive and consider friendly suggestions for supplementing deficiencies; and to all thoughtful and devout readers he regards himself, like Paul, “a servant for Jesus’ sake.”

¹ Names and testimonials were given in the Prospectus.
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ERRATA.

Page 1, line 1, for Elliot read Elliott.
Page 3, line 20, after xxi. read 3.
Page 28, line 15, for 1 Tim. xvi. 5 read vi. 15.
Page 68, line 5 from foot, for Matt. read Mark.
Page 71, line 14, for Ps. iv. 16 read lv. 16.
      line 20, for Isa. vi. 14 read v. 14.
Page 101, line 24, for Num. xiii. 34 read xiv. 34.
      last line but one, read Henderson.
Page 117, last line but one, for 2 Th. read 1 Th.
Page 177, prefix to last 3 paragraphs respectively, (a), (b), (c).
Page 258, last line, for 71 read 17.
Page 365, line 9 from foot, after "name," add "of a man."
Page 513, lines 11 and 10 from foot, delete one of.
PROLEGOMENA.

SECTION I.

THE WRITER OF THE APOCALYPSE WAS JOHN THE APOSTLE.

This has been exhaustively established by Stuart, Elliot, Alford, and others. Disposed at first simply to refer to them, I now propose no more than to present some of the facts and authorities in a more concise form, with a slight notice of internal evidence.

I. The writer calls himself John,¹ and a servant of Jesus Christ, in the same manner as Paul,² Peter,³ and Jude.⁴ In his second and third Epistles, indeed, he does not introduce his name: he is not there addressing churches, but individuals. He calls himself the Elder, as does Peter;⁵ and though he does not apply to himself singly the word “apostle,” he calls himself a witness, in terms which none but one of the original disciples could truly use: “Who testified to the word of God, and the testimony of Jesus Christ, whatever he saw.”⁶

II. He was visited in Patmos by the messengers of the seven churches, as the elders of Ephesus on another occasion visited Paul,—a fact not recorded in the apostolic time of any elder other than an apostle.

III. And we find no mention of any other known and recognised elder of the period bearing the name of John. To suppose the book written by any such presbyter would exclude it from the apostolic period altogether; but its marks of an early apostolic origin are too clear to leave room for such a hypothesis, as I shall show in Sect. III.

¹ Ch. i. 4, 9, xxii. 8. The Textus Receptus has the name also in ch. xxi. 2.
² Rom. i. 1.
³ 2 Pet. i. 1.
⁴ Jude 1.
⁵ 1 Pet. v. 1.
⁶ Ch. i. 2.
⁷ Acts xx. 17.
IV. The peculiarity of the apocalyptic style has been both cavilled at and exaggerated. But the legitimate inferences from its decided Hebraistic cast are: that John was deeply conversant with Hebrew, or Syriac, which was called the Hebrew of the period; and that, guided by inspiration, he drew his imagery from the Hebrew Scriptures; and that he must have written the Apocalypse when comparatively young. Accordingly, his Epistles and Gospel are admitted to have less of the Hebrew idiom than his Apocalypse uniformly exhibits. It would have been practically impossible for any man after the apostles to have written such a document. In the whole history of forgeries, nothing equal to it could be adduced, if written after the death of John.

V. Various verbal coincidences have been pointed out by Stuart and others between the Apocalypse and John's admitted writings, and many more may be added: as, "the Word of God;" the repeated use of ἀληθινός, true, in both more frequent than in any other parts of the New Testament; the recurrence of ὁ νικῶν, he who overcomes, as in John xvi. 33; the word αὐριστός, for lamb, used only in John's Gospel and the Apocalypse. He speaks of "all things that he saw," ch. i. 2, as in 1 John i. 2, "That which we have seen," etc.; he calls Christ the Faithful Witness, as "witness" is frequent in John's Gospel and the first Epistle in reference to Christ. He speaks of love, as Jesus does in the Gospel; of washing robes, as in John's Gospel; of Jesus washing the disciples. Analogies of thought and words run thus:

John xvi. 33: "Ye shall have tribulation." Rev. vii. 14: "Out of great tribulation."
John xiv. 19: "I live." Rev. i. 18: "I am He that liveth."
1 John iv. 1: "Try the spirits." Rev. ii. 2: "Thou hast tried them who call themselves apostles."
2 John 9: "Deceivers," etc. Rev. ii. 15: "Nicolaitans."
John iv. 32: "Meat that ye know not of." Rev. ii. 17: "The hidden manna."
John i. 34 (and freq.): "Son of God." Rev. ii. 18: "Son of God."
John ii. 22: "He knew what was in man." Rev. ii. 23: "Searcheth the reins."
John xiv. 3, 19, etc.: "I will come." Rev. xxii. 22: "I come quickly."
1 John v. 5: "Overcome the wicked." Rev. ii. 7, etc.: "To him that overcomes."
John x. 18: “I received of my Father.” Rev. ii. 24: “I received of my Father.”


John ix. 6: “He anointed the eyes.” Rev. ii. 18: “Anoint thine eyes.”

John v. 22: “ Honour the Son as the Father.” Rev. iii. 21: “Set down with my Father in His throne.”

John xvi. 13: “Show things to come.” Rev. i. 19: “The things which shall be hereafter.”

John i. 29: “The Lamb.” Rev. v. 6 (et mulba): “The Lamb.”

John iii. 35: “Given all things into His hand.” Rev. ii. 24: “As I received of my Father.”

John xix. 11-22: Of power given to Pilate and the high priest. Rev. vi. 2: Of power to the red horse.

John xvi. 2: “They that kill you.” Rev. vi. 9: “Slain for the word of God.”


John i. 14: “Dwelt among us.” Rev. xxi.: “He will tabernacle with them.”

John vi. 35: “Shall never hunger.” Rev. vii. 16: “They shall hunger no more.”

John xxi. 16: “Feed my sheep.” Rev. vii. 17: “The Lamb shall feed them.”


John xii. 31: “The prince of this world.” Rev. ix. 11: “A king of the abyss—Abaddon.”

John xvii. 4: “I finished the work.” Rev. xi. 7: “When they finish their testimony.”

John iii. 29: “The bride.” Rev. xix. 10, xxi. 9: “The bride, the Lamb’s wife.”

John xii. 31: “The prince of this world is cast out.” Rev. xii. 9: “The dragon was cast out—the devil.”

1 John ii. 13: “Ye have overcome the evil.” Rev. xii. 11: “They overcame by their testimony.”

1 John v. 2: “That we keep His commandments.” Rev. xiv. 12: “That keep the commandments.”

John xii. 19: “The world have gone after him.” Rev. xiii. 3: “All the world wondered after the beast.”


John i. 47: “In whom is no guile.” Rev. xiv. 4: “In whose mouth is no guile.”

John v. 28: “The hour cometh.” Rev. xviii. 10: “In one hour has judgment come.”

1 John v. 19: “The whole world.” Rev. xi. 15: “This world.”

John xix. 30: “It is finished.” Rev. x. 7: “The mystery finished.”
John v. 39: "Testify of me." Rev. xix. 10: "The testimony of Jesus."
John xiv. 6: "The way and the truth." Rev. iii. 14: "The faithful and true."
1 John v. 12: "He that hath the Son hath life." Rev. xiii. 8: "The book of life of the Lamb."
John i. 14: "Dwelt among us." Rev. xxi. 3: "God shall dwell with men."
1 John iv. 18: "He that feareth is not made perfect." Rev. xxi. 8: "The fearful."
John viii. 44: "The devil is a liar." Rev. xxi. 8: "All liars."
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John vii. 37: "Let him come and drink." Rev. xxii. 17: "Let the thirsty come."
John xxi. 25: "If he tarry till I come." Rev. iii. 11: "I come quickly."

VI. I might proceed; but unquestionably the coincidences in words, and still more in thoughts, between the Gospel of John and the Apocalypse, different as their subjects are, perfectly harmonize with unity of authorship. The coincidences are rarest just where we might expect them to be rare,—in the visions, the imagery or prophetic technicality of which is drawn from the Old Testament, and not intended for ordinary or narrative style. It has been correctly said by Davison and Alford, that writers, for the purpose of strengthening their theories, have greatly exaggerated the difference of style between the two books.

VII. He introduces his own name in the introduction, and in recording the circumstances of the opening vision; and also in the conclusion. This is not, as some rationalists have cavillingly alleged, a mark of a spurious composition. The omission of the name in the Gospel is in the manner of Matthew, Mark, and Luke, who do not name themselves as the
writers; while in naming himself in the prophetic book he is consistent: for Isaiah, Jeremiah, Ezekiel, Daniel, and some of the minor prophets, name themselves; and that not merely in the titles, which might have been appended by scribes, but in the matter of their prophecies.

VIII. Nor does he simply give himself the name of John, which any writer bearing that name might use. He says: "John, the servant (δούλος) of Jesus Christ." This is a mode of introduction employed by Paul, James, Peter, and Jude. John does not name himself in his Epistles; but in the first he speaks of himself as having seen, and heard, and touched the Lord Jesus; and in the second and third he styles himself (πρεσβυτέρος) the elder. This shows that when "John the presbyter" is mentioned, there is no reason to suppose that in each case any other is meant. Though Dionysius of Alexandria conjectures that John Mark or some other John may be meant, he does not rest this on the word "elder."

IX. In the fragments of Papias given by Eusebius, John the presbyter is mentioned; but along with Andrew, Thomas, Philip, Peter, and Matthew. There might have been many presbyters of the name of John, but no other is associated with the Apocalypse; as there were in England other Bacons besides the author of the Novum Organon,—as his father, and the celebrated Roger Bacon,—but this fact would not warrant the ascription of that work to any of them. John, in the Apocalypse, has not left a trace of being another than the apostle.

X. Justin (A.D. 140–160) bears unequivocal testimony: "There was a certain man with us whose name was John, one of the apostles of Christ, who prophesied by a revelation (αποκάλυψει), that those who believed in our Christ would dwell a thousand years in Jerusalem, and thereafter the general judgment would take place." These words have often been referred to as identifying Justin with the Chiliasm, or pre-millenarians. But this chiliasm of his is something widely different from the modern doctrine, in support of which his name is adduced; for his millennium includes "those who believe in Christ," and not a small section of them as the

1 Rom. i. 1.  
2 Jas. i. 1.  
3 2 Pet. i. 1.  
4 Jude 1.  
martyrs. It supposes them all to dwell in Jerusalem (which must mean the spiritual Jerusalem); and it says nothing of a visible presence of Christ in that Jerusalem, while it speaks of a general judgment only after the millennium. Lücke endeavours to obviate this, by an argument that would neutralize almost all ancient testimonies,—that we know not what inquiries the author made. For instance, we may say of Irenæus, on whose opinion the theory of the late date of the Apocalypse is founded, that we know not what inquiries he made about it, except that he listened to the tales of certain elders.

XI. Melito, a contemporary of Justin, is said by Eusebius to have written a book about the Apocalypse of John; and both Stuart and Alford argue truly, that if Eusebius had thought any other John meant by Melito, he would have made it a ground of objection, as he was sceptical as to apostolic authority.

XII. The same applies to testimonies from Theophilus of Antioch (A.D. 169), and Apollonius, near the end of the second century, both cited by Eusebius.

XIII. Irenæus (192), in B. iv. 20. 11, employs the words, "John the Lord's disciple says in the Apocalypse," which he follows by citing Rev. i. 12–16. So in iv. 30. 4 he speaks of "those things which John the disciple of the Lord saw in the Apocalypse." To suppose any other than one of the disciples whom the Lord constituted apostles, is nothing better than cavilling, which Stuart and Alford obviate.

XIV. Clemens Alexandrinus (200), in his Τις ὁ σωζόμενος πλούτος, xlii., speaks of "not a myth, but a true oracle delivered by the Apostle John, who after the death of the sovereign was transferred from Patmos to Ephesus."¹ The John here spoken of is expressly called by Clement "an apostle," and said to have been in Patmos, which shows Clement's opinion, that he was the author of the Apocalypse; and in other places also he ascribes it to John.

XV. Tertullian (199–220) says, in his Treatise against Marcion, iii. 14, "The Apostle John, in the Apocalypse, describes a sword which proceeded from the mouth of God." He also says, "Ezekiel knew, and the Apostle John saw the

¹ See Sect. iv.
new Jerusalem.” The two-edged sword of Rev. i. 16 and the vision of ch. xxi. and xxii. are by this father ascribed to the Apostle John, not to any other, in after-time.

XVI. Hippolytus (200), in his Christ and Antichrist, 36, speaking of “John in the isle of Patmos,” says, “Tell me, blessed John and disciple of the Lord, what didst thou see and hear concerning Babylon?” It also appears from an inscription on a statue of Hippolytus at Rome, and from a testimony of Jerome, that he wrote a book on the Gospel and Apocalypse of John,”—implying the same author of both.

XVII. Both Stuart and Alford testify to the faithful care exercised by Origen (233) respecting the books of the canon. His admission of the Apocalypse into the canon shows that he held it to be apostolic, and ascribed it to the Apostle John. He says in his commentary on John: “What shall be said of him who leaned on the breast of Jesus? He has left us one Gospel, declaring he could compose so many that the world could not contain them; and he wrote also the Apocalypse.”

XVIII. Cyprian (250) calls the Apocalypse “divine scripture,” thus including it in the canon of inspiration.

XIX. Ephrem the Syrian, in the latter part of the fourth century, repeatedly refers to the Apocalypse as scripture, using the phrase, “as we have heard the apostle saying.” Hence Alford concludes that a Syriac version of the Apocalypse existed earlier than the time of Ephrem,—either the version now known, or an earlier.

XX. Epiphanius (368), bishop of Cyprus, styled pentaglottos (the five-tongued) from his unusual linguistic knowledge, contends against the Alogi (unreasonables), because they rejected the Gospel and Apocalypse of John; and he speaks of “the holy prophets and holy apostles, among whom the holy John, by the Gospel, the Epistles, and the Apocalypse, communicated of his holy gift.”

XXI. Ambrose (397) cites verses of Rev. xxi., attributing them to “John the evangelist,” author of the Gospel. And he says of the Apocalypse: “Non ab alio Joanne, sed ab illo qui evangelium scripsit” (“It is not written by another John, but by him who wrote the Gospel”).

XXII. Augustine repeatedly refers to “what John the
apostle says in the Apocalypse;” and “in the Apocalypse of the same John, whose is the Gospel.”

XXIII. In the works attributed to Dionysius the Areopagite, but thought to be of the fourth or fifth century (Epist. x.), John the evangelist, or beloved disciple, is identified with John who was in Patmos: Ev Πατμος φυλακης, which the Latin translator has rendered, “in ergastulo Patmi,” in the workshop of Patmos. He could not have thought John of a great age.

XXIV. However laudable the extended researches of the modern writers referred to, and of others, I think this brief notice sufficient. Nor can I think it essential to clearness of evidence, to follow fathers and councils in times after the fourth century.

XXV. As to denials of the apostolic authorship, Tertullian speaks of Marcion the heretic as rejecting the Apocalypse. Against this father it is charged that he supported the cause of Montanus, a heretic of the latter part of the second century, who (like Mohammed some four centuries later) pretended to be “the Comforter” (Παρακλητος) promised by Christ, and asserted the doctrine of a visible presence of Christ in the millennium. As the Gospel of John contained the former doctrine, and the Apocalypse the latter, so some of his opponents, with equal ignorance and dogmatism, rejected these inspired books, and received the name of Alogi (Αλογοι), rendered in the English version “unreasonable” and “brute.” The controversy was waged principally about Thyatira. The Alogi, it would seem, could not have been numerous, but they were joined by the Monarchians, who asserted mere humanitarianism. The truth lay between the extremes of Alogi and Chiliasts. The former gave no reason for rejecting the Apocalypse, excepting the perversion and secularization of its doctrine by the Montanist pre-millenarians. To neither extreme is any respect due, both being devoid of evidence, and invented merely for the support of pre-formed theories. The modern pre-millenarians differ in endeavouring so to interpret Scripture as to make it speak their doctrine; and their interpretations will be met and handled in detail, as we proceed; and they are charged with not starting from principles which can be followed uniformly.

1 Contra Marcion. 2 John xiv. 16. 3 Hagenbach’s Hist. of Doctr.
SECTION II.

THERE IS REASON TO BELIEVE THAT JOHN WAS BANISHED FROM ROME AND WENT TO PATMOS ABOUT A.D. 51.

I. The following historic facts and dates may assist in forming distinct ideas on this subject:—

a. The resurrection of Christ took place in A.D. 29. Hales dates it 31; but this would suppose Christ to have suffered in His 35th year. However 33 is the age almost uniformly reckoned, which places the crucifixion in 29; and this date is assigned by Townsend and Greenfield. Men's theoretic opinions have strangely influenced their statements respecting both the year and the day of the week. They have generally assumed Friday as the day of the crucifixion according to the Gospels; while some have fixed A.D. 33, others 32, 31, 30, or 29. Now, if the day of the paschal full moon was a particular day of the week on one of these years, it could not be the same day of the week on any other of these years.1

b. Various reliable authorities date the conversion of Paul not more than four years subsequent,—in A.D. 33. Now he states (Gal. i. 18, ii. 1) that three years after his conversion he went to Jerusalem, and fourteen years afterwards a second time. The first of these visits, therefore, was in 36 (before the conversion of Cornelius, which is referred to 40), while all the disciples remained in Judea; and the second in 49 or 50, the year of the council at Jerusalem.2 At this meeting all the surviving apostles were probably present, though, besides Paul, Luke names only Peter and James.

1 I have before me various calculations which I made several years ago, and some which I procured from some scientific friends. Sir I. Newton, Scaliger, Petavius, and various others, enumerated by Hales, made calculations, most of which, however, are vitiated by an endeavour to make the paschal full moon fall on Friday in a given year, that year being different in almost each case.

2 See Olshausen's Tables Introductory to Acts. Eusebius places the crucifixion of Jesus and the conversion of Paul in the same year; Usher and Olshausen make a difference of two years; Bengel of one; Greenfield, Hales, Horne, and Townsend of four. This last avoids untenable extremes, and harmonizes with other dates. Lactantius, Clinton, Greenfield, Townsend, etc. date the crucifixion A.D. 29,—a date that may be regarded as settled.
c. It is also generally admitted that James's martyrdom and the death of Herod occurred in A.D. 43 or 44.¹

II. John, forced to flee from Herod, who was jealous of the family of David, would naturally betake himself to Rome, to appeal, as Paul afterwards did, to Cæsar, who at that period entertained no such jealousy. But after the death of Herod, his son, Herod Agrippa II., would be equally menacing to John's life. The apostle may have continued to preach in Rome until the edict of Claudius, in A.D. 51.² As only one banishment of John is recorded or supposed, the banishment must have included John, unless it were shown, which cannot be done, that he was not there. And the place must have been Patmos, mentioned by John himself, whether his relegation was expressly to it, or he went to it in common with other Christians on expulsion from Rome. When Paul wrote to the Romans, a Christian church existed there; but it is altogether improbable that any apostle was resident or permitted to reside in Rome at that time,—about six years after the edict of Claudius. He salutes Priscilla and Aquila; but though they were in Rome and labouring faithfully, I cannot believe that the church was planted in such a city as Rome without any apostolic visit, though in secondary places other ministers were successful in the formation of churches.

III. To resist this conclusion, requires a number of unsupported assumptions, and contradicts, as we shall soon find, reliable statements of some early fathers. Now if John went to Patmos in A.D. 51, or even early in 54, the Apocalypse might have been written within the period (50–54) during which Lucius Domitius, who received the title of Nero, was associated as Cæsar with Claudius. In that case, the opinion of Epiphanius, that the book was written in the reign of Claudius, is in harmony with that expressed in the title of the Syriac version, that it was written in the reign of Nero Cæsar;³ while the meaning of the phrase used by Irenæus—"the Domitian reign," or "the reign of Domitian," on which so much stress has been laid, as if Irenæus were inspired—is

¹ Townsend, Hales, Greenfield, Fausett. ² Acts xviii. 1; Townsend, etc.
³ This title Nero Cæsar implies that it was during the lifetime of Claudius, after which he became Augustus, "a title which continued to be reserved for the monarch."
a vexed question, whether it was the reign of Domitian or of Domitius Nero,—in other words, whether ἐκμεταίνον is a noun or a derivative adjective.

IV. This date will imply that the Apocalypse was written earlier than the apostolic Epistles—the only ones referred by most authorities nearly to the same time, being First and Second Thessalonians and Galatians. This we shall illustrate by internal evidence in Sec. iii., and corroborate by early patristic statements in Sec. iv. In the meantime, an attempt may be made to bar all further inquiry, by alleging that the church at Ephesus was planted by Paul or John; that the former, in addressing the presbyters of Ephesus,\(^1\) anticipates a declension; and that the early date does not allow time for this declension to creep in, as the charge of forsaking her first love in the second chapter of the Apocalypse shows that she was doing.

V. This objection makes an assumption which cannot be sustained by historic fact. For when Paul first visited Ephesus,\(^2\) he found there Aquila, Priscilla, and Apollos, yea and twelve disciples of John the Baptist, all employed before him in publishing the gospel at Ephesus. The latter may have been there almost from the time of the Baptist's death, though labouring mainly among Jewish residents. Though these twelve knew not of the pentecostal effusion of the Holy Ghost, they knew the gospel and the doctrine of the Holy Spirit, which John strongly and clearly preached.\(^3\) There was more than ample time for the creeping in of a declension, after the novelty of the new religion had subsided, as might be illustrated by historic examples.\(^4\)

VI. As to the declension, its nature and time are both misinterpreted, as if it did not exist until after Paul's departure from Ephesus. But the contrary is evident. He says in addressing them,\(^5\) "I ceased not (νουθετοῦν) to warn you night and day with tears." The verb here rather means to reprimand or remonstrate, and points to the past rather than the

\(^{1}\) Acts xx. 17.  
\(^{2}\) Acts xix. 1; Conybeare and Howson, i. 453.  
\(^{3}\) Matt. iii. 11; John i. 29, iii. 31-36.  
\(^{4}\) Thus a great revival took place in Ireland in 1859; yet on my return from India in 1864 I found devout Christians in various places bewailing the visible signs of declension. So the famous Edwards, in New England, found declension in a very few years succeeding revival.  
\(^{5}\) Acts xx. 31.
future. John's disciples, though teaching gospel truth, had fallen behind the standard of their master, for he had testified to the fulness of the gift of the Spirit; yet they had failed to comprehend the fact of it, and were little or not at all informed of the pentecostal effusion; and while in the church of Ephesus in the time of the Apocalypse, and of Paul's visit two or three years later, there were labour, patience, and zeal for truth, there were shortcomings on the part of some, which led Paul to exhort them with tears. There is not a syllable tending to show a declension originating between John's sojourn in Patmos and Paul's address to the elders at Ephesus. The declension began earlier than either, and was doubtless spreading from year to year.

Alford (vol. iv. p. 240) cites from Tacitus an account of an earthquake which completely destroyed Laodicea in A.D. 62; and justly considers this fact as quite conflicting with the wealth and external prosperity of the Laodiceans, when the Lord addressed to them the seventh epistle: "Thou sayest, I am rich, and increased in goods" (Rev. iii. 17). It plainly follows, that the Apocalypse was not written in the latter part of Nero's reign. And it would be a marvellous circumstance if the city could have recovered such prosperity in thirty-three years, as required by the late date. This may be met by referring to an earlier destruction of Laodicea by earthquake, mentioned as having occurred in the reign of Tiberius,—perhaps contemporaneously with that at the death of Christ, in the eighteenth year of Tiberius, A.D. 29. From this date to A.D. 51 was an interval of only twenty-two years. After this earlier catastrophe, the city was repaired out of Tiberius's treasury; while, after the latter, the people had to repair it out of their own resources (propriis opibus). In this case, it must have required a very much longer time to bring it up to the prosperous state indicated. It seems thus very plain, that the book must have been written before the earthquake of A.D. 62. This may be compared with what has recently occurred at Chicago. A large portion of that city (though, judging from maps published, a minor portion of it) was a few weeks ago consumed by a conflagration. It is speedily

1 John iii. 14.
2 See Enc. Brit.; Smith, Dict. of Geog.; Imp. Dict. of Bib.; Alford, etc.
rising from its ashes, because of great sums of money raised not only in the United States, but in the cities of Britain and Ireland, etc.; and because of immense sums for which various great insurance companies are responsible. Without such resources, Chicago would still have been able, with the aid of modern commerce and railways, to recover its status much more rapidly than was possible for Laodicea after the second earthquake, when left solely to its own impoverished people who had escaped. These facts indicate very strongly that neither the reign of Domitian, nor the latter part of that of Domitius Claudius Nero, answers to the state of Laodicea at the time of writing; while the period stated already (A.D. 51–54) accurately agrees with it.

VII. Nor is the early date open to any objection on the supposition that the Neronian persecution did not extend to the provinces. Even if that were shown, it would not apply to the case. The persecution in question is the relegation of the Christians by Claudius; and these, when banished from Rome, had no alternative but to go to distant places, and wherever they went they would be treated as outlaws. It is stated on the one hand by Guerike,1 that the persecution set on foot by Nero did extend over the provinces, and on the other by Waddington2 and the Enc. Brit., that the persecution raised by Domitian, to whose time the advocates of the late date refer the Apocalypse, was less general, being directed mainly against nobles and philosophers. The Claudian banishment meets all the circumstances.

VIII. Daniel's prophecy of the seventy weeks presents an irrefragable proof that the whole of the New Testament, the Apocalypse included, must have been written before the fall of Jerusalem and the end of the Jewish kingdom. One predicted event to be accomplished before these weeks expired, was "to seal up vision and prophet."3 The verb here employed, "to seal" (םָתָנְ, khatam), means to bring to a close (sigillare, complere, finire—Ges.). A document cannot be legally sealed until it is complete. A book sealed cannot be read; knowledge sealed cannot be published. Even in the cognate Arabic the same root (كتم, khatm, to conclude) has the same meaning, as

Mohammedans style Mohammed "the seal (the last) of the prophets," and accordingly acknowledge none after him.

IX. When did the seventy weeks end? No date later than that of the fall of Jerusalem (A.D. 70) can with any truth or plausibility be supposed, for these weeks were "determined on the holy city." But many say they ended earlier,—at the death of Christ. Against this, however, in the above, and some other particulars, there lie weighty objections, as Scaliger, Hales, and others have shown. Let us look at the objects which were to be accomplished before these weeks ran out.

X. In Dan. ix. 24 we have an unbroken period of seventy weeks, and in ix. 26 a collateral period, commencing seven weeks or forty-nine years sooner, and accordingly broken into three parts: \(7 + 62 + 1 = 70\). The seventy weeks in ix. 24 were determined thus:

1. "On thy people and on the holy city."—No interpretation can be true which makes this end with the death of Christ, which it does not even mention. The Jewish people and Jerusalem are its **terminus ad quem**.

2. "To finish the transgression" ([נָשָׁבָן נְשָׁבָא], to restrain the transgression).—Whatever is meant by the transgression, it was to be restrained, coerced, or put a stop to before the end of the seventy weeks. The noun here used is defined by Gesenius and First, "defection, rebellion, perfidy, covenant-breaking," etc. Now the special sin by which the Jews summed up their guilt was rebellion against their true king, Messiah. This was coerced only in the fall of the city and nation.

3. "To make an end\(^2\) of sin" ([יָרְשָׁבָא יָרְשָׁבָא]).—The verb is the same as in the sealing of vision and prophet,—to bring sins to an end by atonement.

4. "To make reconciliation for sin,"—to cover iniquity by imputed righteousness.

5. "To bring in everlasting righteousness,"—by sanctification.

6. "To seal vision and prophet" ([אַשְׁמָעָן אַשְׁמָעָן],)—by bringing both to an end. The vision which the prophet was wont to see was to cease; and the prophet himself, not the prophecy merely, was to lose official status, and neither to receive vision, nor be entitled.

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1 Dan. ix. 24.

2 Here some suppose the English version differs from the Hebrew text, and follows the Keri, or marginal reading.
to wear the rough garment any more. Inspired prophecy and prophet were to cease before the end of the seventy weeks.

7. "To anoint or institute (הֵלַךְ) the holy of holies,"—by bringing down the New Jerusalem, the holy city, and the spiritual temple. This also was to precede, and did precede, the end of the seventy weeks; for the new came not after the old had ceased, but superseded it.

XI. The collateral and broken period of seventy weeks was arranged into three periods of seven, sixty-two, and one week, respectively; thus:

a. The seven weeks may be dated from B.C. 461, when Artaxerxes or Ahasuerus made those festivities which led to his marriage with Esther, and the deliverance of the Jews from massacre,—ending 412 B.C.

b. The completion of Nehemiah's reform. The high priest Eliashib had introduced corruptions in Nehemiah's absence, such as providing apartments in the temple for Tobiah, a friend of Sanballat and the Samaritans. Eliashib's death is referred to B.C. 413;\(^1\) after which Nehemiah expelled Tobiah, and restrained the mixed marriages. This reform, then, may be dated about A.D. 412.

c. Reckoning from this date sixty-two weeks = 434 years, we come to A.D. 22, at which time Jesus had completed twenty-five years of age,—the age at or after which Levites entered on official duty\(^2\)—the type of the Christian priesthood.

XII. One week more, completing these seventy, brings us to A.D. 29, the year of the crucifixion of Jesus. Thus the latter part of the prophecy was fulfilled: "He shall strengthen (יְנַעַם) covenant to many, viz. the believers (A.D. 22-29); and in the midst of the week\(^3\) (that is, before its close) He shall cause cessation of sacrifice and oblation." Both of these were maintained practically by the rebellious Jews while the temple stood; but both were equally abolished when the Lord at His baptism was officially proclaimed Messiah, about the middle of the week.

XIII. Nor ought we to evade the meaning of sealing vision

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\(^1\) Prideaux, Neh. xiii. 4-23. 
\(^2\) Num. viii. 23, 24. 
\(^3\) " Ведь" to divide into two parts equal or unequal (Newm.). Thus, in Num. xii., "the half of his flesh"; 2 Sam. xviii. 3, "if the half of us die;" Josh. xxii. 18, "the half tribe of Manasseh." Exact arithmetical halves are not meant.
and prophecy, by saying with some, that to seal means to fulfil; for the thing spoken of is not the fulfilment, but the cessation of vision and prophecy. Many of the visions and words of the prophets are still receiving fulfilment; and not until the end of the gospel age is all prophecy fulfilled. Some were fulfilled at the death of Christ, some in the fall of the city and dispersion of the people, and some in the progressive influx of the Gentiles; while many regarding Gentiles and outcast Jews are yet to pass into fulfilment.

XIV. Nor ought we to ignore the "vision and prophet" which were in the apostolic time. They are certainly comprehended in Daniel's words, referring as they do to the opening events of the gospel age; and they are clearer and fuller than those of the previous age. Zechariah\(^1\) predicted a second revealer (מואטא קָשָׁף), almost in the same terms in which Christ promised\(^2\) inspiration and prophecy, through the Holy Spirit shed on the apostles. This prophetic gift was to cease within the limit of the seventy weeks, which ended with the fall of the once holy but ultimately devoted city. There can therefore be no just ground for ascribing to any books of the New Testament canon a later date than A.D. 70; and a different opinion on the part of any of the fathers is an error. The force of this is not obviated nor weakened by the fact that John lived after this time. The question is not to what age he attained, but how long were prophetic vision and the inspiration of Scripture continued; and Daniel's words limit these to the term of the seventy weeks. Within that time must the Gospel of John be reckoned; and the Apocalypse must be earlier by a number of years, to allow time for the intermediate writing of the apostolic Epistles. This raises the question already alluded to, and which we now proceed to consider.

**SECTION III.**

THE APOCALYPSE WAS WRITTEN EARLIER THAN ANY OF THE EPISTLES, AS APPEARS FROM INTERNAL EVIDENCE.

I. By the subjoined table of the Gospels, Epistles, and Apocalypse, with their dates, according to nine leading

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\(^1\) Zech. ix. 12.
\(^2\) John xvi. 13.
TABLE OF DATES.

Authorities, no Epistle is dated earlier than A.D. 51, excepting James, to which Alford and Davidson conjecturally assign 45. But its internal evidence, as adduced by Fausett, is conclusive.

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that it was written shortly before the destruction of Jerusalem and James’s martyrdom. All the other weighty authorities agree in giving the earliest date to First Thessalonians (except that Townsend places Galatians in the same year), and generally the next place to Second Thessalonians, and the third to Galatians. Three of them place Galatians in 51 to 53; and the other six place it in 54 to 58. Townsend places Titus in 53; but the others make it subsequent to First Timothy, which it much resembles.

II. They thus agree that the two Epistles to Thessalonians were written before the close of 54, and they are almost agreed that no other Epistle can be dated earlier than 57. They all agree in drawing such conclusions from internal evidence. In handling their evidence, close attention must be paid to coincidences and fragmentary citations, (for complete, lengthened, and formal citations on any side cannot be alleged,) and to the tracing of indirect indications of earlier or later composition,—in fact, to see whether John would appear to have read the Epistles, or the writers of the Epistles to have read the Apocalypse.

III. The latter we shall find to be true; and the evidence of it, when fairly estimated, will require us to assign to the Apocalypse a date from a.d. 51 to 54. This may be opposed in limine by the opinion that John was relegated in a.d. 96. The examination of the patristic passages cited in support of this, will form the subject of the next section. Meanwhile, in common with all writers on the order of the books of the New Testament, let us trace some of the criteria found in the books themselves.

IV. I premise that little can be inferred from the mere occurrence of a word common to the inspired writings, as faith, patience, love, testimony, etc., such words having been common among the apostles from the days of the discipleship; yet the frequent occurrence of such words may exemplify the harmony running through the different books:

And that the mere statement of doctrines common to the teaching of all the apostles, as that of redemption, the resurrection of Christ, His coming or present kingdom, would not determine the relative age of any of these books:

And that, as the Apocalypse is confessedly written in a
more Hebraistic style than any of the Epistles, we are to look for coincidence of thought rather than of mere idiom.

Also, that as the Apocalypse employs the terms of prophetic vision scenery, while the Epistles are didactic, we are not to dismiss passages as making no allusion to others on account of a mere change of imagery.

V. With few direct quotations, which the New Testament writers do not usually make from one another, it is not sufficient to meet plain allusions, by saying they do not amount to positive proofs; for this may be met by asking for similar proofs on the other side. Be it that the comparison of passages may in some or many cases furnish only probable evidence, still no writer despises such evidence when he thinks it on his own side; it may be corroborative and cumulative. Of precisely such a nature is the evidence on which all writers on the chronology of the New Testament have arranged its books,—in which no dates are given.

VI. And particularly we must keep in view the fact that many parts of the Apocalypse are the express words of Jesus Himself. Especially is this the case with the second and third chapters, containing His epistles to the seven churches. Now we cannot think of the Lord as quoting or referring to the words of His own disciples, as authorities or illustrations of His meaning. He referred to the Old Testament prophecies, when reasoning with those who did not receive Him as Messiah. But to them the testimony of His disciples would have been as nothing. In every coincidence between words of Jesus in the Apocalypse, and of apostles in the Acts or Epistles, the former are, in the very nature of the case, the original; the latter, the citation or allusion.

VII. 1 Thess.—The medium date is A.D. 53. Its coincidences with the thoughts and imagery of the Apocalypse are not numerous.

In Rev. ii. 2, Jesus addressing the Ephesian church says, "I know thy works, and labour, and patience." Paul, in 1 Thess. i. 3, evidently quotes these words, with a little exposition: "Remembering your work of faith, and labour of love, and patience of hope."

In 1 Thess. ii. 16 he describes the apostate Jews as "filling up their sins alway," which might readily have been
suggested by Rev. xxii. 11: "He that is unjust, let him be unjust still,"—said specially of the same class of characters.

In ii. 18 his allusion to Satan's hindrance seems an allusion to Rev. ii. 10: "Satan will cast some of you into prison."

In ii. 19 his allusion to believers as the minister's crown seems an exposition of Rev. iv. 10, in which the elders appear with crowns.

In iii. 10 his "praying night and day" may naturally have been taken from the four zoa of Rev. iv. 8, who rest not day nor night, and both perhaps from Christ's saying that "men should always pray."

In iv. 16 his description of "the Lord descending with the trump of God" seems an exposition of "Christ's voice as of a trumpet" in Rev. i. 10, and of some particulars of the judgment, visionally depicted in Rev. xx. 10-14.

In v. 2 his description of the Lord's coming "as a thief in the night" is a plain allusion to similar language in Rev. iii. 3, xvi. 15, especially as Paul introduces his words with "yourselves know accurately," implying a reference to the source of the phrase as well known.

VIII. We may safely say there is nothing in this Epistle to indicate an earlier date than that of the Apocalypse. Such coincidences as those above adduced have at least the appearance of allusions to the Apocalypse; and one or two of them are partial quotations from it. This places the Apocalypse not later than A.D. 52, the date assigned to First Thessalonians by six of the tabulated authorities. This will be corroborated, if with Olshausen we place the Epistle in 54. The same inference may be drawn even from expressions which do not amount to allusions occurring in the Epistles. Thus Paul repeatedly speaks of the death of believers as sleep. Such language is natural in relation to their bodies: but dead bodies do not come into prophetic vision; while in the Epistles the soul, or psyche, is uniformly spoken of as active, and indeed generally in the living man. I should antecedently have expected no mention of sleep or of bodies appearing in the apocalyptic visions before the final resurrection, but I should anticipate a conscious and active state of the soul. And accordingly we find no words for sleep in the Apocalypse; while the souls under the altar are employed in appealing to
God to justify their characters, and as living and reigning with Christ.

IX. 2 Thess. (52-54).—The latter date seems best supported, for the reason assigned by Fausett and Conybeare of the presence of Sylvanus at Corinth. If the Apocalypse were found to contain allusions to Second Thessalonians, we should be obliged to date it in or after A.D. 54. Even the most violent straining of its meaning will fail to evolve any such allusions. But we may with more reason start the converse inquiry: Are any allusions to the Apocalypse found in Second Thessalonians?

In 2 Thess. i. 4, in speaking of "their patience and faith in all their persecutions," Paul might perhaps use such a phrase independently; yet it is suggestively like an allusion to Rev. xiv. 12: "Here is the patience of the saints who keep the commandments of God, and the faith of Jesus."

In 2 Thess. i. 7 we read: "When the Lord shall be revealed;" or, according to the original, ev την ἀποκάλυψιν τοῦ Κυρίου, in the apocalypse of the Lord. Here the very noun apocalypse is used; and the passage is a most pointed allusion to the introduction of the book, and in particular to ch. xx.

In ch. ii. 9, "everlasting destruction" seems to allude to Rev. xiv. 10.

In ch. i. 10, "glorified in or by His saints." Does he not allude to Rev. vii. 12: "Blessing and glory," etc., "be unto our God?"

In ch. ii. 3 the prediction of "the man of sin, the son of perdition," seems more than a mere allusion to Rev. xiii. 11 to the end, describing the vision of the second monster, of which Paul speaks in reiterated definite terms as a well-known prophetic object; and he uses the significantly technical word ἀποκαλυφθησαται, shall be revealed, as if appropriating the noun in Rev. i. 1. His terming him "the son of perdition" (ἀπωλεία) appropriates the term in Rev. xvii. 11: "He shall go into perdition" (ἀπωλεία).

In ch. ii. 6, "he opposeth and exalteth himself above all that is called God." This seems a close imitation of Rev. xiii. 6: "He opened his mouth in blasphemy against God."

In ch. ii. 8, "the Lord will destroy," etc., seems but a concise reference to the destruction of Babylon predicted in Rev. xviii.
PROLEGOMENA.

In ch. ii. 9, "power and signs and lying wonders," a concise re-statement of Rev. xiii. 11, etc.: "The second monster deceiveth, . . . by false miracles."

Without requiring further citations, how is it possible to resist the conclusion, that Paul had read Rev. xii. xiii. xvii. and xviii. before giving this condensed view of what is there so largely developed? His language has the appearance of a summary of a larger detail, and the air of a didactic account of pictorial or vision scenes. The writer of the vision could not have employed Paul's epistolary didactic style; but Paul does precisely what we might expect from one making use of a well-known vision scene,—as an author might embody in two or three sentences a summary of Bunyan's Vanity Fair. This Epistle, then, furnishes a distinct independent collateral proof of a date of the Apocalypse much earlier than Irenæus is supposed by some to assign to it, and such as cannot be counterbalanced by any opinion of a man writing a century or a century and a half after the time.

X. It is not necessary to go over all the Epistles with equal minuteness, as some of them are on mere doctrinal subjects, and therefore involving less of the nature of internal evidence. As to Gal. (54-57), the argument applies with increased force to it; which is derived from Second Thessalonians, to which it is subsequent in time, according to the preponderance of the authorities. But the allusions in it are not so marked as in Second Thessalonians, because it bore on a particular topic,—the controversy with the Judaizers. Various passages in it, however, are most obvious, on the supposition that Paul, when he wrote them, had seen the Apocalypse. Thus Paul's opening address, Gal. i. 1-3, may have been suggested by Rev. i. 4; Gal. i. 8 by Rev. xxii. 18, 19; Gal. ii. 9 by Rev. iii. 12; Gal. iv. 26 by Rev. xxi. 2; Gal. v. 21 by Rev. xxii. 8, 15.

XI. 1 Cor. (57).—I have marked pretty numerous instances, which, though not separately amounting to decisive proof, present much cumulative evidence of allusions to the Apocalypse. Thus 1 Cor. i. 6, 7 may have been suggested by Rev. i. 2, vi. 9; 1 Cor. ii. 10 by Rev. i. 1; 1 Cor. iii. 10 by Rev. xxi. 14; 1 Cor. vi. 2 by Rev. ii. 26. The words of this last reference are words of Jesus Himself (in His epistle to the church of Thyatira), and cannot therefore be a quotation from
His apostle; while Paul’s words are introduced by “Do ye not know,” implying that the fact he is about to adduce is already familiar: “The saints judge the world;” as if a preacher in a sermon were to say, “Don’t you know,” and then repeat some familiar words of Scripture. So 1 Cor. vi. 9 by Rev. xxi. 9; 1 Cor. xiii. 12 by Rev. xxii. 4; 1 Cor. xiv. 16 by Rev. v. 14. In 1 Cor. xiv. 32, “the spirits of the prophets” seems quoted from Rev. xxii. 6.

XII. And when Paul in 1 Cor. xv. 26 says, “The last enemy that shall be destroyed is death,” there is a plain reference to the casting of death and Hades into the lake of fire, in Rev. xx. 14—the more especially as John connects “death and Hades;” and Paul says, “O death—O Hades,” etc. (1 Cor. xv. 55).

In 1 Cor. xv. 28, “subduing all things to Himself,” an allusion to Rev. xix. 11: “In righteousness He doth ... make war,” and to the binding of the dragon (ch. xx. 2).

1 Cor. xv. 52: The word (σαλπυγίξ) “trumpet” is used once by Jesus (Matt. xxiv. 31), from whom John often borrows it, the Lord Himself having used it as a standard Old Testament term; and Paul here speaks of “the last trump,” in evident allusion to the seventh and last trump of the Apocalypse. It is an apocalyptic word, adopted four times by Paul, and not occurring in the Epistles of other apostles.

1 Cor. xv. 57, “victory through Christ,” suggested by Rev. xii. 11: “They overcame by the blood of the Lamb.”

XIII. In the whole of this fifteenth chapter, as in 1 Thess. iv., Paul speaks of the resurrection of the saints, in evident allusion to the first resurrection of Rev. xx. 6, and the visions of the regenerate saints in Rev. vii. and xxi.; in other words, Paul follows up John’s view of the first resurrection by an analogous account of the second. But many have been prevented from seeing this, by false views respecting the first resurrection and the millennium. There is no room for any rational doubt, that when Paul wrote the fifteenth chapter of First Corinthians, he was well aware of John’s apocalyptic visions.

XIV. 2 Cor. (58)—i. 22: “Who hath sealed us,” a verbal allusion to the sealing of the saints seen, in 1 Rev. vii. 3.

2 Cor. ii. 11: “Satan’s devices,” allusion to Rev. ii. 24:
"The depths of Satan;" iv. 4–6: "The dispelling of the blindness caused by Satan," a doctrinal application of the binding of the dragon actuated by Satan, as seen in the vision, Rev. xx. 1, 2.

2 Cor. v. 17: "The new creature or creation" (κτισις) is based on the vision of the new creation, Rev. xxi. 5: "I make all things new."

2 Cor. vi. 16, 17: "God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people." This is a quotation; and though the words of part of it are found in Exodus and Leviticus, yet the full form of words is found in Rev. xxi. 3, uttered by a great voice from the heaven,—the voice of God in our nature. John, reading the vision, uses the 3d pers.; while Paul, citing God's promises, gives the 1st. So in the next verse Paul says, "Come out of her, my people, and be ye separate, saith the Lord Almighty;" thus quoting the meaning and almost the words of Rev. xviii. 4: "Come out of her, my people, that ye partake not," etc.

2 Cor. xi. 13: Paul's notice of "false apostles" is an evident allusion to the fuller description in Rev. ii. 2, etc., of those "who say they are Jews, but are only the synagogue of Satan."

2 Cor. xii. 3: Paul's being "caught up to the third heaven" implies an acquaintance with John's vision in Rev. xii. 5, of "the man-child caught up to God and His throne."

Thus this Epistle also contains internal evidence that Paul, when writing it, knew the letter of the Apocalypse; and it greatly swells the cumulative evidence of the early date of John's visions.

XV. Rom. (58).—This Epistle is especially theological, and therefore affords few occasions for alluding to John's visions. And accordingly we find in it less of direct internal evidence. In this respect it may be compared with the Epistle to the Galatians. Yet in vain should we search for any allusion to it in the Apocalypse; while we find in it various allusions to apocalyptic phrases. Thus Rom. ii. 7, "Patient continuance in well-doing," seems an allusion to Rev. ii. 10: "Be thou faithful unto death."

Rom. ii. 11: "Thou art called a Jew," a reference to those in Rev. ii. 9 who "say they are Jews."
Rom. vi. 8: "Living with Christ," a concise reference to Rev. xx. 4, 6: "They lived and reigned with Christ."

Rom. vii. 23: "The wages of sin is death." This seems taken from John's account of the second death in Rev. xxi. 8.

Rom. viii. 4: Paul illustrates marriage by a doctrinal allusion to the vision of the marriage of the Lamb in Rev. xix. 5, 9.

Rom. viii. 22: "The groaning of the creation" seems an allusion to the allegoric travelling woman in Rev. xii. 2. So in Gal. iv. 19.

Rom. xi. 12, 25: "The fulness of the Gentiles," an allusion to the kingdoms of the world become Christ's (Rev. xi. 15).

Rom. xii. 1: Paul exhorts believers in terms that seem borrowed from John's account of the Christian priesthood (Rev. i. 5, v. 9, etc.).

Rom. xiii. 12: "The day is at hand" is one of the apostolic allusions to Rev. xxii. 20: "I come quickly."

Rom. xiv. 10: An allusion to the "great white throne" (Rev. xx. 14).

Rom. xvi. 20: "The God of peace shall bruise Satan," an allusion to "the casting out of the devil and Satan" (Rev. xii. 9).

The concluding doxology, and those of the Epistles generally, have a common origin in those of the Apocalypse, where they have their place and connection, in the visions of the celestial employments.

XVI. Thus the thoughts in Romans often spring out of those of the Apocalypse; yet the phraseology is in so far different as to imply the fact that John, writing of visions, employs the vision style, and is more frequent in the use of Hebraistic Greek, while the style of Paul is more didactic, and indicates more of intercourse with the Gentiles. This Epistle, then, augments the cumulative evidence of the earlier origin of the Apocalypse.

XVII. James (61 or 62).—This Epistle is very variously dated,—from 45 (Alford) to 68 (Fausett). For the former no positive evidence is offered, but only an endeavour to obviate arguments for the latest date, derived from allusions to passages in Romans,—as the doctrine of justification, the example of Abraham, and the state of the church. This
effects no more than to express the possibility that James might have written these things without having read Paul. But the probability is quite different. Fausett, with more reason, places the Epistle much later, though perhaps a little too near the martyrdom of James. He thinks, with apparent reason, that it irritated the Jews, and led to the martyrdom of James. The introduction to the Epistle—"James, to the twelve tribes scattered"—would indeed be unpalatable, and so would almost the whole of the fifth chapter, rebuking them for their vices, and warning them of the judgment speedily coming on them, by Him whom they had crucified. All this might stir them to come to Jerusalem at the feast, full of rancour, and might excite those residing in Jerusalem. But time was requisite for the writing, dispersion, and perusal of copies, before the ebullition of rage which burst on the apostle, and resulted in his violent death, though his preaching may have previously been producing the same effect. Therefore the medium date above specified is best supported by facts. This was shortly before the Jewish war, usually dated in A.D. 65. But strong premonitions of war evolved in 63. James might therefore, as in ch. iv. 1, speak of "wars and fightings" as impending, and not as implying mere polemics, since he says, "Ye kill and fight." And he was near enough to the catastrophe coming on Jerusalem, to write the warning: "The coming of the Lord draweth nigh;" "the Judge standeth before the door." According to Theodoret, his martyrdom is referred to in Heb. xiii. 7: "Remember them," etc., "considering the end of their conversation" (conduct).

XVIII. If, then, the Apocalypse was written earlier than 62, there could be in it no allusion to any part of the Epistle of James; nor does any such allusion occur. There are, however, in James passages which seem very like allusions to or implications of portions of the Apocalypse. Thus James (i. 1) addresses the twelve tribes, as does Paul in Acts xxvi. 7. Both apostles seem to have alluded to the historical account of the vision of the twelve tribes in Rev. vii., where they are described and named.

James's allusion to the wars of the Jews would seem an allusion to the great sword in the hand of the Jewish rider on the red horse (Rev. vi. 4).
His exhortation to "resist the devil" (iv. 7) seems an allusion to Rev. xii. 9, in which "the devil and his angels are cast out." James nowhere else uses the word devil, but in iii. 15 he uses the word demoniac.

His warning to the rich men of the twelve tribes to howl and weep, sounds exceedingly like an allusion to the awful scene of the great and mighty Jews (Rev. vi. 17) calling on the rocks and mountains to hide them.

His saying (v. 8), "The coming of the Lord draweth nigh," is naturally referable to the similar oracle so repeatedly recurring in the Apocalypse. In the latter it is woven in the narrative, while in James it is isolated, as an illustrative citation. The same may be said of James v. 9 and Rev. iii. 20.

Once more: in James v. 13 believers are exhorted to sing, which seems to allude to the song of Moses and of the Lamb in Rev. xv. 3.

Thus, though James has not expressly quoted the Apocalypse, the internal evidence found in it is all on one side, and that the side of the earlier date of the Apocalypse.

XIX. Ephesians, Philippians, Colossians, and Philemon were written about the same time (61 to 63). I find in the Apocalypse no trace of allusions to any of these Epistles; but various verses and clauses in them are most easily understood, by supposing Paul to have had in view passages of the epistles to the seven churches (words of Jesus Himself), and of John's pictorial visions.

XX. Thus compare Eph. i. 13 with Rev. vii. 2; Eph. i. 3, 20 with Rev. xxi. 14, 21–27; Eph. ii. 2 with Rev. ix. 1; Eph. iii. 10 with Rev. v. 9–14; Eph. v. 27 with Rev. xxi. 9, etc.; Eph. vi. 11 with Rev. ii. 24, xii. 9, etc.:

Phil. ii. 10 with Rev. v. 14; Phil. ii. 30 with Rev. xii. 11; Phil. iii. 2 with Rev. ii. 9, iii. 9, xxii. 15; Phil. iii. 18, 19 with Rev. xix. 20, xx. 9, 10, etc.; Phil. iv. 3 with Rev. iii. 5, xiii. 8, xvii. 8, xx. 11; Phil. iv. 5 with Rev. xxii. 7, 20; Phil. iv. 20 with Rev. i. 6:

Col. i. 11 with Rev. iv. 12; Col. i. 12 with Rev. xxi. 23–25; Col. i. 16 with Rev. v. 13, 14; Col. i. 18 with Rev. xxii. 6, 9; Col. iii. 3 with Rev. ii. 17; Col. iii. 16 with Rev. iii. 5, 9, xiv. 3; Col. iv. 3 with Rev. iii. 20:

Philem. 5 with Rev. ii. 2, etc. But this Epistle is so
brief and so personal, that allusions to visions of public events were not to be expected.

The whole internal evidence of these Epistles harmonizes only with the fact of their having been preceded by the Apocalypse.

XX. 1 Timothy is dated A.D. 67.—1 Tim. i. 10 seems suggested by Rev. xxi. 8. 1 Tim. iii. 15, "The pillar and ground," etc., in allusion to Rev. iii. 12: "A pillar in the temple of God." 1 Tim. iv. 3: "The Spirit speaks expressly" (ῥητορικα). This alludes to Rev. ii. 7, etc.: "What the Spirit says to the churches;" and in the prediction that follows, Paul seems to give concisely the substance of Rev. xiii. 11 to the end.

1 Tim. iv. 6, comp. with Rev. iii. 1; 1 Tim. v. 22 with Rev. xviii. 4; 1 Tim. vi. 13 with Rev. xxi. 6; 1 Tim. xvi. 5 with Rev. xvii. 14.

XXI. 2 Timothy is dated A.D. 68.—2 Tim. i. 8 seems suggested by Rev. i. 9.

2 Tim. i. 10, "Christ has abolished death," by Rev. ii. 11: "He that overcometh shall not be hurt of the second death;" also Rev. xx. 6.

2 Tim. iii. 1-5 seems an explanatory summary of Rev. xiii. and xvii., and the visions there written of the rise of the two monsters and the harlot.

2 Tim. iv. 1: "The appearing and the kingdom" refer to several apocalyptic visions.

XXII. Titus is dated A.D. 67.—Tit. i. 10: "Vain talkers,"—an allusion to the Nicolaitanes of Rev. ii. 6. Tit. ii. 13: "The glorious appearing" (ἐπιφανεία)—what but the coming down of Jesus so repeatedly beheld in the apocalyptic visions?

XXIII. Such examples swell the amount of cumulative evidence of an acquaintance with the Apocalypse on the part of Paul, and consequently of the early date of the Apocalypse. If not in each instance decisive, and if such similarities of thought and style may occasionally be independent of one another, yet the probability lies all on one side; the frequency is a fact to be accounted for; and in the visions the thoughts and images occupy a place as integral parts of the things seen and heard; while in the Epistles they have all the appearance of an ingrafted connection, as quotations or references. There
would be no success in attempting to discover in the Apocalypse any reference to these Epistles.

XXIV. *Hebrews*, variously dated (A.D. 62 to 84), may be attributed to 63 with three of the authorities.—Its references to the Apocalypse are more numerous than those of most Epistles, and seem quite patent, though not literal quotations.

Heb. i. 3: “Sat down on the right hand of the Majesty on high.” How like to Rev. iii. 21: “Set down with my Father on His throne,”—where the words are Christ’s, who could not be supposed to borrow those of Paul.

Heb. i. 4: “Better than the angels;” and ver. 14: “Are they not all ministering spirits?”—a reference to Rev. v. 10, in which all the angels stand waiting to serve. Paul speaks of this as a fact already revealed.

Heb. ii. 10: “Of whom and by whom are all things,” Paul uses these words as a parenthetical insertion; and they closely resemble Rev. iv. 11: “For Thy pleasure they are and were created.”

Heb. iv. 12: “The word of God,” a title said by some to be exclusively used by John to designate Christ. John repeatedly uses it in the Apocalypse, especially in xix. 13: “His name is called the Word of God.” From this Paul seems to have adopted it, attributing, as he does life, knowledge, personality, to “the Word.”

Heb. vii. 26: “A high priest, holy, harmless, undefiled;” and ix. 24: “To appear in the presence of God for us.” These seem to be references to Rev. viii. 3: “Another angel came and stood at the altar; and there was given to him much incense, that he should offer it with the prayers of all saints.”

Heb. x. 26: “The fearful looking for of judgment,” a reference to the judgment of the sixth seal, which was impending over the Jews.

Heb. x. 37: “A little while, and He that shall come will come,” a premonition drawn from Christ’s apocalyptic words: “I come quickly.”

Heb. xi. 40: “That they” (martyrs and other saints of the ancient age) “without us should not be perfect;” evidently referring to Rev. vi. 11: “That they” (the martyrs of the old economy) “should rest, until their brethren, that should be killed as they were, should be fulfilled.” This application is over-
looked in consequence of wrong interpretation of the fifth seal.

Heb. xii. 1: “A cloud of witnesses,” suggested by Rev. vii. 9: “A multitude that no man could number.”

Heb. xii. 7: “Whom the Lord loves He chastens,” referring to Rev. iii. 19: “As many as I love, I rebuke and chasten.” These are Christ’s own words in the 1st pers., and form a natural source of the apostle’s words.

Heb. xii. 22–25: “Ye are come to Mount Zion,”—an obvious reference to John’s vision of the Lamb with the 144,000 on Mount Zion, and all the details of the vision, in Rev. xiv. 1–5.

Heb. xii. 27: “The removing of those things that are shaken.” Here Paul as obviously refers to Rev. xxi. 1, “The old heaven and earth passed away,” as to Haggai ii. 6. He seems to refer to both.

Heb. xiii. 8: “Jesus Christ the same yesterday, to-day, and for ever,” an exposition of Christ’s words (Rev. i. 4) in the 1st pers.: “I am the beginning and the ending;” which words being Christ’s, are original.

Heb. xiii. 15: “The sacrifice of praise,” expository of Rev. v. 9: “Thou hast made us to our God a kingdom of priests.”

XXV. These and various other passages in the Epistle to the Hebrews are most plain and significant, on the supposition that they allude to the respective places in the Apocalypse; while it could not with any plausibility be said that anything in the Apocalypse refers to the Epistle to the Hebrews.

XXVI. 1 Peter is dated A.D. 64.

1 Pet. i. 1 seems an allusion to Jesus’ address to the churches of Asia.

1 Pet. i. 11: “The Spirit of Christ which was in them,” an allusion to Rev. xix. 11: “The testimony of Jesus is the spirit of prophecy.”

1 Pet. i. 12: “Which things the angels desire to look into.” There seems an allusion to the angels in the circle of the throne (Rev. v. 11).

1 Pet. i. 19: He uses the title Lamb (αμνος), employed by no other apostle save John,—in the Apocalypse αμνον,1 and in the Gospel αμνος.

1A diminutive of αμφε, used by Jesus: “‘Lambs among wolves.”

1 Pet. iv. 7: “The end of all things is at hand,” an evident allusion to Rev. xxi. 1, 2: “Old things are passed away.”

1 Pet. iv. 17, 18: “Where shall the ungodly and the sinner appear?” These words plainly allude to the judgment of the sixth seal, when impenitent Jews call on the rocks and mountains to hide them.

Without adducing some allusions from ch. v., I hesitate not to conclude that this Epistle also has much internal evidence of having been written after the Apocalypse.

XXVII. 2 Peter, a.d. 65.

2 Pet. i. 1: Like John, he calls himself a servant of Jesus Christ.

2 Pet. i. 16: “We were eye-witnesses of His majesty.” Here he seems to remind his readers that, like John, though without naming him, he too had a vision of the Lord, viz. on the mount of transfiguration.

2 Pet. i. 19: “The more sure word of prophecy; until the day dawn, and the day star arise in your hearts.” What did Peter mean by “the more sure word of prophecy?” Beyond all rational doubt, he means the Apocalypse. The English version has obscured this by making it indefinite: “a word of prophecy.” But the text has the article τοῦ, with the general consent of codices; and Boothroyd, Macknight, Sheppard, Young, and Fausett have rendered it “the prophetic word.” The versions of Ostevald and De Sacy have the article. Thus Peter refers not to fragmentary prophetic words, but to the prophetic book of the New Testament.

2 Pet. ii. 1: “False prophets and false teachers.” The whole of this chapter seems an expository description suggested by John’s visions of the monster, and the harlot deceiving the nations by false miracles and jugglery (φαρμακευα).

2 Pet. iii. 2: “The words predicted by the holy prophets and apostles,” including this chapter, which is throughout principally a recapitulation, of what Isaiah, Joel, etc. had foretold of the day of the Lord, and the new heavens and new land, and of what Paul and John had written in the New Testament—the former repeatedly foretelling the day of the Lord; and the latter, in Rev. xxi. 1–27, recording a vision of the
new heaven and new earth, in which dwelleth righteousness. As this chapter was evidently written by one who had read the prophets, it quite as much, nay more, bespeaks one who had read the Apocalypse. In the eighth verse he refers to John's thousand years, and identifies them with the gospel day.

XXVII. Jude may be placed, with most of the authorities, a little after Second Peter, a part of the second chapter of which it practically cites. Verse 9, though alluding to Satan's accusation in Zech. iii. against the high priest Joshua, the representative of the Mosaic institute,¹ must also have a reference to Rev. xii. 9, where John saw Michael warring against the dragon.

Verse 11: "The error of Balaam" is evidently mentioned after the example of Christ in Rev. ii. 14.

Ver. 13: "Blackness of darkness," an evident allusion to the vapour and smoke beheld by John in Rev. viii. 10 and ix. 1.

Ver. 23 seems an allusion to the necessity of white and clean garments, so repeatedly beheld in the apocalyptic visions.

The glorious presence and the doxology at the close seem also to refer to the visions of the court and company of Christ in the fourth and other chapters of the Apocalypse.

XXIX. The Epistles of John. Their dates are surrounded with doubt and uncertainty, as may be seen from the table, ranging from A.D. 65 to about A.D. 97. The latter date cannot be correct. The principal indications of time which they contain are the allusions to the heretics or antichrists, and spirits denying that Jesus had come in the flesh. For these there is no need to search only after the destruction of Jerusalem; for we know that all the unbelieving Jews asserted from the first, as their posterity still do, that Messiah had not yet come; and we know from the earliest fathers (presently to be cited), that Simon, recorded in the eighth chapter of Acts, went to Rome and gained great celebrity there as a heresiarch. Patristic writers speak of his confronting Peter; and there is much reason to believe that it was he who procured the relegation of John and the Christians generally in A.D. 51, and afterwards the death of Peter and Paul. Besides, we know from the Epistle to the Galatians

¹ "The body of Moses" is an expression analogous to "corpus poetarum," "corpus legum," etc.
(54–57), that when it was written, Paul had been much opposed by the heretics. And John (1 John ii. 18) makes the multiplicity of such men and tenets an evidence of "the last time,"—a phrase applied by the apostles to the closely impending destruction of Jerusalem. In this the apostles only reiterated the prediction of Christ, that previous to that national disaster there would come false Christs and false prophets. The first Epistle of John evidently belongs to a date earlier than the fall of Jerusalem. It is argued, very inconclusively, that John must have been very aged, because he calls the believers children. Had Jesus remained on earth, His human age at the destruction of Jerusalem would have been seventy-four. John, a little younger, may have been seventy or more; and at such an age, especially when the other apostles were dead, he might most appropriately address believers "my children."

So, in the second and third Epistles, regarded as having been written near the same time, he familiarly calls himself "the elder."

XXX. Now it would be a hopeless task to search in the Apocalypse for any reference to these Epistles. And, on the other hand, they are not so abundant as some other Epistles in references to the Apocalypse. The prophetic symbolism is wanting; yet the phraseology reads as that of John, and seems to allude to a fuller development of the same thoughts. In this respect the following passages may be compared:—

1 John ii. 11 with Rev. iii. 17; ii. 14 with Rev. ii. 7; ii. 16 with Rev. xviii. 11–17; ii. 18 with Rev. i. 4, ii. 2; ii. 20 with Rev. iv. 8; ii. 22 with Rev. iii. 9; ii. 28 with Rev. i. 7; iii. 1 with Rev. xxi. 7; iii. 8 with Rev. xx. 2; iii. 16 with Rev. v. 9; iv. 1 with Rev. ii. 2, xv. 15; iv. 3 with Rev. xiii. 1, 11, etc.; v. 4 with Rev. ii. 7; v. 6 with Rev. i. 5; v. 20 with Rev. x. 1, xxi. 1, etc.; v. 21 with Rev. ix. 20, etc.;

2 John 3 with Rev. i. 3; 7 with Rev. xii. 9; 11 with Rev. xviii. 4;

3 John 9 with Rev. ii. 13, etc.

XXXI. I have thus adduced examples from all the apostolic Epistles, and found many instances, some of certain, and others of highly probable, reference to the Apocalypse; and no examples of the reverse. It is of small avail to reply that in
some of these the apostles might independently have used words and phrases similar to those of the Apocalypse. To answer the purpose of an objection, it would be necessary to be able to say this not of some, but all of them. I admit that some of the examples adduced may be doubtful. But I have shown a considerable number of substantial quotations from the Apocalypse; and definite terms used in the Epistles as if they had been employed before; and declarations that the Spirit speaketh, the full detail of the oracle being found in the Apocalypse; and the doctrinal statement of what John had pictorially presented in visions; the employment of titles and terms of which John undoubtedly presents the first apostolic use; and the occurrence of admonitions which Jesus, in the epistles to the seven churches, employed in the first person: these, and many other cumulative facts, leave no shade of doubt that the Apocalypse preceded the Epistles in time.

XXXII. It follows that the Apocalypse was written at some time from 51 to 54; that the visions, and perhaps the writing, began then, though both may have extended over that interval, or longer. I believe we should err if we did not allow a considerable period of months or years at intervals for the witnessing of these sublime visions, and for carefully recording them in the studied symbolic style of the book—a style at once the product of thought, and the result of plenary inspiration. If Isaiah’s, Jeremiah’s, Ezekiel’s, and Daniel’s visions were respectively extended over the reigns of several monarchs, it is reasonable to believe that the weakness of humanity was allowed lengthened intervals of resuscitation between intense intellectual activities, such as made Daniel prostrate, and laid John down as dead, and left an infirmity in the corporeal nature of Paul.

XXXIII. To complete my investigation, might require a like scrutiny of the Acts of the Apostles and the Gospel of John; for if the Apocalypse was written at the period indicated, it preceded the Acts. To the Gospel of John some assign the latest date of any part of the New Testament, but its dates are very variously given; Greenfield fixing it to A.D. 67, Alford to 70 or more, and some to near the end of the first century. While there is nothing in the Apocalypse ap-
parently referring to this Gospel, there are expressions in the Gospel implying that Jerusalem was yet undemolished.

XXXIV. As to Acts, suffice it that Paul's address to the elders of Ephesus indicates throughout an acquaintance with various parts of the Apocalypse,—especially with the epistle of Jesus to the church of Ephesus: as his allusions to the hostility of the Jews, the testifying, the going bound in the Spirit, the not counting his life dear, the bishops or elders whom John calls messengers, the purchase with Christ's blood, the entry of "wolves, and men speaking perverse things," the warnings and exhortations to repentance, faith, and patience.

XXXV. Without surveying the whole Gospel of John here, I shall confine myself to a glance at its commencement and close.

John i. 1: "In the beginning was the Word, and the Word was with God, and the Word was God." This lays down the doctrine of the deity of the Logos; but instead of defining the name, it employs it as one already known and familiar. To find its origin in the New Testament we must go to Rev. i. 3, "who" (the messenger) "testified to the Word of God,"—not the words of Scripture, as some gratuitously interpret, for the next words, "the testimony of Jesus Christ," show that "the word of God" has a personal meaning; otherwise, "the word of God, and the testimony of Jesus Christ," would be a palpable tautology. The name is also found and defined in Rev. xix. 13: "His name (κεκλητό) has been called the Word of God." Where? In ch. i. 3, already referred to.

John xxi. 24: "This is the disciple who testifies (ὁ μαρτυρῶν) these things, and wrote (γραφας, an aorist participle) these things." "The aorist," says Kuhner, "expresses past time separate from the present of the speaker;" and the aorist of the verb here employed is most appropriate to John, as describing by word-painting the visional scenes, while the previous participle "witnessing" is equally appropriate to him in his Gospel. But this makes the depicting of the visions a past, and the Gospel testimony a present act. Testimony is either verbal or written. It may be objected that John in Rev. i. 2 applies to himself the verb in the aorist (ἐμαρτυρησε), "he testified," in reference to the Apocalypse, on which he is

1 Gr. Gram.
entering. But this cannot be admitted; for ὃς εὑρεετυρησε, "who" (or he) "testified," must be referred not to John as the antecedent of ὃς, but to the messenger who interpreted the visions: "He sent and signified by His messenger to His servant John, who" (which messenger) "bare witness to," etc. This is proved by ch. xxii. 16: "I Jesus have sent mine angel (messenger) to testify unto you these things."

XXXVI. And no words could more appropriately conclude Scripture than the assurance in the last words of John’s Gospel, that "if all were written, even the world could not contain the books that would be written." John outlived the other apostles; and his Gospel forms the latest portion of Scripture. And as men are perpetually allowing their fancies to overstep facts, there has been a tendency to assume that all his writings were of a late date; while others, with more of truth, have regarded the Apocalypse as indicating the style of a young man. My opinion has at least the merit of being between extremes. If he wrote his visions in A.D. 51, he could not have been much less or more than fifty years of age,—not a mere youth, and not the broken-down man of almost a century.

XXXVII. If the same line of inquiry be pursued regarding the other three Gospels, the conclusion will be nothing different. Matthew is variously dated, from A.D. 37 (Alford and Townsend) to 52; Mark, from 48 to 66; Luke, from 50 to 63. Matthew, then, may be regarded as earlier than the Apocalypse. The lowest of the dates assigned to Mark and Luke would place the one three years, and the other one year, before the relegation by Claudius. With so small and doubtful a difference of time, nothing but plain and unequivocal allusions would be to the point; and it is almost superfluous to add, such can scarcely be said to exist. The Lord’s birth, parables, miracles, death, and resurrection are the leading topics of the Gospels; and these are so unique, and so unlike the apocalyptic visions, that references were hardly to be anticipated. Some terms and images in Matthew seem to be the source (in common with the Old Testament) of some that have been used as prophetic signs in the visions of John. Thus:

Matt. vii. 15: "Beware of false prophets;" Mark xiii. 22:
"False prophets shall arise." These original words of Jesus may have given origin to John's apocalyptic term: "the false prophet."

Matt. xiii. 30: The "harvest" may have been the origin of the symbolic reaping in Rev. xiv. 16. But John, doubtless, derived them not from Matthew, but from the lips of Jesus. This applies to the following, and all Jesus' words cited in the Gospels.

Matt. xix. 28 and xxv. 31, "The Son of man shall sit on the throne of His glory," may have suggested the image of the "great white throne" (Rev. xx. 14).

Matt. xxiii. 37, "O Jerusalem, which killest the prophets," may have originated the words in Rev. xi. 8: "Jerusalem, where also our Lord was crucified."

Matt. xxiv. 14, "The gospel preached in all the world," may be alluded to in Rev. xiv. 6: "The everlasting gospel to preach to them that dwell on the earth."

Matt. xxiv. 29 and Mark xiii. 24, in common with Old Testament language—the sun and moon darkened, etc.—may have furnished similar terms in the Apocalypse.

Mark xiv. 62, "Ye shall see the Son of man sitting on the right hand of the power," may be compared with Rev. v. 15: "Him that sitteth on the throne, and the Lamb."

Luke ix. 54, "Consume them as Elias did," may be compared with Rev. xi. 5: "Fire proceedeth out of their mouth," etc.

Luke xvii. 37, "There will the eagles be gathered," may be compared with Rev. xix. 17: "Saying to all the birds, Come."

Luke xxi. 26, "The powers of heaven shall be shaken," is at least coincident with Rev. vi. 13: "The stars fell like a fig-tree shaken," etc.

On the whole, I see nothing in Mark and Luke to indicate an earlier date than the Apocalypse, though I am disposed to accord with the earliest date—48 and 50. I find not, even in Matthew, traces as clear of an earlier origin than the Apocalypse, as in John, the Acts, and the Epistles of an origin subsequent to the Apocalypse.

This whole internal evidence must be weighed collaterally with statements now to be adduced from early fathers,—as
SECTION IV.

THE EARLY DATE OF THE APOCALYPSE MAY ALSO BE ESTABLISHED ON THE AUTHORITY OF SOME OF THE FIRST PATRISTIC WRITERS.

I. Though the earliest fathers are comparatively silent on the subject, yet some of them distinctly ascribe the earlier date to the Apocalypse; while the opinion of a later date depends on the statements of later patristic writers, with the exception of two or three words of Irenæus, the meaning of which is disputed.

Thus Caius says, "Paul followed his predecessor John in writing seven epistles to seven churches." There is some uncertainty respecting Caius or Gaius, from the fact that only fragments are preserved; but the names in these indicate him as about contemporary with Irenæus, near the end of the second century. His words are express in making at least chapters ii. and iii. of the Apocalypse precede the Pauline Epistles. Even were we to suppose the rest of the Apocalypse later, the Patmos sojourn and the seven epistles to the seven churches of Asia must, according to Caius, have been earlier than even Paul's earliest Epistle (First Thessalonians), and therefore as early as A.D. 51.

II. Clement of Alexandria, in words already cited in English, says, Ἀκούνον μνῆμον, ὦ μνῆμον, ἀλλὰ οὖν ὁ γεννησιάτης ἀπὸ τοῦ Ἀποστόλου παραδεδομένου καὶ μνήμη πεφυλαγμένη. Επειδὴ γὰρ τὸν τυραννὸν τελευτήσατος ἀπὸ τῆς Πατμοῦ τῆς νησοῦ μετῆλθεν ἐπὶ τὴν Ἐφέσου—"Hear a myth, not a myth, but an actual story concerning John the apostle; handed down and kept in memory. After the sovereign died, he departed from the isle of Patmos to Ephesus." These words have been quoted by different writers in favour of the theory that John was relegated to Patmos by Domitian. And the reason given is, simply that the word "sovereign," or, as they

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2 Sect. i.
render it, "tyrant" (τυραννος), must of course mean Domitian. The word warrants not this conclusion, but their theory needs a fulcrum. They have not shown that Domitian was more a tyrant (in the modern sense of the word, on which they rest) than Nero, Caligula, and Tiberius had been. Nero was especially stigmatized by the word tyrant in the evil sense, as I have shown. He was called "Orbis tyrannus Nero." But the word has not classically an evil meaning; it is simply "sovereign, or monarch;" and those opposed to monarchy disliked the name, as similar persons in our own time have a prejudice against the words king, emperor, despot, etc.

Besides, the participle here employed will not tally with either Domitian or Nero Domitian. The latter committed suicide,¹ and the former was assassinated. Neither of these would appropriately be expressed by τελευταω, but by φονεω, κατακτεινω, etc., or by αυτοκτεινω, etc., expressive of killing by "violent assault."² On the other hand, the Emperor Claudius was poisoned by eating mushrooms. Such death, though involving the guilt and meriting the name of murder on the part of Agrippina, who secretly administered the poison, was different from assassination, and might be expressed by the verb employed by Clement, meaning to finish, to die.

Again, the verb μετηλθε does not mean "returned," but "came to." It does not warrant the idea of John's banishment from Ephesus, and return to it. Clement simply states that, after the death of the king, John went to Ephesus. He then relates the myth referred to of a youth outwardly converted by John's instrumentality, but who relapsed and associated with robbers. Afterwards John, hearing of the case, rode to the haunt of the robbers; and when the youth saw him he fled ashamed; and John pursued (αυς κρατος) with all his might. The whole myth will very well harmonize with the beginning of Nero's joint reign, when John was about fifty, but does not comport with the time of Domitian, when he was about ninety-five.

III. Origen connects the slaying of James by Herod, as recorded in Acts xii., with the relegation of his brother John by the Roman emperor, and consequently places the Patmos sojourn earlier than the Acts of the Apostles, at least than the twelfth and following chapters. His words are: Ἡρωδης

¹ Niebuhr, and Enc. Brit. ² See Webst., Dunbar, etc.
mev apéktein ev Iakwovv makairv. 'O de 'Rwmaion basileus ὅς ἡ παραδοσία διδασκει κατεδικασε τον Ἰωάννην μαρτυροντα δια τον της αληθειας λογον εἰς Πατμον. Εὐσκε την ἀποκαλυψιν εν τη νησω τεθεωρηκεναι.1 "Herod slew James (the brother of John). But the king of the Romans, as tradition teaches, sentenced John, witnessing to the word of truth, to Patmos. In that island he seems to have beheld the Apocalypse.” Tradition (παραδοσία) means that which is transmitted; and it is only when “oral” or “unwritten” is added, that the word expresses what is unreliable, or when “traditions of men” are mentioned. Paul says,2 "Keep the traditions as I delivered them to you,"—“apostolic directions in word or writing” (Fausett). So in 2 Thess. ii. 15 he exhorts: “Hold fast the traditions which ye have been taught, whether by our word or epistle.” Origen’s using of this word does not prove him to have rested on mere unwritten reports. Or if he had not written documents, no more had Irenæus, who relied on the hearsay of certain elders,3 and who appears to have been Origen’s contemporary for sixteen years4 (see Gieseler, vol. i.). Origen’s words imply that a Roman emperor, at a time not remote from the death of James, banished John to Patmos. This monarch must have been either Claudius, or his adopted Caesar, who was for about four years (50 to 54) associated with him in the throne,5 whose name was Lucius Domitius Ahenobarbus; and who obtained, at or after his adoption, the titular names of Claudius, Germanicus, and Nero. This fact disentangles several perplexing difficulties.

Origen elsewhere6 also connects the death of James, and the relegation of his brother John to Patmos, so as to imply that there could not have been many years between them. Little attention is demanded to the ideas of those who refer the Apocalypse to the time of Trajan, as the Chron. Pasch. assigns to John nine years in Ephesus, fifteen in Patmos, a return to Ephesus, an exile to Patmos by Trajan, and a report that John is still living there with Enoch and Elijah in the flesh.

IV. In the Fragments ascribed to Hippolytus (150 to 235)

1 Patrol. Gr. vol. xiii. sect. 72.
2 1 Cor. xi. 2. Irenæus appears to have suffered martyrdom when Origen was about seventeen.
3 Contra Hær. B. v. ch. 33. 4 Wad. and Enc. Brit.
5 Niebuhr.
6 Patrol. Orig. iv. sect. 105.
it is said: 1 Ιωαννης δε εν Ασια ιπτο Δομιτιανου του βασιλεου εξορισθεις ειν Πατμω τη νησω εν ή και το ευαγγελιον συνεγραφατο και την Αποκαλυψιν εθεασατο, ετι Τραιανω εκοιμηθη εν Εφεσω, ου το λευγανον ζητηθεν ουκ ευρηθη—“ John, relegated to Asia by Domitian the king (or the Domitian king?), where also he wrote the Gospel and beheld the Apocalypse, was laid asleep under Trajan in Ephesus, where his remains were sought, and not found.” In this and the other patristic passages, the seeing of the visions and the writing of the books are kept distinct. Hippolytus was a disciple of Irenæus; and he uses the word “Domitian,” and adds that in Patmos John saw the visions of the Apocalypse. He extends John’s life to the time of Trajan. But criticism is unnecessary, as it stands among “spurious and dubious fragments,” and bears internal evidence of being spurious.

V. A very different period from that of Caius, Clement, and Origen is assigned by some writers of note, opposed, however, by others of at least equal weight,—as Caius, Clement, and Origen, already cited; Tertullian, Epiphanius, Aretas, Andreas; and in post-Reformation times, Sir I. Newton, Tholuck, Michaelis, Clarke, Lücke, Ewald, Bishop Newton, Olshausen, Kitto’s Cyc., Gieseler, Guerike, Stuart, Macdonald, etc. Some of these—Stuart in particular—have so established the early date of the Apocalypse as no writer of the Domitianic school can successfully meet. They find it much easier to speak lightly of what they cannot answer. Stuart, however, in an excess of real or affected candour, assigns undue weight to the opinions which he refutes. In eulogizing the enemy, he magnifies his victory.

VI. I have examined in the Patrologia the passages industriously and learnedly adduced by him and Elliot, and I have noted some corroborative references; but it seems unnecessary to travel over the whole of their ground. The former has shown that the authorities for the late period all virtually rest on one, to which they generally refer,—that of Irenæus. If his words do not settle the question, no more can those that re-echo his opinion, which at the best is not more valuable than that of Origen on the other side, even supposing the correctness of the translation to be as much admitted as it is

1 De Duod. Apost.
questioned. If he was born forty years or more earlier than Origen, he spent a great part of his life in France, far from the regions where accurate knowledge of the facts might have continued longest; while Origen spent many years at Cæsarea, and visited Syria, and other places near Asia Minor, and must have had much better opportunities of knowing the facts. He was a man of profound scholarship and reading, as well as great intellectual ability, while Irenæus is regarded as deficient in knowledge of the Greek language in which he wrote. And it is not safe to rest on one or two words of dubious construction.  

VII. It is clear also that Irenæus formed his opinion from his interpretation of John's own words in Rev. i. 9. Thus the few words so confidently cited from him are not a historic testimony, but his personal opinion. And we are in as good a position as he to judge of the meaning of John's words. None of the fathers have shown an accurate and discriminating knowledge of Scripture. Irenæus is extravagantly erroneous in many interpretations. He teaches that there are four Gospels because there were four kerubim; and gravely relates as veritable teaching of John, on the authority of certain elders, and repeated by Papias, the fable of a vine with 10,000 branches, and each with 10,000 twigs, and each twig 10,000 shoots, and each shoot 10,000 clusters, each cluster 10,000 grapes, and each grape 25 measures of wine, etc. etc., in the millennium. And accepting 666 as the accurate number of the beast, he makes it up from the 600 years of Noah's life before the Deluge, and the 60 cubits in height and 6 in breadth of Nebuchadnezzar's golden idol. He places the last of Daniel's 70 weeks at the end of the world; and he interprets in the loosest and obscurest manner many other places of Scripture. No sure ground of reliance is the opinion of Irenæus. An interpretation of John i. 9, and possibly a local tradition, is all that can be fairly claimed for him. Origen is in all respects a superior authority. But it is urged that Irenæus was a disciple of Polycarp, and that Polycarp was a disciple of John. The

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2 Iren. B. iii. 11.
inference deduced is, that the statement of Irenæus must be implicitly received. Irenæus himself was not a disciple of John, and therefore his opinion, equally with that of Origen, rests on tradition. John died about A.D. 100, and Origen was born only 86 years later. He might thus have conversed with men who had seen and heard John.

Irenæus says he had heard Polycarp, who had heard John. But does he say he had heard Polycarp stating anything about the time of the Apocalypse, or about the Apocalypse at all? No. But he speaks of what he had seen and heard in so loose a way, as greatly to diminish the value of his testimony. Thus he says² Papias was a hearer of John. But Papias himself states that he was not so, but only made inquiry of those elders who had heard John.³ Add to this the fact that Irenæus takes the wild fable of the vine, etc., on the testimony of such elders, and it is manifest that he rests on the loosest of traditions. That those elders informed him that John taught the fable of the vine, and that they informed him of the time of John's Apocalypse, or rather of their seeing John, are equally traditionary, and equally unreliable. Confessing his linguistic imperfection, he says:—

Ουκ ἐπιζητησεὶς δὲ παρ᾽ ἡμῶν τῶν εὐ Κελτοις διατριβοῦσιν, καὶ περὶ βαρβαρον διαλεκτον το πλειστον, ασχολουμένων, λογου τεχνην ἢν οὐκ εμαθουμεν, ουτε δυναμιν συγγραφεως ἢν ουκ ἑσκησαμεν, etc. "Thou wilt not expect from me who am resident among the Kelte, and am accustomed for the most part to use a barbarous dialect, any display of rhetoric, which I have never learned, or any excellence of composition, which I have never practised, etc."⁴

VIII. Further, Irenæus's words are, to say the least, ambiguous: debateable and debated, they break down under the weight of the inference derived from them. They run thus:⁵

Εἰ γαρ ἐδει αναφανδον τω νυν καιρω κηρυξεσθαι το ουομα αυτου (του Ἀντιχριστου) διε' εκεινου αν ερρηθη του και την Αποκαλυψιν ἐωρακατος; ουδε γαρ προ τολου χρονου ἐωραθη, αλλα σχεδον επι της ἠμετερας γενεας προς τω τελει της Δομετιανου αρχης.⁶ In these words there are at least three points of

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ambiguity, or rather grammatical questions, without the settlement of which it is impossible to elicit from them evidence of early or late date. What, in the opinion of Irenæus, was seen? and when was it seen?

The first rests on the verb ἔωραθη, "was seen." Elliot and others assume that the apocalypse was seen. Here the word "apocalypse," if not the name of the book, is the vision; and "the apocalypse was seen" would only mean "the unveiling was seen." The word is defined by Schleusner and Dunbar, "patefactio, manifestatio, revelation, explanation," each expressing not the object, but the act. Stuart concedes too much by inserting the word ἀποκαλυψις in brackets, and other words, without which he saw, as a Greek scholar, that the quotation would not bear the alleged meaning—that ἔωραθη means "the visions were seen." He states truly that the Latin translator made "beast" the nominative to the verb. The learned Wetstein makes "John" the nominative; John was seen, equivalent to "was alive." And Irenæus uses apocalypse as the name of the book. This must be considered in the light of Greek usage,—specially that of Irenæus himself, as patristic usage varies. Origen, a superior Greek scholar to Irenæus, in the passage already cited, presents a different usage, connecting ἀποκαλυψις not with ἔωραθη, but τέθεω-ρηκεναι. In the Apocalypse itself the word does not mean the vision, but rather the act or fact of showing it. It occurs ten times in reference to persons, especially Christ, and eight times in reference to mystery, knowledge, etc.

IX. Ὄραω, the verb which Irenæus employs, occurs in the New Testament fifty-eight times, but not once in the sense of seeing. Seeing an act is a solecism into which Irenæus might readily fall. Still the question is not the correctness of his language; but what did he mean? In idiom and meaning it is intelligible and correct to speak of seeing a vision, but not of seeing an apocalypse—as an unveiling. But we could correctly speak of seeing the person to whom it was made, or the written record of it. There is surely nothing outré or inconsistent, or very unusual, in saying of a public or celebrated person he was seen as late as a given year, after which he disappeared from public view. As Irenæus does not supply

1 Book iv. 20, 11-iv. 30, 4.
the nominative, apocalypse is only taken so by alleged grammatical propriety. He does not say that the object seen was seen by John; and the words, to be fairly interpreted, must be taken in their connection. They are the conclusion of a chapter on the number 666. This, he argues, must be the true number in preference to 616, not only for a rather cabalistic reason, that the three digits might be expected to be the same, but for the better reason, that "the most ancient copies," ἀρχαῖον αὐτογραφία, contained it, and were witnessed by elders who had seen John,—the most noted and the earliest of these being evidently Polycarp. He concludes in a hesitating expression, that "if it had been expedient that the name should be proclaimed (κηρύγεσθαι), it would have been told (εἴρηθη) by him who saw the apocalypse,"—referring, it would seem, not to John, but to Polycarp, who as a disciple of John must have seen his original Apocalypse in his possession, in distinction from the "copies" which the other elders referred to had seen, but which to Irenæus had become "ancient,"—implying that they had been in writing many years; and much more the original autograph, seen by the witness, who might have heard the meaning of the number from John himself. This harmonizes all the facts, and agrees with the usage of Irenæus in other places, using the word "apocalypse" to mean the writing or book recording both the visions and the interpretations.¹

X. Chrysostom uses the word in the same way: Ὄπα Βαρναβάν ("see Barnabas"); and also in quoting John i. 18. Irenæus himself, in the beginning of the same chapter, has used the same verb in the very way alleged by Wetstein of the seeing of John. He there speaks εἰκών τοῦ κατ’ ὄψιν τοῦ Ἰωάννου ἐνωρακατόν, "of those who had seen John personally."

Eusebius² has quoted and indorsed these very words. That Irenæus meant that John then received the visions cannot be established. His words imply that a man referred to saw

¹ Thus in B. iv. cap. xxi. 3, "Joannes in Apocalypsi ait"—John in the Apocalypse says. The reference is to the opening vision of Christ, in which John did not speak. The verb "says" refers to his written record. So B. iv. cap. xi. "Joannes in Apocalypsi inquit."

the Apocalypse itself near the end of the reign or government (ἀρχή) of Domitius or Domitian, whichever it was, but says nothing as to the time of writing, or the relegation to Patmos. If the latter emperor was meant, John was near a hundred years of age before the end of his reign. Now the writing of the Apocalypse indicates nothing of old age. The age of about fifty would harmonize all facts, pointing nearly to the time already indicated.

XI. The following remarks merit consideration:1—"It will be observed that in the original the word ἐωραθη has no nominative expressed. If Ἰωάννης is to be understood, it follows that the authority (opinion) of this father cannot be adduced in support of the later date. That John was seen—that is, was alive—near the time in question, does not prove that the book was written then;" (and still less that the visions were seen then, which must have preceded the writing, and may have preceded it for years. The different visions and the writing of them may have occupied years, and may have proceeded at intervals.) "When we consider how much would be thought of the mere fact of seeing this most aged apostle, of being an eye-witness of one who had seen the Lord, there seems to be a natural solution of the difficulty (if it be a difficulty) of the expression, especially in connection with the fact that, in the beginning of the same chapter, Irenæus, beyond all doubt, applies the same verb to John himself. His words are: εἰκόνων τῶν κατ᾽ ὀφθαλμὸν Ἰωάννη τοῦ ἐωρακατοί. It appears to have been Eusebius, who flourished in the fourth century, who first expressly asserted that John was an exile in Patmos during the reign of Domitian. But Eusebius does not ascribe the Revelation to John the Apostle, for he expressly says it is likely the Revelation was seen by John the elder.

"It is stated on the authority of Jerome (380), that the Apostle John in A.D. 96 was so weak and infirm, that he was with great difficulty carried to church. That so aged a man, weighed down with the infirmities of a hundred years, residing too at a great distance from Rome, should have been banished to Patmos (nearer Rome), and that there at a still later period

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1 Key to the Revelation, by the Rev. James Maedonald, Princeton.
he should have written the Revelation, appears, to say the least, highly improbable, if not clearly absurd.”

The author then proceeds to prove that the Apocalypse was written before the Epistles of Paul, James, Peter, Jude, and the Gospel of John. What, then, becomes of the opinion of Eusebius, Pseudo-Dionysius, and other later fathers, who rest on their interpretation of Irenæus’s ambiguous words, without any historic authority?

XII. The second question regarding the words of Irenæus—the time when—arises from the phrase προς τῷ τέλει τῆς Δομετιανοῦ αρχῆς. Is Δομετιανοῦ a noun or an adjective? The advocates of the late date assume the former. If a noun, it ought, as Guerike shows and Stuart admits, to have the article τοῦ, though this is not a rule without exception; and this involves another ambiguity in these magic words of Irenæus. Kuhner¹ says: “Proper names take the article when they have been mentioned before, or if it is intended to designate them as well known and distinguished.” The latter case justifies the German writer in affirming that Δομετιανοῦ, if a noun, should have the article; that is, if Irenæus wrote Greek accurately—an attainment in which he was confessedly deficient.

XIII. It is replied that the word, as an adjective, is less usual. But that it was so used, is exemplified by the following words of Epiphanius,² who was celebrated as a linguist: τίνες μεν γαρ αὐτοὺς (σμαραγδοὺς) Νερωνιανοὺς καλοῦσι, ἀλλοὶ δὲ Δομετιανοῦ—“Some call these pearls Neronian, others Domitian.” And in two other instances in the same paragraph the word “Dometian,” or according to Latin orthography “Domitian,” is used in apposition to “Neronian;” while in one instance it is put in apposition to Nero—apparently some artist of that name. The same fact can be exemplified in other proper names, as Eusebius³ uses Novatianus for Novatus. Thus there is obvious ground for saying that “Dometianou” is or may be a derivative adjective, with the gen. ov common to masc. and fem., and meaning “the Domitian,” that is, one of the Domiti; to which family Lucius Domitius, afterwards called Nero, belonged, as Suetonius testifies. Domitius was the family name, Nero the imperial title.

XIV. To obviate this, it is alleged that Domitius is not the most usual designation of Nero. This, while admitted, tends in the opposite direction from that intended by those who urge it; for Irenæus, living under the third, fourth, and fifth persecutions, could not but be cautious of names; and in speaking of antichrist in the passage, he refers to that name indirectly (his Latin translator omits, but the English retains it): he "will not pronounce positively." But especially as John wrote when Nero was only adopted by Claudius, it was most natural to refer to him by his family name, Domitius. If, however, the word be determined to be a noun, which my interpretation does not require me to deny, Irenæus only expresses his opinion that the original apocalypse was seen in the end of the reign of Domitian; but, in the necessity of the case, the seeing and writing of the apocalyptic visions must be referred to a much earlier period of John's life. And if Irenæus had said what is assumed as his meaning by asserters of the late date, this would only amount to his opinion in opposition to that of Origen (who was in better circumstances for giving a reliable opinion on the subject) and others. Origen, however, though the most renowned of all the fathers for learning and intellectual achievement, was but a presbyter; and is it not presumption to put his opinion on a par with that of a prelate? Yet why should we bow to ambiguous words of Irenæus, and discredit the plainer statements of Caius, Origen, Clement, Tertullian, Epiphanius, the words of the last two of whom remain to be adduced?

But the very genuineness of Irenæus's words in question seems to rest mainly on Eusebius, the Greek sentence being preserved only by him, and the imperfect Latin version being still later. Thus in the Enc. Brit. xii. 535 we read: "The original Greek of Irenæus's treatise against heretics has nearly all perished, and the uncouth Latin version was made near the end of the fourth century." And in the Ante-Nicene Christian Library—Introd. to Iren. p. xvii.—it is stated: "It

1 The word is αὐτῷ, not the most obvious word for the sole reign of an emperor. We might have expected βασιλεὺς, while αὐτῷ would well apply to the government of Domitius as a Caesar under Claudius, who adopted him. But Irenæus's use of words is sometimes too lax to give a secure foundation for a philological argument. Dunbar does not define αὐτῷ "reign," and only in a secondary application "a government."
has come down to us only in an ancient Latin version, with the exception of the greater part of the first book, which has been preserved in the original Greek through means of copious quotations made by Hippolytus and Epiphanius.” Now the words under consideration occur only in the fifth book. Thus the Greek of it merely rests on the authority of Eusebius, to whom, however, we may give credit for genuine citation.

XV. Tertullian (born about A.D. 150) writes thus,¹ apostrophizing the church in Rome: “Felix ecclesia ubi Petrus passioni dominicea adaequatur; ubi Paulus Joannis exitu coronatur; ubi apostolus Joannes in insulam relegatur”—“Happy church where Peter was assimilated to the Lord’s passion; where Paul was crowned with the exit of John; where John the apostle . . . was relegated to an island.” These words are not doubtful in the main point, like those of Irenæus; for they associate John’s relegation with the deaths of Peter and Paul, which all admit to have been in the reign of Nero,—not that any two of these cases of persecution must have happened in the same year. But the words imply no great interval such as forty or more years. John’s relegation must have occurred earliest,—before the persecution to death by Roman emperors had begun, as it did under Nero.

XVI. Epiphanius (born in the beginning of the fourth century) states² that “John was relegated to Patmos, Claudius being Caesar;” and he ascribes to John both the Apocalypse and the Gospel, μετὰ τὴν αὐτοῦ ἀπὸ τῆς Πατμοῦ επανόδου τὴν επὶ Κλαύδιον γενόμενην καισαροῦ—“on his return from Patmos under Claudius Caesar.” Here this father has not received just treatment at the hands of modern interpreters of the Apocalypse. His opinion is invalidated on account of its lateness, while much deference is paid to Eusebius, though only a little earlier, and accused of heterodoxy, and drawing from Irenæus. The drift of what has been said of Epiphanius on this matter is, that he must be wrong because he differs from Irenæus in the passage of the latter, so ambiguous and so vexed, and also because he was, as Stuart says, “sometimes uncritical.” But while Irenæus is admitted to have been deficient in Greek, and often most inju-

¹ Tertull. Works (in Patrol.) v. ii. col. 49, B.
dicious, as shown by his vine in the latter days with 10,000 branches, etc., already cited, and his absurd composition of the number 666, Epiphanius was celebrated for his learning, and because of his linguistic attainments honourably called Pentaglottos (the five-tongued). Besides, he was bishop of Cyprus (an island almost in the vicinity of Patmos), which give him much better means of knowing the accounts preserved among the people than Irenæus, who lived many years in France, where Greek was not vernacular, and comparatively little known.

XVII. Eusebius (died about 340) rests on Irenæus, and cites from him the very words in question. He quotes with apparent approbation from Dionysius of Alexandria: Οὐ μην ῥάδιως συνθέμην τὸν εἰναί τὸν ἀποστόλον τὸν νῦν Ζεβεδαιοῦ τον αὐθέλφων Ιακωβοῦ, οὐ τὸ ευαγγέλιον τὸ κατὰ Ιωάννην επιγεγραμμενον καὶ ἡ επιστολὴ ἡ καθολική. τεκμαιρομαι γαρ εκ τοῦ εὐνοῦς ἐκατέρων καὶ τοῦ τῶν λογῶν εἰδοὺς μη τον αὐτον εἰναι—“I cannot easily admit that he was the apostle the son of Zebedee and brother of James, by whom were written the Gospel of John and the Catholic Epistle. I conclude, indeed, from the manner of each, and the form of words, that he was not the same.” In this, Eusebius indorses the hypothesis that John the author of the Apocalypse was probably a different person from John the apostle. Eusebius also calls Nero “first of the autocrats in opposition to piety,—πρῶτος αὐτοκρατορῶν τῆς εὐσεβίας πολέμως (ch. xxv.)”; and in i. 17 he says that Domitian made himself successor of Neronian hostility to God, and that he the second stirred up persecution, not calling nor counting it another and second persecution.

XVIII. When it is said that Epiphanius drew his date from Acts xviii. 2, we reply, it is more evident that Irenæus drew his merely from Rev. i. 9, though he added to it his doubtful allusion to an emperor’s name of whom John says nothing; while there is no doubt about the name of Claudius given by Epiphanius, unless he may have used it of Domitius Nero, on whom Claudius conferred his own name,—whence he became Claudius Domitius Nero. If this was Epiphanius’s meaning, it makes no practical difference, as it would only fix the date to the time of Nero; in which case it might still be

1 Eus. Hist. Eccl. ch. xviii. 2 Ch. xxv. and xxix.
within the limit of the four years (50 to 54) during which Claudius and Claudius Domitius Nero were joint emperors.

XIX. It is assumed that these years were too early for the fact of the relegation of Christians. As this point requires very distinct elucidation, I shall present the facts, though at the expense of a little reiteration of some particulars formerly advanced.¹

(1.) Relegation, and on an extensive scale, did take place under Claudius; for in Acts xviii. 2 this fact is expressly stated. But it is alleged to have been only of unbelieving Jews: "He commanded all Jews to depart from Rome." By what authority is this restricted to infidel Jews? None; it is an arbitrary assumption, and cannot be established. Claudius, like the governor Gallio, seems to have had no appreciation of the difference. This distinction is contrary to Suetonius, who says this relegation took place "Christo impulsore;" that is, Christ being the mover. And we learn from Josephus² that the Emperor Claudius was very favourable to the Jews, and published an edict in their favour, and he is silent as to any banishment of Jews from Rome; which shows that he spoke merely of people of the Jewish nation, while the author of the Acts treated of the believing portion of them. How can the conclusion be evaded, that the Jews whom Claudius banished were not Hebrews simply, but Hebrew Christians, called Jews in Rome from their nation, and who were regarded with suspicion on the ground that the apostles were accused of turning the world upside down?

XX. The Romish historian understood by Jews the Hebrews, without regard to believing or not believing in Christ; in fact, regarding Christ as a prophet or leader of them all, and the differences among them as sectarian matters, in which Romans had no interest. But Luke himself, in various places of the Acts, uses the word Jew in the same manner, not dreaming that a man ceased to be a Hebrew, lost his nationality, by being a believer. Thus in Acts xvi. 20 the people of Philippi said of Paul and Silas, "These men, being Jews, do exceedingly trouble our city." So in Acts xix. 34, "The people of Ephesus knew that he (Paul) was a Jew;" Acts xiv. 1, "A great multitude of the Jews and also of the Greeks

¹ See Sect. ii.
² Ant. xix. v. 3.
believed;” Acts xxi. 20, “Myriads of Jews there are who believe;” Acts xxi. 39 and xxii. 3, Paul says, “I am a man who am a Jew;” and in xxvi. 4, “My manner of life know all the Jews;”—the believers, equally with the unbelievers, knew it. Even in the very verse in question (xviii. 2), Aquila, an eminent believer, is called “a Jew.”

XXI. But a decisive fact to be noted here is, that the relegation comprehended Aquila and his wife Priscilla, who, from Acts xviii. 26, appear to have proceeded from Rome to Ephesus, as they instructed Apollos there; and doubtless were instruments in planting a church there, though the disciples of John the Baptist had preceded them perhaps for many years,—almost from the time of John. Have we, then, any reason to connect the Apostle John with this relegation? In answer, let us consider that—

XXII. (2.) We read in Acts xii. 2 that “Herod slew James the brother of John” (A.D. 44). Why was he singled out among the apostles? On the same principle on which at a later period some of the same family were summoned before Adrian, because it was alleged that, being of David’s line, they must be disloyal to the Roman power. On the same principle, Herod, who was not of David’s line, was jealous of them, as the first Herod had been of the infant Jesus. Peter, not of the same family, was imprisoned. But why was not John as well as James slain? Had he been found, he would evidently have shared his brother’s fate. This, however, was Jewish persecution; for the Roman emperor had not yet distinguished Christians from other Jews. We have an example in the Roman governor Gallio, who said the discussion between Paul and the Pharisees was merely a question of Jewish law. The natural explanation of John’s case is, that he must have fled quite out of Herod’s dominion. And whither would he betake himself? To Rome, undoubtedly, that he might appeal for justice, as we find Paul a few years later appealing to Caesar. And we have found Origen, Tertullian, etc., speaking of John’s presence in Rome, a few years after the time in

1 In other books of the New Testament we might refer to Rom. ii. 9, 1 Cor. xii. 13, Gal. ii. 15, Rev. ii. 9, etc., where we read of men who “say they are Jews, and are not,” showing that the name properly belongs to believers.

question. He may have returned after the death of Claudius.

XXIII. (3.) A third fact we learn partly from the Acts of the Apostles, and partly from some of the earlier fathers. There is no reason to doubt that, after the apostasy and rejection of Simon, as recorded in the eighth chapter of Acts, he went to Rome, and there became a great heresiarch, and the main originator of the Gnostic system, which long afterwards ramified to a vast extent. "He gave out that he was some great one" (Acts viii. 9, 10), "to whom all the people gave heed, saying, This man is the great power of God." This Hindoos would call an avatár—a descent of God in incarnate form. This he did in Samaria, and doubtless on a greater scale in Rome. Both by mental power and deceptive influence, he fascinated the minds, not of the vulgar multitude alone, but of the great and wealthy. We are not to give credence to the wild tradition of a flying match between him and Peter. But the tradition, stripped of accretions, has a substratum of fact,—that he lived in Rome, and was successful there as an arch-impostor. It appears on good authority that he gained a high place in the favour of the Emperor Claudius. Thus Irenæus testifies (Patrol. Iren. sect. 99, col. 671), by evidence as good as that respecting "the Domitian reign," that Claudius erected a statue to this very Simon Magus.

Now John, on his appearing and preaching in Rome, could not escape his hostility; and this must have taken away the prospect of obtaining redress from Claudius. This state of matters must have continued some seven years, until it culminated in the decree of Claudius banishing the Christians, as Jews, about A.D. 51—three years before Nero became sole emperor, and, according to Townsend, a little before the date of First Thessalonians. We learn also from the notes (variorum) to Irenæus, that this Simon afterwards instigated Nero to put Peter to death.

XXIV. Thus we learn the occasion and the time of John's relegation to Patmos. It was within the reign of Claudius, the first of the name, as Epiphanius represents. It was also in the time of the second who bore the name of Claudius, viz. Nero; while for four years he was associated with the former, according to the superscription of the Syriac version
of the Apocalypse. And it was in the Domitian reign; for we have seen that Nero's family name was Domitius, and Suetonius testifies that he was buried in the tomb of the Domitii. This places the visions of John early in Nero's reign, while the two Newtons, Stuart, etc. place it nearer the close of that reign, or very soon after it, and before the fall of Jerusalem. The early date has a great preponderance of evidence in its favour.

XXV. The only plausible objection from the declension in the church of Ephesus has been already disposed of. It is sometimes assumed without evidence, that the Neronian persecution was limited to Rome. But historians are far from agreed in this. Thus Guerike speaks of it as extending over the provinces. Nor could it have been limited to Rome, considering the hostility that was everywhere manifested against Christianity. The writer now referred to, and Waddington, and the Enc. Brit. agree in representing the persecution by Domitian as directed principally against nobles and philosophers, and therefore less general than the Neronian; while the first of the Roman persecutions, the Claudian, consisting in relegation from Rome, was of the kind resulting in the appearance of John in Patmos. Had it been persecution to death, he would doubtless have suffered martyrdom, as Peter and Paul a few years later.

SECTION V.

THE THINGS SEEN IN A VISION ARE SYMBOLS; THE THINGS HEARD ARE EXPLANATIONS OF THEIR MEANING, IF SPOKEN BY THE INTERPRETER.

A symbol is defined, "That which represents or suggests to the mind something else" (Chamb. Dic., Webster).

To say that the terms are merely literal, is, as Jerome says, to judaize. To say that some of them are literal, is open to the same objection. To interpret literally or figuratively at pleasure, or as may suit a man's previous theory, is as dangerous as it is absurd. Our fancy of what may or may not be literal is no rule of sound interpretation. As long as men

proceed thus, they shall fail in convincing others, and have no light leading them to true prophetic fulfilment. But while I here use the common word "literal," to indicate, in the popular way, the radical difference between two modes of interpretation, it must be used with discrimination. A proposition or prophetic statement is often literal, but not of symbolic application, as Christ’s prediction of the destruction of Jerusalem. But in more numerous cases the terms are both literal and symbolic. This, though perhaps paradoxical, is plain. If the water in baptism were not literal water, we could not intelligibly call it a sign. If the bread and wine in the communion were not bread and wine, they could not be “sensible signs of Christ, and the benefits of the new covenant.” If Bunyan’s city, hill, vale, etc. did not mean city, hill, vale, etc., there could have been no allegory, but a mere story of a terrestrial journey. If the word goat in one vision of Daniel did not mean goat, then the man Gabriel could not have explained it, as he did, to denote the King of Greece—Alexander. The term must denote what the representing object is; and the figurative application, or more truly the symbolic, is the explanation to the effect that it represents, symbolizes, or stands for such an object or fact. The second proposition of the section implies, that as objects or persons are shown as depicted in a vision, so an authorized and qualified messenger from God is present, and explains the things or facts represented, which is really the prophecy. One of the seraphim or glorious ones did this to Isaiah in the opening vision; the man with a measuring implement, to Ezekiel; the angel that talked with him, to Zechariah; Christ Himself, and afterwards commissioned angels, to John.

These symbols are not launched out at random in prophetic vision; they are carefully selected by the revealer, and their prophetic import stated by the explainers of the visions. Of John, whose work is in view, I may say there is a wondrous harmony in his use of symbols. And we destroy this harmony, if we take a symbol to mean one thing here and another there. Get at its application in one place, and this will carry you through all places. And to find this application, we must search for the origin of the symbol in the Old Testament. This will always prove successful, and make conjured-up
difficulties vanish, and prophecies otherwise mystical stand out plain.

This has been admitted by many of the clearest thinkers on prophetic subjects. Thus Davison says\(^1\) that "the holy Jesus is Lord of the prophets (so Rev. xxii. 6); that they spoke by His Spirit, and all that they spoke was but in subserviency to Him; that the first dispensation and all its evidences are subservient to His;—that prophecy was all directed to one general design; foreshadowed in types the Christian doctrine; in the time of David revealed the gospel kingdom; in the time of the later prophets it indicated the changes of the Mosaic covenant;—that Jesus and His religion are the one principal object of prophecy." Waldegrave\(^2\) writes thus: "If the pentateuchal types are vocal only when illumined by the rising of the New Testament Sun, why should this principle be abandoned when we come to the prophets? It is not proved that we have here quitted metaphor and allegory; we have only exchanged symbols acted for symbols written. The key of prophecy and type alike is in the hand of Jesus and the apostles." Wordsworth\(^3\) lays down the axiom, that "the law and the prophets prepared imagery for the Apocalypse." Thus also Elliott:\(^4\) "The temple scenery, with Christ's own explanation of its most notable article (the candlestick), was precisely that which might best prepare the evangelist for the similar application to the Christian church of similar symbols, borrowed from the old Jewish tabernacle or temple. In the same way, the emblem of the seven stars, with His explanation, would prepare John to interpret the symbol of stars (should it appear in the subsequent visions) of ecclesiastic rulers, where ecclesiastic things are concerned." So the author of the article "Revelation," in the \textit{Imp. Bib. Dict.}, says, "All interpretation of language, whether verbal or symbolic, must proceed on fixed principles."

Such views imply that Old Testament symbols are systematically introduced in the Apocalypse, and also that they have a fixed and uniform meaning; and that we are not at liberty to interpret them in any random mode. They are settled and defined terms, each having its uniform meaning.

\(^{1}\) Warburton, \textit{Lect.} pp. 86, 348, 349.  
\(^{3}\) On the \textit{Apoc.}  
\(^{4}\) \textit{Hor. Apoc.} i. 94.
"The Revelation must be viewed and interpreted in connection with its roots in Old Testament prophecy. Another means of arriving at an understanding of these visions, is to compare similar passages carefully with one another."¹ The learned Gataker;² as an instance of this, identifies the four apocalyptic zoa with those of Ezekiel. The Rev. David M'Kee³ appropriately says, "Looking lightly on the book of Revelation is undervaluing the whole testimony of inspiration. . . . If John's rapt visions in Patmos are only enigmas that cannot be construed, the whole Christian history is suspicious."

But do we find this sustained by the usage of Jesus and the apostles? Uniformly: they make no exceptions. As the Levitical types are explained uniformly, so are the prophetical or visional. Ezekiel's four living ones, the New Jerusalem, the land, the sun and moon, the living waters, etc., are invariably applied in a uniform allegorical sense. The apostolic believers— even those who were Hebrews and citizens of Jerusalem before their conversion—"have come to the heavenly Jerusalem." Isaiah⁵ predicts "an acceptable time;" and Paul, citing him, says, "Now is the accepted time."⁶ If any prophecies of the Old Testament pointed solely to facts that terminated before the incarnation, these have nought to do with New Testament prophecies. From the time of their fulfilment they stand as historic facts. But with New Testament prophecies expressed in Old Testament terms (and all the Apocalypse consists of such), the New Testament usage of the visional terms is the key to the meaning of the Old.

The neglect of this principle makes the meaning of the prophetical terms merely conjectural, and leaves each quasi-interpreter to adapt the sense to his hypothesis. But if we only adopt the uniform principle, and adhere to it, we shall find fancied difficulties easy, since these belong not to the text, but to fickle modes of interpretation.

The substance of the primary truth laid down in this section may be expressed in separate axioms thus:

(a.) The things seen are symbols or representatives of greater things to come.

¹ Imp. Bib. Dict.
² Gatakeri Opera, p. 324.
³ Attempt to Read the Book of Rev.
⁴ ἔρροιλκατος. Heb. xii. 22.
⁵ Isa. xlix. 8.
⁶ 2 Cor. vi. 2.
(b.) Such symbols are uniform in import.
(c.) Their times are symbolical of future and greater times.
(d.) They are furnished to John by Christ from the Old Testament—thus giving unity to the prophetic systems of both.
(e.) The things heard are generally explanations to be explained according to the ordinary laws of didactical and rhetorical language, literally or figuratively, but not allegorically.

To such first principles every sound interpreter of the Apocalypse will adhere. The jarring systems of exposition of this book which unhappily exist, originate either in erroneous first principles, or in the practice of expounding at random, without axioms or uniform rules.

To the principles now laid down I purpose to adhere, as the Spirit of God may grant the light for which I pray, from and through Jesus Christ my "Morning Star." And if in any place I be found to fail of expounding according to these principles, I request the enlightened reader to impute it to oversight, and endeavour to apply them for evolving a true exposition.

An apparent exception—apparent to minds preoccupied—may occur. It may be said a symbol means sometimes one thing and sometimes another; as, "the lion of the tribe of Judah," and "the roaring lion seeking to devour." But a mistake lurks here: the former is a symbol; but the latter occurs not in a vision at all, but in a didactic epistle, and therefore comes under the head of common rhetoric: besides, "the roaring lion" and "the lion of the tribe of Judah" are compound terms, and quite different. So of the word "serpent," and some few others.

In limine, it should be understood that, whether symbolical or rhetorical, the language must be explained grammatically; but after the rules of syntax, must supervene in the one case those of symbol, and in the other those of ordinary figurative language. As an example, take these two sentences—Rev. v. 6: "In the midst of the throne stood a Lamb;" and Matt. iii. 12: "Whose fan is in His hand." Both sentences are construed syntactically; but in the former the Lamb is a symbol presented to John's view, in the latter the fan is
merely a metaphor; for the Baptist, when he used it, was not describing a vision; nor are any prophetic visions referred to him.

The circumstances in which the visions were shown must be considered. These are expressed by the word _exstraesis_, _ecstasy_, rendered _trance_ in our English version,—a state in which the whole mind is so taken up as to be quite insensible to external things. Sometimes the disease called catalepsy—a state of nervous prostration—has been mistaken for the ecstasy of visions. This is a radical mistake: the vision ecstasy was not unconsciousness, but the reverse,—a state of the highest consciousness—of so intimate relation to the spiritual as to make the material be for the time forgotten. This arose from the presence of God manifested, and His influence felt, and the overpowering interest in the scenes depicted and the oracles announced.

The Apocalypse commences with announcing itself as a record of things shown to John, accompanied with _oral_ explanations. There are thus things heard as well as seen,—audiences as well as visions,—though the latter preponderate.¹

**SECTION VI.**

VARIOUS INTIMATIONS OF A SPEEDY COMING OF CHRIST WERE FULFILLED IN THE BEGINNING OF THE GOSPEL AGE.

These are expressed principally by the words _γηγυς_ and _ταχυ_ in the Revelation, and _εγγιζω_ in the Gospels and Epistles. I shall exhibit a few examples:—

Matt. iii. 2, iv. 17, x. 7: "The kingdom of heaven is at hand."

Matt. xxvi. 45: "The hour is at hand."—_γηγυκειν._

Mark i. 15; Luke x. 9, 11: "The kingdom of God is at hand."

Mark xiv. 42: "He that betrayeth me is at hand."

Luke xvi. 8: "The time draweth near."

Luke xvi. 20: "The desolation thereof" (of Jerusalem) "is nigh."

Rom. xiii. 12: "The day is at hand."—_γηγυκειν._

Heb. x. 25: "Ye see the day approaching."—_εγγιζονσαν._

¹ See a paper on this subject in the *O. C. Spect.* for 1860.
Jas. v. 8: "The coming of the Lord draweth nigh."
1 Pet. iv. 7: "The end of all" (παντοῦ, —of the spiritually dead in the previous verse) "is at hand" —ηγγυέων.
Matt. xxvi. 18: "My time is at hand" —εγγυέων.
Luke xxii. 31: "The kingdom of God is nigh at hand."
Phil. iv. 5: "The Lord is at hand."
Rev. i. 3, xxii. 10: "The time is at hand."
The examples now given relate principally to time; but the words in more than forty instances refer to place, and denote immediate contiguity.
So ταχύ and cognates may be exemplified:—
Luke xiv. 21: "Go out quickly into the streets" — ταχέως.
John xi. 31: "She rose up hastily" — ταχεός.
1 Cor. iv. 19: "I will come to you shortly."
2 Thess. ii. 2: "That ye be not soon (ταχεός) shaken."
2 Pet. i. 14: "Shortly (ταχυός) I must put off this tabernacle."
John xiii. 27: "That thou doest, do quickly" — ταχιόν.
Acts xii. 7: "Rise up quickly" — εν ταχείν.
Rom. xvi. 20: "God shall bruise Satan under your feet shortly" — εν ταχείν.
Rev. i. 1, xxii. 6: "Things which must shortly come to pass" — εν ταχείν.
Matt. xxviii. 7: "Go quickly (ταχύ) and tell His disciples."
John xi. 29: "She rose quickly" — ταχύ.
Rev. ii. 16: "I will come to Pergamos quickly" — ταχύ — in the Neronian persecution.
Rev. iii. 11: "I come quickly" — ταχύ: viz. on Jerusalem.
Rev. xi. 14: "The third woe cometh quickly" — ταχύ — in three and a half years.
Rev. xxii. 7, 12, 20: "I come quickly" — ταχύ.
If we are content to be guided by the Scripture usage of the words, the truth of the section will be at once established.
But many are not disposed to acquiesce in this. They prefer their pre-formed theories,—as that the Lord has never
yet come again since His ascension, and consequently that the various promises of coming quickly meant that He would not come for at least 1870 years, and perhaps not for an indefinite number more. This applies both to pre-millenarians and post-millenarians, though from different standpoints—so very non-natural is the principle of scriptural interpretation which multitudes dogmatically lay down, and so purblindly do they adopt a position which charges the apostles either with error or with deception. Nothing can be taught more plainly in human vocables, than the apostles (as well as John the Baptist and Jesus Himself), in such places as those cited, taught that His coming after the ascension was to be expected quickly (τὰχεῖν), in the plain meaning of that term. A learned and personally esteemed interpreter of this school has ventured to employ ridicule, which returns with scathing effect on his own scheme. Thus: “Wait for the Lord from heaven (after 1000 years); Behold, I come as a thief (after 1000 years); Go ye out to meet Him (after 1000 years); Come, Lord Jesus, quickly (after 1000 years),” etc. etc. Strange that he did not see how this refutes his theory, that after not 1000 merely, but 1870 years, the Lord has not yet appeared the second time. For it is not in our day that the promises of coming quickly were given, but in the day of the apostles; and from their standpoint they must be interpreted. “This promise” (says the writer of an interesting tractate) “was addressed by our Lord to His eleven disciples. It is absolutely essential to the proper understanding of the whole subject, clearly to ascertain their spiritual condition at this moment. Much evil to the church has, I fear, been the result of an imperfect apprehension of this important point. First of all, they were true believers in the Lord Jesus Christ (John xvi. 27). They truly loved Him, and had given up all for His sake (Matt. xix. 27). They had therefore a right to all the blessings which Christ has secured to all those who repent and believe the gospel,—forgiveness of sins and everlasting life (John v. 24).

“But it is equally clear, from all the circumstancies, that, though forgiven, they had not as yet experienced a re-creation, they had not yet been restored to the blessed condition of man before his fall. Even after He had risen, had He not to up-braid them for their unbelief and hardness of heart? But
PROLEGOMENA.

without going over all the many incidents of their previous history, which show their present utter unfitness to represent their Lord, let us notice the last and most glaring. Just at the very close of their earthly intercourse, and only a few moments before Christ ascended into heaven, they displayed the grossest ignorance of the nature of the kingdom which the Lord had come to establish (Acts i. 6). The Lord describes His kingdom as not coming with outward show, but as being righteousness, and peace, and joy in the Holy Ghost (compare Luke xvii. 20 with Rom. xiv. 17.) Yet up to the very last they were cherishing vain notions of a restoration of the Jewish monarchy under the headship of Christ, evidently in utter ignorance of the whole purpose of the old economy and the new. They had yet to become acquainted with the first principles of the divine government.

"Such was the nature, character, and condition of the disciples as individuals, and as a body, when their Lord left them. Weak, ignorant, selfish, jealous, wayward, contentious, undiscerning, rash, inconstant, timid, and weak in faith,—judge if they were fit, as they now stood, to be the earthly representatives of the perfections of their God in heaven. Were they fitted to bear the weight of that tremendous responsibility laid upon them (Acts i. 8)? With such a nature, and, still more, with their eyes but dimly open to its degradation, and their feelings but feebly conscious of its misery,—with the hope of a higher life before them, which their Lord had promised, but for the enjoyment of which they were not as yet fitted, and on which they had not as yet entered,—well might the Lord describe their condition as 'comfortless,' especially as His departure removed from them the only friend whom they loved and looked up to. All they had was in prospect, but not yet in possession; in title, but not yet in actual enjoyment. It was bought for them, promised to them; but the hour of its bestowal had not yet come. Unsearchable riches in store, but still in great poverty; a glorious future before them, but still in deep degradation; fellowship with God promised, but still in orphan loneliness; with a tremendous work to be accomplished, yet utterly without inherent power, their condition was comfortless in the extreme. All they had was a promise. And what was this promise—this great blessing,—which was to relieve all their
discomfort, to put an end to all their troubles as individuals and a church, to satisfy all their desires, to endow them with all needful power for the mighty work to be undertaken? *It was the Lord's coming. 'I will not leave you comfortless: I will come to you.'*¹

But an objection is brought against all this, and one that appears of weighty import, because based on a commonly received interpretation of a passage of Scripture (2 Thess. ii. 1–8). To see the true bearing of this passage, I shall translate it literally, and append a few explanations: "But we ask you, brethren, regarding the presence (παρουσία) of our Lord Jesus Christ, and our assembling with Him, not to be quickly agitated from the mind, nor troubled, neither through spirit, neither through word, neither through epistle, as through us, as because (οὐτί) the day of Christ has been present. Let no one deceive you in any manner; for though the apostasy has not come (ἐλθη) first, and the man of lawlessness been revealed, the son of destruction, the opposer and exalter above every one, called God, or object of reverence, so as to seat himself into the temple of God, showing himself that he is God, don't you remember that being yet with you, I spoke these things to you? and now you know the obstacle to his being revealed in his time, for the mystery is already energized of the lawlessness, only until the present opposer be out of the way (middle); and then shall the lawless be revealed, whom the Lord Jesus will consume with the Spirit of His mouth, and frustrate by the manifestation of His presence (τη ἐπιφανεια της παρουσιας αυτου)."

I am aware I shall be met by the authority of editors who have put a period after the word Θεος, God (ver. 4). But, in reply, two facts must be considered: (1.) That the ancient codices have no points; and consequently that the placing of points merely indicates the editor's opinion, by which we are not bound, as he was not inspired. But may not the editor's opinion be as good as mine? Yes, if there be determining reasons on his side. But I claim a reason in the additional fact: (2.) That the ordinary punctuation makes verses 3 and 4 not a complete sentence, though separated from verse 5 by a full stop. Accordingly, our English translators thought it necessary to insert the whole clause—"that day shall not

come”—with a verb in the future indicative, in order to make a sentence. But this is no less than "handling the word of God deceitfully," or at least unfairly. Jerome's Latin, as given by Tregelles, contains no such clause; and his words do not make a sentence. Nor does it seem possible to construe the words as a sentence and intelligibly, unless as I have done, by including verse 5—the words of it forming the apodosis, or concluding clause of the sentence.

These words, then, of Paul, literally presented, do not say, as they are commonly quoted to prove, that the day of Christ is not present. They say it is so; and they direct the believers not to be alarmed on that account. Nor does the word "first" imply the rise of the apostasy before the parousia of Christ, but the lawlessness and the lawless one, and before "the manifestation of the presence." One leading error has been, to make the apostasy and the lawlessness identical—an assumption without any foundation. The apostasy was Gnosticism, begun by Simon Magus, but developed several centuries after his career; and the lawlessness and lawless one were afterwards developed in Popery and Mohammedanism. Paul in the passage says, before these developments had yet begun, he had spoken of them anticipatively. Thus the passage, instead of denying, asserts the presence of Christ in the opening of the gospel age, while Paul was writing.

If Jesus came spiritually, invisibly, but personally and potentially, on the day of Pentecost, and judicially as King of Nations and Head of the Church, to judge Jerusalem and terminate the Jewish kingdom, all the intimations of His coming quickly are plain, easy, instructive, and accordant with the grammatical and scriptural use of language. If otherwise, these terms "quickly" and "at hand" set all grammatical interpretation at defiance, and charge the apostles either with a grave error regarding the coming of Christ, or a painfully deceptive use of words, and that in a systematic manner. From this conclusion, sober uniform interpretation keeps us free.
LOCALITY OF CHRIST’S HUMANITY.

SECTION VII.

JESUS, THOUGH NOT IN HIS HUMANITY UBQUITOUS, IS PRESENT WITH HIS CHURCH BY VIRTUE OF HIS EXALTATION ON THE THRONE OF GRACE.

Many who stumble at this proposition, strenuously though inconsistently contend for it from another standpoint. Thus post-millenarians say, as I do, that the body of Jesus is not everywhere, but somewhere; and no sober thinkers allege that the locality is revealed, or that the Lord Jesus never passes from one place to another. Some may dream of it in the sun, and some in a great star in the constellation of Pleiades. Were I to indulge in like conjectures, I should rather select that side of the moon which is always toward the earth, and say that all His saints are thus in His immediate presence. But I prefer, with Chalmers, to regard heaven as consisting in state rather than locality; and I see no difficulty in thinking of Christ seated in glorified humanity on the mediatorial throne of grace in some place, and thence giving the blessing of His presence to His whole church in this and the spiritual world.

And the pre-millenarians are pleased to assert that Jesus will at some future time be present visibly in Jerusalem (speaking of Old Jerusalem as if it still existed). But would He not then be absent from the saints in distant parts of the earth, with the earth’s convexity between them and Jerusalem? If not, then may He not be present to all His people, though seated on the throne of grace in some other locality, as in the New Jerusalem? Would He not be as much present with us; as the preacher in the pulpit is present to the hearers in the most distant pew, if that instructor’s voice and meaning are conveyed,—if instant reciprocity is maintained; or as the sun in his radiance is present to all the earth; or as the mind in the brain is conscious of, and therefore present with, the extremities of the body?

And why may not His throne be in the earth’s aerial vicinity? While I assert not this, there is equally little reason to assert any contrary theory. The Lord’s seat of majesty is not a gravitating mass that needs a material resting-place. It is to us invisible; but visibility, though a frequent concomi-
tant, is not an essential of presence. It means existence in or at a certain place, as opposed to absence. It sometimes means “face to face,” but that may be said of the blind, or of persons in darkness. Παρουσία (parousia), the Greek term, denotes being near; but when visibility is specially intended, some other term is generally employed, as εμπροσθεν, ενώπιον, απεναντί, προσώπου, etc.

The locality—if locality be thought of—which more than any other that can be named is by many identified with the presence of the Redeemer, is that styled in Hebrew ים שמים, the heaven of heavens. But if any local idea can be attached to these words, it is that of a heaven consisting of a plurality of heavens,—as Jesus represented His Father’s house as consisting of many mansions. To circumscribe the presence of Jesus to a narrow space has a degrading and materializing effect, and is calculated to deaden the devotion of believers, and stunt their piety, and leave them to worldly influence, under the belief of His absence from them.

Now a moderate amount of thought, and of recollection of the apocalyptic announcements, will show that they cannot be intelligibly stated and understood, without knowing that the Head of the church is with His body the church invisibly, but potentially and vitally, during the whole gospel age. The Lord’s coming speedily, and His walking amid the seven golden lampstands, representing His universal church, are facts of this nature, as well as His coming to offer the water of life, the Holy Spirit, and which had its fulfilment from the pentecostal day.

But did He promise any such pentecostal presence or coming? The promises of this are expressed in His own words, though obscured partly by translation and partly by popular traditional notions.

Thus John xiv. 3: “If” (εαυ, when) “I go away, I will come again.” And at what time? Not, as a paraphrase adds, “when ages close;” but, as He goes on to show in ver. 18, to the disciples personally. He says, “I will not leave you orphans (ορφανος): I will come to you.”

In John xvi. 7 He says, “I go away (απελθω); but when I proceed (πορευθω), which word expresses proceeding with

1 Εαυ, both in the LXX. and the New Testament, is an adverb of time, signifying “when.” Mackn. in Ep. Prelim. Es.
a work), I will send (πέμψω) the Spirit unto you." Also, in ver. 16, "A little while (μικρὸν), and ye shall not see me (θεωρεῖτε): and again, a little while, and ye shall see" (οἴσεσθε). Here the first verb denotes visual seeing; to which meaning the second verb is not limited. "A little while, and ye shall not see me" visually; for the clouds will receive me out of your sight; "and again, a little while, and ye shall see me" with mind and faith. The first little while was the time from His speaking until His ascension. Is it not, then, utterly non-natural, and baseless interpretation, to say that the same phrase in the next clause of the same sentence must be interpreted to mean the 1871 years, and how much more none knows, from the ascension until the Lord's being seen again, —especially since this seeing is expressed in the sentence by a different verb from the former?

I lately heard a preacher urge the doctrine of the Holy Spirit's presence in believers, from 1 Cor. vi. 15–19: "Your bodies are the temple of the Holy Ghost." But it did not seem to have occurred to him that the same passage contains the words, "Your bodies are the members of Christ" (implying a presence even more intimate than that of a temple); and that Peter describes believers as "living stones unitedly forming a spiritual house" (1 Pet. ii. 5), of which Jesus is the head corner-stone. Fausett adds: "Christians are both the temple and the priests." Thus the same arguments which prove the presence of the Spirit, prove also that of Jesus. The one is inseparable from the other. In the temple, the light and fire were typical of the Spirit; and equally the sacrifice and cloud of glory typified Jesus. The golden candlesticks have the presence of Jesus walking among them, and of the Spirit illuminating.

SECTION VIII.

JESUS IN HIS UNIPERSONALITY AS GOD-MAN IS ALPHA AND OMEGA.

As the Hebrew letters in older form gave origin in shape and name to the Greek letters, so did they in numerical powers. That this numeral use of letters is older in Hebrew
than in Greek, is plain from the fact that, though the latter lost vau as a letter, it retained it as a numeral, and still calls it bau episémon (βαυ ἐπισέμων), as a mark or digit; and that having no representative of the Hebrew ρ = 100, it transferred the next letter, koph, calling it koppa = 90. Thence to the end the Hebrew letters are followed with a diminished unit—τ = 200, becoming ρ = 100; Ϝ = 300, becoming ς = 200; and η = 400, becoming τ = 300. The fact which thus meets us in the beginning of the Apocalypse, that the first and last letters are found in the ancient codices instead of the words written in full, gives sanction to the principle of calculating the numerical value of letters. We are not to be startled by the abuse made of this by cabalists, under the rabbinical name of Gematria (γεωμετρία): as well might we object to figurative language because it has been greatly abused; or, with many, to the Apocalypse itself, on account of pre-millennial doctrine which disordered ingenuity extracts from it. Alpha is first in most ancient alphabets,—Hebrew, Arabic, Syriac, Persic, Sanscrit, Greek, Latin, etc. It especially points to Jesus as the subject of the first promise (Gen. iii. 15). Omega, last in Greek, overruns the compass of the Hebrew alphabet, and serves very suggestively to present Jesus, revealed in the last dispensation after the first had come to a close. As the Hebrew had no omega, so it was not for the prophets in Hebrew, but for the apostles in Greek, to unfold the latter-day glory.

SECTION IX.

Hades is the invisible state of man, which will continue until the second resurrection.

Hades must be carefully distinguished from Geenna. In the New Testament we read of “eternal fire” (Matt. xviii. 8; Jude 7); “eternal punishment” (Matt. xxv. 46); “eternal judgment” (Matt. iii. 29); “eternal times” (Rom. xvi. 25); “eternal destruction” (2 Thess. i. 9); but not of eternal Hades. Geenna is not mentioned in the Apocalypse; but Christ speaks of “the Geenna of fire” (Matt. v. 22)—the place of the fire of which eternity is predicated—by the word αἰωνίος. This word
is nowhere applied to Hades; nor is fire attributed to Hades, unless that meaning be found in the words of Dives (Luke xvi. 24). "I am pained (ὁδυνομαί) in this flame" (φλάξ). If he meant literal fire, why did he not say fire, and that he was burning in it? And why did he speak of cooling or refreshing his tongue, if he did not mean that the flame, of whatever kind, was within him? As Job laments, the arrows of God drinking up his spirit; and Paul speaks of fiery darts of temptation; and a psalmist, of being consumed by the blow of God's hand; and James, of the tongue being a fire,—all these are applied to men in the body, without any literal burning. But a special point here is, that at the final judgment "death and Hades give up the dead that are in them:" the death, the first death so long known to men, and the Hades that had so long received the dead,—these give up the dead that are in them (Rev. xx. 13). And of all these the righteous go into life eternal, and the wicked into punishment eternal, and death and Hades are cast into the lake of fire. Thus the retribution of Hades for ever gives place to that of the lake of fire.

To set this beyond reasonable ground of cavil, let us look at the meaning and the whole usage of the word. Hades is usually said to be from a priv. + εἰδώ, to see, and means invisible. This, however, fails to account for the h or aspirate; but this we derive from the article ὁ:—ὁ + αδῆς (sc. τοτος or κληρος) (Hades), the invisible. It occurs in eleven places of the New Testament—viz.:

Matt. xi. 23: "Thou, Capernaum, shalt be brought down to Hades." This is said of a town, which has no personal and future existence. So Luke x. 15.

Matt. xvi. 18: "The gates of Hades,"—hostile to Christ's church on earth.

Luke xvi. 23: "In Hades the rich man lifted up his eyes," etc. Of the duration of Hades, Christ in this parable says nothing. He says there is a gulf (χασμα) made firm, between it and Abraham's status; and all that we can infer is, that it will continue while Hades continues. The only scripture which can be cited to settle that, is Rev. xx. 13.

Acts ii. 27, 31: "Thou wilt not abandon my soul to Hades" (την την—εις αδην). If this warranted any conclusion, it would

1 See note at exposition of ch. i. 18.
not be the continuance of Hades, but the reverse. That Christ went to Hades, but was not abandoned to it, requires the addition of a verb to the text,—a liberty we have no right to take. The passage is utterly silent as to the duration of Hades.

1 Cor. xv. 55: "O Hades, where is thy victory?" This says nothing of the wicked, and does not touch the question of the duration of Hades. If any conclusion, it would be the cessation of Hades.

Rev. i. 18. The passage under illustration: "I have the keys of Hades and death." This surely implies that Hades and death (the first death; for the second has not been yet revealed to John in the Apocalypse) are of equal duration; but this death continues only till the second resurrection. This, then, must be true of Hades; for it and death are connected.

Rev. vi. 8: "Death and Hades followed" the rider on the grey horse. This is combined with sword, hunger, pestilence, and beasts—all destructive of present life, but making no decision regarding the future.

Rev. xx. 13: "Death and Hades delivered up the dead." This, beyond question, implies that they will be no more. The dead are taken out of them; and the wicked cast "not into Hades," but "into the lake of fire."

Rev. xx. 14: "Death and Hades were cast into the lake of fire." This implies that they will cease, and only the lake of fire will abide.

These passages exhaust the New Testament usage of the word; and instead of making it to be eternal retribution, they represent the latter as different, calling it by a different term. The corresponding term (§ίνης = 'Aδης) in the Old Testament occurs in the following texts:


1 Sam. ii. 6: "He bringeth to Sheol (Hades), and bringeth up." This, then, does not express the place of damnation, out of which there is no deliverance.

1 Kings ii. 9: "His (Shimei's) hoar head bring thou to Sheol." (Hades) = the grave.

Job vii. 9: "He that goes to Sheol (Hades) comes not up," viz. to this life again.

Job xvii. 13: "Sheol (Hades) is my house"—I am mortal (Isa. xxxviii. 10; Job xiv. 13).
Job xxi. 13: "The worldly go down to Sheol" (Hades)—the dead state (Ezek. xxxii. 27, xxxi. 15).

Job xxiv. 19: "Sheol—to those that have sinned,"—the grave consumes them; followed by, "the worm shall feed sweetly on them."

Job xxvi. 6: "Sheol" (Hades)—the invisible laid open (Prov. xv. 11, xxvii. 20).

Ps. xviii. 5: "The sorrows of Sheol" (Hades)—in the present life (Ps. cxvi. 3).

Ps. xxx. 4: "Brought up from Sheol" (Hades)—kept alive.

Ps. lxxxix. 15: "God will redeem my soul from Sheol" (Hades).

Ps. lxxxi. 49; Hos. xiii. 14; Ps. lxxxvi. 13; Prov. xxiii. 14: "He shall not die."

Ps. iv. 16: "Down to Sheol (Hades) alive" (Ps. lxxxviii. 4; Num. xvi. 30; Isa. lxii. 9; Ezek. xxxi. 16).

Ps. cxxxix. 8: "If I make my bed in Sheol" (Hades).

Prov. v. 5: "Her steps take hold on Sheol" (Hades).

Prov. ix. 18: "Her guests are in Sheol" (Hades).

Prov. xxx. 15: "Sheol (Hades) not satisfied."

Isa. vi. 14: "Sheol (Hades) hath enlarged herself."

Isa. xiv. 9: "Sheol (Hades) is moved for thee."

Isa. xxviii. 15: "With Sheol (Hades) are we at agreement."

Ezek. xxxii. 25: "Shall speak out of Sheol" (Hades).

Jonah ii. 3: "From the belly of Sheol" (Hades).

Ps. vi. 6: "In Sheol (Hades) who shall praise Thee?"

Eccles. ix. 10: "No device in Sheol (Hades)."

Ps. xvi. 10: "Thou wilt not leave my soul to Sheol" (Hades).

Job xi. 8: "Deeper than Sheol" (Hades).

Prov. xv. 24: "To depart from Sheol (Hades) beneath."

Gen. xxxvii. 35: "I will go down to Sheol" (Hades). Gen. xlii. 38, xliv. 29.

Amos ix. 2: "Though they dig into Sheol" (Hades).

Hab. ii. 5: "Who enlargeth his desire as Sheol" (Hades).

Thus the word Sheol = (Hades) occurs forty-four times. As its first letter v (whether sin or shin) is often interchanged with h, so etymologists have been accustomed to connect sheol with the English hole: whence hell. But that hell did not in the older English mean the place of final

1 May not this be the true origin of our word "shell," rather than connecting it with "scale?" See Webster.
damnation, is plain from the clause in the English of the creed, "He descended into hell;" and from the various biblical examples given above, as when Jonah called the fish's maw "the belly of hell" (Jonah ii. 2). In the use of the word as presented above, deliverance out of Sheol, or Hades, occurs at least ten times, while in several places it is applied only to the present life. But in no instance is any word expressive of eternal duration connected with it. In various places of the Old Testament, the fact of a universal judgment is distinctly asserted. God is called "the Judge of all the earth" (Gen. xviii. 25). "He shall judge the righteous and the wicked"—every man and every work (Eccles. iii. 17, xi. 9, xii. 14; Ps. lvi. 11, etc.). But the Old Testament never intimates any consignments of men to Sheol after the judgment. For the eternal state, other terms must be sought. And as it is never said that judgment will take place in Sheol, those who are in it—that is, all the dead—will be brought out of it for judgment. This precisely accords with the fact declared and already cited from Rev. xx., that Hades must deliver up the dead, and that God says (Hos. xiii. 14), "O Sheol, I shall be thy destruction."

The final state of the wicked may be learned from the Old Testament by such words as:

Abaddun = destruction; and
Tophet = abomination, figuratively derived from the valley of Hinnom, where men burnt their children to Moloch (2 Kings xxiii. 10); and hence came the Greek term γεεννα, Geenna or Gehenna, of the New Testament; also the terms employed in Dan. xii. 2: רענ, kherpah, contumely; רענ, diraun, ignominy, etc.

SECTION X.

THE NICOLAITANS AND BALAAMITES SEEM TO HAVE ORIGINATED WITH SIMON.

Different opinions prevail both respecting the meaning of Balaam's name, as noticed at ch. ii. 5, and also respecting his

1  גֶהֶנֶּמֶּ הָיָּוָּו, Ge Hinnom (Josh. xv. 8).
country and people; so also respecting the import of Nicolaitan. That the Nicolaitans were named from a man called Nicolas, has been a popular idea. There is, however, more foundation for regarding the name as a Greek synonym of Balaam. The latter is called a son of Béor (גֵּר) — a name which may be Semitic, though given only to two persons in the whole Bible; or it might be an Aryan name, भर, Puru, found in the Mahábháráta, etc., probably = Porsus, who encountered Alexander. The city of Pethor has proved a puzzle,—to find such a city in Arám. Arám is rendered Mesopotamia (Deut. xxiii. 5), both in the Septuagint and the English. But Arám extended far beyond Mesopotamia, which is distinguished from the rest of Arám by the name Arám Naharaim—Arám of the two rivers (Judg. iii. 8),—as one region in India is called Doab = land between two rivers, and another Punjaub = land within five rivers. So far as name and place go, Baláam may have been Chaldean, i.e. of the Kushdím, who were Hamites with the Arámean language; or Aryan, of the Japhethites, with the Zand language. He was, however, either acquainted with Hebrew, or had an interpreter who knew it, as he both conversed with the king of Moab, and wrote the oracles recorded by Moses; the only alternative being, that Moses may have given in Hebrew the meaning of what Baláam wrote. Whether Kushdi or Aryan, he was a priest either identical with or similar to those who bore the official title of Zarathustra (Zoroaster), equivalent to chief dastur, or chief priest. That the Chaldee and Aryan magians were to a large extent blended socially and religiously, is evident from the Pehlvi language, which is Chaldee with a large admixture of Zand or Aryan. Haug\(^1\) describes the Pehlvi language in different dialects as "a mixture of Semitic and Iranian elements; the Semitic part being always identical with Chaldee forms and words, and the latter with Persian." And when we trace the religion of Chaldees and Aryans at the early period of Moses, we find both to have had such vague ideas of a Divine Being as were merging into dualism. In the case of Baláam, this is shown by the power of cursing and of

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1 In 2 Pet. ii. 15 written B̄əp̄, which might have originated in the substitution of bāda for aín. But the Cod. Sinaiticus has B̄s̄p̄.

2 On the Parsi Rel. p. 46.
enchantment which Moses represents him as claiming to possess, and as having ascribed to him by the king of Moab (Num. xxii. 6, xxiii. 23, xxiv. 1); and by the following verses from the oldest of the Zoroastrian writings,—the first Gātha, translated by Dr. Haug: "Ye devas (gods) have sprung out of the evil spirit who takes possession of you by soma (the intoxicating drink), teaching you manifold arts to deceive and destroy mankind; for which arts you are notorious everywhere. Inspired by this evil spirit, you have invented spells, which are applied by the most wicked, pleasing the devas only, but rejected by the good spirit." Here is the idea of the supreme and good Spirit, such as Bālām expressed, combined with incantation and cursing; such as Bālām gained a name by pretending to possess and practise by aid of the evil spirit. His prophetic benedictions recorded in Num. xxiii. and xxiv. were beautifully composed oracles of a sagacious man, but involving some mistakes. The expression, "The Lord put a word in his mouth," does not imply inspiration (which is always otherwise represented), any more than His putting a lying spirit in the mouth of Ahab's prophets (1 Kings xxii. 23), or the utterance made by the priestess of Python (Acts xvi. 16, 17). That Bālām could have belonged to any region even so far eastward as Mesopotamia, may seem contradicted by the fact that he was slain along with the Midianites (Num. xxxi. 8). But he was only associated with them as with Balak, king of Moab. This does not prove him to have been either Moabite or Midianite. It only proves his fame as an enchanter, leading first the Moabite, and afterwards the Midianite, to seek the aid of his spells and imprecations. Nor does the occurrence of ḫw in the Chaldee and a few Hebrew mss. prove him to belong to Ammon; for that is no more than an Arabic form of the word ḫw, people or Gentiles. Now the analogue of Bālām in the apostolic time was pre-eminently Simon the apostate, who, though a Samaritan, may have been of Aryan blood, as most of the Samaritans were (2 Kings xvii. 24), and who was called Magnus, or the Magician—a name derived from Magian, or Mazdians, or Zoroastrian religion and people. The mention of him in Acts viii. shows that the people deified him, which they would not have done if he had not assumed superhuman
power. It also shows him actuated by avaricious feeling, and that he was morally corrupt. He, as an apostate from the faith on the profession of which he was baptized, became the originator of the antichrists, of whom John says (1 John ii. 19), "They went out from us, but were not of us;" and whom Peter (2 Pet. ii. 4, 14) charges with false doctrine and licentiousness. And when we inquire into the testimonies of the earliest fathers, we find Clement (i. 14), without naming parties, exhorting his readers to "follow God rather than those who, through pride and sedition, have become the leaders of a detestable emulation." Polycarp also (Ep. to Phil. ch. vii.) says, "Whosoever does not confess that Jesus Christ has come in the flesh (the Docetæ holding the sentiments of Simon), is antichrist; and whosoever perverts the oracles of the Lord to his own lusts, is the first-born of Satan." Ignatius (to the Trallians) charges them with "mixing up Jesus Christ with their own poison," and calls Simon and his followers "offshoots of Satan." Hermas (Pash. ch. vi.) says, "The mother-eaten branches are the apostates and traitors of the church, who have blasphemed the Lord in their sins." Justin\(^1\) expressly states that Simon was called a god and a worker of magic, and was honoured with a statue in the time of Claudius Cæsar, as God; and that he kept a woman called Helena, who had been a prostitute, and whom Guerike\(^2\) calls his pimp, for seduction of women, charging also his disciples with leading profligate lives. Irenæus (B. i. ch. xxiii.) traces all sorts of heresies to Simon as their origin, and speaks of his keeping the prostitute Helena. Similar testimonies may be found in the Recog. of Clement, and in Epiphanius, etc., at a later time. Thus Simon may safely be regarded as the main, though possibly not the sole, originator of the Balaamites or Nicolaitans, stigmatized in the epistles of Christ to Ephesus and Pergamos, and denounced so strongly by Peter, John, Jude, and Paul, as greatly troubling the church. There is much testimony of the early fathers of his having opposed Peter, and doubtless also John, in Rome; and as he was honoured as a god by Claudius, and apparently by Nero also, he was in all probability the instigator of that cruel persecutor to put Peter and Paul to death.

SECTION XI.

THE TREE OF LIFE REPRESENTS CHRIST.

In illustration of this position, several facts require consideration.

(a.) The land of Eden was an emblem of “Emmanuel’s Land,”—the universal church or kingdom of Christ, territorially considered. Its field is the world; and to the saints it belongs to inherit the land.

(b.) The garden was a portion of and within the land. The Lord planted a garden in Eden. “The garden of the Lord” furnishes a metaphor for fertility and beauty. Judah is compared to one kind of garden—a vineyard. The desert of heathendom is converted by the Spirit of God into the garden of the Lord (Isa. li. 3; Ezek. xxxvi. 35).

(c.) The tree of life, or lives, was not only in the land, but in the centre of the garden. It was in the garden of Eden, and therefore in the land of Eden. As it emblematizes Christ, so it represents the doctrine of His presence in the church on the earth, in which He is unseen, as the tree of life could not have been seen from all parts of the land of Eden, but in the garden, which occupied a lofty mountain within it. Thus the tree of life more specially represents the presence of Christ in the upper sanctuary, where His humanity is seen.

(d.) Though the botanical identification of the tree of life is not at all necessary for deriving instruction from it, this may be effected with high probability. (1.) It is an evergreen tree: “its leaf shall not wither” (Ps. i. 3, 4). (2.) It is capable of fructification all the year (Jer. xvii. 8; Ezek. xlvii. 12; Rev. xxii. 2). (3.) Its fruit is salutary for food: “the fruit thereof shall be for meat.” (4.) Its leaves have medicinal virtue (Ezek. xlvii. 12). (5.) It is of golden colour (Prov. xxv. 11). I am not aware of any tree except one that combines these five perfections.

(e.) I understand it of a botanical family rather than a single tree; and that which seems to meet the case is the *citrus*; and if one species of citrus be singled out, I should at once fix on

\[1\text{Isa. v. 1.}\]
the *citrus decumana*, called in India *papánas* or *pomele*. It is almost the largest product of a fruit tree, of a brilliant golden or orange hue, exceedingly delicious and equally wholesome. In various places of the Bible, especially in Proverbs, the tree of life is made an emblem of good qualities; which would particularly agree with the fruit in question. Its rind and peel yield one of the purest tonic medicines, and from its leaves may be distilled a very odoriferous and salutary volatile oil.¹

It may be objected that citrons, oranges, and lemons are never named in the Bible. Not indeed in the English Bible,—a remarkable fact, as there exists abundant evidence of such fruits in Palestine. Josephus (Antiq. xiii. ch. xiii. 5) says the people of Jerusalem “pelted Alexander Janneus with citrons.” Thompson (Land and Book, p. 112) expressly mentions “oranges, lemons, and citrons,” and gives a glowing description of them; see also *Imp. Dict. of Bib.; Enc. Brit.*, etc. Is there not, then, reason to suspect that some Hebrew word in the Bible denotes this family? Such a word is נַפּוּכ (tappuakh), which occurs six times, and is rendered in the English “apple.” It is associated with vines, figs, pomegranates, palms,—tropical fruits. The apple is mentioned by Thompson at Ascalon—probably a modern importation. The *tappuakh* is called in Arabic أَبَرَنْج, and in Chaldi *Atharog*—both probably cognate with the Indian name of the orange، *नारंग (nárang). Thompson indeed says:² “The Arabic word for apple is almost the same as the Hebrew. . . . Let taffuah, then, stand for apple, as our noble translation has it.” I cannot consent to this. The writer in Kitto’s *Cyclopaedia* has truly identified the fruit in question with the citron. Thompson supposes only the one species meant, “which is made into preserves,” and which is, I am able to add, highly delicious in that form. In Arabic التَفْعَاح (taffuah) is defined by Richardson in a generic sense, including earth-apple, apricot, peach, mandrake, citron, orange, lemon, which are not at all congeneres; as the word is used in English,—rose-apple, pine-apple, love-apple, custard-apple, egg-apple, etc. The same is true of the Latin word *pomum*, de-

¹ See *Imp. Dict. of Bible*—“Apple” (tappuakh).
² *Land and Book*, p. 546.
fined "all manner of fruit,"¹ and the Greek μήλον (melon),² not only apple, but "the fruit of any tree,—quince, peach, orange, etc." The apple is not otherwise noticed in Scripture than by the general term for fruit, νάντ (ferti) = the Sanscrit फल (phal), and the English apple.

And the entire biblical usage of the word tallies much better with the genus citrus than with the apple (*pyrus malus*). In Joel i. 12 it is combined with palm and pomegranate—tropical or sub-tropical fruits. In Song ii. 3 and viii. 5, reclining under its shade is objected to; but citron-trees are as adequate for yielding shade as apple-trees. In Song vii. 8 its delicious fragrance is lauded; and, in this respect, I think it must be conceded superior to the apple. And in Prov. xxv. 11 it is described by the epithet golden,—in the English version, "apples (tappuakh) of gold;" and certainly, for golden hue, no fruit can rival the whole genus,—pomelo, orange, lemon, etc. From its golden hue is derived its name of orange (Lat. aurantium).

**SECTION XII.**

THE TERM οὐράνος OCCUPIES THE SAME PLACE IN THE APOCALYPSE THAT Δίβας OCCUPIED IN THE OLD TESTAMENT PROPHETIC VISIONS.

The proof of this proposition may be found at ch. vi. 12 and xxi. 1, and therefore need not be repeated. The word occurs fifty-three times in the Apocalypse,—in chapters iii. iv. v. vi. viii. ix. x. xi. xii. xiii. xiv. xv. xvi. xviii. xix. xx. xxi. And it has always the article, except in xxi. 1,³ and for this the reason is very significant; for we are there informed that the former heaven and earth of Judaism had passed away, and that now a new heaven and a new earth are introduced, and which are therefore uniformly marked as definite by the article, according to Greek grammatical usage (Kuhner's Gr. Gram. § 244, 6). It is no exception that in two instances the

¹ Lyttleton's *Lat. Dict.*
² Dunbar.
³ This will be shown in the exposition of the passage to apply to the pentecostal dispensation, and consequently to reveal the new Jerusalem as coetaneous with the gospel age.
word is in the vocative, which supersedes the article (except in Hebraisms), without leaving the noun indefinite.

In addition to what is said in the note to viii. 2 respecting the symbol “the heaven,” the following passages illustrate its prophetic import.

Isa. xiii. 9–17: Here “a day of Jehovah” is foreseen as coming on the Babylonian monarchy; and in that period the stars, the sun, and the moon of Babylon are all seen in vision to be darkened, the world of that empire is punished; and this cannot be interpreted of any wider world, for the instruments of fulfilment are the Medes.

Isa. xxiv. 21–23: Here Palestine is described by the earth or land; the kings and other magnates are described as shut in prison and dismayed with darkness; the moon confounded and the sun ashamed; and all this when the Lord of hosts shall reign in Zion, in which He makes to all people a feast of fat things, and removes the veil from off the nations, and swallows up death in victory. The symbolic use of the terms here employed is unquestionable; and equally evident is it that Jesus made use of them,—as in Mark xiii. 24, 25: “In those days” (at the fall of Jerusalem) “the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall fall.” In this, the Lord predicts the breaking up of the old economy and the introduction of the new.

Similar terms are employed by Ezekiel respecting Egypt (Ezek. xxxii. 8).

Joel ii. 31: “The sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come.” Respecting the application of these words, we are not left to conjecture or theorize. The Apostle Peter cited them on the pentecostal day, and applied them to the events of the fall of Judaism and the introduction of the gospel church.

The remarkable fact merits notice, that the plural ovpavos nowhere occurs in the Apocalypse except in xii. 12, where it is in the vocative, and makes appeal to the universal people of God in this and the other world.
SECTION XIII.

IN PROPHETIC VISIONS A HORSE IS THE SYMBOL OF A MESSENGER.

The truth of this is established under vi. 2, on the ground of our initial principle of deriving symbols from the Old Testament. Wordsworth's maxim is applicable here: "The law and the prophets prepared imagery for the Apocalypse."

Now Elliott, with much ingenuity and curious learned research into Roman and Greek antiquities, manages to give a significance to the leading facts of the symbols employed by John. But it is a heathen significance, and therefore inadmissible. He makes the horses to mean pagan emperors; and the horse, bow, etc., pagan emblems. Bishop Newton does virtually the same. They should first have shown that John drew emblems from the heathen; but this they could not do. In one particular they are correct: they interpret the horses as homogeneous; but their error consists in making them of heathen origin, as imagery, and investing them with a civil rather than a religious character. Wordsworth, Faber, and Bishop Newton fail, by departing from a uniform principle,—as by interpreting the first rider of Christ, and the second of civil power, etc. Keith and Cunningham adopt the homogeneous principle, but apply it in a way to which there is an insuperable objection. According to them, the fourth horse does not appear until a.d. 1792, thus leaving no room for the trumpets and the vials at any earlier date. The schemes of De Burgh, Maitland, and other futurists, imply that the great events of the Apocalypse are yet unfulfilled, and that they are mainly to receive a sort of sudden fulfilment in three and a half years,—a scheme radically erroneous, as violating the nature of prophetic visions, in which pictures were presented to represent objects and events in the future. If this scheme were true, the book would want its sublime glory as a commentary on the providence of Christ over His church and the hostile world, and would reduce to mere delusion all the comfort which the saints drew from it in the dark ages of persecution.

The various schemes have been divided into three classes: the preterist, of which Stuart is one of the most learned repre-
sentatives; the chronological, represented by Vitringa, Newton, Elliott, and many others; and the futurist, by De Burgh, Todd, etc. Of these, Stuart is correct in discovering in the seals the overthrow of Judaism, though it is impossible to follow him in limiting ch. vi.–xi. to this, and thence to xix. to the pagan empire; while the futurist theory is so baseless and conjectural, and so completely involves a subjection of the mind to human ideas instead of a consistent interpretation of inspired Scripture, that no man who follows the analogy of faith and the harmony of prophetic terms can possibly adopt it. A summary of these schemes is given at the end of the Tract Society's Paragraph Bible, concluding with a scheme from the Bib. Review, 1847, containing several elements of the truth, though too indefinite and conjectural, by appearing as a theory rather than as a continuous exposition of the prophetic text. The rather vague mode of interpreting these four symbols in Fausett's recent Commentary would leave the horses almost meaningless emblems; or imply merely the abstract ideas of victory, blood, sadness, and death.

**SECTION XIV.**

**TWO CLASSES OF MARTYRS WERE EXHIBITED IN THE VISION OF THE FIFTH SEAL: THOSE WHO PRECEDED THE INCARNATION OF CHRIST, AND THOSE WHO CAME AFTER IT.**

And other saints, though associated with these, are not to be confounded with them. Sometimes we find that limited to the martyrs which is true of all the saints,—as the first resurrection, in ch. xx. 6; and sometimes the reverse, as the white robe (converted from the singular to the plural) is confounded with the general white garments of all the saints. In the vision of the fifth seal, John saw the souls of those who had been "slain for the word of God;" and in ch. xx. 4 we read of those who had been "beheaded for the witness of Jesus and for the word of God." The former are said to have been slain, the latter beheaded (πεταλεκισμενον, put to death with axe or sword); the former for the word of God, the latter for the witness of Jesus and the word of God. The former class were slain as martyrs before the Saviour was
born and had received the name Jesus, the latter after that great event. Now, when martyrs are noticed in any of the visions, we must carefully mark which body of martyrs is intended, or whether only the latter. This, I believe, will not be found doubtful. The latter class included the massacred infants of Bethlehem, John the Baptist, Jesus Himself, Stephen, and all subsequent martyrs to the end of time.

Here in the fifth seal John beheld the souls (ψυχας) of those who had been martyrs, from the time of Abel to that of Jesus, or at least the last previous to the birth of Jesus, who was Himself the proto-martyr of the new and gospel age, including in His martyrdom His persecution from the incarnation to the cross. And in answer to their appeal for vindication of their character, they are invested with a white robe of honour, instead of the vile garments which persecutors have been accustomed to put on their victims in token of degradation; and they are instructed to wait for the completion of the number of their fellow-servants in general, and of their future fellow-martyrs in particular.

In the twentieth chapter the ante-messianic martyrs do not come into vision; and the reason is, that in that chapter we have a view not of the old, but of the new age. Accordingly, the classes that appear in that vision are first the martyrs for the witness of Jesus; and second, the men who received not the mark and name of the monster, nor gave him homage. Of the latter it is predicated that they live with Christ, share the blessedness of His reign during the great age of the thousand prophetic years; and that they have part in the first resurrection, to which belongs the blessedness of justification through faith in Christ, and the holiness of sanctification by the Spirit of grace.

SECTION XV.

THE SIXTH SEAL BEING BROKEN WHEN THE BOOK WAS OPENED, BEGINS TO RECEIVE SPECIAL FULFILMENT FROM THE TIME OF THE CRUCIFIXION.

It consists in the agitations that led to the removal of the visional heaven and earth of the Jewish church and state.
Fuller is not remote from the truth in saying, "The commencement is, I apprehend, to be reckoned from the ascension of Christ." But he follows the theory of various others, that the earthquake of the sixth seal was the overthrow of paganism by Constantine. To this I have strong objections, because it substitutes a part for the whole, and does not go back to the earlier and more terrible earthquake of the Jewish overthrow. Mede (p. 97) says, "The sixth seal begins where the fifth ends, from the year of Christ 311"—viz. the supremacy of Constantine. Now I can neither admit such end nor such beginning. Neither accords with historic fact nor with prophetic language, and therefore neither bears the impress of truth. There were multitudes of martyrs long after that alleged end, and civil and religious earthquakes of terrific character long before Constantine. To this correspond the ideas of Newton, Faber, Elliott, and others. Others, as Keith, Cunningham, Brodie, etc., suppose this seal to have had its fulfilment in 1793. But the French Revolution, which then came to a head, was not the fall of the church of God nor of the theocracy, but only of a temporal power, and of a corrupted system of visible Christianity in one country of Europe. I agree with Brodie, "that in explaining the word of God we have nothing to do with the rules of soothsayers (of which Mede avails himself), nor with the vainglorious style of heathen kings." The symbolic meaning of the sun and moon, and other terms, must be derived from the Old Testament; and when we do this, there is no alternative but to see in the sixth seal a prediction of the fall of Judaism.

SECTION XVI.

THE THOUSANDS AND MYRIADS, WHEN SPOKEN OF MEN, MEAN CHIEFS WITH THEIR FAMILIES OR TRIBES; IN OTHER WORDS, WHEN THEY ARE NOT MERE NUMERALS.

There are two words for thousands,—χιλιοι and χιλιαδες; the former of which, being a simple numeral, need not be exemplified. The latter occurs seven times besides the examples in Rev. vii. Thus, Luke xiv. 31, Christ puts the case of a "king with ten χιλιαδας meeting one with twenty;"
the magnitude of the army being denoted by chieftains, as in the feudal system. In Acts iv. 4 it is applied not to persons, but their number; so in 1 Cor. x. 8. In these it may therefore be regarded as simply a numeral. So in Rev. v. 11, and perhaps in Rev. xxii. 16, where the word is applied to furlongs. But in vii. 4–8, xi. 13, and xiv. 1, 3, it is otherwise. In these it answers to the Hebrew word לוח, as in the following examples:—

Num. xxxi. 4: “Of every tribe a thousand” = a chieftain and his band.

Judg. vi. 15: “My thousand” (chieftainship) “is the least in Manasseh.”

Isa. lx. 22: “A little one shall become a thousand” = a leader, a hero.

Amos v. 3: “The city that went out by a thousand” (under a great chief) “shall remain with a hundred” (a small one).

Judg. xv. 11: “Three thousand went to bind Samson” = a deputation of their chiefs. They did not propose to force him; they reasoned with him.

1 Sam. xiii. 22: “Saul chose three thousands” = chiefs and their bands.

Num. x. 36: “The myriads of Israel” = רודא ירא, the high chiefs of the tribes of Israel, the highest chiefs. And so in upwards of twenty other instances, where myriads (tens of thousands,—in Hebrew a single word) is a round number, denoting men under a great leader.

1 Sam. xviii. 7: “Saul has slain his thousands,” וךיתינס (or chieftains), “and David his myriads,” תיבנה: as Goliath, the most mighty and renowned of all.

Dan. xi. 12: “He shall cast down many myriads” (great chiefs).

Gen. xxiv. 60: “Become thou thousands of millions,” or myriads = chiefs of great headships.

Exod. xviii. 21: “Rulers of thousands”—contracted into thousands (Num. i. 16).

Micah v. 2: “Thousands, רוח ימח (יֵּ֓֔֔ן, princes), of Judah.” Thus χιλιάδες in the LXX., and γυμνοὶ in Matthew, represent the εἷκε or thousand of the Hebrews, each term expressing headship.
SECTION XVII.

THE SEVENTH SEAL COMPREHENDS THE VISION OF THE SEVEN MESSENGERS WITH TRUMPETS, AND THE SEVENTH TRUMPET INTRODUCES THE SEVEN MESSENGERS BEARING PHIALS.

This follows from the words with which these visions are introduced: "When the Lamb opened the seventh seal, there was silence in heaven about half an hour. And I saw the seven messengers who stood before God; and seven trumpets were given to them" (ch. viii. 2). Simultaneously with this, Jesus, the great messenger, appears officiating as High Priest. Meantime the seven messengers prepared themselves, by holding the trumpets ready to be applied to their lips. This was a momentary matter. And we find, as shown in the exposition, that the first trumpet began to sound almost from the birth of Jesus. So in ch. xv. 5 it is said, "Along with these things" (the events of the seventh trumpet) "I saw, and the temple of the tabernacle of the testimony in the heaven was opened, and there came out the seven messengers—those who have the seven plagues." Thus nothing can be plainer than this: that the messengers of the phials do not come into the vision at all until the sounding of the seventh trumpet. On this obvious principle the septenaries are explained by the majority of leading expositors,—as Mede, Newton, Elliott, Brodie, Clarke, Galloway, Greenfield, Brown, Cooke, Culbertson, etc. Stuart makes the trumpets subsequent to the seals, and perhaps the phials to the trumpets, though of the phials he presents a very confused attempt at explanation. Keith represents the seals as not all opened until the time of the French Revolution, yet very inconsistently interprets the trumpets of the successive judgments which brought destruction on the Roman empire. For these latter opinions I can find no tangible ground whatever; and they so dislocate the entire plan of the book, and require so much of gratuitous conjecture and artifice, that I cannot do otherwise than set them aside and adhere to the scheme of John, as announced in the thesis of this section; and I solicit attention to what I say in the exposition respecting the introduction of the trumpets and the phials.
All other descriptions of it are gratuitous fancies. The words *biblidarion* and *biblaridion* employed to express it, meaning small book, do not warrant us to call it a part or appendix of any book or document. A small book may be as complete as a great one. And so the one in question is not only called small book, but *biblion*—book, small or great (see ch. x. 9, *Cod. Sin.*, and Dunb. *Lex.*).

Respecting this little book, a great want of harmony exists among expositors. Though Fausett has not, to my mind, made the matter plainer, he says truly, “This little book is the Bible in miniature” (Rev. x. 2). But this, whether intentionally or not, is beautifully descriptive of the whole Apocalypse; it is the paragon of all possible epitomes of the Bible, unfolding the doctrine of Jehovah, appropriating the Old Testament prophetic terms, revealing old prophecy fulfilled, and showing the new running its sublime course—so rich and so abundant in exhibitions of “grace and truth,” so full and pointed in its injunctions to the churches, so redolent of Christ and the Holy Spirit, and so consoling to the believers in times of persecution and sorrow. Alford identifies it with “the mystery of God” in ver. 7, but he gives no tangible reason for that limited interpretation. Dr. Cooke understands it to mean the seven-sealed book. In *Poli Synopsis* its meaning is presented in five particulars, the last of which is: “Librum Evangelii semper in ecclesia apertum fore; . . . iterum aperiendum Evangelii lucem, eamque ubique propagandam,” etc. (“That the book of the gospel should be always open in the church; . . . that the light of the gospel should be opened again, and that it should be propagated everywhere”). The least that can be understood from this includes the whole New Testament, and that includes with it the Old. The book can be no less than the whole of inspired Scripture.
SECTION XIX.

THE RECURRENCE OF THE SAME NUMBERS DOES NOT WARRANT US TO INFERR SYNCHRONISM OF THE OBJECTS TO WHICH THE NUMBERS BELONG.

This may appear so evident as to need no proof or illustration. Saul reigned 40 years, and so did David, and so did Solomon; yet their reigns were not contemporaneous. Moses, Elias, and Jesus each fasted 40 days, but surely not the same days. The seven good kine and the seven lean kine were each emblematic of seven years, but not of the same years. The land suffered famine for seven years, and Solomon spent seven years in building the temple; but it would be preposterous to call these the same years. Moses, Elias, and Jesus each fasted 40 days, but surely not the same days. The seven good kine and the seven lean kine were each emblematic of seven years, but not of the same years. The Jews had a feast of expiation in the seventh month (Lev. xvi. 29), and in the captivity they had a fast in the seventh month (Zech. viii. 19). Would any be so wild as to make these synchronous? None of these things will be alleged. Yet now, on what better ground rests Mede's theory of synchronisms? It is neither more nor less than this: The holy city was to be trodden 42 months—1260 days; the two witnesses were to prophesy during 1260 days; the woman was to sojourn in the wilderness 1260 days, and she was to have a second and more complete sojourn for 1260 days—to go into a more perfect seclusion; and besides all this, the seven-headed and ten-horned monster was to practise his "fantastic tricks before high heaven" for a like period of 42 months, or 1260 days. Now here the allegoric persons are not the same. The city is the church outward and territorial, and soi-disant catholic. The witnesses are of the true church, —messengers, ministers, martyrs, raised up in it, but not it, as a part is not the whole. The woman is the church of redeemed and sanctified men, included in their Lord's covenant. And from each of these the monster is vastly different. In like manner the works are different, though some of them cognate. The trampling of the city is different from the prophesying of the witnesses. That is different from the hiding of the woman, and that from the fury of the monster. Why, then,

1 2 Kings viii. 1–3.
should it be so tenaciously maintained that all these must begin together, and together run their course and terminate, merely because in the major part of their course they are contemporaneous? If the prophecy contained any intimation to that effect, we should be bound to receive it; but nothing of that nature is found. And, on the contrary, if the facts be considered, their relations would involve much of cause and effect. One acted on another; and one may well be supposed to precede another in appearing on the field of the prophetic vision. What we might thus antecedently anticipate, the import of the prophecy itself, if plainly and consistently interpreted, renders certain. See the exposition of the respective passages.

SECTION XX.

THE BIRTH OF THE MAN-CHILD REPRESENTS THE INCARNATION OF JESUS, AND HIS GIVING OF THE HOLY SPIRIT FOR MEN'S REGENERATION.

Some interpreters seem not at all to have understood this prophetic fact. Faber (Sac. Cal. Prop. B. v. ciii.) pronounces it the hardest portion of the Apocalypse. At this I am nothing surprised; for though he is in many details one of the clearest expositors of prophecy, yet the adoption of an erroneous principle will involve the mind in darkness, and a subject really plain will appear mystical. Though he adopted the principle that the man-child was Christ in the membership of His mystical body, that is, that the man-child includes all the regenerate, yet that birth he dated synchronously with the rise of the witnesses, which he assigns to A.D. 604. It is no matter of surprise that he felt this a great difficulty; he might well have felt it insuperable. For the maternal period he assigns 280 years, dating from A.D. 324. Now, instead of this, it is indubitably plain that the man-child, denoting the regenerate, has his birth in the new birth of the redeemed, and began with that new birth, that is, from the very beginning of the gospel age. The sanctification by the Holy Spirit before the gospel age, though of kindred nature, enters not into the Apocalypse, which was a picture of the future. Jesus Himself the head, and therefore the supreme person of
the church, was the prototype and patron of the whole. The symbolic birth had no beginning synchronously with the rise of the Papal power, but is coeval with Christianity. Let this be understood and admitted, and this twelfth chapter will no longer appear the most knotty or insolvable portion of the Revelation. But to understand it, it requires us to preserve the balance and harmony of interpretation. A misunderstanding of the four horses has led many to fix on the age of Constantine as a beginning; and this has led into various other errors. So a misunderstanding of the man-child has thrown doubt and mystery over the first resurrection; and this in turn has dragged in great and perplexing errors, both on the beginning, the nature, and the length of the millennium.

SECTION XXI.

THE SEVEN HEADS OF THE OLD EMPIRE AND THOSE OF THE NEW MUST NOT BE CONFOUNDED.

The error of so confounding them has tended very much to darken men's views of other portions of the prophecy. The nearest approach to the interpretation given in the text may be seen in Fairbairn on Proph. Dr. A. Clarke supposes he has found these seven in the seven electors of the German empire: and in this he makes the same distinction which I here propose between the old empire and the new; for in his commentary on ch. xii. 2, etc., he reckons the heads on the principle assumed by various writers:—1. The regal power of ancient Rome; 2. The Consulate; 3. The Dictatorship; 4. The Decemvirate; 5. The Military Tribunes; 6. The Triumvirate; 7. The Imperial—all referring to old pagan Rome. Elliott enumerates them thus: Kings, consuls, dictators, decemvirs, military tribunes, emperors, and, as a seventh, the quadripartite imperial government cut down by Constantine. Faber, in an elaborate scheme, presents the same list with Clarke, except that his seventh is "the Francic kingship or emperorship." Thus both Faber and Elliott blend into one the ancient Rome which fell in A.D. 476, with the modern in which the deadly wound was healed. Now, though Daniel (vii. 7) did not see in vision more than the last head
of the beast furnished with the ten antlers, yet his beasts (from that of Babylon that appeared first in his view) correspond to the heads of the monster, extending his existence over the seven times which were typified in Nebuchadnezzar's seven years of insanity. The heads, denoting the whole period and the power which successively sought to stamp out the kingdom of God on earth, must be taken as in the text to be: 1. Egypt; 2. Arabia, Philistia, or, if named from its first hostile power, Amalek; 3. Assyria; 4. Babylon; 5. Medo-Persia; 6. Yavan, or Græco-Rome (pagan); 7. nominally Christian Rome. The old empire or ὀρλόν (ὄρλον) is not identical with the new, which is the beast (ὥρλον). There is thus no adequate reason for identifying their heads.

SECTION XXII.

INSPIRATION IS NOT TO BE ATTRIBUTED TO ANY MESSENGERS EXCEPT THE TWELVE APOSTLES, AND THE MESSENGERS COMMISSIONED TO INTERPRET THE PROPHETIC VISIONS.

The inspiration belonging to the gospel age was the fulfilment of the promise of Christ (John xiv. 26): "The Paraclete, the Holy Spirit, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, which I said unto you." So in John xii. 16 we learn that the disciples forgot or misunderstood many things when the Lord was conversing with them, but that, "when He was glorified, they remembered that these things were written of Him, and that He had done these things;" that is, when the spirit of inspiration was given them on the day of Pentecost. No other men could ever after be in the same position. Inspiration was given them, to enable them to recover and teach to the world the summary of all that Jesus had taught them. This summary is the New Testament. That once given, inspiration has accomplished its work; it has fulfilled the Lord's promise, and thus the seal is put on both vision and prophet. Those who in after times claimed to speak or write by inspiration, were fanatics or impostors. To Montanus, and Mohammed, and the Papal quasi-infallible head, to Swedenborg, Southcote, Joe Smith, Lord Herbert,
the Deists, and to the whole spawn of *soi-disant* spiritualists, the reply must be the same in substance: You were not disciple listeners of the words which the Lord spoke. Such things were not to be brought to your remembrance by the Paraclete. Your ostensible inspiration is all a scheme or a delusion. And conscientious believers are not warranted to look or pray for new revelations, but for the teaching of the Holy Spirit to lead them into the knowledge of the truth embodied in the Holy Scripture.

This distinction applies to some statements recorded in Scripture as having been spoken by certain individuals. We learn from the inspired record that these persons spoke so; but this does not at all indorse the truth of the things spoken. Inspiration tells us that Satan said various things; that the Assyrian general spoke vulgar and blasphemous words to Hezekiah; that the high priests said of Christ, “Ye have heard his blasphemy;” that the multitude said of Herod’s speech, “It is the voice of a god, and not of a man;” that the Greeks at Ephesus cried, “Great is Diana of the Ephesians.” So, in many cases, sober sayings of good men are in the record, as matters recorded or quoted. Hence we know simply what these persons said and thought.

Now we find in some places of the Apocalypse, messengers of whom it is predicated that they will speak and act in a particular manner, but who were not of the twelve, nor interpreting angels, but men born long after the twelve had left the terrestrial scene, and who consequently were not possessed with inspiration. The inspiration of angels, whose privilege it is to see and hear Christ in glory, does not enter into this question. But when it is predicated that men appeared and spoke, we are not warranted to argue that they spoke by inspiration, though, if holy men, they were aided by the teaching of the Holy Spirit in their attainment of knowledge, but only the knowledge of Scripture, and that not so as to secure absolute exemption from error. The “all truth” into which they are led is progressive, and reaches its completion only when they are transferred from this world to the world of light.

Thus in ch. xii. 10 John hears a voice in the heaven—in the church. This is the voice of men in the church at the
time when they appear on the scene, viz. when the dragon is cast out by the fall of paganism. It is therefore not the voice of inspired men: though it may be true, it is ecclesiastical truth, and must be tried by the standard of Scripture, just as we should try the discourses and prayers of modern preachers. For example, they say, "The devil is come down, having but a short time." Hence we learn that they thought so; but the length or brevity of the time must be known not by what they thought of it, but by what the Spirit says regarding it. So in ch. xiv. 6–12 we are informed of a messenger, meaning the whole body of gospel missionaries, carrying the gospel to men of all climes and tongues. But their preaching is not inspired, as the words of their texts in the Holy Scripture are inspired. John heard in vision the summary of what they preached: the gospel, the fear of God and certainty of His judgment, the duty of worshipping Him alone; the fall of Babylon, with denunciations of her evil character; the wrath of God coming on her, and the punishment with fire and brimstone that awaits those who worship the monster, yea and the eternity of this fire. All this amounts to a prediction that the men seen in the vision would so preach; but we must gather the truth of the doctrine not from their sermons, which, though good, are but human, but from their texts. The preaching thus predicted is precisely what the Reformed churches have been preaching for three centuries. Is it true or not? is a question not to be decided by its being here heard by John prophetically that they would so preach, but by the Scriptures, from which they deduced their doctrine. Thus it would not be a proof of the fall of Babylon, or the sin of idolatry, or eternal torment, that they preached these things: this would only show that such was to be their creed. And we should reason falsely, and on a principle which might land us in error, if we were to put their words in the same category with inspired words, while truly they only belong to the category of our creeds and catechisms. The teaching of Protestant theologians and pulpits orators has been wondrously fulfilling John’s prophetic revelation, that they would so preach; but the truth of their doctrine must be tested solely and exclusively by inspired Scripture.
SECTION XXIII.

IN THE DRAGON'S PERSECUTION OF THE WOMAN WE HAVE THE CHARACTER OF ALL RELIGIOUS PERSECUTION, AND OF ALL LAY AND SPIRITUAL RELIGIOUS DESPOTISM.

His aim was essentially unjust and bloody: to devour the child as soon as born, before it could have practised any treason or incurred any guilt. Of law as a human power we may say, in the words of Cicero, "Scripto sanctor quod vult." Darius or Nebuchadnezzar may say, "I make a decree;" but they stop not with this: the decree must be enforced, else the prestige of majesty is broken. The three Hebrews who kept God's law had broken Nebuchadnezzar's fiat, and therefore they must be cast into the fire. The babe in Bethlehem had committed no offence, but prophets had predicted the Son of David: therefore He must be put to death, and for that end many innocent babes in Bethlehem must perish. Christianity, the religion of the meek and lowly Jesus, the religion of benevolence and pure morals, is not, in the view of pagan despots, a religio licita: "Sua cuique civitati religio" (every city has its own religion). And what follows? Why, that nothing else shall be tolerated. The man who offers to teach anything new is pronounced a criminal, as being a violator of existing law. The law of man is in direct opposition to the law of Heaven; and the man who dares to obey the Almighty or instruct a fellow-man to that effect, must be treated as worse than a thief or a murderer. And if existing laws do not directly bear on the case, forth will come a new imperial edict; and every man, without the slightest respect to truth or conscience, must render compliance. Diocletian decrees that Christians must give their Bibles to be burned. Trajan decrees that Pliny must enforce the worship of the immoral fictions called gods, and all this on pain of cruel death. The Pope decrees that the Vallenses are heretics, because they believe and walk according to the Holy Scriptures. Charles v. and his son Philip make laws to bind the consciences of the Netherlanders, and consign to the flames all who dare to worship according to Bible and conscience. Charles ii. of England chooses Prelacy to be his religion, as a religion fit for a gentleman; and all Scotland must surrender
their consciences to his, or be told that they have violated laws and royal proclamations, and are therefore guilty of the heinous and deadly sin of rebellion, and summarily punishable with death. A Madiai and a Matamoros read the Bible, and are seized and imprisoned and menaced with death, as violators of human law. The law may be a new enactment or of long standing, but of human origin; but it exacts the sternest penalties for disobedience. Such was Mohammedan law, until the publication of the Khatti Sherif at the close of the Crimean War. Such was the despotism of emperors and popes; such the despotism that massacred so many thousands of French Protestants on Bartholomew's day; such, too, the despotism in England, in the face of which Protestantism hardly gained ground during the reigns of the last Henry and his son and daughters. The spirit of the whole is the assumed right of monarchs or senates to make laws instead of receiving them, and then to enforce obedience on the ground of such law. The Erastianism that enacted and forced patronage on Scotland, and the attempts, sometimes successful, to enforce Conformity in England and Ireland,—attempts urged on the ground that, as they are legal, so the people should obey,—the Act of Uniformity, and all the spiritual despotism which produced the vast Dissenterism of England: all these are developments of one false principle, that rulers have authority to enforce obedience in spiritual things in opposition to men's convictions of the will of God.

SECTION XXIV.

IN EXPLAINING "THE KINGS OF OR FROM THE EAST," VARIOUS EXPOSITORS HAVE ERRED IN FORGETTING THE SYMBOLIC STYLE OF PROPHECY, AND TREATING THE WORDS IN WHAT IS POPULARLY THOUGH ABSURDLY CALLED A LITERAL SENSE.

The annexed words of Faber¹ will present the leading ideas which have been entertained by some. This opinion is adopted by Hales (Chron. vol. ii. p. 1336).

¹ "Mr. Mede supposes that by these kings are meant the dispersion of Judah. If there be any foundation for the idea that this refers to the ancient people of God, I should incline to conjecture, not so much the dispersed of Judah, as the ten tribes. In strictly Oriental regions there yet subsist numerous
Dr. A. Clarke merely says the Euphrates or the Tiber may be meant by the river.

Bishop Newton (Proph. on Rev. xvi. 12) expresses his "doubt whether the river be the real or only a mystic Euphrates;" and whether by the kings of the East be meant the Jews in particular, or any Eastern potentates in general.

Brodie says: "By these kings, some have understood to be intended the twelve tribes of Israel; but there is no foundation for this supposition." He also describes the Euphrates as an appropriate sign for the nations by whom the Church of Rome is supported.

Gill: "The Eastern antichrist the Turks are meant, in whose dominions the river is." So Keith and Danbuz refer it to the Mohammedans.

Doddridge: "The sixth phial implies the invasion of the Papal kingdom from the East."

Fausett: "The drying up of the Euphrates is figurative, as Babylon, itself situated on it, undoubtedly is so." "The saints accompany as kings the King of kings to the last conflict. Israel secondarily may be meant."

Culbertson: "The descendants of the ten tribes, particularly the Afghans, may be meant in this prophecy; but I do not see that we are under the necessity of limiting its application to them." He then includes the Indians, Chinese, etc.

The reasons assigned by these writers are few and shadowy, and involve the commingling of the literal and the figurative. (See the exposition of the passage, ch. xvi. 12.)

SECTION XXV.

THERE IS BUT ONE OPENING OF THE HEAVEN DESCRIBED IN THE APOCALYPSE.

This opening is announced in ch. iv. 1: "A door was opened in the heaven." It is again referred to in ch. xi. 19, small communities of Israelites. . . . I fully assent to the opinion of Dr. Buchanan, that the greater part of the ten tribes are to be found in the countries of their first captivity. Mr. Fleming and Dr. Woodhouse suppose the kings from the rising of the sun to mean the Oriental nations in general. The tenability of this I venture to doubt" (Faber's Sac. Cal. of Proph. iii. 402, 403).
and also in ch. xv. 5; but this cannot be another and a new opening of the heaven, since the heaven once opened is not shut again. In ch. xix. 11 we also read, "I saw the heaven opened." It is equally plain that this cannot be a new opening, for the reason already assigned; and also, because here, as under the first seal, Christ comes forth on the white horse. His having on His head in the first seal the stephanos, and here many diadems, is no objection of any validity. This only proves that He was both priest and king; and both simultaneously. The descents from the heaven are various, as the heaven has a lower or higher application, as in the fall of meteors (ch. viii. 10, x. 1); the appearance of Christ (ch. x. 1) clothed with a cloud, garlanded with the rainbow, and of radiant countenance like the sun. The reasons for interpreting this of the potential, but to mortal men invisible, coming of Christ at the pentecostal date are given in the text. The symbolic woman appears in the heaven (xii. 1); voices are heard from the heaven (xii. 10, xvi. 17, etc.); and fire comes down from God out of the heaven (xx. 9). But in all these, or in any other places of the Apocalypse, we have no intimation of the shutting of heaven; on the contrary, of the new Jerusalem it is said (xxi. 25), "The gates shall not be shut by day, nor there shall be night there." The opening of the door in the beginning of ch. iv., and John's visional admission to the regal session of the court of the Lamb which he saw, give a unity and a clear ground of interpretation to the whole.

This leads to the inference of what is otherwise directly taught: that the new Jerusalem is on the earth, and that its rise was coeval with the introduction of the gospel age. Though some, as Greenfield (Comprehens. Bib.), inconsiderately place it after the judgment, yet a little attention to the description of it leads to a different conclusion. It comes down from the heaven (xxi. 2); the tabernacle of God in it is with men (xxi. 3); its citizens are sons of God. It is a new instead of the old dispensation (ch. xxi. 5, 7). The fountain of the water of life, which Christ Himself interpreted of the Holy Spirit (John vii. 37), is opened for its citizens; and the gospel invitation to men to drink of this is made in it (ch. xxii. 17). To this it may be added, that in Heb. xii. 22
Paul describes believers as having already come to the city of the living God, the heavenly Jerusalem. That the account of it stands after that of the day of judgment—that is, that the twenty-first chapter stands after the twentieth—is no sound objection; for all interpreters proceed on the principle that John, after describing visions, repeatedly goes back to the point of time with which another and parallel vision begins. It is also objected that the heaven and earth fled away when the Judge sat down on the great white throne (ch. xx. 11). But this objection incorrectly assumes the identity of "the earth and the heaven" of this place with "the first heaven and the first earth" of ch. xxi. 1. But the book itself uniformly makes these distinct, and therefore the interpretation which confounds them cannot be correct. In the exposition of ch. xxi. 1 it is shown that there ὀυπάνωσ wants the article; but elsewhere throughout, the Apocalypse has it,—thus marking this as the beginning of the new heaven and earth.

SECTION XXVI.

THE THOUSAND YEARS, ACCORDING TO THE UNIFORM PROPHETIC PRINCIPLE THAT IN "THE TIMES AND SEASONS" A DAY REPRESENTS A YEAR, ARE NOT HUMAN BUT PROPHETIC YEARS.

This is shown in the Exposition from many places of Scripture. It may suit the purpose of Maitland, De Burgh, and futurists generally, to stigmatize and sneer at it as the year-day theory; but this will succeed only with chiliastic thinkers, whose opinions are already formed without any systematized views of Scripture. It is very easy, were we so inclined, to sneer in turn at the day-day theory, as being contrary to all prophetic analogy, and absolutely inadmissible. Respecting the length of this period there are three opinions: That it is a human period of 1000 years of man's calendar; that it is so many prophetic years on the principle of a day for a year—360,000 years, or, if reckoned with intercalations, 365,250; and that it is simply an indefinite but great period. Though this period is explained in the text, a few preliminary views of it may here be presented, premising that men are as much divided about the commencement as the duration of this
period; many supposing it not yet begun; others, that it began with the gospel age or the time of Constantine, and that, if consisting only of human years, it must have ended before or at the Reformation; and numerous others, that, beginning with the gospel age, it is the period of Christ's kingdom, and is the great period above indicated. On this principle the eighteen and a half centuries of the Christian era form but a very little portion of its beginning.

Origen, in his commentary on Romans, after citing Psalm Lxxxix. (xc.) ἐν ὀφθαλμοῖς σοι ὡς ἡμερὰ ἡ ἔχοτες ἡτίς διηλθε ("a thousand years in thine eyes are as yesterday which has passed"), adds, ἡτίς εαυτ ἡ διαβοηθὸς χειλιονατηρις ἡ ὁμοιοῦται τῇ ἡλικίᾳ ("which (day) is the celebrated millennium, which is likened to yesterday"). Thus he makes a day represent the great period.

Augustine supposed the 1000 years to be the present age; the first resurrection to be spiritual, viz. of dead souls from the death of sin; and that the time of its commencement was to be dated from Christ's first coming and ministry.

Eusebius says of Papias, the originator of pre-millennial doctrine, that being of slender mind, he did not understand what the apostles spoke mystically.

Justin Martyr, usually classed with pre-millenarians or claimed by them, employs language a little indefinite, but which post-millenarians might more consistently employ: "There will be a resurrection of the dead, and 1000 years in Jerusalem." But on the nature of this resurrection and the length of years he is silent, though the following words of his (ch. Lxxxi.) would naturally imply a millennium such as here expounded: "Those who believed in Christ would dwell 1000 years in Jerusalem." Justin says nothing of the literality of this, any more than of the beast with seven heads and ten horns.

One of the most recent expositors (Fausett's Crit. and Exp. Com.), and a pre-millenarian, cautiously says, "It may denote literally 1000 years." Thus it is with him a matter of doubt; and he draws attention to the opinion of Auberlen, that as 1000 is the cube of 10, the number of the world, so the 1000 years are a divine, and therefore great period.

Some years earlier Fairbairn very cautiously avoided com-
mitting himself; and the same applies to Elliott, Scott, and various others.

Cobbin (Condensed Com.) says, "This being a prophecy, is not to be understood literally, but in the same way as we have explained other prophecies in this book." And he cites J. Davison, an excellent thinker on prophecy, as saying, "To understand the words figuratively, is more consistent with the symbolic nature of the book."

President Edwards says (Christ's Sec. Com. Misc. Obs, chap. ii.), "Christ's second coming was not to be till many generations were past. The time is said to be at hand for the accomplishment of all the book of Revelation, and Christ's coming at the conclusion of them, though the book evidently contains a series of events for many ages. Peter's language (putting one day = 1000 years, and the converse) did not tend to the disappointment of God's people; for Christ's coming to reward them at death was at hand. Though the time appears long to us in our dim-sighted state, it will appear as nothing to them."

Flechère, citing a German divine who adopted the great period, says, "I should rather be of this opinion. How would at last vanish the pitiful objections of unbelievers, concerning God's choosing a world in which the good were to bear no proportion to the wicked!"

Clarke says, "I am satisfied this period should not be taken literally."

How Stuart's principle involved him in insuperable difficulties, may be seen from the following sentences from a page of his commentary on ch. xx.: "Analogy would perhaps decide in favour of the literal construction." (His analogy might have led him to it without a perhaps.) "Yet the word thousand (he adds) is so often employed in a general way for a very long period, that one might be justified in doubting the literal construction. Doubt may arise in the mind. That the time may not be longer than 1000 literal years, can hardly be made out by any exegetical process."

This from Stuart, who followed the preterist principle, is equal to a very strong testimony in favour of the great period. Hengstenberg adopts the very extraordinary idea of 1000 literal years, and of their commencing from the time
of Constantine, from which it would follow that the palmy days of Popery were the millennium; and this from a Prussian Lutheran of note!

Waldegrave, bishop of Carlisle (New Test. Mill.), expresses himself favourable to the great period, yet speculates as to the possibility of a millennium in a martyr period.

Culbertson, in his judicious lectures on the Revelation, says, "We conclude that the prosperity of the church will be extended through a duration of 365,000 years. The drift and design of the prophecy require this interpretation. The church had been told that she would be oppressed; but if her adversity were longer than her prosperity, this would have given poignancy to her pain. But if you consider these 1000 years as meant of prophetic time, there does not appear to be anything better fitted to afford the strongest consolation."

Faber cautiously says nothing as to the length of the millennium; but from his comparing it with a period in Daniel, it may be doubtfully inferred that his ideas did not extend beyond 1000 human years.

Bishop Newton (p. 663) shows that the opinion of 1000 literal years is nothing else than the Jewish Talmudic theory of seven millenaries of the world. Yet this is the theory so implicitly followed by many Christians.

Dr. Graham (on Spiritualizing Script.) seems unconscious of misunderstanding magno-millenarians, when he represents them as saying that "all things continue as they were from the beginning of the world, and so they shall continue notwithstanding the dreams of the millenarians."

This assumes that none are millenarians except pre-millenarians, while a little considerate candour might have reminded him that believers in the great millennium, with immeasurably greater results than those of a human millennium, are much truer millenarians than himself. He also greatly perverts their teaching by saying they put off the advent for 365,000 years, while he ought to be aware, from some of their writings, that it is only the visible manifestation (επιφανεια) they thus put off, believing, as they devoutly do, in the greater glory of the spiritual presence (παρουσια).

"Dr. H. Cooke says, 'In the midst of such an array of unquestionable emblems, it seems impossible by any rule of
interpretation to understand these 1000 years as literally 1000; but, taken prophetically, a day for a year, they represent 360,000 years" (Notes to Brown's Bible).

Galloway makes it 12,000 generations = 360,000 years. See his Christ.

These references will serve to illustrate the diversities of opinion not only respecting the length of the period, but also respecting its beginning. In the text we assign reasons for dating it from the appearance of Christ, which was the true commencement of His kingdom; and we anticipate and answer objections which rest on the supposition that Christ could have no kingdom in the world as long as Satan's kingdom remains. In the exposition of ch. viii. 1, and in the text here before us, we have shown that the day-day theory cannot possibly be true, because it is contrary to the structure of visional symbols; and it is not true in fact, because it is nowhere laid down as truth in Scripture. With what coolness do advocates of this hypothesis assert this gratuitous idea, for which they have never produced any Scripture testimony whatever! Unable to produce any, they have strained every nerve to make the Scripture testimonies for the year-day principle valueless,—now by reducing its quantity, and again by making it appear to violate logic by proving too much. They endeavour to effect the former by alleging that we can cite only two cases: Num. xiii. 34 and Ezek. iv. 6. They do the latter, by referring to the dreams of the butler and baker and Pharaoh. It would be enough to reply, Dreams are not visions, and therefore these come not under the rule; that if the three days in the case of the butler and baker meant years, we might demand proof that it was not at the end of three years these servants were released; and it must be remembered that the seven years in Pharaoh's case were not in the dreams, but in the interpretation, and therefore were not symbols, nor to be symbolically understood. It may be added that in Amos iv. 4 the Hebrew word ימים (yamim, days), so obviously means years, referring to the bringing of tithes every three years (Dent. xiv. 28), that our Ang. Transl., and Mr. Young in his English Transl., have rendered it "years." Boothroyd (English Transl.) has it "days." Henders has "years," giving as his reason, that while the word is yamim (days), it undoubtedly refers to the triennial tithing,
only expressed in the symbolic style of prophecy—an indubitable proof of days as a symbol of years. So in Zech. xiv. 6, 7 a day is predicted which shall not consist of a day and a night (like human geographical days), but of a summer and a winter; that is, in other words, what day-day theorists so startle at: a year-day. Zechariah, indeed, in almost every chapter speaks of a day which no reasonable expositors could even suppose to mean less than a human year, whatever greater meaning might be attached to it. Jesus was not a recipient of visions, as He needed not their revelations; yet even He uses the prophetic style, so far as to use the word "day" (ἡμέρα) where He did not mean twenty-four hours. Thus Matt. xxiv. 36: "Of that day and hour,"—whether applied typically to Jerusalem, or ultimately to the great judgment, cannot be less than a human year, must indeed be greater. Again, Luke i. 7: "Zachariah and Elisabeth were stricken in days," which our translators rendered years, correctly understanding the days in the prophetic style. So Jesus foretells that the disciples would be cast out for His sake, and adds (Luke vi. 23), "Rejoice in that day." The persecution of the disciples was surely not a work of twenty-four hours. Luke ix. 51: "When the day," ἡμέρα (in the English, the time), "was come, that Jesus should be received up, He set His face to go to Jerusalem." Would any man venture to allege that this day was twenty-four hours? It included the passover, supper, the trial and crucifixion, the three days and resurrection, and the forty days. Luke xvii. 24: "So shall the Son of man be in His day" (ἡμέρα meaning time). Luke xix. 42: "If thou hadst known in this thy day"—the time of Jerusalem's opportunity, from the incarnation till about A.D. 65 or 70.

In the Acts—that being a purely historical book—the visional style is little used; and the only instance of day in that style is in the mention of the day of judgment, which is a day of God. In the Epistles, the symbolic style is frequent (though these are not prophetic visions): as, "the day of wrath," "when God will judge," "at hand," "of our Lord," "of the Lord Jesus," "of salvation," "of redemption," "of Christ," "the day," etc. This apostolic style evidently had its origin in the Apocalypse, which we have proved was written before the Epistles.
It is no valid objection that Jeremiah in ch. xxv. speaks of the "seventy years" of the captivity. Why on the year-day theory did he not call them seventy days? Because he was not in that chapter relating a vision of the captivity, nor a vision at all, but an oracle of the word of the Lord, or Debar Jehovah.—in such cases, to allege the symbolic style would be to call that a vision which was not a vision; and also because a considerable part of those seventy years came within his own lifetime.

SECTION XXVII.

SOULS (ψυχαί) IN THE VISION HAVE A SIMILAR REPRESENTATIVE RELATION TO THE SPIRITUAL WORLD THAT MEN SO SEEN HAVE TO THE MEMBERS OF THE CHURCH IN THE PRESENT STATE.

Here it is not proposed to settle questions which intellectual philosophy, modern as well as ancient, has utterly failed in attempting to settle. But it is necessary to guard against any philosophic theory which may throw obscurity over the prophetic vision. It has been the favourite doctrine to represent man's nature as consisting of body and soul, and to ignore the physically composite nature of what is called body, and the intellectually complex nature of what is thus called soul. In the former, no distinction is practically made between the σῶμα (soma) and the σάρξ (sarx); and, in like manner, in the latter, the difference is overlooked or denied between the ψυχή (psyché) and the νοῦς (nous). But it is very obvious that in both cases the words are not synonyms, and that the philosophy of man has not done its work until it has explained the nature and laws of each, and recognised their union in one humanity. By attributing to the soma what is true only of the sarx, and to the nous what is true only of the psyché, intellectual questions are only rendered more difficult. And this is increased when the two mental principles now named are confounded with the πνεῦμα (pneuma). Books have been written with a view to set these principles in a clearer light, by showing the relation of the intellect to the passions, and viewing both in the state of depravity. The failure of such works to give full satisfaction only shows that the subject in its true aspect is comparatively a new study,
though the view of humanity which it presents can to some extent be traced among the thinkers of former times.

But what demands our attention is, what the Scriptures have taught. That we are bound to study, as we may certainly understand it, and hope reasonably to believe it, if we do not becloud our own minds by preconceived and crudely constructed philosophic theories.

Gen. ii. 7: "Jehovah God forms the man dust from the ground, and breathed on his face the breath of lives, and the man becomes a living soul." Here it is obvious that the inspired writer represents man as formed or compounded of three parts: dust, breath of lives, and soul. So the passage was understood by Josephus, who says (Ant. i. 2, Whiston’s Transl.), "God took dust from the ground, and formed man, and inserted in him a spirit and a soul." The translator adds in a note: "Josephus supposed man to be composed of spirit, soul, and body." This, however, assumed that "the breath of lives" is the same with spirit, the Hebrew for which, רוח (ruakh), in its highest application, expresses the Spirit of God, then the spirit of man, and even of a beast, when the highest principle of its vital or instinctive nature is meant; and also wind, air, and flame—the most ethereal elements of matter known to man. The word, like essence, expresses the most refined nature of the subject to which it is applied. The word for breath, נשמה (neshamah), occurs twenty-four times; and it is not applied to the inferior creatures, but to man, and once or twice to God anthropomorphically. Young, in one instance (Isa. lvii. 16), along with the Eng. Ver., has erroneously rendered it "souls," which would require ψυχή in Greek, while the LXX. have πνεῦμα = breath, as in Gen. ii. 7.

Deut. vi. 5: "Thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and with all thy might." Here also are three terms, the first of which is often in the Old and New Testament employed to express the intellect, as: "O that there were such an heart in them!" (Deut. v. 29). "He is wise in heart" (Job ix. 4; Isa. xxxiv. 10, xxxviii. 36; Prov. vi. 18, viii. 5, etc. etc.; and Eph. i. 18; Matt. ix. 4; Mark xi. 23; Luke ii. 19; John xii. 40; Acts viii. 20; Rom. x. 9; 1 Cor. iv. 5; 2 Pet. i. 19, etc. etc.). The soul here is נפש, (ncphesh), as in Gen. ii. 7. The word rendered might is נשמה.
(meolo), variously rendered δυνάμις, power, virtus, substantia, etc., and it expresses physical or bodily energy.

Luke x. 27: A young lawyer, in reply to a question of Jesus, cited the words of Deuteronomy already noticed—not indeed accurately in a verbal sense, for he enumerated four principles instead of three: heart, or καρδία; soul, or ψυχή; strength, ἰσχύς; mind, διάνοια. Still his answer was correct in declaring the duty of loving with our whole nature, the thinking faculty, the emotional power, and the physical instrumentality. And Jesus, without pausing for verbal criticism, applied his citation as an argumentum ad hominem to his own case. But the words as cited by the lawyer, seem to indicate a change in the usage of words from that of the Old Testament consequent on the progress of philosophy. The heart expresses thus the whole nature of man,—literally a corporeal organ, but philosophically that organ actuated by soul, strength, and understanding, the strength indicating the power of will by means of nerves. So in Heb. iv. 12, not only is the soul (ψυχή) distinguished from the spirit (πνεῦμα), and both from the material joints and marrow, but also the true constitution of man is expressly stated: thoughts (ενθυμήσεις) proceeding from the soul; the intents (εννοιαι) ideas, proceeding from the heart or spiritual principle.

1 Thess. v. 23: "That your spirit (πνεῦμα) and soul (ψυχή) and body (σώμα) be preserved," etc. Thus the scriptural view of man is that of a trinity; and I have by no means exhausted the scriptural statements of this. If mental philosophy, whether of heathendom or Christendom, do not know and teach this, it must of necessity fail in unravelling the mysteries in the study of man. And that mental philosophers have so failed, their jarring theories, their vagueness, their endless controversies, and the proverbially dreamy nature of metaphysics render indubitable; while, as a matter of fact, we are conscious of possessing a soul of emotions, a mind of ruling thoughts, and a bodily organization worked by both.

The development of this principle would demand a volume. But may not this brief enunciation of it suggest how materially it would contribute to elucidate the otherwise perplexing relation of the intellectual to the active powers of man? and to explain the mental distractions of which men are conscious,
and which, like jarring members of a family, agitate man’s nature; and to harmonize the discordant views which have caused so much controversy respecting the necessity and liberty of the will? And is it not also suggestive, that not the spirit (ruakh), but the intellectual neshamah, is ascribed to man originally, and that Christ, speaking solely of the regenerate man, has expressly said, “That which is born of the spirit is spirit;” and that an apostle has also said regarding natural men, “These are sensual (ψυχικοὶ), not having spirit” (πνεῦμα without article)?

I have myself felt an objection to this,—which I think due consideration effectually removes,—that evil agents in the other world are called πνεῦμαΤα (spirits). The answer is: They are so called only when they occupy living men, as in the cases in which Jesus expelled them. Thus it is that Satan is called “the spirit that worketh in the children of disobedience,” in the same manner as these agents are called elohim (gods) when they are worshipped by men in idol forms; otherwise they are simply demons. The subject has been partially discussed of late years,1 and with some success. But that it is not yet fully canvassed, and cleared from doubt and difficulty, need excite no surprise when we think of the multitudes of metaphysical notions—sometimes only partially right, and oftener totally erroneous—with which it is overloaded. It is not generally given to one or two men, or even to one generation, to evolve and fully elucidate and establish a great truth in the face of existing theories.

SECTION XXVIII.

THE FIRST RESURRECTION IS THE PRODUCTION OF A SPIRITUAL NATURE BY THE HOLY SPIRIT.

This is no mere modern doctrine. We have seen it taught by Augustine, and it is asserted in the following words of Origen (Com. ad Rom. v., Transl.): “Duplex inelligitur resurrectio; una qua, mente, et proposito, ac fide, cum Christo a terrenis resurrectus; alia, quae generalis omnium erit in carne resurrectio” (“There is a double resurrection; one by which,

1 See The Tripartite Nature of Man, by the Rev. J. Heard.
in mind, purpose, and faith, we rise with Christ from terrene things; the other, the general resurrection of all in the flesh.” The elucidation of this will be found in the text; but I state the doctrine here, for the purpose of meeting a plausible objection thus presented by Fausett (Crit. and Exp. Com. Apoc. xx. 5): “As ‘the rest of the dead lived not again until,’ etc., must refer to the bodily general resurrection, so must the first resurrection refer to the body.” To this, various obvious replies may be given. The fact is, that “the rest of the dead lived not again” is not in the vision at all. John sees it not. It is only a parenthetical explanatory statement. The same objection is urged by Alford, and the same reply is apposite. The things seen are symbolical or representative, but not the things heard and the explanations offered. Now this was the case with these words. The resurrections, first and second, did not come into any of John’s visions, and therefore we cannot argue their nature from any vision of John. We must draw our conclusions either from the interpretations which may arise from the text, or from the state in which he saw the raised after they were risen. But, strange to say, both these authors, a commentator and an editor of the Greek Testament, rest their argument on words not found in the Codex Sinaiticus, the oldest and best copy of the New Testament known to exist, nor in the Syriac, nor in twenty other copies (see Tisch. Gr. T., and Cod. Sin. and Syr. Ver.). Did they not dream that any neighbour might come after and search the matter for himself? Or could they not bear to look at the fact that their doctrine rests on a text wanting in the oldest copy of the New Testament, and to contemplate the sandy nature of the foundation on which they ask us to accept dogmas? As John did not see resurrections, though he knew by divine teachings the state of the two classes of men after the general resurrection, so we must learn the nature of the resurrections, first and second, from other places of Scripture. Different opinions may be entertained respecting the genuineness of the words, and these writers may choose to repose upon the Cod. Alex., which contains them; but their authority is thus reduced to a matter of uncertainty, ill befitting the overweening tone of pre-millennial writers. The words, even if admitted, are clearly parenthetical; for the declaration, “This
is the first resurrection,” cannot apply to those “who lived
not again until the 1000 years were finished,”—especially not
on the pre-millennial principle, inasmuch as it would place
the first resurrection after the 1000 years. The first resur-
rection, then, refers to those living and reigning with Christ.

John v. 25: “The hour cometh, and now is (\nuv \varepsilon\varphi\iota), when
the dead (\omega\iota \nu\epsilon\kappa\rho\omega\iota) shall hear the voice of the Son of God; and
hearing, they shall live.” Here the Lord speaks of men in a
dead state, but He does not say corporeally, and of their
hearing the voice of the Son of God, and being brought to
life. It is true the Codex Sinaiticus does not contain the
phrase “and now is.” If an advocate for a bodily first
resurrection take refuge in this, he may be told that the
other two most ancient codices, the Vatican and the Alex-
andrian, contain it, and so does the Peshito Syriac version,
much more ancient than any existing codex; and that, even
without the phrase, the previous context necessitates the
same. The Lord has just previously said, “He that heareth
my word, and believeth on Him that sent me” (which things
surely do not take place after death, but the instant a man
relies on Christ), “hath not condemnation” (this is also
present); “but he has passed” (expressed by a verb in the
perfect tense) “from death to life.” A passage from death to
life is the only and special idea we can form of a resurrection.
In the case of a believer, Jesus says this has taken place.
But it is a resurrection spiritual, while that of the body is
also foretold in the continuation of the passage, and in terms
distinguishing it from the preceding. Ver. 28: “Marvel not
at this; for the hour cometh, in which all that are in their
graves shall hear His voice, and come forth.” Here the sub-
jects of the proposition are not the general term, the dead,—
a word often applied to the spiritually dead, as in ver. 25,—
but “those who are in their graves.” Thus the Lord indubi-
tably inculcates the doctrine of a first and spiritual resurrection
which is present, and of a second and bodily resurrection
which is future.

Rom. vi. 4–11: Here the apostle declares that we are to
walk in newness of life (a spiritual resurrection), “like as
Christ was raised.” And he concludes with this: “We
reckon that we are dead to sin, but living to God in Christ
Jesus our Lord.” We were dead in sin, and are now dead to sin, and alive in Christ. Spiritual resurrection is a reality.

Eph. ii. 6: “He raised (συνηγελεύ) us and seated us in the heavenlies in Christ.” Dr. G., in reference to ch. i. 3, says truly, that “the heavenlies (επουρανοι) may refer to states, blessings, or anything else, as well as places.” In reference to the fact that the raising up expressed by Paul in the former verse is in the past tense, and the inheritance to which Paul declares believers raised (ch. i. 11), this writer says, “We have all when we have Christ;” but in answering the objection against the futurity of the inheritance from the past tense of the verb, he employs words inconsistent with what he has just said, and which, if admitted, would do away with the believer’s present possession of the earnest. Grant the liberty of giving to a past tense a future signification, and what theory so erroneous that we may not establish it? The present possession of a perpetuity in legal tenures does not nullify them in the future, but the reverse. If we were raised with Christ, it is to the life of which Jesus said, “He that liveth and believeth in me shall never die.” To such a new state of life Paul here declares that we were raised from being dead in trespasses and sins; that we were raised to be assessors with Christ, having the fellowship of the saints; and that thus our status is in the “heavenlies,” which are therefore now begun in the children of God, and will be more complete in the future maturity of their spiritual nature.

Phil. iii. 9, 10: “That I may be found in Him” (a present heavenly privilege of all believers), “not having mine own righteousness” (we have not to wait until after death to get clear of our own righteousness), “but that which is through faith of Christ, the righteousness of God by the faith of knowing Him, and the power of His resurrection.” Here the resurrection is both present and spiritual. But the sticklers for a pre-millennial bodily resurrection may be ready enough (though Faussett has not done it in this instance) to avail themselves of the evidence of a codex when it suits them, and may say the Sinaiticus has here “knowledge” instead of “resurrection.” True; but the Alexandrine, the Vatican, and the Peshito version have the same as the English version: “resurrection.” The preponderance of evidence is quite in favour of this. Nor
is there any just ground for limiting this to the future, because it stands connected with "being made conformable to Christ's death," as its modus; and by the passage from Romans already cited, as well as by all sound theology, to be conformable to Christ's death is to die with Him,—to sin, and live in His image by renewing grace.

The next words, "if I may attain to the resurrection of the dead," may seem an objection, but only by the recurrence of the word resurrection in the English; for in the original the former is ἀναστασίς (anastasis), and the latter ἐκαναστάσις (ex-anastasis); the former being generic, and the first resurrection taught by Christ in John v. 25, already cited, and the latter specific, and answering to the second resurrection taught by Him in John v. 28; the former present, and the latter future; the former conferring eternal life on our incorporeal, the latter on our corporeal nature.

1 Peter i. 3-5: "Who has begotten us" (αναγεννησας, a past participle) "to a lively hope by the resurrection of Jesus Christ, unto a salvation ready to be revealed in the last time," viz. in the second resurrection,—that of the body.

It cannot be reasonably considered necessary to cite from many works the expressions of the literal or the spiritual view of the first resurrection. The former are represented in the words of Alford and Fausett, already cited; the latter may be presented in the following words of A. Fuller: "The cause in which the martyrs suffered will then triumph (in the millennium). As the first and second deaths are different in their nature, so may the first and second resurrection" (Exp. of Apoc.). Faber thus expresses it: "The resurrection of the martyrs at the beginning of the 1000 years must be a purely figurative resurrection." This, I may add, would confine the first resurrection to the martyrs, while John's words have a much more extended meaning, representing all who acknowledge not the beast as living and reigning with Christ, as is critically established in the exposition.
SECTION XXIX.

THE NEW JERUSALEM OCCUPIES A SIMILAR PLACE IN THE KINGDOM OR CHURCH OF CHRIST IN THE GOSPEL AGE TO THAT OF THE OLD JERUSALEM IN THE THEOCRACY.

This is established in the text in as brief a manner as was felt consistent with its great importance in prophecy and doctrine. What I here propose, is to preface that explanation by a statement of some of the leading opinions respecting it. But it is unnecessary, as it is quite impracticable in moderate compass to make citations even of a single sentence from the various authors whose works have come before me. Elliott tries to reduce the opinions to four.

1. The theory of Augustine: that the New Jerusalem is the heavenly state.

2. That of Whitby and Vitringa: that it consists in the millennial blessedness of the Christian church on earth.

3. That of Faber, who, separating the glorified Jerusalem of the Old Testament from that of the New Testament, makes the former alone millennial.

4. That of some interpreters whom he represents as making the restored and converted Jews nationally, not the church catholic generally, the grand object and chief recipients of the coming glory.—(Elliott, Hor. Apoc. iv. 229.)

The last is the pre-millennial, of which Elliott himself, as one of the clearest and most learned pre-millenarians, may be taken as a fair exponent. He himself limits it to the 144,000, whom he denominates Christ's spiritual Israel. This might be accepted as perfectly satisfactory, if accompanied with a true interpretation of these 144,000. The following words, more fully developing his opinion, merit much attention (vol. iv. 232): "That we are not to identify the restored Jewish people with the constituency of the New Jerusalem, or their restored earthly and holy city with that holy city, appears to me perfectly clear. For it would be contrary to the whole analogy of apocalyptic interpretation, to attach to these symbols such a meaning; seeing that, from the very beginning of this prophecy, even throughout, Jewish emblems have been proved to be used of the Christian church. The fitness of
this application of them seemed to us evident a priori. The natural Israel, as a nation, having rejected and so been rejected by God, the Christian church, primarily Jewish, and though made up chiefly of a Gentile constituency, yet of Gentiles engrafted by the apostles on the Abrahamic stock, became, as it were, God's substituted Israel."

M'Clean, Jones, and Wardlaw are cited by Cobbin (Cond. Com.), to the effect that the New Jerusalem means both the millennial and the post-judicial states.

Gill declares his idea that "it implies something different from Christ's spiritual presence, and also from the heavenly glory."

Dr. A. Clarke takes it to import "the pure and holy Christian church."

Fausett says, "The millennial earth will not be the dwelling, but the kingdom, of the transfigured saints: they shall be the New Jerusalem in the new earth."

If these words express any meaning, it seems to be that the saints will not be residents, subjects, or citizens, but sojourners, in the millennial earth,—an opinion in which I believe few will coincide.

The opinions expressed in these extracts and references may be further presented: 1. That the new heaven and earth and new Jerusalem will exist only after the day of judgment; 2. That they are the universal millennial blessedness on earth; 3. That they are the Jewish restoration and millennial kingdom in Jerusalem; 4. That, though existing at present, they are limited to the state of the saints after death. Each of these with an element of truth combines an erroneous assumption, which throws a dark shade over the whole. The second opinion here enumerated is nearest to that which is expounded in the text; but it involves the great questions of the commencement and duration of the millennium, on which we have expressed and supported our views in Sects. xxvii. and xxviii., as we do in the exposition of ch. xx. 1–4.
EXPOSITION OF THE APOCALYPSE.

Chap. i. 1, 2: "The Apocalypse of Jesus Christ, which God gave to Him, to show to His saints things which must happen with speed, and which, having sent, He indicated by His messenger to His servant John, who attested the word of God, and the testimony of Jesus Christ, whatever things he saw."—The word apocalypse (αποκάλυψις) signifies unveiling, or revelation. It is here a noun without any expressed verb; which shows that the words given are the title of the book. Other titles prefixed to this are different in different codices and versions, and are not of apostolic authority.¹

The word apocalypse, or revelation, refers to the vision of Christ to John (ch. i.), with His oracular epistles to the churches (ch. ii. iii.); and to His appearance in the opening and exhibiting of the sealed book (ch. iv.–xix. 10); and also to His appearance in the binding of the dragon, and establishing of His own kingdom and of the new Jerusalem (ch. xix. 11–21, xx. xxi. xxii.).

In the divine nature of Christ was treasured the omniscience of God.² His human nature, in youth, "grew in wisdom;³ and was, in all that constitutes humanity, a perfect man without sin. Here His humanity receives the knowledge of the future, which He proceeds to present in visions and explanatory oracles to John.

This indication by pictorial visions is significantly expressed by the verb "to show:" δεικνύω, to exhibit.

¹ As in Mill's edition of the Textus Receptus: "The Revelation of John the Divine"—αποκάλυψις,—a word not found in the New Testament. Tischendorf, Alford, and the Codex Alex. have simply "the Revelation of John." But this is opposed to the text: "the Revelation of Jesus Christ." The Syriac calls John "the Evangelist," assigns Patmos as the place, and the reign of Nero Caesar as the time. See also Imp. Bib. Dict.

² Col. ii. 3.

³ Luke ii. 52.
These were to be shown to His saints or servants—either term denoting all God's redeemed people as recipients of the word of God. They receive the visions graphically detailed in writing, which John saw and heard explained in the sublime oracles of inspiration.

The things which John saw were to pass into progressive fulfilment with speed. This does not imply that any event was both to occur soon and terminate suddenly. What John beheld were the starting-points of great series of events, which were to be evolved through successive periods, and generally to run out, only with the end of the gospel age. The originating fact of a series is to happen (ἐν ταχέοι) with speed. To take one example: the white horse was to go out after a brief interval; but his progress was to be long-continued. So Dr. Cooke: "Not in completion, but commencement and progress." This applies to "the things which shall be hereafter," which constitute the major portion of the subject-matter of the book. The neglect of this has been a source of many mistakes in attempts to read the book aright.

He indicated these things by His messenger. This indication marks the nature of visional instruction, viz. by symbols or pictures. These are different from the images seen in dreams, because a prophet in a state of vision was fully awake; only, so intent on and absorbed in what was presented to his view, that for the time he was unconscious of external things. But we may draw an illustration of a vision from an ordinary dream, in one respect: the dreamer sees fancied objects where others see nothing. The man in vision had the images exhibited to his view by Christ; and he had both a commissioned interpreter to explain the meaning, and the inspiration of the Spirit of God to instruct him in recording it in writing.

Ch. i. 2: "Who attested the word of God, and the testimony of Jesus Christ."—By "the word" must primarily be meant

1 ἀγιός (Cod. Sin.) ; θεολόγος (Cod. Alex., Alf., and Tisch.).
2 ἔκπονος = showed by signs—a most appropriate term in the introduction of a book of prophetic symbols.
3 Ἀγγέλος, the translation of angle throughout the Old Testament.
4 "Quo intelligit Christum, quoad divinitatem ejus, vel evangelium."—Poli Synopsis.
Christ, else the word and the testimony of Jesus are tautological. Here the word "who" cannot refer to John as antecedent, but to "messenger;" as is plain from ch. xxii. 16: "I Jesus have sent my messenger to testify unto you these things in the churches." Otherwise we might be much puzzled to discover what testimony John had previously given. But as the testimony here expressed is that of the messenger who bore that testimony before John was prepared to write, the difficulty which would otherwise exist is removed. The Apocalypse is John's first written document, to which he refers as a previous writing in the end of His Gospel: "He who wrote (γράφως) these things." ¹

"Whatever he saw."—He described his visions, and the whole of them. This implies also the explanations which Jesus Himself, or His interpreting messengers, gave of them. John wrote as an eye-witness; and he uses much of the vision style of the prophets.

Ch. i. 3: "Happy he who reads, and they who hear the word of the prophecy, and keep the things written in it. Now the time is nigh."—There is no necessity to suppose, with some, that this was intended for those who could not read or had not copies of the book; yet it provides for their case, by prescribing public reading, as the verb used (ἀναγινώσκω) implies, though not exclusively.² But the reading, whether silent or aloud, in the study or the assembly, is here stated as a rule without limitation. It implies the duty and importance of acquiring the art of reading, by pronouncing a blessing on him who observes the rule. But by specifying one reader and a plurality of hearers, and pronouncing them unitedly happy, it points to public reading and hearing. It shows that the book should be read from the pulpit, and attended to with studious faith.

And it attaches the word of approbation not to the mere hearing, but to hearing combined with observance; for in the original the words for "hear" and "keep" are participles in the plural, and with only one article: they who are hearing and keeping. Thus we learn that to do the will of God is the object of religion, and that the design of reading and ex-

¹ See Sect. iii. p. 35. ² "To read; generally to read aloud." (Dunb.)
position is not to fill men's heads with fruitless ideas, but to teach them to believe, in order to the doing of duty.

"The time (καιρὸς) is nigh (ἐγγὺς);" that is, the beginning of the opening period of the gospel age. The whole of a long cycle or of a series of events cannot be at hand. The word ἐγγὺς, and its verb ἐγγίζω, denote what is arrived or is close to us,—with a small interval, or none, but so as to be initially present. The whole usage of the words shows this.1

This may seem so obvious as not to require to be urged or supported. Yet this and similar phrases often used by the apostles are interpreted by moderns of events not yet fulfilled after eighteen centuries, and by others in such a way as to impute mistake or deception to the apostles,—as in Phil. iv. 8, "The Lord is at hand;" Rev. xxii. 10, "The time is at hand;" Heb. x. 25, "Ye see the day approaching;" James v. 8, "The coming of the Lord draweth nigh" (ἤγγίζειν). If James, in these words, written by him very shortly before the fall of Jerusalem, meant to connect that fall with a providential, judicial coming of Christ in mediatorial humanity, personally, but to mortal men invisibly, his words are obvious and easy. To interpret them otherwise, as is too often done, is to strain them into an absolutely non-natural sense. Against this a plausible objection is urged, to the effect that Paul in 2 Thess. ii. 1–4 warns the disciples against the supposition that the day of Christ is at hand. This objection, however, rests only on a mode of translation which prepares for it.2 Paul is made to say, "That day shall not come, except there come an apostasy first." But the first five words, "that day shall not come," are an insertion of the translators. They did not look to the main part or apodosis of the sentence, and they therefore took the unwarrantable liberty of inserting one. Greek editors also have inserted a period before the words meaning "remember ye not," etc.; while these words, ending with "I told you these things," are really the apodosis of the sentence. Paul, fairly translated, does not say that the day of Christ shall not come until after the apostasy, but the reverse. He does not say the day of Christ is not at hand, but that they

1 Matt. xxiv. 32, xxvi. 18; Rom. x. 8; Heb. viii. 13; Matt. xxi. 34; Luke xviii. 40, xxiv. 28; Rom. xiii. 12; Heb. x. 25.
2 For the true and full translation, see Sect. vi.
should not feel alarmed because it is. He shows them that the expected Man of Sin will not be permitted to destroy the church; but that he will be consumed, and ultimately destroyed. The day of the Lord is a great day, whose beginning was coeval with the apostles. It is "the day of salvation," and "the acceptable time, or year of the Lord."¹ The word ἡμέρα (day), like the Hebrew word דֵּי, often, even when applied to works of men, means a period, a lifetime, etc.; and these words never mean a human day when applied to the divine operations. The time, or καιρός, which was immediately present when John wrote, was the apostolic; but we shall find, as we proceed, the gospel day or age (αἰῶν) divided into successive periods,—as of seals, trumpets, phials, the marriage festival, the fulness of Jews and Gentiles, the rebellion of Gog and Magog, and the final judgment.

Ch. i. 4: "John to the seven churches which are in Asia."—These words, and on to the close of ver. 8, are introductory, and no part of a description of a vision. They are not, therefore, to be interpreted on the vision principle. But the churches are nevertheless representative in the same sense in which all the apostolic churches are so. An epistle to an apostolic church brings instruction to all churches, because it is descriptive of states, privileges, and duties, which churches either possess or want. So the epistles of Christ by John to the seven churches of Asia are fraught with monitions to all churches.

The names of seven² churches are given; and seven epistles are also given. This does not imply that there were only seven congregations in Asia Minor. Colosse had a church, and perhaps Hierapolis and others. But seven is throughout a symbol of completeness; and the epistles to the seven churches give us, not seven successive periods in church history, as Vitringa and others fancy, but the various states of churches in all times. Any portion of the visible church has its delineation in some of these seven epistles. These will be specified in the proper place.

¹ 2 Cor. vi. 2; Isa. xliv. 8, lxii. 2; Isa. xxvi. 1; 1 Cor. iii. 13; Rom. xiii. 12; 2 Thess. v. 5-8, etc.
² "Seven" is a frequent allegoric term in the Old Testament.
"Grace to you, and peace, from Him who is, and who was, and who is coming; and from the seven Spirits before His throne."—These words describe the divine Trinity, though often very loosely explained, as may be seen from the criticisms referred to in Poli Synopsis on the verse. Fausett 1 recognises in the words an expression of the doctrine, though he fails in giving it an accurate and critical statement. "Who is, and who was"—a translation of ἐρχόμενος, Jehovah, which is made up of the imperfect and perfect, or present and past, of the verb to be. It stands here indeclinably in the nominative form, though preceded by the preposition 

But this marks it out as simply the indeclinable Hebrew name of God rendered into Greek. Ὅ Ἐρχόμενος, the Comer, or He who comes, also nominative in form, though preceded by the same preposition understood. This especially characterizes the second person of the Godhead, as He who coming in our nature became "Emmanuel, God with us." This word erkhomenos is a present Greek participle, but rendered by Jerome venturus (about to come), though more exactly by Beza veniens (coming). "The seven Spirits before His throne." Here the word for spirits (πνεύματων) is in the genitive plural, as governed by the same preposition. It is not a mere translation of the Hebrew כִּים, which occurs but seldom in the plural, and never in reference to God. The Greek participle is in the English version repeatedly rendered in the present, and even in the past, as appears from the places cited below from the Epistles and the Apocalypse. 2 Another passage is significantly applicable—Rev. xi. 17: "We give Thee thanks, who art and wast" (ὅ ὤν καὶ ὅ ἐστιν). The Text. Rec. adds, "and art to come." But while Jerome has "qui venturus erat," the ancient codices, Β, A, B (of Apoc.), C, and the Syriac version,

1 Crit. and Exp. Com.
2 The Text. Rec. has τοις, the genitive article, which the ancient codices correctly want.
3 The following places will exemplify the renderings of it in the English version:—Rom. xv. 29, "When I come;" 1 Cor. iv. 18, "I would come;" 2 Cor. xi. 4, "He that cometh;" 1 Thess. i. 10, "Wrath to come;" 2 Tim. iv. 13, "When thou comest;" Heb. vi. 7, "That cometh;" Heb. x. 37, "That shall come;" 2 John 7, "I am come;" 3 John 3, "When the brethren came;" Rev. vii. 14, "Which came." To these are to be added, Rev. i. 4, 8, iv. 8.
want the clause. Thus the twenty-four elders directly corroborate the interpretation already given, that "who art and wast" represents the Hebrew title Jehovah, here applied to the first person of the Godhead. And I may add my conviction, that those who view the doctrine of the Trinity as embodied in the passage, could not give a different and at the same time a natural interpretation.

By "the seven Spirits," we have no warrant to understand seven created angels. To supplicate "grace and peace" from such, would not be divine worship nor true prayer, but angolatry. In the Old Testament we nowhere read of seven spirits. We read of four spirits: "the four winds." Christ speaks of seven evil spirits possessing one person. We shall in the Apocalypse meet with the seven angels of the trumpets, and of the phials, as agents sent, but not associated with God as hearers of prayer. "Seven" is often employed in the Old Testament as a symbol of perfection. It should be remembered, that while the word is commonly used as a numeral, its root is the Hebrew word פָּלַש; the verb meaning to be satisfied, or full, and the noun fulness. The seven days of the week of creation, the sevens of clean animals, the seven weeks of the jubilee, the seven lamps in the tabernacle, the seven eyes on one stone, etc., may suffice as examples of the emblematic use of the word from the beginning. Thus "the seven Spirits" denote the Holy Spirit, not in His nature, which is unity, but in His attributes, which can be most appropriately, as in the Westminster Assembly's Shorter Catechism, summed up in "being, wisdom, power, holiness, justice, goodness, and truth;" and which may also be expressed less fully, yet truly, in three—wisdom, power, and goodness, harmonizing with the trine number, and which the apostle has sublimely summarized in the one word "love:" "God is love" (1 John iv. 8).

"Grace and peace"—the former denoting favour through the merit of Christ, and the latter the result, in safety and holy blessedness conferred—express the sum of all true good. They are here supplicated from the three persons in the divine unity. This is evidently the fuller form of the prayer, which the other apostles have adopted and somewhat abbreviated, mentioning the Father, and associating with Him the names of the Son—Jesus, Christ, and Lord—which express His
divinity not in the abstract, but in His personality, combining the human with the divine.¹

Ch. i. 5: “And from Jesus Christ, who is the Faithful Witness (μαρτυς, martyr), and the First-born of the dead, and the Prince of the kings of the land.”—Each of these terms describes Christ in His glorified humanity. While we are taught from the previous words to seek “grace and peace” from the divine persons in one God, we learn from these that the humanity of the Mediator brings us near to God, through the truth, and the dying merit, and the resurrection power of Jesus Christ our Lord. It is equally essential to the believer to know the humanity as the deity of our Saviour. That Jesus should be called a witness, is in accordance with Old Testament usage. Of Him God says,² “Behold I have given Him for a witness (ניא, ed), a leader (נגן, nāgil), and a commander or preceptor (מיטסאר veh, mitsavveh).” These three terms imply the offices of prophet, king, and priest. The prophet bore evidence by announcing messages from God, which were frequently not well received. Hence they were very generally sufferers,—as Elijah, Elisha, Isaiah, Jeremiah, etc.; and after the coming of Messiah, John the Baptist, Stephen, etc. Hence He called the scribes and Pharisees “the children of those that killed the prophets.”³ And in reference to His own disciples: “I send you prophets and wise men, and scribes, and of them ye shall kill,” etc. Especially He spoke of Himself as a witness by His works⁴ and His teachings. Now to Him pre-eminentely belongs the epithet of “True,” as by His death He was the greatest of martyrs. All the prophets of old received their light from Him; and the disciples were not only students under Him during His ministry, but received the Holy Spirit to inspire them for preaching and writing the documents that make up the New Testament, by bringing all His instructions to their remembrance.⁵

“The First-born of the dead.”—The term first-born is taken from a term frequently employed in the Old Testament, though

¹ Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3; Eph. i. 2; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2; 1 Tim. i. 2; 2 Tim. i. 2; Tit. i. 2; Philem. 3; 1 Pet. i. 2; 2 Pet. i. 2; 2 John 3.
etymologically different: נְבוּ (bekhor), first-born,—as in Gen. xxvii. 19, "I am Esau thy first-born;" Gen. xliii. 33, "The first-born according to his birthright;" Exod. xi. 5, "All the first-born in Egypt shall die;" Deut. xxi. 15, "If the first-born be hers;" Ps. Ixxxix. 27, "I will make Him My First-born;" Zech. xii. 10, "In bitterness for a first-born." In the New Testament the word used by John (πρωτοτοκος) is repeatedly applied to Jesus,—as in Matt. i. 25, "She brought forth her first-born;" Rom. viii. 29, "That He might be the First-born among many brethren;" Col. i. 15, 18, "The First-born of all the creation," "The First-born of the dead;" Heb. i. 6, "He bringeth the First-born into the world." The First-born is emphatically Messiah.

But why "of the dead?" Because Jesus was not only head of the risen saints in glory, but first among them in time. Though Enoch and Elias were types of the resurrection, or rather post-resurrection state, it was in common with the living, who shall be changed in the final resurrection, not from the grave, but from mortality. Though Lazarus and others were raised, it was to live a little longer in this mortal state. Though many bodies of the saints arose, it was μετά την εγερσιν αυτού, after or immediately following His resurrection. Thus Jesus was indeed first in the resurrection. Though multitudes—the spirits of the just made perfect—were in heaven, their bodies, like that of David, were sleeping in the earth. But Jesus overcame death, and rose as "the First-fruit of them that slept." 2

"The Prince of the kings of the land" (γνη, often rendered earth).—It is true that Jesus is sovereign over all terrestrial potentates. But the truth here stated announces Him as the Shiloh "whose the right is," as the Leader to whom all the nations were to flock, and who, as the true David, was to reign over the true Judea, or Emmanuel's land, "from the river to the ends of the earth." It points Him out as taking the sceptre which had departed from Judah, and reigning on the throne of David for ever, and so reigning as to bring all His enemies under His feet. 3 His kingdom is called 4 the kingdom of God's dear Son, into which all the redeemed are brought by justification through His blood, and regeneration

1 Matt. xxvii. 52, 53.  2 1 Cor. xv. 20.  3 1 Cor. xv. 25.  4 Col. i. 13.
by His Spirit. The reign of grace is His reign; and its period is the thousand great prophetic years, otherwise called the age (αιων), ¹ the acceptable time, the day of salvation, etc.

Ch. i. 5, 6: "To Him who loves us, and who loosed us from our sins in His own blood, and made us a kingdom of priests to His God and Father, to Him be glory and power unto ages of ages." — "Loves us," ἀγαπώντι, a present participle. The love of Jesus is not merely a thing of the past, it is present and perpetual. Hence it is better than the common text (loved), yielding a richer sense; and it is supported by the Sinaitic, Alexandrian, and Vatican codices, and by Tischendorf, Alford, and Tregelles.

Ἀυτὸντι, ² a past participle, expressing our redemption from the curse of the law by the blood of Jesus, as ransom and purchase are attributed to His blood (Eph. i. 7; Rev. v. 9, etc.).

"And made us a kingdom of priests to God and His Father."
—The Textus Rec. has βασιλείας καὶ εἱρείας, "kings and priests." But this makes the meaning difficult; for if all the saints are kings, who are the subjects? Not the heathen world; for it will all be converted, after which there would on this hypothesis be no subjects. Not portions of the church; for that would imply that in those who are subjects the word is not fulfilled. Not believers themselves subduing the world, the flesh, and the devil; for we are not to treat these as subjects, but to expel them as enemies; and besides, Jesus is our King, and we His subjects—His people. But the ancient codices, Sinaiticus and Alexandrian, and the editors Tischendorf, Alford, and Tregelles, give βασιλείαν εἱρείας, a kingdom of priests. It is a Hebraism answering to and taken from Exod. xix. 6, ἄνδρεων ἄριστον, a kingdom of priests—the first word, termed construct, being equal to the English "kingdom of," and the second being equivalent to the possessive case. All believers are renewed or consecrated by the Spirit of God, "to offer up spiritual sacrifices acceptable to God by Jesus Christ," who by the one meritorious sacrifice has perfected for ever them who are sancti-

¹ Matt. xxviii. 20.
² Supported by Cod. Sin., Cod. Alex., Lachman, Tregelles, and Theile, and thus better supported than λουσαν (washed).
fied.”¹ Thus a priestly service of dedication to God, and of praise and prayer devoutly offered, and of works of benevolence, belongs to all believers. But we do not find kingly duties en-joined on all, but fidelity or loyalty to the kingship of Christ our King. His regal power gives unity, safety, and honour to all the citizens of His kingdom. Why are not prophets here included? Because they were not permanent authorities, but men commissioned and inspired in times of great emer-gency; because Jesus, like David, is at once supreme Ruler, and Lord of the prophets; and because New Testament prophets are marked out by gifts, and called, from among the spiritual priesthood of believers.

“To His God and Father.”—The words for “God” and for “Father” have but a single article; and it is an established principle of Greek syntax, that in such a case the nouns refer to the same person.² Thus Titus ii. 13 speaks of “the epiphany of the glory of our great God and Saviour Jesus Christ” (του μεγαλου Θεου και Σωτηρος ἡμων, Ιησου Χριστου). Here Θεου and Σωτηρος have the one article, του, and it may be added the one pronoun, ἡμων. Conybeare alleges what is by no means satisfactory, that “we must not be guided entirely by the rules of classic Greek in this matter.” He should have shown a different New Testament usage; which he has not done. Bengel more accurately compares this verse with Titus iii. 4, 6, adding, “conjunctissima est Patris et Filii mentio,”—most intimate is the mention of the Father and Son,—“of God our Saviour,” and “of Christ our Saviour.”

“To Him be glory and power;”—to Him who is our God and Father; as Jesus said,³ “I ascend to my Father and your Father, to my God and your God,—to Him who is both. It is not said “to them.” The glory was typified in that which overshadowed the mercy-seat,⁴ and His dominion that celebrated in Ps. lxxii. 8: “from sea to sea,” etc.

“Unto the ages of ages” (εις τους αιωνας των αιωνων).—The Cod. Alex. has simply “to ages,” and the Sinaiticus “to the

¹ 1 Pet. ii. 5; Heb. x. 14, xiii. 15; Rom. xii. 1; Rev. v. 9.
² See Kühner’s Greek Gram. 244-6: “A noun in apposition does not take the article when it gives only an indefinite explanation.” See also Middleton on the Greek article.
³ John xx. 17.
⁴ Lev. xvi. 2.
age of ages." With the *Alexandrian* agree Tischendorf, Alford, and Tregelles. With the words here presented agree the *Text. Rec.*, Mill, the Syriac, and the Latin, and also B of *Apoc.*; their harmony with the phrase occurring elsewhere as the most emphatic expression for eternity inclines me to adopt them. The glory is ascribed to Christ not only during the one great age, or *aiwv*, of His gospel kingdom, of which He spoke in the apostolic commission in Matt. xxviii. 20, "to the end of the age" (*aiwv*), but to ages of such. The same phrase, translated "eternal," is applied to God in 1 Tim. i. 17—the King *eternal* = of the ages of ages; to the reign of Christ, in Rev. xi. 15; to the punishment of the wicked, in Rev. xx. 10; and to the happiness of the saints, in Rev. xxii. 5. This seems to imply that eternity will roll on in cycles of ages.

Ch. i. 7: "Behold, He cometh with clouds; and every eye and those who pierced Him shall see Him: and all the tribes of the land shall lament over Him. Yes, amen."

His coming with clouds here indicated is not a visible coming; for when He shall come visibly to judge the world, it will not be with clouds, but "in His glory."—Matt. xxv. 31: "The Son of man shall come in His glory, and all the holy messengers with Him," etc. And He shall then come, "by a flaming fire taking vengeance," etc. His coming with clouds does not express the idea of moving from one place to another; it neither asserts locomotion, nor the contrary. He is on "the throne of grace;" on "the throne of the Lamb;" on "the right hand of the Majesty on high." These are descriptive not of place, but state. They certainly do not represent Him as fixed immovably in one spot, which is not a property of true humanity. And just as little do His comings, when spoken of, determine anything of the nature of locomotion. He is present in His kingdom, of which His church on earth is a part. His being in a bodily sense in any locality within that kingdom gives His presence to the whole, as the whole

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1 Rev. i. 18, iv. 9, 10, v. 13, 14, vii. 12, x. 6, xi. 15, xiv. 11, xv. 7, xix. 3, xx. 10, xxii. 5; Gal. i. 5; Eph. iii. 21; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. v. 11.

2 2 Thess. i. 8.

3 Heb. iv. 16.

4 Rev. vii. 17.

5 Heb. i. 3.
man is conscious of an impression at the tip of a finger,—as a speaker standing on one spot may be present to a vast assembly. His body is not ubiquitous, yet His presence with His saints is great in proportion to their perceptive power. If by faith they know Him, they enjoy His presence. If their faith and love be feeble, they are not at home with Him, though His presence is ever with them, and He may come to them by making known His presence,—as a sleeping babe is all unconscious of the presence of the mother, who is watching it with the tenderest interest; but she makes herself more especially present when she lavishes on it her maternal offices and fond caresses.

He went to the Father on His ascension. He came with clouds on the day of Pentecost, or, which is the same thing, occupied the New Testament antitypal cloud of glory—the throne of His presence and grace. In this condition of blessedness in Himself, and gracious presence with us, He is seen by the spiritual world of holy ones, but unseen by men in the flesh as to ocular vision, though by faith they “see Him who is invisible.” Thus He said in the interval between the Last Supper and His death: “A little while, and ye behold (θεωρήτε) me no more; and again a little while, and ye shall see (οφεσθε) me.” “A little while” (μικρον). This word, as an adjective and an adverb, occurs in four other places in the New Testament, a citation of which shows that the word cannot warrantably be interpreted of a long period, as upwards of eighteen centuries. John vii. 33: “A little while I am with you, and I go to Him that sent me.” The little while was the brief remainder of the Lord’s ministry. So John xii. 35, xiii. 33, xiv. 19. Heb. x. 37: “A little while, and He that shall come will come, and will not tarry.” The obvious term of this is the remaining part of a man’s life, personally, and of the Jewish kingdom publicly,—of the end of which the chapter gives solemn warning. Rev. vi. 11: “They should wait a little while, until their brethren that should be killed as they were, should be accomplished.” The martyrs under the altar, viz. of the old dispensation (“from Abel to Zacharias”), are here told they must be joined by Christian martyrs,—which cannot mean the end, but rather the beginning of such,—in

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1 John xvi. 16. 2 John xiv. 18. 3 Heb. xi. 27. 4 John xvi. 16.
Stephen, and others; for the fifth seal, under which this occurs, precedes the sixth, which commenced in the fall of Jerusalem. Thus there is not in all the New Testament a single instance in which "a little while" (μικρῶν) can be expanded over centuries. Our Lord said He would disappear and go to the Father in "a little while,"—from His death to His ascension; and He said again, "a little while" (μικρῶν), "and ye shall see me,"—from the ascension to the Pentecost. The verb is also different in the two clauses of the verse. "A little while, and ye shall see me" (οφειλθε); which verb, besides the sense of ocular seeing, has in scriptural usage the frequent sense of mental seeing,—as the seeing of God, of salvation, etc. It is explained by Parkhurst, not only "to see," but "to see to, look to, take care, experience," etc.; and by Schleusner, "to surprise, to show, to know, to understand, to care for, to see God, to see a day," etc.,—in all of which seeing with the eye-ball is out of the question.

Thus our Lord gave assurance to His church of His presence, but not of visibility, during all the gospel age. Those who stickle for a personal coming to Jerusalem in future, are only waiting in weak faith for what stronger faith would teach them that we have already; as the apostate Jews have lingered on for eighteen centuries waiting for the Messiah, not believing that He did indeed come. Personal presence in Jerusalem would not be presence to the saints in all the world, unless in the sense illustrated above. Corporeal visibility to men in the present life is a dream, altogether unsanctioned in the New Testament, and calculated from age to age to involve feeble believers in disappointment. Presence personal should never be confounded with visibility. A person may at one time be present and invisible, and at another both present and visible.

"Every eye, and those who pierced Him, shall see Him."—The subject of the text is "the people of the land," viz. Judea; and it would be a direct misinterpretation, as well as false logic, to strain a term beyond its subject, by applying it to the final judgment of all. That all men shall then see Him, we learn from other scriptures;¹ but we must deal faithfully with the text, and not force any word in order to make out a case.

¹ As 2 Cor. v. 10.
Truth never requires this. That the land of Judea, in the prophetic sense, is the subject, is evident from Zech. xii. 10; from which the words are taken, both here and in John xix. 37. 1

"Those who pierced Him." are obviously those who had a hand in His death. The text declares they shall see Him, employing for seeing the verb ὄρθωμαι, already noticed, as not being limited to ocular seeing. Though those who pierced Him saw not His person after His ascension, yet they saw His power bringing judgment on them, and making His cause prevail in despite of their persecution, and they speedily saw their kingdom terminated.

But Zechariah's original use of the words fixes their meaning. He associates the act of looking on Christ with mourning; and so the words are quoted in John xix. 37, where the same verb, ὄφονται, is employed. It denotes repentance, as the rest of the chapter shows, every family of the land mourning apart. Now this repentance began on the day of Pentecost, and therefore the seeing of Christ pierced also began on that day. "All the tribes of the land" had surely strong reason to wail on account of Him, even long before the city and nation fell. We thus see how utterly untenable it is to suppose that the wailing of the tribes of the land on account of Christ will only be at the last day, when the time of repentance is all over. From the hour of Herod's rejection of the infant Jesus, and more emphatically from that of the high priest's pronouncing sentence on Him, calamity after calamity continued to come on the tribes of the land, until the crushing catastrophe came, which the high priest madly said the death of Jesus would prevent: "the Romans took away their place and nation."

"Yes, verily." This indicates the certainty of the event, and the acquiescence of believers in it. But, especially when compared with ch. iii. 14, it implies an admission that Jesus is indeed "the True One" in all that He taught, professed, and accomplished. And, as following the prediction of the wailing or repentance of the tribes, it is not only affirmative, but,

1 Judea, Israel, Zion, Jerusalem, the Tribes, etc., are symbols taken from many Old Testament prophecies, and largely appropriated in the New Testament.
as in the conclusion of prayer, optative, desiring that this repentance, as a result of saving grace, may come.

Ch. i. 8: "I am the A and the Ω, the beginning and the end- ing, says the Lord God, who is, and was, and who is coming, the Almighty."—The Alpha and Omega, the beginning and the end, do not refer to the eternity of God. And it would cause a difficulty to apply the word "beginning" to Him who had no beginning, and would necessitate the taking of Αρχή in a non-natural sense—the beginner. This would be non-natural, as equally requiring the correlate term, the ending (τέλος), to be taken in the sense of the ender. If the one meant the beginner of all things, the other would equally mean the ender of all things; which would at once obliterate all immortality. If the divine eternity were meant, it would be pre-dicated of the Father and Holy Ghost equally with the Son. But as the Son is the person who here speaks, He takes the terms in a particular sense. The beginning refers to the ancient economy, and the end to what Isaiah calls τοῦ τελίνη τῶν ἡμερῶν, "the end of the days." The same general idea meets us in different places and forms (vers. 11, 17; ch. xxi. 6).

The letters are of numeral value in the Greek, and their application to Christ is instructive,—showing that He is the sole head of both ages, to the exclusion of pretended human heads. From Adam to the incarnation Christ was the Alpha, and thence to the end of the world He is the Omega. Though He is also the beginning and the end, I do not regard these terms as a mere repetition of Alpha and Omega. Beginning (αρχή) occurs in ch. iii. 14, and denotes a head and headship. Its correlate, end (τέλος), denotes not mere termination, which would be ἐσχάτος, but the object for which a thing is designed. The language is here closely related, even verbally, to "Jesus the Author (Αρχηγος) and the Finisher of our faith (Τελειωτης)"—He who makes perfect.

The title here given to Christ, Κυριος ὁ Θεος ("the Lord God"), clearly indicates His divine nature.

"Who was, and is," being, as already shown, the translation of ἐννα, ascribes to Him self-existence, as to the Father in ver. 4.

"And who is the Comer" (Ερχόμενος). This represents Jesus

1 Isa. ii. 2.
2 Heb. xii. 2.
the Emmanuel, divine in His primal nature, but manifesting Himself in the flesh, and in providence and judgment.

"The Almighty" (Παντοκράτωρ) is the Greek translation of Κυρίας κύριο (the Lord of hosts)—the highest Old Testament title of Messiah.

Ch. i. 9: "I John, your brother, and companion in the tribulation, and kingdom and patience in Jesus, was caused to be" (εγενομεν, passive of a verb meaning to become, be made, etc.) "in the isle called Patmos, on account of the word of God, and the testimony of Jesus."—A frequent opinion is, that he was relegated thither by the Emperor Nero or by Domitian. 1 The preposition (δια with an accusative = on account of) implies that the word and testimony were in some sense the reason of his being in that isle. We learn from Acts xviii. 2, as expounded in Sect. ii., that John was banished with the Christians generally from Rome by Claudius in A.D. 51. We learn from Origen, as there cited, that the place to which John went was Patmos. He may have visited others of the Aegean Isles. As this was the beginning of such banishments, there is no mention by John of any obligation to work in the mines; though even to this, allusions are made in some patristic statements. 2 So far as we can discover, his relegation left him comparatively free on the island, and gave a season of comparative quiet, suitable for his attending to the series of wondrous visions of the future, with which he was about to be honoured. In this, as in other cases, the actions of men who knew not God were made to subserve the divine purpose.

Ch. i. 10: "I was caused to be in the Spirit, in the Lord's day."—Here the verb, as in the preceding verse, is not the simple verb to be, but the imperfect passive of γενομαι = ἐμελα; in various places of the English version it is expressed by "be made." It here conforms to the Septuagint of Ezek. xxxvii. 1, like which it implies plenary inspiration, the prophet and apostle being passive.

'Ἡ κυριακή ἡμέρα is a peculiar term, found only here. The English language has no adjectival termination answering to

1 See Prol., Sec. iv.
2 "In ergastulo" (Lat. Transl. of Dionysius the Areop.).
that of the adjective here, which means "belonging to or related to a master or lord" = Latin dies dominica (the day which belongs to the Lord). The similar term ήμερα Κυριου occurs\(^1\) also with articles to both nouns;\(^2\) or only to the former;\(^3\)—besides the "day of Christ," "of Jesus Christ," and "of God:" —in all these forms about ten times. It is derived from the Old Testament,\(^4\) and it denotes the gospel age (αἰών) or economy. Of this, the visual sign in the text is the Christian Sabbath day. But in this symbolic sense the Lord's day was only the day of the beginning of the apocalyptic visions,—as it would be impossible that all the visions in the book could have been seen, apprehended, and recorded by John in one human day. He seems, though relegated by Claudius, to have been led by the Spirit of God to the little isle, not only that its population might hear of Christ, but that, with less interruption than in Rome, or any of the Grecian or Asiatic cities, he might have his whole spirit fixed on the visions.

"And heard behind me a great voice as of a trumpet,"—μεγάλη φωνή, "a great voice," so rendered correctly in the English version; but it is often rendered "a loud voice," which does not fully represent the meaning.—Every great voice is loud; but every loud voice is not great. A loud voice is only one kind of a great voice, and may be no better than din or noise; but a great voice is at once high in sound, and sublime in import.\(^5\)

The term "trumpet" was evidently derived from the jubilee trumpet.\(^6\) Christ indicated\(^7\) the prophetic meaning of the trumpet—"a trumpet of a great voice"—the preaching of the gospel, great in extent and in results. Bengel\(^8\) supposes John to have been looking in the direction of the seven churches. Dr. Killen also\(^9\) very naturally thinks the seven messengers were a deputation from the seven churches, who had come to visit and minister to John. In that case, Jesus condescending to give a vision, especially for the purpose of

\(^{1}\) Acts ii. 20; 1 Thess. v. 2.  
\(^{2}\) 2 Pet. iii. 10.  
\(^{3}\) Ch. v. 2.  
\(^{4}\) Ex. xix. 13.  
\(^{5}\) Gnomon, in loco.  
\(^{6}\) 1 Cor. i. 8, v. 5; 2 Cor. i. 14.  
\(^{7}\) Isa. ii. 12; Joel ii. 31, etc.  
\(^{8}\) Matt. xxiv. 31.  
\(^{9}\) Ancient Church.
dictating epistles to the seven churches, was at some distance behind. This will explain John's turning, as in ver. 12.

Ch. i. 11: "What thou seest, write in a book, and send to the seven churches; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea."—The words, "I am \( A \) and \( \Omega \), the first and the last," from the eighth verse, are not repeated here by the ancient authorities, nor do these contain the words, "which are in Asia," but simply the names of the churches; which being in Asia make the statement unnecessary, and have more obvious room for regarding them as something more than mere local congregations—representatives of the various states of churches.

The word "write" implies that John wrote by the Lord's dictation. He previously had received inspiration; and now he is commissioned to write. To write any part of Scripture, there are two prerequisites: commission and qualification. The last is usually called inspiration. This implies that the Apocalypse was the first of John's inspired writings.

The seven churches are made symbols of all churches. By some, as Vitringa, they are regarded as prophetic of seven successive periods in ecclesiastical history: to A.D. 250, 311, 800, 1200, 1500—earlier and later reformation. This, however, is arbitrary, having no scriptural basis; and it overlooks the fact that the epistles to the churches in ch. ii. and iii. belong to "the things that are," in ver. 19. Hence the successive theory, though ingenious, seems to me untenable. The contents of the seven epistles are descriptive of all states of Christian churches in every period of history; especially they depict the states of it under the seven trumpets and seven vials.

1. The church in apostolic life and freshness.
2. The church in conflict with the Jews.
3. The church in conflict with the pagans.

1 The Cod. \( \theta \) arranges them: Ephesus, Pergamos, Thyatira, Smyrna, Philadelphia, Laodicea, Sardis; but the other ancient authorities give the names in the usual order.

2 Isa. vi. 9; Jer. i. 7, xxiii. 21; Ezek. i. 3; Zech. i. 1-3.

3 See Elliott, i. 78, etc.
4. The church in conflict with the civil power, nominally Christian.
5. The church in a state of declension.
6. The church in a state of revival.
7. The church in a state of full organization.

These seem to comprehend all possible states, and all times.

Ch. i. 12: “And I turned to attend to the voice that spoke to me; and having turned, I saw seven golden lampstands.”—He evidently wished both to see the speaker, and to hear more. The English has, “to see the voice,”—an unnecessary catachresis. The verb ἰδεῖν is defined not only “to see,” but “to have regard to,” “to beware.” So Christ says, “Take heed (ἰδεῖτε) what ye hear.”

The sight of the golden lampstands with seven burners is the proper beginning of John’s visions; and, according to the law of visional language, we must look for a symbolic meaning of everything so seen. The lamp symbol was taken from the seven-branched lampstand which Moses was instructed to have made for the tabernacle. Solomon had ten made of the same pattern. And Zechariah saw two such in a vision. Jesus, in the last verse of the chapter, gives the meaning: “The seven lampstands are the seven churches.”

This is specially important, as showing that in the very first apocryphal object seen by John the symbolic principle is preserved. Jesus therefore has Himself furnished the key to the interpretation throughout. We shall afterwards find similar notes of explanation, showing that this principle is never lost sight of. By overlooking it, and explaining the visional terms sometimes literally and sometimes figuratively (according to common parlance), popular theorizers on prophecy have been loud in assertions, and endless in “vain janglings.” They have made prophecy appear confused, which is plain when naturally treated; and thus they have “darkened counsel by words without knowledge,” and driven multitudes from the study of prophecy altogether, as hopeless of satisfactory results. Yet the fulfilment of John’s visions forms, when uniformly

1 Mark iv. 24. 2 Ex. xxv. 31. 3 1 Kings vii. 49. 4 Zech. iv. 2.
and naturally expounded, a chain of evidence which neither infidel nor heathen can ever meet.

The two words, "golden lampstand," make one term or symbol. There is the same reason also for the number "seven" here as in the original construction of the lampstand in the tabernacle with seven branches, the word for seven, מִשְׁתָּלָה (to be full), being, in the vision style, a type of perfection and universality. The number of churches in Asia Minor was more than seven, as we learn at least from the Epistle to the Colossians, and perhaps also to the Laodiceans and Hierapolitans: therefore the word seven was not taken from the actual number of the churches, but from its symbolic import.

Ch. i. 13: "And amid the seven lampstands one like a Son of man, clothed to the feet, and a golden sash on His breast."—"Son of man" is the Syriac idiom for a man,—exemplified frequently in Ezekiel, who wrote many of his visions in Babylonia, where Eastern Aramean or Chaldee was spoken. In the text before us the word "son" is without the article, and does not mean that Jesus was like the Son of man, which would amount to no more than that He was like Himself. It means that the person seen by John was human—the man Jesus. His position among the lampstands is sublimely instructive, as teaching that He is present in the universal church. And though men, either from ignorance or from clinging to old theory, incline to confound the human presence of Jesus with the ubiquity of His divine nature, the two are widely and plainly distinct; and this distinction it is our duty to preserve. Presence does not imply identity of place; for two persons are present with one another when they can see and hold converse with one another, though their bodies cannot possibly occupy the same space at the same time. Ubiquity of body is impossible; but the ubiquity of the divine presence is a fact expressed by the word omnipresence; and the personal presence even of a creature embraces some, and may embrace a large local extent, limited only by that person's capacity. A preacher stands on a platform to address a great assembly. Being seen and heard by all, and having direct communication of thought and feeling with all, the whole

1 Ex. xxv. 31-40.
multitude justly feel that he is present with them all; yet his body all the while occupies only the spot on which he stands. Within the area filled by that assembly he is present personally, though not so as to his body.

So Jesus, in the midst of the "seven golden lampstands," was present with them all, and yet not in contact with any one of them, nor corporeally ubiquitous. Those who say that during the gospel age Jesus is absent, contradict this primary apocalyptic vision, as they do many other visions throughout the book. They assert that He is absent, though the New Testament does not once employ the word "absent" (απουνο) or "absence" (απουνωσια) in reference to Him. These theorists say that His being on the throne of grace, at the Father's right hand, makes Him absent from His church. But the church is His kingdom, and His throne is not located outside of, but in His kingdom; and thus His believing subjects in the remotest corners of His kingdom enjoy His presence. The lampstands are not luminaries, but holders and exhibitors of the light, which is His; and thus, enlightening them all, He is present with them all.

The Westminster Confession is in strict harmony with this, for it declares (ch. xxv. 2) that "the visible church is the kingdom of the Lord Jesus Christ." So also does the Larger Catechism (2. 45), which teaches that "Christ executes the office of a king, in calling out of the world a people to Himself, and giving them officers, laws, and censures, by which He visibly governs them." Thus these standards are in pointed opposition to the pre-millennial theory, while they strictly correspond to the Scriptures.

"Clothed to the feet."—This does not specify the high priest's long robe, nor the prophet's rough garment, nor the royal purple. As a long robe, it rather has its original in Christ's coat without seam, equally expressive of and appropriate to the prophetical, sacerdotal, and kingly offices.

"And a golden sash girt upon His breast."—not the sash or breastplate of Aaron. It does not, like that, contain the names of the twelve tribes, because these have no longer a separate existence. Though expositors sometimes take this to

1 Zech. ii. 10; Rev. xxi. 3.
2 Matt. xiii. 47; Acts ii. 36; 1 Cor. xv. 24; Matt. xxv. 1.
be Aaron's girdle, yet such an interpretation accords not with what follows. The priest's girdle was of linen, Elijah's of leather (יֶדֶן), Jeremiah's of linen. The girdle of Jesus appears golden, because He is not now, like Elijah and John, forced into poverty and concealment.

This sash I regard as having been especially taken from the prophetic girdle in the Old Testament. The Urim is not mentioned later than the books of Moses, unless the mention of its discontinuance. The ephod, with which it was united, is mentioned in Judges and First Samuel as having been used in asking counsel of God, but is generally regarded as having ceased with the prophetical office. Christ here combines the insignia of the three offices, as Zechariah had predicted his resumption of these offices in His own person.

Ch. i. 14: "His head and His hair white, as snow-white wool; and His eyes as flame of fire."—Why did He not appear invested with priestly tiara or regal diadem? Because either of these would have denoted but one office. He here appears as a Nazarite, characterized by unshorn locks. Nazarites might be of any tribe. Samson, of the tribe of Dan, the most errant of all the tribes, was a Nazarite. John the Baptist, of the family of Aaron, was a Nazarite. Jesus Himself, of the tribe of Judah, was a Nazarite.

The first word for "white" (λευκά) agrees with "hairs" (τρικές), and the second (λευκόν) with "wool" (ἐφυόν). The white hue of wool, or cotton, is a symbol taken from Dan. vii. 9, and it refers not to the silvered hair of age, but to the beauteous flaxen locks of childhood,—thus representing the man Jesus in perpetual youth, while the long locks mark Him as the prophet and Nazarite. Though the snow may be thought to emblematize the hoary head of age, I do not find it so in biblical language. It is used to indicate washing, and consequent purity. His whole person shone in perfect whiteness. Had He appeared here only as a priest, His head would have borne the sacerdotal chaplet, or stephanos; and if as a king, a diadem: but of these there is no intimation.

1 Ex. xxviii. 4. 2 2 Kings i. 18. 3 Jer. xiii. 1. 5 Zech. xi. 8.
4 Ezra ii. 63; Neh. vii. 65. 6 Ps. li. 7; Job ix. 30; Isa. l. 18; Lam. iv. 7.
"His eyes as flame of fire."—The symbol of fire is taken from the Old Testament,—the sacrificial fire, the lightnings of Sinai, the pillar of fire, the lights in the tabernacle, etc. Daniel employs the words which John has substantially used.\(^1\) The celestial man who appeared to him had "eyes like lamps of fire." We are not to interpret the fire of the divine knowledge, of which the eye is a symbol,\(^2\) but of Malachi's refining fire, and the baptizing fire of the Holy Spirit, emanating from Christ, from the eyes of His omniscience, and therefore not, like human baptism, subject to error.

Ch. i. 15: "His feet like white brass (\(\chi\alpha\kappa\lambda\omicron\nu\beta\alpha\nu\nu\)\(^3\) burned in a furnace; and His voice as a voice of many waters."—This appearance of the feet is derived from the view of the Son of God\(^4\) walking in the fiery furnace. It is a significant symbol of the persecutions to which the Christians were to be exposed. The whiteness of the brass implies the intensity of the heat, sufficient to reduce to ashes the body of the martyr. His feet mean the apostles, ministers, and witnesses generally, as in Isa. lii. 7, cited in Rom. x. 15: "How beautiful on the mountains are the feet of him that publishes good tidings!" The mention of His voice depicts Him as a prophet uttering oracles, and implies the voice of a multitude, like the sublime reverberation of a mighty cataract, or the sublimer music of the surf on a rocky beach. The "many waters" are meant of waters in a resounding state,—as in copious rain accompanied by rolling thunders, or the cataract, or the sea. The voices of all who preach the gospel in many languages, if heard by us, would overpower even a Niagara. The voice, however, came on John more gently, like that of many running streams. Its first effect, in combination with that of the visible glory,—the one operating on the ear, as the other on the eye,—was to overawe him and make him fall prostrate.

Ch. i. 16: "And He had in His right hand seven stars; and proceeding from His mouth a double-edged sharp sword; and His face appears as the sun in his power."—We are not left

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\(^1\) Dan. x. 6.

\(^2\) Ps. xi. 4.

\(^3\) A Hebrew idiom, denoting brass heated to whiteness.

\(^4\) Dan. iii. 25; Deut. iv. 20; Isa. xlviii. 10; Ezek. xxii. 18; Zech. xiii. 8, 9.
to conjecture concerning the meaning of these stars. By ex-
ounding the word, as we shall find in ver. 20 the Lord did,
He supplied one of the key-notes of interpretation: "the
seven stars are messengers of the seven churches." It is very
generally admitted that these are men in the flesh. Episco-
palians claim them as prelates, and Presbyterians as pastors,
and some as persons specially sent from these churches on a
deputation to John. That they could not be celestial angels, is
certain; because in the seven epistles the Lord reproues them,
in common with their churches, for some failures in duty. They
represent the universal ministry. Christ has them in His right
hand,—under His care and in His immediate presence.

The metaphor of the "double-edged sword" seems drawn
from Ps. cxlix. 6: דָּבָר פַּלָּוֹת (a sword of face-faces); and
Isa. xlix. 2: והִלֵּעַ פַּלָּוֹת חָוָה (He makes my mouth as a sharp
sword). So it is said of Messiah: "With the spirit (נַחֲלָה) of
His lips He shall slay the wicked." 1 The language has a
still earlier reference to Hosea vi. 5: "I have slain them by
the word of my mouth." In similar language Paul speaks of
"the sword of the Spirit, which is the word of God;" 2 and
"the word of God is sharper than a two-edged sword." 3 It
is thus a symbol of retribution pronounced in prophetic judg-
ment on impenitent enemies, as all such passages imply a
sword used against enemies. Nor has a sword any other use.
With this symbolic sword Christ is said "to smite the nations." 4
To the friends of truth it is not applied, except in metaphoric
sense to the slaying of sin and correction of errors, which are
enemies to the soul. The double edge indicates that, in whatever
direction wielded, it produces the punitive effect. Its
sharpness indicates irresistibility.

The sun was made a type of Christ in very early times. 5 The
analogy of the sun in nature to Christ, consists in attraction,
illumination, and being the object around which planatery orbs
revolve. But in a visible manifestation the illuminative power
is the intended point of analogy. Like the halo on the face
of Moses, 6 a visible glory shone from the face of Jesus, and

1 Isa. xi. 4. 2 Eph. vi. 17. 3 Heb. iv. 12. 4 Rev. xix. 15.
5 Josh. x. 12; 2 Sam. xxiii. 4; Ps. xix. 4, Ixxxiv. 7; Mal. iv. 2: also
Matt. xvii. 2; 2 Cor. iii. 18; Rev. x. 1, xii. 1.
6 Ex. xxxiv. 33–35.
produced its sublime effect on John. The word “sun” (ἥλιος) means not only that luminary, but “sunshine;” and this is its import here. Dunbar defines the word not only “sun,” but “day, light of day;” and Schlesner not only “sol,” but “splendor solis” (splendour of the sun); and the Hebrew, besides שֶׁמֶן (the sun), has the word שָׁם, which in the English version is five times rendered “sun,” and once “heat.” These are evidently the source of the apocalyptic usage.

Ch. i. 17: “And when I saw Him, I fell at His feet as dead.” —The language is parallel to that of Ezek. i. 28, ii. 1: “When I saw the glory, I fell upon my face. And He said to me, Rise, stand upon thy feet.” John here makes an explanatory statement. His words, therefore, not being a part of the vision, must be understood not allegorically, but rhetorically. We should take nothing symbolically, except what enters into prophetic or visional allegory. John paused to state the effect which the vision thus far had produced upon him. He was not in a state of insensibility; but, like a humble worshipper, he remained prostrate and motionless at Christ’s feet—as one dead. Nor did Christ forbid this worship, as we shall afterwards find in two instances a created angel doing.

“And He put His right hand on me, saying, Fear not; I am the First and the Last, and the Living.” —The language here corresponds to that of Dan. viii. 18, “He touched me and set me upright;” and Dan. x. 10, “A hand touched me, and set me on my knees and the palms of my hands.” With His right hand He raised and strengthened John; and thus we should derive comfort from the fact of His having the stars in His right hand. As “the First,” or Alpha, He is the Lord of hosts, the Head of the church in the Mosaic economy. As “the First-born of the dead,” He passed out of the old economy into the new, and is “Head over all things to the church.” He is “the Living,” because He is risen, and “dieth no more.” He is “our Life,” and the Giver of the spirit of life.

1 Rev. vii. 16, xii. 1, xvi. 8, xix. 7.
2 Job xxx. 28; Isa. xxx. 26, xxiv. 23; Song vi. 10.
3 Ps. xix. 6.
4 Rev. xix. 10, xxii. 9.
5 N, A, Tisch., Alford, Tregelles, Theile.
Ch. i. 18: "And I became dead; and I am alive to ages of ages; and I have the keys of death (θανάτος) and of Hades (ἀδής).")—These words show that the same Jesus, on whose breast he had so often leaned, and who died in his view on the cross, was now before him. We have here a more explicit declaration of His resurrection glory than He gave to His disciples before His ascension. The words, "I became dead" (ἐγεννημένον νεκρον), express more than if He had said "I died" or "I was slain." They intimate that He put Himself completely in our position, "dead by the law." "He was born under the law;" and though without any personal taint of sin, "He became sin for us;" and "the Lord laid on Him the iniquities of us all." Thus He "became dead." And, in like manner, dying with Him to sin is one characteristic of all the redeemed.

As He has the keys of heaven, and opened the door of faith to Jews and Gentiles, which cannot be shut, so has He authority over death and the invisible (ἀδής = ὁ + ἀδής, ἀφαίρα, the invisible). He consigns men to death and invisi-

1 Either ἀδής is a composite Greek word, or it has cognates in some other language. If the former, it is of termination similar to the following derivative (i + ὀ) adjectives:—ἀβακος, ἀβλακος, ἀβλαστος, ἀβλης, ἀβουνης, and numerous others, from the letter "a" alone; and much more so from the other letters.

But what account can be given of the aspirate? Confining attention to the letter alpha (though the investigation may be extended with similar results to all letters with initial vowels), the following words show that the aspirate, according to lexicographers, is sometimes merely dialectic, and often arbitrary. I copy from lexicons: ἀγα from ἄγις; ἄγος from a + νινος; ἰσώμια from ἰστηκα. ἀγος = ἀνος, or ἀνως; ἵς = (Latin) is; αἴμα = ἄτη, or its Syriac cognate; ἀίμω = ἄμω; ἀμμα; ἀμα; ἀματια = ἀ + μιρς; ἀπλος = α + πλω; ἀμφωζω = ἀμω; ἀστω = ἀσω; ἀφατζω = τοπιο; ἀστα = ἀσσα;—to which add αυτος + ἰαντος + εφος, etc. etc.

Many are formed from other letters: as ἕβην from ΕΒΥ; ἕγιμων from αγω; ἕδωρ = Sanskrit १३. If the Greek article do not account for the aspiration of such of these numerous words as have not cognates in other languages, there is irregularity and uncertainty attaching to ἀδής equally with all the others, and showing that there is no valid objection against deriving it from ἀ + ἵδω, as lexicographers commonly do. Scapula gives ἀδης, and poetically ἀδης.

But there is much more reason to connect the word with cognates in other languages—one of the most obvious being the Sanskrit अर्ध्य (invisible), ह (heaven, sky, paradise) + अर्ध्य = हार्ध्य (hadrushya, the invisible); or उ + अर्ध्य = सार्ध्य, the s often permutating with h.

To derive the word, as has been very ingeniously proposed, from χαρα + ἦ + ἀρς, is conjectural, and unsupported by Greek usage; and, instead of elucidating the meaning, would render it much more abstruse.
bility in relation to the flesh, when the mortal term is expired. He alone can open these, and bring men to judgment. None could open these, excepting Him who "brought life and immortality to light."

Ch. i. 19: "Write therefore the things which thou savest, and those which are, and those which are about to be after them." 1—

1 The meaning resulting from the usage of ἀποκαλύφθη (with, among, next to, during, etc.) must be affected by its connection, as the noun, pronoun, or verb that follows it. The meanings assigned to it, when governing the accusative, are such as the following:—

M'Knight: on, within; ἀποκαλύφθη on the eighth day), used by Josephus in reference to circumcision.

Dunbar: after, next to, during; as ἀποκαλύφθη (during the day).

Schleusner: post, intra; as Matt. xxvii. 63, ἀποκαλύφθη (within three days)

I shall rise again; the fact being, that the Lord did rise in about two and a half days.

Parkhurst: as soon as, within (of time), as well as after.

Kuhner (Gr. Gram. 294) derives it from μεταίχθη (middle), and explains it with the accusative, as meaning into the middle of, succession in space and time, order, conformity.

None of these alleges any such sense as long after; if succession is expressed, it is unbroken, as next after.

In the New Testament it occurs with an accusative ninety-two times; and, when of time, may popularly be expressed by after, if the idea of remote time be avoided,—which is expressed by ἀποκαλύφθη, etc.

In the LXX. it occurs sixty-one times (see Trommius) before the pronoun τῶν τῶν, and followed by a verb, and renders the Hebrew תָנ, תָנ, and generally represented by after in the English.

A similar usage runs through the Apocalypse. We have thus to attend not only to the isolated meaning of ἀποκαλύφθη, but to it governing the accusative pronoun τῶν τῶν (or τῶν τῶν); and not to these merely, but to these followed by the verb. It thus intimates that the action of the verb is either simultaneous with or closely consequent upon the objects or things in the vision expressed by the pronoun τῶν τῶν. It occurs in the following places with τῶν τῶν:—

Rev. i. 19, followed by γενέται (to be).

Rev. iv. 1, followed by ἰδεῖν (saw), the verb of vision.

Rev. vii. 1–9.

Rev. ix. 12, followed by καλλιέργησα (blew), viz. the trumpet.

Rev. xv. 5, followed by ἰδεῖν (saw).

Rev. xi. 11, followed by ἤφανέν (entered).

Rev. xvii. 1, followed by ἰδεῖν (saw).

Rev. xix. 1.

Rev. xx. 3, followed by ἰδεί τοῦ θυμιάματος.

In each case, where the verb is ἰδεῖν, with John as the agent, the order of the pictures in the vision is intimated.

When the other verbs are used, the order or sequence of the events is expressed,—as of the events meant by the trumpets, the rising of the witnesses, and the loosing of Satan, either after Christ's coming down, or perhaps after the completion of the millennium.
This obviously means that with, or after (μετα), the things which John has already seen, he is to write those which are, and those which are about to be. The preposition μετα, "after, next to, during,"¹ with an accusative (the usage which meets us in the introductions of prophetic visions), is usually in the English version rendered "after." But it does not intimate any interval of time. Dunbar explains it with the accusative as meaning following upon, next to, during, etc. Schleusner explains it of place (behind), in close succession; and of time considers it parallel to the Heb ω, and meaning "within the time," "non consequens, sed interjectum tempus," —the time not after, but within which an action is done: as in Deut. xiv. 28, μετα τρια ετη (within three years); Matt. xxiv. 29, μετα την θλιψιν (during the tribulation); Matt. xxvii. 63, μετα τρεις ημερας (within three days), viz. on the third day.² Thus μετα never conveys nor admits the idea of "long after," but "in immediate connection,"³ as is evident from its literal meaning, "with." Wherever μετα ταυτα occurs in the Apocalypse, as in iv. 1, vii. 1, 9, ix. 12, xv. 5, xviii. 1, xix. 1, and xx. 3, the things spoken of are events, or objects seen, flowing out of the opening of the seals. This, if attended to, will prevent much confusion. The three classes of events already mentioned include the whole Apocalypse. Events run on without any pauses; and whenever he says "after these things I saw," he always means "next after," "immediately after," or "in the meantime" such and such new events began to evolve.

The word ουν (therefore) imports that Jesus, the Head of the church, was appearing in divine authority to commission and qualify John, as an inspired writer, in order to make known its future progressive spread, for which the communication of inspired Scripture was necessary. The subjects may be thus distinctly stated:

I. The things which John had seen, including the explanations given of them by Christ (ch i. 1–20).

¹ Dunbar. "Post, intra," Schleusner;—"after, as soon as, within," etc., Parkhurst.
² So Mark viii. 31; Luke ii. 46, xii. 4; Acts xix. 21; Josh. iii. 2, etc.
³ After that, afterwards, etc. are expressed by other words, as οτε, ετετυχε, επιθυμην, etc.
II. The things which are, including the seven epistles (ch. ii. iii).

III. The things about to be; viz. the synchronous and successive series of events depicted in the celestial court (ch. iv. 1 to the close of the Apocalypse).

Ch. i. 20: "The mystery of the seven stars which thou sawest in my right hand, and the seven golden lampstands. The seven stars are the messengers of the seven churches, and the seven lampstands are the seven churches."—Here most Greek editors concur in not treating the words as a new sentence, but regarding the word mystery in the accusative case, as governed by the verb "write" in the previous verse: "write the mystery." Otherwise there is no syntax. He was to record the emblems of stars and lampstands, and also their explanation. "The seven lampstands," in the accusative, is a contracted form for the mystery of them. The explanations which the Lord thus offers in limine are of unspeakable importance,—presenting the allegorical or visionary object, and the interpretation. We have thus an infallible guide; and our safety lies in steadily following it, without indulging in the lax and fancy-formed idea, that a symbol may here mean this, and there that, for which Scripture furnishes no warrant. The verb "write" belongs to the instruction and interpretation, and is therefore not to be treated as a vision term.

Ch. ii. 1: "Unto the messenger of the church of Ephesus write."—"Write:" this belongs not to visions; for visions of these churches were not exhibited to John; nor was he enjoined to write what he had seen. He had not seen, and could not write as having seen. But he was about to hear the addresses of Jesus to these churches; and these he is thus enjoined to write. What the addresses or epistles contain are words of Christ; and He never spoke of visions of prophecy given for his information. He is the giver of all visions. Thus it follows that His language never comes under the rules of visions, and is always to be understood according to scriptural, rhetorical usage.

1 Mill, Tischendorf, Alford, Tregelles, and the punctuation of Codices $\mathbf{S}$, A, B of Apoc., but not the Latin versions. We must follow the ancient text.
Here is not only the command to write, but the dictation of the very words,—an unequivocal proof of complete verbal inspiration. Ephesus emblematized the first of the seven ecclesiastical states, enumerated in ch. i. 11, etc.

"These things says He who rules the seven stars by His right hand."—Κρατών (ruling): this expresses more than holding, which would be idiomatically expressed by ἐχω, λαμβάνω, etc. It means to be master of them, as a master of his property. It implies His headship over all portions of the church, and in all times. As the seven stars and lamps represent all churches, so we have here an introduction to all the epistles.

"Who walks in the midst of seven golden lampstands."—These are words that must be interpreted of the man Jesus,—not of Christ in abstract deity, but of deity incarnate. It is of Emmanuel, God with us, that "walking" can be predicated. The language is an anthropomorphism. It reveals the Lord Jesus as present amid the churches, and as walking, moving from church to church, inspecting, ruling, and guarding them all. If He were not present, how could He hear the prayers of all saints? It does not meet the case, nor satisfy the mind seeking acceptance, to say God hears our prayers. We know this. But how is God the hearer of prayer? Through the "one Mediator between God and man." And who is He? "The man Christ Jesus." 1 I am aware how many will miss the truth, here as elsewhere, by the old mistake of confounding body with presence; and vainly arguing from the fact that Christ's body is in one place, therefore His presence is only in one place. This is not true, even in reference to a man. Thus an orator, standing on a platform, may be seen, heard, and understood by 50,000 people, and thus be simultaneously present with them all. A monarch on the throne is present in his houses of legislature and in his empire. How much more, then, is the Lord Jesus capable of making His presence to be known, felt, and enjoyed throughout His universal church of believers in the flesh, and of the spirits of the just made perfect! Presence has no more relation to place, than power, knowledge, and capacity have to

1 1 Tim. ii. 5.
place. An ignorant, feeble person may command a very small presence. A man who can make his personal influence widely felt, may have an extended presence. Presence may even vary in degree. Two men seated near one another in silence and darkness, may be utterly unconscious of one another's presence. Whether we should call that presence at all, might be questioned. But while they remain seated in the same positions, let one of them speak, and the other hear: he will at once conclude that he is not alone, but some one is present. If they have language common to both, and proceed to hold dialogue, and exchange thoughts, and enjoy sympathy of feeling, their presence with one another has become much more complete, though all the while they occupy the same localities as before. The Lord's presence is complete in degree, and universal to His people.

Ch. ii. 2: "I know thy works, and thy labour, and thy endurance; and that thou canst not bear evil men: and thou hast tried those who call themselves apostles, and are not; and thou hast found them spurious."—This depicts a church engaged in labour like that of the apostles. After the apostolic age, its brightest exemplification was in the period of the Reformation. The language is a Hebraism, the first "and" marking the commencement of a series of terms. Accordingly, the term εργά (works) is a general term, including labour, endurance, intolerance of the evil, and the trial and detection of spurious apostles. Works are characterized by the epithets good or evil; but we nowhere read of good labour, good endurance. If they are to be called good, it must be done by calling them good works,—referring them to the general term. Works and labour are instructively distinguished in some places of the Scripture. Labour is work, but all work is not labour,—only such work as requires the continued putting forth of effort, and induces fatigue. Hence the state of the saints after the present life. "They rest from their labours (κοπῶν); and their works (εργά) follow them:"

This character of the Ephesian church, that she cannot bear evil men, might lay her open to the charge of intolerance; but

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1 Rev. xiv. 13.
such a charge can come only from the inconsiderate and the prejudiced. It rests on the modern idea of intolerance. But to this the word "bear" (βαστάζω) has no relation. It means to "carry, bear, raise, support,"—in a word, to render positive aid and encouragement. Thus, to aid evil men, would be an essentially evil principle. We are not to go with evil men, nor to follow a multitude, nor to court the society of Belial. Churches fulfil this duty in the maintenance of sound confessions and wholesome church discipline. It belongs not to true Protestant churches to follow these by civil penalties. One cannot read the history of the Reformation period, without seeing how sternly the Romish authorities consigned so-called heretics to the flames, as guilty of heresy against the church, and treason against the state. And if Reformers in a few instances, as Henry VIII. of England, and Edward and Elizabeth, showed something of the same spirit, they were but coming out of Rome; and, like Joshua the high priest returning from Babylon, they could not all at once doff the whole of its vile raiment.

Men have been found at almost all times calling themselves apostles. Such took a tangible beginning from Simon, whose profession of faith, baptism, and yet unrenewed character are recorded in Acts viii. These are here described by Paul, Peter, and John. The descriptions apply to the apostate Jews, to the Gnostics, or philosophers, of early times; to Mohammedanism, Romanism; and in later times to Swedenborgianism, Mormonism, etc. That such have always existed is a proof of the truth of Christianity, because they were all foreseen and foretold, and because spurious imitations presuppose a genuine original.

Ch. ii. 3: "And thou hast endurance, and thou hast borne on account of my name."—The previous endurance was that of labours; but here is another element of endurance, characterizing a true church—that of afflictions. And the principle is, on account of Christ's name, as when He said, "Blessed are ye, when men reproach and persecute, and say all manner of evil against you, on account of my name." This gives no

1 1 Tim. iv. 2 2 Pet. ii. 4 The Cod. Sin. has "afflictions." 3 1 John ii. 5 Matt. v. 11.
warrant to expect the Lord's approbation, when men, whether under the names of catholic or sectarian, rend one another in "vain janglings" about matters not found in Scripture, but of later origin.

"And hast not been wearied" (ουκ εκοπιασας).—And "hast not laboured:" the two seem incongruous. The English, following the Text, Ecce, has "hast laboured, and not fainted" (ου κεκμηκας). This second verb is not found in the ancient authorities. The noun "labour" testifies to the work actually accomplished by such a church as Ephesus; and the verb "hast not laboured"—loosely, but not quite incorrectly, rendered "art not wearied"—testifies that the labour has not exhausted the resources nor broken down the strength of the church. In this we have a memorable lesson to all churches. If they do their duty, they will experience the truth of Christ's words: "Give, and it shall be given to you; good measure, pressed down, and shaken, and running over, shall men give into your bosom." 1 "It is more blessed to give than to receive." 2 If churches apply themselves to Christ's work, send forth many evangelists, and raise proportionately large sums, they will find that after a given period—as a quarter of a century, which could come under the observation of many—they are none the poorer after their giving, and nothing deficient in men after all the numbers they have sent forth.

Ch. ii. 4: "But I have against thee, that thou hast let go thy first love."—Alford, with Vitringa, Hengstenberg, and others, supposes this language conjugal,—that the Lord reproves the messenger from Ephesus for having forsaken his first spouse. To suppose him to have committed such a moral offence, and yet be recognised in any official relation to the church, would surely require the strongest proof. Yet no proof is offered. And, on the other hand, "love" (αγαπη) is used in the New Testament one hundred and fifteen times; but not once in a personal sense. It is simply, like the English "love," an abstract noun. This state of mind which let go first love, was a serious defalcation on the part of the church. The English version is therefore incorrect in inserting the word "somewhat,"

1 Luke vi. 38.
2 Acts xx. 35.
which has a palliating effect. Nor is the word wanted even grammatically; for the object governed by the verb "have" is the clause introduced by "that." Their declension may be accounted for. They do not appear to have been visited by any apostle until after this time. Converts may have brought the gospel with them from other places; and the disciples of John the Baptist, whom Paul afterwards found there, had evidently laboured among them for a good many years. In these circumstances, with a knowledge of "the gospel of the kingdom," but unacquainted with the pentecostal effusion of the Holy Spirit, they may well have been in a languid state, especially in regard to the publication of the gospel.

Ch. ii. 5: "Remember therefore whence thou hast fallen, and repent, and do the first works; otherwise I am coming unto thee, and I shall remove thy lampstand out of its place, except thou repent."—Declension, even if only incipient, demands reformation. Here is one of the various comings of Christ, as distinct and literal as any other to be found in Scripture. To explain it away on the ground of a human theory of only two comings, is totally inexcusable, since the comings are never in Scripture limited to two. In the only passage which has any appearance of such signification it is said: "Christ was once offered to bear the sins of many, but unto them that look for Him He shall appear" (οφθησέται, a verb often used where ocular vision cannot be meant) "again unto salvation." In the moment of their salvation by grace and regeneration, they see the Lord by faith. This is the second vision of Jesus to those who had seen Him bearing sin on the cross; and in thus seeing Him by faith, they are saved by grace. The common erroneous interpretation places salvation at the end instead of at the beginning of the believer's course. Peter speaks of our receiving the end (τέλος, the object) of our faith, the salvation of our souls,—not at the last day, but now simultaneously with our loving Christ, and rejoicing in Him.

Delay in reform is followed by being left in ignorance and bigotry. God justly punishes men, by leaving them to reap as they have sown. But His grace is also sovereign; and if the rule of retributive withdrawal were applied to all, none

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1 Heb. ix. 23.  
2 1 Pet. i. 10.
could presume to stand. If we differ by accepting the salvation, it is God who makes us differ; and His grace is righteous in operation. The man that returns from backsliding, returns by gracious influence. The man who continues to recede from truth, does it from a perversity of motive,—love or fear of man, worldly gain, pride, or selfishness,—which holds him in mental bondage, in which consist both sin and its own punishment.

Ch. ii. 6: "But thou hast this, that thou hatest the deeds of the Nicolaitans, which I also hate."—I find no evidence of the derivation of the word Nicolaitans from a man called Nicolas. Various biblical writers have said truly that Νικολας, or Νικολαος, is = נבל, or בבו', the conqueror, idol, or fascinator of the people. Furst, Simon, Leusden, and Gesenius explain the word variously: "Antiquity of the people; not of the people; mighty one of the people; lord of the people; prevailer with or conqueror of the people." Balaamites are mentioned in ver. 14, and the connecting of the two is called a conjecture; but it is met only by a conjecture. The Balaamites of old, the Nicolaitans of the apostolic age, the Moham medans, Mormonites, Socialists, and other men-pleasers of modern times, have so much in common, or similar, that it is most natural to group them together. The name, as significant and allegorical, is applicable to them all.  

Ch. ii. 7: "He that has an ear, let him hear what the Spirit says to the churches."—This teaches the obligation resting on all men to attend to the gospel message. Jesus might have said, "He that has an ear, let him hear me." But He recognises and honours the office of the Holy Spirit. The Spirit takes of the things of Christ. "Of mine," says Jesus,  "He will take and tell to you." Thus what the Spirit says to the churches, is the gospel truth summarized in the epistle to each church, fully given in all the Scripture, taught by the Holy Spirit in the minds of believers, and re-echoed by preaching to the world.

"To the churches,"—a remarkable expression when the Lord is addressing one church. We meet the same in all the

1 Written without י in Bel, Belshazzar, Baladan, Belus, etc.
2 See Imp. Bib. Dict., and Epiph. in Ηœρες.; also Prof. Sect. x.
3 John xvi. 15.
seven addresses. It shows that a church may be at once a unity and a plurality; that there were, or might have been, more than one congregation in Ephesus, without denuding it of the character of one church; and that the epistles addressed to individual churches contain instructions for others.

"To him that conquers, I shall give to eat of the tree of life, which is in the midst of the paradise of God."—"That conquers" (Ὄ νίκων), a present participle: who is conquering. The warfare and victory date from the church's beginning, and continue while it is called militant. To every man the conflict is personal and present. The believer's fight of faith is incessant, and it belongs to him in every case to gain a victory. "This is the victory that overcometh the world, our faith."1

The tree of life in Eden typified Christ.2 It had a shekinah of light, denoting the Holy Spirit. After the fall, that turned away from it, and became what the English most imperfectly renders "a flaming sword," not to repel Adam from the typal tree, which was not guarded as a type,—which indeed then ceased to be a type, or in any sense distinguished among the trees,—but to call his faith in another direction: to the tree of life described in the next words:

"Which is in the midst of the paradise of God."—Paradise is a term derived from the Septuagint translation of the Hebrew word for the garden which God planted in Eden;3 but of this the paradise of God is the antitype,—beginning in sanctification, and ending in celestial blessedness. The eating of this fruit is the receiving of Christ, "the bread of life."

Ch. ii. 8: "And to the messenger of the church of Smyrna write: These things saith the First and the Last, who was dead, and became alive."—The church of Smyrna depicts a church bearing testimony against false messiahs who appeared among the apostate Jews. The titles here given to Christ are taken

1 1 John v. 6.
2 See Prol. Sect. xi.
3 Gen. ii. 9. Paradise cannot fairly be traced, as some suppose, to the Sans. फर्देश, pardesh, which simply means "foreign place," but more probably to פדוש which in Persian would take the abstract termination ש, and become פדוש = fardesh, or pardesh, seclusion, a secluded place. See App. i.
from the vision in ch. i. (see ver. 18). They set Christ before the church in His mediatorial authority: the Messiah of the old dispensation, the Christ of the new.

Ch. ii. 9: "I know thy works, and distress, and poverty; but thou art rich."—Jesus, even in His humanity, knows all that relates to the churches; for it is in the humanity that He appears and dictates these epistles. "No man hath seen God at any time" (εἰδοκαίν, hath seen,—a verb applied to common vision); "the only-begotten God" (Θεὸς: Cod. Sin., Tregelles, etc.), "who is in the bosom of the Father, He has declared Him,"—ἐξηγησατο, has explained Him;—not shown Him to the eye, but made Him known to the reason. There is a contrast in the terms: distress and poverty, and yet riches. The former depict worldly circumstances; the latter the spiritual endowments which enrich the possessors with treasures of which no hostile powers can deprive them.

"And the blasphemy of those who say they are Jews, and are not, but a synagogue of Satan" (or of the enemy).—The Lord has here described the unbelieving Pharisees, Sadducees, and scribes, such as those who held with Him the dialogue recorded in John viii., and whom He charged with being of their father the devil. By rejecting the true David and Head of Judah, they forfeited their claim to belong to Judah. By refusing to hear the church in its Head, they put themselves on the level of the heathen. They are branches severed from the true vine, and therefore dead. Paul speaks of their ingraftation; but ingraftation is always on another tree: there will not, nor can be, any reunion with the old kingdom of Judah, which exists no more, the kingdom having been taken from it. The ingraftation is the fact of the union of each regenerated person to Christ our life. As the apostate Jews are placed by Christ on a level with the heathen, their conversion will take place in the same manner and on the same grounds as that of the heathen.

The evil one appears in various characters and under various names, as we shall find in other places. Satan (Πώε, his

1 Matt. xviii. 17. 2 Rom. xi. 20. 3 Matt. xxi. 43. 4 Ch. xii. xx., etc.
Hebrew name) means enemy or adversary; and as the adversary of Jesus Christ who came in the flesh, he has been ever working in the unbelieving, “the children of disobedience.” The Jewish synagogue ceased to be a true church when it rejected the church’s Head; and it has ever since been a synagogue of Satan, or hostility. Satan has many associations of men, united by secrets, esoteric doctrines, infidel principles and leaders, etc.

Ch. ii. 10: “Fear not the things which thou art about to suffer. Lo! the devil is about to cast some of you into custody, that ye may be tried; and ye shall have distress ten days. Be faithful unto death, and I will give thee a chaplet of life.” — The custody may be a prison, or relegation to the mines, or simply expulsion. But the believer is forewarned. He knows it will come, and that its design is trial, for the development of grace in him, and for evidence to later generations of the divine-sustaining principle in Christianity.

“Ten days” I understand to mean “during the ten periods of persecution.” Probably this was the origin of the common expression, “the ten persecutions.” But are we not bound to interpret “a day for a year?” No; the year-day principle can never be truly applied, unless to the times of the symbolic visions depicting the periods of the gospel age. But Jesus is not relating a vision. He is never a receiver, but the giver of visions. His words are rhetorical, and the days mean times, as He used the words day (ἡμέρα) and time (καιρός) synonymously in Luke xix. 42-44: “This thy day—the days will come—thou knewest not the time of thy visitation.” History has not been sufficiently exact in recording the times of the persecutions, nor have historians been exact or uniform in enumerating them. Hence some have reckoned the number less than ten. Thus Waddington reckon only eight; Hales only seven, but adds two Jewish persecutions. These

1 In this place, and throughout, the word “chaplet” will be employed to render στεφάνος—“a wreath or garland to be worn on the head, the circlet of a crown” (Webster). The origin of this metaphor of the stephanos, or chaplet or garland, is to be found in Exod. xxviii. 4: “the mitre of Aaron” (mitzapheth). Mitre is a very unsuitable term, as it may be traced to the Persian Mithras, and the Vedic mitra, mitrah, the Sun.


do not include the persecutions by Trajan and Adrian; but in this case they must be viewed as continuators of the persecutions by Domitian. Alford leaves his opinion doubtful. Fausett evades the matter by curtly saying "not the ten persecutions," but assigning no reason. Cooke says Smyrna was destroyed ten times, yet still continues to flourish. There is nothing in the text warranting us to limit the persecutions to those inflicted by the pagans. Hence the ten persecutions may be thus enumerated:

1. Persecution by Herod and Roman governors, beginning with the massacre of babes at Bethlehem.
2. Persecution by the Jews after the resurrection of Jesus.
3. Persecution by Claudius, in expelling the Christians from Rome.
4. Persecution by Nero.
5. Persecution by Domitian.
6. Persecution by Antoninus.
7. Persecution by Severus.
8. Persecution by Decius.
10. Persecution by Diocletian.

To the sufferers for Christ's sake there are precious promises of a blessed futurity. The promise of the chaplet of life applies to the whole times of the persecutions, especially after the destruction of the Jews by Adrian, when instead of the synagogue of Satan came the dragon of pagan imperial Rome—an equally relentless, and a mightier power. The promise accompanies an exhortation to faithfulness, even at the expense of life. The eagerness for martyrdom on the part of many in after times, when it had become in a sense popular, was an abuse of this promise.

Ch. ii. 11: "He who has an ear, let him hear what the Spirit says to the churches: He who conquers shall not be injured by the second death." — Here the second death is incidentally mentioned, without definition. Such definition, however, we find in ch. xx. 14: "Death and Hades are cast into the lake of fire: this is the second death." And we learn from the sixth verse of that chapter, that on those who have the first resurrection "the second death has no power." Thus the second death is the final state of the lost. The membership of this church also are engaged in Christ's warfare. It is their

1 See Exp. of ch. viii. 8.
privilege to be conquerors. Being renewed by the Spirit of life, they have new life, which "is hid with Christ in God." They die no more in the spiritual and true sense; they are saved by grace, and safe for ever.

Ch. ii. 12: "And to the messenger of the church in Pergamos write: These things says He who has the sharp double-edged sword."—The bearer of the sword that issues out of His mouth is the distinctive character in which Jesus addresses this church. The church is located where there is the throne of Satan, which implies a power involving the principles of apostate Judaism. But the address describes the church in conflict with heathenism also. This is most remarkably exemplified in the Mohammedan and Romish systems, both of which have incorporated much of Pharisaism and Sadducaism. Even paganism had, and still has, its sacrifices, and ritualism, and priesthood, and traditions, and bodily purifications, and doctrine of human merit, and other things in common. These things are doomed to annihilation; and therefore the retributive sword cutting in every direction is the fit emblem to be borne by Christ, to assure the church of the Lord's protection. (See vers. 1 and 8, and ch. i. 16.)

Ch. ii. 13: "I know where thou dwellest, where the throne of Satan is: and thou hast maintained my name, and didst not deny my faith, in the days when Antipas, my faithful martyr, was killed among you, where Satan dwells."—There is much, in this maintenance of the name of Jesus, in opposition to combined Judaism and paganism. The merit of Christ and His mediatorial authority are the main objects of their assault. The Jews assail the name of Jesus with fearful blasphemies. Many infidels write popular works depicting the moral beauty of the character of the man Jesus; but while thus saying "Ecce homo," they know not the higher character or the mediatorial office of Jesus. Romanists and Mohammedans acknowledge the sacredness of His person—the former as divine, the latter as a prophet; but both derogate from His work as Saviour and as Head. The heathen may, and often do, admit the superiority of Jesus; but they ascribe not glory to Him, and vainly struggle to escape from sin by the most
wretched human devices—some frivolous, and others abominable and sinful. To maintain the name of Jesus, then, is to bear testimony to Him, as in the early creeds and those of the era of the first and second Reformation.

This is accompanied by the harmonious principle of not denying the faith through fear of persecution. In former times there were men who, through weakness of the flesh, lapsed; and in England, Holland, and other lands the same sometimes occurred. Who was Antipas? No records are preserved of such a person; and there is much reason to believe that the name is allegorical, denoting, according to its etymology (ἀντίτις, against, + τὰς, all), an opposer of all errors. This derivation is rather flippantly sneered at, and Hengstenberg censured for adopting it, by Alford, who arbitrarily changes it to Antipater. But as little do we find a martyr of this name. Cocceius and Vitringa suppose it to denote the Athanasians. This and other attempts at explanation are equally conjectural. Bengel mentions martyrologies (of later times) as saying traditionally that he was slain, by Domitian. Pool says, "De Antipa nihil in ecclesiastici historiis reperio" ("Of Antipas I find nothing in church histories"). Even if there were such an individual, he is evidently, in the Lord's address, a representative of all true martyrs.

Ch. ii. 14: "But I have a few things against thee: thou hast those who hold the doctrine of Balaam, who taught Balak to put an impediment in the way of the sons of Israel, to eat idol sacrifices, and to commit fornication."—What is here termed the doctrine of Balaam was fourfold, as the next words show, and as we learn from the history of that Magian priest:

1. He taught the Moabish monarch to put temptation in the way of the Israelites.—This is the worst grade of mendacity, that by which it ensnares others into sin.

2. To eat idol sacrifices.—This involves the sin of assimilation with idolaters. This was all the more inconsistent, from the fact that Balaam in his written oracles testified to the unity of God. The eating of a portion of the sacrifice was usual in all cases, except the comparatively rare instances of

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1 See Imp. Bib. Diet.
2 Syn. Crit.
3 Num. xxv. 1, xxxi. 16.
4 Num. xxv. 2.
holocausts. Among the heathen, eating was, and still is, the great distinction of the clean from the unclean. Eating of idol sacrifices was always an act of communion with the idolaters.

3. To commit fornication,—denoting immoral practice, and especially in connection with idol-worship. Moral abominations were in ancient times practised in idol temples, as of Dagon and Ashtaroth. Priestesses, by a fiction married to the idols, were temptations to sin. Even in modern times this is known in India, especially in the rich sect of Valabhadāri; and the wives of men of the sect are taught that the Brahman is an incarnation of Vishnu, and prostitution to him the surest road to future felicity, viz. to a superior birth in the next transmigration.

4. Sorcery. — To this Balaam was addicted. He was āhāl, a diviner, deceiver, magician, enchanter. Now all who hold these doctrines, or practically act on them,—and many such have always been, and still are,—are, what Balaam’s name signifies, idols of the people. This applies not only to heathen priests, but to soi-disant Christian priests, who convert the sacramental elements into fetishes, pretend to miracles by holy water, charms, and relics; and to spirit-rappers, table-turners, and pretenders to clairvoyance; and to the immoralities of Mormons, and Hindoo sects, and Mohammedans; and to various schemes of Socialism. “Occult studies” are said to have been largely practised here.

Ch. ii. 15: “Thus hast thou also those maintaining the Nicolaitan doctrine similarly.” — Compare this with what is said in the previous verse of Balaam, and in ver. 6 of the Nicolaitans. As the latter (prevailer over the people) seems tantamount to the former (idol of the people), so the text, by the word οὗτος (thus), seems to pronounce the Balaamite errors identical, or quite similar. Thus the Lord warns the church against corruptions similar to those propagated by Balaam—against pious frauds—against participation in the profits of evil systems—against polygamy, and anything inimical to the true law of marriage.

1 Num. xxv. 1, xxxi. 16.
3 Num. xxiv. 1.
Ch. ii. 16: "Repent therefore; else I am coming, and will fight with them by the sword of my mouth."—This is an admonition to the impenitent, equivalent to saying: As I often come to churches, so, in my visitations of them, I shall bring my word and Spirit to bear on the impenitent for retribution. The threat is not uttered against the church itself, but against unworthy members: not, "I will fight against thee," but "against them." Accordingly, the speedy coming has less to do with the prosperity and decline of the city, than with the refutation of the Balaamites and Nicolaitans. This came speedily; and these corruptions seem never to have spread extensively, nor to have continued long. Hence the doubts whether there was a person called Nicolas, an originator of the heresy. The Lord quickly consumed it by the spirit of His mouth.

Ch. ii. 17: "He that has an ear, let him hear what the Spirit says to the churches: To him who conquers I will give to eat of the hidden manna; and I will give him a white gem, and on the gem a name engraven, which none but the receiver knows" (see ver. 7).—The hidden manna is a symbol taken from the pot of manna (Exod. xvi. 32–34),—a type, not to be eaten, but kept as a memorial to which only the high priest had access. This manna was preserved when they were leaving the desert, and about to enter the long-expected land. But the manna which the Lord promises is to be eaten; and it teaches that, though the old economy is ended, the church has still a journey to pass through the desert: she is different times represented as in a tabernacle, and here as still fed with the desert food.

The Lord does not promise twelve gems of different hues, and engraven with the names of the twelve tribes, though that was the origin of the symbol. The twelve tribes do not now exist separately, but "are all one in Christ." Nor are the twelve hues used any longer: they are all fused in white—indicative of purity.

The "new name" is obviously that of "son," by which none but a son can be called. Only the experience of creative sonship enables any man to comprehend it. Nor are we to

1 Rev. vii. 15, xii. 12, xiii. 6, xv. 5, xxii. 3.
2 Exod. xxviii. 21.
say that this name of son is the only name which the Lord

gives His people: it is simply the name engraven on the gem.

It indicates that God is their Father, and they are children of

God. The gem is the seal of the true Israel, and the name on

it is equivalent to “Israel” (not all who are of Israel) “is my

son.” We shall afterwards find other names applied to those

who conquer, registering them as being God’s, and citizens of

the spiritual Jerusalem, and one with Christ.

Ch. ii. 18: “And to the messenger of the church in Thyatira

write: These things says the Son of God, who has His eyes as

a flame of fire, and whose feet are like white brass” (see ch. i.

14, 15).—Jesus is not previously in these addresses called

the Son of God: why here? It seems suggested by the new

name of Son, mentioned in the end of the previous address.

The address contains much allusion to conflicts with the civil

powers. The eyes as a flame of fire, imply that the Holy

Spirit, as a purifier and a consumer, and especially as a

scrutinizer of secular politics, is poured out on the church in

such circumstances. And the feet like the white brass, pre-

figures the civil pains and penalties, the unjust judgments on

accusations of treason, for rendering to Cæsar only what is

Cæsar’s, the imprisonments, banishments, and martyrdoms by

which the monster would wear out the saints, and do all

that stern despotism can effect, to stamp out all true Chris-

tians.

Ch. ii. 19: “I know thy works, and love, and faith, and

service, and thy endurance; and thy last works to be more than

the first.”—The commendations are of similar import to those

given to the churches of Ephesus and Smyrna. But one

particular is noteworthy. She is commended for increase in

her works and endurance. She is brought into conflict with

Jezebel—a name taken from the wicked queen who perse-

cuted Elijah. And here we learn that, in bearing up against

the idolotrous queen, the spiritual state of the church is

elevated and refined. It was so among the Vallensians, the

Hollanders, the English Puritans, the Scotch Covenanters, and

the Pilgrim Fathers.

¹ Rev. iii. 12.
Ch. ii. 20: "But I have (much)\(^1\) against thee, that thou lettest loose that woman Jezebel, who claims to be a prophetess, and teaches and deceives my servants to commit fornication, and to eat idol sacrifices."—We have here the picture of a church groaning under the fiscal and religious oppression of corrupt civil government. By the Jezebel of the epistle is not meant an individual woman, for the history of Christian times does not produce such a person. The name of the odious idolatress, the wife of Ahab, is made a metaphor for what she promoted: false prophecy, idolatry, and immorality. This depicts various unhallowed systems; and among others the falsely philosophic Gnostic system, which sprang out of Platonism, corrupted early Christianity to a wide extent, and festered on till it developed into Arianism, and, later still, into Mohammedanism and Popery.

Four symbolic women of evil character are depicted in prophetic Scripture:

1. Jerusalem, whose day of merciful visitation was not improved by her; and of whom the Lord said, "They shall lay thee even with the ground, and thy children within thee."\(^2\)

2. Babylon the Great, the mother of harlots.\(^3\)

3. The mystic Babylon,\(^4\) called also the Great Harlot.\(^5\)

4. Jezebel, the allegoric woman of the text, the patroness of false prophets and a corrupt priesthood, like those of Bethel and Dan who worshipped the golden calves, and like the Baal priests conformed to those of Tyre. The idolatry here charged home upon her is not direct idol-worship, but such as her advocates may allege to be no idolatry, while practising it: the eating of idol sacrifices = deriving revenue or profit from them. The sin here charged home on her, in reality, lies at the door of almost all the civil governments that have been, none of which has as yet been constructed on true Christian principles: some entering into Erastian compacts with churches, and seizing a large proportion of the revenues that belonged to churches, schools, and the poor; others taxing pilgrimages to idol temples; others, for political expediency, gaining power and popularity by endowing idol priests; others

\(^1\) Cod. Sin. \(^2\) Luke xix. 44. \(^3\) Rev. xvii. 5. \(^4\) Rev. xviii. 2. \(^5\) Rev. xvii. 2.
setting up corrupt churches, and confiscating the property of many for mere nonconformity. The sin of sharing the gains of false systems ramifies largely through civil governments.

Ch. ii. 21: "And I gave her time that she might repent; and she wishes not to repent of her licentiousness."—Jesus did this in the case of Jews, Gnostics, and the later developments of antichristianism. The absence of any spirit of penitence indicates the intensity of prejudice. Thus Simon, known as Magus, commenced the elaboration of philosophy into Gnosticism. About the same time the Judaizers in Corinth and Galatia made strenuous opposition to Paul. False messiahs appeared, and pharisaic hypocrisy continued. The land became filled with sicarii, or robbers; and the community hurried on to national ruin. So also Christ gave time for repentance to the various heretical sects, before the antichristian system of the East and West was fully developed. The word πορνεία (licentiousness), expressive of breaking God's covenant, embraces all false religion and corrupt practice.

Ch. ii. 22: "Lo, I will throw her into a bed, and the adulterers with her into great distress, unless they repent of their works."—Those who are sharers in sin, share also in retribution. To churches, as to communities and men, it happens that sin persevered in, produces the real effects of confirmed habit; it strengthens prejudice, produces ignorance, renders the moral feelings callous, and thus works out its own punishment.

Ch. ii. 23: "And her children will I kill with death; and all the churches shall know that I am He who searches the reins and hearts: and I will give to you to every one according to his works."—Death (θανάτος) is used especially for pestilence, which follows in the wake of war, and of intemperance, and of religious pilgrimages, and other results of false religion.

"The Searcher of the reins and hearts" is a description of Christ, derived from the Old Testament, as from Ps. vii. 9, xxvi. 2, etc. It attributes to Him the most intimate knowledge of both the lower and the higher powers of humanity; it intimates His watchful supervision of His church, and the

1 "This licentiousness" (πορνείας).—Cod. Sin.
all-pervading extent of His government of it; and it shows us that the Lord, as the king and judge, deals with men, not according to their labours (κοπός), nor their endurance (υπομονή), but their works (εργα). The works spring out of faith, and are evidence of spiritual life, while the labours may be inflicted on them from the world; and endurance is less or more, in various circumstances. All are not equally called to labour and endurance, but works of faith, hope, and love are universal.

Ch. ii. 24: "But to you who remain in Thyatira, I say (as many as have not this doctrine, whoever have not known the depths of Satan, as they say), I shall not throw on you other weight."—Jesus will, and ever does, discriminate between the wheat and the chaff or the tares; and out of an impure church He unfailingly gathers all who are truly faithful. The depths of Satan, found in all heresy, involve the principles on which the Pharisees and Sadducees rejected the Messiah: some making the unity a reason for rejecting the trinity; some making Christ's sufferings a pretext for His rejection; some, under a pretence of glorifying Him, alleging that He did not die; some cavilling at the resurrection; some, in the quasi sacrifice of the mass, pretending to repeat His sacrifice in bloodless form; and all resting on the merit of man, and derogating from that of Christ.

The Lord takes a merciful survey of the circumstances of His faithful people. If they are struggling with difficulties in times of rampant error, He will not demand impossibilities: "With temptations, He will make a way to escape." The enactments made by antichristian powers are of such a nature as to "wear out the saints." But the laws of God are not grievous. Men have often framed iniquity by laws, in violation of sacred rights; and have issued edicts and proclamations, denouncing as treason all refusal to follow these in preference to the laws of God. Thus persecuting powers have in all cases contrived to plead law, and call the scriptural worship of God treason and crime. But the Lord has often interposed by bringing persecuting kings and powers to an end by political revolutions.

1 See Prol. Sect. xxiii.
Ch. ii. 25: "But what ye have, keep till I come."—The Lord, while in the flesh, spoke of coming in His kingdom, εν τη βασιλεια αυτου, but nowhere, after the beginning of the gospel age, of coming (εν) into it; but He often spoke of the kingdom as coming and already come, and taught the disciples to pray, "Thy kingdom come." He also compared Himself to a nobleman going into a far country to receive a kingdom, and to return. This He did when He ascended to the Father, and returned on the day of Pentecost, as Peter declared that day to be "a great and notable day of the Lord," and that on that day He was proclaimed both as "Lord and as Christ." Christ visits the various parts of His kingdom. Blessed are we if we are found in the Lord's service, at whatever time and in whatever manner He may visit us.

Ch. ii. 26: "He who conquers and keeps to the end my works, to him will I give authority over the nations."—This implies church authority, embracing the Gentiles in their proselyte or convert state, superseding the authority of high priests and of the elders of the synagogues. "The end" is the termination of the Jewish kingdom, and the visible institution of the Church. "He that endured to this end" was saved in the Jewish catastrophe.

Ch. ii. 27: "And He shall tend them with an iron rod, as the potter’s vessels are fractured, and as I also have received of my Father."—A shepherd (γαστήρ) is a pretty frequent metaphoric term in the Old Testament. Here Jesus promises to make the man who overcomes, a shepherd or pastor. The Lord thus announces the pastoral office, the principles of which are developed especially in the Pastoral Epistles.

The iron rod or pastoral staff is taken from Ps. ii. 9, in which it belongs to Christ Himself as mediator. He here teaches that He dispenses this power externally by the superintendents (επισκόποι) or elders (πρεσβυτεροι), and by the ministers (διακονοι). The last term, though often applied officially to the fiscal church officer, who has charge of the

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1 Hebrew, similar in meaning to εξελεμθαι.  
2 Matt. xvi. 28.  
4 Acts ii. 19, 35.  
5 Ps. xxiii., Ezek. xxxiv., Zech. xi., etc.
revenues and of the poor, is sometimes applied to all believers, who are personally Christ's ministers for the behoof of other men.\(^1\) The iron indicates strength irresistible. Such is Christ's mediatorial government; and such, too, will be that of His ministers when the saints shall inherit the earth. But this does not imply any stern, vindictive power; for its action will be most complete when "there shall be none to hurt or destroy." In the meantime, we see the promise wondrously fulfilled in the most prominent modern nations, which, though only semi-christian, sway the political events of the world: as the great powers of Europe, the United States of America, the British Empire in the East, etc.

Ch. ii. 28: "And I will give him the morning star."—"The morning star" is a title given to Christ Himself.\(^2\) How then can He speak, or does He, of giving Himself to the conquering believer? As the sun often expresses the sunlight, so here Jesus promises the light of the celestial luminary, representing Himself. That light He gives in giving the Holy Spirit, who is metaphorically termed the light emanating from Christ,\(^3\) as daylight from the sun. The term is taken from the great light predicted by Isaiah,\(^4\) the Sun of righteousness,\(^5\) and "the dayspring from on high."\(^6\)

Ch. ii. 29: "He who has an ear, let him hear what the Spirit says to the churches."—See ch. ii. 7.

Ch. iii. 1: "And to the messenger of the church in Sardis write: These things saith He who has the seven Spirits of God, and the seven stars. I know thy works, that thou hast a name that thou livest, and thou art dead."—This describes a church in a state of declension. And the title here given to Jesus admonishes such a church to seek an effusion of the Spirit. We see that even apostolic churches were incident to it. The greatest of all declensions was when the Roman apostasy was at its height. The Greek and Oriental Churches are also examples. The Protestant Church has also exhibited much of a declining and languid spirit during the last two centuries;

\(^1\) Rom. xvi. 1; 1 Pet. iv. 10, 11.  \(^2\) Rev. xxii. 16.  \(^3\) Eph. v. 8.  
\(^4\) Isa. ix. 2.  \(^5\) Mal. iv. 2.  \(^6\) Luke i. 78.
but many portions of it have been blessed with awakenings,—
"times of refreshment from the presence of the Lord."

Ch. iii. 2: "Be watchful, and strengthen the things which remain, which were about to die: for I have not found thy works completed before God."—The danger of a retrograde course is an especial reason for this duty of watchfulness. Sardis is the representative of a state of declension; but, with much of incipient death, it has a remnant of life. Even while Gnosticism prevailed, it by no means infected all the churches and their members; and in the darkest state of Papal error, an 'A Kempis here, and a Pascal there, retained spiritual life. In the decline that passed over Protestantism in the seventeenth and eighteenth centuries, and blighted so much of its fair promise of fruitfulness, the proportion of life that remained was much greater than in the Papal, Greek, or Gnostic systems. God has ever maintained many who, like the seven thousand in Israel, may not stand out prominently as witnesses, and thus may not be dragged to death, but who see the Saviour though it be but dimly, and apprehend saving truth though but feebly. A little faith is genuine, if it is faith in Christ. A single ray of light tends to guide a man rightly, if it is light from God.

Thy works I have not found completed (πεπληρωμένα). Thou boastest of merits, but thy duties remain undone; and therefore art thou guilty before God. So completely does Jesus keep the human aspect of His one personality in view, that those are inexcusable who, by denying the presence of Jesus, confound presence with visibility, and, like the Eutychians of old, confound the nature with the personality, and thus from the personality of Christ infer that He had not two natures. This also was allied to another error—the Theopassian and Apollinarian: that in the death of Jesus God suffered. The human nature of Jesus spoke of God analogously to the way in which we speak of the spirit; or, if with the Cod. Sin., "my God," it is as if a man would say, "my spirit shall rejoice in God," not intending to represent himself as two persons. So could the humanity of our Lord speak of His divinity, yet preserve unipersonality.

1 See Hagenb. Hist. of Doct.
Exposition of the Apocalypse. [Ch. III. 3, 4.

Ch. iii. 3: "Remember how thou hast received and heard, and keep and repent. Whenever therefore thou repentest not, I shall come upon thee as a thief, and thou shalt not know what hour I shall come upon thee."—Thou callest thyself my church. Now my church received all from me. Thy charter can be only my word. But thou claimest to rest doctrines and practices on traditions, or popular and time-honoured usages. Separate thyself from these, and keep what I have conveyed to thee in my word. Repent of and renounce all that thou hast gathered from human tradition and heathenism, and the jarring philosophies of men.

If thou neglect this, I shall come on thee as a thief (κλεπτής) invisibly, and in a time and mode which thou mayest not expect, and for which thou shalt be unprepared. Moham medanism came as a scourge, when degenerate Christians were unprepared for it. The Reformation came when Romanism was unprepared for it. The fall of the temporal power of the Papacy last year came immediately on the announcement of the blasphemous decree of Papal infallibility, when, instead of being prepared for such a judgment, the zealous Romanists were jubilant as if all the world were at their feet.

The word "hour," occurring not in a vision, but in words of Jesus, is used merely to denote the date as a point of time, —not a measure of time, but a crisis,—not a length of time, but the time of coming.

Ch. iii. 4: "But thou hast a few names in Sardis that did not sully their garments; and they shall walk with me in white, for they are worthy."—In a state of declension, He who has the seven Spirits for ever makes discrimination between the genuine and the vile. The white raiment represents the justification by the Lord, of those who have been condemned by human judgment, and it also emblematizes the adornment given by the Spirit to all believers as a kingdom of priests to God. The worthiness is not merit, but "meetness for the inheritance of the saints in light."2

1 The Text. Rec. has καί before "in Sardis," which the English version follows, and translates "even." But it is wanting in the ancient codices, and in the Syriac and in Jerome's Latin.

2 Col. i. 12.
Ch. iii. 5: "He who conquers shall thus be clothed in white raiment; and I will not blot out his name from the book of life; and I will avow his name before my Father, and before His messengers."—The book of life is a metaphoric term, not intended to convey the idea of a human register in paper and ink, but the divine knowledge of all who are "registered in heaven."\(^1\) Jesus here reiterated His former promise, that all who confess Him before men shall be confessed before His Father.\(^2\) This register is brought into requisition at the final judgment.\(^3\) Though not a volume in any human sense, it plainly implies that saints are individually known and remembered in heaven.

Ch. iii. 6: "He who has an ear, let him hear what the Spirit says to the churches."—See ch. ii. 7.

Ch. iii. 7: "And to the messenger of the church in Philadelphia write: These things says the True, the Holy, He who has the key of David, and opens, and none will shut; and shuts, and none will open."—The titles are here appropriate to the church in "a time of refreshing from the presence of the Lord." This will appear as we proceed.

This epistle will be found to depict a state of revival. Jesus as here depicted is the true David, the Beloved (ὁ Ἡγαστήρ). The key of the gates of a city or fortress is kept by the chief, and put into the hand of a porter to open for the admission of any comer. This gives the servant no authority: he is not left at liberty to open to whom he may please. Thus, when Peter opened the door of faith by preaching to both Jews and Gentiles,\(^4\) he had no lordship or headship, any more than a turnkey or porter has, when in obedience to orders he opens a gate. Jesus has all authority vested in Himself.

When the Lord opens a door of revival among dull and dead professors, men who attempt to stop it only prove their feebleness. On the other hand, if the door is locked, and the churches are sunk in lethargy and death, men are powerless in attempting to awaken them; and when "the time of re-

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\(^1\) Heb. xii. 23.  
\(^2\) Luke xii. 8.  
\(^3\) Rev. xx. 13.  
\(^4\) Matt. xvi. 19.
freshing” comes, it is sometimes in connection with the feeblest human instrumentality, “that the excellency of the power may be of God.” Sectarians are sometimes permitted to mar the good work, on account of the human element of weakness and folly that has been mixed with it.

Ch. iii. 8: “I know thy works: I have set before thee an open door, which none can shut; for thou hast a little power, and didst keep my word, and didst not deny my name.”—This depicts a church in a revived and truly spiritual state. Where the Lord has given liberty, man cannot prevent it, though such liberty, and the wholesome action resulting from it, are resisted in all conceivable ways.

Some of the purest and most enduring churches have, to human view, possessed very little power. Such is the Vallensian Church, which, wasted by furious persecutions, and even expatriated, has been like the bush in the desert, burning yet unconsumed. Such was the feeble Presbyterian Church of the Covenant in Scotland, when Charles II. and James II. assailed it with their continuous dragonnades; such the English Puritans, and their offshoot the Pilgrim Fathers; such, too, were the Nestorians and the Malabar Christians—all politically feeble, yet sustained from age to age; and such very strikingly has been the position of the Presbyterian Church in Ireland. Oppressed and harassed by the then Established Church, with little wealth and less political power, it lived and extended, until it became a mighty, moral, and social power in the land, and, by means of its emigrants, contributed, with wondrous energy growing out of weakness, to diffuse truth in the colonies, and sent its colonial, foreign, and Jewish missionaries to the remotest regions.

Ch. iii. 9: “Lo, I give those of the synagogue of Satan, who say they are Jews, and are not, but are false; lo, I shall make them that they shall come and worship before thy feet, and know that I loved thee.”—The synagogue of Satan comprehended primarily the apostate Jews, who, by “crucifying the Lord of glory,” forfeited their status both as a church and as a state, became severed as dead branches from the true vine, and cast

1 From 1685 to 1689.
out into the heathen world. But many discordant systems became strangely assimilated to them in doctrine, ritual, or moral principle. Such were the Gnostics in general, and the Mohammedans and the Romanists, the Pantheists, the Rationalists, Unitarians, Mormonites, and, in the scheme of prophetic interpretation, the pre-millenarians. The unity of God in a non-trinitarian sense, the reception of tradition so as to derogate from Scripture the attempt to set aside the meritorious substitution of the Lamb of God, the expected restoration of animal sacrifices, the setting aside of the divine law by polygamy, or by persecution, or by annulling the Sabbath, or by confounding light with darkness,—these may exemplify, though they are far from exhausting, the errors covertly springing out of those of the synagogue of Satan which mark one or other of these systems. On the same foundation with the synagogue of Satan rest all communities, calling themselves churches, that build on humanly-devised foundations instead of “the foundation of the apostles and prophets, Jesus Christ being the chief corner stone.”

Jesus here assured the church of Philadelphia, or brotherly love, that He will so act upon all these as to bring down their prestige and influence, and consume them by His Spirit, and bring them under the power—a power of benevolence and for good—of His faithful Church. This will include their conversion by the Spirit of truth and light to the true faith, and will bring them to a true and saving knowledge of Christ.

Ch. iii. 10: “Because thou hast kept the word of my endurance, I will keep thee from the hour of the trial which is about to come on the whole oikoumenè, to try the dwellers in the land.”—“The word of my endurance” is the Lord’s warnings, teaching His people to expect suffering, which endurance always implies: as, in the beginning of the Apocalypse, “the kingdom and endurance of Jesus Christ,” and as in parts of these seven addresses to the churches. It does not, as Fausett says, refer to the coming, but to the presence and sustaining grace of Christ. “The patient waiting for Christ,” in 2 Thess. iii. 5, may appear to weigh against this; but this is merely a gloss of the translators, the original being εἰς τὴν ὑπομενήν τοῦ

1 Eph. ii. 20.
**EXPOSITION OF THE APOCALYPSE.** [CH. III. 11, 12.

Χριστοῦ (unto the endurance of Christ), as in the text.¹ So in Rev. xiv. 12 we read of “the endurance and faith of the saints” under persecution. The keeping of Christ’s word is not only obeying but guarding it, so that it may not be lost or forgotten.

The Lord’s promise is to keep or guard His people in the troublous times which they are taught to expect. And this the Lord effected, at many times in history, by providing asylums in mountains and deserts for His saints, by which they often not only found refuge from mighty persecutors, but survived their ruin.

Ch. iii. 11: “Lo, I am coming quickly: hold what thou hast, that no one take thy chaplet.”²—As the sealing of vision and prophet was included within the term of Daniel’s seventy weeks,³ which were determined on Daniel’s people and the holy city, and had their finale in its destruction, so the New Testament must then have been completed.

The garland or chaplet is expressed in the English version by the word “crown;” but that confounds it with διαδήμα (diadem), which is nowhere attributed to believers. The word is στεφάνος (stephanos), the priestly garland or chaplet.⁴ To take our garland from us, would be to denude us of our Christian priesthood by seducing us from the faith, or ensnaring us into conduct dishonouring to our Christian profession. To escape this, let us hold and defend what the Lord has given, remembering His promises to give increase of grace: “To him that has shall be given.”

Ch. iii. 12: “I will make him who overcomes a pillar in the temple⁵ of my God, so that he may not go out: and I will write on him the name of my God, and the name of the city of my God, which comes down out of the heaven from my God, and my new name.”—The mention of the temple implies that it was standing when these words were spoken and written. The

¹ Waiting is expressed by six or seven other words.
² See I’vol. Sect. vi.
³ Dan. ix. 24.
⁴ Phil. iv. 1; 1 Thess. ii. 19; 1 Pet. v. 4.
⁵ Temple (σακρ). The word most frequently used for the temple of Jerusalem in the Gospels and Acts is ἱερος—a word used in the Epistles only once, and in the Apocalypse not at all.
temple is not seen in the New Jerusalem, because everything there is spiritual, and because the glory of God and the Lamb would obscure any material temple. In the spiritual sense, a temple is spoken of—called, though not like the old, the temple of Jerusalem, yet "the temple of God," "of heaven," and "of the tabernacle of the testimony." During the gospel age there is no material temple. The New Jerusalem, and no longer the Old, is where men ought to worship; and it is on the earth as well as above, visible as well as invisible. Thus it is present, "opened in the heaven," and brought down to earth; and it is the spiritual capital of Christ's spiritual kingdom.

The word oupános (heaven), which occurs fifty-four times in the Apocalypse, appears for the first time; and its usage demands special attention. John never speaks of heaven in the abstract, as modern Christians too commonly do. He never uses the word as a proper name, like names of cities or kingdoms. In describing the introduction of the new economy instead of the old, which was called by the prophets the heaven and the earth, he calls it "a new heaven," which depicts the opening of the gospel age at the incarnation. But here, in the epistles to the churches, the Lord is speaking of what is already begun. Accordingly, He speaks not of "heaven," but of "the heaven." And thus through all the visions, in which seals, trumpets, and phials are exhibited, "the heaven" is invariably spoken of. Inattention to this leads many Christians to explain away the employments in "the heaven" in ch. v. and vii. as being in "heaven," and altogether secluded from the present life. This denudes believers of the privileges and promises contained in these.

A pillar has two uses: it may be a prop, or a memorial column. The latter seems principally intended, and taken primarily from Jacob's pillar at Bethel (Gen. xxviii. 18-22). And this Bethel, the house of God, was the temple which Jacob had. Solomon had two pillars constructed in the temple, Yakin and Boaz. These were not props, but memorials,—perhaps, as Abarbanel thinks, of the pillars of cloud

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1 Rev. xi. 19, xvi. 17, xv. 5.  
2 John iv. 21-24.  
3 Rev. xxi. 2; Heb. xii. 22.  
4 See Prol. Sect. xii.  
5 1 Kings vii. 15-21.
and fire. Στυλός, the word here employed, is used in the Septuagint version of the passage referred to. In 1 Tim. iii. 15 we find στυλός καὶ εδραώμα—that the former a memorial, the latter a support. Solomon's pillars, though not supporting any part of the temple, bore on their capitals beautiful wreaths of ornamental work—net-work, lily-work, pomegranates, etc. These emblematized the graces and works of faith, that crown the head of the advanced saints. Such is every one whom Jesus makes a pillar: his head exhibits garlands of holy beauty.

The citizens of the New Jerusalem, who are pillars and living stones in the spiritual temple, shall no more go out,—shall never, like the apostate Jews, be expelled. They belong to it for ever. The Lamb in the midst of the throne tends them as the Good Shepherd, and none of them shall be snatched from His hand. They are in safety for ever, as they are “in everlasting remembrance.”

By the expression, “the name of my God,” Jesus intends, as in ch. ii. 17, the divine sonship and fatherhood of God's regenerate saints. But why does He write on them the name of the spiritual city? Speaking in the manner of the civic economies of our times, we may say He takes a census of them; He registers them as citizens of the New Jerusalem, and therefore as invested with all its privileges. This name of the city is derived from Isa. lxii. 4, in which the Jerusalem of the gospel day, prophetically seen by the prophet, is called יִשְׂרָאֵל (יוֹסֵרָא הַזָּה) = my delight is in her. Hence her citizens, as “sons and daughters of the Lord Almighty,” have all the new name of ἀγαπητος, the plural of the special name of Jesus, ἀγαπητος (the Beloved), or David.¹

"And my new name."—This probably led Paul to say in Phil. ii. 11, “That every tongue may confess that the Lord Jesus is Christ, to the glory of God the Father.” Of this, the common translation, to say the least, dilutes the meaning, and makes "Christ" a proper name, instead of what it is, the mediatorial title of Jesus. Χριστος wants the article, and is a predicate. The verse, as here rendered, testifies against the error of the Jews, who deny that Jesus is the Messiah. On the day of Pentecost Jesus was proclaimed to the world as the Anointed;²

¹ Matt. iii. 17; Eph. i. 6.
² Acts ii. 36.
and from Him all His people have the unction of the Spirit. Under ch. ii. 17 I have shown that the name implies Sonship. Now Jesus, in the announcement of His miraculous conception, was declared to be the Son of God. At His baptism He received the title Christ, or the Anointed. Both titles He confers, and both are thus characteristic of all His people.

Ch. iii. 13: "He that has an ear, let him hear what the Spirit says to the churches."—See ch. ii. 7.

Ch. iii. 14: "And to the messenger of Laodicea write: These things says the Amen, the witness both faithful and true, and the origin of the creation of God."—This address depicts a church in full organization, but formal, and tainted with the leaven of human merit and self-indulgence. Christ here, as in ch. i. 8, calls Himself ἀρχηγός, a word literally meaning beginning, origin, source, head, chief, etc. Here the creation (κτίσις) is referred to Him as its origin, source, cause, and head. The Cod. Sin. has ἐκκλησία (church). This is not supported by the other ancient documents, but it may be expository of the creation, suggesting the inquiry, In what sense is the word creation employed—of the material or the spiritual creation? The harmony of this with the application of Ἀρχή to Jesus, and with the description which we shall find in ch. v. 13, of κτισμα (creature or created thing), meaning the new creation, leads to the conclusion that the subject is the headship and origin of the spiritual creation, of that creation to which belong the sons of God. Though Christ is the Creator even of the material world, it does not follow that that is the subject in this verse. It is not to the unconscious material world, but to the moral and spiritual world, that the term is applied. "We are His workmanship, created anew in Christ Jesus."

For the import of the title "witness," see exp. of ch. i. 5.

Ch. iii. 15: "I know thy works, that thou art neither cold nor hot: it is incumbent on thee to be cold or hot."—Here ὅψελον, in the English version "I would," is rendered in Poli Synopsis "priest" (it were better). This makes the sin of lukewarmness,
want of zeal, or halting between two opinions, more dangerous than absolute coldness,—not that it involves more guilt, but that a man remaining contented in it is less likely to be roused from it. For this reason, the Lord informed the self-righteous Pharisees, that they were less likely to come to repentance than even the degraded persons whom they loathed as unclean. The word does not at all grammatically or idiomatically mean that Jesus wishes any man to be cold, as would be implied in the phrase “I would.” The Greek word is not in the 1st person, and ought not to be so put in English. Decision is enjoined by it: “If the Lord be God, serve Him; but if Baal, serve him.”

Ch. iii. 16: "Thus because thou art lukewarm, and neither cold nor hot, I will eject thee from my mouth."—This expresses no approbation of coldness, but it shows clearly how Jesus disapproves indecision. Now indecision forms the character of countless multitudes—of those represented by the seed falling by the wayside, and also on stony ground—of multitudes among the idolatrous heathen, who will condemn the idolatry, yet continue to practise it—of many externally fair, professing Christians, who will be liberal, and in some matters benevolent and socially kind, but will not submit the heart to God. They will be as like the genuine Christian as a counterfeit can be, yet be but counterfeits in the sight of God. Wondrous self-deception!

Ch. iii. 17: “Because thou sayest, I am rich and enriched, and I need nothing; and thou knowest not thou art wretched, and destitute, and poor, and blind, and naked.”—The completion of the sentence is in the next verse. This strongly depicts the self-sufficient state of great numbers. Proud of their knowledge, their moral character, their respectability, they are, when brought to the test, semblance, deficiency—nothing.

Ch. iii. 18: “I advise thee to buy of me gold refined out of the fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not appear; and to anoint thine eyes with a lotion, that thou mayest see.”—Gold is the conventional representation of value, incorrupti-

1 1 Kings xviii. 21.
bility, and metallic beauty and ornament. In conformity with this metaphoric language, Paul speaks of "the riches of His glory,"¹ "the riches of the wisdom and knowledge of God,"² "the riches of His grace,"³ "the riches of Christ."⁴ Thus Jesus teaches us that He is the fountain of all true good to His people, and without whom none gain acceptance with God.

The absence of clothing indicates squalid poverty, and is often the result of false religion, driving many to asceticism, and prompting others to grind the poor. But as these words are addressed to a church externally prosperous, they teach the same doctrine which Jesus had taught in the parable of the wedding garment. Such garment, like an Eastern robe of honour, must be received, and it must be put on. So the typical and metaphoric references to garments throughout the Old and New Testaments involve the two ideas of acceptance with God and of spiritual adornment, of justification and sanctification.

The eyes are an emblem of intellect, as when Jesus calls an evil eye sinful, classing it with blasphemy,⁵ and uses the closing of the eyes to denote ignorance and prejudice;⁶ and when He gave Paul a commission to open men's eyes;⁷ and when Paul⁸ prays that the eyes of the heart may be opened. The mental eyes are kept in a diseased state by the doctrines, theories, and philosophies of men. The remedy lies in the application of inspired instruction. Hence the Holy Spirit is said to give unction,⁹ and by that means to lead believers to the full knowledge of truth. Jesus here speaks of the duty of professors in relation to this: "anoint thine eyes." We cannot give sight to the blind, nor healthful vision to the inflamed eye; but we can do as a patient who applies prescribed remedies,—we can use appointed means of grace; and we can come prayerfully to Jesus, the great physician.

Ch. iii. 19: "As many as I love, I convince and instruct: be zealous then, and repent."—To convince a man, is to make him understand and feel wherein he has erred. And to in-

¹ Rom. ix. 23. ² Rom. xi. 33. ³ Eph. i. 7. ⁴ Eph. iii. 8. ⁵ Mark vii. 22. ⁶ Matt. xiii. 15. ⁷ Acts xxvi. 18. ⁸ Eph. i. 18. ⁹ 1 John ii. 20.
struct, is both to communicate truth and bring under discipline. In many modes, and by many means, does Jesus effect these gracious purposes. "Rebuke and chasten," as in the English version, are terms which have altered their meaning, so as to be no longer suitable. To chasten, now means to punish; but the Greek word παιδευω means to educate, to instruct as a boy at school, where punishment perchance come in as a secondary matter, but leading in knowledge is the design. Jesus instructs all whom He loves, and leads them in the way of discipline.

Zeal and repentance are the very duties in which a formal and proud church is most deficient; and most appropriately, therefore, is Laodicea exorted to these. The one implies the other. If a church be aroused to warmth, it will repent of previous lukewarmness; while, on the other hand, the spirit of repentance is an indication of an infusion of new life.

Ch. iii. 20: "Lo, I stand at the door, and knock: whenever any one will hear my voice, and open the door, I will both come in to him, and will sup with him, and he with me."—At what door does Jesus say He stands? At that of the church He addresses in the passage. But He does not limit His presence by saying, at thy door. The Apostle James follows His language, and applies it to Christians and the Jewish people generally, and with a primary reference to the Jews in the siege by the Romans: "The Judge standeth before the door."1 In thus addressing one church, the Lord shows His presence with, and His visits to all churches. He knocks like a visitor at his friend's door. It is the duty and interest of the members of the church within to hear and open. The Lord makes His presence known in His church, or any part of it, according to His wise and gracious purposes; and it is the privilege of all and each member to look for and receive fellowship in those visitations. Elsewhere we read of visitations for reproof, and for the removing of the light. Here we learn of visitations for sustaining His people with food, and refreshing them with spiritual communication and joy.

"He with me."—This teaches mutuality. Condescension from the Lord should find response in our faith and love.

1 Jas. v. 9.
The presence of Jesus should be hailed by us, and be a source of joy and refreshment. The study of the word and habitual prayer are means of preparations for this.

Ch. iii. 21: "To him that conquers I will permit to sit with me in my throne, as I too conquered, and sat with my Father on His throne."—Here, as in the addresses of Jesus to the other churches, the conquest is the constant result of the fight of faith. The honour conferred on the saints, of sitting with Christ on His throne, is substantially the same as that of their being "a kingdom of priests," and inheritors of the earth. The Lord assured the disciples, that in the regeneration they should be judges of Israel. Now, whatever strained interpretations are given, the word for regeneration, παλινγένεσια (being born again), occurs twice: in this place, and in Tit. iii. 5, "the laver of regeneration." This is a present regeneration: the restoration of man from spiritual death. To give it a different meaning in the other passage, may suit a theory, but is a most non-natural sense forced on a scriptural term. The raising to newness of life is often taught,—as by the Lord to Nicodemus, and to the assembled people;² and by Paul,³ and by John.⁴ By the sitting on His throne is meant the government of the Church, as the chair of Moses was occupied by the scribes and Pharisees.⁵ The laws, rites, ceremonies, and forms of the Christian Church are to be drawn from the apostolic writings. All things later are of human origin, and of no authority,—such as addition of prelates to the apostolic orders of "bishops and deacons;" the addition of holy chrism, the sign of the cross, etc., to baptism; the addition of transubstantiation, consubstantiation, particular postures different from what the Lord and the disciples observed, particular kinds of bread and wine, private or promiscuous communions, etc.; additions to the number of sacraments; additions of apocryphal or uninspired books to the Bible; additions to the Scripture revelation respecting the state of the dead; and many other things which may have existed even since the Nicene Church, but are modern in comparison with the apostolic laws.

¹ Matt. xix. 28. ² John v. 25. ³ Eph. ii. 6, and other places. ⁴ Rev. xx. 6. ⁵ Matt. xxiii. 2.
Ch. iii. 22: "He that has an ear, let him hear what the Spirit says to the churches" (see ch. ii. 7).—These words being repeated to all the churches, show that their division is not their normal state, but produced by their defects; and as these defects disappear, the churches will shine in the unity and beauty of "the bride the Lamb’s wife."

Ch. iv. 1: "After these things I saw, and lo, a door opened in the heaven; and the first voice that I heard was as of a trumpet saying to me, Ascend hither, and I will show thee what things must be after these."—He speaks of the connection of this vision with that of ch. i., not of the sequence of fulfilment. Not, after this the event happened; but, next to this I saw the vision now to be related. The word μετὰ has been explained at ch. i. 19. Confusion arises from giving it the sense of time; while, in fact, what John speaks of as often as he uses the preposition is the things seen (ταῦτα, these things, or its singular τοῦτο, this vision). Thus, though it is commonly interpreted, "after this time" the event took place, or the vision was fulfilled, that is an idea to which John makes no allusion: he states the order of the visions. The radical meaning of μετὰ is with, derived, says Kühner, from μέσος (medius, middle, and with it agrees our English with); and similar words in other languages are cognate. With the genitive, it expresses a general idea of among, etc.; with the accusative, it conveys the idea of into the midst of. Thus when John, having related and described objects which he had seen, adds μετὰ ταῦτα and goes on to describe others, he in effect says, In the same aggregate with those I have told must be enumerated those I am about to narrate. The phrase expresses not the time, but the connection, and does not warrant the conclusion that the facts related after it happened subsequently to those before it, though consecutive in the order of the vision.

The things referred to are those enumerated in ch. i. 19,— "which thou hast seen, and which are,"—objects, be it remembered, not times, implying not succession, but local connection and order. The remaining visions are now to be detailed of "the things which are to be along with them," so

1 Gr. Gram.
2 See Note and Suppl. on ch. i. 19.
that all may form one aggregate of events, evolving from the Pentecost to the fall of Babylon.

The words saw and lo are often used by the prophets to introduce a vision. The heaven of the Church is figured, like the temple, with its steps, its door, its lamps, its throne, its altar, etc. It was typified by the cloud of glory, and the earth or land by the mercy-seat.¹

The words voice and trumpet both refer to the means of public proclamation used at the giving of the law at Sinai:² lightning, thunder, quaking of the mountain, and repeated blowings of the trumpets. Trumpets were also used at the assault on Jericho and at the publication of the jubilee. "The first voice" was that of Jesus.³ John is called to ascend where Jesus was: "hither." This did not take John locally away from Patmos, nor his spirit from his body. The presence of Jesus may be manifested in other ways than by mere ocular sight or mere locomotion. The next words explain it.

Ch. iv. 2: "And immediately I was in the Spirit: and, lo, a throne was set in the heaven, and on the throne a sitter."—Being in the Spirit, is, as in ch. i. 10, a form of language taken from Ezek. xxxvii. 1, and is equivalent to inspired or ecstasyed by the Holy Ghost, in order to be fitted both to see and to write the vision. The throne was that of Jesus; and the place was not heaven in any abstract sense, nor a heaven, but the heaven (ὀ ουρανός); and the sitter was His manifested deity.

"A heaven" is only once spoken of in the Apocalypse (ch. xxi. 1). The different applications of the term "the heaven" may be thus exemplified:—

Ch. vi. 13: "The stars of the heaven fell."—This is the mere atmospheric heaven, and its stars only meteors, as true stars in the celestial heaven do not fall, but are immense orbs, inconceivably larger than our earth. So, in ch. xiii. 13, fire is said to come down from heaven.

Ch. viii. 1: "Silence in the heaven."—This is the lower and symbolical heaven, viz. the Church. So xi. 6, xii. 1, xv. 1.

Ch. x. 1: "An angel coming down from heaven" = the angel-world.—Thus, as in nature and fact, there are three heavens,—the atmospheric, the planetary, and the heaven of

¹ Exod. xxv. 17-22. ² Exod. xix. 16-18. ³ Ch. i. 10.
heavens,—so in the visions we shall find the terrestrial, the celestial, and the supernal.

By sitting is not meant actual, but only symbolic bodily posture,—as far as the human manifestation of His person is seen in the vision. The station and the dignity are visionally represented by sitting on a throne. In this theophany the divine nature is meant, for we shall soon find the human aspect of the personality of the sitter on the throne represented by a lamb.

Ch. iv. 3: "And the sitter was in appearance like a jasper stone and a cornelian: and a rainbow (ῥοά) in the circuit of the throne, in appearance like an emerald."—The rainbow is a visional symbol, taken from the sign of peace given to Noah. The jasper and cornelian are species of quartz, the prevalent colours of which are red, yellow, and blue. These are the primary colours of the spectrum, and, like every other thing in prophetic visions, they are symbols; and by three hues, in the unity of sunlight, without any form, they emblematize the trinity in unity of God's spiritual nature. And though the sunlight has no form, yet, when refracted, it presents "the bow in the cloud," radiant in seven hues. These aptly emblematize the divine attributes: "being, wisdom, power, holiness, justice, goodness, and truth." The white, unbroken sunlight emblematizes the unity of the divine attributes, as expressed by love in 1 John iv. 8, etc. "The rainbow like an emerald" (including beryl, which is classed under the head of emerald as a silicate, these having the principal hues of the rainbow, green, blue, yellow, and red) is an affectingly beautiful type of grace, flowing from Christ, as the rays from the solar orb, and so placed in the circuit of the throne as to include within its arc all the celestial assembly. From the face of Christ, like that of Moses, comes the light which, refracted by the cloud of His presence, displays the sevenfold refraction of the bow. In front and on both sides of the throne were the multitude,
but all so arranged as to behold the glory from the face of Jesus. So also was the bow: a rainbow is never behind the sun, and never makes a complete circle. This rainbow was in the circuit of, but not behind the throne. The throne, in other words, was not in the centre of the rainbow circle, but on its circumference.

Ch. iv. 4: "And in the circuit of the throne were twenty-four thrones: and upon the thrones twenty-four elders, seated, clothed in white, and on their heads golden chaplets."—It is of little avail to enumerate random opinions respecting these twenty-four elders. But, making our reference as usual to the old economy for imagery, we derive the term from the twenty-four courses of the priest hood, instituted by David, and observed even as late as the time of the birth of John the Baptist.

Their position—"sitting"—indicates that the Aaronic priestly office ended with the assumption of the priesthood by Christ Himself. Though they are not so public ministrants as the four zoa soon to come into notice, they occupy an important position among church members. They rule and administer discipline, and are more numerous than the zoa. The ruling elders in all truly constituted churches obviously answer to this description.

The white raiment is an emblem of twofold import,—representing Christ's righteousness imputed, and holiness the adornment wrought by the Spirit of God. It is like the robe of honour, the wedding garment, which must both be received as a gift and be worn; and this all true believers possessed from the beginning of the gospel age. This the representative twenty-four priests, in common with all the spiritual priesthood of the gospel age, possess.

Their head-dresses are not diadems, but στεφάνοι, chaplets (= the Hebrew נְצָרָה, from נֵצֶר), with golden circlets, indicative of the priests.

Ch. iv. 5: "And from the throne proceed lightnings and voices and thunderings: and seven lamps of fire burning before the throne, which are the seven Spirits of God."—For the usage

1 1 Chron. xxiv. 1-19.
2 Luke i. 8.
of the term "lightnings," we may remember the Lord's comparing His presence to lightning,¹ and the words of Zechariah,² "His arrow shall go forth as lightning." Lightning is repeatedly connected with thunder, voices, and agitations; and in ch. xi. 19, xvi. 18, it is connected with hailstorms. Ezekiel³ compares the movements of the four ᾶων to lightning. In all such cases the general import is the same: comings of Christ in outpourings of the Holy Spirit, especially that of Pentecost.

"Thunder" is inseparable from lightnings, and followed by rain. As the lightning is a coming of Jesus, so the thunder is its announcement. The voice that spoke the law on Sinai was loud as thunder, so as to be heard by all the host.⁴ When the voice from heaven glorified Jesus⁵ before His death, "some thought it thundered." The effect produced is awe. It is a reverberating and continued sound, especially in the plural, as "the seven thunders." The import I take to be the word of Christ re-echoed in "what the Spirit says to the churches," at the introduction of Christ's kingdom, by giving the Scriptures and by acts of providence. We shall find them to cease after the last vial is poured out.

"Voices," viz. the trumpet-sounds, are the proclamations of the divine will by the ministers, and especially the agency, usually called the preaching of the gospel.

The "lamps" are defined to represent the Spirit of God, from the standpoint of the word seven: "the seven Spirits of God." The word seven is not used in its popular and numeral sense, but according to its philological meaning of fulness, or perfection, in relation to the churches,—which are represented as seven on the same principle.⁶

Ch. iv. 6: "And before the throne as a glassy sea like crystal: and in the midst of the throne, and at the circle of the throne, four animals filled with eyes before and behind."—The word ἀλασσα (sea), occurring here for the first time in the Apocalypse, symbolically represents the heathen world at large, the lowest level, and most lifeless condition of humanity, intellectually and morally. To this effect we read, in Ps. lxv. 5, of "those afar off on the sea;" and more literally, "those

¹ Matt. xxiv. 27. ² Zech. ix. 14, x. 1 (Heb.). ³ Ezek. i. 14. ⁴ Exod. xix. 16. ⁵ John xiii. 28, 29. ⁶ See ch. i. 4, iv. 3.
afar off—the sea,”—where the sea is evidently used as a term for the remote nations. So, in Isa. lx. 5, “the abundance of the sea shall be converted unto thee,” that is, the multitudes of Gentiles coming to Christ. Though some suppose it, like the Hebrew כּ, to denote the west, this is quite unsupported by any New Testament usage. This uniform signification of the symbolic term will render plain all the places where it occurs.

This “glassy sea” is not a smooth sea, as if in a dead calm. Such sense is arbitrary—a mere fancy, and unsupported by Old Testament usage. The origin of the symbol is the Red Sea during the transit of the Israelites. It was tempest-tossed,¹ congealed,² awful with thunder and lightning; gloomy with the spray and the rain that “baptized the people in the cloud and the sea;” sublimely terrific to the natural mind, in the light of the fiery pillar; yet, by the power of Him who was present in that pillar, a sea of safety.

“Crystal” is often called by jewellers aqua marina, from the translucent blue of the sea, of which the Red Sea is a fine example.³ This makes the crystal in the vision an emblem of Christian purity.

The “throne” is in the celestial portion of the Church. “In the midst and at the circle:” this implies that the ministers represented by these four are partly in the celestial and partly in the terrestrial sphere of the Church. Animal life is the most natural visional symbol to represent the regenerate sons of God. I think it best, therefore, to translate ζωον literally, an animal. “Living creature,” if used, must be restricted to life in a material body; for as a spirit is a living creature, without body, it would be less appropriate in a vision. Animal is defined by Webster “a living, sensitive, and locomotive body.” To translate the symbolic word in the text, the English version has the word “beast.” But in the present state of English this word is unsuitable, as meaning only a quadruped; while, of the four zoa in the vision, one has the face of a man, and one of an eagle.

¹ Exod. xiv. 21.
² Exod. xv. 8.
³ I have observed with admiration the shades of blue in the Atlantic, the Mediterranean, the Red Sea, and Indian Ocean: indigo, cobalt, cerulean, and coppers.
In these four animals we have a distinct symbol, not otherwise used; and deduced from the keribim of Ezekiel, with this difference, that that prophet represents them as one animal with four faces or aspects. The English version seems to make four animals with four faces to each,—in all, sixteen faces,—which is an absurdity; for, after all, the faces are only four,—of a lion, an ox, a man, and an eagle.

They are "filled with eyes before and behind," to look to the past and the future—to history and prophecy.

Ch. iv. 7: "And the first animal like a lion, and the second animal like an ox, and the third animal having the face as of a man, and the fourth animal like a flying eagle."—The word lion is applied to Christ,—"the Lion of the tribe of Judah;" and also to Satan,—a lion roaring and ravening. In the vision its primary reference is to Jacob's prophecy of Judah, as a lion's cub come up from the prey. The prediction couched under the term is, that like the Judah of old will be the Christian people of the gospel age, rising paramount to and subduing all the nations of the earth. Their utterance will be awful as the lion's voice; and as the meaning is spiritual, their rending and prey will be destructive, not of the bodies of men, but of false and evil systems by moral and benignant power.

The ox is a creature specially designed for sacrifice, and over the East is still the one most generally employed in labour, on account of its strength and patience. The animal's sacrificial destination adapted it to represent in vision the ministers and people of Jesus, and Jesus Himself, as sufferers of persecution, often to death; while, from its application to labour, it is an appropriate emblem of their works of faith and labours of love.

The "face of a man" indicates the nature which Emmanuel took. This symbol at once represents the people of God, as

1 Ezek. i. 4, x. 21, etc.
2 The Hebrew of Ezek. i. 6 says שער אננים וodoreם, "four faces—to one to them." The last word, שער (to them), might seem to imply plurality; but the word is varied in some mss., and wanting in one, and in the Sept. Even if retained, it can only imply plurality by the four faces.
3 Ch. v. 5.
4 1 Pet. v. 8.
5 Gen. xlix. 9.
bearing the image of Christ, by the renewing influence of the Holy Spirit; and the first Adam, in his primal dominion over the creatures. Especially it depicts ministers of Christ thus fitted for the great work of the evangelization of the world.

"A flying eagle"—not an eagle in general, but only in the act of flight—is a vision symbol, not alluding to the whole zoology of that bird, but to some facts: as its speed. To this there are repeated allusions in the Old Testament: "Swift as the eagle flieth;"¹ "His horses are swifter than eagles."² Allusion may also be meant to its lofty soaring, and building on mountain-crests.³ It has also an acute power of vision. Thus it indicates three great facts, realized in the agencies employed by Jesus in His Church: the means and power given them of escaping from the rage of their persecuting enemies; their movement to distant places in bearing the gospel message; their study of the prophecies, and their having "their life hid with Christ," the Rock of Ages.

I recognise, then, in these four zoe the official and representative ministrant agencies commissioned by the Lord Jesus; and comprehensively all His people, when actively serving Him for the good of man.

Ch. iv. 8: "And the four animals had each of them severally⁴ six wings; about and within they were full of eyes: and they have no cessation day and night, saying, Holy, holy, holy is the Lord, the Almighty God, who was, and who is, and who is the coming one."—"Each six wings,"—not that the number of wings was four times six, but that the mystery or prophectic meaning conveyed by the wings belonged to each of them. Now this mystery we learn from Isaiah's vision (ch. vi.) of Messiah's glory, in which seraphim,⁵ or glorious ones, represent the persons of the Godhead. The two wings covering the face

¹ Deut. xxviii. 49. ² Jer. iv. 13. ³ Job xxxix. 27; see ch. xii. 14. ⁴ Here the word ana is not generally represented in versions. It implies distribution and communication, as in ana ἵνα ὑμεῖς (Matt. xx. 10). It intimates that the six wings are attributable to each. The origin of the symbol we find in Isa. vi. 2, in reference to the seraphim, though different from the kerubim. ⁵ From ٫ܒﱢܪُن (Arab. ٧٠٣٠٣٠٣٠), to be noble or glorious (Gesenius, Fürst). It metaphorically expresses burning; and fire is an emblem applied in many places of Scripture to the divine nature.
denote the Father, “whom no man has seen, or can see;” the
two covering the feet represent the Son incarnate; and the
two flying, the Holy Spirit in His pentecostal efflux. Ezekiel
mentions only four, because his vision showed nothing further
than the divine presence leaving the doomed temple, and taking
its station on a mount east of Jerusalem, viz. the Mount of
Oives. John’s vision represented to him the messenger of
the good tidings regenerated by the Holy Spirit, and therefore
bearing the image of Father, Son, and Holy Spirit.

The many eyes, both externally and internally seen, indi-
cate endowment with new visual power by the Holy Spirit, of
whom the eye is an emblem. Hence we read of “the eyes
of the Lord,” of the Holy Spirit enlightening the eyes of the
karpâia (inner man);3 of Paul’s commission “to turn men from
darkness to light.”4 The word rendered “about” is by some
Greek editors, and in the English version, connected with
“wings.” But I can form no idea of wings round about a
flying creature, as such would impede one another; and as
eyes also are above represented, “before and behind.” I accord
with one learned translator6 in the meaning and punctuation
I have given: that these creatures have visual powers, ex-
ternal to survey God’s works, and internal for experimental
knowledge and the assurance of faith.

The celestial portion of them do not need rest, in the sense
of relief, from exhaustion caused by labour, though those of
them in the flesh individually require this; but such rest is
not that of the vision. It is not σχέλη or ἀπονα, but ana-
παυτις; not relief, but pause or cessation. Collectively, they
surround the terraqueous globe in all longitudes; and thus, in
every day and hour, their work goes on. While they are
asleep here, they are awake at the Antipodes, or any distant
longitude. There has been no pause, except the prophetic
half-hour.6

The trisagion, or holy thrice repeated,7 teaches the doctrine

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1 Ezek. xi. 23, Zech. iii. 9, where the word ἱνα (eye) expresses hue or colour.
2 Prov. xv. 3. 
3 Eph. i. 18.  
4 Acts xxvi. 18. 
5 Rev. S. Green.  
6 Ch. viii. 1. 
7 The Cod. Sin. has it eight times, taking apparently “the Lord” as equal
to a ninth; thus ascribing trisagion to each person of the Trinity. B of Apoc.
has nine; A has three.
of tripersonality in unity; and it employs the word "holy," which may be regarded as a central attribute of God to represent all, as "love" is also employed. "Jesus loved us, and washed us" (ch. i. 5), or made us holy. For a similar reason, the epithet of holy is applied to the third person of the Trinity. For the meaning of the title here employed, see ch. i. 8, and exp. In applying to God the title "the Lord, the Almighty God," the doctrine of the divine unity is combined with that of the trinity; while the title ό Ἐρχόμενος means "He who is coming," or "the Comer." Christ's coming in the flesh, His presiding in the Church, and His final coming to judgment, are the doctrines specially taught in this title.

The perpetual proclamation, then, by the four zoa is the same as that of Paul: "One God and one Mediator between God and men;"¹ and that of John: "The spirit, and the water, and the blood: these three agree in one."²

Ch. iv. 9, 10: "And whenever the animals will give glory and honour and thanks to Him who sits on the throne, who lives unto ages of ages, the twenty-four elders will fall before Him who sits on the throne, and worship Him who lives to ages of ages."—We may hence learn that Christ's mediatorial kingdom will endure for ever, and that the representatives of the old economy unite in worship with the active and official agents of the new.

"Glory" (μυχ, weight; δοξα, estimation; gloria, renown) belongs to the Messiahship; and it was officially announced when, at the baptism of Jesus, "the voice came out of the excellent glory, This is my beloved Son."³

"Honour" (τιμη, value) is kindred with the glory, as both refer to the mediatorial righteousness of Christ.

"Thanks" (ευχαριστια) is the Church's devout acknowledgment of the preceding, as belonging to Christ. Though the twenty courses of the ancient priesthood are no longer in office, whether in the temple or as the elders and rulers of the synagogue, their representatives in the ruling eldership of the gospel Church unite devoutly with the four zoa in worship.

They ascribe to Christ, as Mediator, "ages of ages;" than

¹ 1 Tim. ii. 5. ² 1 John v. 8. ³ Matt. iii. 17; 2 Pet. i. 16.
which no stronger language can be employed to express endless duration.¹

Their "chaplets" the twenty-four cast before the throne, not, as Fausett says, in mere "acknowledgment that they owe them to Him," which would have little force, and would not accord with the Oriental custom of showing respect by keeping on the head-dress. It has a deeper and better meaning than any mere temporary act of taking off a turban, which is only done when a man prostrates himself in earnest petition. That indeed is expressive, but it implies the resumption of the head-dress when the prostration is over. Here is no intimation of resuming them when the worship is ended, nor indeed of the worship being a temporary act; and the words are those, not of prayer, but praise. The chaplets are laid aside once for all: they belonged to the typical and sacrificing priesthood, and they are thus doffed for ever. Other chaplets are in prospect,—of glory, of righteousness, of life,—such as befit the kingdom of priests to God and Christ.²

Ch. iv. 11: "Saying, Thou art worthy, our Lord and God, to receive the glory and the honour and the power; for Thou didst create all things, and through Thy will they exist, and were created."—These worshippers have nothing in common with the fallen Jews, but, on the contrary, they ascribe to Jesus the glory of Messiahship, the honour of imputed righteousness,—such righteousness as could alone avail for justification—and the power of the Holy Spirit in His new creative work; and they apply to Him the Messianic title of Lord, and the name of the divine nature: God. They ascribe to Him the creative plan and providential purpose of all. These words are a gospel song, though previous to the opening of the book. Therefore it says nothing of Christ's reign on the earth—nothing expressly; but the name of Messiah contains the elementary truth of Christ's kingdom, so soon and so fully to be developed. Being the song of the twenty-four elders, it is a summary of the 150 Psalms, and of all other inspired hymns of the Old Testament; and being projected into gospel times, it prepares for

¹ See ch. i. 18, and exp. ² Ch. i. 5, v. 9, xx. 6.
combining those ancient lyrics with New Testament songs in the praise of God during the gospel day.¹

Ch. v. 1: “And I saw at the right hand of Him who sat on the throne a book written within and on the back, sealed with seven seals.”—Books were of two forms,—a pile of separate leaves, and a roll.² The former was of bark, papyrus, palm leaves, etc. This form is still common in India, though only in preserving the ancient writings. In the south the writing is often on palm leaves; in the north, on a special kind of paper; but in both, the Vedas, Puránas, etc. are preserved in loose leaves, regularly paged. These, wrapped in a square of cotton, and fastened with a string, are called ग्रन्थ (granth), a knot. Of this kind I find no mention in the Bible; and thus neither this nor a bound volume can assist us in forming an idea of the book in the vision. And as to the material, paper is only once mentioned in the New Testament;³ and even then the word employed (χαρτής) may probably have been parchment, though for this Paul once employs membrana.⁴ The Hebrew word נפתל (a roll) occurs in the Old Testament twenty-one times. Other words, as רעב, בּּשָּׁב, etc., imply writing, record, document, etc., without expressing the form, except that the latter, from a verb radically meaning “to engrave,” originated in the earliest mode of writing—engraving, or inscribing on rocks, slabs, tablets of metal, etc. The word for roll (נפתל) is from נפתל (to roll).

Though the Greeks may have sometimes applied the word βιβλιον of the text to leaf books, yet the New Testament usage being derived from that of the Old Testament, leaves us no option. Books in form of a roll were familiar to Isaiah,⁵ to Jeremiah,⁶ to Ezekiel,⁷ and to David.⁸

The book, then, being a roll, another point is decided. Various expositors have represented the book as consisting of

¹ Isa. xxvi. 1, xii. 1-6; Zeph. iii. 14; Zech. ii. 10.
² Mede gives in his Works drawings of rolls and of bound volumes. Of the latter I find no trace in Scripture.
³ 2 John 12.
⁴ Isa. xix. 7, in the English, has paper reeds; but the original (נְפַתָל) means simply aquatic plants. See Fürst’s Heb. Conc.
⁵ Isa. viii. 1.
⁶ Jer. xxxvi. 2.
⁷ Ezek. ii. 3.
⁸ Ps. xl. 7. This is the earliest instance of the word which I find.
seven rolls, which at one time I felt inclined to take for granted on their authority. But our actual inquiry ought to be, not what they conjecture or assume, but what says John himself? Not a word of seven rolls, which, indeed, would be equivalent to seven books. Why, then, should any modern allege seven rolls? John saw and spoke of one roll only.

The words "*and on the back*" are by some editors punctuated so as to connect them with the sealing; Greek editors generally, however,¹ present the adverbs as here rendered, δεῖ τω θεῷ καὶ πρωτοθεῖν, which have the same form and construction. The reference is to Ezekiel's roll,² which was written ἐν τῷ μύνι (before and after); Sept. εὐρεσθεν καὶ οπισθο (in front and rear).

To this it may seem an objection, that it would expose part of it to be read; but this is of no force, because as much of the external side as went once round the roll would be occupied with the title and the seven seals; and this would reveal nothing of the contents.

Though we may not be warranted in inferring with certainty that John saw the seven seals on the exterior, any more than the writings or symbolic pictures within, yet the practice and custom of sealing was to have the seals outside. Thus the seven seals must have been visible at first. That being the case, the slightest experiment with a roll of strong paper or parchment will prove that, until all the seven seals are broken, almost nothing of the contents—not one entire line, for example, much less a whole picture—could come into view. This will lead to the conclusion, which is to be further corroborated, that the seals were broken at once at the beginning of the gospel age, and not seal by seal, at intervals of centuries, as is often represented.

One source of this symbol or series of symbols is the pattern or plan (Διακρίνη, exemplar) of the tabernacle, which God showed to Moses.³ But why were seven seals employed, since one would have sufficed to close the book? I may ask, in reply, why are seven churches addressed, since the Church is one? Why is the

² Ezek. ii. 9, 10.
³ Ex. xxv. 9, 40: הָגוֹרֶשׁ, causing to see.
one Holy Spirit prophetically revealed as seven Spirits? We are not without ancient examples of a plurality of seals attached to one document. In Neh. ix. 38 and x. 1 we find the heads of Israel affixing their signs and seals to a covenant. What we are accustomed to do by signatures, with or without a seal, is even now often done by sealing, or writing a word of verification, like the current word in India, sahīh, equivalent to signature. The number seven indicates that the sealing belongs to the Holy Spirit. But is not the Holy Spirit the opener of the future? Only consequent on Christ's agency as the great Prophet. Christ first breaks the seals, and then unrolls or opens the roll, consequent on which the Holy Spirit inspires the apostle to know and communicate its mighty import. Where the Holy Spirit is not operative, all is dark. When Christ gives the inspiring Spirit, the meaning of the exhibited pictures is comprehended and related in writing.

Ch. v. 2: "And I saw a mighty messenger proclaiming, Who is worthy to open the book, and to loose its seals?"—This mighty messenger can be no other than the Holy Spirit. And the question is one suitable to be put by none save the Spirit of inspiration; for it is equivalent, as the next words show, to a knowledge of the fact, that only one is found worthy of this action. As the book was at the right hand of the occupant of the throne, none but the Messiah would by dignity and merit be worthy to approach and take it for the purpose.

Two acts are stated, which ought not to be confounded: the loosing of the seals, and the opening of the roll. These are expressed by distinct verbs: λυόμαι, to loose, or break, the seals; and ανοίγω, to open the book. The former is defined "to loose, dissolve, break," etc.; the latter, "to throw open, as a door,—to open, as a school," etc. This latter is the unfolding of the roll.

Ch. v. 3: "And none was able in the heaven, nor in the earth, nor under the earth, to open the book, nor to look at it."—By the heaven is meant the celestial portion of the Church, and by the earth the terrestrial,—the former invisible, the latter visible. But "under the earth or land:" what can that phrase import? The regions subject to visible Christian powers,
and communities partially professing Christianity. But how is it said that no one in heaven was able? None of all whom John had seen; for the vision of the Lamb in the midst of the throne had not yet come into his view. Hence his words which follow.

Ch. v. 4: "And I wept much, because no one was found worthy to open the book, nor to look at it."—The fact of looking at the book (βλέπειν αυτό) is more than to see it. It is to attend to it in the way of inspecting. This verb is used when Christ said, "Take heed what ye hear." John wished to know the future of the Lord's kingdom; and when he knew that there was such a record of this, it was sad to think it should for ever remain a sealed book. It is the natural expression of human wishes and human weakness.

Ch. v. 5: "And one of the elders says to me, Weep not: lo, the Lion of the tribe of Judah, the Root of David, conquered to open the book, and to loose its seven seals."—The word lion has been explained under ch. iv. 7. It has been customary, in various countries, to employ names of animals and objects as significant and analogical epithets and titles of men: as the horse, in such Grecian names as Philippus, Archippus; the lion, in Leo, Leonidas, and the Indian Ranjitsingh, Amarsingh, etc. Nor were such names wanting among the Jews: as Barjona = son of a dove; Susi = my horse. But they more frequently employed Yah, or Jah, the divine name, in forming compound names. The two titles, the Lion and the Lamb, metaphorically style Jesus the Conqueror and the Lowly.

The Lion here is He who was to arise out of Judah, according to Jacob's prediction.¹ The elder's testimony before us is the confession of the true Israel, that Jesus, who sprang out of Judah, is the Messiah; that the awful majesty of Judah is in Him; that He, the posterity of David, is victorious over all power in earth or hell; and that in Him an opener of the books is found, and that therefore it is now about to be unrolled to John's view. That is all that is requisite.

The lion, it should be remembered, is no figure in the vision seen by John, but simply a metaphorical name used by the

¹ Gen. xlix. 9.
elder in his explanatory statement. It would be an error in principle, therefore, to set about explaining it as one of the vision symbols.

Ch. v. 6: "And I saw in the middle of the throne and of the four animals, and in the middle of the elders, a Lamb stationed as slain, having seven horns and seven eyes, which are the seven Spirits of God sent into all the land."—Though the elder had called Jesus a lion metaphorically, He appears as a lamb in the vision. He stood within the space of the throne, and at the right hand of the occupant of the throne, where the book was. The throne is the seat not of God, abstractly considered, but of the God-man. The Lamb of God, the man Jesus in His glory, is associated inseparably in personality with His divine nature in the throne. The title Lamb for ever proclaims that He was the atoning sacrifice.

If we think of Him as a lamb presented to John's view, at the right hand of the occupant of the throne, and with the face so directed, He will be seen in profile by John in front of the throne. The throne being between the companies on both sides, He is in the midst of the four animals and the twenty-four elders.

"As slain" (εσφαγμενον, murdered), implies that He is a martyr. He is the proto-martyr of the new age. But if His death was a sacrifice, how was it a murder? A human immolation is a murder; but we could not call it a true sacrifice. Now Jesus was given of the Father, and gave His own life "a ransom for many." He was a true sacrifice. But neither the Roman governor nor the Jewish high priest thought of a sacrifice. They put to death Him whom they called a malefactor, not on an altar, but on the cross; and therefore the apostles charged them with crucifying Him with wicked hands.

But why does He, the risen Saviour, appear as slain? Because in the martyrdom of His people He is martyred: "from the blood of Abel to that of Zecharias,"—from His own blood to that of the last that shall suffer in the flesh. When they are persecuted, He is persecuted. "Saul, Saul, why persecutest thou me?" ¹

¹ Acts ix. 4, 5.
An animal viewed in profile, as in Eastern paintings, would exhibit one side, one horn, one eye, etc. But John beheld them through the rainbow, which by refraction presented a sevenfold horn and eye. Hence the seven of each—the horns, representing power, and the eyes knowledge, both emanating from the Holy Spirit. He is the Spirit shed by Christ on the seven churches, and operating in the conversion of men of every tribe and tongue.

Ch. v. 7: "And He came and took it out of the right hand of Him who sat on the throne."—He undertook the act of which He alone was worthy. Stuart thinks he has discovered a difficulty in this respect, that a lamb could not suitably be said to take a book and break the seals, and sets down those as dull persons who cannot see this difficulty with him. But this, if a difficulty, would strike against the text which attributes the act to the lamb. The lamb is a symbol meant to represent a person, and its name is given to the person who performs the act. He might conjure endless difficulties as valid as this, and yet none of them of any validity: as, that it is inappropriate to a lamb to have seven eyes, a beast to have ten horns, etc. Ezekiel beheld kerubim with a man's hand under their wings,—emblems of something in humanity; and so the lamb was an emblem of the humanity of Christ. It was appropriate to the vision that Christ should appear in it under the vision emblem of a lamb, but yet that He should appear possessing the divine power and knowledge to unveil the future.

The act of taking the roll is preparatory; the second act is the breaking of the seals; and this is followed by the expanding of the roll.

Ch. v. 8: "And when He took it, the four animals and the twenty-four elders fell before the Lamb, having each a harp, and golden phials full of perfumes, which are the prayers of saints."—The four zoa and the twenty-four elders unite in worship. The prone posture is an Oriental attitude, to express the profoundest humility and the most pleading entreaty.

1 Thus Dr. Kitto explains the unicorn (Daily Bib. II.).
2 See App. II.
3 Ezek. i. 8.
The harp is a term taken from the Psalms, and other places of the Old Testament, and is an appropriate object in the vision to represent the human voice or larynx, actuated by the heart, intellect, and will,—the instrument of music which all the saints are thus taught to employ in the worship of God. All attempts to support the use of organs and harmoniums in the gospel age, from their ancient use, are necessarily inconclusive, because the tunes and the instruments are all utterly and irrecoverably lost, and the temple in which they were used has no existence. But such reasoning is worse than inconclusive; it is contrary to the meaning and structure of prophecy, in which all terms are symbols. Now an organ is not a symbol of an organ, nor a harp of a harp; but both are suitable symbols of the musical instruments created and attuned by the hand of God. If valid reasons exist for instrumental music, they must be found in expediency, and must support merely the voluntary use of it. But no directions to use instruments are given in the New Testament, and no arguments can be drawn from the Old but such as go counter to the very structure of prophetic language. Instruments are called "things without life giving sound." ¹ We are commanded "to sing with the spirit and the understanding," ² and "to make melody in the heart," ³ (ψαλλοντες τῇ καρδίᾳ, modulating with the heart), as shown by the parallel phrase, ἄδουτες εἰς ταῖς καρδίαις. ⁴

"Each a harp."—Whatever the instrument, each has one. It can neither be harp, organ, nor harmonium, but one with which every worshipper is provided,—the delicately-stringed instrument of the larynx, and the responsive throbings of the heart. "Phials" (in the plural) "full of odours," of which one worshipper may use many, and of which the explanation is added, —"these are the prayers of the saints." Learn that whatever harmony there is in voices, there is more in these prayers, as we often find more harmony in the prayers of believers than in their doctrines.

Ch. v. 9: "And they sing a new song: Worthy art Thou to take the book, and open its seals; for Thou wast slain, and didst

¹ 1 Cor. xiv. 7. ⁴ Col. iii. 16. ² 1 Cor. xiv. 15. ³ Eph. v. 19. See App. vii.
redeem to God by Thy blood, out of every tribe, and tongue, and people, and nation."—This is one of various new songs; but all are harmonious, and adapted for a handbook of gospel songs—as the 150 Psalms are one collection. The members of the Church universal unite in confessing the Lamb alone as worthy to take and lay open the roll. This is ascribed to the merit of His death. Redemption by blood and sacrifice flows from that death, and its subjects are gathered out of all portions of humanity.2

Ch. v. 10: “And madest them to our God a kingdom and priests; and they reign in the land.”—From this we learn that the redeemed are also regenerated, and thus consecrated as priests to the perpetual service of “God and Christ.” As united with Christ and in His headship, they form His kingdom. Some of the modern copies have “we shall reign,” but the Cod. Sin. and Alex., and editors Tisch., Alf., and Treg., have the 3d person; and all but the first the present tense, “they reign” (which is the true meaning): they reign in the land, viz. the visible Church.

Ch. v. 11: “And I saw, and heard a voice of many messengers at the circuit of the throne, and of the animals, and of the elders; and their number was myriads of myriads, and thousands of thousands.”—This was the anthem raised by the four zōa and the twenty-four elders conjointly; in which, however, we may well believe that all the celestial assembly united. “Myriads” and “thousands” were terms familiarly used for the princes, heads of thousands, myriads, tribes, etc., as in the enumeration of the tribes and their chiefs in the book of Numbers. In Micah v. 2 it is written: “Though thou, Bethlehem, be little among the thousands of Judah,”—χιλιασιου, rendered in Matt. ii. 6 ἰγνεοσιν (princes). Thus the

1 The Cod. Sin. and Text. Rec. have ἱμας (μη), but the Cod. Alex. wants it, and also the editors Griesb., Tisch., and Alf.; and it would not accord with the 3d person in the next verse, in which Χ, A, B of Apoc., and the Syr. and Lat. concur.
2 See App. iii.
3 The Cod. Sin. has priesthood; but this is best supported, not only by the Cod. Alex., but by ch. i. 5, 6, etc.
4 Exod. xviii. 24, etc., Num. x. 36, μυριαδας, χιλιαδας.
word \( \chi \lambda ias \) not only means 1000 numerically, but is often equivalent to \( \chi \lambda iar\chi\omega s \) (chief of a thousand);\(^1\) while \( \chi \lambda iov \) (a thousand) is only a numeral adjective. The numbers not only imply countless multitudes, but such spiritual order and headship as are indicated by such words as those of Paul: “thrones, dominions, principalities, and powers.”\(^2\) And they represent the messengers and redeemed men in the flesh in one assembly, and uniting in the import of one hymn.

Ch. v. 12: “Saying with a great voice, Worthy is the slain Lamb to receive the power, and wealth, and wisdom, and strength, and honour, and glory, and blessing.” — The sublimity of the voice may be suggested by that of Jesus: “a voice as of many waters,” visionally representing people.\(^3\)

The Lamb is “worthy to receive” the power, etc. This harmonizes with the title of Lamb in presenting the human aspect of the Mediator,—that in which He said, “All power is given to me in heaven and on earth.”\(^4\)

“Power” (\( \delta \nu v\alpha\mu\gamma \)) refers to the Holy Spirit conferred by Christ, and working both miraculous gifts and sanctifying grace.\(^5\)

“Riches,” the divine attributes and bounty.\(^6\)

“Wisdom,” shown in the plan of salvation and government.\(^7\)

“Strength,” the personal power with which He is endowed.\(^8\)

“Honour” (\( \tau \mu \nu \eta \), value), the merit of Jesus.\(^9\)

“Glory” (\( \delta \omega \chi a \), thing of estimation), Messiahship.\(^10\)

“Blessing,” justification.\(^11\)

The saints proclaim all these as the Messianic endowment of Jesus. Especially is this the summary of the song of the messengers, and the elders, and the four zoa unitedly.

Ch. v. 13: “And every creature which is in the heaven,
and on the land, and under the land, and all in them, heard I saying to Him who sits on the throne, and to the Lamb, Be the blessing, and the honour, and the glory, and the might, unto the ages of ages.”—Though the terms here are neuter, the ktisma, or creature, represents in vision the new creation, as is shown by the fact that the words following (παντας λεγουτ&piota) are masculine. This is corroborated by, and mutually corroborates, the spiritual import of the similar word θτισις (a feminine abstract noun), employed by Paul in Rom. viii. 22, 23; and it teaches us that God has the objects of His new creation everywhere in the Church, both visible and invisible, in the lands under Christian rule, and even in heathen lands, as well as in the unseen world. His people are the salt of the earth, mingled with it everywhere.

“I heard them all saying.”—“All” is masculine, as shown, and therefore means persons, not, in popular language, inanimate things. The “all” are the zoa, elders and messengers collectively. Their hymn which follows is instructive.

As is done in the previous hymns, they worship and praise the Lamb, with the occupant of the throne. The Redeemer in His humanity is not made a different personality from the Redeemer in His deity. The attributes ascribed are the same, with the addition of κρατος (might), which in ch. i. 6, English version, is rendered “dominion,” and which points to the kingdom and reign of Christ. Thus all the multitude of heaven unite in praising God and the Lamb for redemption and all its results, and in such a way as to show their personal interest in it.

But shall it be said they have not employed the word “salvation?” Have they not employed words equally strong in ascribing to Jesus all the attributes of a Saviour, and especially in calling Him the Lamb? They do more, if more be possible; they ascribe to Jesus not only the glory of Messiahship, the honour of merit, the might of the Spirit, but the blessing, which denotes justification. And in ch. vii. 10, 12, when the countless multitude, which surely means all the celestials, ascribe “salvation, etc. to the Lamb,” the messengers and four zoa all unanimously say “Amen.” So here.

Ch. v. 14: “And the four animals said, Amen; and the elders
fell and worshipped."—The zov and the elders say “Amen.” Jesus is the Mediator between God and the holy creation. If He were not the Mediator of the messengers, they could not be “elect messengers,” as Paul testifies that they are; nor could all in heaven, equally with all on earth, have the “reconciliation through the blood of the cross,” to which he bears testimony. I do not go into questions that may be raised, whether all now in heaven were at one period sinners and required atonement, or merely required preservation in holiness through the merit realized in Christ’s death, and applied in His mediation. The effect of His mediation is adequate to both; and for it all the celestials unite in thanking.

Ch. vi. 1: “And I saw when the Lamb opened one of the seven seals; and I heard one of the four animals say, as a voice of thunder, Come.”—Here the act is the opening of the first seal, expressed by the verb ἀνοίγωμι, which means to open, not by breaking as a seal, but “to throw open as a door.” The breaking of the seals had preceded; and the Lamb, having broken the seals, had overcome the difficulty, and was ready to unfurl the scroll. Now the first portion is laid open to view. And what follows? The four zov begin to do what was not their office till then: they begin to peer into the future, and to sound out the voice of thunder, and to utter the significant word “come.” They could read the future only as far as they saw the roll, and heard its meaning. The “thunder” has been explained to be the word of Christ re-echoed by the Holy Spirit; and that, it may be added, through the living voice of the four zov, as preachers of the word.

The word “come” is variously handled. It is an imperative singular, “come thou,” written ερχέσαι and ερχονται. It is followed in the received text by βλέπε (see), and so Mill,

1 The last words in the received text are not found in Ν, Α, B of Apoc., and are omitted by Tisch., Alf., Tregelles, and the Syr.
2 1 Tim. v. 21.
3 Col. i. 19, 20.
4 Dunb., Schl., etc.
5 Ch. v. 5.
6 Ch. iv. 5.
7 For the clearest, though not the most learned or elaborate, exposition of the first four seals, see the works of the Rev. A. Fuller.
instead of which the Cod. Sin. and B of Apoc. have ἐδού. Tisch., Alf., and Treg. have simply "come." But this call: to whom is it addressed? Not to John, because he was present already, as appears from the first clause, καὶ ἐδού; and because the Apocalypse contains no instance of such appeal to John, except ch. xxi. 9, where it is differently expressed. Not to the riders on the horses; for the Lord's ministers do not in any sense invite them to come forth to their work, excepting the first; but the word is employed in introducing each of the four. I accord with Alford, followed by Fausett, that it is an appeal to Christ to come, as in the conclusion of the book (ch. xxi. 17, 20), "Come Thou—come, Lord Jesus, come quickly (ἐρχόμενον);" though I think them unhappily inconsistent in putting off to an indefinite future the time of that coming, which was "at hand."\(^1\)

But why should the living ones, or any of them, call Jesus to come at the unfolding of the scroll? Nothing so natural, nothing so redolent of devout faith, as to seek the presence of Jesus in preparing to look into the future. They were led to expect trials, in which only He could sustain them. They had to preach His gospel to every creature, and He had promised to be with them in the performance of this to the end of the age. Whether with the Alexandrine codex we read simply "come," or with the Sinaiticus "come and see," the appeal to Jesus is beautifully impressive. Oh, sustain us by Thy presence! Oh! Look Thou on us, and on Thy Church, and then we shall be fitted for duties; and the Church will weather every stormy sea of trials.

One,—and I conceive that to mean idiomatically the first of the four zoα,—the one bearing the aspect of a lion, utters this call to Jesus. It was but the repetition of Jesus' own words, "I come quickly." This repetition was the thunder, of which the lion's voice is an appropriate emblem.

Ch. vi. 2: "And I saw, and lo, a white horse; and He who rode on him having a bow, and a chaplet was given to Him; and He went out conquering, and that He might conquer."—For the origin of the symbol of a horse, we must, as in all other cases, and as I have shown in the previous section, look to the Old

\(^1\) Ch. i. 3, etc.
Testament. To say, as a learned apocalyptist does, that a horse means the Roman empire, is to institute a gratuitous symbol. As this idea rests on a basis not scriptural, as we nowhere find it intimated in Scripture, I cannot accept it as true. But in the Old Testament we do find various parallels to the apocalyptic steeds,—as in the four chariots of Zechariah, and their horses, of similar colour to those of John; and also in the variously coloured horses, in the first chapter of that prophet. And further back in antiquity we read of Elijah carried to heaven by chariots and horses of fire, and of Elisha surrounded by such agencies, invisible to the servant until his eyes were opened. With this may be compared the language of some of the Psalms. For these symbols in the old vision style, there must have been a special reason; for the horse was not allowed to Jewish rulers as a part of their pageantry, in consequence of which their judges rode on asses; and Jesus, as the true judge of Judah, rode on that animal in His procession into Jerusalem. For the introduction of horses as visional pictures there were two reasons: 1. Such visions were not merely Jewish, but universal in their meaning; 2. The horses bear mounted messengers, who use the horses for the sake of speed. Why, then, was not the camel selected? Because that creature, though swift, is adapted for dry, and principally tropical regions; while the horse is man's companion around the globe. Whatever the horses of Zechariah mean, the same in outline is meant by those of John. Neither prophet nor apostle represents the Roman nor any other empire by the horses; much less do they furnish any warrant for alleging that all the horses mean the same,—that all of them are just the Roman empire reappearing, though they naturally mean objects which are similar or homogeneous.

We agree, however, with various interpreters, that the horses are uniform in signification. If one were an empire, the four would be empires. The theory of an empire being dismissed, if one be found a picture of some messenger in a religious

Elliot, whose Hor. Apoc. is full of learning and refined ingenuity, and well merits to be studied, yet not based on uniformly applied first principles, and therefore not seldom unsatisfactory.

Zech. vi. 1–8.
2 Kings vi. 17.
Ps. lxviii. 17.
Keith, Cunningham, Fuller, Alford, etc.
aspect, and on the errand of a religion, all are so. This will soon appear to be the obvious fact. The horse is a messenger, a speedy bearer of announcements, a herald; and the first is the Christian ministry. The horse is white, the emblematic colour of the holy people, and of the raiment of the messengers of the Prince of Peace.

The rider is therefore the Lord Jesus, especially in the divine aspect of His person; for, viewed simply in His humanity, He is called "a minister of the sanctuary which God pitched, and not man;" and in this respect may be reckoned with all His messengers, as He styles Himself the sower of the good seed, though He has many sowers.

He had a "bow" (τοξον). Though this Greek word is the same which means a military bow, yet it is employed in the Septuagint translation of Gen. ix. 13 to express the rainbow. This fact, and the absence of any arrow or quiver, show that the rider was not armed with the bow of war, but the sign of the covenant,—"the type, which first spoke peace to man." Having the rainbow, His path was celestial: He was ascending to the Father as a conqueror (πειρατής), having overthrown death, and brought life and immortality to light.

He had also στέφανος, a chaplet, garland, wreath, or, as in the English version, a crown. But the last is objectionable, as distracting English readers by suggesting to them the idea of a diadem; and some argue on that principle as stoutly as if they knew the subject. It corresponds to Aaron's tiara, called in Hebrew וֶתַּנֵי (tsanif), the obvious root of stephanos. It had a circlet or garland of wrought gold, and gems. It loosely corresponds to the laurel wreath which Grecian poets, victors in the games, etc., wore. Hence the modern name of laureates, from this wreath having generally been of laurel. There is another reason why the stephanos in the text cannot mean royal crown: it is of the same kind as that which encircles the head of every victorious saint, and is also the chaplet-worn by the Church as a woman; while the regal crown or diadem (διαδήμα) is attributed to Christ alone.

Why has He in this vision only the sacerdotal garland rather than the royal diadem? Because He was ascending to

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1 Heb. viii. 2.  
2 Matt. xiii. 37.  
3 Exod. xxxviii. 4-6; Rev. ii. 10.  
4 Rev. xii. 1.
the Father to present His completed sacrifice; and it is when He performs the kingly act of giving the pentecostal Spirit, that He appears, as we shall find Him with the diadem,\(^1\) proceeding like David on the work of subduing all tribes of the earth to Himself.

Having thus started as a conquering one (\(\nu\kappa\omega\nu\)), rising victorious from the grave, and ascending above all earthly hostility, He proceeds further (\(\iota\nu\ \nu\kappa\eta\sigma\nu\)), that He may conquer. The important distinction here made—the two great works here declared—have been strangely neglected or ignored. It is not war, but conquest, that John here sees. The former is physical, this spiritual. The former was present; the latter is progressive, and stretching away into the future, beyond the sphere of the vision exhibited to John.

Ch. vi. 3: "And when He opened the second seal, I heard the second animal say, Come."—There is not the slightest intimation of a long series of years between the first and the second scene, or of any time, further than is implied in presenting to John's view the first picture, and proceeding to the second. I am not without weighty support in thus viewing the seals as having a synchronous commencement. Dr. H. Cooke says: "As there is no note of time between the going forth of the first rider and the second, is it not natural to conclude that the visions are not of consecutive, but contemporaneous events?" Augustine\(^2\) explains the horses in a manner which, though very imperfect, implies that all the four were in progress from the beginning of the gospel age. The white horses he understands to be the apostles and prophets; the red, evil and sinister people; the black, people sinister and consentient to the devil; the pale or pallid, evil men who persecute. The judgment of Alford\(^3\) is also thus distinctly expressed: "These four seals" (viz. of the four horses) "are strictly correlative, not consecutive on one another." Fuller makes the seals commence from the day of the ascension of Christ, on the principle of showing the beginnings of things that were in progress. They are practically simultaneous in their openings, and their fulfilments proceed \(\pi\alpha\rho\iota\ \pi\acute{\alpha}\acute{s}u\), without the assignment of any termination, as seen in the vision. Yet ingenious

\(^{1}\) Ch. xix. 12.  \(^{2}\) In Apoc. Expos. ch. vi. 2.  \(^{3}\) Gr. Test. \textit{in loco}. 
Theorists have ventured to do what John left undone: they have invented a lapse of many years between each seal and the succeeding. It may be replied, that there is a lapse of time, as we shall find, between the sounding of one trumpet and the next; and why, then, may there not be between the opening of one seal and the next? The lapse of time is not in the symbolic sounding of the trumpets, but in the commencement of the historic events that fulfil their meaning. Still, why might it not be so in the case of the seals also? Because it is not in the text revealing the seals, but it is in the text revealing the trumpets: "One woe is past, and two are to come."¹ If aught like this were said in reference to the seals, the point would be beyond controversy. But no note of this kind is found in regard to the seals. Besides, there are three circumstances concurring to show that the seven scenes in the roll, unsealed and expanded, are all present as to the starting time of the representations,—that they begin synchronously.

1. Not a picture, nor figure, not one entire line of inscription, could be seen or read until all the seals were broken, but only a very small scrap of one corner.

2. That the breaking of the seals was not a work of time; the Lamb was able to do it, and did it at once.² The breaking and the opening, expressed in the original by different verbs, are not to be confounded.

3. We shall find no possible time for the opening of the seventh seal, but the pentecostal time;³ for at the opening of this seal is the half-hour of silence, which we shall find to have no possible fulfilment, except the interval from the ascension to the Pentecost. Consequently the previous six seals cannot be later.

"The second animal" invited Jesus to "come." It has been shown already that these invitations are addressed to Jesus. This is the living being visaged as the bovine genus—the symbol of sacrifice and of endurance. It is appropriate to the believers redeemed out of the Hebrew nation, in reference to the red horse of the bloodstained religion of their apostate countrymen. This will instantly appear.

Ch. vi. 4: "And there went out another horse, red; and to

¹ Ch. ix. 12. ² Ch. v. 5. ³ See exp. of ch. viii. 1.
the rider upon him it was given to take the peace from the land, and that they should kill one another: and there was given to him a great sword." 1—On the same principle as the last, this represents an agency with a religious aspect, bearing its message to men. This "horse" we cannot hesitate to discover in Judaism, after its rejection of Messiah, especially from the time when they crucified Him. This rejection deprived them both of the sacerdotal and the kingly office. Therefore the rider has neither garland nor diadem. If they had not apostatized and fallen, they would not have been represented by any unclean animal; but by the rejection of Jesus they had forfeited all that was inherited from Abraham. The horse is red,—the colour of blood,—awfully fulfilled in the murders, that prevailed even in the time of Christ's ministry; 8 in the internecine conflicts, the terrific slaughters by the Roman sword, and the hundreds of thousands that afterwards fell in consequence of the rebellions of Barkokab and other false messiahs.

"To the rider it was permitted" to embroil the nation in war and disaster; and this not merely by exciting rebellion against Roman power, but by making the armies of Josephus, and of John, Simon ben Gorion, and the zealots ruthlessly butcher one another.

"A great sword is given him;" but no victory attributed to him, as we have seen it attributed to the first of these horsemen.

But does not this, after all, establish an interval of some years, between the first and the second seal? No: in the death of Christ, yea, even in that of John, the great sword was wielded; and again, in the martyrdom of Stephen, James, and many others. The religion of the gospel, and the opposing quasi religion of scribes, Pharisees, and Sadducees, were moving on contemporaneously. And John saw the sword committed to this horseman; but the text does not say nor imply that he saw the whole scenes of the blood which was to be shed. He merely knew, or heard perhaps, the design with which the sword was given. In this, as in each case, a

1 The Cod. Sin. prefixes, "And I saw, and behold;" but the Cod. Alex. and the leading editors omit this.

2 Luke xiii. 1, to which may be added the Bethlehem massacre.
beginning—a new fact was depicted to his view on the visional canvas.

Ch. vi. 5: "And when He opened the third seal, I heard the third animal saying, Come. And I saw, and lo, a black horse, and the rider on him having a yoke in his hand."—The third animal had a face as a man; and to man in the beginning was given dominion over fish and bird and beast, and all the earth. It was an appropriate part of the vision, that the messenger with human aspect should appeal to Jesus to come at the appearance of the black horse, because that horse emblematizes the darkness and ignorance of paganism,—especially the Greek and Roman paganism that was present in Judea contemporaneously with the gospel and Jewish Pharisaism. Here, as between the first and second seal, there is no note of time. A black horse is generally strong and vicious,—an apt emblem of the Roman priestly power, exercised by augurs, aruspices, and the priests and priestesses of the Grecian oracles.

The word ἄργος means a yoke, not a balance, much less a pair of balances, as in the English version, either of which terms might as well denote plenty as scarcity. It means the oppressive yoke fixed on the whole people, exemplified in incantations, amulets, and omens, in their mythology and slavery and gladiators' fights, and in the stern bigotry which persecuted the Christians to the death. The rider had the yoke in his hand from the first; the application of it was a work of time.

Ch. vi. 6: "And I heard as a voice in the middle of the four animals saying, A koinix of wheat for a denarius, and three koinices of barley for a denarius; and the oil and the wine thou shalt not hurt."—Most interpreters have correctly explained this as "a famine, not of bread and water, but of hearing the word of the Lord." 1 But if they may rightly understand the "famine" in a spiritual sense, the same rule of interpretation should be carried out. Some have arbitrarily endeavoured to give it both significations, but the scarcity, like everything else, is symbolic.

The "wheat" and the "barley" emblematize poor and suffering professors of Christianity. Such symbols are also drawn

1 Amos viii. 11.
from the Old Testament, as when persecutors are said to “eat
the people of God as bread,”¹ and to “devour the poor from
off the earth.”² The prophets frequently rebuke elders for
“devouring the land,” “grinding the faces of the poor,” etc.
The lower orders, as the stamina of society, are therefore, as
victims of spoliation and suffering to death, emblematised
by the staple nutriment of man. The “oil” and the “wine”
were the believers of a higher standard,—such as either could
not be reached by persecution; or, if persecuted, could not be
swamped or made externally to lapse. Both were terms con-
formable to the words of Zechariah: “Corn shall make the
young men” (יהיו הרים, the elect ones) “grow, and wine the virgins”³
(יהיו בנות, those pure from idolatry). Such were preserved, as we
know historically, during the three centuries of pagan per-
secution.

Ch. vi. 7, 8: “And when He opened the fourth seal, I heard
the fourth animal say, Come. And I saw, and lo, a grey
horse, and he who sat on him,—Death his name, and Hades
accompanied him.”—Here, also, no interval of time, from
the beginning of the previous seal, is intimated. This
animal was that which had the face of an eagle, with swift
wing, high flight, and acute vision. It needed these qual-
ities; for the herald about to come on the scene, though
destined ultimately to surpass the two preceding, was at first
less conspicuous. It would require strong powers of observa-
tion to watch his beginning; it would require the loftiest
mountain standpoint to survey the extent of his progress in
after-times; and it would require an eye that could look to
Christ, the true Sun, to observe this apparently triumphant
character without being shaken in faith.

The colour of this horse is χαλεπός (which, like the Sans.
हरण and Gaelic glas;⁴ means, in reference to vegetable life,
green; and to animal life, seems to denote grey, roan, or even
dapple grey, rather than pale), which it is difficult to identify
with any colour of an existing horse. The Septuagint has

¹ Ps. xiv. 6.
² Prov. xxx. 14.
³ Zech. ix. 17; Rev. xiv. 4.
⁴ Glas is defined, green, pale, wan, grey (O’Brien’s Irish Dict.)=the Lat.
gilvus, ash-coloured.
the word χλαρος fourteen times, and nouns or participles, and always referring to green vegetation; and in describing the horses seen by Zechariah, it employs the word ψαρος for the corresponding steed, which is defined "speckled or variegated," and of a horse "roan." And roan is defined "of a bay, sorril, or dark colour, with spots of grey or white." Green is composite of blue and yellow, and grey is a mixed colour. Pale is defined "whitish, wan," and is usually associated with withering and want of health. The idea indicated by the horse's hue is not weakness, but mixture of colours. And this accords with the prophetic import. The description is not suggestive of weakness, but of great and portentous power. The corresponding colour in Zechariah's four teams of chariot horses means "hail-coloured," ידכ; also στροφείδης, ash-coloured, or whitish-grey. The English version has "grizzled and bay." The horse appears neither white nor red (that is, bay, the only shade of red that a horse exhibits) nor black, but of a mixed or versicolor hue, as grey or grizzled. And this is a frequent colour of many of the finest Arab steeds.

Emblematically, the colour denotes neither the lustrous white of Christianity, nor the lurid red of Sadducean Judaism, nor the rayless black of pagan mythology, but a mixed and non-descript system. Such a system meets us in philosophy, especially the Platonic. Before, and in the time of Christ, it had not only leavened the Grecian mind, but had been extensively adopted by the most learned Jews, as Philo and Josephus. Some of the very earliest professors of Christianity endeavoured to mould the gospel doctrine to it. Paul charges philosophy with robbing the believers; and some sects of them opposed him at Athens. Out of this blending of red and black with white, grew the vast Gnostic system, so powerful that it seemed likely to blot out Christianity. Its hydra-forms, almost too multifarious for nomenclature, ramified and spread, until in a few centuries it had become developed into the Arian, Popish, Mohammedan, and other systems.

1 Dunb. 2 Webster. 3 Zech. vi. 1–8. 4 Simon, the philosophers, Judaizers, antichrists, and heretics generally, whom the apostles often mention. 5 Col. ii. 8. 6 Acts xvii. 18.
His name, "Death" (θανάτος), and the terms that follow, are not things seen by John—not a part of the vision. The name was not written on the rider. It is explanatory, and must therefore be understood not symbolically, but rhetorically. And so the next.

"Hades" accompanied him. He would be an agent, more destructive to human life than either the red or the black horse had been. The Sadducaism, which was the prevalent form of apostate Judaism, had not faith in the future world; and it cannot be said that paganism, as such, held out the prospect of a future state. But not so with Gnostic philosophy. It received from true Christianity the doctrine of a future life; and, while transforming and obscuring it, it made it a mighty instrument of power over the minds of men. The Gnostics asserted not only the existence of God, but of spiritual persons called Æons, and a future kingdom of Christ, "into which all of purified natures would enter."1 Truths, disguised by extravagant fancies and hurtful errors, made up their systems. The later developments of distorted and spurious Christianity, which denied or explained away the doctrines of the Trinity and the redemption, or set up a pretended vicar of Christ, or a self-announced "seal of the prophets," all retained this element of the religion of the apostles, that all admitted a future state, and future rewards and retributions; while all, assuming the ghostly power of opening or shutting Hades, made that an accompaniment of the rider on the motley steed.

"And authority (ἐξουσία) was given him over the fourth part of the land."—It is not stated that God gave this authority; it was not divine, but usurped and humanly conceded authority, such as Jesus spoke of in Matt. xx. 25: "They that are great exercise authority upon them." John saw some in the vision going out with this description of authority; but while he saw their egress, many of their deeds were enacted after the lapse of century upon century. This being in the explanation, is not symbolical. And the "fourth part" implies that the philosophic and doctrinal heresies referred to, affected in their earlier operation about that proportion of the visible Christian people, though in later times

1 See Neander, Bunsen, and Enc. Brit.
the systems which developed out of Gnostic philosophy spread more widely.

By the sword, which he wields as an instrument of death, are meant the general calamities and horrors of war.

And by famine, the concomitant and sequent hunger, and houseless and naked wretchedness—the result of burning and plunder.

And by death is generally understood pestilence, which also follows in the wake both of war and of the orgies of false religion. Thus the great plague over Europe in 1348 was called "black death," and in Persia and India plague is called by a name meaning death.

And by the monsters (θηρία) of the land.—As men are wasted, the literal ferocious creatures multiply, and become more destructive. But men like them, only more ferocious, are specially meant. The word θηρίον, occurring here for the first time in the Apocalypse, answering to the Latin ferox and English fierce, is defined, inter alia, "a monster," and sometimes applied to poisonous creatures. And a monster literal is defined "an animal with shape or parts not natural," as with limbs or organs defective or redundant, "a prodigy," etc. Such is the beast, or therion, with "seven heads," the locusts with "hair like women," etc. As the word beast without an adjective is not sufficient, I shall employ the word monster.

Ch. vi. 9: "And when He opened the fifth seal, I saw beneath the altar the souls of those who had been slain on account of the word of God, and the testimony which they had."—This picture, also, was simultaneous with the previous four, showing one great scene of things in existence at the opening of the gospel age. But as it is a picture of martyrs for the truth, were they not as yet unborn? and must not, therefore, the seal be future? No; there were two orders of martyrs: those before, and those after the incarnation. These we shall find specified in verse 11. Of the former the Lord spoke 1 to the Jews: "That upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel to the blood of Zechariah." Of Manasseh it is written, 2 that "he shed innocent blood very much, until he filled Jerusalem." Jeremiah 3

1 Matt. xxiii. 35.  
2 2 Kings xxii. 16.  
3 Jer. ii. 34, xix. 4.
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says to Jerusalem: "In thy skirts is found the blood of the poor innocents." Ancient persecution is much depicted in the Psalms, such as Pharaoh's systematic destruction of the infants. The earth was filled with violence before the Deluge. And of persecution, including the time between the Old Testament and the New, Paul says,¹ "Others were tortured, not accepting deliverance; that they might obtain a better resurrection; but others had trial of mocking and scourging, and still more of bonds and imprisonment. They were stoned, were sawn asunder, were tried; they died by sword-slaughter; they went about in sheep and goat skins, destitute, afflicted, ill-treated; wandering in deserts, and mountains, and holes of the earth." Thus we see how large an account is taken in the Old and New Testament of the martyrdoms under the patriarchal and Mosaic economies. Let the tenderly pathetic words of Christ complete the picture: "O Jerusalem, Jerusalem, which killest the prophets," ² etc.

John sees their συνά (souls); proving their existence in the spiritual world, while the flesh is in the dust. The spirits (πνευματα) are not named, as spirits could come into vision not directly, but only by the medium of the souls, and are thus images of the Holy Spirit. John sees the souls beneath the altar, the place where the blood of atonement was cast,³ and thus sprinkled with that blood. And we afterwards find Christ ⁴ standing at the altar, having these souls of the martyrs under His immediate guardianship. They were martyrs "on account of the word" which they had in the Old Testament, and which they had heard in many parts and modes,⁵ "and on account of the testimony which they had." (ευχον). This includes the testimony of the Spirit, which believers have now also in the gospel age. The English version has used the word "held;" but this is either ambiguous or erroneous. Does it mean "bore" testimony, as a recent commentator says?⁶ This would make the testimony theirs, and would be an error. The declaration is: they had the testimony which God testified to them; they had it in writing and in their hearts. They were slain on account of that testimony which they had,—not on account of having or holding it (which words would express

¹ Heb. xi. 35-39. ² Luke xiii. 34. ³ Heb. i. 1. ⁴ Lev. iv. 7. ⁵ Fausett.
no more than possessing or keeping it—an imperative duty), but on account of publishing, hearing it, in acknowledging Christ before men.

Ch. vi. 10: "And they cried with a great voice, saying, How long, O Master, holy and true, dost Thou not judge and vindicate our blood from them who inhabit the land?"—The souls of the saints are not seen in a sleeping state, as some theologians fancy. They are indeed seen in the vision, not engaged in work of ministration, though this appears in other parts of Scripture, but as conscious of their situation, remembering the past, and making their appeal from the courts of men, who had condemned them, to the supreme court of Christ. Their call is not the wild voice of revenge, but a prayer for vindication of their characters, and the bringing of persecution to a close. This might appear a little doubtful, if we look only at the English version: "Avenge our blood on them," etc. The Greek, however, does not say on, but ἐκ, from,—from the bigoted anathemas and severe pains inflicted by their enemies.

Ch. vi. 11: "And a white robe was given to them to each; and it was told them that they should wait yet a little time, until both their fellow-servants, and their brethren who are to be killed as they, shall be completed."—"A white robe" (στολή λευκή) is not to be rendered "robes," as in the Text. Rec. and the Eng. ver., but one robe, as in the ancient codices. It is the justification of the martyrs who had been unrighteously condemned. This word for "robe" is a name in the Gospels for the pharisaic gowns.1 It was put by the father in the Lord's parable on the returning prodigal. Such a robe was upon the celestial young man 2 (παιδισκός) who appeared at the tomb after Jesus had risen. In the LXX., David,3 the king of Nineveh,4 etc., appeared invested in such a robe. In the East it is customary to give a robe of honour, called in Arabic ḫilāṭ (खिलात). A similar fact appears in the particular case of the presentation of the wedding garment in the Lord's parable.5 The white robe, or stole, in the text is exclusively the robe of honour put on the martyrs in the vision, to denote the reversal of all the

1 Mark xii. 33. 2 Mark xvi. 5. 3 2 Kings vi. 14; 1 Par. xv. 27. 4 Jon. iii. 6. 5 Matt. xxii. 11.
accusations and condemnations which had been heaped on them.

"White robes," in the plural, are however, with more latitude of application, and in other places, used to denote outwardly justifying and inwardly sanctifying righteousness.\(^1\)

For the white robe they must wait (ετί χρωνον μικρον) yet a little while. This occurs only in the explanation, not in the vision. The "time," therefore, is not a vision term, and therefore not representative of any longer time. And this is corroborated by the fact of its being qualified by the word "little." The addition of martyrs to the ancient list began with the very dawn of the gospel day,—with the infants of Bethlehem, John, the Lord Himself, Stephen, James, and numerous others as years rolled on. But the time of waiting contemplates not the beginning, but the completion, of these martyrdoms. One portion of them is found in the two witnesses, and completed in their rising. But the whole receives completion on the fall of Babylon; and for this the early martyrs must wait. Then a complete justification of their characters, and recognition of the holy doctrine and moral truth for which they suffered, will place them in their rightful position, and silence all their false accusers.

Ch. vi. 12: "And I saw when He opened the sixth seal, and a great commotion took place; and the sun became black as haircloth, and the moon became as blood."—Here, as in ch. xi. 13 and xvi. 18, the word σεισμός denotes, as rendered by Schleusner, "motus, commotio;" and by Dunbar, "agitation, commotion, concussion, earthquake." It means a shaking, of which an earthquake is no more than an example, though a great and astounding example; and we ought not to fix on that alone when the meaning is general. The LXX. uses the word repeatedly in combination with thunder, to imply the commotion in the atmosphere, and to express the Hebrew נַחֲלָת, a tempest or whirlwind, and even the sound of the wheels of war-chariots,\(^2\) as well as an earthquake. To limit the meaning to "earthquake," would require "of the land" to be added.

Here, also, we find no note of an interval of time between this and any of the previous seals. But do we find such

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\(^1\) Ch. vii. 9, 14.

\(^2\) Isa. xxix. 6; Jer. xxiii. 19; Nah. iii. 2; Zech. xiv. 5.
agitation contemporaneously with them? Undoubtedly: the Jewish nation had no interval of peace after the death of Jesus; and even during His boyhood Archelaus was set aside and a Roman governor set up; and the sceptre of Judah departed. We shall see this best by studying the vision in detail.

The "sun" (ἡλιος) is a symbolic term, which now for the first time appears in the visions of John. It is indeed named in the first chapter, but only in a simile. The allegoric use of the term has a distinct place in the Old Testament. It occurs in the LXX. for light, heat, and heaven, as well as for the solar orb. In the theocracy, the Holy One of Israel, the Messiah in His divinity, was priest and king. Hence a Psalmist calls Him "our Sun and Shield." Especially we may trace it to Joseph's dream of the sun and moon and eleven stars, representing Jacob as the head, and Rachel, though then dead, as the mother, and the heads of the tribes, all brought to submission to the chosen one. Therefore, when the subject of a vision is the theocracy, the sun is the supreme hierarchical power, including high priest, priests, and Levites; and the moon is the regal. In the Israelitish community the priest was a more essential person than the monarch. For a long period the monarchical government did not exist,—and sometimes the priest, as Eli and Samuel, was supreme magistrate; while, on the other hand, kings, as Saul and Uzziah, were punished for attempting to execute the sacerdotal office. Priests also, and in extraordinary cases prophets, anointed kings, as Samuel did to David, and a son of the prophets to Jehu.

It may be objected to the correspondence of the moon to the mother in Joseph's dream, that the Hebrew word for moon, בּוֹם, is masculine; but the synonymous Hebrew word for moon, בּוּנֶה, is feminine, as is the Greek name σελήνη (＝בּוּנֶה), and the Latin luna. It was appropriate that the sun, illuminating the habitable world, and maturing the fruits of the "earth," should represent the priesthood of Israel, and that the moon, causing the ocean tides, should represent the government of the Jewish monarchs, who, as in the palmy days of David and Solomon, ruled over the surrounding heathen, of whom the emblem is the sea.

It may also appear an objection, that this makes the priest-
hood more powerful than the monarchy. And so it was in the only sense which relates to prophecy, as has been shown. And we may add, that kings did not make their laws, but received them from Moses through the priests; that Samuel rejected Saul, and anointed David; that Jehoiada anointed Joash; that Azariah the priest expelled King Uzziah from the temple when that monarch attempted to usurp the priestly office. And from the time of the Maccabees to that of the incarnation the Asmonean dynasty of monarchs was of the family of Aaron.¹

In the higher, the sidereal heaven, the sun is the vast orb in the middle of the system. In the lower, or atmospheric heaven, the sun is the ruler of the day; and in various places it means simply the sunshine.² In like manner, the moon is the magisterial system viewed from the political standpoint, and reflecting the light of the higher orb, and by it irradiating the night. The phases of the moon appropriately represent the festivals. The stars also in the solar system—that is, the planetary bodies—have the same relation to its sun which the stars in the vision have to Christ, which the eleven brothers of Joseph had to their father Jacob.

Now "the sun became black," as Isaiah and Joel had predicted.³ This eclipse happened when the high priest condemned Jesus, and when He hung on the tree, and when in a few years Jerusalem was levelled to the ground. In a natural solar eclipse the sun is concealed, and the earth eclipsed; and accordingly "there was darkness over all the land" for some hours before Jesus gave up His spirit. But a natural solar eclipse can only happen at new moon, and only last a brief interval. This was supernatural, not induced nor limited by astronomic laws. The land of Judea was left in murky darkness, when during its siege the believers, obeying the divine direction, fled away beyond the Jordan—as Josephus⁴ says, "like men from a sinking ship." It was a total eclipse; and more, a final obscuration.

"And the moon became as blood."—Their political govern-

1 Though דְָּנִי (king) is masculine, the words for the state and government are feminine, as תְּנָבָם, תְּנָבָה, אֵלָבָם, אֵלָבָה, etc.
2 Ch. vii. 16, ix. 2, 16, etc.
3 Isa. xxiv. 23; Joel ii. 31. ⁴ Wars of Jews, ii. xx. 1.
ment suffered a total eclipse, from which it never emerged. In the time of Christ, and after His death, the hereditary succession of kings was interrupted; and that of priests was so repeatedly broken through, that on one occasion Paul did not know that a particular individual had been thrust into office. But what particularly constitutes the total eclipse of their sun and moon was, that the Messiah, rejected and crucified, but risen from the dead, was at once king, priest, and prophet, having all the old offices merged in Him.

Ch. vi. 13: "And the stars of the heaven fell to the land, as a fig tree casting its green figs, shaken by a great wind."—As the sun and moon, so the stars are prophetic symbols. Joel says, "The sun and the moon shall be darkened, and the stars shall withdraw their shining." The stars in the vision were the rulers of the synagogue, such as Nicodemus and Joseph before their conversion, and such as Gamaliel. All of these, like the moon, lost their light. Though of planetary appearance, they were but meteors; for true planets never fall. These fell by the awful concussion produced by the death of Christ, like fig trees whose immature fruit is thrown down by a tempest. The stars in the new dispensation have an analogous symbolic meaning. "The stars," says Jesus, "are the messengers of the churches." This is an important key to interpretation. The vision, however, is of the stars whose light was then and for ever passing away; and it shows them passing amid the most awful social and political commotions.

Ch. vi. 14: "And the heaven was removed as a book rolled up; and every mountain and island were moved from their places."—Their church, with its types and shadows, was delineated in a "book" inscribed with fair imperishable characters. But though the characters remained, the book is to be studied in the same manner no more. It is "rolled" up for reference, and studied in the Hebrew—a dead language. But its meaning has all been transfused into translations, and opened by the key of the new Testament; and the sound of these expounded meanings is "to go out into all the earth, and their words to the ends of the world."

1 Acts xxiii. 5.  
2 Joel iii. 15.  
3 Ch. i. 20.
"Mountains," or elevations in the land, and "islands," or similar elevations in the sea, were to be, and after the rejection of Messiah were, overthrown. The provincial kings and governors in Judea, as Archelaus and Agrippa, and with them the governments which they represented, fell. The potent powers and mighty armies of the Romans—of Pompey and Brutus and Antony, yea, and of the Cæsars themselves—came to nought. Thus the powers of "the land" and of "the sea" were moved away from the scene. One power alone was destined to be permanent; and, in spite of persecution, it went on prevailing.

Ch. vi. 15: "And the kings of the land, and the magnates and the chilarches, and the rich and the strong, and every slave and freeman, hid themselves in the dens and rocks of the mountains."—Kings, in the visions of Daniel, represent their kingdoms, as the head of the image is said to be Nebuchadnezzar; and the second, third, and fourth kingdoms were to come after him. Thus he is a representative visional person. So in ch. xvii. kings are mentioned as receiving kingdoms, and warring, not of course as mere individuals; and the woman there beheld is said to be the great city. Thus personages in the vision represent their respective constituencies. John sees all these in a state of awful and wondrous trepidation.

Ch. vi. 16, 17: "And they say to the mountains and to the rocks, Fall upon us, and hide us from the face of Him who sits on the throne, and from the wrath of the Lamb: for the great day of their wrath is come; and who can stand?"—The codices § and C, the Syriac and Latin, have "their wrath." This may have passed into the singular, from the previous mention of "the wrath of the Lamb." "The wrath of Almighty God" is recorded. The Sitter on the throne, and the Lamb, are harmonious in wrath against the rebellious and impious. Terror at the name of Jesus, and dread of God's opposing power, betrayed itself in many ways. Under its influence Herod murdered the babes, in the hope of destroying the predicted one, whom he dreaded as a rival. The high priest urged the killing of Jesus, lest, on account of His

1 Dan. ii. 37, 38. 2 Ch. xix. 15.
Messianic claims, "the Romans should take away their place and nation." And after the day of Pentecost the magistrates showed a shrinking dread of the apostles, who charged the blood of Jesus upon them. In the siege of the city, it was only on an opportunity, providentially presented by a panic of and pursuit after the Roman army, that the Christians were able to escape; for the apostate Jews, warring and drenched in blood, dreaded that the believers, espousing the side of the Romans, might work their overthrow.

Many hastily suppose that "the great day of their wrath" means the day of final judgment. They should, however, consider that this is recorded only as what these terrified multitudes said. But they knew not the day of judgment, nor were they in possession of the truth. Their words are no object of our evidence. The prophetic earthquake was to them a time of awful retribution. But it was not the end of the age. It was simultaneous with the rider on the white horse, and also with the seventh seal yet to come into notice, and which is introduced with explanations full of sublimity and interest.

Ch. vii. 1: "And after this I saw four messengers stationed on the four corners of the land, restraining the four winds of the land, that wind might not blow on the land, nor on the sea, nor on any tree."—Immediately after witnessing the phenomena of the sixth seal, John’s view rests on these four messengers. What follows to the end of the chapter is not a description of any prophetic times or successive events, but of the condition of the Lord’s people worshipping, serving, and blessed. And all this is expository of the circumstances in which the seventh seal is opened, as we shall find in the beginning of the next chapter. John could not survey more than one scene at a time; hence the recurring phrase, after, next to, or along with, these things I saw.

Though we are not informed who these messengers were, yet they were not mere individuals, but, like Zechariah’s riders on horses, representatives of companies,—either of men in the flesh or in the celestial state. That those here appearing are of both classes, I infer from this: that I discover no intima-

1 John xi. 48.  
2 τευτερο—N, A, B of Apoc., C, etc.
tion in the book, or in history, of four such exclusively terrestrial agencies at the time, or indeed at any period. At no point in the course of time can we discover four men or companies of men in the flesh, able without spiritual aid to produce the effect about to be described. John was indeed enabled "to see and tell of things invisible to mortal sight." But this corroborates the view, that some of these four agencies were spiritual.

The number "four" denotes that there were companies of these messengers guarding the four corners of the land—east, north, west, and south. The time is no great period; for as persecution is portending, there is no long time of exemption from it. It is simply from the crucifixion to the Pentecost. The number seems taken from that of Zechariah's four riders on horses.¹ One of these rode on a red horse (מָשָׂא מָסָא); and there came after him others on red horses like the foremost, and on בֵּית בֵּית, brown horses, of the colour of the east, and of places and vegetation embrowned by the parching sun; and others on white horses. The red, indicating blood, emblematises martyrs; the brown, the victims of withering oppression; and the white, the victorious. At the time of the resurrection of Jesus there were many saints in the flesh or in the spirit-world answering to these. Corresponding to the first were the martyrs, including the massacred babes, and led by the Baptist, and, like the second, were all the living witnesses² to the death and resurrection of Jesus, returning to their houses in a depressed condition, and waiting for the promise of the Father, without knowing how much the baptism by the Spirit might mean; and with these must be reckoned the hundred and twenty in the upper room³ of the temple. Corresponding to the third were the many saints who arose at the resurrection of Jesus⁴ (μετα την εἰρήνη), immediately connected with or consequent upon it; to the fourth, the celestial messengers who appeared after the resurrection and ascension.⁵ Now all these, located over the land in all directions, may have been made instrumental in producing a remarkable result,—the dead calm in society that marked the forty-seven days from the resurrection to the Pentecost. For it might have been antici-

¹ Zech. i. 8. ² 1 Cor. xv. 6. ³ Acts i. 15. ⁴ Matt. xxvii. 52, 53. ⁵ Matt. xxviii. 2; Mark xvi. 5; Luke xxiv. 4; Acts i. 10.
pated that the infuriated Jewish rulers would immediately have followed up the crucifixion of Jesus with a massacre of all His known adherents. That they did not do so, but that the disciples were permitted to bury Him and visit His tomb on the third morning, and go on with some ordinary duties of life, cannot be wholly accounted for by visible agency, especially considering that they made, and could have made, no successful resistance. But unseen agents commissioned by the Most High solve all the difficulty. Now such agencies were active all the while. A messenger, a young man (\textit{πεινιζκος}),\textsuperscript{1}—perhaps the spirit of John the Baptist, who when put to death by Herod was only thirty years of age,—rolled away the stone from the sepulchre. Matthew\textsuperscript{2} calls him a messenger of the Lord, as John the Baptist was called by Malachi;\textsuperscript{3} which goes far to identify him with John. Two men (\textit{αδρόπες}) appeared in the sepulchre.\textsuperscript{4} Jesus before His death said He could have twelve legions of angels;\textsuperscript{5} but as it was His purpose to give His life, He did not call them. Why did He specify twelve? From the twelve tribes. Now in the second chapter of Numbers these were arranged in four camps, thus:

<table>
<thead>
<tr>
<th>To the east</th>
<th>Judah, Issachar, Zebulun;</th>
</tr>
</thead>
<tbody>
<tr>
<td>To the south</td>
<td>Reuben, Simeon, and Gad;</td>
</tr>
<tr>
<td>To the west</td>
<td>Ephraim, Manasseh, Benjamin;</td>
</tr>
<tr>
<td>To the north</td>
<td>Dan, Asher, and Naphtali.</td>
</tr>
</tbody>
</table>

The encamping of celestial messengers is repeatedly referred to in the Old Testament;\textsuperscript{6} which gives a beautiful idea of their combined ministrations. The twelve legions, whom Jesus did not employ to avert His death, are in the vision before us marshalled, like the tribes, in four encampments on the corners of the land; and these four, comprehending many of the living and of the departed, seem to be the four messengers of the vision, and precisely fulfilling its various conditions. And ought we not to recognise prayer as the special power employed by the terrestrial portion of them?

"Wind" (\textit{ανεμος}) occurs in the Apocalypse only here and in ch. vii. 13. In the latter it enters only into a simile, not into the vision. The text may remind us of the language of Daniel,\textsuperscript{7} who "saw the four winds striving on the great sea."

\textsuperscript{1} Mark xvi. 5. \textsuperscript{2} Matt. xxviii. 2. \textsuperscript{3} Mal. iii. 1. \textsuperscript{4} Luke xxiv. 6. \textsuperscript{5} Matt. xxvi. 53. \textsuperscript{6} Gen. xxxii. 2; Ps. xxxiv. 7, etc. \textsuperscript{7} Dan. vii. 2.
As we shall find the "air" employed in some visions to present a view of the intellectual world, and as Jesus beheld Satan as lightning fall, though He did not say to the ground, and as Paul calls Satan "the chief of the authority of the air," \(^1\) so the air is in some sense prophetically associated with evil agency. But we have abundant evidence that the intellectual world is not exclusively nor mainly Satan's, and that the celestial agencies are present in it.

Now wind is air in motion. In its gentle and salutary influences, it is a very suggestive emblem of the Holy Spirit; \(^2\) but in the form of tempest and hurricane, terrific and destructive, it suggests the nature of the arch-destroyer's works. This is the kind of wind entering into the vision,—restrained by the four messengers, and therefore an evil agency. It represents the mental trials, afflictions, and especially persecutions for conscience' sake, which Satan has so often used to destroy, and God has permitted to winnow His people. Satan perpetually counterfeits the work of God. Such winnowings were soon to come; but the Lord's ministers, in the spiritual atmosphere of the Church, were stationed to restrain them until the sealing, which was to commence, should be completed. All this implies, that as the winds belong to the spiritual world, the restraining of them is not, unless in an indirect sense—as by prayer—the work of men in the flesh; and that these four companies of messengers are truly interpreted of the twelve legions of angels spoken of by Christ. As the term "land" is taken from Judea, so the "sea" is taken from the pagan empire, or heathenism in general. The accumulation of waters was called seas in the beginning, \(^3\) and "multitudes and peoples" are called waters. \(^4\) Tyre, as a great heathen power and rival of the Hebrew kingdom, was located in the sea. "Those afar off—the sea" \(^5\) is meant of the Gentiles. The allegoric waters of the Jordan, flowing into "the Dead Sea," were to have the effect of sweetening its waters. \(^6\) Hence we shall find significant emblems in rivers and springs with waters flowing on to the sea.

"Nor on any tree."—Here the word tree (ὦδρον) for the first time comes into the apocalyptic scenes. It recalls the

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1 Eph. ii. 2.  
2 Cant. v. 16; Ezek. xxxvii. 1-14.  
3 Gen. i. 10.  
4 Rev. xvii. 15.  
5 Ps. lxv. 5.  
6 Ezek. xlvii. 8.
preaching of the Baptist, of "laying the axe to the root of the tree;" and of Jesus, that "the tree is known by its fruit;"¹ and of the husbandman "cutting down the unfruitful fig tree."² It reminds us that Jesus Himself is "the true vine;"³ and it also carries our thoughts back to the myrtles⁴ beheld in vision growing in the shade—to "the trees of the field clapping their hands"⁵—and to "the trees of righteousness, the planting of the Lord."⁶ Thus, in visionary language, the vegetable world emblematises men,—the stately trees being the more renowned; and the grass, humble but unspeakably valuable, being the poor and down-trodden, and often metaphorically said to be devoured by the cruel and the strong.

Ch. vii. 2: "And I saw another messenger ascending from the rising of the sun, having the seal of the living God; and He cried with a great voice to the four messengers, to whom it was given to injure the land and the sea, saying."—Having stated the vision of the four celestial messengers, he sees one distinct from them, and other four of opposite office and character. This "messenger" can be no other than Christ. He is seen "ascending" (ἀναβαίνοντα), or arising, in reference to His rising from the tomb and ascending to the Father. The "sun" (ἡλιος) is applied to Christ, "our sun and shield," and "the Sun of righteousness," and "the light of the world;" and the other term here used, ἀνατολή (the day-spring) answers to the Hebrew term פְּנֵי,⁷—in the English version "the branch," but in the LXX. ἀνατολή. It means the earthly life and humiliation of Jesus, out of which, in His ascension, He emerged like the rising sun after a murky and vaporous dawn.

He has "the seal of the living God," and is therefore no other than the Christ. The "seal" (σφραγις) is the same word applied to the seven-sealed book.⁸ But it is here not one of these seals,—it is not impressed on a written roll, but on living men; not seven seals, but one, "the seal of the living God,"—of God in opposition to all idols and mythic fictions and heretical theories,⁹ imaginary gods that have no being, or

¹ Matt. iii. 10, vii. 7. ² Luke xiii. 6. ³ John xv. 1. ⁴ Zech. i. 8. ⁵ Isa. lv. 12. ⁶ Isa. lxi. 3. ⁷ Zech. iii. 8. ⁸ Ch. v. 1, etc. ⁹ Deut. v. 26; 1 Sam. xvii. 26; 2 Kings xix. 4; Matt. xxvii. 63; 1 Thess. 1. 9.
pantheistic abstractions that have no life nor attributes of personality. For the import of the sealing, see next verse.

This divine messenger speaks with the authority of the Son of man now ascended to the Father, and sitting down on the mediatorial throne. And here are noticed four other messengers, to whom it was permitted (ἐδόθη) to injure the land and the sea. These are direct opponents of the previous four. But why should their number be the same? Because these also were of the twelve tribes, but not, like the former, spiritual. These were the commencers and instigators of persecution; but they were not permitted, as we have seen, to set it on foot in regard to believers generally until after the sealing. Hence the words of the divine messenger.

Ch. vii. 3: "Injure not the land, nor the sea, nor the trees, until we shall have sealed the servants of our God upon their foreheads."—The origin of the sealing we find in Exod. xxviii. 36–38, from which we learn that a plate of gold, "with the engraving of a signet," or seal, in it, was to be always on the priest's forehead when he went in to officiate. It is declared that this was necessary to the acceptance of the sacrifices and services. It typified the sealing of the Holy Ghost, which was visibly performed on the pentecostal day. So, in Ezek. ix. 4, "the man in linen" sets a mark on the foreheads of the faithful. The forgery of this shows itself largely in heathenism, as in the Hindoo sectarial marks, or tilak; and in Romanism, as in the sign of the cross, the ashes put on the forehead on Ash Wednesday, etc.

The four messengers permitted to do hurt, viz. the unbelieving or apostate Jews, marshalled, as in the book of Numbers, into four divisions, are about to work injury on the "land," or Christian Church, by their wicked persecutions; and on the "sea," or heathen world, especially of the Roman empire, by rebellions, massacre, and infidelity; and upon the "trees," or most prominent members of the Church, especially the apostles. But an interdict is laid upon them until after the sealing. The seal, as expounded in last paragraph, is the image of God impressed on the heart in regeneration; but it is in the vision something seen—the external manifestation

1 Num. ii.
of the pentecostal tongues of fire giving the fiery baptism or unction. The apostles, in fulfilment of their commission, went forth to repeat this in emblematic water baptism. Thus, until the effusion of the Spirit and the external rite of baptism had fully begun, no martyrs after the resurrection of Christ were called to a bloody seal of their testimony,—none of the new age; for those of the infants, and John, and Christ were among the closing events of the old, or at least of the transition period between the old and the new.

"Upon the forehead" implies an open profession; and this is just the part of the body to which the general practice of the Church in all times has applied the water of baptism.

"Until we shall have sealed the servants of our God."—Jesus speaks as "the apostle of our profession,"¹ the baptizer with fire; and with Himself He associates the twelve apostles as external, visible baptizers; and analogous to this is the relation of Christ, the only foundation, to the Church built on the foundation of the prophets and apostles.² Of themselves, indeed, they are only πέτρος, detached stones; but they are united to Christ, the foundation, who is πέτρα, the unbroken or living rock. He calls those who are spiritually and outwardly baptized, "servants," not of man, but of "our God." He speaks as He did after His resurrection to the believers: "I ascend to my God and your God."³ Speaking as a man and our elder Brother, He calls, and teaches us to call, the divine persons in the divine unity "our God." So in the disciples' prayer we are instructed to say, "Our Father."

Ch. vii. 4: "And I heard the number of the sealed, a hundred and forty and four thousand, sealed from every tribe of the sons of Israel."—The word "khiliads," or thousands, is from the Old Testament usage, the Hebrew word being דֵּשִׁן, which not only expresses number, but rank,—not only means thousands, but "princes, heads, rulers," as explained at ch. v. 11. Even the English translation of Matt. ii. and Mic. v. 2 shows this. In this case the prophet used the word "thousands," as did Moses,⁴ to express heads of tribes; and Matthew, in citing him, does not take the word χιλιαστυς, which is in

¹ Heb. iii. 1. ² Eph. ii. 20. ³ John xx. 17—ἀράβανω, as in the vision. ⁴ Num. i. 16, etc.
the Septuagint, but gives the meaning of the Hebrew word ἤγεμονες (princes). The tribes in the desert had twelve chiefs, one for each tribe. But the sealed saints in the vision have twelve times that number—twelve for each tribe. Now the number of the chieftains was no criterion of the actual number of the people. To whatever extent the population multiplied, there were still twelve heads. It would be a mistake to infer, that because the heads among the sealed people are twelve times as many, the sealed people themselves must be simply twelve times as many as the Israel of the book of Numbers. In verse 9 we shall find them innumerable. But the tribes are named to show that God gathers His converted and sealed people out of all Israel. The tribes are represented in the vision each by twelve representative men, to show that the wall of partition between tribe and tribe is broken down; and that, without any distinction of Judah and Ephraim and Levi, every portion of the true Church contains all that marks the true and complete Israel. Though one or two names are designedly omitted, yet of all the tribes, sealed men are known to God in every true Christian community.

Ch. vii. 5–8: "Of the tribe of Judah twelve khiliads sealed; of the tribe of Reuben twelve khiliads; of the tribe of Gad twelve khiliads; of the tribe of Asher twelve khiliads; of the tribe of Naphtaliim twelve khiliads; of the tribe of Manasseh twelve khiliads; of the tribe of Simeon twelve khiliads; of the tribe of Levi twelve khiliads; of the tribe of Issachar twelve khiliads; of the tribe of Zabulon twelve khiliads; of the tribe of Joseph twelve khiliads; of the tribe of Benjamin twelve khiliads."—In this census the names of Ephraim and Dan do not appear. The explanation of this is connected with the introduction of idolatry into the land by Micah, an Ephraimite,¹ and its adoption by the Danites, who became foremost in idolatry until the time of Jeroboam. He, by erecting golden calves at Bethel, in the territory of Ephraim, and at Dan, made of the two a united idolatrous and apostate sect. For this reason Ephraim was doomed to rejection;² as was Dan also, in conjunction with Samaria,³ which was of Ephraim. Dan, as a tribe, is scarcely named after the idolatry recorded in Judg. xvii. Its territory

¹ See Judg. xvii. and xviii. ² Hos. iv. 17, xiii. 1–3. ³ Amos viii. 14.
was more connected with the Philistines than any other—a fact which suggests the evil results of contact with heathenism. Samson, a Danite, is an example. The Danites that settled at Laish, in the extreme north, and gave it their name, must have been greatly mixed by intermarriage with Naphtali, in which Laish was, and with other tribes in Galilee, as well as with the Ephraimites. Thus, though as a tribe they were punished by the loss of tribal identity, the Danite race was still preserved; and we may be certain that Danites and Ephraimites, though not by name, were among the sealed 144,000. Though Ephraim is not honoured by being named, that honour is given to Joseph, the father of Ephraim; and thus the number is complete.

Why were none sealed but Israelites? An appropriate question, and admitting an answer which establishes the exposition already given, that the sealing was pentecostal. On the day of the pentecostal baptism, none were present and baptized but Israelites, including proselytes, who at all points of history belonged to Israel. They were the first church in fulfilment of Isaiah's words: "From Zion shall go forth the law."¹ Though the sealing comprehends the pentecostal ingathering, and did not yet extend to the Gentiles at large, yet the proselytes on the pentecostal day must have been a large number, for they constituted at that period a very large portion of the Jewish nation, reckoning Canaanites, Philistines, and Edomites, who had, as proselytes, melted into the family of Abraham or the Arab population. Thus, in the pentecostal sealing, the Gentile world was largely represented; but not as Gentiles, for as such they have neither name nor place in the Church of Christ. The Church is one,—not a Gentile church and a Jewish church, as moderns often inaccurately think and speak:—no such duality, but the one Church, in which "there is neither Jew nor Greek,"² is the family of Abraham, of which proselytes were true and literal members from the very first; e.g. the wives of Jacob and his sons, and of Moses,—Rahab, Ruth, and multitudes of heathen women married to Jews, and also Jewish women to heathen husbands, whose children were an integral part of the Jewish nation. The law of Moses distinctly provided ³ for the cir-

¹ Isa. ii. 3. ² Gal. iii. 23. ³ Exod. xii. 48, 49; Num. ix. 14, and other places.
circumcision of proselyte strangers, their admission to the pass-
over, and entire social, political, and religious incorporation
into the Hebrew families.

This fact has a most extensive and all-important application
to the Christian Church. It incorporated all converts
from among the heathen into the mother Church, which in
the pentecostal time was composed of Jews, the gospel not
having been as yet preached to Gentiles. As the continual
intermarriage with Gentiles did not taint the Jewish blood,
one parent sufficing always to preserve the succession, so
it was in the days of the apostles; and so it has been ever
since, on the principle stated by Paul in 1 Cor. vii. 14: "Also
were your children unclean, but now are they holy." The
nation was divided, as Zechariah had predicted, into three
parts: 1 one perished in the Roman war; one was scattered,
and in its unhappy apostasy got the name of the synagogue
of Satan, or the adversary; the remaining part were believ-
ing, loyal to Christ and the true posterity of Abraham, both
physically and spiritually. But into that number all the con-
verted Gentiles have, on faith and by baptism, been admitted.
Thus the Christians are Israel, as truly and literally as ever
Israel and Judah were. And on this ground all the prophe-
cies of Israel culminate in the Christian community through-
out the world, and all the promises are to be believed and
pleaded by us; and on this principle the songs of old—the
song of Moses conjointly with the song of the Lamb—are ours,
which they could not otherwise be. On this principle, Paul
represents the Ephesian converts as no longer "strangers to
the commonwealth of Israel," but "fellow-citizens with the
saints, and of the household of God." 2 And he says, "Blind-
ness as to a part, 3 or insensibility (πτωρωσις), has happened to
Israel until"—what? not, as we might anticipate, the conver-
sion of cast-off Jews, but—until "the fulness (πληρωμα) of
the Gentiles be brought in; and thus (ουτως) all Israel shall
be saved." 4 The Gentiles, as soon as saved and brought in,
are Gentiles no more, but Israel. The Jews who are fallen
and cut off, are Jews no more, but wild olives or heathens.
The gospel comes to them on the low level of heathenism.

1 Zech. xiii. 8.
2 Eph. ii. 11-19.
3 "Upon a part of Israel." Coneyb. and Howson.
4 Rom. xi. 25.
Converted, not in the mass, but as individuals, they become by conversion, like other Gentiles, a portion of the saved Israel.

Ch. vii. 9: "After these things I saw, and lo, a great multitude, which no man can number, from every nation, and tribes, and peoples, and tongues, stationed before the throne, and before the Lamb, clothed in white robes, and palms in their hands."—Immediately after the sealing, this multitude begins to come on the scene. But the beginning is the fact to be considered. The filling up of this multitude extends over all the gospel age. The number here introduced far transcends the previous.

Here every nation (πάντος έθνος) is singular and distributive; the other terms plural and indefinite—every nation, but not every tribe, people, and tongue; only "tribes, peoples, and tongues," without saying all, or how many. The primary idea of nations or races is that of the three that sprang from Noah,—of Shem and Ham and Japhet. The apostles themselves served to represent the first, the Ethiopian the second, and Cornelius the third. A patristic writer¹ says, "The Apocalypse has as many mysteries as words." There are many minor divisions of tribes, castes, dialects, etc.; and we have no information whether or not all of these subdivisions are represented in this throng, or are like Ephraim and Dan in relation to the 144 klhliads. Many dark and savage sections of the human family are in a condition unknown to us. There is no salvation but through the blood of Jesus, and in many such cases we have no visible evidence of its application to them. We can understand, however, that the infants of these may be regenerated, sanctified, and fitted for the song and service that follow.²

This promiscuous multitude, "out of every nation," and from many peoples and languages, "stand before the throne and the Lamb" in the attitude of newly arrived persons, not yet arranged in their respective stations, and waiting as messengers to receive their commissions of angel ministration. Standing is the attitude of the four zoa. From the Lamb on the throne, who is the Messiah, the head of the universal Church, the commissions come; and nothing short of this invests any man with rightful spiritual authority.

¹ Jer.: "Apocalypsis Joannis habit tot sacramenta, quot verba." ² See App. v.
They are dressed in “white attire,” the uniform appearance of the saints. It is the imputed righteousness of Christ, on the ground of which comes justification, and the holy adornment of the new man wrought by the Spirit of God.

“Palms in their hands” are not, as often expounded, an emblem of victory, but of rejoicing. The palm of victory is not biblical, but heathen. The palm of joy may be traced to Lev. xxiii. 40, the institution of “the feast of tabernacles." The rejoicing was commemorative of their having dwelt in tents in the desert, and of gratitude for the annual harvest. Only one other example can be cited: John xii. 13. Here the multitude, with joyous acclamations, were accompanying Jesus into Jerusalem. The palm, then, is an emblem of joy at the coming of Jesus. He said, in reference to the fall of Jerusalem, “Behold, I come quickly.” The New Jerusalem “comes down out of heaven;”¹ and the Lamb is present in it, for He is its temple.² Thus Jesus, though invisible, and seated on the throne of grace, is present, while many are so mistaken as to be only expecting Him. Of the welcome given to Him by the pentecostal Church, the palms are an emblem.

Ch. vii. 10: “And they cry with a great voice, saying, The salvation to our God who sits on the throne, and to the Lamb.” —Here we have an evident Hebraism,—“to our God,” being the dative of possession, meaning that the salvation belongs to Him; and to Him the assembly ascribe it. Our salvation is the work both of the divine and the human nature of Christ, of God, and of the Lamb. “The salvation of God,” subjectively, and “of souls,” objectively, are both expressed in Scripture.

Ch. vii. 11: “And all the messengers stood at the circle of the throne, and of the elders, and of the four animals, and fell before God on their faces, and worshipped God.”—No different circles, circuits, or surroundings of the throne are anywhere mentioned. Therefore, that the messengers stand in an outer circle is an unsupported fancy. The circuit is one; and none stand behind the throne, but in front, and to the right and left. All are so stationed as to have the gracious face, in full or profile, before them. Next the throne, on both sides,

¹ Ch. xxii. 3.
² Ch. xxii. 22.
are the zoa, or animals, and the presbyteroi, or elders; and in
the semi-circle in front are the angeloi, or messengers. Their
songs are adapted both to redeemed men and to other cele-
stial,—to men in this life as well as in the future. All these
classes of worshippers are fitted for their several ministrations;
and accordingly all can say in common, "our God," which
they say to the sitter on the throne, and to the Lamb. Thus
the messengers say to the incarnate Redeemer, "our God." They,
equally with men, address Christ as their God and
Saviour. Whether by saving them all out of sin, or preserv-
ing some orders of them from falling into it, 1 I pause not here
to inquire. In either case, the holy angels are "elect angels,"
in the hand of the "one Mediator."

Though the normal position of the messengers and four
animals is standing, and of the elders is sitting, yet they all
unite in falling down to worship.

Ch. vii. 12: "Saying, Amen: The blessing, and the glory,
and the wisdom, and the thanksgiving, and the honour, and the
power, and the strength to our God unto the ages of ages."—To
what do they say "amen?" To the song of the countless
multitude in ver. 10. The various terms in this hymn have
been already explained under ch. v. 12, 13, with the exception
of εὐχαριστία (thanksgiving). How does this belong to God ?
Objectively. He is the object of all celestial thanks, gratitude,
and love. In the supreme sense it is His due; and there is
felicity in ascribing it to Him. Here the whole assembly in
common address the Redeemer as "our God," and in such
terms as to imply that such celestial worship will be for ever. 2

Ch. vii. 13: "And one of the elders accosted me, saying, These
who are arrayed in the white robes, who are they, and whence
came they?"—The question is not put to ask information from
John, but to elicit inquiry and arrest attention. It is like an
inquiry addressed to Zechariah 3 by the interpreter respecting
the olive trees, in answer to inquiries by the prophet. These
inquiries suggest that the symbols in the visions were often
such as could not be known without an interpreter. Thus, a

1 Col. i. 20; 1 Tim. v. 21.
2 Comp. with exp. of ch. v. 8-11.
3 Zech. iv. 5, 13.
vision implies things *seen* and *heard*, which the Spirit of inspiration enabled the seer to receive and write. The suggester of the question was an elder, of whom no identification is given. Though we might conjecture the Baptist or Zechariah, we must not theorize when the text is silent.

Ch. vii. 14: “And I said to him, My lord, thou knowest. And he said, These are they that come from great distress, and they washed their robes, and whitened them in the blood of the Lamb.”—The great distress is mentioned as one, and all who form the vast assembly come from it. Christ Himself came from it, and through Him alone the saints are emancipated from it. It is the ancient conflict between the serpent and the seed of the woman. It began in the earliest result of the fall, as inflicted by Satan’s hostility, and was continued in all the persecutions and martyrdoms that preceded the death of Jesus; and it includes all the persecutions that were to arise in the Christian Church, first from Jews, and next from pagan Romans, and afterwards from heretical Christians, as Arians and the professedly Christian ten-horned and two-horned beasts, as well as persecutions from infidels and pagans everywhere.

It is not said that they washed themselves, but their robes. Christ says, “If I wash thee not, thou hast no part with me.” There is a peculiar appropriateness in the washing of the *stole* (*στολή*), which is the gown given to the martyrs. The Jews put on Jesus, in mockery, a scarlet robe, or long cloak (*χλαμύς*), and afterwards they put on Him His own garments, reserving the seamless robe to be raffled for among the soldiers. It has been customary, under the Romish hierarchy, to degrade a pastor brought to the stake by denuding him of his gown. Now we are told the martyrs under the fifth seal received back the gown, as emblematic of their honours; and here the great company are vested in the same robes of honour. Their martyr’s robe, when taken from them, was soiled by persecuting hands; and if in any case they died in it, it was reddened with their blood, or reduced to ashes. But this new robe presented to them is emblematically the same in which they suffered. It is rescued from the foul

1 Gen. iii. 15.  
2 John xii. 8.  
3 See ch. vi. 11.
hands which stripped it from off them, and it is washed from all stain in the blood of the Lamb.

The washing is ascribed to them in the same sense in which any good works are said to be done by the regenerate,—neither meritoriously nor causatively, but yet actively;¹ as a pupil learns, while his preceptor teaches; as a cultivator ploughs and sows, while God gives the increase; as we labour for food, and eat, yet God sustains life.

Ch. vii. 15: "On this account they are before the throne of God, and serve Him day and night in His temple; and He who sits on the throne shall tabernacle over them."—Being before the throne, they are in the presence of the sitter on it; and though the Lamb is not named in these words, He is named in ver. 17 as "in the middle of the throne," and therefore present. This throne is the seat of Christ's government, and is in the New Jerusalem, which, having come down from God out of the heaven, is among men.²

They not only worship (προσκυνεω), but here they especially serve (λατρεω). They are in the same attitude as the four zoa, waiting on God as servants on their master.

"His temple" is a symbol taken from the material temple, which as yet was in existence; and their serving in the temple shows that they are all priests—"a kingdom of priests."³ Now this is descriptive of all the membership of the true Church of Christ, even in this life. They are "a spiritual house, a holy priesthood."⁴

He shall "tabernacle" (σκηνωσει)⁵ over them, as in the cloudy or fiery pillar over the tabernacle in the wilderness.⁶ The English version has "shall dwell," but this fails to convey the idea. The word means, He shall pitch a tabernacle or pavilion, with which, and with the cloud, He will overshadow them, while Himself shaded from their view. Thus His universal Church is His sanctuary. Here are the mercy-seat and the cloud of glory; and over all, the cloudy pillar, indicating the presence of Jesus.

¹ See Matt. vii. 20; Eph. v. 8; Heb. xi. 33, et multa alia.
² Ch. xxi. 1, 3.
³ Ch. i. 6; Rom. xii. 1; Heb. xiii. 15. ⁴ 1 Pet. ii. 5.
⁵ According to A, B of Apoc., Tisch., Treg., Theile, etc., N is exceptional in having γιγνεσθαι.
⁶ Exod. xl. 34-38.
Ch. vii. 16: "They shall hunger no more, nor thirst any more, nor shall the sun fall on them, nor any heat."—Let it not be said that this is not applicable to saints in the present life, for this would be to contravene the allegoric meaning of the words in the vision, and it would contradict the reason for their not hungering, viz. "the Lamb shall feed them,"—not, as supposed, that there shall be neither food nor appetite. Though in the flesh, they are spiritual; and the bread of life—the hidden manna with which Jesus feeds them—is spiritual food. He is their Shepherd, and therefore they do not want.1 "Blessed are they that hunger and thirst after righteousness; for they shall be filled." 2 Being thus constantly supplied, they never suffer hunger. The Good Shepherd provides His sheep with "pasture." 3 Spiritual appetite and spiritual food belong to all the redeemed.

"The sunshine shall not fall on them, nor any burning" (καυμα), parching, or scorching, such as the influence of the sunshine on the seed sown on stony ground. This implies that they are living in a world where the burning heat of the sun may be injurious, but that the Lamb will preserve them. The literal torrid heat is allegoric of the oppressions with which this world is full, and in which the Lord will shade and shelter them, and be to them "a great rock in a weary land." 4 Here, as in various other places, the word ἑλιος (sun) means sunshine, as is evident from its conjunction with καυμα,—that influence of the sunbeams, which withers vegetation and produces fever—and from the impossibility of the solar orb's falling on the land, or leaving the centre of the solar system. The reason of all this comfort and security follows.

Ch. vii. 17: "Because the Lamb who is amid the throne shall tend them, and lead them to fountains of the waters of life; and God shall wipe away every tear from their eyes."—The word "tend" (πουμαινω) means to do the work of a shepherd, and it here depicts the Lamb as the Good Shepherd. 5 This, therefore, like the twenty-third Psalm, is truly a description of believers in the present life, which is the infancy of the future life. The verbs, according to Tischendorf's edition, are present;

1 Ps. xxiii. 1.  
2 Matt. v. 5.  
3 John x. 9.  
4 Isa. xxxii. 2.  
5 See John x.
but there is a preponderance of textual authority for the future: “shall tend,” etc. The Lord shall tend, feed, guide, and guard them as long as they live. “The Lord is our Shepherd” from henceforth and for ever.

And what is “the water of life?” We are not left to vague conjecture on this point. When Jesus promised the living water, His words were accompanied with the explanation, “This spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet (the Eng. ver. adds “given,” viz. in the pentecostal effusion); because Jesus was not yet glorified,”¹—plainly showing that, as soon as the glorification had taken place, the water of life would be given. The water of life is granted to all believers, in all states and stages of the growth in grace, though in varying degrees. The water of life, as an emblem, was familiar in the style of the prophets: as, “the wells of salvation,”² the “fountain opened for sin,”³ etc.

This is combined with the Holy Spirit’s office as the Paraclete, or “Comforter.”⁴ He “will wipe off every tear from their eyes,”—not surely a description of men in the disembodied state, where there are neither tears nor eyes, but incorporeal spirit. If no tears were shed, there would be none to wipe off. To say that this means a state of no weeping, is as forced an interpretation as that put on the words, “they shall hunger no more;” the reason for which already given in the text is, not that they shall require no food, but that “the Lamb shall feed them.” So here the reason of freedom from sorrow is, not that no tears shall be shed, but that “God shall wipe them.” Jesus gives the divine Comforter, and believers enjoy “the comfort of the Holy Ghost.”⁵ While He says, “In the world ye shall have tribulation,” He adds, “In me ye shall have peace.”⁶ And in reference to the children of God in their various conflicts, God is called “the God of all consolation.”⁷

Ch. viii. 1: “And when He opened the seventh seal, there was silence in the heaven about half an hour.”—Silence in the heaven! How could this be, since the four zoa, symbolized by

¹ John vii. 33, 39; Acts xix. 2. ⁴ John xiv. 16. ² Isa. xii. 3. ⁵ Zech. xiii. 1. ³ Acts ix. 31. ⁶ John xvi 33. ⁷ Rom. xv. 5.
four animals, who are in the midst of the throne, and in the circuit of the throne in the heaven, cease not day nor night to cry, “Holy, holy, holy is the Lord God Almighty?” The answer is: their ministry had not yet begun. After it began, there was no interval of silence; nor shall there be until the consummation of all things spoken by the prophets. The gospel service, once begun, spread east and west; and as time differs with the longitude, no half-hour nor minute of silence would ever be found.

John had seen a door opened in the heaven, symbolizing the way to the Father on Christ's ascension, to which the twenty-fourth Psalm had long before made sublime predictive reference. Then was John called up in spirit, to see what was about to pass within. He saw the celestial court assembled, and the Lamb opening the seven seals of the roll. And when the seventh was opened, he witnessed the half-hour's silence; and immediately after, he witnessed the intercession of Christ, and the pentecostal effusion of the Holy Ghost—the former symbolized by the smoke of the incense, and the latter by the fire from the altar thrown on the land. Now, as the intercession of Christ and the effusion of the Holy Spirit cannot be referred to a commencement later than the Pentecost, the half-hour's silence which preceded cannot with truth be referred to any subsequent date.

The only other conceivable point of time to which the slightest shade of plausibility could attach, is that which followed the conversion of Constantine. Thus it is said that from A.D. 315 there were "eight years of peace;" which means no more than that there were in that interval no battles between Constantine and Licinius. Yet there were constant conflict and controversy between the Christians and the pagans, and constant preparations of the civil powers for war, and battles against barbarians on the borders. To compare this with the half-hour's silence, is the wildest mode of interpretation. Neander shows anything but a state of peace during that period. Thus history refuses compliance with this random interpretation. And besides, there are four objections any one of which is fatal to it, and à fortiori all four.

1 Ch. iv. 1. 2 Ps. xxiv. 7. 3 See vers. 3 to 5. 4 See Wad. Ch. Hist. 5 Ch. Hist. iii. 22.
1. Eight years, or any given number of years, cannot, on any fair principle of interpretation, be made to be the counterpart of the "half-hour" in the vision. Nothing at all like it can be found in either Testament; and the man who adopts it makes all interpretation a random, conjectural, and hopeless exercise.

2. It assumes that the place meant is the Roman empire. But John expressly says it was "in the heaven." And we must equally add, that on no sound principle of interpretation can "the heaven" be taken to represent the Roman empire. Augustine says, "Silentium in cælo, id est, in ecclesia" (silence in heaven, that is, in the church).¹

3. What John witnessed during the half-hour was "silence" (σιγή); and the objection displaces this word, and substitutes another, εὐηνία (peace), which is not in the text at all. When John speaks of silence, we "handle the word of God deceitfully" if we change it, by a juggle of quasi interpretation, to "peace." Peace is the absence of war, but silence is the absence of speaking. The one is neither synonym nor symbol of the other; and the absence or negation of public preaching is what the vision exhibited.

4. We shall find that some of the trumpets had begun to be blown long before the time of Constantine; and therefore the Constantinian hypothesis of the half-hour, besides contradicting all principle, is a gross and manifest anachronism.

The true principle of interpretation of prophetic "times and seasons"² comes before us here for the first time in the visions of John, and therefore demands our investigation at this point in apocalyptic study.

An hour or day is sometimes a mere date, and not a "time" or period. But here duration is stated, and time is meant. "Half an hour" never means a mere date. When periods of days, years, or times have a place in visions, as the duration of objects or acts, these are signs, and must represent future and greater periods. The origin of this goes far into antiquity, and the occurrences of it pervade the Old Testament. I do not cite the dreams of Pharaoh's two servants, because the days there mentioned occurred not in the dreams, but in the interpretations; but the same reason makes it totally futile

¹ In Ἀρκο. Ἐκθεσ. ch. viii. 1. ² Χρόνος, καιρός; 1 Thess. v. 1.
to cite them in favour of the opposite theory. But we may instance some of the symbolic days which do occur in prophetic visions, and in the allegoric or symbolic style.

The unfaithful spies occupied forty days in surveying the land;¹ and just so many years ("a day for a year") were they sentenced to desert life. This rule, of making a human day represent a year, appears in various visions, and even in passages not visional, but conformed to the vision style, or that of an eye-witness. Let me exemplify a few, and also their radical principle. This is one of the most natural that could have been imagined. At the opposite poles of the earth the daylight and the darkness continue each six months, the two thus constituting a year-day. The equator also is bisected by the ecliptic, and the ecliptic by the equator—the northern half of the ecliptic being travelled over by the sun from the vernal to the autumnal equinox, and the southern half from the autumnal to the vernal. Thus, in the equatorial regions, though human days and nights alternate, the year is astronomically marked out as a great day, consisting of a summer of longer days and greater light and heat, and a winter of longer nights and more of murkiness and cold. It might have seemed strange if the inspired writers, in vision views of historic times, had not been guided to make use of this natural calendar of time.

In Judg. xxi. 19 the English version says, "There is a feast of the Lord in Shiloh yearly." The margin bears "from year to year." Jerome renders the expression "anniversaria;" the LXX. literally, ἁμερὰν εἰς ἁμέρας. The Syriac rendering is = from time to time, or generation to generation. The Hebrew is ימיים מימים (from days to days). Thus, while the Greek is literal, the other ancient versions are followed by the English in taking days for years, and expressing it so. The modern versions in Bagster’s "Polyglot" all have the sense of "annual." We have thus the concurring testimonies of ancient and modern learned translators to the principle that "days denote years."

When Jonah was sent to Nineveh, he foretold a revolution at the end of forty days;² and though he would seem not to have known the full or symbolic import of the oracle, as was

¹ Num. xiv. 34. ² Jon. iii. 4.
often the case with the prophets, and he had only an oracle from the word of the Lord to deliver, but no angelic interpreter came to tell him its meaning, yet his words received a remarkable fulfilment forty years afterwards. But the word כמות, employed by Jonah, has been rendered in the English version "overthrow" (which, after all, means properly, in reference to an army, to defeat, and, in reference to a state, to subvert, or effect a revolution); in the LXX. καταστρεφω, to turn about, subvert, etc.; Latin, subverto; Luth. untergehen; French, renverser. Each of these has a meaning stronger than the Hebrew word. Interpreters have thus been led to confound the convulsions attending the fall of Sardanapalus with the utter ruin of Nineveh, predicted at a later time by Nahum, and effected by Nebuchadnezzar. But though the Hebrew word employed by Jonah occurs thirty-five times in the passive, it is nowhere so rendered in the English version as to express utter and final ruin. The prediction of so sudden a revolution terrified the government and people, as involving the general ruin of all social order, and doubtless working out the fall and ruin of all adherents of the falling government. Jewish writers, with apparent accuracy, say that Jonah was that one of "the sons of the prophets" whom Elisha sent 1 to anoint Jehu (b.c. 884). His prophecy respecting Nineveh appears to have been twenty-four years later, viz. b.c. 860; and forty years after this date, viz. b.c. 820, chronologers place the revolution accompanying the fall of the Ninevite monarch. 2

Again, Ezekiel 3 emblematically points out two terms of days to be fulfilled on Judah and Israel, stating the principle, "a day for a year."

Daniel 4 predicted the events connected with and consequent on the incarnation of Jesus by a time of seventy weeks, using the common word for a week as it was used in the law of Moses;—as in Lev. xii. 6, where ימים, in the dual, is rendered two weeks; LXX. δός ἕπτα ημέρας, twice seven days: Gen. xxix. 27, "Fulfil her week," י耳朵; LXX. ἑβδομα, not seven years, but seven days: Exod. xxxiv. 22, "The feast of weeks," ἡμέρας; LXX. ἑβδομάδων. A slight distinction is laid

1 2 Kings ix. 1.
3 Ezek. iv. 6.
4 Dan. ix. 24–27.
hold of between masculine and feminine forms, as in Newman's 

*Lex.*, making the feminine to mean weeks of days, and the mas-
culine of years. But Fürst, a higher Jewish authority, gives 

the noun masculine; the plural both מִסְלֵי and מְסִלֹן; and the 
sense ἡμέραι, septem dies, seven days. Thus Daniel heard 

Gabriel speak of seventy periods of seven days each; but these 

were days of great events in vision, and the greatest of historic 

facts. Those from the appearance of Jesus to the fall of the 

Jewish capital and kingdom prove that these days represented 

years: these weeks were weeks of years. Any other inter-

pretation serves the cause of Judaism, by taking away 

the evidence of the time of Christ's coming; for if an asserter of 

the day-day hypothesis could only succeed in proving his point, 

it would at once follow that the number announced by Gabriel 

to David would mean only seventy sevens, which might be 

seventy jubilees = 3430 years; and on this principle their 

criticism would suggest to the unbelieving Jew that the Messiah 

was not to come for so long a period,—a period of which about 

1100 years have yet to come. It is surely more rational and 

safer to take the word according to Bible usage, and according 

to the Greek (both Aquilas and the original LXX.) ἡμέραι, 
a week, seven days. These seventy weeks indubitably make 

day represent a year.¹ 

It is no objection, that certain prophecies, as those of Isaiah 

and Zechariah, have other standards of time. They had 

visions of the gospel age as a whole, but not scenes of its 
times and seasons. Therefore, with Isaiah, it is "the accep-
table year of the Lord," and "the day of vengeance,"—1000 

years. And Zechariah often speaks of a day, which primarily 

applies to the human year of the crucifixion and Pentecost, 

the time of the beginnings of the events of the gospel age, 

and in a larger sense the gospel age itself, but which can by 

no possibility mean a human day.² 

Though Jewish years, estimated by the passovers, corre-

sponded to the seasons, and thus were solar, yet, omitting 

intercalated days, a single year was reckoned at 12 months of 

30 days each = 360 days. Months of 30 days each meet us 

everywhere in the Old Testament. And they had Sabbaths

¹ See Prol. Sect. ii. 
² Isa. lxi. 2, lxiii. 4 ; Zech. ii. 11, iii. 10, xiii. 1, xiv. 1, etc.
reckoned by days,\(^1\) and others by years.\(^2\) Here was the proportion of a day to a year. It also deserves notice, that on comparing Deut. xiv. 28 with Amos iv. 4, the interval of tithing is in the former 3 years, and in the latter 3 days; thus making a day, in prophetic language—a year, in the common language of law and history. So obvious is this, that our English translators translated the Hebrew word דֵּי (days) in the verse of Amos by years; and the same appears in Mr. Young's version. While this is unwarrantable as translation, it shows the judgment of the translators, that Amos's days were years. And Fausett, in his Commentary (though a pre-millennialist), explains it "days for years."

Zechariah also\(^3\) predicts a day in the gospel age, consisting of a summer and a winter,—in other words, a year-day.

The word דֵּי (day) is in the Old Testament applied about 200 times to the works of God; and it cannot, in any one of them, with the slightest appearance of truth, be taken for a human day. A day of God never, in Scripture, means twenty-four hours.

A day, then, being in the vision relating to "times and seasons" the prophetic symbol of a year, an hour, the twenty-fourth part of a day, represents 15 days,\(^4\) and half an hour = 7\(\frac{1}{2}\) days. But our Lord remained in the tomb less than 3 full days—from about sunset on the evening of burial to sunrise on that of the resurrection = about 2\(\frac{1}{2}\) days. He met His disciples at intervals during 40 days until His ascension. Deduct, then, 42\(\frac{1}{2}\) days from 50 days, the time from the Passover to the Pentecost,—there remain 7\(\frac{1}{2}\) days, or the prophetic half-hour.

During that interval what occurred? The preaching of the good tidings did not begin, nor did persecution openly awake against the believers. Jesus had instructed His disciples not to enter on their public mission until the fulfilment of His promise of giving the Holy Spirit,\(^5\) They obeyed, and with an assembly of brethren spent the interval "in prayer and supplication," but uttered none of the public and predicted voices calling on Jews or Gentiles to repent and believe the gospel. They were for that interval silent.

1 Exod. xvi. 25. 2 Lev. xxv. 4. 3 Zech. xiv. 7, 8. 4 360 ÷ 24 = 15. 5 Luke xxiv. 49.
As nothing answering to this silence can be found at any other time, we have in this half-hour a key to the interpretation of the symbolic days, and a proof that the opening of the seventh seal, and therefore of the other six, was completed at the pentecostal time, from which their respective fulfilments flowed on; and thus we escape the perplexity of conflicting theories of the seals, ingeniously fanciful, but not scriptural.

Ch. viii. 2: "And I saw the seven messengers who had stood before God; and seven trumpets were given to them."—Here the machinery of the visions, to speak in epic style, presents a new fact. The trumpets agree with the seals in number, but between their respective arrangements there is this radical difference: the sealed book could be opened only by Jesus, because the breaking of the seals required merit or "worthiness" as well as power; and therefore the pictures exhibited in it could have been shown by no hand but His, in heaven or earth. But a trumpet is a human instrument, in construction and use; and nothing is said to represent it as impossible for men to use it. The trumpets used at Jericho\(^1\) were adapted for use by the hands, and blown by the lungs and lips of men. This applies equally to the alarm trumpets,\(^2\) the jubilee trumpet,\(^3\) and the Sinai trumpets.\(^4\) Hence, along with the trumpets there are here introduced on the scene messengers commissioned to blow the trumpets; and this is followed by successive momentous events. And as the trumpet is a human instrument, and the blowing of it a human act, the messengers must also be understood to be men in the present life. A messenger, however, usually denotes not one person, but a company, of which one in the vision may be a representative. These messengers are here introduced as if not for the first time: "the seven messengers who had stood (ἐστήκασι) before God." When and where? Some time and some parties are referred to. These we find only in the seven messengers who had stood before or in the presence of Christ, "at His right hand,"\(^5\) in the opening vision. This accords with their being supplied with the human instrumentality of trumpets.

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1 Josh. vi. 4.  
2 Num. x. 5.  
3 Lev. xxv. 9.  
4 Exod. xix. 16.  
5 Ch. i. 20.
The seals and the trumpets are similar in this: that at the exhibition of the pictures in the expanded book there were voices, and here are trumpet sounds. On the opening of the first four seals, the four zoa called to "come;" at the fifth, the voice of the ancient martyrs was heard; and at the sixth, that of the terrified enemies. So, preparatory to the blowing of the trumpets, we find (ver. 5) the utterance of "voices."

These messengers, having received the trumpets, wait for a signal to authorize them to blow. Nothing is done or taught by them without divine authority. How happy would the Church be if modern messengers would prove themselves equally faithful, and strut no human authority! Though the trumpets were human, the revelations were divine.

Ch. viii. 3: "And another messenger came and stood at the altar, having a golden censer; and many perfumes were given to Him, that he might give 1 the prayers of all the saints upon the golden altar, which is before the throne."—The word here employed for censer (αἱμαντότων) occurs nowhere else in Scripture, 2 the synonyms being πυρείον (fire-pan) 3 and θυμιατηρίον. 4 The messenger who here stood at the altar is our celestial high priest, Jesus; for there is no other who does this under the new economy. He does not sacrifice, for that He did once when He offered up Himself; and this neither requires nor admits repetition. But He is on the throne of grace represented by the altar, and has a censer, typifying His human spirit, by which the offering of the incense is continuous. The perfumes are symbols of His intercession, ascending like the smoke of the incense. They are given or added to the prayers of all saints, and without them no prayers are acceptable. The prayers, thus mixed with meritorious intercession, are presented on the golden altar, which stood immediately before the ark and mercy-seat; 5 in other words, the mediation of our divine, yet human, representative secures acceptance to our prayers.

Ch. viii. 4: "And the smoke of the perfumes ascended to the

1 "Give to," literally. "Give it to," Faussett; "give it for," Tregelles.
2 Once in the LXX., but meaning "perfume." 1 Chron. ix. 29.
3 Lev. xvi. 12. 4 Heb. ix. 3. 5 Exod. xxi. 1–5.
prayers of the saints, from the hand of the messenger before God.”
—All prayer comes up to God's knowledge; but when the
prayer of the saints ascends, immediately the divine mes-
senger before the throne sends up the incense to it, to unite
with it,—without which it would be valueless. Man must
pray; but if his prayers be offered up without the intercession
represented by the visional incense, it will not be accepted:
“They are acceptable to God by Jesus Christ.”

Ch. viii. 5: “And the messenger took the censer, and filled it
from the fire of the altar, and threw it on the land; and there
were thunders, and lightnings, and voices, and agitations.”—The
very same phenomena that accompanied the proclaiming of
the law from Sinai. For the explanation of these terms, see ch.
iv. 5 and vi. 12. These signs indicate that the promulgation
of the gospel has the same awful authority as that of the law,
and they began to receive fulfilment in the preaching of the
gospel, and the great awakening consequent on the effusion of
the Spirit.

This was the inauguration of Christ's mediatory work in the
gospel age, all previous coming under the old economy. And
as this followed upon the half-hour's silence, the time and
nature of that silence are established as shown (ver. 1). To
interpret the half-hour's silence of any later period, is to com-
mit such interpreter to the position that the intercessory work
of Jesus had not begun. It thus involves a very grave error
in theology. As on the day of Pentecost the sun and moon
of the old dispensation were darkened, either the Sun of
righteousness shone, or the Church was left in denser dark-
ness than before. And as the office of the messenger at the
altar and the effusion of the emblematic fire on the land fol-
lowed the half-hour, any interpretation which applies that
half-hour to the time of Constantine or any post-pentecostal
time, denudes the Church of the work of Christ and of the Holy
Spirit during all that time. Let none be so blinded by theory
or system as to adopt this unsafe mode of interpretation.

Ch. viii. 6: “And the seven messengers who had the seven

1 Pet. ii. 5.
2 Exod. xix. 16-18.
trumpets prepared themselves that they might blow.”¹—This preparing is simultaneous and immediate; but not so the actual blowing of the trumpets. They stood ready from the day of Pentecost. But we shall, as we proceed, discover reason for saying the acts of blowing the trumpets were not, like the opening of the seals, simultaneous or in quick succession. The first six blasts will be found to span the time from the blowing of the first until the great Reformation in the sixteenth century, and the seventh will in turn indicate the time from that event until the fall of the mystical Babylon. This succession might not be perfectly manifest from the first four trumpets; but the last three proclaim woes, and one of these is represented as past before the coming of the next. This leaves no doubt of succession.

Ch. viii. 7: “And the first blew; and there were hail and fire mingled with blood, and they were thrown on the land; and the third of the trees was burned, and all green grass was burned.”—The first trumpeter seems to be the messenger from the church at Ephesus, to whom Jesus said, “Thou didst try them who call themselves apostles and are not, and didst find them false.” It may be objected that the angels of the seven churches were individual and mortal men. Such may have visited John; but that the seven messengers whom the Lord held in His right hand were nothing more than seven living men, is too gratuitous a position to be admitted. The angels were companies of ministrants, whether in the visible or invisible world, or both (see on ver. 2).

“Hail” is a very expressive sign, derived from the plague of hail wrought on heathen Egypt by the hand of Moses, destroying all vegetation, and causing much death of men and beasts.² It is also a term employed more than once by Isaiah, etc.,³ to denote invading and devastating armies from the north, the region of cold, especially the Assyrian armies that came down on the kingdom of Ephraim from the north—taking that course to avoid the sandy desert.

¹ Or sound; but the former is used in the Pentateuch, Num. x. 5, etc.; and though the latter is also used once or twice, it is not so appropriate for a wind instrument; nor would we say the wind sounds, but blows.
² Exod. ix. 23–25.
³ Isa. viii. 7, 8, xxviii. 2, xxx. 30; Ezek. xiii. 11.
While hail indicates a colder region, it comes from the clouds. Representing, therefore, armies invading from the north, it represents them as retributive agencies sent by Christ, exactly as Isaiah said of the Assyrian monarch, that he was a rod in God's hand. We have seen that there was, socially and politically as well as evangelically, a pause, a hull, after the death of Christ, but that it was very brief. We learn from the Acts of the Apostles, and from Josephus' *Wars of the Jews*, that from the time when the apostles began to preach there was no peace or social order in the land. While the apostles were not, in the sense charged on them, turners of the world upside down, yet, owing to other causes, the framework of society became more and more unhinged; and the Roman force was brought more and more to bear upon it, until the maddened people burst into the awful rebellion, about A.D. 65 or earlier, which ended in the Jewish ruin.

"Fire" in visions is a symbol of the Holy Spirit. "The fire of Jehovah's jealousy" (or zeal = burning), is prophetic language. God calls Himself "a consuming fire." The Holy Spirit is called "the Spirit of burning." And the day of the Lord, introducing Messiah's reign, is compared to an oven burning up the Jewish kingdom. While this element as a purifier signified the operation of the Holy Spirit in sanctification, its destructive effect on perishable matter signifies the same divine power bringing to nought the giant systems of evil: Judaism, paganism, Antichrist, general heathenism, infidelity, etc. In regard to the converted portion of the Jews, or the true Israel, this fire had a twofold effect: it tried or tested, and it refined them. It had its opening fulfilment in the pentecostal baptism of fire.

"Blood:" though this word occurs before, yet here for the first time it forms part of a vision. It is therefore not the mere sanguineous fluid, but something allegorical. In the Noachic and Mosaic law the blood is called the "life." It is used to express the guilt of murder, as the voice of Abel's blood crying from the ground. It is also used in the Bible, and in modern Eastern languages, for *bloodshed* or slaughter.

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1 Isa. x. 5-7.  
2 Zeph. iii. 8.  
3 Deut. iv. 24.  
4 Isa. iv. 4.  
5 Mal. iv. 1.  
6 Zech. xiii. 9.  
7 Gen. ix. 4; Lev. xvii. 4.  
8 Gen. iv. 10.
Isaiah, in reference to the very time of the first trumpet, says, "The land shall disclose her blood." 1 It is therefore a symbol of the awful loss of life that accompanied the hail and the fire. It began earlier than the open outbreaking of the Jewish war. Thus Josephus says, 2 "Under Comnenus (A.D. 49) began the troubles, and the Jewish ruin came on." There were beginnings of it—at least symptoms of its coming—even during the ministry of Jesus, as in the massacre by Pilate, to which He referred 3 as well as Josephus, 4 and in the destruction caused by Judas of Galilee, referred to by Gamaliel. 5

The "land" (γη), on which the hail and fire were thrown, is a term taken from Judea, and signifying "Emmanuel's land." 6 As that land varied in extent at different times, from those of Joshua to those of David, so the land, in a less or greater sense, is in the vision the territorial representation of the kingdom or church of Jesus Christ, destined ultimately to include all the terraqueous globe. Here, distinguished from the sea, and exhibiting Judea emblematically at the starting-point of Christianity, it is the territory of a twofold judgment or plague, like those of hail and blood on Egypt.

By the "trees" (δενδρα) we are to understand the more eminent men. The "grass" (χορτος), here used in the visions for the first time, equally denotes the common people. The trees, and all the grass occupying the same metaphoric forest with them, were consumed by the fire or smitten down by the hail. Isaiah predicted that the fruitful field of Judea would be a forest, 7 and Zechariah 8 calls the city and temple figuratively Lebanon, on account of the timber brought thence for building; and both indicate destruction like a conflagration, to come on the doomed nation.

What, then, is meant by "the third?" We find a visionial division of the city into three parts at the Babylonish captivity. 9 But that referred to in the text was taken from Zechariah's vision of similar import, but pointing to the destruction by the Romans, 10 in which he saw "two parts in all the land cut off" (by expatriation), "or dying" (by war),

1 Isa. xxvi. 21. 2 Wars, xx. 1. 3 Luke xiii. 1. 4 Wars, ii. 9, 4. 5 Acts v. 37. 6 Isa. viii. 8. 7 Isa. xxxii. 15. 8 Zech. xi. 1. 9 Ezek. v. 2–4. 10 Zech. xiii. 8, 9.
“and one part left in it.” Keeping this in view, as often as ὁ τρίτος (the third) occurs (in six passages), we shall have a key to a difficulty which has greatly perplexed expositors. No one can rationally think of a mathematical sub-multiple, when fractional numbers are introduced. The people are, by the stern events of war, divided into three parties; and one of these three is here seen by John destroyed by the hail of the Roman army,—and the fire from the clouds, denoting “the Spirit of Christ’s mouth,” consuming the Jewish monarchy, when its iniquity had come to the full.

Ch. viii. 8. “And the second angel blew, and as it were a great mountain burning with fire was thrown into the sea; and the third of the sea became blood.”—This trumpeter seems to be the messenger of the Smyrnæan church, to whom Jesus said, “I know those who call themselves Jews, and are not, but a synagogue of Satan.” The devil is going to put some of you into custody. A mountain, as a symbol, can be traced to various parts of Old Testament phraseology. Its most direct reference is to Babylon, whose tower was designed to reach the skies, and of which Jeremiah said it was to become “a burned mountain.”¹ The kingdom of Messiah, which is the true Davidic monarchy, was to stand for ever.² But the outward kingdom, in its apostate state, is here doomed, like a mountain, to be plundered and burnt. There are here sequence in time and causation. The mountain of the Jewish monarchy was not a burnt or burning mountain, until after the fire had come down upon it. The second messenger therefore blew his trumpet after the first, though in speedy succession. For as we have seen the effects of the fire beginning from the Pentecost, in which the Holy Spirit came to sanctify on the one hand, and to consume the synagogue of Satan on the other, so the second will indicate events at some time subsequent to the fall of Jerusalem.

The events of this trumpet sprang out of Jewish hostility to Christianity religiously, and to the Roman empire politically. About A.D. 128, Aquila, an apostate to Judaism, produced a Greek translation of the Old Testament to supersede the LXX. The ante-Abrahamic chronology was then changed,

¹ Jer. li. 25. ² Dan. ii. 44.
for the purpose of showing that the time of Messiah's appearance had not yet come; and savage massacres of Roman subjects, caused by the false messiah, Barkokab, led to awful retributive slaughters of Jews, to a second devastation of Palestine, and even to the building of a new city called Aelia Capitolina by the Emperor Adrian on the site of Jerusalem, A.D. 129–135.1

Of the three parts of the people, mentioned before, as the first has disappeared by blood, this exhibits the second; and the remaining third will appear long after.2 This mountain was thrown into the sea, or pagan empire, when the Romans carried captive the remnant of the Jewish rebels, and sold them in Egypt, Greece, Rome, etc. For the sea, as emblematising the pagan empire, see ch. vii. 1.

Multitudes of the Jews must have found their way back to Judea; for in Barkokab's rebellion, Julian Severus, the general of Adrian, according to Dio, destroyed 580,000 Jews, besides an innumerable multitude which perished by famine, so that very few of them escaped this war. And so general was the massacre, that all Judea was in some measure left desolate, and converted into a desert.3 In the commencement of the dreadful conflict, the Jewish rebels massacred vast multitudes of the Romans in Cyrene, Cyprus, etc.4 Here "the third" is mentioned, but of the sea; because, after the destruction of the Jewish state, Palestine had become Roman territory, and no trace remained of Jewish political power or existence. These facts also fulfilled the words of the next verse.

Ch. viii. 9: "And the third of the creatures which were in the sea, and had life, died; and the third of the ships was destroyed."—An animal is the visional emblem of humanity.5 These creatures therefore denote the people belonging to this second of the three parts, who had settled on the land, but only now as poor sojourners; for the land was theirs no longer.

"The ships" include those engaged in emigrating, of whom, in the circumstances, there must have been many. This

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1 Enc. Brit. xii. 775.  
2 Ch. ix. 15.  
3 Josephus' Wars, latter part; also Hales' Chronology.  
4 "100,000 Greeks and Romans killed by the Jews, A.D. 115" (Tegg's Chron.).  
5 See ch. iv. 6, note.
sound of the second trumpet, therefore, had its fulfilment in the completed political destruction of Judaism, with the horrors inflicted by them in their fall on the Romans.

Ch. viii. 10: "And the third messenger blew, and from the heaven fell a great star, burning as a lamp, and it fell on the third of the rivers, and on the springs of the waters."—This trumpeter seems the messenger of the church at Pergamos, to whom Jesus said, "Thou hast there some who hold the teaching of Balaam." A falling star has only the momentary appearance of a star to the eye; but it is a meteor.1 Isaiah represents the king of Babylon as falling from heaven.2 By this meteor is meant a false minister, or rather company of such; for a person in the visions is a representative. It is burning as a lamp; but it is not a real lamp, the light of which is from the Holy Spirit.3 To understand this, we must also know the symbolic mystery of the rivers and springs. Now these are fresh water, while that of the sea is salt. We also find fresh water, in all its living or fluid forms, employed in Scripture to represent the Holy Spirit's agency, but salt or frozen water never. Rivers rise in the land, and, flowing to the sea, tend to sweeten its water; and sometimes for one or two hundred miles opposite the mouth of a mighty river this effect is perceptible. Rivers are also fed by the rains that come from the cloudy firmament. They supply drink to the inhabitants of the cities on their banks, and by irrigating the land they are a source of incalculable fertility. Along with the rivers, springs or fountains are associated. These are detached reservoirs also, generally of fresh water. By the rivers are meant, not so directly the mere body of water they contain, as the channels, and the regions or watersheds, whence come the waters,

"That gush in many a thousand streams
   From many a thousand hills."

By these we are to understand the churches or societies of purer Christians, living and moving in the midst of "the land" of common and soi-disant catholic Christianity.

The meteor fell on the third of the rivers,—not on those known to God in every part of the world, but on those of the  

1 See ch. vi. 13, and exp. 2 Isa. xiii. 14. 3 See ch. iv. 5.
remaining "third." This denotes those people of God who were, in the nominally catholic Christianity of their day, what the first believers were among the Jewish people under the first trumpet. The meteor, I have said, is a false minister; and one of such eminence as to be in the vision a representative. He is no other than a bishop of Rome; and the time of the meteor's descent is the time when clerical usurpation drove the purer and holier Christians into the attitude of witnessing or protesting against this clerical or ecclesiastical usurpation. As there was a Diotrephes, whom John stigmatized as loving to have the pre-eminence, so the bishop of Rome and his co-bishops sought to be "lords over God's heritage." This began in Rome in A.D. 253, and at the same time in Africa. At that year, in Waddington's Church History, is this note: "A schism between Cornelius" (the Pope) "and Novatian." This historian, though by no means favourable to the Novatians as dissenters, says of them: "Though stigmatized as heretics, they may perhaps be more properly considered as the earliest body of ecclesiastical reformers." They were called Cathari, or Puritans, and their principles were the same as the leading Protestant doctrines of the Reformation period.1 This was the protest of the genuine Christians against prelatic usurpation, which, though it had made some progress earlier,2 now assumed the power of excommunicating the saints. Thus originated the great protest of the two witnesses, whom we shall find more prominently displayed in ch. xi.3

Ch. viii. 11: "And the name of the star is called Wormwood: and the third of the waters became wormwood; and many of the men died of the waters, for they were embittered."— "Wormwood" (αψινθος) expresses bitterness; and this clerical usurpation embittered the Church during all the dark ages, "wearing out the saints" by persecution, and assuming lordly authority over the Church. Very much of its power was neutralized after the resurrection of the two witnesses, yet its embittering influence is even now not ended.

1 See also Neander's Ch. Hist. vol. i. p. 306; and Enc. Brit. Novatian.
2 About A.D. 150. See Killen's Ancient Church.
3 See App. vi.
And the bitterness must be of a poisonous nature;\(^1\) for many men died from the effect of the embittered waters. The wormwood of the vision has a deleterious quality, not usually attributed to the common plant of that name. Such is the power, which, by creating rulers whom the Lord did not ordain, troubled the Church, and produced the very schisms which it sternly condemned; and which, especially for 1260 years, drove the Church into the wilderness, and shed the blood of countless martyrs in various countries.

Ch. viii. 12: "And the fourth messenger blew; and the third of the sun was struck, and the third of the moon, and the third of the stars, that the third of them might be darkened, and that the day might not shine,—the third, and the night likewise." — This trumpeter is the messenger of the church at Thyatira, to whom Jesus said, "All the churches shall know that I am He who searches the reins and the heart." As this vision, like that of the sixth seal, presents a national scene, so here, as there, the sun is the symbol of ecclesiastical power, ostensibly and by profession emanating from Christ; and the moon represents civil power, producing more visible effect on the sea of heathen society than the power ecclesiastical, as the lunar tides are greater than the solar; and the stars (planets, as in Joseph's dream) are the whole body of ministers. All of these undergo obscurcation, which requires more than one cause to account for it. It has something of the phenomena of an eclipse; but an eclipse alone is not sufficient. Other phenomena of darkness combined to shroud the scene. A solar and a lunar eclipse cannot be simultaneous; but it is not necessary to suppose this, for John does not say he saw them simultaneously. He must have had a full and sufficiently lengthened view of the scene. Nor is it necessary to suppose an eclipse at all, technically speaking. There was such an obscurcation as affected sun and moon and planets. Now the sun often sets while the moon is above the horizon, and presently the planets, if above the horizon, begin to appear as twilight recedes. At that time a murky atmosphere might

\(^1\) The plant, though not literally a poison, is of the same order with the Arnica (Leopard's bane, or mountain tobacco)—a strong poison used by homoeopathists; and the order of plants must be understood, rather than one plant.
hide them all at once. This is a precise allegory of what occurred in the Roman empire in and after the time of Constantine, and in the Church as well as the empire. When he established Christianity, the pagan sun set, and its moon and stars were darkened; and his sons, Constantine and Constans, representing the changed empire, had their light darkened by the Arian heresy which they favoured. So John saw the moonlight obscured as to a third of it. And the church which was established was prelatic, having three orders of ministers,—prelates, presbyters, and deacons. Of these three classes of the stars in the vision, the Emperor menaced, caressed, and summoned one class, viz. the prelates, for the deposition of Athanasius and the propagation of Arianism. But while this heresy was promoted at Constantinople, the capital, it had not prevailed in Egypt and the rest of Africa, nor in Rome and the west. Thus one-third of the sun and moon and stars was smitten.

But the heretical obscuration of Church and civil government, and a portion of the clergy, was not the only nor the most remarkable event of the vision. In a.d. 361 Julian the apostate became emperor, and by an edict reversed that of his uncle, Constantine the first; and thus for the time restored paganism. The sun, moon, and stars might well be darkened, for the rider on the black horse had portentously reappeared.

Ch. viii. 13: "And I saw, and heard an eagle flying in mid heaven, saying with great voice, Woe, woe, woe to the dwellers on the land from the remaining voices of the trumpet of the three messengers, who are about to blow."—The word "from" indicates whence were to come the woes,—from the voices of the trumpets that were yet to be blown. This does not ascribe to them the power of inflicting the judgments, but only the inspiration of prophets predicting them. This office is like that of Jeremiah, who was said by his prophetic words, "to root out and pull down and destroy, to build and plant," and, like that of the two witnesses, "having power to smite the land with all plagues." When the Spirit inspired holy

1 A.D. 323.  
3 Jer. i. 10.  
4 Rev. xi. 6.
men, their words were divine, and could not fall to the ground. But it is not the less true that all power in heaven and earth is in Messiah's hand, and that, when evil systems are consumed, the consuming fire is the operation of the Holy Spirit.

Ch. ix. 1: "And the fifth messenger blew, and I saw a star fallen from the heaven to the land; and to him was given the key of the pit of the abyss."—This trumpeter was the messenger of the church of Sardis, to whom Jesus said, "Thou hast a name, that thou livest, and art dead." This star was a meteor or aerolith, like that which followed the third trumpet; but while the earlier meteor burst over the rivers, this descended to the land. A meteor, we have seen, represents a heresy or imposture, which are alike in foisting or forcing error on men in the name and semblance of truth. I accord with such interpreters as have identified this meteor with Mohammed, and the system called by him and his followers Islam. At this many have stumbled, and have said, Mohammed never having been an ordained minister in the Christian Church, was not a star. But this difficulty is of their own creation. John does not call him "a star," but "a fallen star," a term for a meteor in Hebraic Greek idiom, there being no single Hebrew word meaning meteor,—just as we have to say "falling star," using two words for one idea in English, unless when we borrow the Greek word μετέωρα (meteors), a word not in the New Testament Greek.

But how, even as a meteor, did Mohammed fall to the land of vulgar, catholic Christianity? He was a reader, hearer, and partially a student of the Old and New Testament, and from them he drew the first great principle of his creed, the unity of God. That truth he taught in the same sense in which it is asserted by the modern soi-disant Unitarians, but with an intellectual activity in comparison with which their rushlights burn very dimly. Any reader of even the translated Qurán may see that its finest passages, historic facts, moral precepts, and announcements of futurity are borrowed from the Holy Scriptures, though generally with unhappy perversions. But he fell from the doctrine of the unity of God, when he set up the imposture which led men after-
wards to revere him as mediator. A meteoric stone or aerolith lighting on a man, would be deadly in its effect. And the whole history of this impostor and heretic (for both he was) shows that he smote with awful force much of the crude, gross Christianity that resisted his course.

There was some resemblance to this meteor in Montanus, who claimed to be the Paraclete (A.D. 171), and in Paul of Samosata, denying the deity of Christ (A.D. 269). But their influence was too local and too temporary to fulfil the prophetic import of the vision; nor did the effects they left behind them answer to what we shall find in the verses that follow under this trumpet.

"The pit of the abyss" is taken as one term in the English version, and rendered "the bottomless pit." But we should not confound it with the whole abyss. We might as well confound a single cloud with the whole of a murky atmosphere. The abyss is a term taken from the crude and empty condition of the world at the beginning of its creation, called in Hebrew שפה, by the LXX. αβυσσός, the abyss. In the New Testament the word occurs only in two instances besides those of the Apocalypse: Luke viii. 31, referring to the demons; and Rom. x. 7, to the state of the dead into which Jesus went, and from which He returned. In the LXX. it is twice used for נקץ or נקצון (a flood), once for בחר (a wide place), and twenty-nine times for שפה (the primeval chaos). This, then, is the radix of its meaning. It is descriptive of a dark and dead condition. Out of such a state of humanity Mohammed evolved his system, and founded his mighty sect. It is not a synonym for (γεεβνα) hell, or the lake of fire, these coming after the judgment, and answering to the furnace in the next verse.

"The key."—The keys of a city or fortress in the East are kept by the chief, whom I have repeatedly known to commit them to the hand of an inferior official—a sipahi, to open or shut the gates at night. Christ, the true David,2 having the key in His hand, gave it to Peter, not to retain it, but to open the door; and thus He assigned to that disciple the humblest office,—that of opening the gates by preaching, first to the pentecostal assembly of Jews and proselytes,3 and then to

1 Matt. xxv. 46; Rev. xx. 17. 2 Isa. xxii. 22. 3 Acts ii.
Gentiles at large, represented by the family and friends of Cornelius. So to Mohammed a key was given,—the key of the abyss or chaos of ignorance and false doctrine. Its being given, expresses no divine approbation nor authority. It is not said that authority, or power, or light, or inspiration, but only that a key was given; and that not the key of David, but only of the pit of the abyss.

Ch. ix. 2: "And he opened the pit of the abyss; and smoke ascended out of the pit of the abyss, as smoke of a great furnace; and the sun and the air were darkened from the smoke of the pit."—The smoke that filled the temple of old was the cloud of the incense, and the cloud of glory typical of Christ's presence and intercession. But the smoke from the pit of the abyss is indicative of a *soi-disant* but spurious mediator—a smoke offensive in its fumes, hurtful to the sight, and darkening so as to conceal the sun and the azure sky. The symbol seems suggested by the smoke of Sodom. The sun, as explained at ch. vi. 12, is to be understood of the supreme ecclesiastical headship or power,—that of Christ; and the word means the sunlight as here connected with "the air." The word "air" (*anp*) occurs in the Apocalypse only here and in ch. xvi. 17, and in the eighteenth Psalm (LXX.) for ἀέρα ἡμέραν (a cloud). It is the medium of sunlight. Jesus "saw Satan fall like lightning from heaven," but He did not add "to the ground." The fall was into the air, or lower firmament; as Paul calls him "the prince of the power of the air." It is the region of the intellect in relation to the ecclesiastical sun; and when the smoke of Mohammed's teaching beclouded it, the minds of men neither saw Christ nor truly understood the spiritual world. The furnace or oven out of which this pernicious smoke, as spurious incense, ascends, is the unquenchable fire "prepared for the devil and his angels." But observe: only a pit of the abyss is here opened—a single shaft communicating with the mine below, permitting noxious gas to come up from the abyss of error. Only one chapter of human error,

1 Acts x. 2.  
2 ἀμφώς (kiln, oven, or chimney).  
3 Gen. xix. 28.  
4 Luke x. 18.  
5 Eph. ii. 2; and exp. of ch. vii. 1.  
6 Matt. xxv. 46; Mark ix. 44.
and a little portion of the whole, was promulgated by Mohammed in all the surahs of the Qurán.

Ch. ix. 3: "And from the smoke issued locusts on the land; and to them was given authority as the scorpions of the land have authority."—This vision contains the only apocalyptic usage of the word "locust." The prophets have repeatedly metaphorized the word, and they evidently derived the usage from the plague of locusts on Egypt, eating up all vegetation. It is thus a graphic symbol of a devastating and plundering army. The Midianite host in Gideon's day were compared to clouds of locusts; and those who have not seen them can form but an inadequate idea of the multitudes of these frail creatures, and the prowess of the multitudes. So speaks Isaiah of the movements of locusts;¹ but especially Joel sublimely allegorized the Chaldeans as locusts.²

Now the history of the rise and progress of Mohammedianism is a history of a religious system, and a vast political power inseparably united,—of a religion propagated by the sword, mustering armies compared to swarms of locusts, and making their devastating, plundering, and subjugating assaults on "the land,"—the nominally Christian but now corrupted region of Palestine, Egypt, Syria, etc.

"Scorpion" (σκόρπιος) is a term used only in this vision. In the LXX. it occurs four times; but Christ associates scorpions with serpents.³ Thus both terms are apt symbols of evil spirits. The authority here given to these locusts of the vision is no divine right, but akin to a scorpion's authority to sting, and insert its virus. "The scorpions of the land" are evil spirits, but in the flesh,—wicked men under the external Christian profession. A scorpion will make its way in warm climates any, almost everywhere:

"A visitor unwelcome into scenes  
Sacred to neatness and repose, the alcove,  
The chamber, or refectory."

Silently and stealthily it uncoils its tail, "armed with mortal sting." Its authority is all usurpation; and just such the authority which unhallowed men assume in sacred things, and just such also that given to the locusts. It was not given to

¹ Isa. xxxiii. 4.  
² Joel ii. 1-11.  
³ Luke x. 9.
them by God, but by the pretended "apostle of God," Mohammed, and continued from him to the Arabian sovereigns, known since his death by the title of khalif\(^1\) or successor of Mohammed.

Ch. ix. 4: "And it was said to them that they should not injure the grass of the land, nor anything green, nor any tree; only the men who have not the seal of God on their foreheads."—It is recorded of the first khalif, Abubeker, that in sending his army to invade Syria, he gave them an injunction which remarkably accorded with the letter of these words. But he knew neither the words, nor their symbolic import. He wished to spare the trees and produce of the fields, without which his army could not long subsist. But the divine mandate, which his ear could not hear, contemplated the trees and the grass as the people of God, high and low. Now it is historically true that the Saracens swept over the regions where outward Christians had become so corrupted as to lose the seal of God; but they were never permitted to reach, much less subdue, the lands in which Christ's two witnesses had found refuge. They overran Persia, but in the mountains of Kurdistan the persecuted Nestorians escaped extermination from them. They conquered Spain; but when they penetrated into France for the purpose of passing thence into Italy, which would have brought the Vallensian witnesses under their yoke, they sustained a final defeat\(^2\) at the hands of a French hero, Charles, who was thence called Martel (the Hammer).

Ch. ix. 5: "And it was granted to them that they should not kill them, but that they should be tormented five months; and their torment as the torment of a scorpion, whenever it may strike a man."—Who are the persons here meant? Those implied by contrast in the previous verse, such as have the seal of God in true spiritual baptism. By the victorious progress of armies that swept down all opposition, they slaughtered, tormented, and persecuted, from land to land. The

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\(^1\) Incorrectly written caliph. The word is خليفة (khalifa) or خليف (kalif), an active participle of خلف (khali).

\(^2\) A.D. 732.
Persian monarchy, which was Zoroastrian, fell. Palestine and Syria were lost to the Grecian emperor; Egypt and all North Africa became theirs, from which, excepting a feeble relic of Kopts in Egypt, they literally stamped out Christianity. They then passed into Spain, and established the Moorish kingdom. And as to the duration of these woe-inflicting Saracen\(^1\) conquests, it was five months of symbolic time \(= 5 \times 30\) or 150 days, representing that number of years. To this different limits may be assigned: thus A.D. 612 to A.D. 762 = 150 years;\(^2\) also A.D. 635 to A.D. 785 current = 150 years. Either of these fulfils the conditions. The last begins with Umar's expedition against Jerusalem, and ends with depredations committed against the Grecian empire by Harun al Rashid, the khalif then reigning at Bagdad. After this the Saracen power gained no extension in Christian regions, but became broken and weakened. After the establishment of the khalifs at Bagdad, they depended less on Saracen, and more on Persian armies.

Some interpreters suppose five months the time of the depredations of locusts, and in this respect view it as the symbol of the historic period of Saracen political existence.

Scorpions, like serpents, are poisonous, though in a less degree, as they are generally smaller than serpents. Some species are about six inches long, and in Africa their virus is said to be fatal to men. The difference between them is mainly this: that the serpent's poison is ejected from its fangs, that of the scorpion's from the sting lodged in its tail. Both are grovelling, deceitful, and unfeeling. The scorpion with poisonous tail is peculiarly appropriate as a symbol of propagators of deadly error, and persecutors for conscience' sake.

Ch. ix. 6. "And in those days the men shall seek the death, and shall not find it; and they will be eager to die,\(^3\) and the death flees from them."—This is sometimes explained as the conse-

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1 Some absurd derivations have been given of this word: as, that they were named from Sarah, whose posterity they were not; from Sahara, the desert, etc. The actual word is شرطين (sharagin, the easterns, from shary, the east).

2 See Faber's Sac. Cal. of Proph.

3 Or, to be slain,—αυξηθησαν, de morte naturali, etiam violenti (Schleus.).
quence of the times of war, and the resulting famine and pestilence. But it implies much more, and of a different kind. It is explanatory, and therefore not visional, but literal. It declares the martial spirit that was to pervade the Saracen armies. And their history does indeed show that they faced all dangers, and exposed their lives with unsurpassed bravery.

The secret of their bravery lies in Mohammed's teaching, and can be found in the Qurán. He had taught them, that if they fell in battle against hafirs (حافر), or infidels, they would be shahéds, or martyrs (شهداء), and sure of Paradise (بهشت), with its sensual attractions;¹ and that those who would slay infidels were to be called ghazí (غازي) or heroes, and to enjoy the special favour of God.² The natural result was an ardour that carried them over the battle-field, wishing to be slain and to enjoy the dazzling prospects of Paradise.

Ch. ix. 7: "And the likenesses of the locusts resembled horses prepared for war; and on their heads as it were chaplets like gold, and their faces as faces of men."—The word "horse" does not per se denote anything martial, but rather a speedy messenger. But here the horses are "caparisoned for war."³ Here are armies mustered from the land most famous for horses: Arabia. Their armies were cavalry, and their rapid movements were strikingly symbolized by the flights of locusts. Even in the shapes of the locusts, a curious and fanciful resemblance to horses has been pictorially represented in various books.

Their "garlands," tiaras, or turbans, neither actual stephanoi nor actual gold, but "as it were," such. The simile is double, and taken from the yellow spots on the heads of locusts. The Arabs wear head-bands, or turbans, resembling priestly crowns in form, made of long, narrow webs of white,—or in case of saids, that is, descendants of Mohammed, green,—with stripes of golden weft at the end, tastefully exhibited. Such head-dresses must here be symbols—of what? Of the royal station many of them were to attain, as well as of the dignities of mullas, qázís; and of saids, sultáns, navábs, etc., who became kings in

¹ See Qurán, ii. 148. ² Qurán, ii. 186. ³ See Joel ii. 4.
numerous places of the world: as Arabia, Turkey, Persia, Bokhara, Mongolia, India, Egypt, North Africa, Spain, Greece, Sicily, etc.

"Their faces as faces of men."—The symbol is taken from the locust in prophetic visions of the Old Testament,—especially from Jeremiah's comparison of the Median and Persian armies coming against Babylon, to "hairy locusts." It denotes bearded men, and is intended as a symbol of valour and a matter of pride.

Ch. ix. 8: "And they had locks as locks of women, and their teeth were as those of lions."—This is a symbol of a practice predicted here of the Saracens, and which is found to prevail in all Mohammedan countries. Multitudes of men, from various causes, assume a life of monachism and mendicancy. They are called in Arabic faqir (فقيه), and in Persian darvesh (دارویش). Besides covering their bodies with ashes, they wear matted locks coiled on their heads, and often long enough to reach the feet, rivalling or excelling the hair of women.

The "teeth as those of lions" is a symbol of the murders and rapine that have ever characterized them,—not of lions, but as of lions, equally ravenous and resistless; for we are not to forget that the vision is a vision of locusts. As the lion watches for and preys chiefly on herbivorous animals, so this symbol has its fulfilment in the Arabs, who live mainly on the flesh of such animals, and abstain from that of hogs and other creatures prohibited in the Mosaic law.

Ch. ix. 9: "And they had breastplates, as breastplates of iron; and the voice of their wings was as the voice of the chariots of many horses rushing to battle."—The symbol of breastplates we find employed by Isaiah, "He put on righteousness as a breastplate," and by Jeremiah, "Put on the coats of mail," or χρήστει, χρήστει, χρήστει, χρήστει. The armies in the vision are thus beheld mailed in steel, which obviously represents irresistible prejudice and fanatical bigotry. The Mohammedans, until within

1 Jer. li. 27: קָרָן, hairy locust, not caterpillar, as in the Eng. ver.
2 See Dallas's Zoology: Leo.
3 Isa. lx. 71; Jer. xlvi. 4; and see Blaney.
the last few years, would neither read nor inquire into any system but his own. His holding the abstract unity of God, and his general acknowledgment of the Bible and of the prophets and apostles, though often contravening their testimony, fostered in his mind the conviction that he had all truth, and that all other men were enemies of God. Thus did his followers graphically fulfil the vision.

"The wings" represent, in metaphoric language, the outer provinces of a country, the outskirts of a building, etc.;\(^1\) and in both ancient and modern warfare the word has been technically so employed.\(^2\) We read of an eagle's wings symbolizing protection and rapid movement, and of the wings of the earth.\(^3\) By this sign, there are denoted the right and left sides of their marshalled armies. It is not said they were provided with chariots, like the armies of Pharaoh and of Jabin,—they were generally mounted cavalry; but that the tramp of their rushing steeds, and the clangour of mail and sabres, with the deafening war-shouts,\(^4\) were equal to the sound of chariots.

Ch. ix. 10: "And they have tails like scorpions, and stings; and in their tails is their authority to injure the men five months."—Of what are these tails armed with stings the sign? The prophet Isaiah furnishes the key to this. Distinguishing the head, elders, prophets, etc. of the people, he says, "The teacher of lies, he is the tail."\(^5\) It is quite in harmony with the Mohammedan system of forcing the so-called Islam on nations by conquest, that the front and wings of the army should precede, and the mulvi, qázi, mufti, álim, etc. etc., should follow.

Here, as previously, the authority is not divine,—not de jure, but de facto. The same kind of authority possessed by the horses and riders (see ver. 3) is also possessed by the tail. It was gained by imposture, usurped by force and fraud, and granted or acquiesced in by superstitious multitudes. The "five months" are not a new symbol, and therefore not an additional time, because the word "authority" has the article (ἡ εξουσία) here, but wants it when first mentioned in ver. 3,

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1 Isa. xviii. 1; Dan. ix. 27; Isa. xi. 12.  
2 Jer. xlviii. 40, xlix. 22.  
3 Job xxxvii. 3.  
4 Of "Allah Akbar," الله اكبر (God is greatest), etc.  
5 Isa. ix. 15.
—the authority of theirs already specified; and because these locust-like horses and their tails are co-existent, not successive. The authority of the one and the other is the same. The infliction of injury for five months is predicated of both; and both are coetaneous, the one operating by the sword, and the other by the Qurán.

Ch. ix. 11: "They have over them a king, the messenger of the abyss; his name in Hebrew is Abaddon, and in Greek he has the name Apollyon."—Here, as in ver. 1, the abyss is a chaotic state of society. Its messenger is an evil agent. Such are spoken of in a few instances: as in ch. xii., "the dragon and his messengers;" Ps. lxxviii. 49, "God sent evil messengers," inflictors of punishment permitted to act. Here the messenger of the abyss can be no other than Satan. Some have supposed Mohammed; but that false prophet acted a different part in the vision: as an exploding aerolith he burst upon the abyss, and forth issued the symbolic locusts led by a king, who is the messenger of the abyss, not sanctioned, but permitted by Jehovah. Why was such permission given? Why did Christ permit the Mohammedans so to prevail? To subserve a great purpose,—as a castigator of degenerate Christians, backsliders to the Roman apostasy, and as a counterpoise to their power, which might otherwise have overrun the world, and also as a hammer to break in pieces the great political powers of Oriental heathenism. Satan is here called in the Cod. Alex., not only ἀγγελός, but also ἀρχων (prince),—not widely different in sense; and Jesus called him "the prince (ἀρχων) of this world;" and Paul styles him "the prince of the power of the air." He ruled over the Saracen locusts, as he had done in the form of the pagan Roman dragon.

"His name, in Hebrew, Abaddon."—It is Syriac or Aramean, which was the Hebrew spoken in the apostolic age, as by Jesus when He did not speak Greek. "Apollyon" is Greek. Both names mean "destroyer," causer of death. Solomon associates the Hebrew name with Sheol or Hades, שְׁאֹל שֵׁבָע = "hell and destruction" (English version). It is beyond

1 Tisch. and Alford have omitted the article, but both the Cod. Sin. and the Cod. Alex. have it. Even without it, the phrase, as a Hebraism, would be definite. 2 John xii. 31. 3 Eph. ii. 2. 4 Prov. xv. 11.
human statistics to present any adequate idea of the destruction to men’s bodies resulting from Saracenic warfare, in battles, and sieges, and massacres, and bloody persecutions, by famine, pestilence, and poverty. And who shall estimate the destruction of a spiritual nature produced by the poison of the deadly heresy?

Ch. ix. 12: “The first woe has passed; lo, two woes are yet coming.” There is here a difference among codices, and also among translators and editors, in regard to the phrase expressed in the English version by the word “hereafter” (μετά ταύτα). Thus the Cod. Sin. has μετά ταύτα, the Cod. Alex. μετά ταύτα καὶ, B of Apoc. καὶ μετά ταύτα. The Syriac and Latin version follow the Cod. Alex., as do Tisch., Alf., Theile, and Treg. Yet I think the Cod. Sin. and B of Apoc. are the most accurate, because they harmonize with the usage not only of John, but of all the New Testament writers, who uniformly place μετά ταύτα initially, only admitting καὶ or δὲ before it. The phrase must therefore commence the next verse, as the editor of Cod. Sin. has placed it.

One woe past, and two to come: this shows that the trumpets are not simultaneous in fulfilment. As we found, in the course of exposition, the first trumpet announcing the fall of the Jewish kingdom, the second the slaughters perpetrated by and upon the Jews in their expatriated state, the third the rise of ecclesiastical domination, the fourth of Arianism, and the fifth of Mohammedanism,—events dating in order from the first up to the seventh century in their beginnings,—so we have to look for a second woe after the first, and a third after the second: the fifth, sixth, and seventh trumpets bring these three woes into operation and complete fulfilment.

Ch. ix. 13: “After these things the sixth messenger blew; and I heard a voice from the horns of the golden altar which is before God.” This is the messenger of the church of Philadelphia, to whom Jesus said, “Thou hast a little strength, and hast not denied my name.” The language here is strictly adopted

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1 See Mark xvi. 12; Luke v. 27, x. 1; John ii. 12, iii. 22, v. 1, 14, vi. 1, vii. 1, xi. 7, 11, xix. 28, 38, xxii. 1; Acts vii. 7, xiii. 20, xv. 16, xviii. 1; Rev. iv. 1, vii. 1, 9, xv. 5, xviii. 1, xix. 1, xx. 3.
from the Old Testament. As in ch. viii. 3, the altar of incense is meant = the throne of grace, where Jesus is mediatorially present in His sacerdotal office of intercession. The voice from this altar can be no other than that of Messiah, the “head over all things to the church,” the “king of saints.” The time and mode of uttering this great oracle demand sober thought, and must be learned from the words themselves, to which we now come.

Ch. ix. 14: “Saying to the sixth messenger who has the trumpet, Loose the four messengers that are bound in the great river Euphrates.”—The loosing denotes the removal of some existing restraints. The Euphrates, as a vision term, is derived from the river which flowed through ancient Babylon. “By the rivers of Babylon we sat down and wept.” 1 “The sea is come up on Babylon.” 2 In both of these, “river” is a synecdoche for the watershed or regions drained by it. The term “sea” is frequently and in various Asiatic languages—as Hebrew, Arabic, Persian, Hindustani, Gujratí, etc.—used for a river. From the city of Nimrod and Nebuchadnezzar comes the mystic Babylon of the Apocalypse, and from its river the apocalyptic Euphrates. What the literal Euphrates was to the literal ancient city, the Euphrates of the vision is to the Babylon of the vision,—the watershed, the provinces or lands that supplied provisions, revenues, and armies. But the name Babylon has not yet met us; and Euphrates here occurs for the first time, and afterwards it will be found only in ch. xvi. 12. The city and river are so related, that unless we understand the one, we shall mistake the import and design of the other.

That by Babylon in the visions Rome is symbolized, even Romanists cannot deny without plain contradiction; for in their Douay Bible, under the word “Babylon,” in 1 Pet. v. 13, there is this note: “figuratively Rome.” But I would not avail myself of their controversial exigency, nor identify the prophetic Babylon with Rome, from the motive of gaining an advantage over its adherents. My aim is truth, my motive a love for it; and I advance nothing with any other view than to elucidate the meaning of the inspired words. The design of the Douay annotators was to identify Babylon figura-

1 Ps. cxxxvii. 1. 2 Jer. li. 42.
tively, mystically, or symbolically, with pagan Rome; but that will not serve their cause. It identifies Babylon with the dragon, which is only an early development of the beast of a later era: both have seven heads and ten horns, and agree in various other particulars. When the gospel is proclaimed, the doom of Babylon is announced; and when the unholy woman comes into the vision, the name inscribed on her forehead is "Babylon the Great," implying another and minor Babylon. And this title is called a mystery, implying a symbolic sense; and Babylon is called "the mother of harlots," implying that the harlot sitting on the beast is a daughter of Babylon. To Rome also belong the symbolic names of Sodom, Jerusalem, and Egypt,—the last not only on account of a place in Egypt called Babylon, but because Nimrod and his horde, who built Babylon, found their way thither out of Egypt. The dragon and the later monster had a like period: 1260 years. Thus, from the rise of Rome and the era of Nabonassar, to the appearance of the ten horns, about 1260 years, and thence to the sixth phial a like period.

When, therefore, we come to the name of Babylon in John's visions, we shall feel obliged, on grounds of true interpretation, to apply it to Rome not only pagan, but also nominally Christian. And thus, also, on the same principle we must understand the Euphrates as already expounded.

What, then, are the four messengers who are bound in it? To answer this, may require another question from the text: What operation does John ascribe to them when loosed? The next verse answers, They "slay the third of the men." From doing this, then, the binding restrains them, while they are under it. These four messengers are therefore murderous agents, kept in restraint in the regions round and subject to Rome. To the question, Who they are? the only rational answer is, They are the slayers of the remaining "third," after the other two had perished or were expatriated under the first and second trumpets (see ch. viii. 6–9, and exp.)—the same third that was embittered by the meteor called Wormwood under the third trumpet; the same "third part"

1 Rev. xiv. 7, 8.  
2 Rev. xvii. 1–4.  
3 Rev. xi. 8.  
4 See Rawlinson's Five Gr. Emp.; Hislop's Two Bab.; and Hetherington's Fulness of Times.
of which Zechariah\textsuperscript{1} predicted that they should be brought through the fire, and refined and tried, and be men of prayer whom God would hear. This remaining "third part," then, is the whole body of true Christians, who, stigmatized as heretics, were driven to mountains and deserts, and even there often persecuted to the death. The four Euphratean messengers are their persecutors and slayers; the great persecuting powers, kings or emperors, popes, inquisitors, and councils. The mutual struggles which held them bound were terminated in the Concordat of Worms,\textsuperscript{2} followed by crusades against the Albigenses in the south of France, and the Vallenses and Bohemians, and against other witnesses as fast as they rose,—as the Lollards in Britain, etc. Now these were the same kind of men, as the Cathari, Paulicians, etc. of old—the remnant "third" of the men noticed under the third trumpet. Then their condition was embittered; but they had never been exterminated—they were still "the two witnesses." Now, however, a still harder destiny lies before them, beginning in A.D. 1123.

Ch. ix. 15: "And the four messengers who were prepared at the hour, were loosed for a day, and a month, and a year, to kill the third of the men."\textsuperscript{3}—"Prepared at the hour," εἰς τὴν ὥραν: this marks a date. The preposition εἰς means unto, not during. The noun ὥρα is commonly employed in the New Testament to express the hour of the day.\textsuperscript{4} It has here the article and preposition, while the three nouns that follow, "day, month, year," have neither, in the Cod. Sin., Alex., and Text. Rec. These words of duration are in the accusative without a preposition expressed, as are the months and days in ch. xi. and xii. The same syntax is observed in Acts xviii. 11: "He continued a year and six months" (ἐναντον καὶ μηνας ἕξ). It may be added, that the conjunction καὶ before "day" is according to the usage of the Hebrew י, and (each term of a series, including the first, being very often preceded by י, וָא);\textsuperscript{5}

\textsuperscript{1}Zech. xiii. 8, 9.
\textsuperscript{2}A.D. 1123–39. See Wad. Ch. Hist.
\textsuperscript{3}Faber, in the Sac. Cal. of Proph., has rightly apprehended these words, and translated them as here.
\textsuperscript{4}Rom. xiii. 11; 1 Cor. iv. 11; 2 Cor. vii. 8; Gal. ii. 5; 1 Thess. ii. 17; Rev. iii. 3; Acts xxviii. 23.
\textsuperscript{5}See Ges. Inst. Heb. § 152, a. "Ubi tria, quatuor vel plura vocabula connectuntur, aut singulis copula interpositur, aut posterioribus preponi-
and therefore the copulative does not here connect "day" with "hour." The point of time for which they are prepared is the hour, and the series of times is "a day, and a month, and a year."

The length of these united times is obvious. A day = a year; a month = 30 years; a year = 360 years; the whole = 391 years. If, then, we date the trumpet at A.D. 1123, its sounding of the woe should have terminated in A.D. 1514. We shall see how history and other visions corroborate this,—as that of the slaying of the witnesses (ch. xi. 7).

"Prepared" (in readiness—Green): how? By their political and religious principles disposing them to tolerate neither civil nor religious freedom. Emperors aimed at despotic power. Popes and councils sought to give universal authority to the chair of Peter. Inquisitors invented every device of refined cruelty to wring out confessions of heresy, and then to inflict death. Armies went forth at the mandates of monarchs and of martial popes to depopulate provinces.

What are the peculiar historic events of the period now assigned to the second woe trumpet? The crusades: not those against Moslems in Palestine, which began in A.D. 1096, about a quarter of a century earlier, and continued at intervals for about a century and a half; but against the true Christians, who were then mainly found in the south of France, the Piedmontese Alpine valleys, and Bohemia. Thus, a few years after the Concordat of A.D. 1123, history informs us of the second Lateran Council against heretics,¹ and of such objects of persecution as Abelard, Henri the Heretic, Arnold of Brescia, Peter Waldo, etc. In A.D. 1199 commenced the murderous crusades against the Albigenses, led by the ruthless Montfort.² This was followed by crusades against the Vallenses, whose extinction, as the Pope’s legate boasted and believed, was accomplished in A.D. 1513, almost exactly at the close of the period of the trumpet; and against the Bohemians, in which crusade occurred the martyrdoms of Huss and Jerome; and against

ⁱ Gussetius (p. 220) shows a usage of vau as a polysyndeton and as an initial vau. Glassius (p. 1093) calls this polysynthetion, and also "copulativa distributio."

² In three years after this date the Crusaders took Constantinople,—an event which Pope Innocent III. endeavoured to make a means of subjecting the Greek Church to the Roman (Wad. Ch. Hist.; Enc. Brit.).
the Wicliffites in England, in which Sawtree, Lord Cobham, and even the bones of Wicliffe, were burned.

Ch. ix. 16: "And the number of the troops of cavalry two myriads of myriads: I heard their number."—He does not say he saw this actual number, nor that they were all marshalled in one army. It is the aggregate, as reported to him, of the period of this trumpet. These riders represented the whole mass of people\(^1\) under the sway of the four Euphratean messengers. If the word "myriad" be understood as a number, the total will be 200,000,000. If this were meant merely for soldiers, it would seem an astounding number; but in the sense just stated, which seems the obvious one, it is a total, in round numbers, of the non-tolerant system of Europe. Some may suppose that the population of Europe did not amount to 200,000,000 before the Reformation, when all but the two prophetic witnesses were of the Romish, or almost equally non-tolerant Greek Church. But the present population of Europe is given at 282,000,000;\(^2\) and if we take a due account of the events retarding the increase of population that have operated ever since, we shall see reason to think 200,000,000 a fair round total of the multitudes ruled by the four messengers. These retarding causes were principally wars and emigrations,—such wars as those of—

Charles v. and Francis i. of France—1521, etc. The Turks against Austria and Hungary—1529, 1541, etc. Peasant War in Germany—1534. Charles v. against the Protestants—1546, etc. Bartholomew Massacre, and wars following—1572, etc. Spain and the Dutch Republic—1566, etc. Turkey against Cyprus—1571. Spanish Armada and England—1588, etc. Irish Rebellion in Henry's and Elizabeth's reign—1536, etc. The Thirty Years' War—1618, etc. Louis xiii. against his Protestant subjects—1626, etc. Cavaliers and Roundheads in England—1643, etc. Irish Massacre—1641; and wars following. English and Dutch—1652. Slaughter of Vallenses in Cromwell's time—1655. Second Dutch War—1664, etc. Wars of Louis xiv.—1667, etc. Murderous persecutions of Protestants in England and Scotland by Charles ii. and James ii.—1660—1688. Devastation of the Palatinate—1674. Russia and Turkey—various—1677, 1711, 1736, etc. British Revolution—Boyne, Killiecrankie, etc.—1690. William's and Anne's continental wars—1690—1714. Of Charles xii. and Peter the Great—1703, etc. Blenheim, and other destructive battles—1704, etc. England, France, and Spain, in Georgian era—various. Austria and Turkey—

\(^1\) \(\Sigma\tau\alpha\tau\iota\iota\mu\alpha\), though a military term, means not only a literal army, but "a crowd of people," "partisans." The war is not military alone, but also controversial,—the conflict of zeal and bigotry.

\(^2\) See Chamb. Cyci.
1717, etc. Frederic of Prussia—1741, etc. Pretender in Scotland and England—1715, 1745. English, French, and Dutch, in America, West Indies, and the East. Partitions of Poland—1773, etc. French Revolution—1789, etc. Bonapartean War—1796, etc., to 1815. Greek War—1822, etc. Turkey and Egypt—1832. Spanish Civil War—1837, etc. Afghan and Punjab Wars—1840, 1845, etc. Crimean War—1854. France, Italy, and Austria—1859. Prussia and Denmark—1864. Prussia and Austria—1865. Prussia and France—1870, etc.

Here we have no fewer than forty wars, (the greater number of which were of a vast and sanguinary character, in Europe, or involving much carnage of Europeans) since the Reformation, besides many minor yet destructive wars. Some of these had an enormous effect in thinning the population;—e.g. the Thirty Years' War almost depopulated a vast region in Germany called the Black Forest, which has never since been fully re-peopled.¹

The emigrations from Europe since the Reformation have filled with European races vast regions of North and South America, the West Indies, the Canaries, Azores, Cape Verde, Bermuda, St. Helena, Ascension, Cape of Good Hope, Australia, Tasmania, New Zealand, Java, the Philippines, Moluccas, etc., in the Eastern Archipelago, and located vast numbers in India, China, Japan, Cochin China, Persia, Syria, Egypt, etc.

With all these facts before us, we cannot fairly suppose the population at less in the times of the four Euphratean messengers than 200,000,000.

But it is by no means clear that the word myriad (μυριάς) is in the vision a numeral at all. The numeral adjective is not μυριας, but μυριοι, myrioi. It would seem that, like the word "thousand" elsewhere in the visions and Old Testament, it means a great chieftain or head.² Thus the meaning will be "two heads of heads," or chiefs of chiefs. If the inquiry arise, Who? the answer is very obvious: Emperor and pope. Under both of these the names and grades of officials were extremely numerous.

Ch. ix. 17: "And thus I saw the horses in the vision, and those who sat on them, having breastplates fiery, and hyacinthine, and sulphury; and the heads of the horses were as the

¹ "Two centuries ago, both Bavaria and Franconia were laid waste by the Thirty Years' War between Catholics and Protestants" (Enc. Brit. iv. 520).
² See ch. vii. 4, and exp.; and Sect. xvii.
heads of lions; and from their mouths proceeded fire and smoke and sulphur."—The breastplates, like that of Aaron, were emblematical; but, instead of bearing inscribed names, they were painted of three hues: red, blue, and yellow. These are among the most characteristic symbols that could have been employed, to denote the armies of the emperors and the popes. They were greatly exemplified in the purple toga of emperors, the pallium of bishops, and the pectoral crosses, red and gold, studded with brilliant gems of various hues; and also in the red crosses borne on the breast or shoulders by the Crusaders, whose history is included within this very period; and in the cross-bearing knights of Bethlehem, St. John, Templars, etc., instituted and vastly extended in this period. The colours here beheld by John, the red or fiery, purple or hyacinthine, and the golden or yellow, are those that have specially characterized the man-millinery of emperors and court satellites, and of pontiffs, cardinals, and prelates, and regimental uniform.

By the "horses" are not meant the mere animals, which would not be a symbolic application of the word; it means the moving hosts emblematized by mounted troopers, whether military, political, or religious ambassadors, legates, nuncios, as well as leaders and armies. And by their "heads" are emblematized leaders, generals, renowned captains. Such warlike leaders were often like lions, which are noted for three things: lying in wait, making deadly attacks, and devouring their prey.

Their "mouths" are compared to lions' mouths, but worse than those of the savage brute of the desert. They breathe destructive breath. They exhale the fire of persecution to death, the smoke of blinding error, and the sulphurous stench of foul immorality. And as their principles are infernal, their weapons are carnal; and the breathing of fire, smoke, and sulphur graphically emblematize the introduction of artillery, and afterwards small firearms. This also occurred within the same period. Though gunpowder was known, and used in sending up rockets, in Europe as well as Arabia, India, and China, long previously, yet Schwartz early in the fourteenth century made improvement on it. Edward III. of England employed artillery in France, as at the siege of Calais in A.D. 1347;¹ and the Ottoman sultan, in the capture of Constanti-

¹ Enc. Brit. xx. 141.
nole in a.d. 1453, battered its ramparts with artillery constructed by a renegade Christian.

Ch. ix. 18: "From these three strokes were killed the third of the men, from the fire and smoke and sulphur that proceeded from their mouths."—The terms having been explained, all that is wanted here is to notice the results: the slaying of "the third," which had their condition embittered long before,¹ but were not slain until now. The slaying must be understood, like every other term, symbolically—not the massacre of men, though massacres were perpetrated, nor the torrents of blood, though that was a terrible fact, but the outward official extirpation of "the third part." How did this occur? By the ruthless crusades against Albigenses, Vallenses, and all who were found to hold the truth of the gospel. I allude to historic facts, not for the purpose of presenting soul-thrilling pictures of the long-continued and murderous cruelties practised on the genuine Christians, but I may say of them, with Cowper:

"They lived unknown,
Till persecution dragged them into fame
And chased them up to heaven. Their ashes flew."

Milton's noble sonnet, "On the late Massacre in Piedmont," commemorates a later persecution of the Vallenses, stayed by the mighty authority of Cromwell:

"Avenge, O Lord, Thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold,—
Even those who kept Thy truth so pure of old."

Every word would have been still more intensely true of the earlier sufferers from the crusades that ended with the 391 years. It suffices for my purpose, to point out the time and mode of the close of this second awful woe. Under a.d. 1514 I find in a chronological table² this note: "General pacification of the European powers." In a.d. 1478 a crusade was commenced against the Vallenses, which brought them to apparent extinction at the time specified. In a.d. 1512 the fifth Lateran Council was summoned; but, owing to the death of the Pope Julius and the election of Leo x., it was only on the 5th May 1514 that the Vallensian "heresy" was noticed,

¹ See third trumpet, and exp.
² Enc. Brit. vi. 684.
and publicly proclaimed by the new pope’s legate to be defunct.¹

Ch. ix. 19: “Now the authority of the horses is in their mouth, and in their tails; for their tails are like serpents having heads, and with them they inflict injury.”—These terms have been already explained in vers. 10 and 17. The authority conceded to them by men, and blasphemously put forward as divine, is equally the usurped authority exerted by the mouths that breathe out fire and smoke and sulphur, and by the tails that sting men with the poison of false doctrine. While tails are attributed to them, and while these, like the tails of the locusts in ver. 10, are symbols of “teachers of lies,”² those of the locusts were compared to scorpions. Here the tails are still more dangerous: “like serpents” (οφέσων). We need not stumble at the incongruity; for the whole imagery is intended to be a combination of incongruities, without which it could not truly depict the monstrosities of the antichristian system,—horses with lions’ heads, breathing fire, smoke, and brimstone. It is in keeping to ascribe to such monsters, serpents for tails, “serpents having heads,” with poison-fangs, capable of producing effects still more fatal than those of the scorpions, though similar in quality. But would not this represent the Popery of these four messengers as more poisonous than the Mohammedanism of the Saracens? And it was ever so. Mohammed and his successors tolerated Christianity, both the spurious and, as far as they found it, the true, though under fiscal and civil oppression. When the Ottomans in A.D. 1453 took Constantinople, and established in Europe that dominion which ever since has been called Turkey in Europe, they oppressed, but did not massacre, the Christians, from the fact of their being Christians. The Christians are the majority in that land still. Mohammed himself commanded his followers to fight against Christians and Jews “until they would pay tribute,”³ and be reduced low.” And in every Mohammedan country Christians have been

¹ Wad. Ch. Hist. p. 661; Ell. Hor. Apoc.
² Isa. ix. 15.
³ Qurán, ix. 29. حَنَفَ يُمَلَّعُ الْبِرَّةَ (until they pay tribute), applied to Christians and Jews.
allowed to reside on that condition,—unless North Africa. It was not so with Romish powers during the period of the sixth trumpet. The extirpation of those stigmatized as heretics was, the injunction of popes and councils, the errand on which armies were sent forth, and the horrible object for which inquisitors wrought. It may be thought that though the Mohammedan practice was less murderous, their doctrine was worse in one point,—the denial of the deity of Christ. Mohammed knew not this doctrine. But was it not as really denied by those who asserted that Mary is "the mother of God," and who persecuted to death all the Nestorians within the reach of the European powers for denying it, and saying she is "the mother of Christ?" Nestorianism, which was extirpated from Europe, lived surrounded by Mohammedans in the mountains of Kurdistan, and continued for centuries to send its missionaries with the gospel over the East. Popes and monarchs of the period were known to speak sneeringly of the whole doctrine of the gospel as a fable. The question is not whether a Romanist here and there might be found holding the truth, like the 7000 in Israel who bowed not the knee to Baal,1 but whether the dominant supporters of the hierarchy, and persecutors of the saints to death during this dark period of the second woe, did not rival and outdo the Mohammedans of the same period in wicked and persecuting spirit. That they did, facts clearly establish, and the next words of John expressly declare.

Ch. ix. 20: "And the remainder of the men who were not killed by these strokes2 did not turn from the works of their hands, that they should not worship the demons, and the golden, silver, brazen, stone, and wooden idols, which can neither see nor hear nor walk."—The terms here are not in the vision, but in the explanation, and are therefore to be understood simply in the rhetorical sense. "The third of men," so repeatedly spoken of, were visionally killed, and could not again come on the scene until raised from the dead. The men who remained are here spoken of: those who had killed "the

1 1 Kings xix. 18.
2 πληγή (a stroke or plague), evidently derived from the plagues in Egypt, will appear in the vision of the seven plagues of the phials.
third." And it is said they did not turn or repent—of what? Of the works of their hands. This may mean, in general, the murders they had committed on the witnessing "third;" but especially it means the idols of the Virgin and the saints, which they had set up in all places, as is shown in the next words.

The word "demon" signifies a ghost, or genius, good or evil; a guardian or patron angel. They are the mauzzim, or "gods of forces," of Dan. xi. 38. These are supposed to be the souls of men or women after death, and the worship of these, especially of Mary, the most honoured among them; and the invoking of their mediation has long received Papal sanction. Thus, in the creed of Pope Pius iv., it is said "that the saints reigning with Christ are to be worshipped and invoked; that they offer prayer to God for us; and that their relics are to be worshipped; that images of Christ, and of the mother of God always virgin, and of other saints, are to be retained; and that the honour and worship due to them are to be discharged." Now this pope was elected in A.D. 1559, and under him the Council of Trent was concluded. Thus we see the fulfilment of John's words, that after the second woe the rest of the men did not leave off "the doctrine of demons."

Nor have they even yet renounced any of their idols. They continue to this day to have their churches and chapels full of images, crucifixes, and pictures; and they use them as the Hindoos use their idols, and excuse this practice by the very same kind of arguments.

Ch. ix. 21: "And they repented not of their murders, nor of their poisons, nor of their licentiousness, nor of their thefts."—Their "murders:" have they turned from these? No; later than the third woe they burned many Protestant martyrs in London, under Mary (A.D. 1555-1558). They committed such multitudes of murders or made so many martyrs in the Netherlands, as maddened the people, and drove the hero William the Silent to set up the standard of freedom in A.D. 1566. And again they renewed their bloody crusades against the Vallenses, whom they either slaughtered or expatriated; and at the same time they dragonaded the Protestants, de-

1 See the Lexicons; Hales' Chron. i. 39, etc.
stroying the lives of uncounted thousands, and scattering multitudes more as refugees in England, Ireland, Holland, Prussia, and Switzerland,—a national loss which France has never yet recovered from. In A.D. 1599 they held a synod at Diamper, in India, and erected an inquisition for the “conversion” (so called) of the Malabar Christians.\(^1\) When Bonaparte’s armies in Spain opened the cells in which prisoners were incarcerated for religion, they found works of torture still persisted in.

And now, in our own days, the evidences are too numerous that the same principles are maintained, without professing to recede from them in one iota, and that nothing but the power of Protestants prevents these principles from being still worked out.\(^2\) The massacre of Bartholomew in France (1572), the Irish massacre (1641), the dragonades under Louis (1685), and all the other harrowing facts, remain unmarked by any stigma of condemnation. Such recent facts also, as the imprisonment of the Madiai in Italy, and of Matamoros in Spain, who were saved from death only by mighty Protestant interference, go to prove that persecution to death for the crime of what they call heresy is still a vital principle of Romanism.

Φάρμακα, poisons, charms, amulets, drugs, or any objects supposed to possess holiness,—talismans, fetishes, omens, phylacteries, etc. The word comprehends all the supposed mystery of charm and incantation, of virtue of relics, of holy water, charmed drugs, and mystic objects. Foremost among such objects of jugglery must be placed the wafer consecrated (sic) with the hoc est corpus, said to be corrupted into hocus pocus, showing a popular sense of the spurious nature of transubstantiation. Then comes the crucifix and the Madonna, and the holy water, salt, oil spittle, blood of St. Januarius, etc., with which grace is said to be conferred or miracles wrought. With all these must be classed relics to which mystic virtues are ascribed; and rosaries; and ashes on the forehead on Ash Wednesday; and crosses and charmed objects of great variety. These objects, and multitudes more, instead of being cast to the

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\(^1\) See Hough’s *History of Christianity in India*.

\(^2\) In 1869 the Ecumenical Council at Rome decreed “the Pope infallible,” thus indorsing all the errors and crimes of previous popes.
moles and the bats, are still most extensively used and devoutly reverenced.

"Licentiousness."—This delicate topic I only glance at. As long as the confessional is maintained, so long the river of moral pollution rolls on; as long as priestly celibacy, monachism, and nunnery prevail, so long men are setting up moral rules of human invention, which, as superseding or contravening the divine moral code, can produce no good results; and as long as the theology of Peter Dens is a recognised book in any Romish college, so long evidence is furnished of a bigoted adherence to the immoralities under which Europe groaned at the time of the Reformation.

The "thefts" embrace every mode of fleecing men of their property by fraud or violence. To this we must ascribe the almost infinite robberies, plunders, confiscations connected with the conquest of Mexico, Peru, and the West Indies, with the seizure of the cities, land, and treasures, and their similar appropriation, by the Portuguese in the East. Such facts occurred after the second woe. And if they cannot be perpetrated now as then, want of power is the sole cause; for the Pope gave to the monarchs of Spain and Portugal the whole heathen world, and that usurped power has never yet been revoked.

And the constant mode of replenishing the funds of the Church is a part of the theft in the vision. Such are: fees for masses on all occasions, these being only pretended sacrifices, and especially those for souls in purgatory, that place being a profitable fiction of the Church; fees for extreme unction, and the indulgences against which Luther thundered; fees for Papal dispensations and absolutions. Add to these the nefarious practice of working on superstitious fears of the dying, to defraud their families by bequests to the Church. In this manner an immense proportion of national property had passed into the hands of ecclesiastics.

Ch. x. 1: "And I saw another mighty messenger descending from the heaven, clothed in a cloud; and the rainbow over His head, and His face as the sun, and His feet as pillars of fire."—Though the word ἀρχύρως would not alone demonstrate omnipotence, yet it well accords with the vision of Christ,
whose omnipotence as God is known. The same word was before applied to the Holy Spirit,\(^1\) who inquired, "Who is worthy to open the book?" The messenger here seen is not called another messenger, but "another mighty messenger;" there being only two so termed: Christ in this place, and the Holy Spirit in ch. v. 2.

This "descent from the heaven" was at a particular time,—the beginning of the gospel age. It is not so general in meaning as the comings of Jesus repeatedly announced. It is used of His presence in the gospel age as King—from and ever after the pentecostal effusion. To this time the opening of the heaven uniformly points, and the descending indicates Christ's coming to reign on the throne of grace in the New Jerusalem. He began to do this expressly when on the pentecostal day He gave the kingly gift of the Holy Spirit.

But why are we here carried back to the beginning? A writer often requires to present a retrospective view, in order to account for events that come into the history at the point of time at which he has arrived. Now that the sixth trumpet is over, the seventh is to be looked for "quickly." But the Church has been evolving such circumstances as need to be reviewed to prepare the way for a right appreciation of the sound of the seventh trumpet. These the apostle explains by a glance from the beginning, before he announces the blowing of the trumpet. While the messages of the six trumpets have been receiving fulfilment, the witnesses have stood and witnessed, and run their course; and the ten-horned and two-horned monsters have arisen and exercised great power for evil. Without the visions of these things, the condition of the Church and world, in which the seventh trumpet gave out its sublimely reverberating notes, could not be adequately understood.

"Clothed in a cloud."—He was hidden from human view, as in the cloud of glory over the mercy-seat, and in the cloudy pillar, but present in person on the throne of grace in the New Jerusalem, though not ubiquitous in His human body. He is the president of the great society, the Church celestial and terrestrial, making His presence felt by all the members. Sometimes some of His people, owing to their weakness or

\(^1\) See ch. v. 2.
remanent prejudice, do not recognise His presence even when sustained by it,—as an infant may forget its mother’s presence, though all the while under her watchful eye.

"The rainbow (ἡ ἤρις) over His head."—In point of time and scene, this is simultaneous with ch. iv. 3. It is not a rainbow, as if this were a new phenomenon in the visions; it is the rainbow which is round the throne, and which is only seen over the head of Jesus, and as truly marks the opening of His reign of grace, as the Noachian bow and that of the age on which the patriarchs emerging from the ark were entering. The Noachian bow, and the bow in the hand of the rider on the white horse,¹ is τοξον; while the bow around the throne,² and that over the divine messenger’s head in this place, is ἡ ἤρις—the iris.

"His face as the sun."—The word "as" introduces the sun in the way of simile. It is therefore not to be interpreted as part of the vision; and the same simile may be remembered in the first chapter. It is different when, as in ch. vi.—viii., etc., the sun is a part of the objects seen in a vision.

The comparison of His "feet" to "pillars of fire" shows that these pillars are not a part of the vision. The origin of the simile we may find in the form "like a son of God" walking in Nebuchadnezzar’s furnace with the three Jews.³ Both Isaiah ⁴ and Nahum ⁵ praise "the feet of the messenger of good tidings." A patristic writer truly said, "The feet are the ministers of Christ, as the fire denotes the Holy Spirit bringing them through the furnace of persecution." All things shall be under the feet of Christ, when governed and taught by His messengers.

Ch. x. 2: "And having in His hand an opened little book; and He set His right foot over the sea, and His left over the land."—A "little book,"⁶ called before the close of the scene simply "a book." Expositors have fancied various hypotheses respecting it—some supposing it to be the book with seven seals, and some only what they are pleased to call a codicil to it, comprehending the eleventh chapter. Such ideas not

¹ Ch. vi. 2. ² Ch. iv. 2. ³ Dan. iii. 25. ⁴ Isa. lli. 8.
⁵ Nahum i. 15, and Gen. ix. 13 (Sept.). ⁶ ἀβιλαπιδος; in some copies ἀβιλαπιδος; in Ν, ver. 8, and Λ, ver. 9, ἀβιλιατω.
being deduced from the text, which gives no hint of them, but from the theories previously adopted by these expositors, may, rather must, be dismissed. A codicil presupposes a testament, and the book with seven seals is nowhere called a testament. It is the Old and the New Testament that set this name (διαθήκη) before our eyes. What is said in the text respecting this book applies to the whole contents of the Bible, which, though the greatest of books in character, truth, beauty, and importance, is comparatively a small book in bulk, and thus adapted for use, translation, circulation, and universal perusal. It is sweet to the spiritual taste, as a psalmist predicates of God's law; and the reception, or metaphorically the eating of it, qualifies for prophesying before the nations.

This messenger is not described as coming down for the purpose of opening this book, but as having it opened in His hand. He opened it in the celestial court of the Church invisible, and He comes down to publish it in the Church visible. How could this be if the whole of the New Testament was not yet in writing? This question would involve difficulty, only if the Bible, in the literal sense of parchment, ink, and words, were meant; which is not the case. The book is, like every other term, a symbol; it is a symbol of revealed truth. That truth was conveyed in what Jesus and the apostles spoke, as well as in what they wrote. Its complete summary was embodied in due time in the biblical books. The book symbolizes exactly what is stated in the introductory words of the Apocalypse: "The revelation of Jesus Christ, which God gave unto Him, to show to His saints the things which must quickly happen,"—not that the little book is the Apocalypse, but that the Apocalypse is an epitome of it.

While in His divine nature our Redeemer knew all things, the humanity of His person was truly human,—had an infancy, and a growth in wisdom as well as stature, and in His official capacity as Mediator He received, as man, the things to be revealed to the Church universal. Hence He says, "The things which I speak unto you, I speak not of myself." The Baptist said of Him, "What He hath seen and heard, that He testifieth." Jesus also said, "The Father showeth the Son

1 Ps. xix. 10, cxix. 33. 2 Ver. 11. 3 Ch. i. 1. 4 Luke ii. 52. 5 John xiv. 10. 6 John iii. 22.
all things that He doeth; and He will show Him greater works than these, that ye may marvel;" 1 "As the Father taught me, I shall speak these things;" 2 "The Father gave me a commandment, what I should say, and what I should speak;" 3 "I have given to them the words which Thou hast given me;" 4 "The Paraclete, the Holy Spirit, whom the Father will send to you in my name, He will bring all things to your remembrance, whatever I said to you." 5 Thus the testimonies recorded by the author of the Apocalypse in his Gospel are very particular on this point. Jesus, parting from them for a little while, enjoined them to wait for the fulfilment of all this, on the descent of the Holy Spirit. 6 And when this did take place, Peter testified, "Jesus hath shed forth this which ye now see and hear." Thus all the revelation which Jesus gave by the pentecostal gift of the Holy Spirit, is the great sum of truth symbolized by the book opened. Its symbol and summary is the Bible, and in the symbolic sense the "opened book" is the Bible. It is opened by the Holy Spirit inspiring men to write it, and by gracious Providence preserving it, and by the employment of men learned in languages translating it into all leading languages, and by preachers in all these opening and elucidating its truth, and by writers expending their lore upon it, and by sound churches maintaining the right, duty, and liberty of every man to possess and use it, and by the Holy Spirit in His sanctifying work enlightening the spiritual and mental eyes of men, to comprehend the things of God, which it teaches, but to which other men are blind.

It is "in His hand" where the seven stars are, who are Christ's messengers or ministers. The book is accessible to all who serve Christ, do His work, and are His messengers. When Daniel's prophetic oracles were ended, he was commanded to seal the record until the time of the end; for visions of a similar character, presenting historic times and pictures, were not to be renewed until the time of the end—that is, of the Messiah. That time arrived with the Pentecost; and accordingly Jesus came down with the book open.

"The right foot" seems to denote the principal one, as would the right hand, as when Jesus said, "If thy right

1 John v. 20.  2 John viii. 28.  3 John xii. 49.  4 John xvii. 8.  5 John xiv. 26.  6 Acts i. 8.
hand or foot offend thee, cut them off;"¹ and a seat on the right hand was a seat of honour.² The terms "sea" and "land" have been already explained; the latter representing the outward platform of Christianity, the land allegorically denoting the professing Christian people related to the Christian territory as the Jews to Palestine,—and not all genuine, "as all were not Israel who were of Israel,"—and the former equally representing the masses of men in the fluctuating dead, low condition of the heathen. The right foot of Jesus being over the sea, and the left over the land, is not intended to represent Him as standing with His feet touching sea and land. The preposition ετων with a genitive is translated variously: in the English version, for example, not only in, on, upon, etc., but before, for, in the time of, over, etc.; the last especially, where authority and dignity are intended.³ Of this the text is an instance. The Lord is in the cloud, above the land and the sea, in dignity and exercising kingly authority. The position of His feet conveys a grave and important lesson. The feet, as we have seen, are symbols of the Lord's ministers, of which the right foot marks the more important. And as His right foot is towards the sea, we are taught that the more important work of the Lord's ministers is to go with His message away upon the sea of heathendom,—that, mighty and blessed as is the pastoral work among settled home churches, more imperative is the work of winning "the forces of the Gentiles" to Him. Had the Reformation Church been able to send and maintain bands of missionaries among the heathen, we cannot doubt that, long ere now, heathen lands would have been blessed with flourishing churches, though all heathenism would not yet have disappeared—not until the prophetic time. But we should not too lightly censure the early Protestants on this account; for until the period of the British Revolution, the anti-Reformation, or "counter-Reformation,"⁴ resulting out of the Jesuitic institute, kept Protestants contending for the faith against incessant attempts to stamp out the very name of Protestant; and this not only by wily

¹ Matt. v. 21, xviii. 8; Mark ix. 43, etc.
² Ps. cx. 1.
³ See among various examples, Rom. ix. 5; Eph. iv. 6; Rev. ii. 26, ix. 11, xvii. 18.
⁴ Ranke's Hist. of Popes.
controversies, and frauds, and false moral principles, but by most ruthless and unrighteous wars.

Ch. x. 3: "And He cried with a great voice, as a lion roars; and when He cried, seven thunders uttered their voices."—The terms were explained in ch. iv. 5 and v. 5. By the "voice" of Christ, so overpowering and sublime, we are to understand the great commission to preach the good tidings, given before His ascension, and ratified by the seal of the Spirit in the pentecostal effusion. The living voice of one man thus employed is indeed feeble, and unworthy of being named; but the combined utterances of all the Lord's servants in every assembly, in continent and isle, in every longitude, and therefore never ceasing, is indeed to the ear of Jesus, who hears and notes them, like the voice of seven thunders, sublimely reverberating. It is in the first chapter compared to the voice of many waters. It has re-echoed round the world, never ceasing since the cessation of the half-hour's silence. This is brought out in the next words.

Ch. x. 4: "And when (or whatever)¹ the seven thunders spoke, I was about to write; and I heard a voice from the heaven, saying, Seal what the seven thunders spoke, and write them not."—"The seven thunders" are the utterances already described,—thunders, because, like the thunder at Sinai, they proclaim the majesty of God's law, the law of Messiah's mediatorial kingdom; and they strike men with awe by announcing coming judgments. They are seven, because the speakers are moved and taught by "the seven Spirits of God,"—the Holy Spirit in "the seven churches," which in turn represent all states of the churches, as formerly shown.

"The thunders spoke" (ελαλησαν).—Why apply a word of articulate sound where we might have expected a word meaning to thunder, or to sound or peal?² It implies a symbolic meaning in the thunder and the voice. It is something more than nature's voice from the electric clouds; it is the Spirit of God employing human oratory to warn men against great sins, and thus escape impending chastisement.

John was "about to write" the meaning of the utterances.

¹ Cod. Sin. ἐσώ, instead of ἐστι.
² Ας βρονταὶ ὁ ζῆλοςμενί.
of the seven thunders. Obviously, he thought the voice that came through the seven churches was that of Scripture by inspiration uttered, and by inspiration to be written; and that, as the words sounded in his ears while he was in the spirit, his immediate duty was to write them. But a voice from the heaven made him pause. It is not said, "a voice as of a trumpet," as in ch. i. 10, nor "a voice from the golden altar," as in ch. ix. 13, but simply a voice from heaven. It was an admonition which any of the celestials, if inspired, were capable of making. And thus, in this sense, it may be called the Holy Spirit's voice, but not in the direct sense in which the inspired words of Scripture are "what the Spirit says to the churches."

What does it imply? John had not been commanded to write what the seven thunders uttered, and yet he was commencing to do so. Such writing, without a commission to write, would have been uninspired, and without authority over God's people. And the noble lesson thus remains, that nothing should be made authoritative in religion but what was written with the divine commission and qualification. He felt it so; and he thought no more of writing the utterances of the seven thunders. But we can learn more: we can discover some reasons for the prohibition. One reason is, that these voices of the seven thunders were so re-echoed, so multiform, though harmonious, and so continuous, that to commit them to writing would have been impossible. And another reason is, that all their end, aim, and essence, all their mystery and meaning, all their doctrinal tidings and moral truths, are summed up in the Bible—the little open book, on a portion of which John was engaged under the guidance of inspiration. The thunders, giving their utterance in the preaching of the gospel, have no new message to bring, and therefore nothing additional to be written. They ushered in the solemn warnings and glorious gospel announced in Scripture. The Holy Spirit will ever write on the souls of believers what the word of God contains.

Ch. x. 5, 6: "And the messenger whom I saw standing over the sea and the land lifted up His right hand to the heaven, and swore by Him who lives unto the ages of ages, who created the
heaven and the things in it, and the land and the things in it, and the sea and the things in it."—Jesus, the faithful and true, witness, has here left, for the guidance of His people, a pattern according to which they should be adjured when called to give evidence in a court of justice,—not by the idolatrous act of kissing a book, but by lifting the right hand in appeal to the living and true God, that what they speak is truth.

Ch. x. 7: "That the time shall be no more."—There is here additional reason for not permitting John there and then to attempt to write the oracles of the seven thunders. To comprehend this, we must attend to the word "time" (Χρόνος), as well as to the adverbial phrase, "no more" (οὐκ εἶτα). Elliott has shown, from Middleton on the Greek article, that the word "time" with the verb to be is definite, like the Hebrew usage of the pronoun וּני instead of the substantive verb. The word then definitely means the time. But this implies that the time is the time of something. Jesus does not make any such statement as that time in the abstract will stop and stand still; He means a particular time or period connected with some events. And what events? Those announced in the thunders. These events will not continue during all the gospel age. They are only events of its full introduction; and when that is effected, the time of thunders will be no more.

Elliott proposes, as some others have done, to translate οὐκ εἶτα not yet. Etymologically, this looks plausible; yet there is something like a fallacy in so rendering it; for, though εἶτα seems cognate with "yet," its more direct meaning is "still," which is a principal meaning of "yet" (see Webster). The phrase in question is rendered "not yet" in the English version in only one out of forty-seven instances; and that one should be as the rest, 2 Cor. i. 23, "I came not yet to Corinth." Conybeare says of this, "Mistranslated in English as if it were οὐπώς, not yet; and both he and Fausett render it, "I gave up my purpose of coming to Corinth; I came no longer to Corinth hitherto." In the end of this second epistle he expresses an intention of coming, which whether he lived to accomplish may be doubtful. The evidence is quite over-

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1 Hor. Apoc. ii. 121.
2 As in Gen. ii. 14, אֹרֶץ הָאָרֶץ.
powering in favour of "no more" or "no longer," non amplius, as the meaning of the phrase throughout the New Testament. But it is quite essential to observe that this does not end the sentence, as it is often quoted. The English translators, Tregelles, Walton in his polyglot, and the editor of A, follow it by a colon; Sheppard in his version by a semicolon; Young and Green by a comma; Tischendorf, Alford, Theile, by a comma. Only Cardinal Mai, in B of Apoc., edited by Ornsby,\(^1\) has a full stop. Thus the sense leads on to the next verse.

"But in the days of the voice of the seventh messenger, whenever he may begin to sound, the mystery of God is completed, as He gave the good news to His servants the prophets."—Alford alleges that in the New Testament and LXX. ὄταυ means definitely "when" = ὅτε. It occurs three times only in the LXX., and, whether rendered "when" or "whenever," the sense would be substantially the same. In the New Testament it is frequent, and commonly in the English version rendered "when;" but in Rev. xii. 4 it is rendered "as soon as;" Mark xiv. 7, "whenever;" John ix. 5, "as long as;" John xvi. 21, "as soon as;" 1 Cor. iii. 4, "while;" and in many other places it might as truly be rendered "whenever" as "when." "Whenever" means at whatever time. And surely there is a difference in usage between ὄταυ and ὅτε, which Alford's criticism would confound. Whatever be the point or crisis of time which the seventh messenger may begin to sound, then the mystery of God has evolved into the state of being completed.

What, then, is the amount of the oracle of Jesus that the time shall be\(^2\) no longer than this? This implies a term and end of the seven thunders, of whose time or period He speaks. This He intimated by the word "but" (αλλα), which ought not to be editorially separated by a colon, but only by a comma. The period of the seven thunders shall be no more, but only until the fulfilment of the voices of the seven messengers of the trumpets. Thus the thunders may be expected until the complete effusion of the seventh phial, which will fill up the oracle of the seventh trumpet. This accords with fact: when the seventh phial is poured there are thunderings, but never

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\(^1\) Dub. ed. of Card. Mai's Cod. Vat.

\(^2\) Or, according to Cod. Sin., is, ὅτα.
after. The kingdom which Christ was subduing to Himself is thus cleared of all rebellion, and the introductory thunders are no longer needed, and are no more heard; and in their place comes the "Alleluia" of earth emancipated, and the whole fatherhood in heaven and earth rejoicing, praising, and publishing the gospel to all succeeding times.

But does not the text say, "when he shall begin to blow?" and does not the interpretation here given imply when he shall have finished? No; this assumes a meaning of the word ὀταν, which, as we have shown, confounds it with ὀτέ; and it supposes the word to refer to what follows, while it refers to what precedes, as it frequently does. This makes an important difference in the sense; it declares that, at whatever time the seventh messenger may begin to blow, the mystery of God will be fulfilled in the days of the voice of that messenger. It denotes that the time of the seven trumpets beginning to blow is not yet shown in the vision. It will come upon the scene in due order; and whenever it may begin, John is prepared to understand that "the days" of that messenger will bring the thunders to a close: their time will be no more. And what will follow? The oracle declares it: the mystery of God, as He gave the good tidings (εὐφημίασε) to the prophets, shall be fulfilled. The gospel, without the vast impediments of heathenism, and "the wearing out of the saints" by Antichrist's persecution, will have free course, and announce Jesus and His grace to all men.

Why are the "prophets" mentioned here rather than the apostles, who were the immediate messengers of the gospel? God did indeed reveal the way of salvation to His prophets and people under the old economy, but with more light, fullness, and universality after the descent of the Holy Spirit. And while the order of the prophets, and the colleges of sons of the prophets, and the costume of rough garments, were brought to an end,¹ and revelation by the Spirit of inspiration ² was withdrawn from them, that Spirit was restored at the Pentecost, and thus prophets of a new order instituted. John the Baptist, and especially Jesus Himself, were the connecting links of the Old and the New.

That prophets belong to the new age, is rendered obvious

¹ Zech. xiii. 3. ² Zech. ix. 12, literally translated.

Though the apostles were prophets, there were other prophets in the Church. Of old, a prophet (σέβ) meant a man inspired. The Greek name refers to his work (προ, before, and φημε, I speak)—a public speaker. Hence the word is once used in a secular sense,—as Paul calls a Greek poet a prophet. But those who are ordained expounders of the word of God are the prophets of Jesus, to proclaim His gospel publicly to the world. Moderns frequently lose sight of this, and think only of one part of the prophetic work—the prediction of future events; and even of this they vastly mistake the meaning. They think of what the prophet spoke, but not of what as a seer he saw, nor of what as an auditor he heard from the celestial interpreter. And still more unhappily they think of the announcing of future events as only new revelations. But these are no longer given; while we prophesy when we read or expound the prophecies given in the word of God. This is the true prophesying, and of unutterable value.

Ch. x. 8: “And the voice which I heard from the heaven (I heard) again speaking with me, and saying, Go, take the little book which is opened in the hand of the messenger who is stationed over the sea and over the land.”—There is in all ancient copies a syntactical hiatus in these words, the word “which” (ὅπως), requiring a verb; but the most obvious construction is to repeat in the translation, “I heard.” “The voice” here

1 Titus i. 12.
is not that of Jesus, who declared so solemnly that the seven thunders would have their summation with the seventh trumpet, ending in the seventh phial; but the voice from heaven, in ver. 4, speaking again, and conveying a new and important admonition: to take the little book. As it is the Bible, the command is to receive the Bible. As John sees the vision in behoof of the Church, the study is enjoined upon all to receive the Bible. For this purpose it is opened, "that the reader of it may run,"¹—that men may easily see its meaning, and be urged by it in the way of duty. The attempts of Antichrist to suppress the reading of it, though cunningly made and long persisted in, prove ultimate failures. Jesus holds forth to men the open Bible, and the true Church reiterates His invitations to all men to receive it.

Ch. x. 9: "And I went to the messenger, saying to him to give me the little book. And he says to me, Take and eat it; and it will embitter thy interior, but in thy mouth it will be sweet as honey."—Here is the duty of every genuine inquirer. Stimulated by the monition of a celestial servant, the apostle seeks knowledge at the fountainhead. Let every one, like him, come to Jesus, and seek truth in His word.

To "eat" is, in various Eastern languages, expressive of receiving. Jeremiah says, "Thy words were found, and I did eat them."² Ezekiel was directed to eat the roll.³ Job prized the divine words more than his food.⁴ The law of Jehovah was sweeter than honey to a psalmist.⁵ The reception of divine truth is a mental and spiritual exercise, sustaining and developing the higher nature as food does the lower.

The explanatory words are to be expounded by the ordinary laws of rhetoric. The usual explanation I think substantially true: to our faith the words of God are as pleasing as honey to the palate. But when we have received, learned, digested these words, they reveal much that fills the Christian's soul with sadness; for they are full of the cruelties that are inflicted on the people of God, and of the retributions that come

¹ Hab. ii. 2. ² Jer. xv. 16. ³ Ezek. iii. 1. ⁴ Job xxiii. 12. ⁵ Ps. xix. 10. In various languages of India, to eat an action is an idiom for the passive voice.
on the authors of these wrongs, and of the deadness of the heathen, and of the lukewarmness of many in the Church. All this is a source of profitable but very bitter experience to the devout student of the Bible.

Ch. x. 10: "And I took the book from the hand of the messenger, and ate it; and it was in my mouth as honey sweet: and when I had eaten it, I was inwardly embittered."—These words are the speedy fulfilment of those of the previous verse. They suggest that if the word prove bitter, it may be like a good medical prescription—sanitary. And in this respect they prepare for the following visions; and they teach that labour, pain, and trial must be borne by the man who would be prepared for bearing God's message to men,—years of study and research that may pale his cheek, and at an early age write deep thought on his brow—the pain of self-denial, and of labour, and of travail, and of prayerful restraints, and of resistance of temptation. All this will make him cling closely to sustaining grace.

Ch. x. 11: "And they say to me, It behoves thee to prophesy again to many peoples, and nations, and languages, and kings."—"They say" is the phrase in the ancient codices, κ, A and B of Apoc., and in the principal editions. The persons referred to are Christ and the Holy Spirit, the authors of the Holy Scriptures—the former by oracle, and the latter by inspiration. Thus Jesus speaks and dictates; and yet He says, "Hear what the Spirit says to the churches." This textual reading (they, instead of the received text, he), as it is the most ancient, is surely the richest in meaning, presenting at once the Son and the Spirit as giving both the word and the commission to preach it. The latter is specially meant: "Thou must prophesy." But why is it said "again?" What previous prophesying had John accomplished? and what pause had he made? We might indeed fancy a pause from the time of his relegation from Rome until after his Patmos sojourn. The truth, however, is: he appears not as an individual, but a representative minister on the scene; and the previous prophesying was not of John, but of all the prophetic order of the

1 Er to, with a dative, "near."
2 Alford, Tisch., Treg., Jer., Lat. of Cod. Amiat., etc.
ante-Messianic age. That order came to a close; but Zechariah saw in vision the restoration of the gift of the Holy Spirit. And accordingly Jesus said to His disciples, "He" (the Holy Spirit) "will show you things to come."  

But while these words, "It behoves thee to prophesy again," etc., announce the communication of the New Testament prophetic gift, they reveal a new and great fact. They involve the apostolic commission,—a commission to carry the good tidings "to many peoples, nations, languages, and kings," meaning all. This is a great extension of the commission of the prophets,—of that of Isaiah, for example, which was only to the Jewish nation: "Go ye to this people."  

Ch. xi. 1: "And a reed like a rod was given me. He says, Rise, and measure the temple of God, and the altar, and those who worship in it."—"He says:" this agrees with the Cod. Sin. and Arabic. The Latin has "it was said," the Cod. Alex. "saying." The pronoun "he" refers to the messenger who stood over the sea and land. The common text has "the messenger stood;" but it is unsupported, and adds nothing to the meaning.

The "reed" (καλαμος) is a symbol of God's law, and the measurement is its application. Isaiah spoke of "precept on precept, and line on line." (ὁ, the measuring line). The line is connected with measuring: "A nation meted out" (of line and line); "the line of Samaria;" "He marketh it with a line;" "A line of thirty cubits;" "A line shall be stretched on Jerusalem." A line (הָאָדָם) was used for dividing the land among the tribes. A line indicates appropriation, as David measured Moab with a line. The reed employed was "like a rod" (ῥαβδὸς), a word used in the LXX. about twenty-seven times for the Hebrew שֵׁרָה. It stands for the emblematic wand in the hand of Moses (שֵׁרָה, ῥαβδὸς); the crook (םוֹכָה) of the

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1 Zech. ix. 12, יִשָּׁנָה לְיִשְׂרָאֵל נֵלֶט לְמֶהְרָה יִשָּׁנָה יִשָּׁנָה (also this day the second Reader I shall restore to thee).
2 John xvi. 13.
3 Isa. vi. 9.
4 Isa. xxviii. 10.
5 Isa. xvii. 2.
6 2 Kings xxi. 13.
7 Isa. xliv. 13.
8 2 Chron. iv. 2.
9 Zech. i. 16.
10 Ps. lxviii. 55; Amos vii. 17.
11 2 Sam. viii. 2.
12 Exod. iv. 2; Num. xx. 8.
shepherd for ruling and correcting the flock;⁴ and especially
the sceptre (ם"ס) of Messiah, “the rod of His strength, with
which He rules in the midst of His enemies.”⁵ In Ps. xix.
5 the “line” and “words” of the heavens are combined.
This word, while expressing measurement, has an especial
reference to counting and marking, as a shepherd takes cog-
sciousness of his flock, and as Moses took a census of the tribes.

John was commanded to “measure the temple.” This was
apostolic work, and therefore the outward temple of Herod’s
erection is not meant. Though not yet thrown down, it is of
no account in the apocalyptic vision. The apostles, by inspi-
ration, gave laws of discipline and of morals, for receiving or
excluding candidates or members. Thus they measured the
house and city of God.

And they measured “the altar,” by teaching the great doc-
trine of the one sacrifice offered by Christ, and of His inter-
cession, and of His government on the mediatorial throne;
and they measured “the worshippers,” by supplying the pat-
terns and rules of duty, and thus furnishing the means of dis-
tinguishing the Lord’s “peculiar people” from His enemies.
“The Lord knoweth them that are His.”⁶ The temple, the
altar, and the worshippers,—these three emblematize the true
Church, its doctrines and its members. These three the Lord,
by His apostles, measures and appropriates. The Romish
bishop Walmsley assigns a reason for the employment of the
reed, which is extraordinary as coming from a Romanist,—the
smallness of the true Church in the time of the witnesses.
This smallness is quite contrary to the claim of Catholicism
so constantly urged, that the Church is “ubique diffusa.”⁷

Ch. xi. 2: “And the court which is outside the temple cast
out, and thou shalt not measure it; for it was given to the
nations: and they will trample the holy city forty and two
months.”—The outer court, often called “the court of the Gen-
tiles,”⁸ and also “the profane place,”⁹ was struck out of the
measurement. Ezekiel⁷ not only mentions the outer court,
but its measurement, which in John’s visional temple is

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1 Ps. xxiii. 5.  
2 Ps. cx. 2.  
3 2 Tim. ii. 19.  
4 Optatus. Lightfoot, i. 549.  
6 Ezek. xlii. 20.  
7 Ezek. xl. 17–20.
omitted. This temple is the invisible Church, and therefore commentators have employed their ingenuity in vain to find anything in the visible Church conformable to it. John had a vision of the New Jerusalem,¹ as the capital of Messiah’s kingdom, and he witnessed its measurement by the messenger who showed it;² and in it, so refulgent was the glory of God and the Lamb, that the temple came not into view.³ Both Ezekiel’s temple and John’s city were symbols of the Church, all holy, and in the fulness of Christ’s kingdom, typified by the reign of Solomon. The vision before us presents the true Church in “the day of small things” witnessing and suffering, and the spurious church of the apostasy great in extent, but Gentile in character; and therefore not measured or appropriated by Messiah, nor in any sense acknowledged as His. And the reason is, “it was given to the Gentiles.” It was like desert land, not worth measurement or cultivation.

This does not mean a gift on the part of Jesus: the giving is of the same nature with the authority of the Saracens under the fifth trumpet, and of the horseman under the sixth, which was usurped authority on their part,—authority given them by men, permitted from above, in the same sense in which all evil is permitted, to be in due time overruled. So here the outer court is given to the heathen: by whom? By its human heads—popes, prelates, regal and imperial powers. All these filled the outward and now corrupted church more and more with heathen rites and ceremonies, adopted heathen idols, and modified heathen sentiments, so that its doctrines became doctrines of demons, its rites heathen mummeries and orgies, and its objects of popular worship saints, many of whom were demons canonized, and many were myths or fictions.⁴ And the great mass of the people were given or devoted to the Gentiles, as “Ahab sold himself to work wickedness,”⁵ and as Jeremiah saw the Chaldeans “mad upon their idols.”⁶

Who are they that “will trample the holy city forty-two months?” The same agents who, on the bursting of the aerolith over the rivers, embittered their waters at the blowing of the third trumpet⁷—the authors of all Papal and prelatic domination

¹ Ch. xxi. 1, etc. ² Rev. xxi. 15-17. ³ Rev. xxi. 22: Ναος σαυτος ουκ ειδος (temple I saw none). ⁴ 1 Kings xxii. 20. ⁵ Jer. i. 33. ⁶ Hislop’s Two Bab. ⁷ Ch. vii. 10.
over the Church. These are called "lords" (κυρίοι), monseigneurs, etc., though the apostles themselves ministers, labourers, etc.; and Peter, as a fellow-elder, συμπρεσβύτερος, enjoins the others "not to be lords, or to lord it over God's heritage." But especially this domination over the Church is marked by Christ Himself in strong premonitory words: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you." Thus the practice of prelatic rule in the Church is, by the decision of Jesus Himself, Gentile practice; and we cannot doubt that, soon after that usurpation began, the forty-two months of trampling the holy city began also. But the actual commencement of the trampling was when the suppression of the so-called sectaries and heretics was attempted by the united force of anathemas and arms, as against the Donatists.  

When Gentiles were converted, they ceased to be Gentiles, and became citizens of the true Israel; and when unbelieving Jews rejected Jesus, and continued impenitent, they were cut off, and became withered branches, and reduced to the level of "heathen men." They thus, equally with the Gentile world, were excluded by their sins from the city of the great King. In that condition the Jewish remnant and the Gentiles are on a level. So the apostle sees in the vision all the court "outside the temple" in this condition. It is "given to the Gentiles:" they have assumed the principle of lording it over Christ's people, which He censured as heathen practice. We found this, in a developed form, in the condemnation of Novatian by Pope Cornelius in A.D. 253, and of Novatus and Feliciissimus at Carthage, though in this, as in many cases, the leaven had

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1 1 Cor. iii. 5, 9; 2 Cor. i. 24; 3 John 9; 1 Pet. v. 2, 3.  
2 Matt. xx. 25.  
3 A.D. 316.  
4 Eph. ii. 11 to end.  
5 Matt. xviii. 17.  
6 Moral imputations were made against Novatus by Cyprian, whose language, however, is too infuriated to be fully credible (see Epistle lxviii.). The gravamen of the charge against the others is, that of "trying to divide with the bishop (that is, prelate) a portion of the people," and to "separate the sheep from the shepherd;" the prelate assuming all the while that he is the shepherd, to the exclusion of the pastoral character of all the presbyters. This is the very soul of the prelatic usurpation. As to Novatus, if the charges against him had been proved, he would have suffered death as a murderer. Cyprian's intolerable party feeling hurries him into accusations, which have not the impress of truth.  
7 Neander, i. 307 and 334 to 336. Killen's Old Cath. Ch. p. 40; and exp. of ch. viii. 10.
been working for two or three years before. From this to the
death of the witnesses in \(1514 = 1260\) years.

This led to the triumph of what Neander and Killen have
called "the Catholic system," making the basis of the Church
to be "the succession of bishops" in the prelatic sense. This
usurpation led to protesting on the part of the witnesses; and
this protesting was speedily followed by the trampling down
of the holy city, which seems to have had a premonitory
commencement in the crusades against the Christians, origin-
ating about A.D. 292, almost coincident with "Diocletian's
partition of the empire," and his co-Cæsar Galerius's stirring
up the last pagan persecution, one feature of which con-
sisted in great attempts to destroy all copies of the Scriptures.
On this point the bishop of Carthage was accused of acting
timidly; and hence originated the protest in A.D. 311, which
took its name from Donatus.\(^1\) This trampling was indeed
worked out at different dates. In A.D. 316, and afterwards
in 347,\(^2\) furious prosecutions were directed against the Dona-
tists by assaults of armed troops, and deprivation of churches.
From this latter date to Philip of Spain's proposal to negotiate
for peace with Holland, ending in the freedom of the seven
provinces in A.D. 1607 = 1260 years.

The holy city being left to these Gentiles under Christian
name, they trample over it like the boar out of the forest.\(^3\)
From all its streets and dwellings and public places they
have driven the saints, who have fled to the inner precincts
of the spiritual temple. There, as Messiah's little flock, they
are so far preserved, that though awfully thinned and sorely
crushed down, they were not destroyed. The temple is on a
lofty mountain fortress,\(^4\) against which the gates of Hades
cannot prevail to exterminate the saints in it.

Times are given in round numbers; and accordingly, in
this instance, a fraction of a month would not make an
exception. If half a period is named, that constitutes it a
round number: as Daniel's "time, times, and the dividing
(moiety) of a time."

It should also be constantly borne in mind that it is a

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\(^1\) Killen's *Old Cath. Ch.* 122; Neander, iii. 261. See also App. V.
\(^2\) See Riddle's *Hist. of the Papacy*; and Neander, iii. 261.
\(^3\) *Ps.* Ixxx. 13.
\(^4\) *Matt.* xvi. 18.
\(^5\) *Dan.* vii. 25.
puzzling error to take Jerusalem seen in a vision as the old geographical Jerusalem, which ceased to be the holy city. And those who were to trample the holy city were the Gentiles of the outer court,—Gentiles really, but in the outer court, and therefore Christians or citizens nominally. Now their usurpation began by Cyprian's denial of the right of the five presbyters to ordain (though he did not make this denial for a considerable period after the act), and the assertion of episcopal or prelatical succession in the person of Cornelius, and the relaxing of church discipline. Thus the Novatians, driven into the attitude of dissenters, formed a free church, which, though it may not have continued many centuries under his name, yet, as a small but noble band of witnesses for Christ, never disappeared till their prophetic period was ended.

Ch. xi. 3: "And I shall endow my two witnesses; and they shall prophesy one thousand two hundred and sixty days clothed in sackcloth."—Though prophesying is the utterance of inspired truth, it was not always the announcement of new truth: sometimes it consisted in doing this, and at other times in preaching, teaching, singing psalms, hymns, and spiritual songs, etc. It is spoken even of false vaticinators. The sons of Asaph prophesied by singing or chanting the psalms which they did not compose. So Paul uses the word, not of the adding of new documents to the inspired canon, but of the reading or repeating and expounding of portions of Scripture in the church. Therefore the prophesying of the two witnesses does not warrant the idea that they added any new prophecies to those already written in the New Testament, nor their utterance of any extemporaneous prophecies, to be lost as fast as uttered (for no inspired prophecies are lost), but their explaining or preaching the word of God, as all true ministers do, under the teaching of the Holy Spirit. It is not correct to say the witnesses are the true Church, but rather that they belong to it. They are an important and publicly distinguished portion of it; but not the whole, any more than Elijah was while he witnessed publicly; for,

1 Neander, i. 337. 2 Jer. xxix. 31. 3 1 Chron. xxv. 2. 4 1 Cor. xiv., passim. 5 John xiv. 26.
Exposition of the Apocalypse. [CH. XI. 3.

besides him, God acknowledged seven thousand more—private but true worshippers. Especially the witnesses are the Christian ministry, consisting of teaching and ruling presbyters.¹

As witnesses or protesters, they testified against prevalent corruptions. This was the stand taken by the followers of Novatian, and maintained by the witnessing little flock all through the dark ages, under such names as Cathari or Puritans, Paulicians or asserters of Paul’s doctrine, Albigenses, Vallenses (from the Alpine valleys), Bohemian Brethren, Wicliffites, Lollards, etc.

I do not blink the fact that church historians have been bitterly illiberal in stigmatizing all these under the name of heretics.² But the whole testimony of history, though furnished by their enemies, the so-called Catholics, goes to prove that they were honest, and, though imperfect, yet noble witnesses for truth in doctrine, and strict purity in church discipline,—the substance of the charges made against Novatian, the most prominent beginner of this great protest, being that he was too strict—that he refused to readmit into the Church those who had lapsed into idolatry. Though prelatical historians, as Waddington and Milner, censure Novatian as a dissenter, they are obliged to bear testimony to his blameless moral character. Simultaneously with Novatianus of Rome were Felicissimus, Novatus, Fortunatus, etc., five presbyters who asserted purity of discipline, and objected to irregularity in Cyprian’s election, while he stood for (to use his own formula) “the union of the Church in union with the bishops,” meaning the prelates. He himself³ speaks of no less than ninety bishops in his diocese of Carthage, while it is impossible there could have been so many prelates. He makes a furious but empty charge against the moral character of Novatus; but as he was not regularly brought to trial and condemned, we must regard this as the expression of hostile spleen. Both Cyprian in Africa, and Cornelius in Rome, had laid their characters open to serious charge by yielding to the fury of persecution. They asserted prelatic powers, while the African and Roman presbyters stood for presbyterial freedom. It was a contest of the same nature as that which rent Eng-

¹ See Or. Chr. Sp., 1862, p. 249. ² See App. VI. ³ See Ep. 54.
land in the days of Charles I.; Laud being like a Cyprian redivivus, and Novatian like another Alexander Henderson, or Richard Baxter,—the same controversy which now rages in Ireland between the prelatic segment, styling itself "the Church in Ireland," and the Presbyterians, Methodists, and Congregationalists, who maintain the parity of bishops and presbyters.

The testimonies borne to these much-abused and so-styled schismatics merit attention,—to Novatian especially. Thus the Enc. Brit. xii. 368: "The followers of Novatian were called Puritans. They would not receive again those who had sacrificed to idols. The ancient Puritans were like the English, orthodox in the faith, and irreproachable in their morals."

Also, xvi. 345: "Novatian was shocked at the easy terms on which those who had relapsed into idolatry during the Decian persecution were readmitted. The learning, eloquence, and virtuous life of the new reformer drew a party around him; among others, Novatus, a Carthaginian priest. They continued to vindicate their right to be called the true Church, by calling themselves καθάροι, Puritans."

Waddington (p. 70): "We may conclude with some notice of the sect of the Novatians, who were stigmatized at the time as schismatics and heretics, but who may more properly be considered as the earliest body of ecclesiastical reformers."

Milner, though writing under strong prelatic bias, says: "The Novatians held no opinions contrary to the faith of the gospel."

Dr. Killen (Anc. Ch. p. 356) says: "The leader of this secession was Novatian, a man of blameless character, and a presbyter of the Roman Church. Many sympathized with him in his views; and Novatian bishops were soon established in various parts of the empire." In his Old Catholic Church he calls Novatianism "a schism," not a heresy, and says the sect was noted for orthodoxy and over-scrupulous discipline.

Gieseler (Ch. Hist. p. 284), without accusing them in anything, says: "At first the Novatians (cathari) declared themselves only against the lapsi; but afterwards they fully returned to the old African notion, that all who had defiled
themselves by gross sins after baptism, should be for ever excluded from the Church."

Neander (vol. i. 329, etc.) says: "Novatian was only contending for what he conceived to be the purity of the Church. Novatus enlisted warmly in the contest for the principles of Novatian. Cyprian looked upon Novatian as a disturber of the Church's unity, who set himself up against a bishop, regularly chosen and appointed by God Himself. Novatian, too, declared that the fallen sinners must be cared for, and exhorted to repentance. The opponents of Novatian differ from him only by laying at the base of their speculations the notions of the Church as mediated by the succession of bishops. Novatian, on the other hand, laid at the basis of his theory the visible Church as a pure and holy one; and this was, in his view, the condition of the truly Catholic Church." Neander adds, that Cyprian himself, when the Novatian controversy was no longer before his mind, approached very nearly to the Novatian principles, declaring that by tolerating unworthy priests the people would be defiled.¹

The Catholic system, which was resisted both in Africa and in Rome, is truly called in the Enc. Brit. "religious intolerance." It is utterly absurd, as is done in Chambers's Cyc., to style Novatian an anti-pope; for in that age even the bishop of Rome had not risen to Papal power. But ecclesiastical usurpation was begun; and at the time referred to, especially about A.D. 253, the determined protest was made against it by men sound in the faith, and asserters of purity of church discipline. Though the name of Novatian ceased in two or three centuries, the protest only grew stronger as prelatic power and dominance advanced on towards the Papal pinnacle which it ultimately reached. In this we have the commencement of the 1260 days (year-days) of prophesying in sackcloth.

It is not alleged that the witnesses were perfect men. Novatian, however, in character was irreproachable, and eminently superior to any who maintained the Catholic system, which he opposed. Episcopalians of our times identify themselves with the Catholic system, and condemn him as a dissenter, or by even the harder name of schismatic or heretic.

¹ Ep. 69.
To the testimonies adduced may be added the following, which are of much weight.

Mosheim, while evidently prejudiced against the Novatians, as his whole history shows that he was against all in every age who drew on themselves the name of heretic, by dissenting from the corruptions of the Catholic Church, says of the Novatians: "Respecting the sum or substance of religion itself, no disagreement whatever existed between the Novatians and other Christians. The error (sic) of the Novatians appears in itself a thing of no very considerable moment, and as having relation to the external discipline of the Church."

Guerike says of the early schisms: "Of these, the most important were that of Felicissimus of Carthage, involving the respective claims of the Presbyterian and Episcopal systems; and the Novatian at Rome, starting from the same root with that of Felicissimus, and including in addition the question respecting a rigorous or a moderate discipline within the Church."

Hase says: "In opposition to Cornelius, the newly elected bishop, Novatian, his presbyter, violently opposed the readmission of those who had once fallen. They withdrew from all fellowship with the Catholic Church, and rebaptized all who came from it to them."

In a word, how far Novatus was guilty we cannot tell, as the charge comes from Cyprian, his enemy, and with the bitterest possible animus; nor is it necessary to weigh the obstinacy, if there was such, of the five presbyters, and the alleged sternness of discipline imputed to Novatian, against the defection under persecution of which both Cyprian and Cornelius were confessedly guilty. The struggle was for "the Catholic system" of prelatic domination on the one hand, and for ministerial parity and freedom on the other. We see the spiritual despotism in action; and the witnesses lifting the voice of that protest which, under depression and in sorrowful opposition to domineering majorities, they continued, under various names and in many places, to make for "one thousand two hundred and sixty years."

The rule of interpreting the "twelve hundred and sixty days" as years has been established; and this rule must be

1 Com. iii. 146, 147. 2 Ch. Hist. p. 123. 3 Hist. of Chr. Church. 4 See ch. viii. 1; and Prol. Sect. xvii.
uniformly applied. The rule of synchronism adopted by Mede has been disproved. He grants that the equality of times does not prove them to begin simultaneously, yet this is the very position he indirectly tries to establish. The proof he offers is this: "As the times of the beast and the woman are equal, they must run together, and complete their course together."¹ This directly assumes the very thing to be proved. It is surely not self-evident that the beast drove out the woman on the very first day, or in the first year of his existence. It would seem at least much more probable that he must have been some time in existence, before acting in this extreme manner. If two men are of the same age, that does not prove them to have been born in the same year. The Jewish captivity was seventy years, yet we find in the Bible no less than three dates of its commencement; in fact three captivities, connected respectively with Manasseh, Jehoiakim, and Zedekiah,—each of seventy years, yet commencing at different dates. Why may it not be so in the Apocalypse? Why should we build a system of interpretation, affecting the whole book, on so unproved and fallacious a hypothesis? Ezekiel sees the man in the vision² measuring a thousand, and the waters were to the ankles; then a thousand, and it was knee-deep; then to the loins; and then a navigable river. Would there be force or truth in saying that the thousand must begin at the same point in all these four cases? Daniel has given various times,—490 years, 2300, 1260, 1290, 1335; and some ingenious and learned interpreters³ have laboured as hard to make these synchronisms, as Mede and his followers have done with the 1260 years. The adopters of the day-day theory do not avoid this Scylla, though by and by they run into a Charybdis, equally fatal to their frail bark, by assuming in initio that a day in a vision must be a symbol of nothing at all, but the same as a day in ordinary life. Their system and Mede's are fatal to one another: both are gratuitous, and both mould and twist the whole scheme of prophetic interpretation. Both, therefore, are in limine open to the gravest suspicion, and both must be rejected as unsupported by the slightest proof.

How, then, must we deal with the respective times? On

¹ Clav. Apoc. p. 2. ² Ezek. xlvii. 3-5. ³ See Hales' Chron.
their respective merits. Let us interpret by the uniform meaning of the symbols. This will guide us both to the historic facts and to the true times. While there are several periods of 1260 years relating to powers and systems, that for the greater part of their history come in contact in some way, and run the greater part of their course contemporaneously, it is antecedently very improbable that they should all rise in the same year. This is not the ordinary course of human events. That men should be contemporary, and come often and greatly into conflict, it is not necessary to suppose them born in the same year and expiring in the same year. The old Roman state and the later had each a period of 1260 years; yet, instead of being synchronous, the one succeeded the other. Synchronism is a fancy, and can lead to no safe conclusion.

But we are not in all cases precluded from supposing the equal times synchronous: they are so, only if they refer to precisely the same facts. In the case before us, the 42 months and the 1260 days are nearly but not absolutely synchronous. The usurpation involved in working out the prelatic or Catholic theory drew forth the protest of Novatian in A.D. 253. And in that year letters of Cyprian are dated, in which he overrules deacons and bishops, and thus puts forth very decisive prelatic power. The trampling, or in modern phrase attempting to stamp out by military crusades the protesting opposition, did not follow immediately, but actually began about A.D. 292,1 in the attempt of Galerius and Diocletian first to destroy the Scriptures, and then the possessors. This was the real beginning of Donatism, which, though named from Donatus, began in the attempt of Mensurius to screen the traditors from church censures. And these cruel persecutions were renewed at various later periods, as already shown in page 292.

Fürst says, “Sackcloth (παπαρόν, σακκός) is the garment of mourners, shepherds, and prophets.” The rough garment of the last, however, is not παπαρόν, but παπαρόν. The word σάκκον occurs forty-seven times; and, except when it means a bag, it is the garb of mourning worn by the great as well as by the poor—by David, Hezekiah, Ahab, Mordecai, Daniel, etc.—in time of affliction. The word intimates neither the prophesying nor

1 Neand. iii. 244.
the time, but the afflicted state in which they prophesied in the garb of sorrow. From the sackcloth, which was black, we derived the custom of wearing black raiment in mourning for the dead. Our Geneva pulpit-gowns may therefore suggest, that though the 1260 years of special mourning are over, there is cause of mourning still on account of the old evil,—prelatic domination, or the Catholic system. This system is still characterized by costumes very different from the sackcloth and the black,—by scarlet, gold, purple, white, etc.

Ch. xi. 4: “These are the two olive-trees, and the two lampstands which have been stationed before the Lord of the land.”—There is no difficulty in finding the source of these symbols. Zechariah beheld two olive-trees and two lampstands so connected, that while the former produced oil, they conveyed it by channels to the latter, supplying them with the oil which it was their design to exhibit in light. We have more than once found the people of God emblematized by trees. An inspired saint likened himself to an olive-tree in the house of God; and another to a palm, also a producer of oil. And Israel, in the gospel time of revival and purity, is compared to an olive-tree. In reference to the Church, Jeremiah employs these remarkable words: “The Lord called thy name a green olive-tree, fair, and of goodly fruit.” Paul also calls the converted Israel “a good olive-tree.” Now, adding the fact that the olive-tree furnished the symbol of peace to man after the Deluge, that its leaves are fair, and fruit nutritive, and that its oil was that appointed for the lamps in the sanctuary, I cannot hesitate to express my opinion, that the olive-trees were an emblem of inspired men. They did not create the light, yet Christ and the Holy Spirit made them media for its transmission. Elliott thinks they are the ministry, which is not greatly different. The ministers, however, are “stars.”

But why the number “two?” To meet the fact of the two inspirations under the two testaments: that p the prophetic order on the left, and of the apostles on the right.

But are not the “lampstands” also “two?” And is not a

1 Zech. iv., passim; and exp. in Or. Chr. Spect., 1861–62.
2 Ps. lli. 8.  
3 Ps. xxii. 10.  
4 Hos. xiv. 6.  
5 Jer. xi. 16.  
6 Rom. xi. 24.  
7 Exod. xxvii. 20.
lampstand declared by Jesus Himself to mean a church? Would not this imply two churches, while yet the Church of Christ is one? Not more so, on the principle just stated, than on the common interpretation, that the two witnesses are in some sense two churches. Now there are not two churches: the true Church of the Redeemer is one and invisible, though multiform in assemblies, and countless in membership. The lampstands are two—two branches, but one pillar. Zechariah states the origin of it thus: "Behold a lampstand all of gold, with seven lamps." Seven lamps were the normal number in the tabernacle. Solomon augmented the number to ten, suggestive of the palmy days of the ancient Church. John, seeing the Church in the depressed condition under the dominating system, saw "two;" but it is not necessary to say only two. That was the legal number of witnesses necessary to condemn a culprit. Jesus and Paul lay down this rule as a New Testament law. Though the dominant false Christianity had succeeded in reducing the true Church to a little flock, they were legally sufficient to convict Antichrist. That two were legally valid, did not at any time, in Jewish law, prevent any larger number from testifying for or against any person. So the witnesses were not limited to the exact legal minimum; and after the 1260 years they were augmented to a great number. But whether there were seven or ten or two branches, the candelabrum is one; and the olive-trees, emblematic of the two inspired orders, stood on the two sides, one before and one after the incarnation.

They were stationed or located before the Lord of all the land,—Jesus, "the king of saints." The sackcloth of the witnesses does not dishonour His court. The wilderness does not prevent Him from coming to them; for even in His glorified humanity and regnant majesty He is much more truly present in all His Church than any earthly monarch in his dominions. The geographical ideas of miles and cities, and deserts and distant places, have nought to do with the statistics of Messiah's empire. Where the Lord stationed

\[^1\] Ch. i. 20.
\[^2\] 1 Kings viii. 49.
\[^3\] Deut. xvii. 6; Num. xxxv. 30.
\[^4\] Matt. xviii. 16; John viii. 17, 18; 2 Cor. xiii. 1; 2 Tim. v. 9.
them, they are; and that station they shall maintain, and that witness they shall bear, until the Lord's full time come of bringing them out into a larger sphere.

Ch. xi. 5: "And if any one wish to injure them, fire proceeds out of their mouth, and devours their foes; and if any man wish to injure them, thus must he be killed."—This ascribes to their foes, but not to them, a vindictive principle,—wishing to injure; but it shows that there is lodged in them, in some sense, a retributive and supernatural power, the analogue of which we find in various places of the Old Testament: as the descent of fire, at Elijah's word, on the captains of fifty and their men,¹ and the fire which, at the word of Moses, consumed Korah, Dathan, Abiram, and their accomplices;² and as God said to Jeremiah, "I will make my word in thy mouth fire, and the men wood, and it shall devour them."³ The fire symbolizes the Holy Spirit, accompanying the promulgation of the divine mandates and warnings. Both receive fulfilment, though the latter are often disbelieved. The operation of the Holy Spirit on the great systems of iniquity is to bring them to extinction. It did so with all the ancient empires that had stood for ages. It was often consuming the persecutors of the two witnesses by internecine wars, and resulting famine, and by pestilence and diseases induced by carnivals, penances, and vices.

Ch. xi. 6: "They have authority to shut the heaven, that rain may not water the days of their prophesying; and they have authority over the waters to turn them to blood, and to strike the land with every stroke, as often as they wish."—This is not like the human authority ascribed to the Saracen locusts and the Euphratean hordes. The authority of shutting the heaven is supernatural, like that of Elijah, at whose word rain was withheld for three years and a half,—a period which, in connection with the Tishbite, is referred to in the New Testament.⁴ But how was this done by the feeble witnesses in the sackcloth garb? When they uttered the warnings of the prophetic Scriptures, earthly powers used all efforts to falsify the warnings and suppress their voices. Nor was this all:

¹ 2 Kings i. 10. ² Num. xvi. 31. ³ Jer. v. 14. ⁴ Jas. v. 17.
the direct calumnies of Manicheism, and all conceivable forms of error and evil, were long heaped on them; and the blackest accusations, imprecations, anathemas, excommunications, and consignments to perdition, were by pope after pope, and in age after age, thundered forth from the Papal Vatican firmament; but they remained living evidence, that "the curse causeless shall not come." Further, and fraught with deeper meaning, it must be said, that while they ever prayed for the outpouring of the Holy Spirit, and that it came with mighty though often secret effect, in the lapse of God's great cycle of three and a half prophetic years, yet for their sakes, as an element in the supreme government of Christ's kingdom, the effusion emblematized by the rain was restrained during the days of their sackcloth prophesying.

The "authority over the waters" is language taken from the plague of turning the waters of Egypt to blood. Blood is an emblem of death; and the little churches, witnessing against Antichrist, often became the occasion—the passive and innocent occasion—of crusades which filled many parts of Europe with war, martyrdom, massacre, and all the dire evils that follow; and often, too, when driven to lift the sword for their families, churches, and homes, heroic men, animated by Christian truth, met the hostile armies, and left multitudes in blood: as in the return of the famous Vallensian band to their mountain valleys, 1689, though this was after the close of this period of 1260 years.

Ch. xi. 7: "And when they shall have completed their testimony, the monster that ascends from the abyss shall make war on them, and conquer them, and kill them."—Some wish to fix on the verb "shall have completed," the imperfect sense, "shall be completing." The verb is τελεσώσι, the aorist subjunctive, which is used when an action is completed. The rendering given is sustained by Greek grammarians, and seems the plain meaning of the prophecy. We cannot sup-

1 A remarkably painful instance of this is the case of "the canons of Holyrood in Orleans." See Faber's Vallenses, ch. v.; and Neander, vi. 430–435. See also App. VI.
2 Prov. xxvi. 2. 3 See Zech. vi. 8. 4 Exod. vii. 19, etc. 5 Enc. Brit. Vallenses; and Faber, Sac. Cal. of Proph.
6 Kühner's Gr. Gram. § 257, etc. 7 See Elliott, in loco.
pose them witnessing while dead, nor can any break in the testimony during the 1260 years be supposed. The "war" is a war seen in vision, and therefore symbolic,—not a war of swords, but of councils. The Christian wages war, but "his weapons are not carnal."\(^1\) He "fights the good fight of faith."\(^2\) A psalmist of the olden day says of the enemy, "War was in his heart."\(^3\) Thus war is not only the clash of arms of steel, but the conflict of principles. To take the visional war in the same way as war not in vision, is contrary to the nature of visions, and therefore not to be admitted. The war at the end of the 1260 years is a war of an ecclesiastico-political nature, of which the symbol is a secular war. Of this nature, but of the most malignant type, was the war upon the witnesses. In what other sense could war upon witnesses be understood than in the same way in which men speak of polemics? Witnesses and warriors are not the same, except in the intellectual sense. In that sense they warred, "contented earnestly for the faith delivered to the saints."\(^4\) But their logic was borne down by fallacy, their eloquence by clamour, their truth by prejudice, their gospel doctrine by a mongrel compound of Christianity and paganism, and their piety by fiendish profanity under the abused name of religion.

I can imagine a plausible objection on this ground: Was, then, the war waged against the witnesses—say against the Albigenses and Vallenses—not a war of extermination? not a carnal and sanguinary war? It was; but it does not follow that the word "war" in the vision was the expression of this. How, then, do we discover in the vision the war of extermination, of which history tells so mournful a tale? In this: their garb was the robe of sorrow for the dead; and their number, reduced almost to the minimum of legal witnesses, told of incalculable carnage and martyrdom; in a word, "wearing out the saints of the Most High." It included more than the outward war of the sword,—such as exclusion from buying and selling, from supplying food or alms, from Christian sepulture, etc.\(^5\)

But the matter expressed in the words before us, is not the general fact of physical war against the saints, but of a war

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\(^1\) 1 Cor. x. 4.  
\(^2\) 1 Tim. vi. 12.  
\(^3\) Ps. lv. 21.  
\(^4\) Jude 3.  
\(^5\) Enc. Brit. xxi. 500.
of a particular nature. It is not that they shall persecute to
death, and redden the valleys with blood (that they did many
times during the whole 1260 years), but a war that was to
occur at the end of that period: they shall make war in such
manner as to kill them as witnesses, to exhibit them in the
 drama of the vision as slain. When did this occur? In
close connection with the election of Leo x. to the pontifical
chair. The historic facts are these:—

In A.D. 1511 a council of cardinals was convened at Pisa
under the patronage of the French king, one object of which
was to obtain what the Pope dreaded—a general council.

In 1512 such a council met, known as the fifth Lateran.
The death of Julius, and the election of Leo x., stayed its pro-
ceedings.

But in the end of 1513 it summoned the representatives
of the Bohemian Brethren, the last of the witnesses that had
not been totally silenced, to appear,¹ either at that council, or
before Thomas, the cardinal legate.²

This was the war of the vision,—a war ecclesiastical, and
regarded as exterminative of the heresy.

The brethren could not obey such a summons, knowing as
they did the fate of Cobham in England, and of Huss and
Jerome in their own country, and of Savonarola in Italy, who
had ventured to appear before Papal courts. The consequence
of their non-appearance was, that—

On the 5th of May, A.D. 1514,³ the orator of the council
mounted the pulpit and uttered these memorable words: “Jam
nemo reclamat, nullus obsistit” (now no one gainsays, none
opposes).

This was the death of the witnesses. They are witnesses
no more, unless raised from the dead. This was 1260 years,
and perhaps some months, from the raising of their testimony
in A.D. 253.

We have yet to consider the agency by which this death
was inflicted: “The monster that ascendeth from the abyss.”
The “abyss” has been already explained⁴—the chaotic state

¹ Wad. Ch. Hist. p. 662; Newt. on Proph. Diss. xxv.; Faber’s Sac. Cal. of
Proph. vol. iii. p. 271; Neand. viii. 473.
² Elliott, ii. 385.
³ See the authorities cited by Elliott. ii. 386.
⁴ Ch. ix. 1.
of the creation, as a symbol of the nether world. This monster will afterwards come into view as rising from the abyss, and not identical with the monster from the sea, but rather with another monster, possessed of two horns, that was to arise out of the land. As the East was a chaos or abyss when Mohammed arose, so was Europe when this monster ascended. In the infliction of death on the witnesses, we see, indeed, the agency of both monsters, though the one which figures in the vision is that to which two horns are afterwards ascribed. The witnesses at the time in question feared not to meet any advocates of Romanism in free discussion; nor had they the slightest terror of ghostly excommunication, but of seizure by the magisterial arm, of the violation of imperial safe-conducts, as in the case of previous martyrs. Their condemnation was the act of councils, their death the application of the civil arm in execution of the ecclesiastical decree. Their case resembled that of Jesus Himself, condemned by the high priest, and put to death by Pilate. Elliott says truly, "As they are symbolical, their death must be symbolic also."

Ch. xi. 8: "And their carcase in the thoroughfare of the great city, which is called spiritually Sodom and Egypt, and where their Lord was crucified,"—we are not to supply, with the English, any such word as "shall lie" after carcase. It is repeated in the next verse, and is the accusative of the verb "shall see:" "some of the people," etc. shall see their carcase. This, by interpreters, generally has been taken to mean the men of all countries and languages—in fact, of all nations; but the subject is the land or territory of outward Christianity. Such universality is not implied in the language, which does not mean all men nor all nations.

Ch. xi. 9: "And of the peoples and tribes and languages and nations see their carcases three days and a half, and suffer not their carcases to be put into a tomb."—"Of the peoples, etc.,"—a partitive phrase, as grammarians term it, having "some" understood—a part of a whole. And who? The

1 Ch. ix. 2, xiii. 1.
2 Hor. Apoc. ii. 372.
members of that Lateran Council, and the royal ambassadors from all the states, and of the languages of Europe.  

They shall see their carcase, so as not to permit sepulture.” —Elliott has adduced the fact, in itself remarkable, that Christian sepulture was prohibited; but that had been done throughout all the period of witnessing, and cannot be limited to the three years and a half. And the fact which fulfils the prophecy must be a symbolic fact. To bury the body is to consign it to oblivion; but that was not permitted. Exultations and congratulations addressed to the Pope seemed likely to perpetuate the remembrance of the suppression of heresy. And the fact is, the council at which their symbolic death had been proclaimed, continued sitting for three years and a half after. 

The place of the vainglorious exhibition of the slain witnesses, as if they had been mummies, is very noteworthy: “The thoroughfare of the great city” (πλατεία), sometimes rendered “street” or “broadway,” and sometimes “market square.” The city is spiritually called Jerusalem, and is identical with the outer court consigned to the Gentiles. By making Romē the site of the cathedra of Peter, the advocates of Romanism, in this spiritual or ghostly sense, identify Rome with Jerusalem, the site of the mother church. Its thoroughfare is that part of it where the men of the peoples, tribes, and languages are congregated—that is, the Lateran palace where the council was sitting. It is “where Christ was crucified” symbolically—“crucified and put to open shame” by Mariolatry and the Romish doctrine of the mass, as a sacrifice ever being made, and never ending. All this warrants the name of “Jerusalem, where their Lord was crucified.” It was also called “Sodom,” the cry of its abominations going up to heaven; and it had the name of “Egypt,” the original land of Nimrod, a Hamite, thus identifying it with the mystical Babylon.

1 A recent and curious brochure has come to hand, giving a toto colo different representation. It says that those who see the carcases of the witnesses, and would not permit sepulture, are their friends. Verse 11 is referred to, which, however, offers no proof to serve him. It says, “Great fear fell on those who saw them.” If they had been friends, they would have rejoiced at the resurrection. The whole pamphlet is unworthy of a refutation, but it is an example of vague conjecture and hasty verbal criticism.
Ch. xi. 10: "And those who dwell on\(^1\) the land rejoice over
them, and exult, and send gifts to one another, because these two
prophets tormented them that dwell on the land."—These mutual
gratulations and interchanges of gifts are well illustrated by
Elliott: Splendid presentations from the king of Portugal, and
the Pope's response; not only the Papal gift of "the golden
rose," but, what was immensely more important and significant,
the conferring upon him of all the eastern half of the heathen
world, as he had previously given Spain the western continent.
Thus, at this very crisis of time, did the Pope expressly arro-
gate to himself the proprietorship of the world. Had any of
the unentombed witnesses now opened his lips, one might
well fancy him saying, Not to thee, but to the Messiah,
were the heathen given for an inheritance, and the utter-
most ends of the earth for a possession.\(^2\) Such awakening
and continued testimony come out immediately in the next
verse.

Ch. xi. 11: "And in\(^3\) the three days and a half the Spirit
of life from God entered into them, and they stood upon their
feet; and great fear fell on those whose saw them."—We
have seen that their death, consisting in the forcible suppres-
sion of their long-continued protest, occurred on the 5th May,
A.D. 1514, after 1260 years had elapsed from the lifting of
their testimony in A.D. 253. The three days and a half of
their state of death-silence are symbolic of three years and a
half. Now it is historic fact, that within three years and a
half, viz. on the 31st October, A.D. 1517, Luther posted his
famous thesis of gospel testimony on the door of the church of
Wittenberg. Here is an interval of three years and a half;
and here is the resuscitation of the witnesses, at first in the
person of one man in Germany, while another in Switzerland

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\(^1\) Exi, on, not for, as assumed in the pamphlet already referred to. The verb
\(\varepsilon\tau\varepsilon\rho\iota\iota\iota\iota\iota\iota\) has a local meaning, requiring to be followed by words meaning at,
in, there, etc. It cannot be intelligibly followed by "for," which expresses not
a local, but a causal relation. "To dwell for" is not idiomatic English.

\(^2\) Ps. ii. 8.

\(^3\) That \(\mu\iota\tau\alpha\) with an accusative applies to a time not yet ended, is plain
from Matt. xxvii. 63, Mark viii. 31, Luke ii. 46, etc. For lapsed time other
expressions are often used: as in Mark ii. 1, Acts v. 7, xxiv. 17, etc. Lexico-
graphers give the sense of "during" (\(\iota\nu\tau\a\alpha\)\(\iota\ta\)\(\iota\a\)), etc. in many cases of time.
almost simultaneously began to bear testimony;\(^1\) and these speedily grew into multitudes. Soon the testimony was borne far more extensively and loudly than ever the two witnesses had been able to accomplish. Here was indeed the resurrection of the witnesses.

Their "standing on their feet" associated them with the four zoa, and showed them able to meet for the public service of God. Before this time they might have said, "Our soul is bowed down to the dust; our body is prone on the earth;"\(^2\) "Thou hast caused men to ride over our heads."\(^3\) Now they can take to themselves Christ's words: "Look up, for your redemption draweth nigh."\(^4\)

The "fear" that fell on those who saw them cannot be depicted in few words; nor the pale astonishment produced by the harangues of Luther. It may in some measure be learned by a perusal of Dr. M. D'Aubigné's history of Luther's first movements. When the Reformer began to warn the people against the indulgence merchants, "they returned in great alarm."\(^5\)

This was seen on a much greater scale, when he stood in the imperial assembly at Worms and made his appeal to the word of God.

Ch. xi. 12: "And I heard a great voice from the heaven saying to them, Ascend hither; and they ascended into the heaven in the cloud, and their enemies saw them."—This being a great voice, was that of Jesus, in His word and providence, bringing them again into the status of living witnesses against the Roman system, and also bringing them into the symbolic heaven or sky, where they would have sun, moon, and stars. They enjoyed, it may be added, a political ascension, but not immediately on their resurrection, but nearly forty years afterward, in the Peace of Passau (a.d. 1555),—as Christ's ascension took place forty days after His resurrection.

Their "ascension," as just explained, gave all North Germany political equality and freedom; and thus the witnesses

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1 See Merle D'Aubigné, B. vii. 272, etc. In 1516 Zwingli was called to Zurich, and in May 1517 he entered on evangelical labour by copying the New Testament.

2 Ps. xlv. 25.

3 Ps. lxvi. 12.


5 D'Aubigné, B. iii. ch. iv.
were lifted above persecution, in such sense that their protest could never again be silenced: not that all pains and penalties for Christ's sake were then to cease, for that cannot be until the fulfilment of other prophecies; but as Jesus ascended in a cloud, they were taken up into the cloud, where they have the blessed privilege of fellowship with Him by faith. As men, they are in the flesh, and visible; but as followers of the Lamb, "their life is hid with Christ in God."\(^1\) They are the visible, the true visible Church; but the world seeing them as men, knows not, nor understands, nor sympathizes with them as Christians.

Should any object that there have been persecutions, and some of them very bitter persecutions, since this date,—as the martyrdom of Hamilton (1528), of Wishart (1546), of Ridley, Latimer, and many more, in England (1555, etc.), of the Dutch in Holland under Charles V. and Philip II., of the Presbyterians in Scotland under the last two James's and the Charles's, of the dragonades in France (1685), the expulsion of the Valenses (1686), of the Madai in Italy, Matamoros in Spain, the new Christians in Madagascar, etc.,—the object of consideration in all such cases is, that, murderous and protracted as some of these were, not one of them ever silenced the witnesses, who, while suffering in these places, had all the while many brethren lifting their voices loudly in other places.

Ch. xi. 13: "And in the same hour there was a great agitation, and the tenth of the city fell, and in the agitation names of men seven kliliads were slain; and the rest became afraid, and gave glory to the God of the heaven."—There was "agitation," or religious commotion. The Reformation stirred Europe in all places, and all grades of men. And contemporaneously with it, but originating in causes purely political, occurred the fierce and sanguinary war between Charles V. and Francis I. And contemporaneous with this was the conquest of Mexico by Fernando Cortes, amid seas of blood; and the two expeditions of Charles into Africa, shedding the blood of multitudes, and in the second ruining his own army. If we went into the East, we should find about the same time the agitations

\(^1\) Col. iii. 2.
wrought by the Portuguese in Southern, and the great Mogul Baber in Northern India.

The words "in the same hour" do not apply to this, but to the preceding clause: in that hour was the earthquake or agitation; but not in the same hour the fall of the tenth of the city. That fall was seen not simultaneous, but consequent on the agitation. It is customary in some parts of the world to use the name of the capital for that of the realm. Thus Rome (Rôm) became the name of Greece, and of Asiatic Turkey, and of various provinces, as Roumania, Roumelia, etc.; and in this sense, as well as to designate Constantinople, it is quite current in the East. When Nebuchadnezzar is called in the Bible "the king of Babylon," that name is not limited to the city, it means the empire. The high priest said, "The Romans will come,"—not the men of the city, but the armies of the empire. Solomon was "king in Jerusalem,"—of the Israelitish empire. Thus the name of the city in the vision is the symbol for all the countries represented and ruled by it, as it is called "the great city that reigneth over the kings of the land." Not a literal, but a symbolic, city is here intended in the vision.

Now that city, or the empire named from it, and having it as its capital, was otherwise represented by ten horns, which the Bible itself expounds as kingdoms; and by the falling of a city or kingdom is meant, in the Scripture, its passing into the possession of the enemy. King Zedekiah said, "I am afraid of the Jews that are fallen to the Chaldeans." "Judah is fallen," "Babylon is fallen,"—such language implies political transfer, and sometimes ruin.

Did, then, any one of the ten kingdoms of Europe, simultaneously with the rising of the witnesses, pass through such a change? This question must be, and has virtually been, answered in the affirmative. We might be ready to fix on Germany the scene of their ascension; and to this I was at first inclined. But as the fall of the tenth is distinct from and collateral with the ascension, we must look to some other of the ten horns. And I accord with Elliott in at once naming England. Its severance as a horn from the head of the mon-

1 John xi. 48.  2 Eccles. i. 6.  3 Rev. xvii. 17.  4 Ch. xvii. 12; Dan. vii. 24.  5 Jer. xxxviii. 19.
ster involved a struggle of several years,—the greater part of the reign of Henry viii., and his son Edward vi., who came to the throne in 1547. As this was soon followed by the Marian re-establishment of Popery, and the burning of some hundreds of martyrs, England was passing through a crisis. But in a.d. 1558 Mary, who too well earned the epithet of "Bloody," passed off the stage; and England finally fell from Rome, and its Roman system was involved in ruin.

"Names of men," not men of name, as some have unwarrantably proposed to change the word. Let the reader remember that every name has a symbolical or allegorical meaning. The names, and the slaying, and khiliads are all scenic. That ovopta (name) often means more than a personal name, is plain from various places in the book. Thus ch. iii. 12, "I will write on him the name of New Jerusalem:"—clearly a patronymic. So in ch. vi. 8, "Death and Hades" are titles; and in ch. ix. 11, "Abaddon." In ch. xiii. 1 various titles are given to one character. In ch. xvii. 5 "Babylon the Great" is the name of the mother of meretricious women. In ch. xxi. 14 the names of the twelve apostles are said to be inscribed on the foundations of the city. Now John here sees that in the Reformation various names become extinct—significant titular names. This actually occurred with some eminent officials: as the Elector of Saxony, the Landgrave of Hesse, etc. To this we have to add the "slaying of khiliads."

This, though not said to happen in the same hour, stands in so close connection, that we cannot suppose any long period to have intervened. Again I accord with Elliott in regarding the word khiliad not as a numeral, but as a head; and this harmonizes with the explanation of "thousands" and "myriads" which I have previously given.1 "Names" and "khiliads" both indicate that not persons, but communities, are meant. These seven khiliads we find in the States of Holland, which revolted against Spain within a few years after the Reformation. In a.d. 1566 matters were brought to a crisis, through the religious cruelties inflicted by the Spanish authorities; and though seventeen provinces were

1 Ch. v. 11, vii. 4, ix. 16. See 1 Sam. xviii. 7, where David had killed a greater chief than Saul.
at first combined in their struggle for independence, seven of them became distinguished by the complete establishment of civil and religious liberty, and are known in history as the Protestant States of Holland, or the seven United Provinces: Holland, Zeeland, Friesland, Utrecht, Zutphen, Overyssel, Groningen.

"The rest became afraid;" and respecting the result a question is raised: Who "gave glory to the God of heaven?" These remaining ones, or those previously slain? The latter is the construction given to the words by Elliott, on the ground that the unreformed could not give glory to God. But this is no real difficulty. No hymn of praise is represented as sung by them. Their giving of glory to God is no act of worship, nor aught but what worldly and wicked men might do. "The God of the heaven" is a peculiar title of Christ, used only in one other instance. In the political sense the heaven is the civil government, and the God of it is Christ, as "the king of nations;" and the giving of glory to Him, as the result of these men's fear, was what they had no alternative but to do,—the granting of full civil status and legal rights and property, with religious freedom. This was the result of the victory of Maurice of Saxony over Charles v., and was settled at the Peace of Passau in A.D. 1552, and confirmed in the Treaty of Augsburg in A.D. 1555, the year of Charles's abdication; and it has so continued ever since.

Ch. xi. 14: "The second woe has passed away; the third woe, lo, it is coming speedily."—When the first woe was described, the intimation of two succeeding woes was given, but nothing was said of their speedy occurrence.\(^1\) Here the case is quite different: the conclusion of the second woe is followed by the important note of time, \(\tau\alpha\chi\nu\) (speedily), in reference to the remaining woe. And this indeed accords with fact. We have found the second woe to have ended in A.D. 1514, when the two witnesses were slain. We shall now find the commencement of the third woe to have been made in A.D. 1517, immediately on their resurrection.

Ch. xi. 15: "And the seventh messenger blew; and there

\(^1\) Ch. ix. 12.
were great voices in the heaven, saying, The kingdom of the world has become our Lord’s, and His Christ’s; and He shall reign unto the ages of ages."—“Great voices in the heaven;” these voices are not directly ascribed to God, nor to the mighty messenger, the Holy Spirit, in ch. v., nor to the other mighty messenger in ch. x. 1. They are the voice of Jesus through the instrumentality of ecclesiastical voices. They are the voices of Luther, Zwingli, Melancthon, Calvin, Knox—all the Reforming preachers. Now many at that period thought the end of the world at hand; others that the millennium was just then beginning;¹ others that Christ’s kingdom was simply eternal.² Thus these words foretold the nature of Protestant theology. We shall find similar words in ch. xii. 10 and xiv. 6-11. Will any difficulty be felt on the supposition that the event here foretold has not yet occurred? Those who, like Elliott, regard the time of the trumpet as that of the first French Revolution, cannot admit this difficulty; for if Christ’s kingdom did not come at the Reformation, it was much less like coming at that Revolution. This objection treats the text, not as a prophecy of the future, but a narrative of what has occurred when the trumpet is sounded; and it is therefore destitute of validity.

The conflict of civil with sacred affairs is implied in all the trumpet warnings, but with this very essential difference: in the previous six trumpets the former were triumphant, and the latter depressed; now they have vanished, and the latter alone remains.

This trumpet proclaims a period now begun, and to be filled up with events of mighty moment to the Church and to man. The trumpet declares the kingdom to be Christ’s, and goes on to announce the events by which all rebels are to be brought to submission or extinction. At whatever point of time we may date the blowing of the trumpet, it utters not the events of a moment, a day, or a year, but the events of the effusion of seven phials on the land—phials of judgment. The proclamation having begun with the first notes of the trumpet, sounds through all the period of the phials, and is only ended when the last drop of the last phial is poured out.

¹ See Napier on Apoc. ² Calvin, Inst. iii. 25. 5.
Pre-millenarians labour strenuously to make these words an utterance yet to be sounded, and to usher in instantaneously a thousand human years, to which they gave the name of millennium. But it is fatal to this hypothesis, that the reign of Christ announced by this trumpet is not said at all to be for a thousand years: it proclaims that "He shall reign for ever and ever." There is indeed a blessed period of a thousand prophetic years, viz. that uttered by the messenger in ch. xx.; and the proclamation of it is a part, but only a part, of the oracle in this verse.

"The kingdom of the world is become the Lord's, and His Christ's," of His anointed. That is the first announcement, and it says nothing of limited duration of the kingdom. "He will reign unto the ages of ages" = for ever: that is the second. And it shows that the reign announced will be eternal. There is also decisive reason why this messenger of the seventh trumpet, though announcing the eternal duration of Christ's kingdom, should not mention the thousand prophetic years, which constitute its first period: they were begun already. We shall show, when we come to ch. xx., that they are the period of the gospel age, and began synchronously with it. But this whole oracle involves various weighty questions relating to matters exhibited more in detail in ch. xx.

"The kingdom has become (εὐερeta) the Lord's."—This must obviously denote the complete establishment of His kingdom. When David was proclaimed king over all Israel, he had reigned seven years and six months over Judah de facto, but over all Israel de jure, having been anointed by Samuel,—the only fact being, that ten of the tribes had for years been in a state of rebellion, which did not nullify his kingly right. When Queen Victoria proclaimed her government in India, A.D. 1858, that was not meant to inform the people that she was only then beginning to reign over them. It informed them that a wide-spread rebellion had been suppressed, and a political organization, called the East India Company, raised and supported by her predecessors on the throne, was now set aside, and that she now purposed to manage her government in another mode. So, when Christ takes such a step ("I speak

1 The Text. Rec. has kingdoms; but the codices Β, A, B, and C, kingdom.
2 2 Sam. v. 3-5.
3 1 Sam. xvi. 1.
as a man") as when completed will annihilate Antichrist and heathenism, the dominion so long usurped by these becomes His de facto, though He had from the beginning been reigning as king of saints and nations, and all the while sending forth the rod of His strength out of Zion and subduing the world unto Himself.

Why is the kingdom now proclaimed to be "our Lord's and His Christ's?" Why this reduplication? Was it not enough to say "our Lord's?" No. That would be one true proposition; but the words contain more,—two propositions, the meaning of which is beautifully related, but must not be confounded. The first took place when the Lord sat down on the right hand of the Father.¹ How often is Jesus mentioned in the New Testament as sitting on the throne, which certainly represents Him as regnant! Peter associates the subjection of angels, principalities, and powers to Him,² with His being on the throne. Paul says, "He must reign till He has put all His enemies under His feet."³ While He is engaged in the reduction of all His foes, He is reigning. If He were not reigning, the enemies could not be called rebels or apostates. Peter, on the day of Pentecost, declared Him Lord and Christ,—both the very highest titles of sovereignty that could be employed, higher than βασιλεὺς (king).

Thus it would not accord with the New Testament, to say the kingdom of this world began to be the Lord's at the time of the Reformation, or at any time after it, or that it will begin to be His at any time yet future. It was given to Him when He ascended; and it became His practically when He performed the kingly act of sending His ambassadors, qualified by the Spirit of inspiration.

The second part of the messenger's oracle is conveyed in the added words, "and His Christ's." It may seem strange to speak thus. Was not the Lord Himself the Christ? How, then, could the messenger say, and John record it, "the Lord and His Christ?" Even as David, himself the anointed, could say, "David⁴ and his anointed."⁵ David could speak

¹ Heb. i. 3, x. 12; Ps. ex. 1; Mark xvi. 19. ² 1 Pet. iii. 22.
³ 1 Cor. xv. 25.
⁴ The word "and," here and in the text, may be even, connecting nouns in apposition.
⁵ Ps. xviii. 50.
thus of his posterity who were to be anointed kings. Christ
more fully can be associated with His anointed ones, as pre-
sent, and living, and reigning with Him.\(^1\) They are the
anointed of the Lord; they have the unction (\(\chi\rho\sigma\mu\alpha,\)
\(\chi\rho\imath\iota\sigma\mu\alpha\)) of the Holy One—the Holy Spirit. Paul also says,
"He who has anointed (\(\chi\rho\sigma\sigma\alpha\)) us is God."\(^2\) The title
anointed and the title Son are similarly used. Jesus is "the
Son of God;" and we, united with Him by newness of life,
are called sons of God.\(^3\) He is called \(\ddot{\chi} \rho\iota\sigma\tau\osigma\), "the anointed;"
and we are anointed by Him, in the gift of the Holy Spirit.
It may be thought an objection, that \textit{Christos} is only used in
the singular in the New Testament. This would be true of
common literal speech, but not of that of vision, which is
essentially Hebraistic—drawn from the Old Testament. In
Christ’s divine exercise of government, especially baptism or
unction with the Holy Spirit, men cannot share; for they have
first to be themselves "brought into the kingdom of God’s dear
Son."\(^4\) In the Old Testament the whole of the priests are
called "anointed ones."\(^5\) The LXX. has the word \textit{christ}, =
anointed, in the plural in some places; Ps. cv. (civ. LXX.) 15,
\(\mu\eta \ \hat{\alpha} \pi\tau\epsilon\tau\eta\ \tau\omicron\nu\ \chi\rho\iota\sigma\tau\omicron\nu\ \mu\nu\omicron\) ("touch not mine anointed
ones")—my christs); Hab. iii. 12, \(\tau\omicron\nu \ \sigma\sigma\omicron\alpha\iota\ \tau\omicron\upsilon\nu\ \chi\rho\iota\sigma\tau\omicron\nu\ \sigma\omicron\nu\) ("to save thine anointed ones")—thy christs). In a simi-
lar or analogous sense, the saints, who are "priests unto God,"
are anointed. "The Lord and His Christ," in the second
Psalm, is the root of the phraseology here. The hostility
there spoken of was, typically viewed, against David and his
successors in his kingdom; and, in the higher and ultimate
sense, against Jesus and those whom He raised up, ordained,
commissioned, and qualified by the Spirit, of whom He said,
"They shall inherit the earth,"\(^6\) and "They shall sit with me
in my throne."\(^7\)

As the Church is one body in Christ, and has one baptism
and unction, it is collectively the one anointed of the Lord,
who is "the anointed." "As the earth is the Lord’s," and the
kings are to give glory to Him, so the seventh trumpet is the
introductory proclamation of this, which, in relation to kings,
may be called a political change. Now, scarcely had Luther begun to preach, when the Elector of Saxony threw his political influence into the scale of the Reformation; and in A.D. 1529 six Electors and fourteen free cities joined in the famous protest, in which the name of Protestant formally originated, though the same in meaning with the long-main-
tained testimony of the two witnesses, of which it was a louder renewal. This was a beginning of what will have a completion in Christendom, with the completed outpouring of the seventh phial, and a more gradual completion in the heathen world.

"He will reign unto the ages of ages."—This is predicted of Messiah personally, not of His anointed. Their reign is only a part of the ministration He employs in His mediatorial kingdom during the gospel age; and as that age has a summation, so has the inheritance of the present earth given to the saints, and this without overlooking the future earth, and Christ’s eternal office as Mediator of all in “the heavenlies.”

This ends the prophecy of the seventh trumpet, and in one sense ends all apocalyptic revelation; but it leaves room for the subsequent detail of the events that develope under this trumpet.

Ch. xi. 16, 17: “And the twenty-four elders, that sit before God on their thrones, fell on their faces, and worshipped God, saying, We thank Thee, Lord God Almighty, who art, and wast; because Thou didst take to Thee Thy great power, and didst reign.”—After the words “who art, and wast,” the common text adds “and art to come,” as in ch. i. 4; but this is not supported by the most ancient authorities. I have rendered according to s, A and B of Apoc., with which agree the Syriac version, and the editors Tischendorf, Alford, Tregelles, and Theile. “Who art, and wast” is the translation of the name Ὅχορα; while the title ο Ἐρχόμενος, “the comer,” expresses the expected revelation of Him, the Son of God.

The assembly “before the throne of God” are in their places. The court for the opening and reading of the book with seven seals is not yet over. The four ζωά are not here named, because they are not standing as spectators, but at the time
in question engaged in their offices. The twenty-four elders are on their seats. And now, when they hear and see the great events of the resurrection of the witnesses passing in sublime scenic representation before them, they bow down in worship, and utter one of the noble hymns of the gospel age. They render adoration and thanks neither to canonized saints nor celestial angels, nor to Mary as the mother of God, but to the Lord God Almighty. And the reasons they assign are these two:

(a.) "Thou didst take to Thee Thy great power."—This cannot mean that the exercise of it is all over,—that is, that a reference is made by them to the end of the millennium, as various interpreters represent; but that Christ has now begun to reign in the fullest exercise of mediatorial right.

(b.) "And didst reign."—By this they mean that Jesus has begun to exercise His kingly power through His anointed ones: "His body, the Church." To say a king reigned, is not a declaration that his reign is over. When Paul says, "Death reigned from Adam to Moses," he cannot be supposed to mean that death ceased to reign with Adam or with Moses, or that it has yet ceased; but that its reign began with Adam. When a king died, his son reigned—began to reign (רֶגֶל), became king. The twenty-four elders here celebrate the reign of Jesus as more fully begun than it had been before, by giving His people such a wide publicity, and so secure a status, and so much power and influence, that their principles could no more be suppressed, their churches no more rendered invisible, even for the brief period of three and a half years; and that the political powers of the earth would begin to be on their side.

Ch. xi. 18: "And the nations were angered; and Thy wrath came, and the time of the dead to be judged, and to give reward to Thy servants the prophets, and to the saints, and to those who fear Thy name, the small and the great, and to destroy those who destroy the land."—"The nations angered," or irritated: are they the nations of Europe? or the heathen? The language being that of a hymn, is not visional, but to be explained on the principle of the poetic language of the Bible. The words will be found wondrously true at the period of the Reforma-
tion,—true both of European and of foreign nations. In A.D. 1519 Charles V. was elected emperor of Germany, for which dignity Francis I. of France had been a candidate. The bitter rivalry thus generated, developed into wars, which roused and enraged all Europe. In five or six years after the protest of A.D. 1529, the disturbances of the Anabaptists agitated all Germany. In A.D. 1526 the Turks shed dismay over Europe, by the conquest of Moldavia and Wallachia. In A.D. 1533 began the quarrel of Henry VIII. of England with the Pope. And if we look at the state of heathen nations at the same time: in A.D. 1521 Cortes had completed the conquest of Mexico, at the expense of the lives of countless multitudes of human beings. At the same time Baber, the descendant of Taimur, and founder of the Mogul empire in India, was filling Bokhara, Afghanistan, and North India with agitation and blood; and the Portuguese were engaged in their bloody conquests along the Indian and Persian coasts, from the Persian Gulf to Cochin, and in the islands of the Asiatic Archipelago.

"And Thy wrath came."—Many suppose that this, as a matter of course, refers to the day of judgment; and pre-millenarians look for a judgment, and many of them for this particular judgment, before their millennium. But the fact is, that wrath (ὀργή) is not the term applied to the day of judgment anywhere in the New Testament. Paul indeed speaks of a day of wrath on every sinner, but says nothing in that place of the gathering for the general judgment. That truth he teaches in other words and other texts. Wrath is attributed to God as a sovereign, but does not accurately define the mental state of a judge on the bench; and when the final judgment is spoken of, κρίσις, κρίμα, δίκη are the terms appropriately employed. The wrath of God is on sinners always. Jesus said, "Wrath abides on the unbelieving." It comes on men individually, as they sin away their day of grace; and it comes on societies or nations visibly, when they are in open hostility to Messiah. So it came manifestly on Europe at the time of the Reformation.

"The time of the dead to be judged," or avenged, or vindicated.—Can that have any other application than to the final

1 See Robertson's Charles V. and Hist. of Amer.
2 Rom. ii. 5.
3 John iii. 36.
judgment? The word here rendered "judged," in conformity with the standard English version, is rendered by a variety of words in that version: as, sue, judge, condemn, determine, sentence, ordain, conclude, call in question, think, esteem, go to law, decree, damn, avenge. The last is in Rev. xviii. 20, in reference to the punishment on Babylon, and the justification of the saints; and this is parallel to the text. The time is thus announced in which God was to vindicate the characters of the witnesses, and to justify by righteous trial those who had been condemned untried. The verb means radically to discriminate, and, as the result in this case, to approve or justify. There is no reason for supposing it limited in application to the final judgment. It is applied to the whole of Christ's mediatorial government. Besides, "the time of the dead" is a phrase nowhere in Scripture applied to the final judgment. But there is an evident reason for the use made of it here. The witnesses had been condemned unheard, and slain; and they are now raised; and the consequence is the vindication of their cause. Their death had proclaimed them to the whole of Europe as condemned by men. Their resurrection reverses the attainer, and sets them right according to the law. They are "the dead in the vision;" and other characters were also in it. And we grossly misinterpret, if we travel out of John's subject, and lug in what he neither saw nor spoke of. This is done by dreaming of "the dead, small and great," before the great white throne, where all the recorded circumstances are different,—the white throne, the sea giving up the dead in it, the books, Hades and hell cast into the lake of fire, etc., not one of which appears in the present vision. John sees here the slain martyrs at their resurrection, and Christ acknowledges them as His.

"To give reward to Thy servants the prophets:" this cannot, with any show of truth, be meant of the prophets of old, as if they were to be rewarded, to the omission of the apostles, in the final judgment. The prophets are indubitably those two witnesses who in ver. 3 were said to prophesy in sackcloth during the 1260 years, by public preaching of the gospel, and protesting against the usurpation and tyranny of both monsters.

The associating of "the saints, small and great," with these
prophets in the reward, implies that along with the public speakers of the testimony God had many private saints, like the 7000 in Israel who had never bowed to Baal, though all unknown to the public prophet Elijah. But Jesus knows and approves all His saints, and assigns them a place with the witnesses.

Though the "destroying of those who destroy the land" is a retribution great and manifest, it does not accord with the mode in which the final judgment is usually set forth in Scripture. These destroyers are the persecutors of the two witnesses, and who by this intolerant procedure deface and trample down the visible Church. And this announcement of the messenger of the seventh trumpet proclaims the overthrow.

The announcements of this trumpet are fulfilled by the pouring out of seven phials. But they fall on a system which has been gradually growing up; and to account for its condition at the crisis of the phials, a vision of it from its incipient stages of development is now introduced; and this, in the usual form of a vision, dating from the beginning of the gospel age—the opening of the heaven.

Ch. xi. 19: "And the temple of God in the heaven was opened, and the ark of His testament was seen in His temple; and there were lightnings, and voices, and thunders, and agitation, and great hail."—Throughout the Apocalypse the temple of God belongs to the invisible Church, as explained formerly. Hence it is called "the temple of God," "the temple of the tabernacle of the testimony," and in each case said to be "in the heaven." While speaking of "the temple," referring figuratively to the material temple of the Old Jerusalem, John says that he saw it not in the New Jerusalem. Though that city came down

1 Διωκων, repeatedly rendered covenant. But covenant is only a modern word, which comes to us through the French, and quite unsuitable to express the Old and New Testament canons, or the divine institution—the only intelligible meaning of διωκων. Though in classical Latin the corresponding noun testamentum is mainly applied to the last will of a dying person, yet in patristic Latin—as in Jerome's New Testament—this is the word frequently used to express διωκων. See Matt. xxvi. 28, etc. etc.
2 Ch. iii. 12, xi. 1. See also xiv. 15, xv. 5, xvi. 1, xxii. 22.
3 Ch. xxi. 22.
from the heaven, and was located on the earth, yet it is invisible; and so is its temple, being no other than “the glory of God and of the Lamb.” The temple of God being in the heaven, is above the power of the persecutions that were or are to arise. Christ founded it on “the rock,” and the gates of Hades cannot prevail against it. Jesus opens, and no man can shut. He set before the Philadelphian church “an open door,—the door of the celestial temple. In the beginning of ch. iv. John “saw a door opened in the heaven,” and within he saw the court of the Messiah seated, to hear the reading of the book on the opening of its seven seals. And as in ch. iv. 1 “the heaven was opened,” so here the inner sanctuary of it (its temple) is exhibited in the vision. Thus the opening of the temple of God in the heaven introduces a new vision of what is going on within; and it permits light to beam down on the visible Church also, so as to show much that is transpiring there.

The temple of God thus opened in the heaven, is never shut. The opening is one act of Jesus. When did He perform it? On the day of Pentecost. Peter and the other apostles, by preaching, “opened the door of faith” instrumentally; and the preaching to Gentiles did not begin until a little time after. Yet the door was open, and preaching to them was inviting them to enter. This was done on the pentecostal day to Jews and proselytes, who by blood were Gentiles. The real, the primal opening of the temple in the heaven was at the baptism of Jesus, when “the heavens were opened, and the Holy Ghost descended upon Him.” And this opening brought the Holy Spirit from Him on His disciples on the day of Pentecost. Accordingly, Stephen saw the heavens opened. Jesus told His disciples that they would see the heaven opened, where He employs the verb οπτωμαι, which expresses mental vision as well as ocular. About a year after the crucifixion, Peter had a vision of the heaven opened. Thus the opening of the temple of God in the heaven was one great event, introducing the gospel kingdom, or “kingdom of heaven,” as Matthew uniformly calls it.

In the opened temple of God in the heavens, “the ark of

1 Ch. xi. 2.  2 Acts ii. 10.  3 Luke iii. 21.  4 Acts vii. 56.  5 John i. 52.  6 Acts x. 11.
His testament was seen" (ωθηθη, implying mental vision). The ark (καισωτος) is the same word which in the LXX. expresses that of Noah, and that of the covenant or testament (διαθηκη) in the sanctuary of old.1 Paul represents the ark or the tabernacle as containing "the pot of manna, the rod of Aaron, and the tables,"—the first a type of Christ; the second, of the Spirit; and the third, of the Scriptures. Where these are, there, and there only, the true Church of Christ is.

As in the vision of ch. iv., so here we have the visional phenomena of "lightnings, and voices, and thunders," explained in that chapter, and indicating that this vision also relates to the first publication of the gospel with the code of church government, and moral precepts. Hence, also, it appears that the date of this vision is the pentecostal time.

And there was "agitation" (σεισμος, a figurative earthquake), the extent of which, from the birth of Jesus to His ascension, may be learned from Josephus' History. In about two years after His birth, the Romans removed Archelaus, and set up a Roman governor. Before Jesus had reached the age at which He appeared in the temple, there had occurred the sedition of Judas of Galilee, and the slaughter of multitudes—a rebellion of Herod's veteran soldiers, and its suppression, with the massacre of thousands—the annihilation of three Roman legions in Germany by the German tribes under the leadership of the hero Hermann; etc.

"And great hail:" this, as we have seen,2 denotes armies from the north. This is exemplified in the German armies just mentioned. But its especial reference is to the Roman hosts that swept like hail tempests over Judah—more awful than the hail plague on Egypt. Nor did these scourges of hail cease until they had converted that fair land into a desert.

Ch. xii. 1: "And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and on her head a crown of twelve stars."—The word heaven or sky here, as in ch. iv. 1, 2, denotes the Church in the higher sense—the invisible Church. Its immediate application is to the Church at the transition from the old dispensation to

1 Heb. ix. 4.  
2 Ch. viii. 7.
the new. That was a sign or miracle (σημείον). And among miracles, the greatest surely was that which now appeared,—Jesus raised from the dead, and a church of men redeemed by His blood, united to Him in the covenant of grace, and hence called "the Bride, the Lamb's Wife." She was the woman of miracle that appeared in the heaven.

She appeared "clothed with the sun," obviously meaning the sunlight, with which John beheld the Church all radiant. The saints are previously said to be clothed in white raiment. The raiment of Jesus Himself is said to be a cloud. The raiment of the two witnesses is sackcloth. Here the raiment of the Church is that of the New Jerusalem,—all radiance from the sunlight of Christ, shed on her by the Holy Spirit. At first sight, a reader may be ready to say, This solar clothing is the righteousness of Christ. It is indeed intimately related to His righteousness. But "the Spirit is light;"¹ and believers are "the children of the light." Christ is the sun to the spirit of the new man, and the Holy Spirit is the light thence emanating. The New Testament Church, illuminated by the Holy Spirit, is clothed with the sunlight.

"The moon is under her feet:" it has therefore set; and around her the sunlight is beaming. We have seen² that the moon is symbolical of the Jewish government. It set when the pentecostal sunlight rose.

"And on her head a chaplet (στέφανος) of twelve stars."—Upon the head-dress of Aaron there was "a plate," or rather circlet or garland of golden flowers,³ inscribed with "Holiness to Jehovah." Instead of these flowers, the woman of the vision has twelve stars=the apostles. Thus this woman, with her bridegroom the Lamb, her robes the resplendent light of the Holy Spirit, her head surrounded with the Lord's inspired ministers, is indeed a great miracle.

Ch. xii. 2: "And being gravid, she cries agonized, and travailing to bring forth."—To apply this to Mary individually, as the Douay version says,⁴ "by allusion to our Blessed Lady," is a totally erroneous interpretation, because the woman must

¹ Eph. v. 8, 9. See N, A, B, D, Tisch., etc. ² Ch. vi. 13. ³ Exod. xxviii. 36-38. ⁴ Douay version, note on the passage.
be a symbol, otherwise there would not be vision; and a literal woman, robed as here, would be equally impossible and absurd. Whence, then, is derived the allegory of the woman? From many places in the Old Testament, in which the Church of the ancient day is so depicted.¹

It follows, that it is erroneous to interpret the man-child of Jesus individually and exclusively, because that also is a vision symbol. Jesus is the bridegroom, in the style of vision symbols; the Church is the spouse; the Man-child is the symbol of all the regenerated children of God,—the parentage, birth, sonship, and offspring being all spiritual. So Jesus taught that all who enter the kingdom of God, find that entrance by virtue of "being born" (γεννημενοι, generated) "by the Spirit." Hence they are called "the whole Fatherhood in the heavens and on the earth."²

The text, with thrilling sublimity, indicates that the Holy Spirit's regenerating work was to be carried on amid circumstances the most painful and agonizing,—a terrible picture of the persecutions through which the Church was to bring forth a holy nation to the Lord.

Ch. xii. 3: "And another miracle was seen in the heaven; and lo, a great red dragon, having seven heads and ten horns, and upon his heads seven diadems."—This symbol seems evidently taken from the leviathan or tortuous monster of Job (ch. xli.), that monster being a representation of the saurians, whether living or fossil; and also from the tanninim (δρακονες), not serpents, but crocodiles, which Moses produced to Pharaoh.³ The word dragon occurs here for the first time; and nowhere in the New Testament, except in the Apocalypse. Though called "another miracle," it is not, like the woman, called "a great miracle;" for it was preternatural, not supernatural,—a monstrous construction of man, rather than a direct work of Almighty power.

As it applies to what was not in existence in Old Testament times, it is not necessary to trace the usage of the term back to the Old Testament. Yet its origin is found there; and from Pharaoh to Cæsar the beast was one with seven heads;

¹ Ps. xlv.; Canticle; Isa. liv.; Jer. ii.; Ezek. xvi.; Hos. ii.; Mal. iii.; etc.
² Eph. iii. 13.
³ See Par. Bib., notes, Job xli. 1.
and the number of heads and horns demands a comparison with a beast seen in one of Daniel's visions. The beast in question is described by Daniel as "dreadful, and terrible, and strong exceedingly;" but the Chaldee language did not furnish a name. There is another monster represented in the Apocalypse, with similar appendages, but called by another name,—θηριον, the wild beast or monster. But there seems a prima facie difficulty in supposing this to have even his name suggested by Daniel's fourth beast, for the prophet's description of that beast gives nothing like the idea of a dragon. But meantime let us observe, that Daniel's first beast was like a lion, representing Babylon; the second, a bear, representing the Persian empire, which succeeded the first; the third like a leopard, usually taken to represent the Grecian empire, but really representing Greece and Rome together,—for the Jews had no separate name for Rome, a name never appearing in the Old Testament. Greece and Rome, from the Jewish standpoint, were one, and called Ἰάβαν. To this third beast belongs the Roman empire, which was paramount at the time of Christ's death, and which in our books is usually called the pagan Roman empire.

To Daniel's fourth beast he gave no name. It was a non-descript, like some fossil animal. But his description of it is not that of a carnivorous, but of a ruminant animal, and is to this effect: "It was dreadful and strong" = a gigantic, mighty animal; "it had great iron teeth,"—great teeth denote the molars or grinders characteristic of a graminivorous creature; "it had hoofs of brass," the word hoof being, in the English version, "nails." But the word ἄδειστος signifies hoof, nail, or claw, according to the animal to which it is attributed: "it devoured" (ἐξάγαγε, ate up). There is no intimation of the devouring of flesh, with which indeed the next clause would not agree: "it brake and trampled the residue with its feet." "Rend," instead of "break," would be the word, if any of the carnivora were meant. But the word means to beat small, to

1 It might be thought a monster, combining parts of various animals, as in some other symbols; but there is no necessity for resorting to this hypothesis, since the whole description is that of a ruminant.

2 See Ges., Guss., Fürst, Newm., etc.
triturate, like cattle eating from a manger, pushing down and trampling under foot more of their fodder than they usually eat. Cows, goats, deer, all browsing animals, and even camels, elephants, rhinoceroses, etc., do the same. Hence Daniel had good reason to say of it, "It was different from the others that were before it," for they were carnivorous, which it was not. He adds, as if to make the difference complete, that it was a cornigerous animal: "it had ten horns." While this leaves no shade of doubt that some ruminant was the original of Daniel's symbolic ten-horned beast, we may ask: Can such be found in nature? The answer is easy: antlered animals are numerous,—as the stag, the reindeer, whose antlers are as many as fifteen, as shown in some figured specimens and in preserved skeletons. And as the text requires one frightful from its giant size, and devouring appetite, and destructive hoofs, the type of all this is found in the megaceros (great deer), now extinct, but found fossil in Ireland and various other parts of the world. Its skeletons may be seen in our museums; and the number of antlers or snags on each horn is ten, leaving out a little one behind, which in vision profile would not come into view.¹ These agree remarkably with the ten horns, and the little horn behind them, in Dan. vii. 7, 8.

Daniel's fourth beast is thus the Roman empire, after it had become professedly Christian, when it was appropriate to represent it by an animal ceremonially clean, yet most destructive in its habits, and propensities in eating up, treading under foot, and going to death with its horns.

But the vision of John in the verse before us is that of a different creature,—"a dragon" (δρακόν), a very general term, but most frequently employed in the Old Testament to express some kind of serpent, and in the Apocalypse identified with "the old serpent,² who is the devil and Satan." The dragon belongs not to the ceremonially clean animals, but to the reptilia. It is merciless and voracious—e.g. the crocodile, or the python; and is an appropriate symbol for the pagan Roman empire, as it came into bloody conflict with Christianity for three centuries. Belonging to the waters, it appropriately re-

¹ Let it not be objected that this would make twenty horns, for the Eastern mode of profile shows, as it were, one side, eye, ear, horn, etc. of an animal.
² Ch. xx. 2.
presents the heathen empire, the sea being the special emblem of heathenism. Origen¹ says, "In the sea the dragon is said to reign. For the prophet (Ezek. xxxii. 2) intimates that the serpent, and the dragon also, is in the sea." And again he says, "Though they hide from my eyes, and descend into the depths of the sea, there will I command the serpent, and it will bite them." On account of its slaughtering and persecuting habit, it is appropriately called a "red dragon."

"Having seven heads and ten horns,"—not meaning that these heads were on its shoulders at the same time, but successively, one having grown after another had declined and died, or had been decapitated.² Daniel, in describing his fourth beast, makes no mention of seven heads; for the beast he saw was the empire, after the heads were gone, except the last, and that an incongruous head,—not appropriate to a dragon, but armed with horns, or antlered. John sees both heads and horns, because, seeing the pagan beast, he sees what existed far back in antiquity, as well as what was existing or in progress towards development, when the gospel age was ushered in. He sees the heads crowned with royal diadems, and the horns upon the last, identifying him with the imperial Christianity that was to succeed. The pagan empire occupied the place and character of all the heads yet developed and gone; and with the glory of its diadems, snatched from the brows of many monarchs, it set itself to stamp out humble Christianity. The seven heads may be more fully illustrated in ch. xvii. Various enumerations of them have been propounded. That which bears most verisimilitude is:

1. Egypt, which inflicted bondage on God's people, B.C. 2078.
2. Palestine, or Arabia, the latter word meaning "mixed,"⁴

² Hybre and other polypi admit of amputation of members, without loss of life. And things incongruous in nature are attributed to these allegoric figures, to represent systems combining incongruous elements of character.
³ See Prol. Sect. xx.

¹²不仅如此 has the sense of "miscuit" assigned to it by Gesenius, Simon, Castellus, Gussetius, and Newman; and the noun يربع is rendered, as in Neh. xiii. 3, "mixed people." In Richardson's Arabic Dict, يربع is simply defined "an Arabian," and in the form أعراب "the wandering, plundering
with shades of meaning implying commercial intercourse, etc., and denoting the various nations that harassed Israel in the land,—Amalek, Idumea, Ammon, Moab, Midian, Philistia, and Syria,—taking its rise from the period of the Exodus, B.C. 1648.

3. Assyria, which deported the ten tribes, B.C. 740, etc.
4. Babylon, which carried Judah captive seventy years, B.C. 606.
5. Persia, which permitted their return, but ruled over them, B.C. 536.
6. Yavan, or Hellas, dating from Alexander's conquest of Persia, B.C. 331, and comprehending Greece and Rome, until paganism fell, and which, when it became complete, assumed the nature and received the name of Dragon.
7. Rome, which began first with Constantine, who adopted Byzantium as his capital, B.C. 329, and thus led the way to the rise of that new or second Roman empire, called ὑπνοιος, the monster with seven heads (the first six represented by the last) and ten horns. This seventh head possessed all the countries now named,—the lands of the previous six as far as the Euphrates. On it, therefore, John beheld the seven diadems. But it still bore the nature of the dragon, and also that of serpent, until, in A.D. 529, it arose as "the beast,"—another and the same.

Does this not assign to him a much longer existence than 1260 years? Undoubtedly; and to that period the prophets never limit his duration, though we shall find him tyrannizing over the Christian Church for that time.

Since the dragon is identified with "the old serpent," why should we suppose any animal to be referred to? Why was a serpent referred to in the temptation of Adam and Eve? If Satan has the name of serpent, that name cannot be arbitrary, but must have a history. This the narrative of the fall

Arabs;" also (with a reflexive participial adjective of the same root, عرب) called Mosarabians: "Arabians descended from intermarriage with other nations." And, in point of fact, the term "Arabian" comprehended various tribes; as, the descendants of Joktan and various others (Gen. x. 25-31), the descendants of Ishmael and other sons of Abraham (Gen. xxv. 1-4), the Amalekites, Idumeans, Ammonites, Moabites, with relics of the once mighty Bene Anak, Philistines, Syrians, Cushites, etc.
of man supplies. The name presupposes the history. So in
the vision the name "dragon" is not arbitrary. Satan, as a
mere spirit, could not appear. But the figure of a dragon was
seen, and was a symbol. Nor could ten horns be predicated
of Satan, unless he were somehow embodied. The horns are
symbols.

A horn is a frequent emblem of power, in the usual meta-
phoric style of the Bible; but in the visions of Daniel it is
defined both of a king and a kingdom, the one of which im-
plies the other. The ten toes of Nebuchadnezzar's vision are
called kingdoms; and the four horns that arose out of the
head of the goat, symbolizing Alexander, are called kingdoms.
In the Dragon, as well as the later empire, then, we should
find ten kings or kingdoms; the head of the dragon, in common
with that of the succeeding monster, having ten horns. These
were: Italy, Gaul, Spain, Britain, Germany, Greece, Asia Minor,
Judea, Egypt, and Carthage.

Ch. xii. 4: "And his tail draws the third of the stars of the
heaven, and it threw them on the land; and the dragon stood
before the woman who is about to bring forth, that when she shall
have brought forth he may devour her child."—The tail, as in
former cases, is the symbol of the teacher of lies. The tail
of the dragon denotes the Roman augurs, and other pagan
priests. They, by corrupt, secular, ensnaring influences, dragged
the stars down from their true position, which is above per-
secution in the symbolic heaven of the Church, and, by instigating
the civil powers, subjected them to persecution, under the terror
of which many Christians of fair profession "lapsed," or rendered
conformity to paganism, by burning incense on the idol's altar,
or verbally invoking it. This brought them down on the land,
or lowest status of Christians, to be trampled on. This was
done to "the third" part, explained before, viz. the Christians,
especially of Jewish extraction, who escaped out of falling
Judaism, to be harassed by the pagans.

The dragon is the seven-headed monster, with his sixth
head now fully developed. Here he acts like Pharaoh of the
first head, destroying the male children, and like Herod of the

1 Dan. vii. 24. 2 Dan. ii. 41. 3 Dan. viii. 22.
4 See ch. ix. 10, 19. 5 Ch. viii. 8.
sixth, destroying the babes of Bethlehem. So he endeavours to extirpate the whole of God's regenerate children. As soon as any man feels the power of truth, and confesses Jesus before men, the dragon rushes forward to devour him. At first he persecuted Christians and Jews indiscriminately, counting the former only a Jewish sect,—as in the order of Claudius to the Jews to depart from Rome,¹ which affected Paul and Apollos, and other Christians. This runs so much throughout the history of the first three centuries, that proofs, quotations, and illustrations cannot be thought necessary. One of the most moderate examples is the Emperor Trajan's letter to Pliny,² instructing him, without actually searching for Christians, if they confessed themselves such, to punish them—the uniform punishment being death.

Ch. xii. 5: "And she bore a male child, who is about to tend all the nations with an iron rod; and her child was caught up to God, and to His throne."—The male child is the visional representative of all the regenerate. But why should the word male be employed, since Paul says that "in Christ there is neither male nor female?"³ Because in an epistle Paul wrote, not by a vision of what he saw, but by what he knew through inspired intuition, that in privilege Christians were all alike. On the other hand, John saw them in a vision as a kingdom of priests, all qualified to "offer spiritual sacrifices applicable to God by Jesus Christ." As the men in the family of Aaron were the officiating priests, so the "male child" presented this view to John.

The male child's "tending of all the nations," or heathen, indicates Christ's universal authority as "the Good Shepherd." The word "tend" (ποιμάνω) is applied to Christ by Matthew⁴ and by John.⁵ And Jesus promises this authority "to him who overcomes."⁶ He also says, "The saints shall inherit the land." But the language here employed by John represents this government as future to the renewed people of God. It could not be fulfilled, except in very partial measure, so long as they were in danger from the dragon, and from the beast.

¹ Acts xviii. 1-3. ² See Neand. Ch. Hist. i. 136. ³ Gal. iii. 28. ⁴ Matt. ii. 6. ⁵ Ch. xix. 15. ⁶ Ch. ii. 27.
that was to follow, and from the three unclean spirits that
were to raise the war of the seventh phial.

"Her child was caught up to God, and to His throne."—
The Church invisible is lifted above the reach of persecution,
placed like a city on a mountain, a lofty fortress, against
which the gates of Hades cannot prevail; and every individ-
ual member of it is born again to a new life, which never
perishes; and he is elevated to a heavenly status: "his life
is hid with Christ in God."^1

This persecution, in a public and national sense, on the
part of the dragon, began in A.D. 51, under Claudius. But it
began indirectly at a still earlier period,—in Herod’s massac-
ore of babes and decapitation of the Baptist, and in his per-
mitting the Jews to condemn Christ, and in his inflicting a
Roman punishment (crucifixion) instead of the Jewish mode
of stoning. Herod’s kingly power, be it remembered, was a
Roman creation, and changed at the mandate of the Roman
emperor. The persecution was continued by Domitius Nero,
at the time when the Jewish war was in its full fury, and the
Christians were exposed to much suffering, A.D. 67. Chris-
tians were driven from Jerusalem and from Rome, and other
great cities, to such secluded retreats as they could find.
Thus were fulfilled the words of Zechariah: "Ye have fled
to the valley of my mountains; for the mountains adjoin the
secluded plains: and Jehovah, the God of all the saints, will
go with thee."^2 The deserts, or secluded places, must not be
taken in a literal or geographical sense. The idea is taken
from Elijah’s flight, implying escapes, concealment, privation,
and miraculous preservation.

Ch. xii. 6: "And the woman fled into the desert, where she
has a place prepared by God, that there they should nourish her,
days one thousand two hundred and sixty."—This is her first
flight; and it evidently began with the first pagan persecution,
in A.D. 51, when the Roman emperor banished the Christians
(Acts xviii. 2).^3 We shall find a second in ver. 14. There
is no mention of any very remarkable deliverance at the end
of these days; but they imply that at their close there is not
the same necessity for concealment as before. This state of

^1 Col. iii. 2. ^2 Zech. xiv. 5, retranslated. ^3 See Prol. Sect. iv.
matters occurred 1260 years after the Claudian persecution, viz. in A.D. 1311, when the Council of Vienne suppressed the Templars, a few years after which Louis of Bavaria became emperor, and set up a rival pope. This for a long time distracted and retarded the efforts for the suppression of the witnesses. Near the same time Marsilius of Padua published a famous book, called Defensor Pacis, full of Protestant doctrine, and assertion of the rights of conscience. 1

About the same time, Wicliffe in England, and Melitz in Bohemia, the two great precursors of Huss, began their public labours in the cause of Christ.

Ch. xii. 7: "And there was a war in the heaven, Michael and his messengers, to war with the dragon; and the dragon warred, and his messengers." — This being "a war in the heaven," and waged by Michael, who is Christ (whose warfare is not like that of earthly kings), and by His messengers, is an intellectual and polemical warfare. Jesus overruled imperial events, so as to make the cause of the gospel advance. While the blood of the Christians was flowing, eloquent defenders of the faith and mighty masters of reasoning were raised up, such as Quadratus, Aristides, Justin, Tertullian, and Origen, whose apologies, or argumentative defences of Christianity and refutations of paganism, have been preserved. Nor was the imperial dragon idle. Not to speak of his casting multitudes of the Christians into prisons, or relegating them to the mines, or throwing them to the wild beasts or to the flames, they warred against the Christians by their edicts; and some of them, as Adrian and Marcus Antoninus, by their philosophy. The war was maintained by some of their messengers, as the philosophers Celsus and Porphyry. And greatest of all the messengers of the dragon was the Emperor Diocletian, who carried bloody persecution to such a length that he thought he had stamped out the Christian religion, and especially that he had destroyed all copies of the Scriptures.

Ch. xii. 8: "And they did not prevail; nor was their place found any longer in the heaven." — The heaven, in relation to

them, is no higher than their religion—the supremacy of pagan priests, the emperor being pontifex or high priest. This pagan ecclesiastical supremacy they lost when the Emperor Constantine became a Christian, especially from the time of his edict in favour of Christianity, A.D. 313.

Ch. xii. 9: “And the great dragon was thrown, the ancient serpent, who is called devil, the adversary, who deceives the whole population (οὐκομενή): he was thrown upon the land, and his messengers were thrown with him.”—This portrayed in vision the disestablishment of paganism, that accompanied the rise of Christianity into the heaven of visible supremacy. A pagan imperial dragon was no more; and his ministers, the emperors, the augurs, the philosophers, were thrown down, and very many of them really or visibly converted from paganism to Christianity; they were thrown from the allegoric atmosphere which overhung the sea of heathenism, to the land of Christianity; and the pagan adherents were reduced to the level of the mass of the population. Their mythology was rejected, their philosophy refuted, and their fraudulent practices and false oracles exposed.

And this comprehended also the fall of the Emperor Julian the apostate.

Ch. xii. 10: “And I heard a great voice in the heaven, saying, Now has come to pass the salvation, and the power, and the reign of our God, and the authority of His Christ; for the traducer of our brethren has been expelled, who traduced them before our God day and night.”¹—This is not called a voice (ἐκ τοῦ οὐρανοῦ) out of the heaven in the highest sense, but in the heaven, as seen in the same vision, and mentioned just before. It is not directly, as the voice from the heaven in ch. x, a divine voice, but the words of Christians now raised to the heaven of ecclesiastical superiority. It is therefore not an inspired voice, though an inspired record of the thoughts and devotion of the Christians. They began, with much exultation, to conclude that now the full glory of the reign of Jesus had come. Hence they speak of “our God and His Christ” as reigning in undisputed authority; and Satan, “the traducer,”

¹ See Prol. Sect. xxii.
as thrown down once for all. How Satan traduced, may be learned not only from the charges of disloyalty to the Emperor, and of a baneful superstition, brought by the pagans, but also from the numerous charges brought by the heretics, and by which true Christianity was wounded in the house of its professed friends,—from the controversies of philosophers, and the bitter and blasphemous words of Jews. It is a beautiful hymn, anticipative of the yet future triumphs of Christ.

Ch. xii. 11: "And they conquered him because of the blood of the Lamb, and because of the word of their testimony; and they loved not their lives until death."—This is a testimony to the previous faith and steadfastness of the Christians; and it shows the means they employed, and the principles that, through the martyrdom of multitudes, ended in the triumph of their cause. The doctrine of the atonement, the Bible, and martyrdom are the three means by which they conquered. How very unlike these are the means employed by Antichrist and paganism!

Ch. xii. 12: "On this account rejoice, O heavens, and ye who dwell in them. Alas for the land and the sea! for the devil has come down to you having wrath, knowing he has little time."—There is woe impending over both outward Christianity and the pagans. This implies that Satan instigated the pagan priesthood to resist Christianity to the utmost; and also that, after Constantine, Arianism was aided by the Emperor and some of the great; and that witnesses for the truth, such as Athanasius, were banished. This descent of the devil from machinations in the ecclesiastical heaven to other machinations on the ecclesiastical land, took place in A.D. 356, in the fact of Constantine's adopting and favouring Arianism, and by a packed assembly of bishops banishing Athanasius.

Ch. xii. 13: "And when the dragon saw that he was thrown upon the land, he persecuted the woman who had borne the male child."—When Satan could not prevent the external prosperity of the Church, he wilily diffused the poison of heresy, and led those in power to tyrannize over true Christians.

1 See Prol. Sect. xxiii.
When Christianity became triumphant, it lost in purity what it gained in power. In A.D. 311 a bishop Cæcilian was appointed, under a strong protest, on account of his having been a traditor, that is, one who had surrendered the Scriptures in the Diocletian persecution. The result was an appeal to the Emperor Constantine, who had lately declared for Christianity. This appeal to the civil power, even by the advocates of spiritual freedom, and the Emperor's hearing and deciding on the case, introduced the wedge of Erastianism, though this name has a much later history. One great and unhappy result that gradually evolved out of this, was persecution by professedly Christian sovereigns; and its effect on the Church is indicated in the next words.

Ch. xii. 14: "And to the woman were given the two wings of the great eagle, that she might fly into the desert, where she is nourished for a time, and time, and the moiety of a time, from the face of the serpent."—The woman is intimately related to the two witnesses, but not identical with them. The witnesses belong to her, as a part to a whole, under her celestial bridegroom's headship; and they bear testimony, in her behalf, for Jesus, and against error, especially against the burning meteor of prelatic, culminating in Papal usurpation. The beginning of this witnessing, and the first and second flight of the woman, are assumed by Mede and others to be exactly synchronous because they are of the same length. But we have seen the untenableness of this principle. We see here a second flight of the woman, the first having been noticed under ver. 6. Here the word "eagle" has the article; not a, but the great eagle, viz. the fourth of the four zoa of ch. iv. Ministerial testimony to the truth led the purer Christians to withdraw from the popular and so-called Catholic communion, though the true Catholicism was not the mere Nicene, but the apostolic doctrine and government. Such withdrawal took place in the days of Constantine, and his contemporary bishop of Rome, Sylvester. This practical and gradual seclusion

1 See Neander's, Guerike's, Mosheim's, C. Hase's, and Killen's Ch. Histories.
2 ἡμερας, Chal. דֵּש, Dan. vii. 25; Heb. יָמִים, Dan. xii. 7.
3 Ch. xi. 3.
4 See Allix, Hist. of Ch. of Pied. iii. xiii. etc.; and Enc. Brit. Valdenses, etc.; also Faber's Albigenses and Vallenses.
increased, as intolerance did from generation to generation, until the second flight noticed in the text. Between the two flights there is this difference: the former was "to a place prepared by God;" the latter is "to the desert," which indicates not only separation, but expatriation. They were then not only witnesses, but refugees. They found their desert asylum in the Alpine valleys of Piedmont, where, under the name of Vallenses, or men of the valleys, and later, Waldenses and Vaudois, they, having "kept the truth so pure of old," continue still to keep it in the same purity.

It is hardly natural to suppose witnessing, and flight on account of it, to begin on the same day. The testimony of the witnesses brings the woman indirectly, and not instantaneously, under persecution. The testimony must have been made, and some time allowed for its effect to appear, and this effect brings the woman under persecution. Hence, after a time, she has been forced to make her escape. It may conduce to distinctness, to bring together some events that have for their period 1260 years, or half a prophetic jubilee, noting the beginning and end of each.

A.D. 254 + 1260 = 1514,—from the prelatic usurpation exercised by Cornelius, bishop of Rome, and expressed in a letter of Cyprian, to the death of the witnesses.¹

A.D. 292 + 1260 = 1552,—from Galerius's commencing of a new persecution for the extirpation of Christianity, and destruction of all copies of the Bible, which led to the most furious of all the pagan persecutions and occasioned the Donatist testimony, to the Peace of Passau, in which Charles V., the German or Roman emperor, having been overthrown, Protestant freedom was established.

A.D. 67 + 1260 = 1327,—from the woman's flight, during the Neronian persecution, into the appointed place, until the setting up of a rival pope² by Louis of Bavaria, German em-

¹ See Cyprian's letters xxxix. and xl., in which he accuses Felicissimus and four other presbyters for rejecting salvation by declining to obey him as their bishop, and prefers a similar charge against Novatian. "The same scheme is brought about by the five presbyters to the destruction of salvation,—that the Lord's priests being forsaken, a new tradition should arise of a sacrilegious appointment" (Cyp. Works, Ante-Nicene Fathers). Thus, according to him, to disobey the prelate is to renounce salvation.

peror, which wasted much Papal power, and gave a measure of relief to the woman,—almost synchronously with the birth of Wicliffe in England, and the rise of Marsilius of Padua.

A.D. 311 + 1260 = 1571,—from the election of Cæcili- anus as bishop of Carthage, leading to the Erastian interference of the Emperor in a purely ecclesiastical question, and the persecution of dissent which followed, to the granting of liberty of conscience to Protestants in France, and the Pope’s excommunication of the Protestant sovereign of England, which completed the severance from Rome.

To these may be added three facts of the same duration,—two to be noticed in the next chapter, and one taken from the book of Daniel (ch. vii.); besides another noticed in Dan. xii. 11, 12.

A.D. 529 + 1260 = 1789,—from the institution of the Benedictine monks, and the publication of Justinian’s code, to the beginning of the French Revolution.

A.D. 607 + 1260 = 1867,—from the delivering of the saints into the power of the little horn of which Daniel speaks, and which is unquestionably the Papal power, to the year 1867, before the close of which (reckoning by the ancient year, beginning at the autumnal equinox) the Spanish Revolution brought down the last of the ten horns. This answers the year of our modern calendar A.D. 1868.

A.D. 532 + 1335 = 1867,—from the setting up of the abomination of desolation of idolatry (Dan. xii. 11), which Jesus identifies with Rome (Matt. xxiv. 15), to the commencement of the blessings resulting from the fall of Babylon—the beginning of its fall.

Thus the symbolic period of the moiety of a prophetic jubilee has a variety of fulfilments, which tend to mutual corroboration. Prophetic dates ought by no means to be reckoned from the modern commencement of the year, the first January, but from the calendar which existed when the Israelites were in Egypt, and still continued in civil affairs—the autumnal equinox. To commemorate the emancipation from Egypt by the passover, the year was antedated six months,¹ which moderns, some two centuries back, antedated to the first January. Thus the end of September, A.D. 1868, according

¹ Exod. xii. 2.
to our calendars, is only the end of 1867 according to the ancient calendar, which the prophetic visions follow. Now in September 1868, or before the end of 1867 according to the ancient calendar, occurred the Spanish Revolution, by which the last Popish country of any political weight underwent the agitation or earthquake, which we shall read of on the effusion of the seventh phial.

In the same year passed the late Reform Bill in the British Legislature, which produced the present (1870) Parliament. This Parliament in 1869 abolished the Irish Church Establishment and the Presbyterian Endowment. In the same year with that Reform Bill, the Pope summoned the Ecumenical Council now sitting,¹ which will no doubt assert the so-called infallibility of the Pope, and by so doing cause divisions in the Council and weakness in the Papal cause.

Regarding the commencement (A.D. 607), and the giving up of the saints to the little horn, it was marked by the persecutions of the British Christians, their being driven into Wales and massacred to the number of 1200 clergymen, at Bangor.² Historians are not quite agreed as to whether the actual massacre occurred in that year, or a few years later. But it seems well established from Bede, and other authorities, that the war which brought on that awful massacre of Christians began in that year. The answer recorded to have been given by the moderator of the British ministers is a noble Christian sentiment, declaring unshaken adherence to the Bible, and combining charity to the Papal hierarchy with spiritual independence. Baronius, the great Romish historian, dates in A.D. 607 the decree of the Emperor Phocas, giving the headship of the Church to the Pope over the Patriarch of Constantinople. Too much importance has been attached to an emperor's making such a grant, which, not being in Caesar's right, could not be better than null and void from the first. Its importance lies in the arrogance of the Pope in assuming it, and usurping headship over the house of God, after his predecessor, Gregory the Great, had declared that the man who would do so would be a forerunner of Antichrist.³

¹ End of 1870. This has since been verified. ² Milton's Hist.; Hales' Chron.
³ See his Epistle to the Patriarch of Constantinople; and compare this with the following extract from a London newspaper of the period:—"Another and a
It is worthy of being noted, that there is in all these, as in prophetic dates generally, a margin of three or four, sometimes as many as seven, years, within which limit an event may be reckoned some few years earlier or later. The reason is obvious: great events require more than a single year for their completion; and even the beginning of a prophetic fulfilment often occupies more than one year. Hence two interpreters might be both substantially right, though one might place such commencement two or three, or even more, years earlier than the other; for they might be looking at different stages of that commencement.

terrible blow has this week fallen upon the Papacy,—a blow which will affect its authority more directly than the series of reverses which have followed the great defeat of Sadowa. Since that battle Venetia has been reiterated, and the last hope of reigning power in Italy finally swept away. The Polish Church has been virtually released from Papal authority, the clerical party has been utterly overthrown in Mexico. Church property has been sequestrated throughout Italy, and Ultramontanism has been expelled from the kingdom of Hungary. The Concordat which had been octroyed there while the Hapsburgs were absolute, required the sanction of the Diet, and with the revival of constitutional life it silently disappeared. In less than twelve months the Papacy thus lost the control of three great kingdoms, a province nearly as large as a kingdom, and property which in Italy, Mexico, and Poland must be worth at least £100,000,000 sterling, and might twenty years hence have been valued at twice that sum. It is a frightful list of misfortunes; yet it is doubtful whether the whole together will be so bitterly felt in Rome as the decision of the 26th July, when the Austrian Reichsrath, by a vote of 130 to 25, solemnly decreed that the Concordat should cease to exist as a great and stately kingdom, within which there is no spiritual dissent, and can therefore be no spiritual harshness; in which the Church, being invested with all rights, can show herself careless of all privileges; in which bishops, receiving abundantly both of respect and cash, need exact nothing: this is the true Roman ideal, and it is fast passing beyond hope. With the Lutherans rising daily higher, Spanish America fallen or falling away, whole Catholic races asserting the right of private judgment upon sacraments, a Mussulman sovereign received by all Europe, an indifferentist Republic growing steadily into a terror to the world, Italian troops steadily drawing in towards St. Peter’s itself, where half the bishops of Christendom in conclave are declaring the Papacy divine, the Vatican must perceive that it is gazing into a somewhat hopeless world.”—Spectator, 1867.

What may now be said in the light of the astounding facts which have since occurred? In July, A.D. 1870, the Ecumenical Council in Rome proclaimed the dogma of the Pope’s infallibility. In the same month war commenced between France and Germany. This was suddenly followed by the withdrawal of the French troops from Rome, and the fall of the French empire; and before the close of the year Rome was in the possession of the King of Italy, who more recently still has made it his capital, and established religious liberty in the very citadel of Romanism.
Thus the fall of Jerusalem may be calculated in any point of time from A.D. 63 to 70, the war having raged, and the city and nation having been in a falling state all that time. It may even be counted earlier, according to Josephus, if with the events we take their causes; for he dates “the Jewish ruin” as beginning about A.D. 49.

The beginning of the testimony or protest of the witnesses extended from A.D. 251 to 254.

The rise of Erastianism, or civil interference in sacred things (p. 339), may be dated from A.D. 311 to 313 or 316.

The fall of the dragon by the apostasy of the Emperor, from A.D. 356 to 361—the former date marking the persecution of the orthodox by Constantius in favour of Arianism, the other Julian’s adoption of paganism.

The rise of the seven-headed and ten-horned beast, from A.D. 529, in which Benedict set up his great system of monachism, and Justinian began the publication of his code, to 532, these works extending over that time.

The obtaining of the headship by Boniface may be dated from the death of Gregory, in A.D. 604, to the confirming of the title in 607, interpreters differing by a year or two.

The same holds good regarding terminative dates. Thus:

The setting up of Louis of Bavaria as emperor, in opposition to the Pope, may be dated about 1314; and his creation of a rival Pope may be reckoned A.D. 1327 or 1328, such an event occupying more than a year, which may have led historians to date it differently.

The slaying of the witnesses began in the calling of the Lateran Council in A.D. 1512, progressed in 1513, and was consummated in 1514; and indications of their revival may be traced in the preaching of Zwingli in 1516, and the more visible rising in Luther’s publication of his thesis in 1517.

The events connected with the rise of liberty of conscience in England, Scotland, France, and Holland extended over A.D. 1560 to 1563.

The Thirty Years’ War, if taken in connection with its immediate antecedents, may be dated in A.D. 1616; if in its actual outbreak, in 1618, the more common date.

The French Revolution is variously dated from its early beginning in A.D. 1789 to its fuller development in 1792, in
the Austrian and Prussian invasion of France, and the execution of King Louis in 1793.

The end of Daniel's three and a half times may be dated in A.D. 1864, as marked by the end of the great American War, establishing negro emancipation, and speedily followed by the fall of the new Mexican empire; or in A.D. 1868 (prophetically, 1867), as indicated by the recent revolution in Spain.

Analogues of this we have in the dates that serve to mark the captivity of the Jews by Nebuchadnezzar, in the difference of four years among chronologers respecting the birth of Jesus, etc.

"The two wings of the great eagle,"—a Hebraism; the word "wings," in the codices N, B of Apoc., etc., being without the article, but definite by the rule of construction. The reference is not in a mere metaphoric way to an eagle, for the eagle in vision is the fourth of the four animals of ch. iv.—the flying eagle, the meaning of which has been there explained. How was this effect produced? What power had this prophetic living creature to transfer the woman to her asylum? The saints knew, by the preaching and studying of the prophecies, that the persecutions, though wearing and continued, would come to an end—that 1260 years were the term, beyond which they could not go. Thus they gradually withdrew from courts and public offices, and secular fashionable society. They began to do this even in the time of Sylvester, the Roman bishop, contemporary with the great Constantine, who, in Daniel's words, "helped with a little help,"¹ but whose patronage of Christianity led many to profess it from worldly motives, and thus vastly lowered the standard of catholic or vulgar Christianity. Especially did this take place when imperial favour was thrown into the scale of Arianism and, during Julian's reign, of paganism. This fact helps to account for the separate existence of a purer church, faith, and worship in the Alpine retreats, at an early time in church history.²

This place of retreat is called "hers," because God had promised and granted her a permanent existence in a secluded place, and promised His preserving presence there.³

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¹ Dan. xi. 34. ² See App. VI. ³ Zech. xiv. 5.
flight of the woman having a commencement in reference to the immediate presence of the dragon in A.D. 356, in consequence of the imperial influence thrown into the scale of Arianism, continued until A.D. 1616, when, in consequence of her demanding Protestant rights, the Austrian and other powers brought their whole military force to bear upon her, moved by the cunning of Jesuitism, for her destruction. This it was which immediately stirred up the devastating conflict known by the name of the Thirty Years' War, dating from 1618.

Ch. xii. 15: "And the serpent threw from his mouth after the woman water as a river, that he might cause her to be swept away by the river."—By "the mouth" of the dragon, armed with serried rows of formidable teeth, are meant his means of assault and defence. Waters are, in the Apocalypse itself, explained to be "peoples, multitudes, nations, and tongues," Isaiah, by the river Euphrates, represents the armies of the Assyrian king. The reference is not to water in general, but to a river (which is always fresh water), as we have shown in the explanation of the third trumpet. The armies seen in this vision, therefore, are under the profession of Christianity; and the monster, though he is the dragon still, is called here by another reptilian name,—οὖς, "the serpent,"—a name previously applied in the plural to the tails of the Euphratean destroyers, but in the singular to the devil, with whom the dragon is also identified; and he is again called the dragon in the next verse. The corrupt form of Christianity that had begun to prevail, implied that paganism, though outwardly overthrown as the dragon, was giving its serpent character to the empire. In this form the head was wounded to death, and the beast reappeared as θηρίον, the monster.

By the waters we must understand something more than military forces: these are only one item of the meaning of the general term. It includes all the agencies of preachers and controversialists that could hold out any hope of reclaiming the so-called heretics. Still the main efforts were those of armies, and the main weapons physical; and the rivers were those of the Arians from the north, that invaded Italy,

1 Ch. xvii. 15.  
2 Isa. vii. 7, 8.  
3 Ch. ix. 19.
sacked Rome, and ultimately brought the empire to an end in A.D. 476. The genuine Christians, armed with truth, and having the Bible, were well able to repel all weapons of false reasoning. But they could do little in meeting the imperial sword, except by martyrdom. Thus the invading armies, by overthrowing the empire, helped the woman.

Ch. xii. 16: "And the land helped the woman; and the land opened its mouth, and drank up the river which the dragon threw from his mouth."—Some have applied this to times later than those of the dragon; but as a work of the dragon is spoken of, it must have been performed while he was in existence,—before the rise of the beast that succeeded him, or into which he was metamorphosed. The Gothic, Hunnish, and other armies that escaped destruction settled among professed Christians, and both were fused into one community, the Arianism and heathenism of the invaders being swallowed up by the popular Christianity or Catholicism that prevailed. In all this, little account was for the time made of the true Christians in their retirements; and thus for a long period they sustained comparatively little persecution. Thus the land helped the woman.

Ch. xii. 17: "And the dragon was angered at the woman, and proceeded to make war with the rest of her offspring, who keep the commandments of God, and have the testimony of Jesus; and he stood upon the sand of the sea."—The dragon, drawing near the end of his monstrous existence, maintains his malignant character, and determination to eradicate true Christianity. The Gothic nations were taught Arianism by the missionary Ulphilas; and as they rose into the position of "horns," on the fall of the imperial head in A.D. 476 (that head having received a fatal wound, which was afterwards healed), they endeavoured to establish that doctrine. They were not long successful. Meantime the true Christians—as the Vallenses, the Paulicians in the East, the Culdees, and the British Christians—held to the divine law, and the testimony of Jesus in the word of God.

The dragon's footing, ever since the empire had become Christian, had been the shifting quicksands of pagan and
heretical doctrine. In this, as the sixth head, he at last sinks down, having existed between twelve and thirteen centuries. There is here a difference in codices. The common text has "I stood," which might startle the reader as representing John’s position as shifting sand. But we are relieved by finding the oldest copies, N, A, C, the Syriac, and Latin, with Griesbach, Lachmann, and Tregelles, giving the verb in the 3d person, στῆθη (stetit), "he stood," which, thus supported by the best external and by internal evidence, is undoubtedly the real meaning.

Ch. xiii. 1: "And I saw a monster ascend out of the sea, having ten horns and seven heads, and upon his horns ten diadems, and on his head a name of blasphemy."—The symbol of this monster or wild beast (θηρίον) is evidently taken from the behemoth of Job xl.; from which, doubtless, Daniel took his ten-horned beast. The descriptions apply to some of the most notable ruminants and pachydermata, as to the most conspicuous characteristics, though the combination of this with a semblance to "a leopard," the feet of a bear, and the mouth of a lion, gives it an incongruous figure; and for this reason I think it appropriately expressed by the word "monster."

This is not a new vision, but a continuation of the preceding scene: the dragon that sank down in the sea emerges in a new form, and with a new name. Instead of drakon and serpent, he is now called θέριον. The transformation of the one into the other was not a sudden phenomenon. It began when Constantine terminated the pagan persecutions, and it showed some development when that monarch published his edict in favour of Christianity. Under the former name we have seen the beast's character in ch. xii. Though the name θέριον would simply denote a ferocious beast, yet in some phenomena it appears as a ceremonially clean animal,—a ruminant, though actually a monstrous and disguised reptile. Like the dragon, it has both the heads and the horns; but in the ancient codices their order is reversed, showing that he is

1 The "sea," in Hebrew דְּלֵת, sometimes in the Old Testament means the "west," and is thus an appropriate symbol. It seems taken from Isa. xxvii. 1 and Amos ix. 3.
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another and the same. It does not fully appear in this new form until A.D. 529-532.

"He emerges from the sea,"—of the Arian Goths and northern pagans, and remanent pagans of the empire. The heads have disappeared, the last having been wounded mortally; and therefore the power now belongs to the horns. The seven heads indeed still characterize him,—that of the Egyptian crocodile; of the Palestinian horse; the Assyrian sphynx;¹ the Babylonian lion; the Persian triple-tusked bear; the Grecian four-winged leopard; and the Yavan nondescript. The last head is in a death-like state, yet the antlers are branching out into great prominence.

"The ten crowns upon his horns," expositors generally agree are the ten kingdoms that arose on the fall of the Roman empire from A.D. 476 to 493. It is no objection that the kingdoms were fluctuating; it rather favours the appropriateness of the symbol, inasmuch as the snags on the horns of the most noted cornigers are not uniform in number. Ten is somewhat of an average, and is the number of snags, with a little one behind the others, on a horn of the megaceros, or great elk of palaeontology;² and ten has been the average number of kingdoms in Europe. Especially, at the time in question, they may be thus numbered in the words of Elliott: "From about the year 486 to 490 the following were the existing barbaric kingdoms, formed by the invaders, within the limits of the Western empire:—Anglo-Saxons, Franks, Allemans, Burgundians, Visigoths, Suevi, Vandals, Heruli, Bavarians, and Ostrogoths—ten in all."³

A horn is a weapon of defence and offence: as the four horns in Zech. i. 18. In the old empire, or dragon, this might have been exemplified in the ten persecutions. We are not warranted to assume that in any of the visions all the ten horns appeared at once. John doubtless had a full view of the symbolic animal in the vision, but it was "a vision of many days;" and unless John had stated that he saw the horns simultaneously,—a thing which he has nowhere stated nor hinted,—to assume their simultaneous appearance would be quite an unwarrantable liberty. Analogy points the other

¹ See Rawlinson's Five Emp. ch. ix. p. 482. ² See exp. of ch. xii. 3. ³ See also Gibbon and Sir J. Newton.
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way. In one of Daniel's visions a little horn came after the others,¹ three of which it eradicated. In the new empire we shall find ten powers employed in forcing men to receive systems of politico-religious faith:—1. Justinian establishing Papal supremacy; 2. Pepin plucking up three of the horns and giving them to the Pope; 3. Irene restoring image-worship; 4. Gregory vii. forcing his supremacy on kings; 5. Innocent iii. laying interdicts on kingdoms; 6. Sylvester ii. originating crusades; 7. Alexander iii. exterminating the Albigenses; 8. Charles v. endeavouring to extirpate Protestantism; 9. Loyola instituting Jesuitism; 10. Ferdinand originating the Thirty Years' War.

The systems of action were not confined to the men here named. All the horns have diadems, as independent monarchies; while the wounded head or empire, for the time virtually defunct, was utterly incapable of wearing a diadem.

"And upon his heads a name (ονόμα) of blasphemy."—The codices A and B of Apoc, with the Latin, have "names" (ονόματα); but the Cod. Sin. and C have "name." Though some editors have preferred the former, the latter is best supported. The pluralizing of this word is obviously the result of theory: that as Antichrist has been guilty of various blasphemies, so these should be culled out, and enumerated as so many names of blasphemy. At the later time of his existence, indeed, this monster bears a plurality of names of blasphemy.² But may not one generic name of blasphemy include them all? It is not a mere vocable, or string of vocables, for which we are to seek, which would confine us to one language—the language of one of the heads; but a meaning running through the titles of all the seven heads, and claiming for them divine honours—e.g. Pharaoh, in Egypt, meaning the sun, represented as divine; Baal = Lord, in the Syro-Arabic, Assyrian, and Babylon heads; the same Baal, and also Mithras, the sun in the Persian head, light having been worshipped as God by the Zoroastrians of Persia; the assumption by Alexander of divine honour, as a son of Jupiter (regarded as chief of the gods); and the title Theos (God) and Sotcr (Saviour) used by his suc-

¹ 2νκ, after in time, and behind in position.
² Ch. xvii. 3.
cessors; and lastly, and especially, the title of Pontifex\(^1\) Maximus, or the Hierarch (Ἱεραρχός), borne by the Roman chief magistrate from Numa, and through all the time of the emperors till the fall of the empire, near the end of the fifth century, and thenceforward adopted by the popes. This title implied the power, right, and honour of ordaining, enacting, and enforcing everything in faith and worship. By virtue of it, the Roman emperors pronounced Christianity a religio illicita, an unlawful religion, and on this account "wore out the saints" for three centuries with persecution to death. By virtue of it, Diocletian commanded the destruction of all copies of the Bible; and carried this so far, that when Constantine embraced Christianity he found it necessary to commission Eusebius, from copies which had been preserved in concealment, to get fifty copies transcribed for the churches. One of these yet extant is thought to be the Cod. Sin. or \(\text{N}\), so often referred to.\(^2\)

It is not in place here to dwell on the acts, decrees, decreetsals, etc. of the popes by their adopted pagan or dragon title of Pontifex Maximus, Pontiff, or Hierarch, as this name was originally on the heads of the wild beast. But adherents of the Papal power might well contemplate this assumption of divine honours from the pagans as a very awful matter.

I quite accord with what Elliott has accomplished in the collection of a long list of titles assumed by (and applied to) popes, all arrogating divine honours, and either calling themselves by divine names or, what is if possible worse,

\(^1\) Ch. xiii. 1. To explain this word as having merely meant the maker of a "pons sublicius," or wooden bridge, at Rome, seems rather puerile. Cicero, with more reason, says, "Religionis judices pontifices fuisse"—that the pontiffs were judges of religion. A dread separation of heaven and hell, and means of bridging it over, are integral ideas in some ancient systems. The Zoroastrians have their bridge of Chinwad, from which Mohammed evidently borrowed the fiction of the Gulf of Aráf, spanned by the inconceivably narrow bridge of صراط, Siráṭ, which the righteous must pass before entering Behisht. The Romans also had their myth of the river Styx, over which souls were ferried in Charon's boat. How much more sublime the fact taught by Christ, that the good are carried by ministrant angels to Abraham's bosom—the society of all the sanctified; and that between this and the Hades of the lost there is a chasm without any bridge or passage!

\(^2\) See Dr. Tischendorf's Introduction to this codex. It may be fairly inquired whether A and B are not of the same class.
ascribing to themselves the works of God, thus "showing themselves that they are God." ¹ But we are not on that account to take the word "name" as a plural, when the preponderance of ancient authority makes it singular. All these blasphemies are essentially combined in the one name of blasphemy, meaning hierarch or pontiff, whatever be the vocable employed. They are all blasphemy, and it is natural they should have one name.

I must add, that the name was assumed by the dragon himself, as much as his diadems were; and I cannot therefore regard it as a name adopted by John for the purpose of stigmatizing him, while its obvious design was to represent him as divine. On this account, the name of apostate, ingeniously proposed by Faber, is quite inapplicable. The name must be one in which he would glory, though God in the end turns it into folly, and shows its blasphemy.

Ch. xiii. 2: "And the monster which I saw was like a panther, and his feet as a bear's, and his mouth as a lion's mouth; and the dragon gave him his power, and his throne, and great authority."—"Panther" (παρδαλεις) is by some rendered "leopard," which makes very little difference, except that, as the panther is a fiercer creature than the leopard, its name, while equally literal, is more in harmony with the character of the monster. This panther, in Dan. vii., symbolized the Helleno-Roman empire. "The monster from the sea," which John here contemplates, though representing the Christian empire in a state of apparent death, but destined to revival, is thus seen to have a resemblance to the old Roman empire, then among the things that were.

The "bear" was the symbol of the Persian empire. Thus the family likeness is carried further. A bear's feet are notorious for the power of crushing its prey—a graphic symbol of the persecuting powers that were to be developed in this monster from the sea. The feet, the lowest organs, symbolized common soldiers. The carnage wrought by the crushing powers of these cannot be depicted in a few words, but may be suggested by such historic names of leaders of hosts, as Belisarius, Narses, Totila, the Goths, Lombards, Saxons, Nor-

¹ 2 Thess. ii. 4.
mains, Bulgarians, Crusaders, Portuguese in India, Spaniards in America, etc.; by Martel, Pepin, Charlemagne, Otho, Strongbow, Montfort, Charles v., Francis, Mary and her husband Philip; by inquisitions, counter popes, the demons of the Bartholomew Massacre, the instigators, leaders, and hosts in the Thirty Years' War, etc.

"His mouth as a lion's mouth,"—proverbial for roaring and for devouring. The lion in Daniel's vision was Babylon. This completes the genealogical parallel, as Daniel's symbols began with Babylon. The lion's voice resembles thunder, which we have seen in vision denotes the proclamation of God's law. "The Lion of the tribe of Judah" alone can rightfully do this. It was blasphemously mimicked by Nebuchadnezzar when, acting as a hierarch, he commanded all to fall down and worship the golden image; and it was also as blasphemously mimicked by Justinian when he awarded to the Pope headship over the Church; and the same was done by other emperors.

"The dragon gave him his power, and his throne, and great authority."—All that the pagan empire had, the Christian empire acquired. While the throne and the power may be said to have been the same, the imperial authority of Constantine was greater than it had ever been in pagan times. But the time of Justinian is the crisis of transition from the dragon to the "monster." Now the whole history of Justinian shows that he was emperor of both east and west; and though his power was not permanent, the ten horns exercised all the former power of the dragon; and the code of Justinian became the law of Europe generally, and it has been the basis of European law almost to the present time.

Ch. xiii. 3: "And one of his heads as slain to death; and the stroke of his death was healed: and the whole land wondered after the monster."—The English version has "wounded," but the Greek (εφαγμενη) is stronger: "slain." So in the second clause it has "wound" for παληγη, thus employing "wound" and "to wound" for original words quite different from one another. The head is more liable to be mortally injured by a stroke or contusion of the brain than by a

1 Dan. iii. 1.
wound. The stroke here inflicted obviously denotes the fall of the Western empire, partially in A.D. 476, and more completely in A.D. 493. This fall did not imply a total cessation of the imperial power, which received such a shock or stroke (παραγωγή) as to be "as" it were killed, but which admitted of recovery. The imperial laws and principles were so adopted by the barbarian conquerors, that ultimately a new Roman empire sprang to life from the contused head of the old.

"The whole land was astonished at the monster."—All outward Christians of the so-called Catholic Church were fascinated by the monster, seeing in the new empire the suppressor of what they called heresy, and the support of their corrupt doctrine and practice. And they rendered to Cæsar that which was God's. Thus they were guilty of idolizing the monster.

Ch. xiii. 4: "And they worshipped the dragon which gave authority to the monster; and they worshipped the monster, saying, Who is like the monster? who can fight with him?"—Having ascribed to the monster the divinity which had long been ascribed to the dragon, they worshipped the monster as the dragon had been worshipped. Power was the great ideal of divinity that filled their minds; and they fancied the monster's power quite irresistible. Now, as a matter of fact, was not this the estimate formed of the imperial power over Europe at large respecting the new Roman empire—e.g. respecting Charlemagne, and, at a later day, Charles v.?

Ch. xiii. 5: "And there was given him a mouth speaking great things, and blasphemy; and authority was given to him to do (what he would) forty and two months."—His mouth may be compared with that of Nebuchadnezzar commanding the worship of the great idol. So all the European powers punished men as often as they refused worship to the great idol blasphemously called "the mother of God." In the eighth century the Eastern monarch Leo condemned the use of images, and was therefore called the Iconoclast, or image-breaker. After him, the Empress Irene, and in the next century Theodora, restored image-worship. The Popes Gregory i. and ii. condemned the iconoclasts; and the images of the saints were first venerated, and then worshipped.
“Authority to do what he would.”—Some copies (as A) have only ποιησαι, to do; the Text. Rec. has πολεμον ποιησαι, to make war; the Latin and Syriac agree with the first. It wants, however, a noun for the verb to govern. While one or two early interpreters have employed πολεμον, “war,” for that purpose, the Cod. Sin. makes it clear by giving the phrase “what he would” (ὁ θέλει). This is much preferable, because, though making war was a large part of what the authority transmitted to him from the old empire enabled him to do, it was very far from being the whole: for example, his “speaking great things.” Nor could we truly say that he was engaged in war without any intermissions during the whole period, while granting that such intermissions were exceptional.

Premonitory notes of the commencement and termination of this period of 1260 years, or forty-two prophetic months, we have in the time of the empire’s fall into heterodoxy in A.D. 356, and the stand taken in defence of Protestant liberty over Europe in A.D. 1616; and again, in the edict of the Emperor Gratian, granting to the Pope the title of universal bishop in A.D. 378, and the second Reformation in Scotland in A.D. 1638, soon followed by the Long Parliament in England, and the success of the Protestants in the Thirty Years’ War; and again, in the fall of the old empire in A.D. 493, and the beginning of the Seven Years’ War, A.D. 1753, which gave a great shock to the new empire, and prepared the way for its final overthrow, and which was synchronous with the greatest conflict of the English and French in India.

But passing these, which were but premonitions, the actual commencement of these forty-two prophetic months has already been set down at A.D. 5291 to 532. This was not the beginning of the monster’s existence, but of his rise under that form and name. His transition or transmigration from the form and status of dragon and serpent to the developed form of the monster, spanned over the time from Constantine to Justinian. The forty-two months were allotted to him after the healing of the mortal stroke; and their beginning was historically marked by two great events,—the institution of the Benedictine, the greatest of all orders of monachism, and

1 See ch. xii. 14.
the publication of the code of Justinian, drawn up by the most renowned lawyers of the period, and which moulded all Europe politically, as the rules of Benedict did religiously, until the great events which transpired in France from A.D. 1789 to 1792 shook all Europe, gave further shocks to the German empire, and after a few years shattered it to pieces, and produced the code of Napoleon.

Of Benedict's famous order of monks, Waddington says: ¹ "It enslave the devout, and demoralized the Church,—became a sign and a watchword for the satellites of the Papacy." "His order extended itself over all Europe." ² "Since the Reformation, monachism cannot be said to have manifested any inherent vitality or power. With the advance of civilisation, its highest meaning and only conservative use are gone." ³ In A.D. 750 this system was revived by another Benedict; and again, in the earlier half of the fourteenth century, by Pope Benedict xii. Various other orders were instituted, and of all of them this statement is made in Chambers's Cyclopedia: ⁴ "At the French Revolution, the monastic institutions of France were entirely suppressed; and in most of the other Catholic countries of Europe the example has been followed to a greater or less extent." It may be said that such institutions, in our own time, have to a small extent been revived in England and the United States. But these new institutions are not contemplative, like the old, but active, more like the life of society; and they are obliged to be subject to the laws of the land, as in the case of the Nunnery trial decided in England a few days ago.⁵

Ch. xiii. 6: "And he opened his mouth for blasphemies against God, to blaspheme His name and His tabernacle, and those who tabernacle in the heaven."—The blasphemy I have already shown to be the hierarchic assumption of imperial and of Papal supremacy in matters of religion. This impious assumption developed itself in many ways, of which three are here specified: speaking against God's name, His tabernacle, and His people. The Jews called Jesus a blasphemer, because He claimed to forgive sins, and said He was the Son of God,

making Himself, as they expressed it, equal to God. It is blasphemy for a man to arrogate divine honour or authority. Now, as the Pope uttered this blasphemy in calling himself the head of the Church, the Emperor was guilty of it by decreeing him that title. This blasphemy was never relinquished during all the 1260 years. By the empire it was relinquished only when the empire ceased to exist. By the second beast we shall find it is not yet relinquished, nor can be until it perish; and the vision did not limit its existence, like that of the ten-horned monster, to 1260 years.  

Blaspheming also signifies reviling, defaming, etc. Thus Eab-shakeh blasphemed by reviling Jehovah.\(^1\) David, by his sin, gave occasion "to the enemies of the Lord to blaspheme."\(^2\) Stephen was accused of speaking words of blasphemy against the sanctuary and the law.*

In this verse the word "tabernacle" (σήμη) is used for the first time in the Apocalypse, in which it occurs three times,\(^5\) and is a symbol of the true Church. It is a term taken from the tabernacle, made by the inspired direction of Moses in the wilderness. All the accusations of sedition, resistance, etc., then, that were made against the two witnesses by regal authorities, styling the Pope's adherents the only true Church, go to convict the monster of these blasphemies; and all the charges of heresy (especially the oft-recurring false charge of Manicheism) laid at the door of these faithful witnesses, manifest his "evil speakings" (βλασφημία)\(^6\) against the tabernaclers, or sojourners in the heaven of Christ's tabernacle.

Ch. xiii. 7: "And it was given to him to make war with the saints, and to conquer them; and authority was given him over every tribe, and people, and language, and nation."—This commenced in all cases by the issuing of edicts and the enactment of laws declaring doctrines and worship to be unlawful, which are the direct teachings of the Bible; and afterwards persecuting, under the charge of being law-breakers and seditious and rebellious persons, all who framed their faith, worship, and practice according to Scripture.\(^7\) This was done by

\(^1\) See ch. xiii. 11-18.  
\(^2\) 2 Kings xix. 6.  
\(^3\) 2 Sam. xii. 14.  
\(^4\) Acts vi. 11.  
\(^5\) Here, and xvi. 5 and xxi. 3.  
\(^6\) Eph. iv. 31; Jude 9.  
\(^7\) See Prol. Sect. xxiii.
the Jews while they had political power; and on this ground they put Jesus Himself to death. The pagan Emperor did the same. And in modern times the persecutions of the Scottish Presbyterians, during the infamous reigns of Charles II. and James II., were uniformly preceded by royal proclamations declaring presbyterian worship unlawful, and therefore those who observed it, seditious, disloyal, and treasonable. On these grounds, they punished them with death. All religious persecution, ancient and modern, has been of this character. But there is no necessity to interpret the words of the text symbolically, as they belong not to the things seen, but to the explanations. Thus the prediction is here made, of what history has so often mournfully fulfilled: that war against the saints, and victory over them, were permitted to the ten horns.

The same principle of "authority" falls to him as fell to the Saracens of the fifth trumpet and the armies of the sixth,—authority usurped by the beast, and conceded by infatuated men, but not called authority of divine right. Witness the assumed right of invading Africa, possessing territory, carrying off slaves, seizing the West India Isles, Mexico, Peru, the Cape of Good Hope, India, and the Eastern Archipelago. The English in more modern times, and their descendants in America, generally began with purchase; and while they have frequently been forced to defend the possessions so acquired, they have, as nations, fared better.

Ch. xiii. 8: "And all who dwell on the land shall worship him, whose names have not been written in the book of life of the Lamb slain, from the foundation of the world."—There is here a remarkable textual question: Does the writing mean of the "name" of the monster, or of the names of his worshippers? The codices differ. The Alex. has οὐαὶ γεγραπταὶ ονόμα ("the name has been written a woe"), which could convey no meaning, and must be a lapsus of the scribe; B of Apoc. has ὄνουτε γεγραπταὶ το ονόμα ("of whom [of which persons] the name has been written"); but the Sinaitic supports the common text, "whose names (τὰ ονόματα) have not been written." This bears the impress of truth, and is supported by the Latin.

All who dwell in the land mean all of the Catholic Church. Now it is notorious, that whatever quarrels popes and emperors
may have had, the Papal Church has ever supported despotism in the State. The political liberalism affected by Romanists in this country in the present century forms no real exception to this, for it is only the liberalism of those who have no political ascendency. But all historic bearing on the subject shows, that whenever they had such ascendency, they threw it into the scale of despotism. Those who thus assimilate with this wild beast in his cruel and unrighteous deeds, have not the divine approbation, are not regenerate children of God, nor delineated with approbation in the book of life—the record of those "who are written in heaven." This is not in denial of the true piety of some good men, in dark times, who lived comparatively unknown, and kept aloof from the heinous impieties of their age, and of the dominant Church and State.

Though Jesus the Lamb was sacrificed, or offered by the Father, and voluntarily laid down His life an atonement for those whose names are thus in the book, that is not the view of His death expressed by the word "slain" (σφαγμένος), which means "slaughtered, murdered," but not "sacrificed." It is not this word, but "Lamb," that presents the sacrificial aspect of His death. Christ was a sacrifice by God's high gift, but men meant it not so. The high priest sentenced Him not as a human victim, but as a malefactor; and Pilate crucified Him, did not burn Him on an altar. The word "slain" thus presents the martyr-aspect of His death, in which all martyrs shared,—as Stephen and others, when Paul persecuted; and He is the Lamb slain in all martyrs, "from the blood of Abel" to the last martyr.

Ch. xiii. 9: "If any one has an ear, let him hear."—This reiterates the admonitions in the seven epistles. It supposes capacity, and consequent responsibility. If any, as infants or idiots, be thought of, or others to whom no means of knowledge are available be found, they are not comprehended in the class of morally responsible persons addressed.

Ch. xiii. 10: "If any one is for captivity, he goes to captivity: if any kills with the sword, he must be killed with the sword. Here is the patience and the faith of the saints."—All the ancient copies differ more or less in the words of this
text, each being somewhat elliptical. I have presented what appears to have the preponderance of evidence. The Latin and Syriac have "leads into captivity," which makes the first clause, equally with the second, express divine retribution. In the first, however, John seems to have been reminded of the words of Jeremiah: "Those who are for captivity to captivity."¹ Nor does it seem to me so historically clear, that whoever carries men into captivity, bondage, prison, or slavery (for the word would include all of these), is, as a matter of course, destined to suffer by being himself brought into a like condition. The punishment often comes in very different modes; but it teaches that God's wise, permissive, and overruling government has predetermined to permit such painful trials to come on His people in the dark times, and therefore such trials must come; and in the right endurance of them consists much of the patience of the saints. The second clause seems to me to imply more than the bare fact that he who engages in warfare risks his own life. It implies retribution on the invaders of the rights of fellow-men, and this in reference to the troubles of the Lord's redeemed people. But both imply that it is not always visibly, so that men cannot uniformly see and trace it, though frequently it has been visibly manifest. As a general rule, the study of this dark part of God's government is a subject involving the exercise of patience and faith. It may seem mysterious that this word ὑπομονή (patience) should have place in the kingdom or reign of Christ. Yet so it is. In the very introduction John says (ch. i. 9) he was a companion in the kingdom (βασιλεία) and patience of Jesus Christ,—showing that this kingdom began with the gospel, and is the Church, and that the subjects of the Lord in it are not yet raised above the discipline of patience. Yet it has the presence of the Lamb and the comfort of the Holy Spirit, and thus Satan cannot overthrow it.

Ch. xiii. 11: "And I saw another monster ascending out of the land; and he had two horns like a lamb, and he spoke as a dragon."—This monster, as well as that with the seven heads and ten horns, seems to have been taken, as a prophetic symbol, from the behemoth of Job xi. As the first monster rose

¹ Jer. xv. 2.
from the surging sea of heresy and heathenism that deluged the provinces of the empire, especially Italy, Spain, Gaul, Britain, and Africa, so this second rises out of the common or Catholic population.

"His two horns as a lamb" gave him the appearance of a humble bicornous ruminant,—gentle and innocuous in comparison with the antlered giant that marched in advance of him. But, though apparently like a lamb, he was in reality very different; for when he opened his mouth, men heard not the lamb's gentle bleat: "he spoke as a dragon." He was, after all, but the old dragon metamorphosed. Though the words "lamb" and "dragon" are here written without the article, they are not indefinite: as pre-established terms they are tantamount to proper names—the one, Jesus; the other, the old empire inspirted by the devil. He had two horns, as a lamb has, though the language does not imply the likeness of the horns to a lamb's horns, except in the fact that a lamb's horns are not antlered, like those of the giant elk. This symbolized to John a system much less complicated than the monster of many heads and horns which he had already seen. If we feel a difficulty in associating the external appearance of a lamb with the voice and nature of a dragon, we should remember the words of Jesus respecting false teachers: "They come to you in sheep's clothing, but inwardly they are ravenous wolves."¹ Zechariah described false prophets as "wearing a rough garment to deceive,"² to pass as sons of the prophets. This second monster has the fleece and skin, and with these the horns, of a lamb. He is outwardly like a lamb, but the assumed resemblance will not abide the test; he has the nature of the dragon; and these incongruities show that he is rightly characterized as a monster.

As we proceed with the description, we shall find him a symbol of the Papal hierarchy. As the Papacy is an institution of one visible head, placed by men over the Catholic Church, so he is represented by one monster. And the two horns are emblems of two centres of power, which in relation to the saints are weapons of assault. There seem valid reasons for regarding these as the two great orders into which the whole Catholic clerical body is divided,—the secular and

¹ Matt. vii. 15.  
² Zech. xiii. 4.
the regular,—the former being represented by a prelate, and the latter by an abbot.

Like the former monster, it has the semblance of a ceremonially clean animal, but inwardly it is of the dragon or reptile order. It took the Christian name, and some items of Christian doctrine; and with these it amalgamated much of the Roman paganism.

Ch. xiii. 12: "And he exercises all the authority of the first monster before him, and he has so acted on the land and those who dwell in it, that they shall worship the first monster, whose stroke of his death was healed."—It is alleged that the word 

\[\text{ἐνώπιον} \] (before) means "by authority of." But the word is variously rendered "before," "in the sight of," "in the presence of," etc. It does not express more than contiguity and society. To make it expressive of authority would make the sentence tautological: he exercises authority by authority. The truth is, the whole words plainly declare an intimate association between the two,—such an association of the two (of the State and the Church, to speak in modern style) as implies the latter acting by the authority of the former. But this is not expressed by the word "before," but by the statement, "He exercises all the authority of the first monster."

His operating or acting upon those who dwell in the land was fulfilled in the doctrine of despotism so extensively taught by the popes, and so often exemplified in their conferring kingdoms on individuals, or transferring them from one claimant to another. It is known how a pope, Adrian IV., the only English pope, granted Ireland to Henry II. of England;¹ and how a pope consecrated Pepin king of France,² and received in reward three of the Italian kingdoms or horns; how Leo X. granted all America to the king of Spain, and all the East to the king of Portugal; how a pope took England from King John, and on his submission restored it; and how popes frequently laid interdicts on kingdoms.

Ch. xiii. 13: "And he works great miracles, so that he may make fire from the heaven come down on the land before the men."—These are not meant of true miracles, as the next

verse will show. He does not speak of miracles *simpliciter*, but of miracles before the men who worship the monster—such as might pass for genuine with them. We saw\(^1\) that the bringing down of fire belonged to the true prophets or witnesses, and that the symbol was taken from the descent of fire on the sacrifice at Elijah's word, and on the captain of fifty, as well as from the fire on Sodom, and the consuming lightning on Egypt. Elliott has interpreted this correctly, making fire a double emblem,—of acceptance of the offering, and of wrath on enemies. Now the Papal doctrine of the mass proclaims to the world, and especially to the kings of Europe, that the consecrated wafer is a sacrifice accepted of God,—a miracle above all conceivable miracles, a transubstantiation of a little wheat into "the body, and blood, and soul, and divinity of Christ," so as to become a true object of the highest worship; and that the Papal anathema has the power of consigning those on whom it is hurled to purgatory or to everlasting perdition.

Ch. xiii. 14: "And may mislead those who dwell on the land through the miracles which it is given to him to work before the monster; bidding those that dwell on the land to make an image to the monster."—This shows the spurious nature of the miracle. Intended to deceive, they are systematic frauds and tricks. It is noteworthy, however, on whom this deception lights,—not on enlightened Christians of the heaven or higher church, composed of true believers, but only on those comprehended in the term "land." The priests of the vulgar Catholicism succeed only in deceiving their own people by their *quasi* miracles.

"An image to the monster" is a Hebrew idiom for the dative of possession, an image belonging to him, being like him, and being also his property. This we at once recognise in the temporal power of the Pope, and the territory called Peter's Patrimony, granted by Pepin in A.D. 754;\(^2\) to which may be added the creation of cardinals, who are at once priests and temporal lords,—a matter having no likeness to anything in Scripture, but only the image of the first monster.

This "image of the monster," or temporal dominion and

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\(^1\) Ch. xi. 5.  
 territory, has not the term of 1260 prophetic days or years assigned to it. The kings of France and Italy wrenched it all from the Pope in A.D. 1859, except the city of Rome and a small extent of land adjoining; and even that has ever since been possessed by the Pope only by the precarious aid of French troops.¹

Ch. xiii. 15. "And it was given to him to give spirit to the image of the monster, that the image of the monster might both speak, and cause that as many as would not worship the image of the monster should be killed."—As the image of the first monster is the Papal temporal dominion, so the giving of spirit to it was fulfilled in the summoning of Western councils. The first seven councils² were all of the Eastern Church specially, but received and concurred in by the Italian Church, the last of the seven having been the second Council of Nice (787). At it, images were reinstated in their former honours, through the united exertions of the monks and the mob, the Pope and the Empress.³ This happened in A.D. 787, only twenty-three years after the making of the image of the monster. Thenceforward Western (including five Lateran) councils were held, some of them in conflict with others, until the Council of Trent in A.D. 1546. The pattern to which all councils should be conformed is the General Assembly at Jerusalem, recorded in Acts xv., in which the apostles thus recorded their decision: "It seemed good to the Holy Ghost and to us." Therefore an apostolic council was guided, prompted, and inspired by the Holy Spirit, and its decisions were the decisions of the Holy Spirit. This the Papal councils' decrees could not be; for they were not inspired by the Spirit of God, but by the spirit of the image of human creation. The spirit given to the image was a spirit only such as the second monster could give and was permitted to confer. It is not called the Spirit of God, nor of Christ, nor of truth, but only in general terms spirit.

¹ In the latter part (Sept.) of last year (1870) the disastrous war of France with Germany forced the withdrawal of the French from Rome. The king of Italy immediately took possession of the whole.
² Nice, 325; Constantinople, 381; Ephesus, 431; Chalcedon, 451; Constantinople, 553; Constantinople, 680; Nice, 787.
³ Wad. Ch. Hist. p. 188.
And the intent and effect are, that this image, impelled by such spirit, may both speak and act in such a way as to decree and enforce the killing of all who refuse to worship the image. Now, what did the Lateran and other councils do in relation to this? The first Lateran Council (A.D. 1123) enjoined crusades; the third and fourth, the suppression of the Vaudois; the Council of Constance, the condemnation of Wicliffe and Huss, which consigned the latter, and the dust of the former, to the flames; the fifth Lateran Council (in A.D. 1516) repealed the Pragmatic Sanction, which meant declaring the Pope paramount to a council;¹ that of Trent proclaimed anathema (which meant punishment with death) against all Protestants.²

Ch. xiii. 16: “And he acts upon all, the small and the great, and the rich and the poor, and the free and the bond, that they should give them a mark on their right hand, or on their forehead.”—The language is suggested by the boring of the servant’s ear with an awl.³ Among the pagans, the practice prevails of marking slaves; to which Paul alludes in saying, “I bear in my body the mark (στυγμα) of the Lord Jesus.”⁴ John, foreseeing in the visional representation the heathen practice of marking slaves on their bodies, employs the word δουλος (slaves or bondmen), and χαραγμα, a word used in the Apocalypse only of the bestial mark, and elsewhere in the New Testament, only in Acts xvii. 29 in reference to the chiselling of pagan idols. It does not occur in the LXX.

Various external and internal marks may be reckoned: rosaries in the right hand, phylacteries, crosiers, the ashes put on the forehead on Ash-Wednesday, the sign of the cross, etc. But they can only be symbols of the actual mark, viz. conformity by the surrender of private judgment. This is the greatest slave-stigma which man could wear on hand or brow.

There is here a considerable textual difference. The text has, “that he should give them a mark.” Some versions have, “that they should receive a mark;” the Cod. Sin., “that they should give to him a mark.” This would express the fealty or obedience they give in surrendering private judg-

¹ See Enc. Brit. xviii. 448. ² Robertson’s Charles V.
³ Exod. xxi. 6. ⁴ Gal. vi. 17.
ment. The Cod. Alex. is followed by most editors: "that they should give (δώσων) to them." This is in the Syriac taken as tantamount to a passive: "that a mark should be given to them." As the monster's mark cannot be truly spiritual, we have a right to expect the expression of the fealty of his subjects in external signs, such as we have specified, and which are often worn on the foreheads, arms, etc. of adherents of the Papacy, Mohammedans, Hindoos; and also symbols used by members of infidel and political and other secret societies.

Ch. xiii. 17: "And that no one should be able to buy or sell but he who has the mark; the name of the monster, or the number of his name."—The rights of buying and selling represent social rights generally. Expositors have adduced many examples from history of this part of Papal bigotry. These I pause not to repeat. The fulfilment of these prophetic words is awfully exemplified in the fiendish denunciations against the Vallenses, that no one should harbour them alive, or give them Christian burial when dead; and also in the interdicts on kingdoms, prohibiting, among other things, the rites of marriage and sepulture.1 It may be also fearfully illustrated by the adduction of facts from the records of Papal excommunications.

Ch. xiii. 18: "Here is the wisdom. Let him who has understanding calculate the number of the monster: now it is a number of man; and his number is six hundred and sixty-six."—The origin of this mode of calculation is found in the fact that the Hebrew letters are numerals, and that from them, whatever may have been their ancient forms, were derived the Syriac, Arabic, Greek, and Latin letters, in all of which except Latin, and in that partially, the letters are numerals. The numerical power of the Hebrew letters is exemplified in acrostic compositions,2 presenting ancient, some of them very ancient, evidences of the numbers and power of the letters. This may be contrasted with the fact that the alphabets of Sanskrit origin have no numerical power.3

1 See Elliott, Wad., Chamb. Cyclo. Excommunication.
2 Ps. xxv. xxxiv. xxxvii. exi. exii. exix. cxxiv.; Prov. xxxi.; Lam. i. ii. iii. iv.
3 See Prol. Sect. viii.
This involves two questions, on which, without discussing them, I may state my opinion,—the actual number, and the mode of writing it. The number I take to be 666, not because Irenæus has preferred it to 616, found in one ancient codex, but because the two really ancient codices which we possess, Χ and Α, have it. And these have it not in numeral letters, but in numeral adjectives. If we had the evidence of codices that it was originally written ΧΣ, I should take that as an argument for adopting a solution which would contain the character s for six. But the want of textual authority sets that aside, and the solution founded on it (αποσατης) would not agree with the fourth rule mentioned below.

The necessity of calculating by numeral letters, according to the cabalism or geometria (γεωμετρία) of Jews and sibyllists,—not that these were actually as ancient as the Apocalypse, but indications of current modes of treating words,—is so well established by Elliott, and was so generally recognised by ancient interpreters, as to leave it beyond rational dispute. For that, I simply refer to his volume iii. ch. viii.

The language used by John implies that the deciphering of this number is intentionally an intellectual exercise. I formerly published a brochure, giving a considerably large number of solutions, ancient and modern,—among others, several by Romanists founded on false orthographies,—and adding some new ones. My special aim was to show that the question is presented in the indeterminate form, which admits of various though not indefinitely numerous solutions, analogous to questions in the algebraic indeterminate analysis. Thus, to the question, How many letters has the word "tap?" there can be

1 C. But Irenæus speaks loosely of various persons (τοις) as following this reading.

2 As Luther and Loutherana for Luther; which, by inserting ß arbitrarily, alters the number by 30; Maometis (a Greek name does not end in ις), for Mohammed, Μουαμέρ; Corsicanus (the Corsican, viz. Bonaparte), which requires the arbitrary use of v for one s, and μ for the other. And here may be mentioned a modern attempt of similar character: Napoleonti, which, on the ground of putting Napoleon's name into a Greek dative form, makes the addition of no less than 310 to make up the number. By taking similar liberties, we might derive many numbers from almost any name.

3 Thus let the question be: How many right-angled triangles are possible, having their three sides each an integer, and no side to exceed 20? Answer, 6.
but one answer: *Three*. But if I convert the question, and ask how many words can be formed with those three letters, the question admits of three answers: Apt, pat, tap. If a word were given, and the sum of the numerals demanded, the question would be determinate, and only one answer could be correctly given. But if the sum be given, and the word demanded, the question is of the indeterminate order, and the answers may be various, though limited in number.¹

Now in the text the number is given, and the name sought. The answers, therefore, so far as the numerals go, are as many as the Greek words whose numerals make up that sum,—or as many as the Hebrew, Syriac, or Latin, if these languages be admissible. But that number is qualified by certain conditions; and all words not agreeing with these must be left out, even though they may exhibit the number. These conditions are: 1. It is a number somehow connected with or contained in the name of the monster. 2. Which of the two monsters is meant? 3. It is a number of man (αριθμὸς ανθρωποῦ). 4. It is a number which the monster selects, approves, and so insists upon, that without it he will not tolerate so much as the common intercourse of buying and selling.

The first of these limitations seems to me to show that the number is not a historic period. Historic numbers have been assigned by some Protestant writers, even by the Magdeburg Centuriators,² on the one hand, and by Pope Innocent III. at the fourth Lateran Council (1213), on the other. The latter pronounced Mohammed to be the son of perdition, and said his end was near, because from the rise of Mohammed 666 years were nearly run. From the birth of Mohammed, in 569, there remained yet twenty-two years; and the non-fulfilment after those years falsified that interpretation.

I do not see how a historic period or date could be called the number of a name.

As to the second principle above mentioned, I cannot but accord with those who think the name belongs to the

And if limited to numerically integral right-angled triangles, all dissimilar to one another? Answer, 3. In all such questions there is a definite number of answers, and no more; and they admit of exact numerical calculation.

¹ Ex.: The word ἔτωα gives the number 284; but if that number be given, the word may be ἔτωα or ἢπεα.

² See Elliott, iii. 214.
second monster. Elliott and Stuart contend for the first, because he is repeatedly called the monster, as if par excellence. But he is distinguished by the epithet "first," or by the description, "who was wounded," etc. The name is given in its enigmatic form, not in the account of the first, but of the second monster,—of whom it is said, that he caused those who dwell on the land to worship the first; that he made the image of the first speak, and caused those who refuse to worship that image to be killed; and that he caused all to receive a mark to the effect that none could buy or sell without "the mark or the name of the monster, or the number of his name." Had the first been here meant, surely it would have been so said: the word "first" would have been inserted. The name must primarily belong to the second; but as he made an image of the first, and caused both it and its prototype to be worshipped, the name belonging to him may, by virtue of their kindred nature, be descriptive of all the three.

As to the third rule—"a number of man," or, as some render it, "of a man," does not seem meant to express what we call a proper name, but rather a human name; as when Isaiah was directed to write (γραφεῖν ἀνθρωπον) "with a man's pen," the meaning was a pen used by men, but not exclusively by any single individual; and when Jesus is called "one like a son of man," His humanity is meant, not His proper name, which was "Jesus;" and when the standard of measurement of the New Jerusalem is said to be "a measure of man," it means human stature, not the special height of any tall or diminutive individual. This implies that we are not limited to a proper name. Such name may be intended, but in a generalized application.

The fourth rule is, that the name is one selected by the second monster himself, and applied with its number to those who obey him, so as to worship the first monster and his image (and in worshipping this image they worship the second, its maker), and receive his mark, name, or number. The name is human. The monster did not write the name of God on the forehead of his slaves, but a human name; while, in contrast with this, the saints have "the name of their God," "their Father's name," inscribed on them.

1 Isa. viii. 1. 2 Ch. i. 13. 3 Ch. xxi. 17. 4 Ch. iii. 12, xiv. 1.
In the pamphlet I gave nearly eighty solutions, ancient and modern, Popish and Protestant, selected and original; and out of all only such ought to be selected as the second monster would practically acknowledge, be proud of, appropriate, and imprint on his followers. It should be found, at the same time, to involve a wisdom higher than his; and though adopted by him in his own sense, to be, when explained by historic events, actually condemnatory of him.

The names or mere vocables may be various, but the enigmatical meaning of them must be one descriptive of the second monster, and also of the first, and of its image. A few examples I may now present out of many.

1. Λατείων.—This was adopted by Irenæus. It obviously answers all the conditions, and is one, though not the sole, true solution. Against its orthography the insertion of the ε has been objected. But it is shown by unquestionable proofs, given by Newton, Elliott, and others, that this was the actual earlier orthography. It may be exemplified in the following words from Lucretius: "Alienisque ex rebus reddere multeis;" and from Ennius: "Cascei populi tennerete Lateini;" from orthographies used by both Gnostics and Christians, as Σειγη, Χρειατος; and from the spelling of names of Roman emperors, Βαλβείων, Αυτονείων, etc. Though Lateinos does in some measure characterize the first monster, it is most applicable to the second or the ecclesiastical dominion, in which bulls, decretals, decisions of councils, laws, breviaries, books of theology, masses, and even the Bible, were all appointed to be in Latin, and are in Latin to this day. The word is a Latin name in Greek orthography. The sum of the numeral values of its letters is 606: thus λ = 30; α = 1; τ = 300; ε = 5; ι = 10; ν = 50; ο = 70; σ = 200. The sum = 666.¹

2. Βενεδίκτος (= 666), also a Latin name in Greek letters, signifying "blessed," and therefore arrogated by the head of the so-called Catholic Church, on the asserted ground that

¹ P. 609. Irenæus, however, though calling this name "valde verisimile," "highly probable," does not adopt it, but adds another, "Evanthus," calling it "majus fide dignum"—"more credible." Nor does he adopt even that, for he represents the Antichrist, to whom he applies the name, as springing out of the tribe of Dan, and consequently neither Latin nor Grecian, but Israelite.
out of it there is no salvation. This was the name of the monk who, in A.D. 529, did more than any other man to extend the influence of the monastic institute over all Europe.¹ The name is also remarkable on this account, that at the time of the Reformation there had been, with one exception, more popes bearing the title of Benedict than any other. I had discovered this solution before I found it mentioned by some writers.

3. *Italika ekklēsia* (= 666).—Here the adjective being Doric, and thus agreeing more nearly with the Latin form, is peculiarly appropriate. Elliott says he tried all the proper adjectives of churches,—as Anglica, Gallica, Graeca, etc.,—and found none but Italika to make the mystic number.

4. *Εὐτυροφία* (= 666), wealth, in which Romanism has ever gloriéd. This has been pointed out by Garbett and Fausett. Its meaning may be compared with the luxury of Babylon in ch. xviii.

I am not convinced by Elliott that we are precluded from using Hebrew, Syriac, Arabic, or Latin names, all of these having in some sense numeral letters. On this principle are the following:—

5. *Vicarius generalis Dei in terris*—Vicar-General of God on earth (\(V+I+C+I+V+L+I+D+I+I=666\)),—an appellation given to the Pope in the Council of Trent; and with this may be classed *Vicarius Filii Dei* (= 666).

I add a few of the original solutions.

(a.) Producing 616, according to Cod. Eph.

Μικρον κερας (little horn).—Though I think this remarkable, I cannot propose its adoption, because I believe 666 the true number,² and because it is hardly a name that the monster would spontaneously assume. The same applies to επίσατης αββα, presiding father; φενάξ, impostor; ἀ ερυθρα, the scarlet (one); “Catholicus clericus occasus,” Catholic clergy of the west.

But καρα εκκλησιας (= 616³) is just such a title as he

¹ See exp. of ch. xiii. 5.
² By reverting to the Hebrew origin of the word נָו, we could add \(\nu = 50\). This would give 666.
³ Unless the word καρα had a \(\nu\) in its root (as the Sanskrit शतार: = head).
has arrogated ever since the rise of the domination protested against by the two witnesses.

(b.) Producing 666.

Παραδοσις (= 666), tradition,—to me original, though I am glad to find myself anticipated by recently meeting it in Garbett and Fausett. Upwards of fourteen years ago, when I lighted upon it, I showed it to a friend, who had an impression he had seen it somewhere. This I find correct. The word occurs thirteen times in the New Testament, and no word can be more descriptive of the great system which asserts the inspiration of the Apocrypha and the Latin version, and claims the traditions of the fathers, the saints, church, etc., as a foundation of faith. Its orthography is unexceptionable.

'Εσπερος αββα, Western Father.—This is specially applicable to the second monster. Abba, though a Shemitic word, is given even in some Latin lexicons, and is common over all Europe in such Roman ecclesiastical titles and names as abbot, abbate, abbó, abbey, abbess, abbacy, etc.

'Α μαχη à áγια, crusade, or holy war.—In this connection it would give an awful emphasis of meaning to the crusades against the witnesses.

'Απάκεφαλη, therefore head; the head being admitted to be Christ, and the Pope's headship being a logical, a quasi logical, deduction from Matt. xvi. 18. In such a phrase other words are understood. Examples are numerous, as in 1 Cor. xv. 14, 2 Cor. v. 14, Gal. ii. 17, etc. And it involves this enigmatical circumstance, that it may be an implied interrogative, as in Acts viii. 30. Thus, while the adherents of the Pope might dogmatically argue his headship, his opponents might use the phrase in the opposite, the ironical or interrogative, sense: Is he so? Any true solution should be such as the Pope would claim, and yet as could be legitimately used to condemn him. I pass over various solutions which, as being condemnatory in
meaning, would not be adopted by the monster, or which apply to the Eastern Church or to the Mohammedan system, on account of their kindred nature to the beast: as, דגש = Roman dominion; ות = the Roman, son of the serpent; שריון = universal bishop; מ = the Saracens—the locusts of the first woe; שְּרֵךְ אֱ–ָ = eastern father; שְׁיִתָן = apostle of Satan; ער = the Arab, son of the serpent; הַא– = “there is no deity but God, and Mohammed is the apostle of God;" = deity of the Gentiles; סֶ– ה = as God (comp. 2 Thess. ii. 4); and a variety more, indicating historic periods, etc. etc.

Let candid readers compare all these, and various others, with the few proposed by Romanists (from the names of Luther, Mohammed, Bonaparte, etc., in each case with wrong letters, so as to alter the numerical value), and consider, that if a small proportion of the solutions that point against Romanism had been found to point against Protestantism or the two witnesses, Romanists would never have ceased raising notes of triumph. In like proportion ought we to feel the force with which this number, when calculated, strikes against the Papal hierarchy.

Ch. xiv. 1: "And I saw, and lo, the Lamb stationed on the mount Sion, and with Him a hundred and forty-four khiliads, having His name and His Father's name written on their foreheads."—"I saw:" this intimation, here and elsewhere, does not announce a vision de novo, but an additional scene in the current vision. When an entirely new vision is introduced, some other circumstance appears, as in the beginning of ch. iv.: "I saw, and a door was opened in heaven," etc. The Lamb was on Mount Sion from the beginning of the gospel age; and now John has a view of Him there in the vision, about the time of the rise of the two monsters.

The 144 khiliads are the same as those explained at the beginning of ch. vii.

The name inscribed on a person is not that person's own

1 This is the Kalīma, or Mussulman creed, made up of two phrases of the Qurān.
name. The object is not to tell who the person is, but to whom he belongs. We have seen that the second monster inscribed his own name on his followers, and we shall afterwards find the name of Babylon inscribed on the forehead of the daughter of Babylon. This is in immediate contrast to the name of the monster. It is not, like the other, a name involving an enigmatical number. It is indeed a name of sublime and celestial meaning, which none know but those who have it. But this puts it out of the region of enigma. It must be learned, not by cabalism, nor by a priest's formulae, but by experience of a new relation to God. The saints have the name of the Lamb and of His Father inscribed on their forehead. Though the common text mentions only the Father's name, the ancient codices have both; and both are specified by Jesus in ch. iii. 12: "I will write on him the name of my God and my new name." The explanation may be found at ch. vii. 3. It denotes that they are Christ's, the name of the Lamb denoting the human, and that of the Father His divine nature. And I may add that this is by the Holy Spirit, and that it shows itself in the true confession of Christ.

Ch. xiv. 2: "And I heard a voice from the heaven, as a voice of many waters, and as a voice of a great thunder; and the voice which I heard was as of harpers harping with their harps."—The voices of many waters and of a great thunder have been explained at ch. i. 16 and iv. 5.

"As of harpers harping."—The harp, "a thing without life giving sound," is a symbol of the human voice, which, with fibres or strings extended over the summit of the larynx, is a real and literal musical instrument. This is the obvious design of the usage of the word harp in the book of Psalms, because praising God with the harp would have no meaning if the voice and the heart were absent. If the saints in the upper sanctuary alone were depicted, material harps would be out of the question. But the vision is of Sion which is on earth. The men seen are not all the saints, who are "a multitude that no man can number," but the 144,000 or, as expressed in the English, 144,000 representative

1 Ch. ii. 17.
men. As they are symbolic, so are the harps and the voices.

This mention of harps and voices does not decide, does not even bear upon, the question of the use of instrumental as well as vocal music. Nor does John say he saw harps, but heard a voice like that of harpers; and it was the voice of singers, as the next words show. And if their voices resembled the sound of harps, their vocal organs must be regarded as the real instruments of music.¹

Ch. xiv. 3: "And they sing a new song before the throne, and before the four animals and the elders; and no one can learn the song but the hundred and forty-four thousand who were redeemed from the land."—This song is, in its purport, virtually the same as the new song mentioned in ch. v. 9 and xv. 3; but in these places the words are given. Song is the language of emotion. The new song embodies the feelings of devotion and of joy in God, and also of contrition and of weeping under persecution, which enter into the experience of Christians.

"Those of the land," that is, the mere nominal or catholic (sic) professors of Christianity, cannot know nor sing this song, though they possess the mere words, for they may have that profession without spiritual life; and none but those who are renewed by the Holy Spirit can know the spiritual music. The finest musical genius brings a man none the nearer it. His voice is but like a harp, and his ear like a listener at a concert. On the other hand, the voice may be faint or cracked, and the ear deaf or dull, and there may be no knowledge of crotchets or quavers, and yet the man may sweetly sing "the new song." What is prescribed to us is, "to sing with the understanding, and make melody with the heart."² The fine voice and exquisite ear have their value as instruments for the use of the mind; but it is the mind, soul, and spirit that sing the new song. Alas! how often the judgment of Christians is harsh—unkindly and cruelly harsh—against those who have not what is termed a musical ear, while yet they are putting a modern tune in place of a spiritual melody; they make man's invention overbear the spiritual consciousness!

¹ See App. VII.
² Eph. v. 19.
Ch. xiv. 4: "These are they who have not been defiled with women; they are indeed virgins. These are they who follow the Lamb wherever He may go; these were redeemed from among men, a first-fruit to God and to the Lamb."—Here we have the only case of the word virgin (παρθενος) in the Apocalypse; and though the literal usage of the word is generally feminine, yet, applied as it is to a band of representative men who are one in Christ, without any preference or distinction of male and female, it is a symbol not of sex, but of purity. Thus Tertullian,¹ in his exhortations to chastity, distinguishes these kinds of chastity applicable to both sexes. Thus Isaac Taylor² asks, "Whence came the notion universally prevalent in the (ante-Nicene) Church, and repeated by a thousand tongues, that the virgins of Christ, male and female, constituted a spiritual aristocracy, or a choir of terrestrial angels?" The Lord spoke of voluntary eunuchism or celibacy;³ and chastity is as much the virtue of the one sex as of the other. As the Church became corrupt, it became perverted into "forbidding to marry,"⁴ by clerical celibacy and the seclusion of nuns.

This term, emblematically used, contemplates the Church as affianced. She is "the Bride, the Lamb's wife." Here is true chastity. Her members preserve this virgin purity by freedom from idolatry. This idea of idolatry, as unfaithfulness to God, is so frequent in the prophets—Isaiah, Jeremiah, Ezekiel, Hosea, etc.—that citations are unnecessary.⁵ As I have shown, and might corroborate by many patristic quotations, the word "virginity," in the Nicene, and ante-Nicene but post-apostolic period, was employed to express ascetic chastity in both sexes. The inspired writer employs it to denote true sanctity. At the time when the Catholic Church was rushing into idolatry,—when Leo the Isaurian, the Western emperor, was vainly endeavouring to purify the Church of the idolatry which had crept in (A.D. 726), and the Pope Gregory II. excited rebellion against him, and stimulated the idolaters to bigoted and intolerant fury,—the saints associated with the Lamb were seen in vision by John as virgins, though he had previously seen them under other names.

¹ Vol. iii. 1, 2. ² Anc. Chris. i. 156. ³ Matt. xix. 12. ⁴ 1 Tim. iv. 1. ⁵ Isa. i. 21, xlix. 8 to end, liv. 3; Jer. ii. iii., etc.; Ezek. xvi.; Hos. ii.; etc.
These—"the followers of the Lamb"—are His disciples, like the twelve, travelling with Him always. Their prototype we see in Elisha following Elijah. What the Master expected of the twelve, is substantially the rule for all His people: "If ye love me, keep my commandments." Thus in the dark ages, when the many were "mad upon their idols," maintaining Mariolatry, angelolatry, hagiolatry, and leimmatolatry, John, with the eye of an illuminated seer, saw a company of true believers regulating their faith and practice by the word of God.

"Redeemed from among men,"—language derived from the book of Exodus: "The first-born of my sons I redeem." This exhibits the 144 khiliads as representing all God's ransomed people. They can only be seen representatively, because, until all the great millennial period is over, their aggregate is not complete. Accordingly

"They are a first-fruit to God and the Lamb."—It was a provision in the law of Moses, that the first-fruit should be dedicated to God. The regenerate are called "a first-fruit of God's creation." In this light the 144 khiliads are represented to John. What the first sheaf was to the whole harvest, they are to the complete number of the elect of God.

Ch. xiv. 5: "And in their mouth was found no guile: they are indeed blameless."—In the Cod. Alex., followed by Treg., the word "indeed" (yap) is omitted. This guileless, blameless condition implies two facts:

1. They are free from the false doctrines, the erring traditions, the pious frauds, the dispensations to break oaths, the breaking of faith with heretics, the violation of safe-conducts, the lying miracles, the fictions of transubstantiations, priestly absolution, and purgatory, all which, and much more of a similar character, belong to their persecutors.

2. They are justified and sanctified, and thus blameless and holy, though not in the present life made perfect.

Ch. xiv. 6: "And I saw a messenger flying in mid heaven, having the eternal good tidings, to give good tidings to those who dwell in the land, and to every nation, and tribe, and tongue,

1 The worship of relics, for which it is difficult to find a familiar word.
2 Exod. xiii. 15, xxxiv. 20. 3 Exod. xxii. 29. 4 Jas. i. 17.
and people.”1—The Cod. Alex. has the word “another” (αλλαν) before messenger. This would mean “another, a messenger;” for the only person who precedes is Jesus, not here called a messenger, but the Lamb, though in another relation called a messenger, before the close of the chapter. The Cod. Sin. and B of Apoc. have simply “messenger.” Jesus the man, and the uniter of the four zoa in one, appears first in the vision; and then this first messenger, who obviously symbolizes a company of men not in the angelic state, but in the body. This is evident from the work they have to do—to preach the gospel among the cruder professing Christians, and among all the heathen; a work not committed to the celestial angels, whose ministration is unseen. It is no more inconsistent to predicable flight of men, than to liken one of the four zoa, who are men, to a flying eagle. This fourth of the four zoa seems obviously to be the flying messenger here beheld by John.

His locomotion is “in mid heaven” (ἐν μεσοναυνηματι).—To the true Church he belongs, and in it he moves and operates. He is deputed with good news—the only message to men meriting that name—the gospel. To publish that is his commission; and he is to do it first at home, and then abroad: “to every nation, and tribe, and tongue, and people.”

Though this work began from the day of Pentecost, yet John had this vision of it, as the twilight of the darkest time was deepening into night. Who were the men that accomplished this work? The adherents of the truth,—the Leonists, Albigois, Vallenses, Bohemians, Paulicians, Culdees, and afterwards Lollards, and many others in Europe, who travelled much, and many of whom forfeited life in distributing the Scriptures, and making known the gospel all over Europe; and the Nestorians, who carried it over almost all Asia. “Through Chaldea, Persia, Syria, and Assyria, in Arabia, India, Tartary, and even China, they took deep root during the fifth and following century,”2—the time in which John saw them. I may add, they left in the Malabar church of Southern India a monument of their labour, which endures to this day; and the Rev. Alexander Williamson, missionary, has recently described a large number of them in the heart of China. Those of Malabar possessed, and still have, the Syriac

translation of the Bible, which they received from the Nestorians of Persia. While the Romanists were bigotedly stigmatizing the Nestorians as heretics, and cruelly persecuting them, they were zealously diffusing the knowledge of the Saviour. All these were agencies in preparing or following up the scene, presented to John's view on the sounding of the seventh trumpet; and without a vision of the labours of such messengers during the dark ages, it is not easy to see how the seventh trumpet could have been intelligible.

In these two departments—the home and the foreign—of early missionary work, we have the same system of operation that was adopted in the end of last century, and is still prosecuted—that of home and foreign missionary labour. The great conquests of the Saracens, and the crusades of the sixth trumpet, ending in the death of the witnesses, brought these labours to a temporary close. Some wonder why the Reformed churches did not at once resume them. That they did not, is too easily accounted for in the struggles which were necessary to maintain their ground against emperors and kings, the Pope, the Council of Trent, and the Jesuits. We may lament the fact, without hastily condemning the Reformers.

Ch. xiv. 7: "Saying with a great voice, Fear ye God, and give Him glory; for the hour of His judgment has come: and worship Him who made the heaven, and the land, and the sea, and fountains of water."—"Saying with a great voice,"—the voice of genuine preachers of the gospel, but post-apostolic, and therefore not inspired. The words heard and recorded by John, as the sum and substance of what they preach, are orthodox: they are not per se authoritative, but must be tested by the inspired, the apostolic words. And as the words are simply a report of what they say, they are not a part of the vision, though heard in it. They are not, then, restricted to the symbolic sense, though even in that sense they would be found true. The heaven or sky, the land, the sea, literally meant, God made them all. And if symbolically taken,—the heaven of the true Church, the land of crudest external Christianity, the sea of deadest heathenism,

1 See exp. of ch. xvi.
God made them as man's Creator, but did not infuse any of their errors or corruptions. And the "fountains" of the true Church, God made them in a more emphatic sense, by the Holy Spirit's regenerating work. The messenger (viz. the missionaries collectively) testifies against idolatry, and exhorts men to worship and glorify God, meaning Christ, as is obvious by the reference to His judgment. And they do this, not so much by assailing error controversially, as by uttering truth: they testify that Christ is reigning, and is the true Judge now, as He will be in the end.

Ch. xiv. 8: "And another, a second messenger, followed, saying, Fallen is Babylon the Great, who from the wine of the vehemence of her licentiousness made all the nations drink."—Old Babylon fell,—whether we speak of that of Nimrod and Nebuchadnezzar, or the later Babylon of the dragon empire of Rome. This is the first direct mention in the Apocalypse of Babylon by name. There is no key to the meaning given here, for it is not requisite: the messenger is speaking to those who, as his contemporaries, know the meaning of his words. But when the same John, who in this place only hears of Babylon, has in another vision a view of the scarlet-robed meretrix, and receives an explanation, it is to the effect that she who has her mother's name on her brow, and that name "Babylon the Great," "is the great city that reigns over the kings of the land,"¹ and he is thus taught to connect Babylon and Rome as mother and daughter. The ancient Babylon is distinguished by the epithet "great." It had Nimrod's tower, affecting the skies, and Nebuchadnezzar's hanging gardens, and the walls so long thought impregnable. But it fell; and the second messenger reminds his hearers of the fact, as Christ drew admonition from the Deluge and the conflagration of Sodom. This messenger says to fellow-men: The old dragon has fallen like ancient Babylon; and now you are engaged in building a new Babylon, and setting up image-worship in it, as Nebuchadnezzar did. We lift the voice of warning, knowing that God will scathe all participants in her idolatry.

Who is this second messenger? He also is a representa-

¹ Ch. xvii.
² Ch. xvii. 18.
tive person, characterizing a company of true though uninspired preachers of the word. But these have more of the character of home than of foreign missionaries, and are more controversial and engaged in protesting than those represented by the first messenger. The prototype of their preaching is the utterance of Isaiah, Jeremiah, etc. regarding Babylon, and the fulfilment of their predictions was foreshadowed in that of the prophets.

Ch. xiv. 9, 10: “And another, a third messenger, followed them, saying with a great voice, If any one worship the monster and his image, and receive his mark in the forehead, or the right hand, he shall both drink of the wine of the vehemence of God, mingled undiluted in the cup of His wrath, and shall be tormented in fire and sulphur before the messengers, and before the Lamb.”—This third messenger (also denoting uninspired ministers), with Jesus, who precedes in ver. 1, and the other two, are the four zoa. This one speaks with a voice like the lion’s roar, faithfully warning men of the sinfulness of the setting up of Antichrist, and of the bestial worship, and the spiritual slavery, and the mad intoxication of error and bigotry. These errors and malpractices are pestiferous and deadly. Their fruit is the divine disapproval, without alleviation and without end. Thus the surrender of individual judgment and spiritual freedom is not only a loss, but a sin of the deepest dye, and a bringer of the greatest and most righteous retribution on men. It is very unpopular, and ever has been, to utter this honest testimony; but the benevolent are desirous to pluck souls as brands out of the fire. Therefore they say, “Worship not the monster, as you would escape eternal retribution.” At the same time, as these and the following words are only a prediction of what the uninspired messengers will preach, they furnish no proof of doctrine, but must themselves be tested by the oracles of Scripture. To quote them, therefore, in proof of anything connected with the future, weakens the cause they are adduced to support. They showed beforehand what the witnesses and Protestant divines would preach, and what the confessions of the Reformation show that they do preach. This Protestant preaching fulfilis the prophecy; but the doctrine so preached must be tried, not by “thus say these angels,”
but "thus saith the Lord," "thus saith the Spirit to the churches."

Ch. xiv. 11: "And the smoke of their torment ascends unto ages of ages; \(^1\) and they have no respite day and night, who worship the monster and his image, and if any receive the mark of his name."—"Unto ages of ages:" though this phrase is sometimes adduced in proof of the doctrine of "eternal torment," it is here only a prediction of the preaching of the doctrine; and this is fulfilled in the fact that the witnesses did so preach, and the Protestants still do so;\(^2\) and even Romish theology asserts eternal torment to all that have not escaped it by the medium of purgatory.

The import of these words is general and particular. They apply to the so-called Catholic system, against which the witnesses testified; and they teach that the fire of the Holy Spirit's agency is constantly consuming it,\(^2\) even while it was tyrannizing and trampling down the holy city. And the verse is also particular, declaring the awful responsibility of worshipping the monster and his image, and accepting the monster's mark or name, as disloyalty to the King of kings,—by such a course incurring the punishment of all impenitent sinners; and "unto ages of ages," the most emphatic term for "eternity,"—a term repeatedly applied in the New Testament to express the duration of God Himself. Such, I repeat, is the substance of the preaching of the Reformation. What was predicted, the great body of the ministry, even in our times, preach, and have embodied in their creeds, catechisms, and theologies, thus remarkably fulfilling the prophecies.

Ch. xiv. 12: "Here is the endurance of the saints, who keep the commandments of God, and the faith of Jesus."—These words being a reiteration of ch. xiii. 10, need not be again explained. But they furnish an important note of time, showing that the testimony of this third messenger is syn-

\(^1\) See Note on ch. i. 18.

\(^2\) The Westminster divines, though speaking of eternal torment (see Conf. xxxii. 1, xxxiii. 2,—Larg. Cat. 29, 86, 89), judiciously avoid the citation of this text among their proofs.

\(^3\) 2 Thess. ii. 8.
chronous with those tyrannous deeds of the first monster, which so painfully exercised the faith and patience of the saints.

Ch. xiv. 13: "And I heard a voice from the heaven, saying, Write, The dead who are slain in the Lord are perfectly happy: yea, says the Spirit, that they may rest from their toils; but their works accompany them."—The voice is here simply called "a voice from the heaven," which would not imply anything higher than ecclesiastical authority. But the Holy Spirit has acknowledged it as truth: "Yea, says the Spirit." This imprimatur makes it a valid ground of believing what it declares: viz. that "the dead who are slain in the Lord are happy from the present, or perfectly." The verb αποθνησκω, rendered "are slain," may be rendered neutrally "die;" but this gives the meaning too feebly, for its general apocalyptic and other New Testament usage is to express a violent death as well as a common:¹ to die naturally or by violence, "to fall in battle or by natural death."² It is several times applied to the death of Christ, which was by violence. Paul says "he was willing (αποθνεσκεω) to be put to death at Jerusalem." And he speaks of some who "would even dare to die" (αποθνησκεω). The word occurs six times in the Apocalypse, and each time in this sense.

There has been much critical difficulty felt about the words of this passage, especially the phrase απαρτι³ (perfectly, or from the present, from now), its form, meaning, and connection. Should it be written in one word, απαρτι, and in the sense of "perfectly ?" or απ' αρτι, "from now ?" The comma after π being merely editorial, belongs not to the text. If it mean only "from now," it expresses no more than the next clause: "They rest," etc. The Douay version has made the passage appear void of syntax and meaning, thus: "Blessed are the dead who die in the Lord. From henceforth, now, saith the Spirit," etc. "The Spirit saith," what? It states a condition or protasis, but not an apodosis. I have attended much to the connection which should be given to απαρτι, and there seems no grammatical reason to doubt that it attaches to the

¹ "De morte naturali etiam violenta" (Schleusner).
² Dunb.
previous words. And as the phrase οἱ νεκροὶ has the article, while μακαροὶ (blessed or happy) wants it, it follows, according to a rule of Middleton on the article, that "the dead" are the subject, and "happy" the predicate, and qualified by the adverb ἀπαρτί: "Those who are put to death in the Lord are perfectly happy." "Yes," responds the Spirit, "that they may rest from their toils," this rest being one source of their perfect happiness; "but their works accompany or follow them,"¹ as a disciple his master. Their wearing persecutions are at an end; and in the blessed state they are ministering spirits, active in promoting the cause for which they suffered. While the first monster was uttering blasphemies, and the second was making his image utter terrific menaces against the saints, while nothing but toil and all the anguish men can inflict are the sole portion awarded to them by men, God promises them, at the time of death, perfect respite from their toils, with the full delight flowing from their works of service. Their toils (κόποι) are over, their service (εργα) perpetual. Thus may we learn from this utterance of the saints, attested by the Holy Spirit, that the redeemed are made perfect in holiness, not after but at death; and that they have no purgatorial pains, toils, or penances to endure, but have a perfectly blessed service in the upper portion of the Church.

Ch. xiv. 14: "And I saw, and lo, a white cloud, and on the cloud sitting one like a son of man, having on His head a golden chaplet, and in His hand a sharp sickle."—The white cloud is a symbol taken from the cloudy pillar, which remained stationary over the tabernacle as long as the people were encamped.² The cloudy pillar is different from the rainbow cloud, in this as well as other respects, that in the former nothing else is seen, while in the latter both the cloud and the iris appear. The sitter on it, "like a son of man," means Christ in His humanity. So He appeared to John at the beginning, and so through all the gospel dispensation He appears to all the membership of the celestial Church. But the time when He thus appears to John merits much attention. This is not a new vision, but an additional scene, the previous being that of

¹ ἀκμαίος, σεγνος, κομίτος,—"to follow, or accompany" (Dunb. and Schl.).
² Exod. xl. 37, 38.
the Lamb and the 144 khiliads on Zion, and the messenger bearing the gospel far and wide, and another messenger preaching of the fall of old Babylon, and another still testifying against the growing corruptions of the worship of the monster. The next is that of the verse before us. These scenes evidently span the 1260 years of the witnesses, and this vision of Christ seems to me to be precisely at their close. Jesus has been stationed on Mount Zion with its tabernacle from the beginning of the gospel age. As He appeared in the first seal with the sacerdotal chaplet on His head, He has that head-dress still; for, though reigning, He is a priest on His throne; while another vision represents Him as a monarch, crowned with many diadems.

He here appears in what, from the human standpoint, may appear a humble office: as a field labourer with a reaping-hook in hand. He had in His earthly ministry said to His disciples, "He that soweth the good seed is the Son of man." John the Baptist described Him in the threshing-floor, with fan in hand, casting the chaff into the fire, and storing the wheat in His own granary. Thus, if the Lord's ministers are labourers,—if Paul had to plant, and Apollos to water,—Jesus condescends to be the master workman. How beautiful the encouragement, amid toil and persecution and bronzing sun, to work until the evening!

Ch. xiv. 15: "And another messenger (or another, a messenger) came out of the temple, crying with a great voice to Him who sits on the cloud, 'Ply Thy sickle, and reap; for the hour of reaping has come, for the harvest of the land is dried.'—By the apocalyptic temple is uniformly meant simply the holy of holies. The burnt-offering, though offered by the unbelieving Jews while yet their temple stood, had forfeited its value as a means of grace; and the altar on which it was wont to be offered, and the outer place where it stood, had been given to the Gentiles to be trampled over for forty-two months; and the veil having been rent, the place of the altar of incense was not separated from the innermost sanctuary. Out of this John now sees a messenger coming. Who is he? A representative of those who are within, who "serve God

1 Zech. vi. 13. 2 Ch. xix. 12. 3 Matt. xiii. 37. 4 Matt. iii. 12.
day and night in His temple,” but come out to perform angel ministration among men. This is evidently the whole body of Christ’s officiating ministry. Their action arrests attention: “They cry with a great voice.” This is language of the greatest earnestness, but not of command; for the verb κραζω is used in the New Testament fifty-nine times, and not once to express a command. It is urgent entreaty, it is prayer.

And it is prayer to Him who sits on the cloudy pillar. For this purpose, this messenger had come out of the temple to present himself as a supplicant before Him who sits above. This seems to me to symbolize the saints who have gone out of the Church on earth to the upper sanctuary,—all who have died in faith. They do not cease to take a sublime, personal, and intense interest in the work of grace on earth; they address themselves to Christ in prayer, not asking, as they did in the flesh, for pardon and grace to help them in temptation, but beseeching Him to remember the field, the seed sown, and the harvest anticipated.

Ch. xiv. 16: “And He who sits on the cloud threw His sickle on the land, and the land was reaped.”—This implies three considerations: that of the time for the growth of the wheat; that of ready compliance with the wish of the messengers; and that of the harvest itself. Jesus hears His people’s prayers. They had been labouring from generation to generation for fifteen centuries. As some passed out of the field and entered the temple, others, called by the Spirit of God, went forth to labour. He had said, “One labours, and another enters into his labours.” They look now to the great Reaper, and rejoice to see Him apply His sickle.

The time of their appeal to Him coincides with the death of the witnesses, and the time of the Lord’s compliance with that of their resurrection; for when we come to that period, more in detail, we shall find a vast separation of wheat from chaff. This implies also the third particular, that the harvest itself is the ingathering of the redeemed. This the Baptist taught by saying, that He who was coming after him would gather the wheat into His garner. And this our Lord Himself especially taught in the ultimate separation of the

1 Ch. vii. 14. 2 John iv. 37, 38. 3 See exp. of ch. xi. 7.
taries, and the storing of the wheat into His barn; in explanation of which He said, "Then shall the righteous shine forth."¹ This coincides with the Reformation.

Ch. xiv. 17: "And another messenger came out of the temple that is in the heaven, having also himself a sharp sickle."—This messenger, like Christ sitting on the cloud, is a worker in the Lord's field; and he comes out for this purpose prepared with "a sharp sickle,"—the instrument of reaping. But who is he? The Holy Spirit, between whom and Christ there appears in the vision an official difference. Christ is over the temple in the cloud. The Holy Spirit is in it, by virtue of His indwelling in the hearts of the saints, of whom Paul says, "Ye are the temple of God."² In this the Holy Spirit appears as a messenger in the vision. But how? Can a spirit be presented to view? Not as such; but here, as an indweller in the saints, and their animator with spiritual life, He appears on the scene. And that He sustains the character of the messenger of the Father and the Son, "proceeding" from both, is the orthodox doctrine of the Protestant churches. Especially as the author of inspiration to the apostles, and of divine teaching to all believers, He is the Sent, or the messenger whom Christ promised.³

Ch. xiv. 18: "And another messenger came out from the altar, who has privilege in fire; and he uttered a great voice to Him who had the sharp sickle, saying, Ply Thy sharp sickle, and crop the clusters of the vine of the land; for the grape of the land is matured."—This messenger is not like the one seated on the cloud, or the one that came out of the temple, each provided with a sickle. He is not possessed of power—not divine. Whatever employment he may be put to, all the account John saw taken of him was, that he appealed with earnest voice to the messenger with the sickle. This petitioning messenger "comes from the altar, and has privilege in fire" (ἐξουσίαν ἐπὶ τοῦ πυρος), which symbolizes three things: that he is under the influence of the Holy Spirit; that he is employed in official duty; and that, as the altar is trampled on for 1260 years, he is also crushed down with it. Yet he

¹ Matt. xiii. 42, 43. ² 2 Cor. vi. 16. ³ John xiv. 26.
maintains his station, and humbly and patiently performs the duty assigned him. Here he prays; and there is in his prayer a special significance. His attendance on the altar serves to his identification. He is a symbol of the saints in the body, and enduring persecution, especially the great persecution of the 1260 years. Thus, while the saints in the fuller glory of Emmanuel's land pray for the ingathering of the wheat, these groaning and suffering ones pray amid their anguish; and, as we might expect, their prayer is directed to a distinct object: the vindication of the witnesses, and the destruction of the great system of iniquity which has so long worked the woe of the saints on the earth. It should not be overlooked, that the destruction of systems does not mean the perdition of men. We constantly "pray that Satan's kingdom may be destroyed" by "plucking sinners as brands from the burning."

Ch. xiv. 19: "And the messenger threw His sickle into the land, and cropped the vine of the land, and threw it into the great winepress of the wrath of God."—The vine in the vision is seen only in a particular state, or of a particular kind; not the true, but the degenerate vine is here seen. "The true vine" is a suitable emblem to represent even Jesus Himself. But from spurious vines we have more than one allegory in the Old Testament. The author of the eightieth Psalm speaks of a vine brought out of Egypt, meaning the Israelitish nation. Isaiah depicts Israel and Judah as a vine carefully planted and watered, but which after all produced wild grapes. Jeremiah says the people had turned into the degenerate plant of a strange vine. Ezekiel speaks of vine trees worthless, and consigned to the fire. Hosea calls Israel an empty vine, bringing forth fruit not to God, but to himself. These furnish a sufficient foundation for the symbol in the vision, of vines producing grapes destined to be pressed in the winepress of divine retribution.

The persecuted saints here pray earnestly for the cutting away of the spurious grapes. And it should be remembered, that while the word ἀμπελός (vine) signifies the grape vine

1 John xv. 1.  
2 Isa. v. 1.  
3 Jer. ii. 21.  
4 Ezek. xv. 6.  
5 Hos. x. 1.
in particular, it has a general usage, and is applicable to other plants vinous or twining in growth, but widely different in quality, such as the "wild vine," from which were gathered "wild gourds," 1 the fruit of which was "death in the pot" (colocynthis), the tamus communis, or ampeles dioscoridis, black bryony, the juice of which is acrid and poisonous. Their prayer for the excision of the spurious grapes springs out of no malignant wish for the destruction of men, but out of a true ethical principle,—a desire for the elimination of that evil which works as a poison in human society. Their wish for the salvation of men moves them to pray that the poisoned grapes of evil works, growing out of the spurious vine of the second monster's planting, may be cropped away, as the land has nourished it too long. The messenger with the grape sickle, being the Holy Spirit, is also a divine hearer of prayer. He puts forth His sickle at the time of ripeness, which answers to the resurrection of the witnesses. He cuts down the spurious fruit. He does more than the persecuted saints even ventured to pray for. They did not pray for wrath; but wrath (θυμος, ardour) comes. They justly wished for vindication of character, and deliverance from cruelty; and God not only accomplishes this, but executes righteous retribution on the enemies of Christ and His people. This is seen in what follows.

"He cast it into the winepress of wrath."—Now wine—a general term for grape juice in any state—is, in the distilled state, in which it was largely used in ancient times, 2 a strong and striking symbol of the judicial blindness, like inebriety, by which men madly bring the punishment of their pernicious doctrines and impious schemes on their own heads.

1 2 Kings iv. 40. "The word vine is sometimes used to denote any creeping plant" (Chamb. Cycl.). It is cognate with the Sansk. वृक्ष, a creeper.

2 |"|, yayin, or ows, was prescribed in the Pentateuch (see Lev., Num., and Deut. passim), as the nesek, nesek, or libation, to aid with the wood and the fat in the combustion of the sacrifice. This word, so unhappily rendered "drink-offering," though occurring sixty-five times, is not once applied to drinking; but, as in Lev. xxiii. 18, it was included in the soma, or "offering made by fire," and was therefore burned. But in the Rig and Sâma Vedas, the soma, a distilled drink, was used both for this purpose and for intoxication.
far as sixteen hundred furlongs.'—By "the outside of the city" is to be understood that part exterior to the temple, with its precincts, over which the Gentiles had been walking, like the boar out of the forest, for the forty-two prophetic months. Now they come to be trampled down in turn. If the true vine were meant, it would be within the city.

"Blood issued out."—What may we not say? Were not grapes cast in? And might we not expect the generous grape juice to have filled the vat? This would have been the result if it had been the true vine. But the grapes were spurious—grown in a soil soaked with the blood of the saints. And now God's overruling providence makes them give out only the figurative wine of wrath, or blood,—a symbol in vision of war and sacrifice of life, as in the law the blood was accounted the life. Historically, this had terrific fulfilment in the sanguinary wars in which the so-called Catholic powers mutually enfeebled one another, especially that immediately subsequent to the Reformation—of Charles v. and Francis i.; and the wars of the Spaniards in Mexico, and of the Portuguese in India, in which, notwithstanding their victories, great numbers of them fell.

"To the bridles of the horses,"—not that John saw a lake of human gore of that depth; for the text says no such thing, though many readers form that absurd idea; but that in the fury of war the representative warriors bespattered with blood both their own clothing and that of their foes, as high as the reins of their war-steeds.

"Sixteen hundred furlongs,"—the length of the Pope's territory, as Mede remarks. But the dimension is a symbol taken from the actual length of Palestine in the time of the apostles: about 1600 furlongs from Zion was the extreme distance. Now Palestine was the prototype of the symbolic term "the land" (γῆ), so often employed in the visions. The 1600 furlongs therefore stand as a symbol for the whole extent of Romanist Christianity. John beheld it stained with blood, at the time of the rising of the witnesses. And this is no longer exclusively, or even mainly, the blood of the saints. It is retributive blood. For the direct causes and mode of its effusion, we must wait for the exposition of the seven phials, and read the history of Europe in the times immediately fol-
lollowing the Reformation. We shall then find the professed children of the Papal Church wasting each other's territories, and waging wars of ruthless intolerance against Protestants; and Protestants, as in Germany, the Netherlands, and England, waging various and often successful wars, giving their own life-blood freely for their altars and homes, and in their de-
fence prostrating mighty armies of the monster.

Ch. xv. 1: "And I saw another sign in the heaven, great and marvellous: seven messengers having the seven last strokes, because in them was completed the wrath of God."—This cor-
responds to the scenes in ch. xiv., and does not go back to an earlier time; because it is not the introduction of another initial vision, but another scene in the same vision, and im-
mmediately synchronous with the preceding. He does not say, "After that I saw." The miracle now beheld was indeed, if I understand it aright, great and marvellous,—the resurrec-
tion of the witnesses,—a vast religious revival all over Europe, known as the Reformation, with all the stupendous results that followed, and that led the countries that embraced it to a peerless supremacy in prosperity, and opened the panorama of science and physical truth to such an extent as men before had never dreamt of. But it was also to a large extent a miracle of retribution, and also of the glory of gospel blessings following the completion of that retributive scene. The seven messengers were seen "in the heaven," but not in the temple, for they had come out of it, as shown at ver. 5, which goes to the beginning; and they waited until the proper time to effuse their phials.

Ch. xv. 2: "And I saw as a crystalline sea mixed with fire; and those who prevail over (victors) the monster, and over his image, and over the number of his name, stand-
ing on the crystalline sea, having harps of God."—The symbol of a crystalline sea, as explained at ch. iv. 6, is taken from the Red Sea at the time of the exodus. A mighty east wind had rolled back its waters until a way across its channel was laid bare. Awful lightning had filled every heart with terror. And such were the rains, that "the people were baptized in the cloud." Over them all stood the fiery pillar; and the breakers recently foaming, arrested by the hand of God, re-
mained firm as a wall on each side, while men, women, and children march through: "The depths were congealed in the heart of the sea." Thus it was a sea not of glassy smoothness, but of icy hardness. And on its eastern shore the people sang the song of Moses, as given in Exod. xv. It was a sea of terror, and yet of safety, to the saints.

This emblematized the passage which all believers experience in passing out of "the house of bondage" to Emmanuel's land. And hence the song of Moses is an appropriate hymn for us in the gospel age,—as appropriate as the ten commandments, which were announced on the ground of deliverance "from the house of bondage." Such an awful scene speedily followed the pentecostal day, when the little company, previously pent in an upper room of the temple, with the civil powers behind them more terrible than Pharaoh, and before them a world malignant as Amalek, marched through the crystalline sea, and entered the wilderness, trusting only to Him who sat on the white cloud.

After fifteen centuries have elapsed, John sees virtually the same panorama before him. He sees a victory not over Pharaoh, the first head of the old monster, but over the German Cesar, the eighth head, and of the seven, and over his image, the Papal temporal dominion, and over the number of his name, or mysteries of the Papal faith. He sees the victors weathering such a tempest as that which raged round Luther at Worms. He sees them on a sea of hurricane billows of the worst of roused human passions; but those billows enchained, and held in vitreous immobility; and he hears God saying to them, "Hitherto, but no farther." As Miriam and her company, with tabor and chorus, sang "God hath triumphed," so sang the Reforming bands the triumphant celebration of the resurrection of the witnesses. With harps symbolic of the human vocal organ,—harps not of man's poor construction, of wires and keys, but "harps of God,"—he saw them stand, and heard them lift their voices.

Ch. xv. 3: "And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and wondrous are Thy works, Lord God Almighty; righteous and true are Thy ways, 1 Exod. xv. 8."
King of the ages.”—"The song of Moses” is typical and representative of the whole of Old Testament psalmody; but "the song of the Lamb” is the antitypical burden of gospel song, and comprehends such songs of the apostolical believers as we find in the New Testament. With such a song John opens the Apocalypse itself;¹ and the elders and four animals celebrate redemption in a song;² and the multitude, that no man can number, hymn the praise of the Lamb for feeding them with the bread of life, and of the Comforter for wiping away all tears from their eyes;³ and the Church, in song, re-echoes the seventh trumpet;⁴ and the believers of Constantine’s day celebrate the fall of the dragon;⁵ and the 144 khiliads on Zion sing a new song;⁶ and the Holy Spirit sanctions and completes a song on the blessed state of the martyrs at death;⁷ and now those who are made victors over the monster sing the song of the Reformation. In its meaning, this song of the Lamb is so rich that it comprehends the spirit of all the utterances in the New Testament. And in point of sublimity, what has any poetic son of genius produced to equal it?

Now not one of all these songs is in the words of the 150 psalms that constitute the Tchillim (תהלים) or Praises, usually called in English, after the LXX., “the Book of Psalms,” or “the Psalms of David.” To restrict our psalmody to these, or even to the whole of the Old Testament songs of praise, is to turn our backs on every example of song in the New Testament. Are Christians acting soundly in this, ignoring the New Testament in the praise of God? Is it actually the duty of believers to refuse to sing anything but what the unbelieving Jews sing? Is it right to sing only the song of Moses, and refuse to sing "the song of the Lamb,” and to denounce fellow-Christians for singing it? Impossible; on the contrary, the true principle is, to do as these Reformation saints do: sing the song of Moses in words of the Old Testament, and combine this with the song of the Lamb in the words of the New.

Thus singing, they say, "Great and wondrous are Thy works, Lord God Almighty.” The subject is the Lord our only Sovereign; God in Christ, the one God in opposition to all the quasi gods of man’s devising; Almighty, or Lord of

¹ Ch. i. 4-6. ² Ch. v. 9-12. ³ Ch. vii. 14-17. ⁴ Ch. xi. 15-18.
⁵ Ch. xii. 10. ⁶ Ch. xiv. 3. ⁷ Ch. xiv. 12, 13.
all, answering to ἡγεμόνας ναόν (Lord of hosts), the highest title of Christ in the Old Testament. And "great are Thy works" in power, extent, and duration. And they are "wondrous," from their excellence, perpetual newness, and inscrutability. They are sevenfold, indicative of perfection: Creation, providence, redemption, conquest, regeneration, resurrection, and renovation. And "Thy ways are righteous" in government, expiation of sin, and judgment. And they are "true" in unchangeableness, faithfulness, and purity.

They address the Lord as "King of ages, nations, or saints," according to different copies. The Cod. Sin. has αἰωνῶν (of ages). To this Alford objects that it might possibly have been written for adhμων (= ἐθνῶν, nations). But he has not corroborated this orthography; and surely the latter might as readily be for αἰωνῶν as the reverse. The Syr. and Lat. versions have words meaning "ages;" the Alex. and B have ἐθνῶν (nations); Mill, Theile, and the common text have ἀγίων (saints). Thus I think "ages" supported by preponderating authority, and it seems to have been adopted from this hymn by Paul in 1 Tim. i. 17, King eternal, ἑαυτὸν τοῖς αἰωνῶν (King of ages). Admitting this, the other two readings express what is also true: He who is "King of the ages" is for that reason King of the "nations" and of the "saints." Jesus being King of the ages, has a kingdom that does not terminate with the gospel age, but runs through "ages" without end, as, in the capacity of mediatorial head, His office and authority are eternal. This title implies universality, and thus asserts His reign over both the nations and the saints. Thus I am warranted in saying it includes the meaning of both the other readings, besides resting on the oldest known textual authority.

Ch. xv. 4: "Who shall not fear, Thee, Lord, and glorify Thy name? for Thou only art holy: for all the nations shall come and worship before Thee; for Thy decrees have been manifested."
—This part of the song of the Lamb asserts God's unity, His sovereignty, and the duty of fearing and glorifying Him. And for this, three reasons are assigned: His holiness, the inbringing of the nations, and the revelation of His purposes.

Holiness is an awful thought to the sinful; and the fear of the holy God is a holy principle, while the fear of ficti-
tious powers is superstition. The fear of God produces fear of sin. The wicked are marked by absence of the fear of God, while we are exhorted to "perfect holiness in the fear of God," and "to submit ourselves one to another in the fear of God."

The second reason is, "All the nations shall come and worship before Thee." To worship before God, here obviously implies to worship God. Hence the apology often made for bowing before Hindoo idols, or pictures and images of saints, is far from satisfactory. In these remarkable words no mention is made of the missionary agency of any portion of the Church in the inbringing of the nations. They "shall come" is all that the hymn announces. Precious as this truth is, why is the agency of pastor and of missionary apparently ignored? The reason is twofold, and most significant. The revived witnesses, or Protestants, in the Reformation period did not send out any foreign missionaries. For this we should not, with some, hastily condemn them, but remember that they had perpetually to struggle against the machinations of the Jesuit Society, which speedily followed their appearance, and against the powers of bigoted monarchs. At what period, for example, could either England or Scotland have sent foreign missionaries before the accession of William III.? Within a few years after that event we do find missionary societies formed —both Scotch and English. It would have been impossible for Germany, until after the political security of Protestantism had been effected (1552 to 1555), or for Holland during her long and bloody struggle, to send out foreign missionaries. And later than these times, the anti-Reformation was still at work; nor has it yet ceased to operate. One effect was a declension during most of the eighteenth century; and this culminated in the first French Revolution. The recoil from that awful political shock was overruled to revive the religious spirit; and from those times until our own the missionary work has steadily advanced.

The second reason for seeming to ignore the agency of the believers is, that this new song is a hymn of praise to God,

1 Rom. iii. 18.  
2 2 Cor. vii. 1.  
3 Eph. v. 21.  
and the people of God say nothing in it so arrogant, and incongruous with the spirit of meek worshippers, as to address Him in laudation of themselves, and in recital of their own performances. They rest on promise, and they praise God for what He will do, as surely as if all were already accomplished. The human agencies are neither neglected nor forgotten, only not boasted of; and the success is as much ascribed to God as if no messengers of the good news were sent forth. They add a third reason for fearing God and glorifying His name.

“For Thy judgments (δικασώματα) have been manifested.”—God's purpose in permitting the rise and dominancy of the two monsters, His permission of the continuance of heathen darkness for what seems to men so long a time, His awful retribution, and His preservation of the pure Church and of the Holy Scriptures, were all brought into clearer light by the Reformation than they had been before. Even with this additional light, however, we must remember that in the present life the wisest saints see but “as through a glass, darkly.”

Ch. xv. 5: “And after these things I saw, and the temple of the tabernacle of the testimony in the heaven was opened.”—“After, or next to, these things.” We are to remember that the apostle speaks of the juxtaposition of the scenes in the vision. This is part of the vision of the celestial court in ch. iv. Thus the words transfer us to the breaking of the seals. He here sees the heaven opened, in that respect in which its description is “the temple of the tabernacle of the testimony in the heaven.” Why might not this opening be placed after the rising of the witnesses? Because the temple in the heaven is not alternately opened and shut during the gospel age. It was opened to receive the King of glory on His ascension, and thus it has remained. He says to one of the churches, “I have set before thee an open door, and no man can shut it.” ¹ Jesus having made His house a house of prayer for all nations, it was never afterwards shut against any. There is a second reason for so understanding these words: the messengers of the trumpets and the phials all received their commission at one time, for the Lord's commission is one—the

¹ Ch. iii. 8.
apostolic commission; and all commissions are included in it which relate to work in the Church.

The mention of "the temple" (\textit{\nuao\i s}) demands attention. In ch. xi. 1, and one or two previous places, it is called simply "the temple of God,"\(^1\) implying that at the time of the vision the material temple was in existence,—a familiar object, and a basis for the symbol of the visible church. But when he comes to visions of future events, as in ch. xi. 19, a new vision begins with symbolizing the temple; and in such a way that the image is taken from "the church in the wilderness," and its "tabernacle," this being the type of the gospel church during its great conflict with Antichrist. Conformable to this is the text before us. The "tabernacle" and the "testimony" both refer to the condition of the Church when her allegory is a woman chased away to the wilderness for the sad forty-two months. This most directly and speedily began in obedience to the Lord's words: "Let them that be in Judea flee to the mountains."\(^2\) The word "temple" also occurs in ch. xxi. 22. When, describing the visible church under the symbol of a Jerusalem very different from what the Old Jerusalem ever was, John says, "I saw not the temple in it," it was to him invisible, not because it did not exist, but because it belonged to the church invisible, and was so irradicate with the glory of God and the Lamb, that the eyes of men in the mortal state could not behold it.

Ch. xv. 6: "And out came the seven messengers who have the seven strokes, clothed in pure bright linen, and arrayed around the chest with golden sashes."—Having received the seven cups filled with the intoxicating wine of wrath, they have their commission; but they cannot at once begin to execute it. And the reason is a matter of fact: the two monsters and their accompaniments have first to come into existence and be fully developed. As the seven trumpeters received their trumpets, but the blowing of them is related by John only when he comes to mention the historic fulfilments, so the seven messengers of the phials have their commission, and their cups of retribution are ready, and every one is ordained to its purpose, as soldiers going to battle are known some-

\(^1\) Ch. iii. 12, vii. 15. \(^2\) Matt. xxiv. 16.
times to fortify their courage by saying "Every bullet has its billet." Not by blind fate, but by the Redeemer's perfect wisdom, all the chain of future historic events is linked and ordered before Him. Thus only could the map of it be traced by the inspired seer's hand. Fifteen centuries seem to us a long time, but in the scheme of prophecy it is no more than a year and a half out of 1000 years. The map and outlines of history are all in the sevenfold sealed book now laid open. There are the trumpeters, ready to give out their warning notes; and there are the messengers with the phials of judgments, each ready, like a sentinel, to give portentous challenge to the foe at the right moment, or an aid-de-camp conveying to every officer the supreme commander's order of onset.

Regarding the identity of the seven, the text is silent; and I presume not to pronounce. Yet the text seems to imply the class and kind of persons to whom they belong. As the messengers of the seven trumpets who were said "to have stood before God," like the two witnesses, seem to be symbolized by the messengers of the seven churches who stood before Jesus in Patmos, and received the seven epistles, so the messengers of the seven phials of wrath are here said to come out of the tabernacle of testimony—clearly referring to the ancient Church. Men of the olden day may be expected to furnish the types or patterns of these seven. Can we then, in the times before the incarnation, find seven eminent prophets of divine judgments?

1. Enoch, in the midst of an ungodly and apostate race, gave warning of coming divine judgments.  
2. Noah gave prophetic intimation of the future history of his sons' descendants, especially of the punishment on the Hamite, and gave warning of the coming Deluge.  
3. Abraham interceded in the case of the impending destruction of Sodom.  
4. Moses warned Pharaoh, and wrought the plagues.  
5. Elijah demolished the worship of Baal.  

1 Ch. viii. 2, xi. 4.  2 Jude 14, 15.  3 Gen. ix. 27.  
4 Gen. xvii. 23-32.  5 Exod. vii.–xii.  6 1 Kings xviii. 40.  
7 Jer. xxxiv. 1–7.
7. Zechariah foretold the subversion of the Jewish state, and the rise of Messiah's kingdom.  

While we may reasonably suppose these men, in their celestial ministration, might have been the immediate agents of the seven phials, yet, without textual authority, I do not feel warranted to say they were so. But they furnish analogies so strong as to lay a basis on which to present before John the symbols of seven messengers, with cups ready for effusion. And I may notice how frequent are the allusions, in the case of the prophets, to the very same emblem: a wine-cup in the hand of God ready to be poured out on men, and to stun them with its effects.

The mere shape of the vessel is of minor importance. But we may notice the same word used to express the cup (ἡμίν, gebia, φίλανη—Symmachus) found in Benjamin's sack, and which was Pharaoh's drinking-cup; and the basons (πυς, sprinkler, φιλανη) in the sanctuary. The word in the text is defined "a cup, a bowl, a goblet."

They were "clothed in pure bright linen."—Here is the only instance in the Apocalypse of linen (λινον). It is only elsewhere used in the New Testament for the "smoking flax," or linen fibre formed into wicks. But other words are used: as συνθον (answering to the Indian झ, san), the "linen" in which the body of Jesus was wrapped; βυσσίνωσ, the "fine linen," or gauze, emblematic of "the righteousness of the saints," meaning the vindication of their characters. The linen, and the gauze or muslin, have different words in the original, and are not the same in meaning. This linen robe in the text is common to the Aaronic priests, and to the believers now arrayed in the righteousness of Christ, of which it was the emblem. But the gauze first worn by the Babylonians, and taken from them and given to the saints, marks the saints inheriting the earth in full temporal power,—a result yet to come.

"They were arrayed about the chest with golden sashes."—

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1 Zech. xi. 1, xiv. 1-7.
2 Job xxi. 20; Ps. xi. 6, lx. 3 (πολεμίας); Is. li. 17, 22; Jer. xxv. 15, 17; Ezek. xxiii. 31-36; Zech. xii. 2.
3 Gen. xlii. 2.
4 Eng. ver.
5 Ch. xix. 8.
6 Ch. xviii. 12.
"Sashes," or zones, were a part of Aaron's official costume; but they were "linen"\(^1\) embroidered with gold; and conformable to these is the symbolical garment in the text. John's leathern girdle, though called by the same name, \(\zeta\)ωμη, was about his loins or waist—a girdle such as is called in India \(\kappa\)αμαρ\(\beta\)ανδ. There are other zones thrown over the shoulder, and called \(\rho\)α\(\delta\), crossing the breast and hanging to the loins on one side. The zone in the text is the same in fashion as the golden sash seen on the breast of Jesus in the opening vision.\(^2\) I conclude that these seven messengers are men in the gospel age, who arise in the spirit and power of the prophets of judgment already named, whether or not these may be personally engaged in these scenes.

Ch. xv. 7: "And one of the four gave to the seven messengers seven golden phials full of the wrath of God, who lives to ages of ages."—To conjecture which of the four performed this act may be of little avail, as it is not stated. It was, however, an authoritative act, and would most naturally be attributed to the one having a face as a man, denoting the man Jesus especially. The vessels are golden, like the golden censers, capable of containing the burning incense, or here the mixed wine of divine retribution, without sustaining chemical deterioration. The symbol seems specially drawn from Ps. lxxv. 8, where the divine retributive justice is called a cup full of mixture, producing the metaphoric intoxication of judicial blindness in those on whom it is effused. As prophets poured a cup or horn of perfumed oil on the heads of men for unction, so this vision tells of hardened, impenitent men,

"Anointed by Heaven with the vials of wrath."

God, the author of this retribution, is said to live "to ages of ages," which shows that this phrase means endless duration.\(^3\) The same phrase is employed by the messengers of the Reformation\(^4\) in reference to the retribution on the worshippers of the monster and his image, and in reference to the doomed Babylon,\(^5\) and to those who go down to the lake of fire and sulphur.\(^6\)

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1 Exod. xxviii. 4, etc.  
2 Ch. i. 13.  
3 Note on ch. i. 18.  
4 Ch. xiv. 11.  
5 Ch. xix. 3.  
6 Ch. xxi. 10.
Ch. xv. 8: "And the temple was filled with smoke from the glory of God, and from His power; and no one could enter into the temple, until the seven strokes of the seven messengers were fulfilled."—This was the smoke of the incense,—essentially different from the smoke of a furnace,—a term employed in reference to systems of error.\(^1\) This smoke of the text being smoke from the glory of God, cannot be the smoke from the spurious glory of error. But it implies obscuration. And what means that as coming from the glory and power of God? The dazzling influence of noon will blind the eyes as effectually as midnight. Now it was certainly a much greater exercise of faith to see the glory and power of Christ during the 1260 years, and the time thence until the progress of the outpouring of the phials, than it will be after all these are over. While the cloud prevailed in its completest density in the temple, even the priest could not enter the holy of holies.\(^2\) So the glory of the true Church must be so obscured from the eyes of men during the period in question, that while represented by the tabernacle in the desert, men in large numbers would not be converted from their errors, so as to enter it. As long as the glory of the world attracts them, they will find their god in false religion.

Ch. xvi. 1: "And I heard a great voice out of the temple saying to the seven messengers, Go, pour the seven phials of the wrath of God upon the land."—Their commission was given at the beginning of the age, like the commission of all ministers of the gospel; and they have been waiting ready with the phials in their hands. What! waiting fifteen hundred years? Be it remembered, this in the vision would be only so many days, and that these messengers are not individuals, but companies, continued from generation to generation. Now the time is come for action. A voice is heard bidding them enter on the execution of their work. The voice from the temple is the same as that heard at ch. x. 4,—the Holy Spirit's voice speaking in the servants of Christ. It is the call of the Spirit to ministerial duty. Christ's commission we have seen expressed in putting into their hands the phials charged with "the wine of astonishment."\(^3\) Now the Spirit qualifies and

\(^1\) Ch. ix. 3. \(^2\) Lev. xvi. 2; 1 Kings viii. 11. \(^3\) Ps. lx. 3.
moves them to act. As those belonging to the land—meaning here, as uniformly, the *soi-disant* Catholic Church—were the persecutors of the witnesses, so upon the land are the first mixtures of anguish and madness to be poured.

Ch. xvi. 2: "And the first departed, and poured his phial on the land; and there was made an evil and malignant ulcer on the men who have the mark of the monster, and who worship his image."—These seven cups of judgment may be memorially suggested by seven words: 1. Preaching (1517); 2. Protesting (1529); 3. Martyrdom (1546); 4. Counter-Reformation (1564); 5. Revival (1616); 6. Exhaustion (1773); 7. Earthquakes (1848).

The emptying out of the drugged contents of the cup was a symbolic act, and symbolic of prophetic announcements. This is exemplified in Moses, David, Isaiah, Jeremiah, Ezekiel, and Zechariah.¹ Now prophesying in the gospel age is not writing new Scriptures, but expounding those of the Canon, and proclaiming "the whole counsel of God" as developed in the New Testament. But as this prophesying relates to the government exercised by Christ over kingdoms, kings, statesmen, and warriors, so we may expect to find any or all of these appearing emblematically on the scene, as instruments and rods in the hand of Christ.

This phial, then, was poured out by some notable preaching of the divine word at the crisis immediately consequent on the rising of the witnesses. I cannot hesitate to name at once Martin Luther, and with him all the noble band of Reformers, that very speedily stood up and proved to the world that the witnesses were alive again, and preaching the same doctrine which they had preached during all the dreary period of the three times and a half. Instead of attempting to sketch this great outpouring, let its character be learned from historians of the Reformation, as by Dr. Merle D'Aubigné.

This was a beginning of protest against the monsters; but it did not go to the entire rejection of rites and ceremonies: it assailed flagrant abuses, but as yet paid some deference to the church of the Pope, as the visible church of Christ. And when we inquire what great political agency appeared on the

¹ See reference in ch. xv. 6.
scene to execute the divine wrath, there is an obvious answer: the Emperor Charles V. Will it be said he had no such intention? No more had the mighty Assyrian monarch of whom God said, "He is a rod in mine hand; nevertheless he meaneth not so, nor does his heart think so." His entrée followed close on that of Luther. He was elected Emperor of Germany in A.D. 1519. What followed?

"An evil and malignant ulcer" on the whole Romanist community. He waged for many years a terrific war with another monarch of the same communion,—Francis, king of France,—causing inconceivable loss of life and of national resources to Europe. He made war also on the Pope himself; and one of his armies under Bourbon, a renegade member of the French royal family, took and sacked Rome. He twice invaded Africa, with an immense sacrifice of the lives of his subjects. But what more than all this galled the Papal hierarchy, was his constant and imperative urgency for the calling of a general council, which the popes nervously dreaded. Nor did he desist until the Trinitarian Council was summoned. Malignant prejudices and terrific hostilities festered in the vitals of the nations. And to aggravate the sore to the very worst, Charles, after having overthrown the Protestant princes in A.D. 1547, and apparently trampled down Protestantism, was suddenly conquered by a masterly stroke of Maurice of Saxony, and forced to grant Protestant Germany the political equality and freedom which it still enjoys.

Ch. xvi. 3: "And the second poured out his phial on the sea; and it became blood, as of one dead; and every soul of life died, those in the sea."—This began to receive accomplishment in A.D. 1529, when the Protestant princes and theologians presented their famous protest to the Emperor. Thus, though religious in matter, it was politically presented, and to an emperor. It is in this aspect a civil document from statesmen to a statesman, while from clergymen it was a protest to the civil power. It was not a dogma of an ecclesiastical council; nor did any Protestant council exist so soon after the resurrection of the witnesses. It was a phial poured out, not on the visible church as such, but on the corrupt government in

1 Isa. x. 5-7.
Church and State which trampled down all liberty of conscience. The Emperor's brother broke up the assembly without waiting to hear it; and the Elector and his allies having returned to the common hall of the diet, thus addressed the assembled States: "Dear lords, cousins, uncles, and friends." Then follow the words of the protest. One statement in it is ever memorable, that "for the preaching of the gospel we should first agree what is meant by the true and holy Church." This rejects the claim of the Romish community to be such; it treats the Pope and all his adherents as heathen men. It was a phial poured on the sea.

And the following year (1530) this protest was followed by the League of Smalkalde, in defence of the civil liberty of the Protestants. This again was followed by the Augsburg Confession, drawn up principally by Melancthon, with advice by Luther, and signed by six German princes and the representatives of the senates of certain cities. A perusal of the seven articles that stand last will show how directly it rejects everything of the Papal hierarchy, assigns it to Antichrist, and thus reduces it to the level of the heathen world or prophetic sea.

"And it" (the sea) "became blood."—How rapidly this followed, may be exemplified by a few facts extracted from the article Chronology in the Enc. Brit.:— .

A.D. 1529. The Turks besiege Vienna. 1534. Anabaptist republic at Münster (which was stamped out amid much bloodshed). 1535. Expedition of Charles v. against Tunis. 1536. Renewal of war between Charles and Francis. 1538. The Turks defeat the Germans on the Drave; Barbarossa ravages the coast of Italy. 1541. Great part of Hungary subdued by the Turks; disastrous expedition of Charles v. against Algiers.

Here is a chronological sample of only twelve years; and we should find as bloody a record if we traced further.

It is bloody in another point of view: not only those in the sea, thus converted into blood, but the living on or near it die. This symbolizes the true and vital Christians, in the midst of the dead sea of Romanism around them, who fell by martyrdom, war, and private hostility, in consequence of the civil broils raised by the Popish powers in attempting to hold men in spiritual bondage.

1 D'Aubigné, B. xiii. ch. vi. 2 Matt. xviii. 17.
And if we attend to remote events: in A.D. 1529, the very year of the great protest, Pizzaro obtained from Charles v. his commission as chief commander of Peru, which led to an amount of cruelty and blood transcending those of Cortes in Mexico and the islands. In 1531 the king of Portugal sent an army for the capture of Div, an island on the south of Katiawár, of which the historian \(^1\) says: "The preparations were on a scale far exceeding anything that the Portuguese had ever before attempted. The expedition mustered 400 vessels, with 22,500 men,—a vast number for an invasion from Europe by the Cape of Good Hope, in the infant state of navigation." Then follows the narrative of a series of years of war, most destructive both to the people of India and to the Portuguese themselves. In 1530, Humáin, the Emperor of Delhi, commenced a long reign of war and disaster, bloodshed and reverses, with ultimate restoration, and enormous sacrifice of life. During the same period the Ming dynasty in China was struggling against the Mántchus; and the great wall was erected. Such facts need not be multiplied. They suffice to show that bloody conflicts marked the heathen world at the very time when Charles and Francis were irrigating Europe with the blood of vast multitudes of the Romanist communion, and also of Protestants.

Ch. xvi. 4: "And the third poured out his phial towards the rivers and towards the fountains of the waters; and there was blood."—\(\varepsilon\pi\varepsilon\), "towards," is according to the Cod. Sin., and it is most suitable as harmonizing with the following; but it makes little difference in meaning. The rivers and the fountains have been always explained \(^2\) to mean the purer Christians that, living in the midst of a nominal Christianity, have spiritual life, of which fresh water is an emblem. Towards or upon these this cup is effused; but its contents fall not so completely on them as that of the first and second on the land and on the sea. It is not the mere waters, but the watersheds, that are meant—the banks of the rivers and fountains. These are within the land, yet distinct from it. So the Protestants, or dissenters, who witness or protest for Christ and against Antichrist, are socially intermingled with the cor-

\(^1\) Beveridge's Compr. Hist.  
\(^2\) Ch. viii. 10.
rupt mass, but religiously distinct. The effusion of the third phial towards these is the shedding of Protestant martyrs' blood, followed by retributive blood. I shall illustrate this best by examples.

In the Netherlands the most grievous persecutions took place, so that the Emperor Charles v. is charged with destroying "not less than 100,000," and still greater cruelties were practised on the people by his son Philip. Towards the close of his reign Charles issued some most severe laws against those in Holland who professed the (so-called) new religion. These were applied with the greatest cruelty.

This phial may be dated from the meeting of the Council of Trent in A.D. 1546, or even a little earlier, in 1544, on the commencement of what was called the Religious War. Charles and Francis had mutually bound themselves, by a private clause in a treaty, to exterminate the Protestants; and the history of a very few years shows how God overruled it for retribution on the enemies of the true faith. "The blood of 4000 men, women, and children was the pious expiation with which, at the opening of the Council of Trent, Francis sought to purchase remission for his dealings with the enemies of the faith."

In Scotland the martyrdom of Hamilton had been perpetrated in A.D. 1528, shortly before the protest which gave the name of Protestantism. But that did not seem followed by immediate retribution, though it was popularly said that the smoke of that martyr had infected as many as it blew upon. But the death of Wishart in 1546 very soon involved the Popish cause in the troubles which merged in the Scottish Reformation.

In January 1547 Edward vi. came to the throne of England. This led, indeed, to no persecution, but to the Reformation of England. It paved the way, however, for the ruthless bloodshed for conscience' sake, caused by his sister Mary on her accession to the throne, after the brief reign of Edward. The darkest hour of her persecution dates from about 1555. Her reign also was brief. Elizabeth came to the throne in

1560; and if Romanists complain of severities on her part against them, they should tell how they plotted constantly against her and Protestantism, and brought painful yet just retribution on their own heads.

In 1546, along with the opening of the Tridentine Council, commenced Charles v.'s exterminating war against Protestants, followed by his great victory over them at Mühlberg in 1547. The general opinion then was, that the Protestant cause was for ever lost. But that eclipse passed over in 1552 with a retribution which broke the power of the empire so completely, that in 1555 the ambitious and haughty Emperor, humbled and disgusted, abdicated in favour of his son Philip.

In the Netherlands the cruelties inflicted on the Protestants by Charles, and already mentioned, continued to spread, and to burn into the heart of the community, until in 1566 the recoil came in the awful war which deluged these provinces in Protestant blood—the Spanish general Alva boasting, in the close of his service, that by the Inquisition and the stake he had destroyed no less than 8000. And the vast armies of Spain that were lost in the vain attempt to hold these lands in bondage, bear witness to the retributions that befel the followers of the Papacy.1

We have seen that in 1546 the king of France bound himself by secret treaty to extirpate the Protestant religion. "In 1548 his son Henry II. began to enforce the edicts against the Protestants with the utmost severity." 2 In 1557 his son Francis II. persecuted the Protestants so severely as to force them to take arms for their defence. This involved France in much blood of persecution and of retribution, until in 1572 the Romanists perpetrated the infernal Bartholomew Massacre, the king and government goading on the bigoted people. This again brought on France more bloody retribution, until Henry IV., at first a Protestant, in 1598 passed the Edict of Nantes, granting religious liberty. The revoking of it by his grandson, Louis XIV., in 1685 led to the shedding of the blood of countless thousands of Protestants in the "dragonades," and drove multitudes more, at the extreme peril of life, and with the loss of all their possessions, to flee out of France. The loss thus entailed on France, as a retribution of just Pro-

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vidence, it has never yet recovered. The refugees settled in Holland, England, and other lands, but most largely in Prussia; and now in 1870 that nation, including the descendants of the multitudes of French refugees, is hurling itself on France like an outbursting volcano.

In 1588 the Spanish Armada sailed for the purpose of crushing Protestantism in England. Its entire destruction was not the only retribution inflicted on Spain. It has been under retribution ever since. The only thing bright in its history for these three centuries is the revolution now completed.

These historic facts will enable us, without tedious explanations and repetitions, to enter into the spirit of the next words.

Ch. xvi. 5: "And I heard the messenger of the waters saying, Just art Thou, who art and who wast, the holy, because Thou didst judge these things."—In this and the next two verses we have a hymn, a noble hymn, sung by the messenger of the waters—the same with the messenger of the third phial of judgment. If we look for individual personifications of this messenger (which is legitimate only by way of exemplification), Knox may be named in Scotland; King Edward, Ridley, and Latimer in England; Calvin in France; Farel in Switzerland; William the Silent, Prince of Orange, in Holland. The words of the hymn are so elucidated in the historic facts above enumerated, that further exposition seems unnecessary.

Ch. xvi. 6: "For they shed blood of saints and prophets, and blood Thou gavest them to drink, as they deserve."—In these words, connected with the preceding verse, there is the fullest recognition of divine justice, in the evils that return on the heads of the troublers of the saints.

Ch. xvi. 7: "And I heard the altar saying, Yes, Lord God the Almighty, true and righteous are Thy decrees."—On the altar stands Jesus, our High Priest; there He makes the incense of His intercession ascend, and there accordingly the prayers of His saints. This is the voice of the altar. The altar, thus
personified, represents also the souls of the martyrs as beheld under the fifth seal appealing to God for justice; and here they, with all saints, lift their voices in acknowledgment of that justice.

Ch. xvi. 8: "And the fourth messenger poured his phial towards the sun; and it was given to him to scorch the men in fire."—As the sun was formerly shown to signify the ecclesiastical or priestly power, so this effusion was a stroke upon it; and it may be dated in general from about the rising of the Tridentine Council in 1564, followed by the papedom of Pius v., the revolution in Holland, the Bartholomew Massacre, and the invasion of the English coast by the Spanish Armada, and a continued series of movements and systematic machinations by Jesuits, cardinals, etc., producing what Ranké, in his History of the Popes, has called "the counter-Reformation." He details attempts on Sweden and Russia, and with more success on Poland. He shows how the spiritual princes in Germany, that is, men who were both bishops and princes, laboured to bring Germany back to Rome. The result was the reunion of Bavaria, and indeed South Germany generally, to the Papacy. Another sequence of this phial sprang out of a league of Spain and France with Pope Pius v. for the extirpation of Protestants. Ranké truly says, "The Jesuits would not have succeeded without the aid of the civil power." The obtaining of this aid more effectually than before, as well as the Jesuitic schemes that led to it, was indicated by the effusion of the cup of judgment on the sun. Its tremendous aggressions may be exemplified in Philip's efforts to crush liberty in the Netherlands; in the attempts to annihilate Protestantism in France and Ireland by massacres; and in the systematic violence that drove Protestants to the use of the defensive measures which led to the Thirty Years' War. The successes and the reverses exhausted the resources of Europe, and the prime mover of the whole was the ecclesiastic or symbolic sun. Of these, a few facts may serve as illustrations.

Thus, 1620 is the date of the emigration of the band of good men who, in quest of spiritual freedom, left the shores of England, became the founders of the flourishing churches
of the United States, and are famous in history under the
honoured name of Pilgrim Fathers. Scorched by the politico-
ecclesiastical sun of England, and in successive generations
joined by men similarly scorched in continental Europe, they
gradually reared up what is now the most rising empire on
earth,—theoretically the republic, but practically the empire,
of the United States. This was long after the beginning of
this phial, but it illustrates its progress.

Ch. xvi. 9: "And the men were scorched, a great scorching;
and they blasphemed the name of God, who has authority
over these strokes; and they repented not to give Him glory."—
The influence of Protestantism in exposing their frequent ini-
quities, forced the Council of Trent, and the Pope after it, to
adopt some external moral reforms; but instead of effecting
any reform in doctrine, the Council of Trent left men more
obdurate in error than before. This appears in the bull of
Pius iv., asserting the efficacy of the sacrifice of the mass
(alleging the change of the wafer into the body, blood, soul,
and divinity of Christ) for the living and the dead; the worship
of Mary (as Deipara, or mother of God) and of many saints;
and damning, rejecting, and anathematizing all who dissent
from their errors.

Ch. xvi. 10: "And the fifth poured out his phial towards
the throne of the monster; and his kingdom was darkened;
and they champed their tongues from the pain."—The counter-Refor-
mation that so consumed Europe, drove the Protestants into
such an attitude of self-defence as involved the Continent in
hurricanes of war. Holland had now gained her Protestant
independence. France had for a series of years after the
assassination of Henry iv. been enfeebled by cabals, intrigues,
and anarchy, until in A.D. 1616 Cardinal Richelieu came into
power. He lived till 1642; aimed at the destruction of
Austrian power, and for that purpose rendered aid to the
Protestants in the great war. The result of that war of thirty
years left the empire intensely prostrated, and the supporters
of the Papal dominion further than ever from seeing Protestant-
ism broad and deep in New England. In 1638 the General Assembly of the Church of Scotland sat by its inherent right, notwithstanding the persecuting prohibition of Charles. A few years later, the advocates of tyranny and Romish practice were champing their tongues, while the Cromwellian government was shedding such a lustre on England as it had never exemplified before, and saving by its mandates the Vallenses from extinction. That light passed, and darkness returned during the bloody reigns of Charles II. and James II. But again it befell the adherents of the Romish principle to bite their tongues in anguish, when the British Revolution of 1688 established both civil and religious freedom. While James was drenching Scotland and the west of England in Protestant blood, Louis XIV. was revoking the Edict of Nantes, and by the “dragonades” perpetrating the double persecution of forcing Protestants to conform to Popery, and of debarring them, at the risk of life, from leaving the kingdom. Many thousands were slain in attempting to escape, and many more were doomed to end their days as galley slaves. Yet multitudes escaped to Switzerland, Holland, England, Denmark, Prussia, and other countries, carrying their industrial skill to those lands, and leaving their fatherland to heavy loss and well-merited retribution. In January 1686 the Duke of Savoy, instigated by Louis, expelled the Vaudois from their country. They were led back to it, however, in 1690 by their noble pastor, Henri Arnaud, when William III. of England gave Louis another rivalry, and by masterly diplomacy confounded the counter-Reformation scheme. This ceased not until the military machinery formed by William, and applied after his death by the famous Marlborough, left Protestantism on a firmer political basis than ever before, and the Romanists still chafing with impotent irritation. In later times, though Frederick of Prussia cared little for either side, he greatly humbled Austria; and the infidels of the first French Revolution, seeking to obliterate Christianity, swept Romanism “with a besom of destruction.” And though the first Bonaparte re-established it, he gave it only a small portion of its former endowment; and gave this equally to Protestants, who still enjoy it.

1 See Smiles’s Hist. of the Fr. Prot. Refugees.
Ch. xvi. 11: “And they blasphemed the God of the heaven from their pains and their ulcers, and changed not their minds from their works.”—But all the while John saw those around the throne of the monster maintaining their former blasphemies, and continuing impenitent. Alas! facts still prove that they continue in that condition; for though many have left that communion,—and though in France, Austria, Italy, and now in Spain, its political power has greatly dwindled,—many Protestants causelessly apprehend that in recent perversions to Romanism in England they see signs of its resuscitation. Such resuscitation has no place in the prophetic vision. Their state is that of impenitence and blasphemy, which will continue until the evolution of other prophetic scenes, which are yet to appear in the apocalyptic visions.

Ch. xvi. 12: “And the sixth poured out his phial towards the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be prepared.”¹ In expounding ch. xi. 14, I have shown that what the literal Euphrates was to ancient Babel, the symbolic Euphrates must be to the apocalyptic Babylon. This Babylon I have also shown to be no other than the system, political and religious, in State and Church, of both the first and second monster, to which the name of Roman or Latin, par excellence, belongs. The name of the river, I repeat, means the watershed, or the regions which it drains. Its waters are the supplies of armies, with the requisite treasures and commissariat which flowed from this vast watershed into the great mystic city. In ch. xvii. 15 waters are defined of “multitudes, and peoples, and tongues, and kings,” the population and powers of the countries. The drying up of these waters is the exhaustion of such resources. Though much of this exhaustion occurred under the previous phials, yet history exhibits an entire new era of exhaustion. That time is usually dated from the first French Revolution. But it really commenced sooner,—at the outbreaking of the American Revolution, and might even be traced to the events which causatively brought on these struggles. Early in the conflict of young America with England, Louis xvi. of France sent an army to the former, which

¹ See Prol. Sect. xxiv.
materially aided the New Englanders in establishing their independence. But Louis, before his death, bitterly lamented that step, as having introduced the spirit of revolution into France.

For the first dawns of the day of history before us, we must look somewhat earlier,—to the religious revivals which had occurred in many parts of the world,—to the great awakenings in connection with the preaching of Whitefield and Wesley, the awakenings in various parts of Scotland, and those in New England associated with the names of Tennent and Edwards, as well as those of the Pietists in Germany. And when we look for political examples of the exhaustion of Romish power, we find in the chronological annals this note: "A.D. 1761. The French power in India annihilated;" and the next year: "1762. West India Islands, belonging to France, and part of Cuba, and the Philippines, belonging to Spain, subdued by Britain;" and "A.D. 1763. France cedes to Britain Canada, Cape Breton, St. Vincent, Tobago, and the coast of Senegal." But when we pass beyond these premonitory exhaustions to the mighty earthquake that fulminated over France, and from France over Europe, from 1789 to 1815, embracing all the bloodshed in Nelson's naval victories and the annihilation of the French navy, Bonaparte's campaigns in Italy and Egypt, his many bloody victories and defeats, his devastation of Austria and Prussia, his gigantic armies in Spain, and the blood they shed, and the defeats they sustained from the sword of Wellington; the invaders of Russia crushed more by the arm of a northern winter than of the Czar; and, to enumerate no more, the fearful number that fell at Leipsic and at Waterloo,—surely Europe was drained almost to the last pulsation of her life-blood.

And the exhausting nature of this vast conflict is seen from the fact that it left the various European powers under heavy national debts. Thus, for the war against Protestants in 1547, the Pope allowed Charles v. "to sequestrate half the revenue of the Church of Spain, and to sell church lands to the value of half a million crowns."¹

The exhaustion of these symbolic waters has a weighty meaning also, to be learned from history: "that the way of

¹ Froude, iv. 261.
the kings from the rising of the sun may be prepared.” That these kings are the unbelieving Jews, or any Jews, is one of the most baseless of fancies, as the Jews are never in Old Testament Scripture called “the kings of the east,” or sun-rising. Nor would this hypothesis at all tally with the other symbolic imagery. The Jews had no connection with the Euphrates, except as the mere boundary in the palmy days of David; and their return from captivity did not consist in assaulting Babylon, but in coming away from it. If the ten tribes be supposed, their location was not on the Euphrates, but on and east of the Tigris. Equally unsupported in the Scripture is the hypothesis put forward a number of years ago, in an ingenious work called The Kings of the East,¹ that these kings of the East were the East India Company. This can hardly be now supposed to need refutation. Modern writers,² on the authority of Herodotus and Xenophon, admit the fact that Cyrus, the Medo-Persian, with his attendant kings from Media and Persia, east of Babylon, took the city by cutting a canal, and conveying the water of the Euphrates, and of the great ditch that surrounded and guarded the city, into a new channel. Thus the literal waters were dried up from the ancient river-bed, leaving the floodgates open; and by these the conqueror’s armies marched in. The prophet Isaiah, who named Cyrus (םִינְי) ³ two centuries before his appearance, said, “The two-leaved gates would be opened before him.” Now Cyrus and his chiefs are the literal kings of the East, from whom John’s symbol was drawn of “the kings from the rising of the sun.” And the waters of the literal Euphrates supplied the imagery of the symbolic Euphrates; and the drying up of them suggested also the symbol of the exhaustion fulfilled in the historic facts above detailed, and many others.

Also “the way of the kings” of Media and Persia, was that of free entrance into the city for its speedy capture. Now the exhaustion of the powers of the monster was, in like manner, preparatory to his fall. The question therefore arises: Has he fallen? or is he yet respited? The answer is definite: The first monster, the seven-headed and ten-horned, fell before

¹ By Edward Heycock, Esq., Bombay.
² Fairbairn, Kitto, Fausett, etc.
³ Isa. xlv. 1.
the sword of Bonaparte in A.D. 1802, on the Peace of Amiens; and when he forced the Emperor in 1806 to relinquish the title and authority of Emperor of Germany; and when the electors became kings; though we find the prelude of this fall in the French Revolution. Bonaparte himself, and his present astute nephew, have by some been regarded as only heads of the revived empire. But that is an unsupported idea. Their empire \(^2\) rested not on that of Pepin, but on the popular vote, or plebiscite, and was therefore ostensibly a republic; and is administered not by the code of Justinian, but of Napoleon.

Ch. xvi. 13: "And I saw from the mouth of the dragon, and from the mouth of the monster, and from the mouth of the pseudo-prophet, three unclean spirits as frogs."—The demons which Jesus cast out of those possessed with them, and the lying spirit in the mouth of Ahab's prophets, and, more ancient still, Satan's possession of the serpent that deceived Adam and Eve, furnished the ground of this symbol. As the breath comes from the mouth, so these spirits were seen in the vision coming out of the mouth of the dragon, the monster, and the pseudo-prophet. A spirit, to appear in a vision, requires an embodiment,—which in this case is that of a frog. These three are called "spirits of demons." When the Jews apostatized, "they offered sacrifices to demons," or false gods.\(^3\) When Paul preached Jesus at Athens, the people thought him "a setter forth of strange demons."\(^4\) One mark given by Paul of the great apostasy, is "doctrines of demons."\(^5\) The demons were not regarded as evil spirits, or worshipped as such, but as supposed mediators and intercessors with God. The spirits of the demons are their doctrines or principles that are uttered or taught from their mouth. Lexicographers also inform us that the word \(\text{βατραχός (frog)}\)\(^6\) means, metaphorically, a swelling on the tongue.

\(^1\) From which, deducting 1260, we come back to A.D. 542. Now in the year before, in reference to the imperial condemnation of the Origenists, Neander says, "To Justinian a welcome opportunity was here presented for establishing, by a religious edict, his authority as lawgiver also for the Church, which indeed was the grand object of his ambition."

\(^2\) Apparently terminated finally (since the above was written) by the capture of Napoleon at Sedan, in September 1870, and the formation of a republic in France.

\(^3\) Ps. cvi. 37.

\(^4\) Acts xvii. 18.

\(^5\) 1 Tim. iv. 1.

\(^6\) It is a remarkable fact in the natural history of these creatures, that, "with-
These three are from the mouths of the dragon, the monster, and the pseudo-prophet, of which the former two have been repeatedly identified; and the last may be known from Christ's warnings to beware of false christs, and also of false prophets.1 The false christs were pretenders to Messiahship, and the false prophets to inspiration, "wearing the rough garment to deceive," "speaking lies in hypocrisy,"—all who claim divine authority for what is not inspired Scripture, and all who fraudulently propagate false opinions, and all who reject the oracles of God. Many such there are; but the text speaks of one as "the false prophet" by way of emphasis. Now John represents it 2 as a mark of such, not to confess Jesus as come in the flesh, and identifies such with Anti-christ. Wherever, then, we find the Anti-christ, we find the pseudo-prophet. The Pope and Mohammed both convict themselves by canonizing books which are not Scripture: apocrypha, spurious gospels, traditions of fathers, etc., by the one; and Qurán, with accumulations of sunat,3 by the other. The unclean spirit, coming from the diseased tongue of the dragon, is the special doctrine of the old imperial Rome: that nothing can be a religio licita, or lawful religion, except what Cæsar as Pontifex Maximus ordains. This is the doctrine which, phrased in modern vocables, is called the Erastian theory. The second comes from the foul, diseased mouth of the monster, both first and second,—the Papal supremacy. The third, from the equally diseased mouth of the pseudo-prophet, φίλος philosophy, makes every man's reason a standard, and represents Christ as no personality, but only the higher consciousness of every man; or if a person, nothing more than a human person of beauteous moral type. The support of both truth and error comes under the first; the apostolic succession, as claimed by the Romish and Anglican hierarchy, under the second; and multiform infidelity under the third,—as of Newman, Colenso, the Mormonite, and spirit-rapper.

Out apparent reproductive organs, the male extends his arms round the female for fifteen or twenty days, or a month, bedewing the spawn with his milt" (Enc. Brit. xix. 75). I have both heard of, and witnessed in a pond, three frogs so adhering. Such unnatural congress makes them suitable symbols of unclean demons.

1 Matt. xxiv. 24, et alia. 2 1 John iv. 1. 3 AlSunat, the traditions of Mohammed.
Ch. xvi. 14: "For they are spirits of demons working miracles, which advance to the kings of the whole population, to collect them to the war of the great day of God the Almighty."—These three spirits of demons are not mere abstract, but very operative, principles. They proceed towards, or "make their advances to the kings of the whole population," or world (οικουμενή),—more extensive than the ancient empire. As Augustus expressed his empire by this term, so the Pope claimed the world as his, giving Ireland to Henry ii. of England, America to the Spaniards, and the East to the Portuguese. These evil principles are brought to bear upon the monarchs of Europe, and other lands absorbed into the territory of the monster, for a definite object, and one weighty in its kind,—to gather, "to collect them to the war of the great day of God Almighty." The English version, and some private versions, puzzle or mislead readers by using the phrase "the battle;" while the word πολέμος is not "a battle," but battle in the abstract, or war. A battle is expressed by μάχη. So, in Latin, a battle is praelium, and a war is bellum. John speaks of "the war of the great day of God the Almighty." "The great day of God" is a phrase derived from the prophets; and its force may be clearly learned from their usage. Thus:

Joel (ii. 31) speaks of "the great and terrible day of Jehovah" as bringing salvation "to all who call on the name of the Lord;" 2 and Peter, on the pentecostal day, applied these words to the gospel age, which is therefore "the great and terrible day of the Lord,"—great and terrible to the impenitent Jewish nation, and to all in later times who should be rebels against the King of kings, and yet the great day of salvation to believers.

Zephaniah (i. 11) speaks of such a day as "a day of wasteseness and desolation, of wrath, trouble, and distress, of gloom and thick darkness," such as broods over the impenitent Jews still. It is a day not yet over.

Malachi (iv. 5) speaks of that day as Joel does, and connects with it the burning as an oven of the proud and wicked, and the conversion of men, and the leaving of the land to the curse.

Isaiah, Zechariah, etc., often say, "In that day;" and the

1 Luke ii. 1.  
2 Acts ii. 21.
events they in each case enunciate as belonging to it, form the annals of the gospel age. 1

"The great day of God," then, in the text, we may conclude is the time of Messiah's reign. The part of it hitherto elapsed has been, like the beginning of the reign of David, a time of warfare, sublimely summarized in Ps. cx. The dragon, and after him the two monsters and the pseudo-prophet, were engaged in incessant hostilities. After what they thought great success for the greater part of 1260 years, they see the witnesses suddenly raised. They think to crush them by fresh burnings in public, and inquisitorial tortures in private, and by Jesuitic wiles swaying and moving kings to effect a counter-Reformation. That also has passed without proving a success. And now they think of a still greater military campaign. They will combine the armies of the nations, and bring them in one mighty host to the conflict. This evidently implies that the warfare (not μαχή, be it remembered, but πολέμος) had been going on long before, and that now a new campaign is about to commence. These three unclean spirits operated powerfully at the time of the first French Revolution,—the dragon, in Bonaparte's Erastian establishment; the monster, in the struggles of the Pope and the German Emperor to resist him; and the pseudo-prophet, in the Reign of Terror.

These "spirits of demons" are called workers of miracles or signs (σημεῖα). Their prototypes, next to Satan's first deception of man, were the magicians in Egypt, who by their incantations and impostures imitated the miracles of Moses, until the reptile exhibited by Moses devoured theirs; and after being further confounded, they were forced to admit "the finger of God." "Lying wonders" are ascribed to the man of sin. I choose not to collect a list of miracles said to have been wrought by priests, and by women, and by kings, by relics and charms, and invocations of the Virgin and other saints. The power so long attributed to kings, of curing the scrofula, or king's evil, exemplifies the first; the transubstantiation of the wafer and baptismal regeneration are the great exemplifications of the second; and the false prophet has, in clairvoyance and spirit-rapping, given to men of our own day an exemplification of the third.

1 See App. IX.
Ch. xvi. 15: "Lo, I am coming as a thief. Happy he who is waking, and keeping his garments, that he may not walk naked, and they see his indecency."—These words are a very abrupt parenthesis in the middle of John's description of the vision. Jesus, present on the throne, after having opened the seals and directed the trumpets to be blown and the phials to be emptied out, and while the demon-impelled armies are coming to the conflict, addresses John, and gives warning that He is soon to come. This intimates a special coming for a special work, which we shall see reason in due time to connect with "the marriage festival of the Lamb." His timely warning here given implies that a seductive train of events is developing, that the campaign of the frogs will not be by armies alone, but by something more dangerous—by spirits of demons, cunningly introducing Erastian, ritualist (which includes Papal supremacy), and secular principles. These have now spread like leaven for about half a century. We feel their influence in our times, and see the dangers resulting from them. They steal from men their spiritual freedom, leave them to depend for grace on rituals, and practically ignore the righteousness of Christ, the true wedding garment. Hence the necessity of watching, and of holding possession of that robe, and not being exposed to the unseemliness of a Christian name with a dead profession.

Ch. xvi. 16: "And they collected them to the place called, Hebraically, Armageddon."—Some authorities have "he gathered," which would leave the agent undetermined. But "they gathered" evidently refers the action to the three "spirits of demons." The origin of the symbolic import of Armageddon is found in Judg. v. 19. At the great plain of Megiddo, known in later times as Esdraelon, the Canaanite general Sisera had assembled his hosts and iron chariots to fight against Israel. "The stars"—falling stars, or aerolites—"in their courses fought against Sisera," as we shall find the vast hail of the seventh phial. Armageddon is, by Tre-gelles and others, explained "hill of Megiddo." Yet that is not sufficiently supported. Αρ (ar) would want an aspirate to represent the Hebrew ה' (har), "hill." Nor do we read of any

1 Ch. xix. 5–10.
hill called Megiddo. 

The valley or plain of Megiddo is mentioned more than once (2 Chron. xxxv. 22; Zech. xii. 12). The battle-field of Deborah, the heroine, judge, and prophetess, and of Barak, whose name means "lightning," on the one side, and the vanquished Canaanites on the other, is an appropriate symbol for the theatre of the final conflict between Messiah and the armies of the demon spirits.

The reader should not fail to observe, that while there is all this mustering for a tremendous campaign, no vision of such actual campaign appears. The war of many centuries is raging. But John, instead of telling us of some one tremendous shock of battle occasioned by the bringing of these new legions into the field, does something very different. He, for the time, ignores them as warriors. He speaks of what anticipated, and in due time stopped, their terrible assault,—the interposition of the messenger of the seventh phial. But it does not follow that no war was to succeed,—only not at the time, and in the mode contemplated, and not by one great field of carnage; for before the close of the seventh messenger's outpouring we shall read of hail of astounding dimensions, indicating, as formerly expounded, war coming from a northerly direction, which may be exemplified in the Federal War of the United States, resulting in the emancipation of the negro slaves, and succeeded by the Prussian hostilities against Denmark, and afterwards against Austria. This hail may also result in some terrific effects of the recently invented needle-guns, chassepots, and sniders, the ironclad ships with formidable artillery turrets, and the newly announced mitrailleuses, all of which have undoubtedly been permissively appointed from above, for a great, and it may be long-continued, carnage, before being fabricated into ploughshares and pruning-hooks—especially for bringing down the powers leagued for the Armageddon strife.¹

¹ Since this was written, the Franco-Prussian War has thrown clearer illustration on it than could have been foreseen.
advantage can result from more than a few examples. Pool enumerates—

1. \(\text{הר הָרָה} \) , mountain of Megiddo.
2. \(\text{הָר הָרָה} \) , slaughter of, or in, Megiddo.
3. \(\text{הָר וֹנַי} \) , slaughter of a troop.
4. \(\text{הָר וֹנַי} \) , slaughter of their fortune.
5. \(\text{רֶב יַב} \) , illustrious enemy; also \(\text{רֶב יַב} \) , illustrious city.

(The last was applied by Dr. Cumming to Sebastopol, at the period of the Crimean War; but his interpretation was not sustained by historic development.)

6. Besides these, Elliott quotes \(\text{וֹנַי} \) , mountain of destruction.

7. Tregelles and Tischendorf unwarrantably insert an aspirate (‘ = h) in their editions, though the codices contain no aspirates. Mill and the editor of A give only the silent aspirate (‘); and the aspirate, if admitted, would only represent the Hebrew and Greek article.

8. Bengel gives \(\text{רֶב יַב} \) = urbs Megiddo, city of Megiddo.

All the above-cited attempts at explanation, except 5 and 8, refer the name to the Hebrew word \(\text{הָר} \) , har (mountain). We read of “the waters of Megiddo” (\(\text{יוֹנַי} \) ), and of “the valley or plain of Megiddo” (\(\text{יוֹנַי} \) ), but nowhere of “the hill of Megiddo.” It is true that modern travellers find a \(\text{טֶל} \) (tall); “a little hillock, a heap of sand,” in the neighbourhood, and that Barak may have stationed his army around it; yet no hill of Megiddo has transmitted its name to later times. It is plain from the Bible narrative, that the battle took place near the river; that it was accompanied with a terrific thunderstorm, with meteors, and rains which swelled the Kishon, and swept away the retreating Canaanites. Barak’s battle-field on the banks of the waters of Megiddo, and Josiah’s—the plain of Megiddo—take no account of any hill or hillock. The LXX. translates the word supposed to be “hill” by \(\tau\varepsilon\beta\iota\nu \) (plain or champaign); and in Zech. xii. 11 the word Megiddo is rendered by them \(\varepsilon\kappa\kappa\omega\tau\tau\omicron\omicron\omicron\omicron\omicron\varepsilon\omicron\nu \) (cut off), regarding the word as a passive participle, from \(\text{רֶב וֹנ} \) (to cut). The name, according to this, would mean “field of slaughter.”

1 Syn. Crit. 2 Judg. v. 19. 3 Zech. xii. 11. 4 Thompson, Porter, etc. 5 Rich. Ar. Dict. 6 2 Chron. xxxv. 22.
As Mageddon is the Syriac form of Megiddo, so the most natural derivation of Ar is the Syriac [םַי], araa (land). Hence the name land of Megiddo, retaining Megiddo as a proper name.

Pool says truly, "Armageddon is not to be taken literally, as if a place were so called, but figuratively, so that it may signify the event of the war." A place of this name is not to be sought geographically, though various places have names resembling it etymologically; but we must look to what the word signifies.

Now the battle-field of Barak was the last on which the Canaanites met the Israelites; and their king Jabin, and commander Sisera, had been able to hold Israel under oppression for twenty years. But after this battle they never erected their standard: as a political power, they appear no more in the Bible. Megiddo, therefore, most appropriately was made a symbol to express an outpouring of divine judgment, that would be not only great, but final. It would annihilate the power emblematised by Canaan, and hush the mourning which in Zechariah's day was remembered for the good king Josiah, slain by the Egyptian Hamites.

There is vast significance in this victory over the Canaanite and Hamite. Who were the Canaanites? The nation that long usurped the land which was specially that of Shem, and of which Abraham was the rightful heir. And who were the Hamites of Egypt? The authors of the first bondage of the Israelites, and of the murder of their infants. And of the Hamite race were Nimrod and his horde, who founded the ancient Babylon, and reared up an empire which, in the course of ages, enslaved the people of God for seventy years. This Babylon's name and character, its institutes and idolatry, were transmitted to the Roman empire in its new form. This, like Nebuchadnezzar, persecuted the witnesses to death. And as "the Son of God" brought the three Hebrews alive out of the furnace, He brought up the witnesses from the death of three years and a half. Now, under this sixth phial, like the old

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1 These twenty years, on the year-day principle, would give 7305 years from Adam, within a very few years of the time from the Creation,—according to the LXX. chronology, 7318.

2 Hetherington's *Fulness of Times*; Rawl. *Five Emp.*; Hislop's *Two Bab.*
Canaan, its armies have been mustered under their frog-like spirits of demons,—the host that were symbolized by those of Jabin and Sisera of old, and destined to as complete and final an overthrow.

Whenever, therefore, we find Babylon putting forth his power under the effusion of the sixth phial of judgment, we may look for this result under the seventh, as this result, though ripe for fulfilment, was not seen to come to pass until the effusion of the seventh cup of wrath.

Ch. xvi. 17: "And the seventh poured out his phial towards the air; and there came out a great voice from the temple of God, from the throne, saying, It is done."—There is a difference in copies,—S having "from the temple of God;" A having "from the temple from the throne;" and some, "from the temple of heaven from the throne."

By "the air" (ὤ ἀήρ), as formerly expounded,¹ I understand all that belongs to the intellectual department of knowledge—science and philosophy. This opinion I find supported by Elliott, though I derived it not from any expositor, but from the consistent interpretation of the work in its prophetic usage. It is proverbial that scientific discovery and practical invention have done more in this than in any previous age, e.g. steam navigation, and rail locomotion, so marvellously fulfilling Daniel's words (xii. 2): "Many shall run to and fro (περιπάτῃ), and knowledge shall be increased." The electric telegraph, spinning and weaving machinery, the Rosse telescope, chemical and geological discovery, photography, etc., may be named. Can we, then, find any period of remarkable change in men's political ideas, leading to governmental and military changes of a kind so great as to fulfil the phenomena of this phial? This, as in previous cases, will be best answered by examples:

A.D. 1829. The British Parliament passed the bill conferring "Catholic Emancipation," which led to alterations in the British constitution, by admitting men of all shades of opinion to Parliament. 1830. The second French Revolution issued in the expulsion of the hereditary king, and the calling of Louis Philippe to the throne: this restored the popular platform of government in a modified form. 1832. The British Reform Bill passed; the Greeks chose Otho as their king. 1833. The kingdom of Egypt all but nominally

¹ See. ch. ix. 1.
severed from Turkey, tending to divide the Ottoman empire. 1834. Slavery abolished in the British dominions; the Veto Act of the Church of Scotland declared the principle of non-intrusion, which led to the disruption of the Free Church. 1835. Spain forced to acknowledge the independence of her American colonies. 1836. Revolution at Madrid; insurrection of Louis Napoleon. 1838. The British troops enter Afghanistan; war between France and Mexico. 1839. Chartist disturbances in England; trade between England and China suspended. 1840. Union of Presbyterians in Ireland; penny postage; outbreak at Madrid; remains of Napoleon brought to France. 1841. Capture of the Bogue forts at Canton; rising and massacre at Kabul. 1842. Riots in manufacturing parts of England; peace between England and China. 1843. Disruption of the Church of Scotland; British conquest of Sindh, which weakened Mohammedanism; Queen of the Society Islands obliged to place herself under the protection of France; revolution at Athens. 1844. New constitution in Greece; Tangier bombarded by the French, leading to ultimate annexation of Algiers; Ronge heads the “Second Reformation” in Germany. 1845. Iowa and Florida annexed to the United States; convention of France and England for suppression of the slave trade; war of French and Aklul Kader. 1846. Sikhs defeated by the English; Mexicans defeated by General Taylor; Louis Napoleon escapes from prison at Ham. 1847. The king of Prussia grants a constitution; troubles at Milan and in Switzerland. 1848. Abdication of Louis Philippe and the king of Bavaria; flight of the Pope; insurrections and revolutions too many for enumeration here, and amply affecting all Europe; Napoleon chosen president of the republic. 1849. These revolutions continued; French troops enter Rome. 1850. Revolutions continued; Pope Pius IX. establishes a hierarchy in England. 1851. Chinese rebellion (Taiping); Louis Napoleon Bonaparte perpetual president. 1852. Reaction—Austrian emperor revokes the constitution of 1849; Napoleon emperor. 1853. Russian army crosses the Pruth,—led to Crimean War. 1856. Termination of the Crimean War. 1857. War of England against Persia; mutiny of Bengal army in India. 1858. Admission of Jews to the British Parliament; end of the rule of the Honourable East India Company; Chinese War—capture of Peiho forts; mission to Japan from England and United States, followed by demands from Russia; the first Atlantic telegraphic cable laid. 1859. France and Sardinia wrenched Italy from the Pope and Austria. 1860. Garibaldi overthrew Naples and Sicily, which were annexed to the kingdom of Italy; the election of Lincoln as president of the United States, followed by a rebellion of the Southern States. 1862. The slaves proclaimed free; war of Denmark and Prussia. 1864. Napoleon announced intention of evacuating Rome in two years. 1865. Lincoln assassinated; the Southern rebellion crushed; collapse of the Mexican empire. 1866. War of Austria and Prussia; partial evacuation of Rome. 1868. Recent revolution in Spain, being the fall of the last great political Popish monarchy. 1869. The Abyssinian campaign.¹

Thus, in a period of forty years, we see such a chain of political and ecclesiastico-political events as to induce the conclusion, that an outpouring on “the air” is indeed begun. And who can predict where it may terminate? To this we must add, the mighty impulse given to the spread of general knowledge by cheap literature, steam presses, popular scien-

¹ We may now add, 1870: the Franco-Prussian War.
tific societies as the British Association, the Evangelical Alliance, the unions of several Protestant churches, etc. The phrase "it is done" (κατέλησε) does not mean that the effusion is ended, but rather that it has taken place so as to be begun, and in progress. To this effect "a great voice issued from the temple of God, yea from the throne," which, as in ch. x. 4, must be understood of the Holy Spirit's voice proclaiming, by the medium of the lips of preachers, the commencement of this phial. This has been done during the time mentioned by many from the pulpit and the press, often with imperfect and mistaken views, confounding the past with the future, and the symbolic with the literal, yet, on the whole, recognising the hand of Christ as exercising a retributive providence—both on churches and nations.

Ch. xvi. 18: "And there were lightnings, and voices, and thunders; and there was a great agitation, such as was not since man was on the land, such an agitation, and so great."—In previous cases¹ these sublime phenomena occurred at the beginning, announcing the publication of Christ's law and the fall of Judaism. Now they are reiterated on an occasion which is very similar: the fall of the monster, which, like the apostate Judaism, has "departed from the faith," and so long "crucified the Son of God afresh." This is also anticipatory of the fall of that remnant of Judaism which has hitherto continued obdurate in its unbelief. That the lightning was shown to symbolize manifestations of Christ, the thunders the divine voice, and the voices the utterance of His word by the Holy Spirit in the ministry, I need not here reiterate.² The manifestations are not to the eye, but to the understanding and faith of the believers. They are compared to lightning, which is only visible for a moment at most, and which as a mighty electric current is generally invisible, but vast in its effects,—traversing the wire, pervading earth and ocean, having its presence and part in all the phenomena of aerial currents, and of life and vegetation.

"And there was a great agitation,"—often translated "earthquake," which presents the symbol in too contracted a form. It may be agitation not only of the rocking land, but of "the

¹ See ch. iv. 1, viii. 5, xi. 19.
² See ch. iv. 1, etc.
sea, and the waves roaring," the tempest howling, and the flood carrying devastation in its course. Now it would be hard, if not impossible, to find on the pages of the world's history so many gigantic effects, in an equal period, as the political and religious revolutions that have metamorphosed Europe, and prepared it for still greater changes; and the wars that, by new and scientific constructions of military enginery, have decided the fate of campaigns and kingdoms more completely in a single battle than was formerly done in a series of years—e.g. the battles of Sadowa and Magdala.

Ch. xvi. 19: "And the great city became three parts, and the cities of the nations fell; and Babylon the Great was remembered before God, to give her the cup of the wine of the ardour of His wrath."—By "the city" may be meant, as in some instances, the capital, or, as in other instances, the whole empire. In this manner Elliott also views it. This tripartite division is the immediate result of the agitation of the preceding verse, especially of the earthquake phenomena of that agitation. We have no warrant to speak dogmatically as to what the three parts will be, if yet future, nor to define them, if as yet only in incipient progress of fulfilment, more definitely than the symbol warrants. The term "city" is to be understood as in reference to the "Jerusalem trodden of the Gentiles," where, the thoroughfare symbolizing Rome, the whole city has a wider meaning. The words predict some tripartite division of the city in the large sense, as the capital both in relation to the empire and the church. Now we have seen, within the last few years, Papal Europe rent into three paramount powers,—France, Italy, and Austria,—all the rest being so dependent on the political action of these as not to come separately into the vision. As to Italy, it was, until recently, divided into three parts,—the Papal, Neapolitan, and Venetian. And even in the city of Rome there is a tripartite condition at present,—the Ultramontanes, the adherents of the king of Italy, and the French.

But a literal division into three parts, however striking and

1 See ch. xi. 13.  
2 Ch. xi. 2, 8, 13.  
3 Since this was written, the French empire has fallen (1870), and the French army no longer occupies Rome.
suggestive, is not the design of the vision. The three parts do not precede the fall of the city, but constitute its ruins, and cannot be found in three kingdoms, which, as Papal in politics, must fall with the ruin of the city, leaving the tripartite ruins behind. The fall is foreshadowed by that of the ancient Babylon, and of some other ruined cities. What met the view of Abraham on the morning after the conflagration in his day, were: 1. Sodom; 2. Gomorrha; 3. The plain

or circuit (חֵרָב). When Jericho was destroyed, there was this division: 1. The city and population destroyed; 2. The gold, silver, brass, and iron put into God's treasury; 3. The family of Rahab, who were saved—this family including her father's house "and all whom she had,"—probably a large number of relatives. In the final destruction of Jerusalem there were three parts: 1. A part severed by expatriation; 2. A part slain; 3. A part left,—the last being the believers or Christians. So modern travellers tell us that of the ruins of Babylon only three things can now be identified: 1. Birs Nimrud; 2. Kasr; 3. Babel,—answering to the dragon, the monster, and the false prophet. These three are supposed to have been the temple of Belus, the palace of Nebuchadnezzar, and the tower of Nimrod. Now the mystic city of the prophecy seems at present in a similar process of dilapidation. And if I mistake not, the three parts are given in ch. xviii. 9–19, to the exposition of which I refer: kings, merchants, shipmasters appear to allegorize the three parts. Politically, the French empire represents the dragon monster and false prophet, which can never be reunited, but must crumble into still more complete ruin. And from the religious standpoint there are seen in Rome three corresponding parts, just as little likely to be ever amalgamated: the Ultramontanes, upholding the Papacy; those in the French interest, and those in the Italian;—or the advocates of infallibility, of temporal and of mere spiritual headship, without infallibility.

"And the cities of the nations fell."—The Cod. Sin. and the Syriac have "city" (πόλις); but as the other authorities have "cities" (πόλεις), and as the former may perhaps be no more than a defective orthography of the latter, I feel constrained to regard the plural as correct, and to look for the meaning

1 Gen. xix. 28. 2 Zech. xiii. 8. 3 See Rich. and Rawlinson.
accordingly. And if it referred only to Babylon, it would seem to contain no more than has been expressed in the tripartition. But the word "nations" (ἐδεα) refers to the unconverted heathen, the symbolic "sea." "The cities of the nations," then, is one symbolic term, and does not suppose the Gentiles as a whole to appear in the vision, but some representative cities. These cities are to the heathen world,—of two great nations of which the poet James Montgomery says,

"Pass we China and Japan,
They are but dead seas of man,"

what the great city, divided into three parts, is to "the land." We should therefore understand this part of the vision as showing that with the fall of the Papal city comes that of the heathen symbolic cities. What they are, we need not inquire minutely, as the text has not given names nor enumeration. But this fall cannot imply less than the downfall of the great systems of the heathen world. As pagan Rome, and its prototype pagan Babylon, fell, and as Jerusalem fell, the fall of the metropolitan powers of the Brahmanical, Buddhist, Jaina, Confucian, Tautsian, Tibetan, Mohammedan, fetish, infidel, and other superstitious and immoral systems, appear as occurring pari passu with the tripartition of the Papal metropolitan. We are not come to "the time of the end" of this; but we have in our day seen great declension of Mohammedan and Hindoo power, those having fallen completely into European hands, or having become so subject to European powers that they dare not attempt any great military movement without sanction. And we have seen China and Japan brought into similar subservience; and also almost all maritime Africa, and Madagascar, and the Australian continent, and Australasian and Polynesian isles, have come under the European and visible Christian power and influence. Viewing them educationally, morally, religiously, they still rest under much darkness, and many of them in great barbarity. Yet schools are rising in thousands of places; missionaries are preaching with much acceptance; the New Testament is translated into between two and three hundred languages; Christian churches are gradually growing up; former persecutions have either ceased or been greatly diminished. Commerce and steam navigation, the railways and the electric wire, have been going further and further into
heathendom. Everywhere there is progress; and while all progress is not religion, it is changing old customs and modes of thought, levelling mountains of prejudice, lifting the abject masses of society, and indirectly preparing the way of the kingdom of God. Every change is, so far, a fall of heathenism, and augments the impossibility of restoring matters to their old status. The heathen are to a very large extent sensible of this: some of them lament, and others quietly rejoice, that their kingdom is going, and that over the rising generations a brighter day is dawning.

"Babylon the Great was remembered before God."—Here, for the first time, the epithet "great" is applied to Babylon; and it sounds almost ironical, though in the material and secular sense it was indeed great. The name Babylon itself was used by a messenger in a previous vision;¹ and there I have shown it to be a title of Rome, prophetically. Why called "great" here, and in her name impressed on her daughter's forehead?² To identify her with the far-renowned Babylon of old, and to show that likeness in her fall. This seems implied in the word "remember." God overlooks not her crimes, though He bore with her for a long period. The object of this remembrance is "to give her the cup of wrath," that she may drink it. It is called "wine," because wine is a general term; and a "cup of wrath," a figure taken, as various interpreters show, from the giving of drugged potions to criminals before execution.³ And it is called "the wine of (θυμός) ardour," or burning: as the wine put on the sacrifice was a distilled and combustible spirit, helping with the wood and the oil to consume the holocaust, so burning is the sentence on the great guilty Babylon. Of her system and mystery of iniquity, and man of sin, Paul says, "Whom the Lord shall consume with the spirit of His mouth,"⁴ while John the Baptist says, Christ "shall burn up the chaff with unquenchable fire."⁵

Ch. xvi. 20: "And every island fled; and mountains were not found."—The mountains (ὁρῆ) were shown to exhibit the regal powers in the land of Judea, and thence of Christendom;⁶

¹ Ch. xiv. 8. ² Ch. xvii. 6. ³ Ps. lxxv. 8; Isa. li. 17; Ps. lxix. 21. ⁴ 2 Thess. ii. 8. ⁵ Matt. iii. 12. ⁶ Isa. li. 2; Heb. xii. 22; Rev. vi. 14.
and the islands those of the sea, or heathendom. Thus Zion emblematized the Church, Sinai 1 the whole system of human merit. Babylon is called a burnt mountain. 2 The mountain of Samaria represents the Israelite kingdom. 3 The distant parts and kingdoms of the heathen world are called “islands” (υμνωι), as in Isa. xli. 1, xlii. 14, xx. 6, xxiii. 2. These words clearly imply that events resembling those under the sixth seal in the fall of the Jewish kingdom, will take place on a larger scale under the seventh phial, before it has ceased to effuse its wine of wrath. Let me not be reproached with presuming to speak of the unfulfilled. I am safe in speaking of what will be, when God has revealed it. But I do not overstep this by speaking of the circumstances and modes of fulfilment, of which the text has not spoken. But this I may say in accordance with historic fact: we have seen in Christendom and heathendom some effete kingdoms falling, and the result beneficial to humanity; and others passing through stages of reformation. The same process will go on, not to the annihilation of all “mountains and islands” of civil government, but to make those which now exist give place to others, in which righteous principles will take the place of persecutions, and “the nations will learn war no more.”

Ch. xvi. 21: “And great hail, as talent-like, comes down from the heaven upon the men: and the men blasphemed God from the stroke of the hail; for great is the stroke of it exceedingly.”—Hail, as we have seen, 4 symbolizes war coming from the north, and permitted by the divine government as a retribution. Now some of the wars we have enumerated at ver. 17 were precisely of this character: as, the defeat of the Mexicans by the United States in 1846 (a minor event, but a premonitory sign); the Russian invasion of Turkey in 1853 (unsuccessful on the part of Russia, owing to English and French intervention, but followed by the abolition of the persecuting law of the Mohammedans); France and Sardinia wrenching Italy from the Pope, 1859; Garibaldi rushing on Sicily and Naples, 1860; Federal War in America, 1860; England against Abyssinia, and against the Maories in New Zealand, 1862 and 1869. Other events of similar character

1 Gal. iv. 21, etc. 2 Jer. li. 25. 3 Amos iv. 1. 4 Ch. viii. 7.
may yet be impending: as, a conflict of Canada, supported by England, against the United States; of Prussia against France, Holland, Russia, etc.; of Italy against the relics of the Papal power in Rome; of Russia against Turkey, India, China, etc.; of Germany against England; of the United States against Mexico and Cuba, and against Japan. It is to be hoped the elements of such tempests may be dissipated.

There is one phenomenon so wonderful as to seem almost a departure from the symbolic language, and an assumption of literality,—the size and weight of the hailstones: "as talent-like," or, in the English version, "about the weight of a talent" (Treg.); "of a talent weight" = in round numbers about 100 pounds. Did anything come into action in these wars of which "talent-like hail" could be a sign? Yes; in the American conflict the Confederates constructed an iron-clad and iron-beaked steamer, called the Merrimac, and with it speedily destroyed some of the most powerful wooden ships of the United States navy. The Federal Government constructed one called the Monitor, iron-clad and turreted, with cannon capable of throwing balls of enormous weight. These were succeeded by others capable of shooting balls of, not 100 pounds, but 300 pounds weight. Such ships have since that event been constructed by the English, French, and some other governments.¹

But this terrific hail has a further significance,—extending not only to the mere size of cannon-shot, but to the invention of new musketry, productive of effects previously unknown. Thus the Prussian needle-gun was tried against the Austrians in 1865, and in one battle humbled the latter; and though the war was in no sense religious, nor the forces all Protestant on the one side and Romish on the other, yet the predominant element on the Prussian side was Protestant, and on the Austrian the reverse. The one battle ended a war expected

¹ We hear of nearly fifty formidable ships of this kind ready at any day to sail under the French flag. Prussia has recently purchased, at the cost of almost half a million, a huge ironclad built on the Thames.

The following is extracted from the London Weekly Review of 18th November 1871: "400 marine torpedoes are now in store at Woolwich. A very powerful new floating battery, called the Glatton, has been making her experimental cruise. She has two guns, each of which throws a shot of 600 pounds weight to the distance of at least two and a half miles."
to last for years. Again, in 1866 the French chassepot was employed with like deadly effect against the army of Garibaldi in the territory of Rome; and in 1868 the English snider rifle brought the war against King Theodore at Magdala, in Abyssinia, to as speedy a termination.

These inventions of deadly implements are agencies of destruction, permitted in the divine government of the world to execute righteous judgment on guilty nations. And I infer, that until they have inflicted retributions on more than one of the great and guilty powers of Europe, the time has not fully come for converting them into "crooked scythes and spades," nor the contents of the seventh phial been effused to the dregs.

"The men blasphemed God:" this is not said of men in general, but of those who were actors in or specially affected by this great stroke of hail. We know by experience that these things have been passing now for a considerable series of years, and yet no visible profound impression has been produced. Men do not appear more religious or penitent than they were before this phial began to pour. For the conversion of the nations on a great scale, we have to wait for the events recorded in the end of the seventeenth chapter, in the eighteenth and beginning of the nineteenth chapters.

Ch. xvii. 1: "And one of the seven messengers who had the seven phials came and spoke with me, saying, Come, I shall show thee the doom of the great harlot that sits on the many waters."—This evidently contemplates the harlot at a time very near the end of her existence, in immediate connection with the warfare in the close of the last chapter. It is her doom or condemnation that is to appear in the vision. She will appear to the apostle in her worldly glory; and an account will be given by the messenger of her rise and progress, before the recital of her fall and destruction. I see, with Alford, no room to form even a probable conjecture as to which one this was of the seven messengers, unless the word "one" be a Hebraism for the "first." The same who poured out his phial on the men who had the mark of the monster may naturally, though not certainly, be supposed to show John the woman riding on the monster; and the same may be he who,

1 Gen. i. 5.
in ch. xxi. 9, shows John the opposite character—the bride of the Lamb.

The harlot here, as in “the prophets,” denotes an idolatrous system. Popery is intensely idolatrous; which may be exemplified in her worship of angels, saints, crucifixes, wafers, relics, images, pictures, charmed objects, etc. Her being situated “on the many waters” does not mean that she is floating on them, or that the beast she rides is wading or swimming in them, but that she is located on their banks, like the ancient Babylon on the Euphrates and the deep canals that surrounded the city. The waters, we shall find in the end of the chapter, are made symbols of multifarious people. As their queen, like another Semiramis, the harlot occupies the modern and mystic Babylon, situated on the many waters of the mystic Euphrates of the vision.

Ch. xvii. 2: “With whom the kings of the land have committed licentiousness; and those who dwell on the land have been inebriated with the wine of her licentiousness.”—In many places of the prophets the Church of God is called the spouse, and the Messiah the bridegroom; and in the New Testament, John the Baptist, and Jesus Himself, used the same style. The prophets also, in their words referred to, charged upon the kings of Judah and Israel, and the nations, the sin of their idolatries, as violations of their marriage engagement of fidelity to Jehovah. This style runs through the Apocalypse, so that the true Church brings forth the man-child, and is the bride, and Christ the bridegroom. Thus, in the chapter before me, the apostate church is called by the dishonourable name of harlot, or adulteress; and especially by surrendering the honour of her ecclesiastical purity to “the kings of the land” of visible Christianity, representing not men literally, but the false gods, the saints and angels that are worshipped, especially Mary and the host. As spiritual enjoyment is emblematized by the salutary wine in the communion, the apostate church has her spurious imita-

1 See ch. xvi. 12.
2 Ps. lxxvii.; Canticles ; Isa. lix. liv.; Jer. ii.; Ezek. xvi.; Hos. ii.; Mic. vi.
3 John iii. 29. 4 Matt. ix. 15, xxii. 1, xxv. 1, etc. 5 Eph. v. 32.
6 Ch. xii. 2. 7 Ch. xix. xxi. xxii.
tion in the inebriating delights with which she is herself ensnared to wantonness, and allures millions to destruction. Such are her attractive rites, her gorgeous robes, her high titles, her vast wealth, and her painting, statuary, and music, all used in such a way as to fascinate the imagination, and hold men spell-bound in ignorance. The allegoric men are seen in the vision defiling religion by their secularity, and she is seen rendering to Caesar the things that are God's.

Ch. xvii. 3: "And he carried me into a desert in the spirit; and I saw a woman seated on a scarlet monster, full\(^1\) of the names of blasphemy, having heads seven, and horns ten."—In the East, what lies beyond the city, and the belt of fields around it, is called jungal (גָּן, גן), or desert. Here, as throughout, γη (land) is nominal Christianity. It is therefore not within the true city. It is that which John saw in ch. xi. given to the Gentiles, and there called the outer court; but by the trampling feet of these Gentiles converted into desert, and barren of spiritual life and fruit.

A woman is the symbol of a church or religious society, true or false. This I explained in the last verse regarding the true Church; and regarding the Church backsliding to idolatry, as Israel and Judah did. We find in Scripture three symbolic women,—Jerusalem, Jezebel, and this mystic daughter of Babylon, unless we reckon her mother, the ancient Babylon, "the mother of harlots," as a fourth, though of the same family. Jesus speaks of Jerusalem as a mother reduced with her children to destitution, because of her sin in rejecting Him.\(^2\) Hence it is that she has the name of the bride no more, that name being thenceforward given to the elect people redeemed and gathered out of her, and called "the New Jerusalem." The second evil woman is Jezebel, as explained at ch. ii. 20; and the third is she who now appears in the vision.

"She rides upon a scarlet monster" (ὢριον κόκκινον). This does not indicate the origin of the woman, or the beginning of her existence. She, and the monster on which she

\(^1\) Γυς, "full," is neuter, and thence qualifies not "woman," but ἔριος, "monster."

\(^2\) Matt. xxiii. 39; Luke xix. 44; and Zech. v. 5.
rides, are both in full maturity when they appear in the vision-panorama. This scene is in the latter part of the effusion of the seventh phial of wrath, and she is revealed to view in the same condition in which she has existed for a long period. The age of 1260 years is not predicated of her, and it is only from the description here given of her character that we can identify her. As the true Church, or Zion, is the spiritual spouse of the Messiah, so analogy might have led us to expect that this woman would have been called the wife of the false Messiah, or Antichrist. But the honourable title of wife is not given to her at all. She is no more than a dissolelute cohabitress with the powers of the land. The doctrine of clerical celibacy, besides, would have rendered the word wife inappropriate; but the priestly practice accorded too well with the infamous name here given to the woman. As the second monster denotes the Papacy,\(^1\) so the woman represents the church of which that is the head.

Her attitude of riding exhibits her in a state of superiority. As the rider sways the animal at will, so did the Roman Church exercise rule over monarchs, issue interdicts, give and take away kingdoms, oblige monarchs to perform servile offices in token of submission. And as a horse or an elephant is sometimes restive, and endeavours to regain freedom, so it frequently happened that the monster did not tamely submit to her equestrian superiority.

"Full of names of blasphemy."—Elliott has cited a variety of blasphemous names adopted by popes, or fulsomely given to them:\(^2\) such as, "Our Lord the Pope," and even "Our Lord God the Pope," "God upon Earth," "Vice-God," etc. But the essence of the blasphemy lies not so much in the mere vocables, as in the doctrines which led to their adoption. Now the doctrine of the mass claims for a man the awful power of transubstantiation, or metamorphosis of a wafer into the body, blood, soul, and divinity of Christ. The doctrine of human merit ascribes to man the perfection which belongs to Christ alone. The doctrine of purgatory ascribes to man a power of self-purification, by penance, without the Holy Spirit. The doctrine of Mariolatry renders divine honours to a woman. The doctrine of Papal supremacy gives the glory of Christ to a

1 See ch. xiii. 13.

2 Hor. Apoc. iii. 151.
man in the flesh,—to men, many of whom led flagrantly wicked lives. In all these doctrines there is intense blasphemy.

But what relation has this to the monster with seven heads and ten horns on which the woman rides, that is, to the imperial power? The answer is plain: the imperial power, in the course of centuries, after the first acknowledgment of the Papal supremacy, received and supported those various blasphemous doctrines, thus indorsing them and making them his own. Rightly, therefore, is he inscribed or scribbled over with names of blasphemy.

Ch. xvii. 4: "And the woman was dressed in purple and scarlet, gilded with gold, and costly stone, and pearls, having a golden goblet in her hand full of abominations, and the impurities of her licentiousness."—These terms harmonize very closely with the gorgeous robes worn by Romish priests, from the Papal tiara and the cardinal's red hat and stockings down to the chasuble of the priests. They thus symbolize the secular splendour and glory which have ever been an object of ambition to the Papal priesthood.

To say, with some, that the goblet (ποτηριον), calix, or chalice, here beheld means the Romish sacramental cup, would be a violation of the vision style. It symbolizes the fascinating allurements held out to monarchs on the one hand, and to the poor on the other, so as to intoxicate both by the supposed efficacy of spurious sacraments and indulgences—of the merits of saints treasured up and sold for money—of dispensations to be purchased for allowing practices otherwise held to be unlawful—of grants of the heathen world made to kings—of ranks and titles and emoluments without end. Her false sacraments are a mystery of iniquity and error; her clerical celibacy, with its concubinage, her confessionals, carnivals, etc., are well represented by goblets filled with inebriating abominations.

Ch. xvii. 5: "And upon her forehead a name written, a mystery, Babylon the Great, the mother of the harlots and of the abominations of the land."—She has upon her forehead a name,—not the name of God, which the saints bear on their foreheads, but a name replete with mystery. As a mystery,

\[1\] See ch. xiii. 16.
she defends transubstantiation, which we might be led to call
crowning absurdity of the world (not to speak of the blas-
phemy), if another mystery of iniquity did not rise to memory,
as its counterpart; that the mother of Christ's humanity
should be called "the mother of God." She asserts the supra-
macy of popes, many of whom have been notoriously wicked,
as Baronius, the Romanist historian, is constrained to admit;
and that works of supererogation, wrought by men, can eman-
cipate from punishment after death those whom the blood of
Christ did not prevent from dying impenitent and going into
the punitive state.

"Babylon the Great" is the title which that mother writes
upon her daughter’s brow. It is therefore her mother’s
name, and it indicates that the Babylonish character of the
mother belongs to her. And it is evidently a name of which
she is proud, and to which she attaches a mystic importance.
The words that follow cannot reasonably be regarded as a
part of the vision, but rather as John’s explanation; for it
would not be in keeping for her mother to give her, or for her
willingly to have inscribed, the title of "mother of the harlots
and of the abominations of the land.” It is not she, but John,
who thus expounds. He lets us know that the Great Babylon
was a mother so odious in character, and that her name is
truly descriptive of this her daughter, and of her other
daughters; for John intimates a plurality of these. Nor is it
at all difficult to name the daughters thus affiliated to Babylon
the Great.

1. Paganism, the mythology of which is founded on that
of Babylon, as Janus is cognate with the Babylonian idol
Oannes. The name and office of pontiff, the doctrines of
purgatory,¹ penance,² saint and angel worship,³ sacerdotal
power,⁴ seven sacraments,⁵ saints’ days,⁶ etc. etc., had their
origin in paganism, which began in Babylon after the Deluge.
The very idols of the heathen were adopted with a ceremony
of consecration, so that the image of Jupiter in the Pantheon at

¹ See Virg. B. vi.
² Compare Hindoo penances, or तप (tap).
³ The Hindoos worship their gods with a secondary worship, as the Romanists
the saints and images.
⁴ Of blessing and cursing: as the Brâhmans.
⁵ As the seven sanskîrs of the Hindoos.
⁶ See Rom. and Hind. calendar of festivals.
Rome, now dedicated to Peter, has been wittily called the Jew Peter still. A similar image to that known as Madonna, or mother and child, is found in ancient Babylon, and may be seen figured in Rawlinson's *Pice Empires* and Hislop's *Two Babylons*. It is identical with Parvati and the infant Ganesha in India.

2. *Gnosticism*, which was an attempt to engraft the Grecian and Eastern philosophy on Christianity; and though called a heresy, it moulded catholic Christianity to a large extent.

3. *Judaism* (in its apostasy), to which Romanism was largely conformed in imitating the hierarchy of Aaron, in the priestly robes, the sacrifice, the rite of the mass, etc. And along with this may be classed Mohammedism, which borrowed largely from Judaism.

4. *Monachism*, having its prototype in Buddhism, but more anciently in Babylonish dervishism or asceticism, as exemplified in Nebuchadnezzar when deprived of his reason. It was an understood practice, that men going about covered with ashes, and living by begging, should be held sacred,—a practice very prevalent in the East even in the present day.

5. *Despotism*. With this the Papal system has ever allied itself. It never dreamt of popular liberty in its days of power. Though in our day we hear of liberal Romanists, they are in the middle of Protestant influence. The attempt, about seven years ago, to found a Popish empire in Mexico, met general applause at the time in Romish countries, however miserable the failure in which it eventuated.

6. *Secularism*. Romanism conforms to the world, and accepts its glory at the expense of bowing down to Satan. With all its high sacerdotal pretensions, its cardinals combine the secular office with the clerical. So do the Papal nuncios and clerical ministers of state, and the Pope's secular principedom. Even the great body of the clergy bear the name of secular parish priests. All this pre-eminently shows the daughter of Babylon mingling in all the abomination of secular corruptions.

7. *Infidel Philosophy*. From the Assyrian and Babylonian empires originated the Magian philosophy, of two principles,—Ahurmazd and Ahriman,—and the Vedic and Vedantic doctrines of India. Hence, also, in the West arose doctrines of gods celestial, terrestrial, and infernal. And, in like manner, the philosophers were unbelievers in the popular mythology.
So, in modern times, Popery, by shocking the human mind with monstrous doctrines, has generated infidelity, of which that in the days of Voltaire and the first French Revolution was a signal example.

Ch. xvii. 6: “And I saw the woman inebriated from the blood of the saints, and from the blood of the martyrs of Jesus: and I wondered seeing her, great wonder.”—These words furnish melancholy, but strong corroborative proof, that this evil woman is the Romish Church; for there is no historic fact plainer than that that community long waged wars of persecution to death against all who presumed to differ from it. It is no excuse that the sentence was often inflicted by the civil magistrate, for the civil power was nothing else than the monster on which she was riding. And many were tortured to death within the walls of inquisitions. It was the Papal Church that in Scotland gave Hamilton, Wishart, etc. to the flames; Ridley, Latimer, and numerous other victims, in England; Huss, at Constance; Savonarola, in Italy; etc. These are but examples out of untold multitudes. But why was this an object of wonder to John? For a suggestive reason: he saw her near the time of her end, when the light of the Reformation was shining—when Copernicus, Galileo, Kepler, Newton, had made their discoveries and effected their demonstrations—when chemistry and geology were beginning to unveil the mysteries of the physical world—when the steamer was traversing the ocean independently of winds and currents—when the fiery car was travelling at the rate of fifty miles an hour—when the lightning was man’s servant, conveying his messages with the speed of light, and even through the depths of ocean; and more than all this, when the printing press had printed the Bible in many tongues, and the Bible Society had circulated it by numerous millions, when science, philosophy, and religious instruction had each accomplished much of their respective works, still John saw the woman as inebriated as ever with the wine of persecution. ’Tis true, her power is now greatly curtailed, but her tone and claims are nothing lower: only a few years ago she persecuted the Madiai for reading the Bible, and she has never relaxed her claims to all the power she exercised in her palmiest days. She made a
concordat with Austria, by virtue of which, while it stood, Popish education was forced on Protestant children. She holds to her claim of infallibility, equally impious and impotent, and thus places herself beyond improvement. There is nought reserved for her but destruction. John seeing this, wondered, as all his readers may.

Ch. xvii. 7: "And the messenger said to me, Why wonderest thou? I will show thee the mystery of the woman, and of the monster which carries her, which has the seven heads and the ten horns."—Thus the interpreter of the vision carried John's attention back to the origin of the woman as well as of the monster.

Ch. xvii. 8: "The monster which thou sawest was, and is not; and is about to ascend from the abyss, and goes to destruction: and those who dwell in the land shall wonder, whose names have not been written in the book of the life from the foundation of the world, seeing the monster which was, and is not, and will be present."—The introduction of these words of explanation refers to the rise of the monster,—at the time after the fall of the Western empire, when the Eastern was represented by Justinian, and the ten horns were growing up. The empire has fallen; the dragon head, wounded to death, was about to issue, or was issuing, in the revival of the beast under the form of the monster with the last or seventh head. Hence it is said, "He was, and is not." He is coming out of the abyss,—a term already explained of a condition of darkness and death. This refers to the Catholic system, which, while nominally Christian, rose out of the ignorant mass of pagan idolatry and philosophy. And John saw it tending to perdition; because, being made up of error, it must in the end decline and disappear before the advance of truth. This, accordingly, depicts the Roman empire in and after the fall of the Western empire (A.D. 493).

"Those who dwell in the land shall wonder," and shall be loyally devoted to him. But first they shall wonder at his fall; for he had stood and reigned so long, that they could not picture to their minds the idea of his fall. Now, to their

1 Ch. ix. 1, 2.
astonishment, the old pagan and, in its old age, semi-Christian empire is no more. They are not able to penetrate the future, and to see that he will be again "present;" and thus their feeling is one of perfect wonder.

Ch. xvii. 9, 10: "Here is the mind that has wisdom. The seven heads are seven mountains, on which the woman is seated. And they are seven kings."—The mountains are, like other terms, to be understood symbolically. If the woman is not literal, why should the mountains be so thought? And to call the woman a literal city, built on seven hills, is equally gratuitous, whether a Protestant says it of Rome, or a Romanist of Constantinople. Mountains stand for kingdoms,—as in Dan. ii. 44, 45, the "mountain," and the "little stone becoming a mountain;" and as the mountain of the Lord's house, or Zion, represents the kingdom of Christ; and as Babylon is called "a destroying mountain." By these are meant the forms of government through which the monster passed:—1. The state of ten horns, represented in Italy for a time by Odoacer and Theodoric; 2. The government of Justinian in the West; 3. The kingdom of the Lombards; 4. That of Pepin and Charlemagne; 5. That of Otho I., called the Great; 6. That of Charles v. ; 7. That of the emperors after Protestantism obtained political equality (A.D. 1555). These were the principal phases of his history, from his rise in the time of Justinian, through his eventful career of the 1260 years,—from the beginning of his recovery from the deadly wound until his death, in the events consequent on the first French Revolution, which was the time of the commencement of his death, though his death throes continued a few years longer. In 1792 Marie Antoinette, a daughter of the German Emperor, was beheaded, and he was utterly unable to avert or avenge her death. In 1802, by the Treaty of Amiens, the French Republic was acknowledged by all Europe. Thus the empire was falling, and in 1806 its very name was relinquished.

"And they are seven kings."—The seven heads are the nominative both in this and the previous clause. They are a double symbol: they represent, as we have seen, seven forms, through which the same great power passed. And now they

1 Isa. ii. 2. 2 Jer. li. 25. 3 Enc. Brit. France.
are made to stand for the original kings or kingdoms out of which the great Roman power rose:—1. The Egyptian; 2. The Palestinian; 3. The Assyrian; 4. The Babylonian; 5. The Persian; 6. The Yavan, or Greco-Roman; 7. The nominally Christian.

Ch. xvii. 10: "The five fell; the one is, the other is not yet come; and when he may come, he must be temporary."—The idea that the first seven Roman emperors are individually meant by the seven kings, though plausible, cannot be admitted, if these kings enter into the vision. And though the words occur in the explanation given by the angel, we must, I think, understand that explanation according to the usage of prophetic language, so far as the rhetorical application of terms goes; and, accordingly, kings must include dynasties and kingdoms. And there is much difficulty in making these seven kings, as is done by Stuart, the first seven Roman emperors, down to the destruction of Jerusalem. The actual names are: 1. Julius Cæsar; 2. Augustus; 3. Tiberius; 4. Caligula; 5. Claudius; 6. Nero; 7. Galba; 8. Otho; 9. Vitellius; 10. Vespasian. To reduce these to the requisite seven, which three are we to expunge? We might perhaps omit the greatest of all—Julius—on the technical ground that, though the founder of the empire, he did not assume the name of king or emperor. But between the seventh, eighth, and ninth it would be hard to decide, each having exercised power only a few months. And why should Vespasian be said to continue but a little time comparatively, he having reigned ten years (A.D. 69 to 79)? These seven kings are not individual monarchs, but symbolic representatives.

Of the powers thus enumerated, the first five had disappeared or become Roman provinces at the time of John's vision; the sixth was in existence; and the seventh had not yet appeared,—did not appear until early in the fourth century, and in his revived form as the eighth head and of the seven, until about a century later.

"And when he comes, he must be temporary."—He came when paganism fell, in A.D. 313. And his fall occurred in A.D. 476. He thus continued only 163 years—a little while, compared with the others—until his deadly wound left him
virtually extinct; from which wound he revived, and appeared as the monster in A.D. 529.

Ch. xvii. 11: “And the monster which was, and is not, is both himself an eighth, and of the seven, and goes to destruction.” —This corroborates the interpretation just given, showing that the seventh has two aspects, in the latter of which it is of the seven, and yet an eighth; and it shows that this eighth is passing into destruction at the time when the seventh phial is effused. It denotes the wounded head, which, being healed, reappeared as the Western empire A.D. 529, set up by Justinian, and through various vicissitudes continued till its fall began in 1789, and completed in 1802. Being an old head healed, he was of the seven, and yet an eighth. His rise and his fall accord with history.¹

Ch. xvii. 12: “And the ten horns which thou sawest are ten kings, such as have not yet received kingship, but receive authority as kings one hour with the monster.” —For the existence of ten regal powers, some contemporaneous and some successive, within the area and period of the Western empire, I refer to the exposition of ch. xiii. 1. Interpreters generally agree in pointing out ten kingdoms that arose out of the ruins of the empire, or wounding of the seventh head. Faber enumerates them thus: Vandals, Suevi, Alans, Burgundians, Franks, Visigoths, Saxons, Heruli, Turingi, Ostrogoths, and Lombards. But these are all Gothic; and it is not reasonable to represent the whole empire as Gothic. Half Gothic and half Latin would have more of verisimilitude. By attending to the physiology of the monster, we shall be guided aright. Daniel did not see the seven heads, because his visions began with Babylon; but he saw the ten horns on the head of a gigantic ruminant monster.² This implies not only that we should find an average of ten horns, but in duplicate. This duplicate is indicated by the languages marking the origin of the horns. From the Latin stem we have Portuguese, Spanish, French,

¹ A new German empire has been announced in A.D. 1871; but though called by the king of Prussia (the new emperor) a “restoration of the ancient German empire,” it is radically different. See Edin. Rev. April 1871, article vi. ² See exp. of ch. xii. 3.
Piedmontese, and Italian; and from the Gothic stem, German, Saxon, Dutch, Scandinavian, and Polish. These belong respectively to South and North Europe, indicating five antlers on each brow of the monster. And if to the one class we add Moorish, Norman, Basque, Arabic (in Sicily), and Romainic; and to the other, Gaelic, Welsh, Lappish, Finnish, and Celtic, we have ten of each.

"The ten kings receive their authority one hour with the monster."—If the word ἡμισε (hour) denoted a visional time, it would represent fifteen human days; but it is here, as in most cases, a date. Its apocalyptic usage may be thus shown:

Rev. iii. 3: "Thou shalt not know what hour I shall come."
Rev. xi. 13: "The same hour there was a great agitation."
Rev. xiv. 7: "The hour is come for thee to reap."
Rev. xviii. 10: "In one hour is thy judgment come."

In such cases, the commencement of a course of action, or the time of occurrence of a single action, may be marked. Thus the word indicates a date. More expressly still, it marks a date in such places as Rev. ix. 15, "Prepared at the hour, for a day, and a month," etc. In other cases also the connection indicates a date, as in Luke xxii. 53; John iv. 23, v. 35, xvi. 2; 1 Thess. ii. 17; Philem. 15; 1 John ii. 18; etc.

In the Gospels and Epistles a date is the usage of the word. And this seems obviously the meaning of the text. The ten kings and the monster receive their dominion at same date,—not that we are to understand by that a human hour or day; it is rather like a generation of human years, viz. the period from the fall of the empire (Odoacer, A.D. 488) to the issuing of the edict and code of Justinian in 529 = 41 years,—a period proximately to 1000 as one hour to twenty-four hours. While a day, in a vision of human events and times, is the symbol of a year, in actions of divine government and their times a day is 1000 years, or greater. But in the greater courses of divine working, as the creation and redemption hebdomad, a unit greater still is demanded. Generally, vast aggregates demand a vast unit: as astronomers, to convey some idea of sidereal distances, find it necessary not to stop with millions, billions, or trillions of miles, which so outstrip our thinking powers as to convey little idea; but they express the sum sometimes in diameters of the earth, and at
other times its orbit. So geologists cannot study the earth by years; they are forced to estimate by eras or periods. Now, that the ten kings received power about the generation referred to, may be shown from a few chronological facts:

A.D. 493. Theodoric becomes king of Italy. 497. Clovis, with the Franks, embraces Christianity.

Even before the empire had actually fallen, and while it was tottering, we find some of these ten kings establishing their independence; but the two just mentioned are precisely those most intimately belonging to the ten kingdoms.

If we suppose not a date but a period meant by the word "hour," it is still true that the ten kingdoms generally stood, with some changes, indeed, but preserving the same average number, during the 1260 years; and that, when the monster fell, the power of Bonaparte wrought a great change on the kingdoms, both in number and character.

Ch. xvii. 13: "These have one purpose, and give their power and authority to the monster."—During all the dark ages the kings of Europe acted on one great principle. They maintained the empire and the Papal kingdom; they furnished armies for crusades, not only against the Mohammedans, but against the true Christians; and the groundwork of their systems of law was the code of Justinian.

Ch. xvii. 14: "These shall war with the Lamb, and the Lamb shall conquer them; for He is Lord of lords, and King of kings, and those with Him are called, and elect, and faithful."—To write the history of this war, would be to relate all the means adopted in crusades and inquisitions for the suppression of the testimony of the witnesses. And to show how the Lamb overcame them in the times already past, we have only to recall the fact that they survived all such determined and destructive assaults; and though reduced to ostensible death for the brief period of three years and a half, yet that they then reappeared, and that their testimony strengthened by Protestantism became more emphatic and extensive than before. But the complete and ultimate victory obtained by the Lamb over the enemies is yet future, and is developed under the

1 Enc. Brit. xii. 640.
latter part of the seventh phial, and the final fall of Babylon the Great, of which we shall read in the next chapter.

The title of the Lamb, "Lord of lords, and King of kings," is equivalent to "Prince of the kings of the earth," by which He is styled in the beginning of the Apocalypse. It has been often profanely or blasphemously assumed by heathen and papal and imperial chiefs. But to Christ it is due; and it proclaims that He is "Lord and Christ," as He was announced in the pentecostal discourse of Peter. And this title is here assigned as a reason for His victory, as if the interpreter had said to John, The impious powers of the first and second monster are such as other earthly powers could not subdue, yet they are "of the earth, earthy;" and their warfare is, like that of the fallen spirits as depicted by Milton, a war against Omnipotence.

His armies are the saints,—"called, elect, faithful,"—a subsidiary, but still important reason for the victory of the Lamb. Though the warfare and the victory are His, He employs the saints. He chose them to salvation, and therefore He will not leave them to be overcome. He called them to the field, and armed them with the spiritual armour; and His generalship—to speak from the standpoint of human metaphor—turns the wisdom of the monster to foolishness. And, animated by faith, they shrink not even from death in the Lord's cause. How often, even in the battles of marshalled armies, in defence of spiritual freedom, has the conviction of the right animated such armies as those of the Vallenses and of Holland, of Cromwell and of the Covenanters, with a courage that swept the armies of despotism before them!

Ch. xvii. 15: "And he says to me, These waters which thou sawest, where the harlot sits, are both peoples and multitudes, both nations and languages."—These words are an explanation, furnishing one of the keys in the book to the principle of interpretation. John saw waters, and is instructed as to what they symbolize,—great masses of men. All we have to do is to adhere throughout to the uniform symbolic principle.

Ch. xvii. 16: "And the ten horns which thou sawest, and the monster, they shall hate the harlot, and make her desolate, and
eat her flesh, and burn her in fire."—The common text only says the horns will do this; but the Cod. Sin. and Alex. have the addition, "and the monster." And this accords best with historic fact. The emperors, as well as the ten kingdoms, often fought against the Romanist Church; and the kings of England, Scotland, France, etc. have often refused compliance with Papal mandates. The Electors of Germany, the Dutch and French Protestants, did so at the Reformation and after. In later times France and Italy have done it more remarkably, in stripping her of her territory. And, last of all, Spain did so only last year, in the granting of religious liberty, so that in the present year we hear of the erection of some Protestant churches.1

Ch. xvii. 17: "God indeed gave it into their hearts to do His design, and to give their kingdom to the monster, until the words of God be fulfilled."—This teaches that they acted by divine permission, though not by divine sanction. The translation of the verb ἐδωκεν (gave) by "put," exposes the text to the charge of making God the author of their evil, while the word merely implies permission or endurance of God's overruling government. This verse also implies that, while doing their own design, they are unwittingly fulfilling God's deeper and ulterior plan. Though their aims are widely, radically different,—though they regard not His will, but their own,—yet they are unconsciously bringing to pass what He had in view: as in gymnastic exercises boys may think only of play, but the masters or patrons, who provide the gymnasium, have a higher design,—that of bodily development and health. This

1 Since this was written, Spain has continued faithful to the cause of religious liberty. The Popish and intolerant power is broken; but its transition state is not yet over. Its political and moral state was so wretched as not to admit of speedy reformation. In June 1870 an offer of the throne was made to a relative of the Prussian royal family. This was objected to by the French emperor; and hence originated a war, disastrous to France,—commenced in July 1870, and ending, in the beginning of 1871, in the cession by France of Alsace and part of Lorraine to Germany. The unity of the German States has been the watchword; a new German empire has been proclaimed, declared by the new emperor—though it is utterly fictitious—to be "a restoration" of the ancient German or Roman empire. The Communists rebelled against the French Government, but have been crushed after seven weeks' bombardment of Paris and the burning of some palaces and other buildings.
object the youthful performers accomplish while bent on personal amusement. A worker in a factory has for his own design (γυμνόν) the earning of his wages; but he fulfils the master's design in productive labour. So the design of the kings was, or is, to strengthen themselves politically by entering into concordats, or by otherwise agreeing to terms proposed by the woman; but they are all the while unwittingly accomplishing God's purpose announced in prophecy. In doing this, it was foreseen that the kings would act with a great amount of unanimity: "they would do one design," or, as in the English, "agree." The whole Apocalypse shows the foreknowledge of an apostasy of a most popular and wide-spreading character. This was to continue until the fulfilment "of the words of God." It was to be gradual, and progressive from age to age. Hence both prophecy and human history should be studied together. Those who live latest in time should understand the Apocalypse best. What we see fulfilled should prompt us to watch "the signs of the times" for the fulfilment of the remainder.

Ch. xvii. 18: "And the woman whom thou savest is the great city which has kingship over the kings of the land."—This is also an explanation, supplying a key of interpretation, as indicating that the word is an allegoric or symbolic representation of something. The city spoken of can be no other than Rome, for no other in the time of John "reigned over the kings of the land." But it is as a spiritual capital that the city is here brought into view. This is the very status to which the popes laboured from age to age to bring Rome, that Alexandria, Constantinople, Antioch, Jerusalem, Carthage, and other religious centres might be in subjection to it. Rome ecclesiastical is the woman described throughout the chapter.

Ch. xviii. 1: "After these things I saw another messenger descending from the heaven, having great authority; and the land was irradiated from His glory."—Here, as in all previous cases of the phrase μετά ταύτα, the order of seeing is the matter stated: "after, or along with, these things I saw." This introduces an account of what accompanies or follows close upon the full effusion of the seventh phial. These
phials had been effused by seven messengers, one of whom had also given the account of the harlot contained in the previous chapter. Here another messenger appears, different from the seven numerically, as well as by the glory and the authority ascribed to Him, and the voice which He employs. If the authority alone were spoken of, it might be predicated either of Christ or of the Holy Spirit. The glory, however, or light seems to point to the latter, who is called the Light, as Christ is the Luminary or Sun. This seems confirmed by the next verse.

Ch. xviii. 2: "And He cried with strong voice, saying, Fallen is Babylon the Great; and is become a habitation of demons, and a hold of every unclean spirit, and a hold of every unclean and hated bird." — The strong voice I think identical with that of the Holy Spirit inquiring, "Who is worthy to open the book?" ¹ The fall of Babylon the Great had been proclaimed by angel ministration; ² but a fall, both different and greater, is here announced by the Spirit. The unclean spirits are the evil agencies, led on by the three which are compared to frogs and called spirits of demons, and which have been already explained.³ It seems plain that these words describe what the mystic Babylon is before her destruction. She is, like Jerusalem in her dying state, infested by unclean spirits, but Jesus comes not to cast them out; and, like Jerusalem, as a carcass surrounded by the greedy vultures scenting their prey, and eager to devour. The demons have, even in our times, been working in the Romanist system, decreeing the immaculate conception of Mary and her mother, canonizing ungodly men as saints, etc. (and this has recently been followed by the blasphemous dogma of Papal infallibility). And the seizure of the Papal territories, and the earlier confiscation of the Papal revenues in France, are analogies of the devouring operation of the vultures.

Ch. xviii. 3: "For from the wine of the ardour of her licentiousness all the nations have drunk, and the kings of the land have acted licentiously with her, and the merchants by the power of her luxury have been enriched." — The licentiousness, as in

¹ Ch. v. 2. ² Ch. xiv. 7. ³ Ch. xvi. 14.
the last chapter, is a term taken from the sin of the kingdoms of Israel and Judah in their apostasy. It is the worship of angels, and saints, and relics, and mystic objects. Its fascinating effect is well represented by an intoxicating liquid. The great and mighty of so-called Catholic lands have largely participated in this evil. And as merchants obtain great profits from the sale of luxuries, so have the Romanist sacrilegious and simoniacal traffickers in objects reputed holy.

Ch. xviii. 4: "And I heard another voice from the heaven, saying, Come out of her, my people, that ye may have no fellowship with her sins, and that ye may not receive of her strokes."—This appears to be the voice of Christ, as accompanying that which the Holy Spirit has uttered. It is appropriate to Christ the Good Shepherd, who bought the saints with His blood, to address them by the phrase, "My people." His voice is from the heaven, where He presides on the throne of grace. But He is evidently present with His people, sees their condition and danger, and accosts them in endearing, gentle, and yet admonitory terms: "Come out." This implies, that as the ancient Babylon had in it Daniel, and the three who were cast into the furnace, and many more of the believing Jewish people, so has the doomed Babylon now. The saints in the old Babylon were not of it, and they kept aloof from its corrupt practices. So, wherever saints have been within the pale of Romanism, they have not believed its doctrines nor walked according to its rules. Christ's admonition teaches them that they are in great danger, in two respects: from its sins, and from its strokes.

The former may ensnare them into fellowship with it, and the latter may involve them in ruin like that of Lot. Some in our own time have been attending to this warning, and their numbers will increase beyond power of human calculation. Meantime it is a lamentable fact that Romanists, under the names of Puseyism, Tractarianism, Ritualism, and Anglicanism, have gained an extensive footing within the prelatic Church of England, and that they are exerting an unhallowed influence even on some dissenters. While this furnishes very small, if any, evidence of gain on the side of Popery in comparison with the immense losses it has sustained, it furnishes
a reason for Christ's utterance of the call to those who hold by gospel truth, to sever themselves from all such fellowship, and "save themselves from the untoward generation," over whose system ruin impends.

Ch. xviii. 5-8: "For her sins have adhered unto the heaven, and God has remembered her unjust actions. Render to her as she has rendered, and double her doublings according to her works: in the cup which she mingled mingle to her double. As much as she glorified herself, and was luxurious, so much torment and sorrow give her; for in her heart she says, I sit a queen, and am no widow, and shall see no sorrow. On this account in one day her strokes shall come, death, and sorrow, and famine; and in fire she shall be burned; for strong is God who judges her."—These words are emphatic in describing both the sin and the retribution. In the word "adhered" (ἐκολλαθησαν) there seems a special meaning. It is the reading in the ancient codices, and is preferable to the word in the common text, which means "followed." The sins of her adherents not only affect themselves, but infect others: they "would deceive, if it were possible, the very elect;" and this they labour earnestly to do. By plausibilities and religious pageants, by painting and music, by calling evil good and good evil, by pious frauds and lying miracles, by assertions and sophisms, by forging documents and misquoting and perverting the Fathers, and by various other devices, she has for many centuries laboured to pervert the faithful.

But God observes all this; and in proportion to her evil doings is the account which she must render. Her worldly glory will only embitter her sorrow. Her arrogant presumption will give her no security. Her long-continued temporal prosperity will not avail to avert her evil day. The fire of destruction from the Spirit of the Lord will consume her. The judgment of the Mighty One, the Saviour and Judge,—the Saviour whose grace she abused, the Judge whose prerogative she usurped,—will consign her to a just and awful doom.

Ch. xviii. 9, 10: "And the kings of the land shall wail over her, who with her were licentious and luxurious, when they see the smoke of her burning standing afar off, on account of the fear
of her torment, saying, Alas, alas, the great city of Babylon, the strong city! for in one hour has thy judgment come."—By the kings are meant rulers and people of the temporal dominions, as in ch. xvii. 2. This I regard as the first of the three parts into which the mystic city was to be divided, the analogue of which is found in the scarcely recognisable royal palace in the ruins of ancient Babylon. This tripartition seems begun in the case of those temporal powers and political associations that sigh over her fall. Such lamentation is destined to increase; and as it does so, they will say in effect, Alas, alas, in one hour we have witnessed thy doom! We are not, from their words, to conclude that her fall will be instantaneous. It may extend over a series of years; but as those who were terrified by the agitation of the sixth seal thought the final judgment of the wrath of the Lamb had come upon them, so the impression is similar on the minds of these allegoric kings of the land on witnessing the city sinking to ruin.

Ch. xviii. 11-16: "And the traffickers of the land weep and sorrow over her; because their freight no one buys any more: freight of gold, and silver, and precious stone, and pearl, and gauze, and purple, and silk, and scarlet, and every fragrant wood, and every apparatus of ivory, and every apparatus of most precious wood, and bronze, and iron, and marble, and cinnamon, and amomum, and odours, and aromatics, and olibán, and wine, and oil, and flour, and wheat, and cattle, and of horses, and vehicles, and of bodies, and of souls of men. And the fruition of the desire of thy soul has departed from thee, and all the elegant and bright things are destroyed from thee, and thou shalt find them no more. And the traffickers in these things, who grew rich from her, shall stand afar off on account of the fear of her torment, weeping and sorrowing, saying, Alas, alas, the great city, which was clothed in gauze, and purple, and scarlet, gilt with gold, and precious stone, and pearl! For in one hour all this wealth has been devastated."—These traffickers, with all their retainers and all their wealth, seem the second of these parts into which the city was to be divided (ch. xvi. 19). It is not necessary to trace the symbolic import of every separate term.

1 أَلْيَبَانَ, al libán. See Arab. N. Test.
They may be classified as dresses, emblematizing the pretended merits of saints; and property, emblematizing quasi good works; and objects grateful to the senses, emblematizing the meretricious attractions exhibited to men's passions by the woman; attractions to pleasure, ambition, vanity, avarice; and bodies and souls, emblematizing pretended priestly power in this and the other world. Not only have these the perishable nature of all temporal good, but they are beheld in the vision as talents misemployed. And the result is not only that they are taken away, but by a doom which is awfully suggestive. "The wealth is devastated" (ἐρημωθη): the meaning is, "made into a desert." The city, the emporium of the whole land, is changed symbolically, like old Babylon literally, all into a waste and howling wilderness. In the loss of great Papal dominions we see the premonitions of this; but the full accomplishment may span many years of human reckoning.

Ch. xviii. 17-19: "And every pilot, and every one sailing to a place, and mariners, and as many as are occupied at sea, stood afar off, and cried, seeing the smoke of her burning, saying, What city so great as this! And they threw dust on their heads, weeping, and sorrowing, saying, Alas, the great city in which all who have ships in the sea were enriched from her value! for in one hour has she been devastated."—These pilots and mariners seem the third of the three parts into which John in vision had seen the city divided (ch. xvi. 19). As ancient Babylon exists now only in the palace of the kings, the temple of Belus, and the tower of Nimrod, so over the fall of the mystic city are heard the wailings of superstitious rulers in the palace, of trafficking priests of simony in their cathedrals, and of far-travelled colonizers and missionaries, propagators of her errors. All these are not only distressed, but bewildered, by her fall. They might have seen it coming centuries before, but worldly interests had blinded their eyes. And now they see only the lightning flash, which scathes her like Sodom, and hear only the thunder reverberating the sentence of her doom.

I cannot conceive that all these lamentations come from hearts loving her. They are a natural utterance on the witnessing of a catastrophe which involves themselves in great worldly loss and danger. And many converted from her
errors may yet lament in deep sympathy over the sufferings of former friends and associates. Her most devoted followers may be so judicially blinded as not to see the finally ruinous nature of the woes falling thick on her.

Ch. xviii. 20: "Rejoice over her, heaven, and saints and apostles and prophets; for God has justified you from her."—All of these have reason to exult at her fall. "The heaven" is peopled by multitudes, many of whom endured her persecutions: the true "saints" she put to death, while canonizing as saints evil men, and heathens, and even men who never existed but in myth; "the apostles and the prophets" she dishonoured, while teaching men to build faith on apocryphal and patristic lore. All these are now receiving vindication, and are invited to rejoice. But this is no index of a vengeful spirit. It is God who calls to this joy, and it is the triumph of God's cause that forms the subject of it. It is joy over the destruction not of a personal, but a symbolic woman. That does not imply a wish for the woe of any human being. As Jesus says, "Come out of Babylon, my people," so believers learn this lesson: they pray that men may be brought out of evil systems, and that thus the systems, not the men, may be destroyed,—"that Satan's kingdom may be destroyed, the kingdom of grace advanced, ourselves and others brought into it, and kept in it."

Ch. xviii. 21: "And a messenger took up a stone as a great millstone, and threw it into the sea, saying, Thus by force shall the great city Babylon be thrown, and be found no more."—The word "strong," contained in the common text, not being supported by Σ and A, the angel here is not to be regarded as a divine messenger,—probably one of the four zoea. Respecting the ancient Babylon, Jeremiah was commanded to "bind a stone to the book, and cast it into the midst of Euphrates; and to say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her." And Jesus said, "It were better for a man to have a millstone hung on his neck, and be thrown into the sea, than to injure one of God's chosen ones." There are allusions to a custom of put-

1 Jer. li. 63, 64.
ting some criminals, especially parricides, to death in this manner. These facts furnished ground for the symbol in the text. Babylon, as a criminal, is doomed to death,—the death of the basest of criminals. This admits of no reprieve nor restoration. "With violence" implies assaults from without, such as we have been, and still are, witnessing on the Romish communion.

Ch. xviii. 22, 23: "The voice of harpers, and minstrels, and fluters shall be heard in thee no more; and any artist shall be found in thee no more; and lamplight shall appear in thee no more; and voice of bridegroom and bride shall be heard in thee no more: for thy traffickers were the magnates of the land; for by thy potions were all the nations deceived."—Jeremiah's prophetic description of the captive state of Judah is here applied to the mystical Babylon. No words could depict a completer and more permanent desolation than these. Where there are neither musical sounds, nor house-lamps, nor marriage, there human life has ceased. Music is the symbol of praise, and even confounded with praise itself by some in their mistaken zeal for instrumental music in public worship. Lamps represent churches, and marriage denotes society. The disappearance of all these from the mystic Babylon presents the dreariest picture of destruction.

For this, two reasons are given which may seem rather remarkable: the greatness of her traffickers, and the deception wrought by their juggling drugs. Hence may be derived the lesson, that worldly grandeur gives no permanent success and security to the church; that clerical ambition is in the end dangerous to true spiritual interests; and that pious frauds, expedients for attracting multitudes,—everything belonging to the religion of the senses,—all tend to the spread and prevalence of error. The drugs or incantations (φαρμακεία), here associated with the practice of Babylon, are the same as were found in the state of impenitence subsequent to the Reformation (ch. ix. 21). This continued impenitence here appears bringing final retribution.

Ch. xviii. 24: "And in her was found blood of prophets and

1 Jer. xxv. 10.
saints, and of all who were slain in the land."—This does not speak of the world at large, in which millions have been slain with which Rome had nought to do, and whose slaughter was effected beyond her bounds, and even before her existence. The use here made of the word γῆ ("land ") is in exact accordance with the explanation I have given of it from the beginning. And it furnishes a key to the correctness of such interpretation. Babylon is here charged with the blood of all who have fallen by persecution within the pale of the visible church; and justly so, because she has from her rise claimed to be the church, and sternly denied the status of churches to all who dissented from her errors and abominations. As Jesus said of the Jews, "From the blood of Abel to that of Zechariah, all the righteous blood shed on the land shall come on this generation" (Matt. xxiii. 35, 36), so it is recorded of Babylon in this vision. Long-suffering is not forgetfulness; retribution is correlate to its antecedent. Not to see and prepare for this in time, is the effect of the deceptive charms used by the great mystery of iniquity.

Ch. xix. 1: "After these things I heard as a great voice of a vast multitude in the heaven, saying, Alleluia: the salvation, and the glory, and the power are our God's."—These words show us what transpires among the saints of God, in immediate connection with Babylon's fall. The events referred to are synchronous with, and immediately consequent on, the full outpouring of the seventh phial and the judgment on Babylon: they therefore present a vision of the events that are now begun to be developed in the Church and nations. The voice is but the reiteration of the voices heard in the beginning, and explained at ch. iv. 5. What the voice uttered is here stated: "Alleluia,"—the Greek orthography of ש𝐿, ש, "praise ye Yah," so often prefixed to psalms. This was an appeal to the people of God, often made in the Old Testament. When Jesus was born in Bethlehem, a multitude of the heavenly host were with the shepherds in the field, praising God;¹ in other words, singing the hymn of praise denoted by this "alleluia." Nor did it belong only to the opening

¹ Heb. ver. of New Test.
announcement of the good news, nor was it only the privilege of Jewish saints to sing it. We find Paul, in Rom. xv. 11, citing Ps. cxvii., "Praise Jehovah, ye Gentiles," thus showing that it is the privilege of converted Gentiles universally, and throughout the gospel age, to perpetuate the song sung at Messiah's birth. The announcement of that birth was a humble occasion, in a worldly aspect (but yet, when understood, a wondrously sublime occasion), for singing this anthem. And the victory in every convert is a standing testimony to Messiah, and experience of all the faithful reiterated in a new saint, and to all such an occasion for uniting in the anthem.

And now Messiah's government over the Church and the nations has evolved a time for singing this anthem with a mighty voice. That time is the time of Babylon's fall. With that fall, persecution ceases; for the man of sin is brought to nought, and all trafficking in sacred things is abolished, and the wearing out of the saints has gone into history, and their patience, together with the Church's public testimony, has had its perfect work. We in this age see these things already begun, and those who succeed will witness their blessed progress. But we hear over Christendom, and afar in heathendom, men beginning to sing the alleluia who never knew it before; and the sympathy of faith and love calls us to unite more and more in the loud acclaim. The import of the alleluia is all-important, viz.:

(a.) "Salvation."—This points to the incarnation of Jesus, of whom the messenger to Joseph said, "He shall be called Jesus" (Saviour), "because He shall save His people from their sins." This is one special subject of gospel psalmody. And in singing of this salvation we contemplate its completion as well as beginning.

(b.) "Glory."—While glory is attributed to Jesus from His very nature or incarnation, it is true of Him in an official sense from the time of His baptism. Hence the apostle says, "He received from God the Father honour and glory, when a voice came from the excellent glory, This is my beloved Son." The Holy Spirit then descended on Him; and then was the time of His unction as prophet, priest, and king. Peter adds,
that the three disciples on the mount had heard a like acknowledgment of Jesus as the Messiah. John records a third and similar testimony. Thus, as the Anointed or Messiah, He stood forth a public person. He was then holy, not only personally, but officially, and was then representatively meritorious. Thus the glory comprehends His righteousness. The common text has also the kindred term honour. Glory (δόξα) signifies what is highly to be esteemed; and honour (τιμή) what is valuable and has price, as when Paul says, "Ye are bought with a price" (τιμή). Thus both terms, if we follow the common text, are alike in pointing to the righteousness of Christ.

(c.) "Power" (δύναμις).—This term evidently refers to the gift of the Holy Spirit. Thus Jesus said to the disciples, "Ye shall receive power at the coming of the Holy Ghost." This includes not only inspiration and miraculous power at the beginning, but especially the work of regeneration, sanctification, and comfort. These three subjects—the birth of a personally holy Saviour, the imputation of His merit, and the inbringing of sons to glory by the power of the Holy Ghost—are the subject and substance of gospel melodies. They are the meaning and mystery of the song of the Lamb, as much embodying the marrow of the New Testament, as the song of Moses did that of the Old.

Ch. xix. 2: "For true and just are His judgments: for He has judged the great harlot, who corrupted the land by her licentiousness; and He has avenged the blood of His servants at her hands."—His decisions are in perfect accordance with truth and equity, inasmuch as He has taken cognizance of the evil woman's practices, and has executed righteous retribution on her for her shedding of the blood of the saints. The principal historical facts alluded to in this part of the hymn of the great multitude have been adduced in connection with the seven phials of wrath, and need not be repeated. But these judgments constitute a solemn and awful reason, moving the saints to raise the anthem of praise,—to add to the

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1 John xii. 23.
2 1 Cor. vi. 20.
3 Acts i. 8. See Matt. vi. 13; Mark ix. 1; Luke iv. 14; Acts vi. 8; Rom. xv. 13; 1 Cor. ii. 4; Eph. ii. 20; 2 Thess. i. 11; 2 Pet. i. 3; Rev. xii. 10.
alleluia, commemorative of Christ's humiliation, another celebrating His triumph over the Antichrist and his coadjutors.

Ch. xix. 3: "And again they said, Alleluia. And her smoke ascends from the ages of the ages."—This repetition of the alleluia is on account of the finality of the retribution. This rests, as I previously showed, on no principle of wishing evil to men, but on fealty to Christ, exultation at His triumph, and benevolent joy at the suppression of the evil that had so long slain its thousands and its tens of thousands among men; and on the sublime prospect that this evil can no more arise against the purity and happiness of men.

Ch. xix. 4: "And the twenty-four elders and the four animals fell down and worshipped God, who sits on the throne, saying, Amen; Alleluia."—As on the opening of the sealed book the twenty-four elders bowed in unison with the song of the serving assembly (ch. v. 16), so here they and the four allegoric animals resound a joyous amen to the alleluia of the great host; and this "amen, alleluia," meets an echo in the words that follow.

Ch. xix. 5: "And voices came out from the throne, saying, Praise ye our God, all His servants who fear Him, the small and the great."—By recurring to ch. iv. 6, we shall find the four living ones as being not only near, but within the throne,—a circumstance predicated of no others. They are most intimately associated with the humanity of Jesus on the throne. While the voice originates from Him, they re-echo it; and thus their voices were heard from the throne. They representing, as was explained, the Lord's universal ministry, exhort all God's reverent and believing people to unite in this anthem. Well may we regard it as the anthem of the whole Christian Church, in symphony with the Church in the unseen world.

Ch. xix. 6: "And I heard as a voice of a great multitude, and as a voice of many waters, and as a voice of mighty thunders, saying, Alleluia; for the Lord our God the Almighty has reigned."—This is the voice of the universal Church, in even
a wider view than in ver. 1; for it is that of the Church when all the heathen are brought in. It depicts this universal Church uniting in the "amen, alleluia," of the elders and the zoa. It was a voice like that which John heard in the beginning of the apocalypse (ch. i. 15), and like that of the thunders proclaiming God's law. The burden of it is the "amen, alleluia," and the doctrine of it is the reign of Christ, in His Messianic and in His divine character. The kingdoms of the first and second monster are gone, and can prevail no more. The kingdom over all earth is now the kingdom of the Lord our Saviour. Hence the joyous alleluia of the elders and zoa, re-echoed by the Church universal.

Ch. xix. 7: "Let us rejoice and exult, and give glory to Him, for the marriage of the Lamb has come; and His wife has prepared herself."—In every instance of the word marriage (γαμός) in the New Testament it means the festivities, which were sometimes a considerable period after the actual covenant or bond of marriage. "The wedding day was rather the day when the bride was taken home to her husband's house, than what we should designate the day of marriage."¹ Jesus, in His parable (Matt. xxii.), employs the word in the same sense. Also in Luke xii. 36 He mentions the master (= the bridegroom in Matt. xxv. 1) as disengaged from the wedding, not meaning that he is loosed from the marriage bond, but as having got clear of the festivities. The marriage at Cana in Galilee also was a wedding banquet; and neither there nor in the other cases is there any allusion to a marriage ceremony. Jesus, even while in the flesh, was the bridegroom, as is plain from the fact that John the Baptist was "the friend of the bridegroom."² By his incarnation Jesus became the bridegroom (νυμφιός), and His Church the bride (νυμφη). And if it be necessary to distinguish "wife" from "bride," let it be observed that "wife" (γυνη) is the word employed in the text: "His wife has prepared herself."

This must be understood of the Church in an enlarged and public state, and a state in which she is highly honoured. The wife of the Lamb, therefore, is the Church not only invisible, but visible. During the first ages the visible Church

¹ Fairb. Imp. Dict. of Bib. ² John iii. 29.
was so mixed with Gnostic errors as to be scarcely worthy of
the name of the bride, which mainly belonged to the Church
invisible; and during the reign of the man of sin, that which
in the world's estimation was the visible Church was utterly
faithless and corrupt, like Samaria, and like Judah under
Ahaz and other idolatrous monarchs, the Aholah and Aholibah
of Ezekiel (ch. xxiii.). The prophetic time now arrived, how-
ever, is one in which the false woman of Babylon, styling her-
selvethewho, has been doomed and destroyed, and the true
spiritual wife is acknowledged before the whole world. Hence-
forward the visible Church, as a whole, will be honourable and
pure, acknowledging the sole supremacy of Christ, and alto-
gether scriptural in her doctrine, discipline, and government.

Ch. xix. 8: "And to her it was given that she might be
clothed in brilliant pure gauze: now the gauze is the justifica-
tions of the saints."—The word "gauze" (βυσσίνον) answers to
the Hebrew בַּתִּח (butz), both repeatedly rendered "linen," which
is, however, in Hebrew called מְסִית (pišlah). The gauze, or
bussinon, is rather gossypium, or cotton, called in India kapás.
This was used for fine robes in the Old Testament: David,
the singers, etc., at the bringing up of the ark, were arrayed
in it; and so were Ahasuerus and those about him. But
we do not find it applied to the robes of Aaron, the "linen"
entering into which is called sesh. The gauze in the text is
something different from the sacerdotal robes. And as these
emblematized the righteousness of Christ, the gauze in the
text must have another application. "White robes" (ιματία
λευκη), not gauze (βυσσίνον), are attributed to celestial mes-
sengers and saints on earth.

Besides, the word in the text (δικαιωματα), rendered in the

1 The Enc. Brit. and Ch. CycI. suppose "gauze" derived from Gaza in Pale-
stone. But that it was first made there, is an unsupported conjecture, founded on
the mere coincidence of the name. If derived from the name of a place, as some
fabrics have been, it might as well be Gujarát, where fine weaving was much prac-
tised. Webster more correctly derives the word from gossypium. Its present
ingredients are chiefly silk and cotton; but silk is named in the New Testament
only once, and has its origin and name from ερυθως from China. It became known
to the Romans about the time of Augustus. Serikon and bussinon are quite
distinct.

2 1 Chron. xix. 29. 3 Esth. i. 6. 4 Exod. xxviii. 5.
English version "righteousness," is plural, and means not righteousness, but "decrees, good actions, justifications," etc. Its application is not to the imputed righteousness of Christ, which would require symbolically such terms as "white raiment" or the "wedding garment," but to something resulting from the favour of Christ. What that is, is obvious. The people of God had long been accused by the priesthood of Antichrist, condemned unheard, tortured, murdered. But now the time has arrived for the reversal of all these unrighteous decrees, and for justifying Christ's witnesses in the most public manner before the world. As the accusations were many,—of heresy, schism, atheism, Manicheism, infidelity, impiety, immorality, etc.,—so from each of these there is a justification. They are acquitted of all and every crime tabled by Antichrist against them. This accounts for the plurality of justifications in the verse. If it was theological justification through the merit of Christ's blood, including the pardon of all sin and acceptance with God, that was spoken of in the place before us, that is only one meritorious justification, and never named in the plural. Here the word is plural, and therefore means the several acquittals of the saints, who were already in the state of justification by faith in Christ, but unjustly condemned by men.

The gauze robes, or bussinon, spoken of are named elsewhere in the New Testament only in connection with Babylon, and with Dives in the parable of Christ. It denotes, therefore, a robe of temporal decoration and honour. But the fact that at the destruction of Babylon the Great the robe of worldly honour should be put on the Lamb's wife, is significant. This investiture shows that the Lord has justified her, and that He has conferred upon her the temporal dignities and wealth of the earth. "The meek shall inherit the earth" (Matt. v. 5),—a promise of Christ which now receives fulfilment. Let it not be objected that the saints cannot be arrayed in Babylonish garments. The thing spoken of is not the garment, but the material or web of which it is made. That material is a symbol of temporal dignity and wealth. The harlot and the mystic Babylon never possessed these otherwise than by usurpation and spoliation. Now the dignities of

1 Dunbar's and other Lexicons.
the earth are taken from them, and given to the Church of the Lamb. In accordance with this, Daniel beheld the coming of a time when "the saints possessed the kingdom" (Dan. vii. 22).

Why should so much importance be attached to the time of the fall of Babylon, that then Jesus should hold the public "marriage supper," to acknowledge and honour His wife before the whole world? Because with Babel began the post-diluvian rebellion against God, the confusion of tongues and the spread of heathen idolatry. The fall of Babylon, therefore, is the fall of all these, and the universal diffusion of gospel truth, and the conversion of the heathen. It is therefore more than the mere overthrow and conclusion of the antichristian tyranny. When this has fully taken place, the world will be Christ's de jure and de facto, not only ostensibly but really, not only partially but completely.

Ch. xix. 9: "And he says to me, Write, Happy those who are called to the marriage supper of the Lamb; and he says to me, These my words are true words of God."—The verb "says" here stands without a nominative. It must be referred either to "it," one of the voices, or "he," the interpreting angel, who, though a servant of Christ, was commissioned and instructed by the Spirit of God for the purpose; and he appears distinctly in the next sentence. The same festive occasion which in ver. 7 is called the marriage, is here called "the marriage supper" (το δευνυνον του γαμουν); which shows that not the marriage ceremony, but the joyous festivities, are meant,—such as Laban made after the marriage of Leah to Jacob,1 and as the Persian monarch made after his marriage to Esther.2 Such scenes were by no means necessary, nor, we may suppose, always observed. There is none recorded on the occasion of the marriage of Boaz to Ruth. Christ's parable of a marriage supper is a picture of a royal festivity.3 Such is the splendid scene in the vision.

The speaker seems evidently to be the messenger referred to in ch. xviii. 21 as hurling the millstone into Euphrates, to figure the submergence of Babylon. He utters here not so much a particular oracle, as a summary of the good tidings conveyed in the New Testament. He asserts the happy con-

1 Gen. xxix. 22. 2 Esth. ii. 18. 3 Matt. xxii. 1.
dition of the guests at "the feast of fat things" (Isa. xxv. 8); in other words, of those believers who may be privileged to see Babylon and heathenism all swept away, and the full glory of the latter day realized. We who live in the dawn of such a day are privileged, if but by anticipation, to enjoy this true Christian fellowship.

That the guests are "called," is a fact teaching the great doctrine of grace, of God's love in choosing us, of the Lamb's love in being sacrificed for us, and of the Spirit's love in renewing by the creation of new and spiritual life.

"And he says, These my words are true words of God."—The word "my" is found in the Cod. Sin. and in the Syriac. It makes no material difference in the sense. The statement shows that the messenger is qualified, instructed, or inspired; and that, speaking of God in the third person, he is a ministering and interpreting angel. And these words imply the plenary inspiration of Scripture.

Ch. xix. 10: "And I fell before his feet to worship him. And he says to me, Beware,—no; I am thy fellow-servant, and of the brethren who have the testimony of Jesus: worship God. Now the testimony of Jesus is the spirit of the prophecy."—Hence we gather various lessons:—

(a.) That angel-worship, such as is practised in the Romanist community, is idolatrous. The messenger here refused to receive it, and admonished John to worship God alone.

(b.) The messenger or angel was not only a servant, but a fellow-servant of John; which proves that he was one of the human family,—originally a man in the flesh, now a celestial angel.

(c.) He was one of those "who have the testimony of Jesus." He therefore belongs to the gospel age; for though ancient believers knew the Messiah, they did not know Him by the name "Jesus."

(d.) He pronounced a benediction on those called to the marriage supper. To none was this so appropriate as to John the Baptist, who was "the friend of the bridegroom." While, therefore, we are not to dogmatize about this messenger's identity, as he is not named, the most reasonable opinion is that he was the Baptist.
"Now the testimony of Jesus is the spirit of the prophecy."
—These words are not a part of the messenger's comment on the vision, but a brief explanatory note added by John in narrating it. Accordingly, the terms are not symbolical, but simply rhetorical. They are what logicians call an identical proposition, both testimony and spirit having the article; and in such case either might be made the subject. The word "testimony" is a metonymy of the effect for the cause, or the work for the agent,—the testimony for the testifier. It thus denotes figuratively the Holy Spirit, who inspired the apostles to have in their prophecies the great testimony to His divinity,—that He is to be worshipped, and that all angels are to worship Him, and are themselves unfit recipients of worship. Thus John understood the messenger's prohibition, and thus he has left an indubitable testimony against angel-worship. He has done so, recording his own mistake in offering even secondary homage to a created being.

Ch. xix. 11: "And I saw the heaven opened, and lo, a white horse, and He who is seated on him called Faithful and True; and in justice He judges and wars."—For explanation of the opening of the heaven, see ch. iv. 1 and xi. 19. The opening of the heaven took place only once, and at the beginning of the gospel age. This scene, then, takes us to the beginning. We have surveyed three great dramatic visions, starting from the pentecostal event: the first exhibiting the court of the Lamb at the opening of the book (iv. 1 to xi. 18); the second, the conflict between Michael or Christ in the early church, and the dragon or Satan in the Roman empire (xi. 19, etc. to xv. 5); the third, the commission of the seven messengers with the phials of wrath (xv. 6 to xix. 10); and now the fourth and last, the egress of "the King of kings." This we shall find to comprehend all the rest of the book.

The "white horse" is identical with that of the first seal, and symbolizes the body of Christian teachers, both the apostles and the standing ministry. For the interpretation of the symbol of a horse, as derived not from anything heathen or Roman, but from the Old Testament, the reader is referred to the interpretation of the first seal.

1 See Prol. Sect. xxiii.
It follows, that here, as in the first seal, the equestrian is Christ Himself, who was before (ch. i. 5, iii. 14) styled "Faithful and True." As the faithful and true witness, He rides forth to bear His message to mankind. He has appeared in that seal, with the sacerdotal chaplet, and the bow of the covenant in His hand, and proceeding to conquest, but not to war, of which in that seal there is no mention. Here we shall learn, on the other hand, that, simultaneously with the sacerdotal, Christ rides forth in the regal character. And of this royal progress it is said, "In justice He judges and wars." Though, as just said, war is not predicated of Him as a priest, it is here of His kingly movement. He fulfils the character of the Messiah, as predicted by Isaiah (xi. 3, 4): "He shall not judge after the sight of His eyes, neither reprove after the hearing of His ears; but with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips He shall slay the wicked." John speaks in the present tense: "He judges,"—He sways the sceptre and dispenses justice. The reference is not to a mere legal act,—such as that of an English judge on the bench,—but to the authoritative work of an Eastern monarch on the throne, with sceptre in hand and appellants before him, hearing and deciding without a reversal.

"And He wars."—This is the act of a king, implying, in His case, not indeed the arms and armies of secular war, but such as, though not carnal, may, and in many of its results does, involve retribution, and death inflicted on the impenitently wicked, and brings ultimate victory, even in the outward and temporal sense, to those leagued in the holy cause. Ever since the day of Pentecost He has exhorted His followers to "take the whole armour of God," to "fight the good fight of faith," and to "contend earnestly for the faith once delivered to the saints."

Ch. xix. 12: "His eyes are as a flame of fire, and on His head many diadems; having a name inscribed, which no one knows but Himself."—The Syriac and Latin add, having "names written," and these words are given by Tisch. and Alf., but not by Mill, Tregelles, nor Theile. Not being in the Cod. Sin. and Alex., they ought not to be retained. The eye and the
fire are both emblems of the Holy Spirit. When Jesus appeared as a prophet in the first chapter, His eyes in that vision were, as here, indicative of the full measure of the Holy Spirit given to Him. As a prophet He can see all the future, and also equally the past. As a king He can look into the human spirit and soul, and read there all the evidence requisite for an unerring judgment on every man.

The “diadem” is the crown of monarchy, in distinction from the priestly chaplet, or *stephanos*, which had for its origin the head-dress of Aaron. In this priestly head-dress Jesus appears in the first seal; but simultaneously He appears in His regal character, in which He is “the King of kings,” and in which these “many diadems”—all of earthly monarchies—belong to Him; and with the pentecostal day He began to take them, and progressively does so till all are His. It has been customary, from a pre-millennial standpoint, to apply these to very different times,—to say that He is now a priest with the *stephanos*, but not yet a king with the diadem. This curtailment of the kingly office of Jesus has a very prejudicial effect on the mind and theology of those who adopt it. Jesus was as much a king as a priest, on and after the pentecostal day. His gift of the Spirit was a kingly act. Peter on that day declared Him “both Lord and Christ,”—names without meaning if He was not a king. The latter is most generally applied in the Old Testament to the kings, rather than the priests, though the act of theunction is, in a few instances, spoken of as performed on priests and prophets. As David was anointed, and thus made a Messiah, by Samuel long before he came to actual power, and as he gained the diadem of Judah earlier than that of the ten tribes (2 Sam. iii. 1), so Jesus went out conquering and to conquer, judging and warring, in the spiritual and paramount sense. And He advances, adding diadem after diadem, until all shall be visibly His, as they have been rightfully. It does not follow that in the fulness of the glory of His reign there will be no kings or magistrates, or names of civil rule. Not only in Isaiah’s bright visions of Zion’s future glory (Isa. xlix. and lx.), but in John’s picture of the New Jerusalem (ch. xxi. 24), we read of the kings of the earth as still existing. It is the cessation of war and wrong that heightens the glory of the picture.
“A name inscribed which none but Himself knows.”—This name, as a mere vocable, must be regarded as known; for in the next verse it is given, “the Word of God.” But its high import is above human comprehension. It reveals the divine nature of Christ; and thus, though known only to small extent, its revelation to us is highly instructive. Various names of Christ, when put into the plural, as “Son,” “Anointed,” “Holy One,” etc., can be applied to the saints; but “the Word” (\(\Delta \upsilon \gamma \omega \sigma\)), like Yehovah (伲伲伲), is incommunicable.

Ch. xix. 13: “And He is clothed in a vesture sprinkled with blood; and His name has been called the Word of God.”—“Sprinkled,” \(\pi \epsilon \rho \iota \mu \epsilon \rho \alpha \mu \mu \nu \nu \sigma \nu\), Cod. Sin., with which agree the Syriac and the Latin. Other ancient authorities have \(\beta \epsilon \beta \alpha \mu \mu \nu \sigma\), commonly rendered “dipped;” but the word \(\beta \alpha \pi \tau \omega\) means, to dip, dye, or stain. And its allusion here is to Isa. lxiii. 3, in which the victorious hero, in a progress predictive of the same victory as the scene in the text, comes from the hostile capital, with garments sprinkled or stained with foemen’s blood. \(\lambda \iota \zeta \tau \iota \sigma \nu \zeta \nu \nu\), “And their blood” (lit. juice) “shall be sprinkled in my raiment.” The reference is not to His own atoning blood, for that was shed before, and the atonement once made can no more be repeated. The symbol presented is that of a king, engaged in warfare, going from victory to victory, and sprinkled with the blood of the assailants.

“His name has been called the Word of God.”—Where? In the beginning of the Apocalypse, the earlier Gospels, the LXX., and the preaching of the apostles. The messenger sent to John bore testimony to the Word of God,\(^1\) and the testimony of Jesus Christ,—to Christ personally, and to His revealed testimony. As a word is a revealer of a man’s thought, so the fact that the Father is revealed through the Son is intimated by this title. But Jesus Himself said, “No man knoweth the Son, but the Father.” A blind man knows the vocables for colours, but not the colour. So the Logos, as a mere word, is known, but only the mind of God can grasp its whole meaning.

Ch. xix. 14: “And the armies in the heaven accompany Him

\(^1\) See App. IX.
on white horses, clothed in gauze, white and pure.”—The horses being like that on which Jesus is mounted, symbolize fellowship with Him in His mission. There is something significant in the fact that a king going to battle should be mounted on a white steed, and having all his army so mounted. We might rather have expected any of the other colours mentioned by Zechariah and by John. Not in the most defensible of human wars can men keep themselves quite unstained with sin—more indelible than any specks of gore. Men may be enlisted to fight for altars and homes, and civil and spiritual freedom. In so far their cause is sacred; but it were hard to assert perfect freedom from the infliction of any wrong. But Jesus is a king above all imputation. His armies, if they but follow Him, have the noble aim of annihilating sin, while winning the sinners by benevolent moral suasion. They pray for the destruction of evil systems, and the salvation of men from them. Thus their horses are white, and their raiment such as we have seen to belong to those who, struggling long, are ultimately triumphant.

Ch. xix. 15: “And from His mouth proceeds a sharp sword, that with it He may smite the nations: and He shall tread them with an iron rod: and He treads the wine-press of the fervour of the wrath of God.”—A sword proceeding from the mouth can in no sense be literal, but a symbol. Jeremiah (xx. 9) says, “The word of the Lord was in the heart like fire.” Isaiah (lv. 11) says, “God’s word shall not return void.” Paul, after Apoc. i. 16, compares the word of God to “a two-edged sword” (Heb. iv. 12), and speaks of “the sword of the Spirit, which is the word of God” (Eph. vi. 12). Now the Holy Spirit, called the Spirit of Christ’s mouth, destroys (ἀναλίσκω) the mystery of iniquity (2 Thess. ii. 6). This power of Jesus, exercised by the Holy Spirit, is appropriate for the extirpation of all that comes under the name of ἐθνῶν, the nations or heathens. Imperfect as the views of earnest Christians are, they practically set themselves to work in Christ’s name to bring about this result, not by waging war on the heathen, but by sending to them missionaries and Bibles, schools and printing-presses, in order that by becoming believers in Christ they may exist no more as heathen. Thus the Lord smites
the nations, and will bring them to extinction, by bringing the teeming millions out of heathenism to true and vital Christianity. The divine government has been, and is employing subsidiary means of an outward kind for breaking down heathen despotisms, and chastising men for idolatrous corruptions, by placing heathen powers in political subjection to professedly Christian and more enlightened powers.

Thus the Lord "tends them with a rod of iron,"—language derived from Ps. ii. 9, and used in Rev. ii. 27. It shows that Christ's government is strictly regal, including not only grace to loyal subjects, but just retribution on enemies. The selection of iron among metals shows that His government will break down all opposition. His people, if not individually, yet in their collective union with Him, are His instruments in swaying the sceptre. This also had its fulfilment from the day of Pentecost, as is plain from Acts iv. 29, when, after citing the beginning of the second Psalm, the apostles pray for Christ's interposition. To say that He has not as a king swayed the iron sceptre, is to say that for eighteen centuries He has conferred no reward, inflicted no retribution, overthrown no hostile powers, and exercised no guardianship over His Church. In point of fact, how many systems of iniquity have been broken within that period!

"To tread or walk the press," is to extract the wine. And the wine of wrath denotes the divine vengeance. Christ pours this on the finally impenitent. Hence men should be gravely admonished by the words of the second Psalm: "Kiss ye the Son lest He be angry, and ye lose the way, if His wrath be kindled but a little." That the author of grace and love is also the author of judgment, is an awful commentary on the evil of sin, and the necessity of faith in Christ.

Ch. xix. 16: "And He has on His vesture and on His thigh His name written, King of kings, and Lord of lords."—I find nothing in the Old Testament precisely parallel to this, but some authorities mention some ancient statues with inscriptions on the thigh; and statues may be seen with names on the drapery. "Holiness to the Lord" was an inscription on Aaron's mitre (Exod. xxviii. 36); and in Zech. xiv. 20 it is the predicted motto on the bells attached to the caparisons of
horses, contiguous to the thighs of the riders. I think, as does a writer cited in Poli Syn., the name may have been engraven on the hilt of the sword. The meaning of the title is the chief object of attention. Daniel styles Nebuchadnezzar "a king of kings" (Dan. ii. 37). In countries where many chieftains have the title of king, but are under the power of a greater head, the latter is a king of kings. Nebuchadnezzar was paramount over many chiefs; and Cyrus is recorded (Dan. vi. 1) as settling his empire under 120 princes. David subdued, and Solomon ruled peacefully over, many kings. The emperors of Delhi in India reigned over many naváds, rájas, thákurs, jáins, nizáms, etc., and bore such titles as shákhsínsháh = king of kings. And, in our time, Queen Victoria is literally or virtually sovereign over all the kings of India, with its border countries and its islands, and over all their potentates.

What earthly sovereigns have thus been on an ordinary scale, Christ is seen in the vision as being on a paramount scale. He is the Head, "Head over all things to the church, which is His body" (Eph. i. 22), "King of nations" (ch. i. 4), "King of Zion" (Zech. ix. 9), the possessor of all authority in the heavens and the earth (Matt. xxviii. 18). Papal supremacy during the reign of Antichrist, and the royal supremacy which took its place in England, are both usurpations of the divine royal prerogative of Messiah. On this subject, error has entwined itself with religious establishments; and now the conflict against civil supremacy in religious matters is shaking such establishments, and menacing their fall. Blessed is the condition of the Church, when it truly holds and consistently acts upon the doctrine that Jesus is the Head of the Church, and of the nations and kings of the earth.

Ch. xix. 17, 18: "And I saw one messenger standing in the sunshine; and he cried with a great voice, saying to all the birds that fly in mid-heaven, Come to the great supper of God; that ye may eat flesh of kings, and flesh of captains, and flesh of mighty ones, and flesh of horses, and of those that sit on them, and flesh of all, both free and bond, both small and great."—Here the symbol is evidently taken from the words of Ezekiel (xxxix. 17): "Speak to every feathered fowl, and beast of the field, that ye may eat the flesh of the mighty, and drink the blood of
princes," etc. The air, or mid-heaven, in which birds fly, was formerly found to mean the sphere of intellect—philosophy and science. Bird is a familiar symbol in connection with it. One of the four zoa is like a flying eagle, and the eagle's wings are given to the ecclesiastical woman to bear her away from persecution. But the text refers to ravenous or unclean birds, as vultures and other devourers of carrion. This, I think, implies that the secular philosophy of the time was to make its onslaught on the powers of the earth leagued against Emmanuel. These allegoric birds, though themselves unholy, wage war against the superstitions of Antichrist. Thus did Julian, Porphyry, Mohammed, and many men in the middle ages who were philosophic, without genuine religion; and thus, in later times, did Voltaire, Paine, and all the English deists and Continental rationalists. We must beware of the error of limiting this prophecy to the latter time of its fulfilment. The war began with the beginning of the gospel age. The enemies, Jewish, pagan, and soi-disant Catholic, persecuted the Christians; while Christ by His sceptre preserved the saints from extinction, and by awful devastation, permissively pre-arranged and overruled, brought to destruction with vast carnage the Jewish kingdom, and with carnage greater, and longer continued, the Roman empire, and left the Romish monarchies of Europe in the middle ages to mutilate one another, or fall beneath the terrific Mohammedan scimitar; and the same awful retributive justice fills up the history of modern Europe, as the very names of the great wars exemplify,—of Charles V., of Philip, of the British Charles I. and James II.; of the Thirty Years' War; of Marlborough, Frederick, Bonaparte, and the recent campaigns which rent away the Papal territories, and humbled Austria (and now in 1871 has humbled France).

Ch. xix. 19: "And I saw the monster, and the kings of the land, and their armies, assembled to war with Him who sits on the horse, and with His armies."—The monster being associated with the kings, and not distinguished by the epithet "second," must be understood of the first monster. But he is regarded as living, so long as his principles are maintained and acted on by the second monster, as the affairs of government have in various cases been carried on in a king's name for some
time after his actual death,—as in the case of Edward vi. of England. This association of the kings with him cannot be limited to the time of the end of his reign, for the warfare against Christ began with the monster's rise. Power was permitted to him to do what he would for 42 months = 1260 years. It follows that we ought not, with some interpreters, to date this appearance of Jesus at the end of Antichrist's reign, but from the beginning.

Ch. xix. 20: "And the monster was seized, and with him the pseudo-prophet who wrought the miracles before him, with which he deceived those who took the mark of the monster, and those who worship his image: living were both thrown into the lake of fire that burns in sulphur."—While the monster's career has previously been traced from his rise, we see here the termination: he is consigned to perpetual destruction. Though, not being a person, but a system, the punishment of the wicked cannot be applied to him in a literal sense, yet it furnishes a symbol to intimate that his fall is final, and his ruin irremediable. The pseudo-prophet (ch. xvi. 13) has been shown to denote those who set up human authorities in matters of religion, and especially who by spurious miracles and by frauds support the Papal supremacy. Though the first monster is politically extinct, his principles are maintained by the second. Thus both monsters and the spurious prophet are here represented as simultaneously coming to their end, and none helping them. The time is coincident with that of the fall of Babylon the Great.

Ch. xix. 21: "And the rest were killed with the sword of Him who sits on the horse, which came from His mouth, and all the birds were gorged with their flesh."—After the blowing of the sixth trumpet and the effusion of the seventh phial, men were spoken of as remaining impenitent: "the rest of the men repented not." Here it is otherwise: "the rest were slain." There is here a finale. The object so long expected, predicted, and prayed for has been attained: the monster and the pseudo-prophet are no more; the nations are no more deluded; spurious Christianity no more bears a high hand over the true; the Redeemer's foes are made His footstool; and
there is none to hurt or destroy; and even nature in her deserts rejoices and blossoms as the rose, and the wilderness is made like Eden. The next scene of the vision will introduce a contemporaneous fact which will account for all this.

Ch. xx. 1: "And I saw a Messenger descending from the heaven, having the key of the abyss and a great chain in His hand."—The possession of the key and the chain, the binding of the dragon, and the mention of Christ as the same person in the end of ver. 4, show that He is the Messenger who now comes on the scene. The description also implies that the time is that of the appearance of Jesus in humanity. Of Himself He spoke to Nicodemus in similar terms: "No man has ascended up to heaven save He who came down from heaven" (John iii. 13). And regarding His casting down Satan, the Gospels record the temptation and the triumph of Jesus (Matt. iv. 1; Mark i. 2; Luke iv. 2). He declared the fall of Satan like lightning (Luke x. 18), and the passing of judgment upon him as the self-styled prince of this world (John xiii. 31).

The possession of the key corresponds to His "having the keys of Hades and death" (ch. i. 18). The key of the abyss here mentioned differs from both (ch. ix. 1). In the beginning it was in the hand of Jesus; but on the sounding of the fifth trumpet it was permitted to Mohammed to employ the key of the abyss to open a portion of it called "the pit of the abyss" (ch. ix. 1, 2). Jesus had also the keys of the kingdom of heaven; and He put them into the hand of Peter (Matt. xvi. 18), who employed them (Acts ii. and x.) in opening the door of faith to both Jews and Gentiles. A man was thus employed to open the door of faith, and a man was permitted to open a door of error. But the other keys—those of Hades and death—are never said to be put into any human hand: only Jesus can open these. In none of these cases is there any continued and repeated process of opening and shutting. In each case the bolt is moved; the door is opened, and the hand that has opened has no power to shut. It is an awful thought, but an obvious truth. Jesus Himself, like a monarch in the East, is the keeper of His own keys; and as that monarch gives the key to a warder to open a gate, and

1 Isa. li. 3.
then receives and retains it, so the key of the kingdom of heaven and that of the abyss of darkness are still in His hand. "The chain" is not elsewhere named in the Apocalypse; but chains or bonds were used by persecuting rulers to hold apostles and other believers in custody. Jeremiah speaks metaphorically of being bound with a heavy chain. It is therefore an appropriate symbol to represent in vision the action of Jesus in restraining Satan, and reducing him to a state in which he can no more deceive by palming on men false religion instead of true, or by so absorbing them in secularities as to stifle the religious principle in their bosoms.

Ch. xx. 2, 3: "And He overpowered the dragon, the ancient serpent who is the Accuser and the Adversary, and bound him a thousand years, and threw him into the abyss, and locked and sealed over him, that he may no more deceive the nations, until the thousand years be ended. After these things he must be loosed a little time." The object of this seizure, binding, locking, sealing, and loosing for a brief space, is the dragon. That is the noun to which the pronoun "him" refers throughout the sentence. Though the dragon is in a sense identified with Satan, it is not the binding of Satan in the abstract, but the binding of the dragon, that John here sees. The grammatical structure places this beyond doubt,—the words, "the ancient serpent who is the Accuser" (or Devil), "and the Adversary" (or Satan), being an explanatory parenthesis. What came into John's view, then, was the overpowering of the dragon, the binding of the dragon for 1000 years, the throwing of the dragon into the abyss, the locking up and sealing of the dragon. Satan here is only mentioned as being the actuator of the dragon. The dragon is the object on which Christ here puts forth His power. But the dragon is the pagan Roman empire. The fact in history which John here sees in vision is the same as in Rev. xii. 9, in which almost the same words are used: "The dragon was cast out, the old serpent who is called Devil and Adversary, who is deceiving the whole world" (οἰκουμένη, the Roman empire), "he is cast out to the earth." This conquest and expulsion and binding of

1 Lam. iii. 7. See also Ps. cxlix. 8, Isa. xv. 14, Ezek. xix. 4.
2 See Prol. Sect. xxvi.
Satan, then, is the overthrowing of the pagan Roman empire; the fulfilment, spanning over three centuries, culminated in the recognition of the Christian faith by Constantine. This enables us to explain easily and obviously the otherwise most perplexing clause, "after these things he" (the dragon) "must be loosed a little time." The explanation lies in the fact that, after paganism had been overthrown and the dragon bound, the nephew of Constantine—Julian the apostate—restored paganism "for a little time,"—during his reign of two years (A.D. 361–363).

This may be taken as an index of what Christ was about to accomplish in the gospel age in "destroying the works of the devil." We are not to understand the word Adversary or Satan individually, any more than any other visual term. It is the symbol of all the evil agency and evil principles of which he is the prime mover. In the dragon he was the life and soul of the pagan Roman empire; in the serpent form he actuated the nominally Christian empire; as the accuser he is the author of all the baneful heresies; and as the adversary he has actuated the unbelieving Jews, or synagogue of Satan, and Gnostics, Mohammedans, etc., as far as they adopted Jewish principles. The binding of the dragon, therefore, does not warrant us to say that Satan was to be absolutely and at once so bound that he could not act as the serpent or the accuser or the adversary. His evil agencies in these characters must all come to an end; but we could not infer this from the vision of the binding and expulsion of the dragon.

The word ἐκκατάλειψε (overpowered)—in the English, "laid hold on"—signifies a victorious and overmastering restraint. Jesus began this when He in infancy eluded the grasp of Herod, the nominee king set on the throne by Caesar. Almost from the incarnation, "the little stone cut without hands" began to smite the Roman empire,—as in the annihilation of the legions by Hermann the German; and that empire was doomed to destruction from the time when by its governor Pilate it crucified the Lord, and by its emperor Claudius it put forth persecuting power in relegating the Christians from Rome. In persecuting the apostles and their fellows, the Roman powers were putting themselves in a hostile attitude to Christ. This continued until it issued in the binding and putting down of the pagan power of Satan.
The complete repression of the devil's agencies in the gospel age is, to human view, more gradual. During Christ's ministry he fell (Luke xi. 18), though the Lord did not say to the ground. Hence we find him figuring as the prince of the power of the air (Eph. ii. 2),—operating upon philosophy and science, which he has managed to pervert largely into error, or the subserviency of the cause of evil. The death of Jesus overruled Satan,—His resurrection still more; and He is still, in the words of the Shorter Catechism, "restraining and conquering all His and our enemies." It is totally contrary to the meaning of the vision, and the divine mode of working, to fix on a human day or year in which the restraining of Satan took place. As Jesus has from the beginning of the gospel age been "destroying the works of the devil" (1 John iii. 8; Heb. ii. 14), so, in doing this, He has been all the while restraining and overruling the whole agencies of evil. Eighteen centuries may appear a long period for this; but we shall find it very brief when we come to compare it with the thousand prophetic years. "He must reign till He has put all His enemies under His feet" (1 Cor. xv. 24). The kingdoms of the world are held by Satan, whose usurped power in them gives him the name of "the prince of this world." As Christ proceeds, from age to age of human time, in subduing the world to Himself, He restrains Satan more and more; and when heathenism disappears, and the monster and pseudo-prophet are destroyed, this overruling work will be complete. Mean-time that work is progressively advancing towards completion. Satan is still deceiving the nations, but in a less degree than in former centuries. As knowledge has increased, error has diminished. Christianity has been gaining ground for eighteen centuries, though not with the electric speed men would wish for; and in proportion to its increase is the diminution of the empire of the enemy.

It may be added: Jesus brought the Jewish kingdom to an end. He overthrew paganism; He brought to an end the corrupt Christian empire that succeeded; He wasted the powers of the kings leagued with the monster, by their internecine wars; He made heresies refute one another, and often disappear; and in various ways He restrained the evil powers, any of which, without such restraint, would have stamped out Christianity.
The period of "a thousand years" appears in the Apocalypse only in this passage. Moses (Ps. xc. 4) compares a thousand years to yesterday. Peter speaks of "one day which is with the Lord as a thousand years, and a thousand years as one day." He evidently was familiar with John's vision of the thousand years. The assimilation of these years to a day rests on the fact that in the prophetic Scriptures the word "day" denotes the gospel age, the word being employed in the radical sense of the Hebrew דִּי yom, a period (cognate with ayam, αἰῶν, and aevum, and Sans. योगम अयम, acc. of अयुम); and also, that from a different prophetic standpoint the word meaning "year" has the same application. A day is a period; a year, a revolution. By great days God's works are measured, and by years the reigns of kings are reckoned. Isaiah predicts "the acceptable year of the Lord;" and our Lord quoted his words (Luke iv. 19), and declared that this "acceptable year" began with His ministry. Thus the Apostle Peter refers to John's period of the reign of Christ, or millennium; and identifies it, in point of duration, with the gospel "day," which Jesus says Abraham rejoiced to see (John viii. 56), and of which Paul says, "Now is the day of salvation."

There is, then, neither necessity nor reason for understanding John's millenary in any sense different from that of the uniform style of prophetic visions. Neither John nor Peter sinks down to the poor truism, that long time and short are alike with God. If we depart from the uniformity of the vision style, we leave ourselves without a rule, and build our interpretations on conjecture; and others may as well differ from our conjectures, as we from theirs. There is no safety nor truth except in the original symbol principle, which has guided us from the beginning of the book: that every term expressive of what was witnessed in a vision is a symbol, and uniform in usage. The time of a visional act or work is a visional time, and must be the type, symbol, or representative of a future and greater time (see Sect. xxiv.). Of what future and greater time, then, are the thousand years the symbol? The answer is easy, if we but interpret uniformly; and the meaning is as glorious as the answer is easy.

1 2 Pet. iii. 8.  
2 Isa. xii. 1, xxvi. 1.  
3 Isa. xxxiv. 8, lxii. 2, lxiii 3.  
4 Isa. lxxix. 8; 2 Cor. vi. 2.
The standard of prophetic measurement, the unit of calculation in prophetic times and seasons, is "a day for a year" (see Pro. Sect. xxvi., and Exp. of ch. viii. 1),—as in the 40 days of the spies, the 70 weeks, the days of tithing (Amos iv. 4), and a day consisting of a summer and a winter (Zech. xiv. 6–8). Thus the millennial years, like other prophetic years,¹ and the 42 months, must be taken in days = 360,000 days, the symbol of so many human years: that is the true millennium, the magno-millennium. Those who expound thus, may justly take the name of magno-millenarians.

It is at this point a fair and suitable question, Whether we ought to reckon by intercalated time, rather than by mere months of thirty days. The Jews did intercalate, so as to keep the passovers always to the same season. If so, the actual number would be 365,248.² This would make a small difference in the great period, having to it the ratio of 5¼ days to a year.

The different scales of measurement of time contained in Scripture have already been partially elucidated. Especially, I may now notice these three: the creation week,³ the acceptable year,⁴ and the prophetic times.⁵ The symbolic import of these three is involved in the great millennial period. Reckoning it by the Jewish scale of the year, it is 360,000 years, dating from the advent of Jesus; but, according to the solar calendar, it is proximately 365¼ days, of 1000 human years each, from Adam to the end. This is the seventh day, or God's Sabbath, in which, instead of creation, the works of the sustentation and government of the world, of redemption and sanctification, are maintained and wrought out. Again, the acceptable year is a year of days—each 1000 human years; or, in other words, 360,000 human years, as before. Once more,—reckoning by prophetic times, the result is the same: 1000 years = 360,000 days; and as each, like the days of Daniel's weeks,

¹ Jeremiah's prediction (xxv. 8–11) of 70 years is no exception; for that is not given in a vision at all, but in an oracle: "Thus saith Jehovah."
² Omitting one day in 400 years, according to the practical rule of leap years.
³ The seventh day of which extends over the whole of human history. See Macdonald's Intr. to the Pent., and Prof. Lewis's Six Days of Creation.
⁴ See reference at foot of p. 476.
⁵ Exemplified in the 70 weeks, the 42 months, the 2300, 1290, and 1335 days of Daniel; and the times of the seven trumpets, and the seven phials.
denotes a human year, we still meet the same mighty period of 360,000 human years.

Three preliminary remarks may here be requisite, in anticipation of popular objections.

(a.) If the principle now laid down be true, it will follow that both Antichrist and heathenism have their existence within the time of the kingdom of Christ. How can this be admitted? Answer: How can it be denied? Is not Christ's kingdom in the world? And yet, is not heathenism still in existence? And does not Antichrist as yet remain, though in an enfeebled state? The heathen are given to Christ; and so in fact they began to be even while He was in the flesh, as the Syrophcenician woman, the woman of Samaria, etc.; but it is nowhere intimated in Scripture that the whole of them shall be converted simultaneously. On the contrary, when actually enthroned, and reigning, He is occupied in bringing His enemies under His feet (Ps. cx. 1; 1 Cor. xv. 25); as David, His type, was for years after his unction by Samuel persecuted by Saul, and even after his unction at Hebron. He was occupied for some years in bringing under his sceptre the ten tribes. And those years bore a much greater proportion to David's reign, even to that of the whole dynasty, until the sceptre departed, than 1870 years bear to Christ's reign. David was rightful and de facto regnant king, though the house of Saul declined and passed away only by degrees. It is nowhere said in Scripture that the fulness of the latter-day glory will be immediate. It is a day,—has a dawn and a morning. Had Paul thought differently, he would not have termed it a "day," as he has repeatedly done (2 Cor. vi. 2; 1 Cor. i. 8, iii. 13).

(b.) Is it not an objection, that this extends the world's history so long? On the contrary, it is a most potent argument in its favour. Against the hypothesis of the contracted millennium there lies this startling objection: that it assigns to Antichrist a more extended reign than to Christ,—as 1260 years are more than 1000 of the same kind of years. And if any futurists say, We believe not in the 1260 years, their scepticism on this point diminishes not their difficulty; for they cannot deny the fact that, according to them, Jesus has

1 1 Sam. xvi. 13.
not yet reigned at all; and when He does, it will be only for 1000 of man's little years, while heathenism has reigned ever since the building of Babel by Nimrod,—if I ought not to say from the sin of Cain. But if the reign of Jesus be 360,000 years, and the end of Antichrist or heathenism be speedily approaching, their duration is of no moment, being only, at most, about 7000 out of 360,000, or \( \frac{1}{5} \) part. Is it not a distressing thought, that soul-destroying paganism should brood over the whole world seven times as long as the kingdom of Christ confers blessings; and that the number of the lost should exceed that of the saved in so vast a proportion as this would imply? And ought we not to receive with devout thankfulness any sober, consistent line of interpretation which frees prophecy from a prospect so horrible? Is it not a blissful reflection to think of the cessation of all wars, the suppression of all persecution, the disappearance of the intemperance and immoralities that have been ever cutting off millions in the middle of life, the indefinite development of the fertility of the earth and sources of wealth, the immense multiplication of the human race, under the full means of grace and outpouring of the Holy Spirit, and thus the salvation of the multitudes, so far beyond what man can number, redeemed by the blood of the Lamb, regenerated by the Holy Spirit, and made meet for the celestial inheritance? Let no poor 1000 years of man eclipse the prospect of such a period as this!

(c.) It appears at first a formidable objection, that before the close of so great a period the surface of the earth could not support or contain its inhabitants. In the *Mechanic's Magazine* I find this calculation: "The population of this country doubles itself in about 50 years. If the population is multiplied by 2 every 50 years, it will be multiplied by 4 every century; by 16 every 2 centuries; by 256 every 4 centuries; by more than 1000 every 5 centuries; by more than 1,000,000 in 1000 years' time;" and the writer then draws an appalling picture of the resulting poverty and distress. Now, according to the data, the calculation is true: on the assumption made, the population would, at the end of 1000 years, be 1,049,376 times as great as at its beginning.

But if the human race had in time past increased at this rate, there would in A.D. 1000 have been 1,049,376 times as
many as in A.D. 1, which may be taken at about 100,000,000. There would thus have been in A.D. 1000 as many as 535,000 inhabitants to every square mile on the surface of the terraqueous globe, supposing all habitable land, without any sea. This amounts to an absolute impossibility.

And if we reckon on to A.D. 1850, we should have, for each square mile, the last number multiplied by 131,072; a number for the bodies of whom there would not be standing room—nearly 3 for each square foot.

Or, even if we assume a more moderate rate of increase,—the doubling of the population in 100 years,—this, at the end of 1000 years, would present a sum of 1024 times as many as at present—1,000,000,000 multiplied by 1024. Dividing the product by 65,000,000, the number of square miles of land, we should have 15,754 inhabitants to every square mile. This would cover the whole dry land of the earth with densely crowded streets and lanes,—a condition to which it is manifestly impossible the world can be brought.

This astounding difficulty may well startle the man of social science, and must be equally perplexing to a believer in a millennium of 1000 human years, without the hitherto existing causes of the waste of life, especially vices and wars, and all their dire concomitants,—in a millennium in which "swords shall be beaten into ploughshares," and "there shall be none to hurt or destroy." Yet I am not startled. Keeping in view even the great millennium, I do not stand aghast at the prospect of human increase, but contemplate with delight any reasonable estimate of it we can form; for if I believed in an increase at all so rapid and unlimited as that alleged, I would also believe that God would enlarge the earth to contain its population. I do not believe that God works contradictions; and if God increase the number of human beings beyond the earth's present capacity, He will make it capable of containing and feeding the men whom He creates.

But in such estimates of rate of increase there must lurk an enormous fallacy. In particular circumstances, the rate of increase has been even greater than that alleged; yet in the aggregate of humanity it has, in all past times, been checked by wars, pestilence, famines, earthquakes, shipwrecks, conflagrations, ascetic practices, intemperance, and other vices, and
constant wasting diseases. But if the human race increase at all, there must be some approach to a uniform rate. If this involve my principle in a difficulty, how will it tally with the low notion of 1000 human years, in which "the nations will learn war no more," and destructive vices be no longer prevalent? In such circumstances, must not the increase be more rapid than it has ever hitherto been? And is not the believer in a short millennium, on such hypothesis, tied down to the conclusion, that there will be at the end of it 1,049,376 times as many inhabitants on the earth as at its beginning? How will he view this prospect?

Will he retort on me: If 1000 human years be followed by such a result, is the difficulty not greatly increased on the principle of a much more lengthened era? But he cannot rid himself of his difficulties by trying to involve me in them. The difficulty is one pressing on me and him and the political economist in common,—on every one who does not anticipate the end of the world in a few hundred years. The man who urges the difficulty on me cannot possibly free himself from it, unless by admitting some great change or changes in the circumstances of the world and humanity. Let him specify these; and if they are valid and admissible, they will be found available on my principle as well as his. It is admitted on both sides, that we anticipate great and striking changes from the universal reception of the gospel, which would tend to accelerate the increase of population. We are both therefore concerned, in common with the political economist, in looking out for other circumstances which will either check that increase, or find room and support for the teeming multitudes. I do not pretend to speak in assertive terms of all or many of the changes that may take place on earth, just as geologists cannot agree about all the past changes in the earth's crust. It is enough if from the doctrine of the millennium, whether short or protracted, I can remove the objections which involve impossibility. Without affecting to pronounce what changes there will be, and how produced, we may be capable of comprehending several ways by some of which they may be.

I. The Bible frequently and plainly teaches that some great physical changes will take place on the surface of the
earth, and of such a kind as will make it capable of sustaining greatly increased numbers. "The earth shall yield her increase." 1 "It shall be fat and plenteous." 2 "Lebanon shall be turned into a fruitful field." 3 Lebanon represents all sterile mountains, and the prophetic intimation is that they shall all be fertilized. And surely it is as reasonable to lend our ear and reason here, as when we read that the earth was to bring forth thorns and thistles after the fall. 4 If the soil was rendered sterile by the sentence, its fertility will be restored as the sentence is removed, as the word is fulfilled: "There shall be no more curse." 5 "There shall be a handful of corn in the earth on the tops of the mountains; the fruit thereof shall shake like Lebanon." 6 "The wilderness shall be a fruitful field." 7 "I will plant in the wilderness the shittah tree, and the myrtle, and the oil tree." 8 "He will make her wilderness like Eden, and her deserts like the garden of the Lord." 9 "Break forth into joy, ye waste places." 10 "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose." 11 "The meek shall inherit the earth." 12 "There shall be no more utter destruction." 13 And to sum all in a word, Christ shall reign.

A writer in the Encyclopaedia Britannica (vol. ii. 710) makes the following estimate:—"If the natural resources of America were fully developed, it would afford sustenance to 3,600,000,000 inhabitants" = 241 to a square mile,—a very moderate average, except as it includes the mountains, sandy and swampy deserts, and frozen regions. Now if we estimate the whole earth in the same manner, we shall see a result not frequently considered. Its population is usually reckoned at 1,000,000,000, and its surface at 196,000,000 square miles, of which geographers reckon about one third, or in round numbers 65,000,000, as land. This shows an average of about 15 1/2 to a square mile, which number is contained in 241 about 15 1/2 times. Let, then, the whole world

1 Ps. lxvii. 6. So Ps. lxxxv. 12; Isa. i. 19.
2 Isa. xxx. 23. So Ezek. xxxiv. 26, 27; Hos. ii. 21-23.
3 Isa. xxix. 17. 4 Gen. iii. 18.
6 Ps. lixii. 16. 7 Isa. xxxii. 15.
9 Isa. li. 3; Ezek. xxxvi. 25. 10 Isa. lii. 9, 10.
12 Ps. xxv. 3, xxxvii. 9, 10; Isa. ix. 21; Matt. v. 5.
5 Rev. xxii. 3.
8 Isa. xli. 19.
11 Isa. xxxv. 1.
13 Zech. xiv. 11.
be peopled in the same proportion as already estimated regarding America, and it would be covered with \(15\frac{1}{2}\) times its present population. This great increase might thus be provided for by merely developing the resources that lie within man's power, without assuming any supernatural causes.

I pretend not to give any detail of means by which the great amelioration predicted in the Scriptures will be effected; but they plainly imply causes, both moral and physical, and also supernatural causes, in the removal of the curse, and in "showers of blessing," \(^1\) — blessings making the earth "a delightsome land." \(^2\) Under the effusion of this blessing, let agricultural science, industry, and commerce have free scope and full exercise; then soils will be enriched, and superior seeds brought from other lands, and products interchanged, and labour well remunerated, and capital wisely employed, and the finest raw materials be made available to the manufacturer, and superior food afforded to man and beast. And further, let truth and honesty pervade all classes; and let kindliness and mutual benevolence take away the germs of rankling socialism and communism and fenianism, and all secret seditions; let free and fair trade have full play, and intemperance and ruinous holidays and political partisanship cease to goad men into deadly feuds; let sound commercial principles keep men clear of rash speculations and consequent failures; let men no more be taxed for war and mutual destruction; let the labour and capital spent in forging guns and manufacturing explosives and transporting armies go to schools and hospitals, and transmission of evangelists and Bibles to "dark places:" thus the moral and religious also will have their perfect work.

II. But while such means may do much in improving the surface of large portions of the earth, will there not still remain deserts and mountain ridges and perpetual snows? Not if the Scriptures, already cited, are to be fairly interpreted by any sober laws of prophetic language. Of the reclaiming of the desert plains, steppes, swamps, plateaus, etc., so as even to make them like Eden, we have in these and many other texts sufficiently plain intimations.

\(^1\) Ezek. xxxiv. 26. \(^2\) Mal. iii. 10–12.
And as to the mountains and their dreary deserts, some works of man, even now, are pioneering a levelling process. One sublime mark of Messiah’s reign is, “Every mountain and hill shall be brought low.” True, this has a fulfilment in the levelling of human pride and of kingdoms. But who shall prove that this exhausts the meaning? The typical does not supersede, but foreshadows, the antitypical. So did the Lord say, “If ye have faith as a grain of mustard seed” (admitting great growth), “ye shall say to this mountain, Remove hence to yonder place: and it shall remove; and nothing shall be impossible to you.” It is thus a general principle, that Jesus will make believers somehow—by means both of nature and of superintending providence—overcome obstacles otherwise impossible, and bring the earth, with humanity, “unto obedience to Christ.” “Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain.” The mountain we may say was Babylon and Anti-christ and vast heathenism, but all typical of every obstacle, physical and moral, to the actual extension of Messiah’s kingdom “to the ends of the earth,”—to the diffusion of the knowledge of the Lord, “as the waters cover the sea,” leaving no areas of its great channel dry. “The hills melted like wax at the presence of the Lord.” “That the mountains might flow down (;base=% Ar. J?; to flow down, to descend) at Thy presence.” That all such texts have a figurative meaning, is not questioned; but the figurative always springs out of God’s great workings in the physical world, and the levellings of mountains must have more connection with nature than men have yet witnessed on earth. They naturally lead us to anticipate sublime changes on the face of nature.

If men on a pigmy scale can level small elevations, can cut or tunnel their railways through mountains,—a work that a century ago would have appeared quite incredible,—is it strange if something analogous, but on God’s great scale of operation, be yet in reserve for the earth? And if, as geology shows, mountains formed in water are now aloft in air,—and mountains, as in the Pacific, are even now slowly

1 Isa. xl. 4.  
2 Matt. xvii. 20.  
3 Zech. iv. 7.  
4 Hab. ii. 14.  
5 Ps. xcvi. 3.  
6 Isa. lxiv. 1.
subsiding,—why may not frowning ridges, that now,

"Interposed,
Make enemies of nations, who had else,
Like kindred drops, been mingled into one,"
bow their crests to the nobler purpose of the universal kingdom of the Lord?

To a small extent, and according to his puny power, man is pioneering God's work, though unconscious of any will paramount to his own,—threading the isthmus of Panama by rail and canal, boring his way through Mont Cenis, ascending the Ghauts in his "fiery car," as the Hindoos term the steam locomotive. Who shall venture to predict where these things may stop? If God employs man to do a little, may He not employ nature and her laws incalculably more?

The same physical agencies which in former periods elevated or submerged mountains are slowly at work still, leading on to the particular time when God purposes a great result to take place. Thus peak after peak, and ridge after ridge, may suddenly or gradually yield to His laws of nature, and descend to the level of the plain. The coast of the North Baltic is slowly rising, and part of the coasts of Italy and of Chili. Jorullo in Mexico, and an island in the Mediterranean, were of recent upheaval. On the other hand, it is believed that Britain was at some period joined to the Continent, and that it extended far into the North Atlantic, and therefore was more elevated than at present; and in some places icebergs are filling sea-bottom, in others, glaciers are slowly impelling the débris of mountains down to the valleys; and all eminences are undergoing gradual denudation by frost, rain, wind, and heat. Coral reefs are in perpetual process of formation in many parts of the Pacific and other seas. If, then, a little of such effects be known in a few centuries of modern times, may not vast effects be evolved long ere the close of 3600 centuries? Thus great areas of comparatively shallow sea, as the Baltic, and the telegraphic plateau east of Newfoundland, and much of the Indian coast, which shelves out very gently, may be gradually elevated and become flat and fertile land, like Holland, Egypt, Sindh, and Bengal. And though in the Pacific Ocean subsidence be now occurring, that may, in the

1 Lyell's Geol. 2 Enc. Brit. vi. 542, etc. 3 See Maury's Geog. of the Sea, p. 477.
lapse of a few thousand years, be followed by such elevation as may convert most of the Pacific into fertile land, with plains and lofty mountains.

But if water recede from such places, must it not submerge low tracts of land in return? The water of the ocean, I may be reminded, is a given quantity, and if the vessel do not hold it, it must overflow; and what land would thus be gained for man's occupation? Part of the ocean, I reply, may be disposed of in any of four conceivable, though not equally probable, modes: 1. In the heart of the earth; 2. In the atmosphere; 3. In the equatorial regions; 4. In the surface of earth enlarged to the requisite extent.¹

III. But many will feel inclined, after all, to solve the difficulty by supposing a gradual diminution in the rate of increase; and this, I am satisfied, will be the fact, even admitting great changes in sea, land, and atmosphere. We are not hastily to assume any hitherto known rate of increase; for it is an observed statistical law, that, the more dense the population, the slower becomes the rate of increase. Explain it as we may, this is a fact. In some circumstances, as in a siege, or continued famine, or pestilence, wretchedness and death might convert the natural course of increase into decrease. I think we can easily exemplify circumstances which to some extent exist, and which in a state of society yet to come may exist on a vast scale, in which the slowness of increase may not at all arise from misery, but the reverse. Though the cessation of wars and vices will be favourable to longevity, yet other facts must be weighed in the scale with this. Longevity is or is not a boon, according to circumstances. Though men generally wish to live, and though life be in itself a blessing, yet old age, with its decrepitude and rheumatism, and

¹Second childishness and mere oblivion,' when unillumined by divine love, and a stranger to spiritual comfort, is, to appearance at least, a punishment for a life of sin, though an example of gracious forbearance, mercifully adapted to bring an old sinner to think on his ways and turn feeble feet to God's testimonies. The Spirit can, and does indeed to many, shed a benign lustre over the sunset of

¹For elucidation, see App. X.
a long life. But, weighing the two contrasted cases, let us take a third: may there not be more glory to Christ, resulting in more happiness to the believer, by a speedier sanctifying course, and an earlier exit from the Church militant to the Church triumphant? Thus a contracted span of life, rather three-score and ten or fourscore years, which Scripture pronounced to be but "labour and sorrow," may be the better discipline, and the higher blessing to the children of God. The more rapidly they are made meet for the inheritance, and the sooner they are transferred from the mere earnest here to the full enjoyment of their birthright yonder, the happier surely we must pronounce them to be, in life and death, and in the hope of glory. Thus an early work of grace, an active life of service of Christ, and a timely removal to the world of unseen blessedness, may be, probably will be, the order of society in the better days that are dawning. Thus room may be given, and that without any carnage or any squalid distress, for all the increase of population which God will create during all the millennial time. Though we may not be warranted in dogmatizing on the ways and means of this, we are capable of looking a little way into the subject.

The same cause which makes disease-engendering vices disappear,—that is, the Holy Spirit's sanctifying agency,—will greatly diminish the dominance of every animal passion. This we know even now from Scripture and from Christian biography. "When we were in the flesh, the motions (παθήματα, passions) of sins did work in our members; but now we are delivered,—that we should serve in newness of spirit." ¹ "Let not sin reign in your mortal bodies." "Grace reigns unto eternal life." ² Thus moral purity will give tone to society. Irregular intercourse and illegitimacy may be entirely forgotten. And though marriage will continue, and "the seed of the blessed of the Lord, and their offspring with them," will serve the Lord, yet great multitudes, like Paul, and many Christians in early times, and like Newton, Hannah More, and many eminent characters in modern times, may choose to remain in celibacy for the kingdom of heaven's sake. ³ Universal education on enlightened principles, philosophy rising higher than all the fresh philosophies of Hindoos, Greeks, or

¹ Rom. vii. 5. ² Rom. vi. 12, 23. ³ Matt. xix. 12.
moderns, employments well regulated, remunerative, and not oppressive, equal legislation, conservation of society by mild and equitable rules, the influence of grace drawing men’s tastes and propensities away from the vile and debasing to the ele-

vated and good,—in a word, a social economy flowing out of love to God and man,—will prompt countless numbers to see their most refined happiness in living for the Church rather than the family. This comparative diminution of marriage, as the result of liberty and of elevated intellectual and religious pursuits, may be a real augmenter of happiness, and yet tend greatly to diminish the rate of increase.

I throw no disparagement on matrimony: God made it “honourable in all,” and good for man. I bless Him for its institution, and for all I have known of the family relation, as a fountain of the purest affection and of happiness. Yet I cannot think it the only or the main source of happiness. Indi-

vidual service of Christ must stand first, and to this all our social relations are subsidiary. Some of the latter, marriage included, may or may not combine with the former, according to circumstances. At present, then, I would venture to think there is sometimes more happiness in matrimonial, and some-
times in single life. Paul thought the latter more advisable, in times of distress and persecution; and in the common routine of society, good and enlightened men and women often make their choice to remain all their lifetime as they are.

IV. But some entertain an idea of great longevity in the millennium. They have adopted as a theory that the ante-
diluvian term—the round sum of nearly 1000 years—will be restored. And they endeavour to support this by the words of Isaiah,1 “As the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.” The word “long” is not in the Hebrew, the two words “long enjoy” being represented by one word, לארשי (shall make old). Bishop Lowth in his note on this says, “It is commonly sup-
posed that the oak lasts about 1000 years,” adds some Chineses fables, and gives his opinion that “they shall live to the age of the antediluvians.” Preb. Lowth also refers to the ante-
diluvian state, but confounds it with the paradisaic. Gill2 and others, again, take the position, that the good and the bad

1 Isa. lxv. 22.  
2 Gill’s Com.
will equally attain 100 years. Poole\(^1\) refers the days of a tree not to its long duration, but to its beauty and germinations. Dr. H. Cooke\(^2\) says the language is emblematical, and refers not to mere age, but to “Christian ripeness.” It is plain we cannot infer this great longevity from the comparison to a tree. Had the prophet meant longevity, he might have said “as the days of Methuselah,” etc. Nor does this longevity agree with what is said in ver. 20, “The child shall die an hundred years old,” implying evidently, that as believers in the gospel age are often in the New Testament called children, so in holy attainments they shall rival centenarians. Besides, it is no individual of whom God by the prophet speaks, but אָדָם, “my people.” And if the age of the tree be thought to be the thing intended in the comparison, we must not violate prophetic interpretation, but understand it, as Cooke says, “emblematically.” Then the 1000 years of the tree will be, after all, nothing else than the 1000 great years of the reign of Christ, during all of which the Lord’s people or Church will be perpetuated. The fact that they shall render old or wear out the works of their hands, build and plant and eat the fruit, simply predicts freedom from confiscation, rapine, and murder.

The question of the proportionate length of life suggests comparison of the future with the present, which, though partially anticipated, might be extended much further. What is “the chief end” of a believer’s life on earth? “To glorify God, and enjoy Him for ever.” Will he not do this most fully when “that which is perfect” comes to him, and he is taken to be visibly with the Lord? Being a regenerate man, he is an heir of the unseen kingdom. Why is he not transferred to it? Two answers may be given: His grace is not yet complete, and Christ has work for him to do here. As to the first, he is trained and schooled gradually, disciplined and humbled by temptations, falls, and sorrows, before he is fully meet for the inheritance, though meantime receiving earnest of it. If the work is sooner complete, the saint will be the sooner brought home to the celestial society. We often see a lovely sanctified child to be the one whose little chair is soonest left vacant at the family table; and not only partial affection, but Christian discernment, sees in that dear

\(^1\) Syn. Crit. in loco.  
\(^2\) Notes to Brown’s Bible.
one the evidence of early sanctification. It will doubtless be
even so in countless instances, in the more copious effusions
of the Spirit that are yet to come. New-born or unborn
infants may still, as now, be taken in the fullest fatherly
mercy, and first ripe sheaves of tender age may be gathered
in multitudes into the Lord's garner.

But what say we of men in the vigour of their life taken
away, let us suppose, from active labour in the vineyard? Just
what is said of the deaths of infants and saintly children now.
They are blessed in going, and our great Husbandman finds
whom He will call to go into His vineyard and work. Even
in the present position of all portions of the visible Church, old
age is recognised as a reason for retiring from active work.
"The infant of days" may be in his childhood or his teens,
yet equal to the hoary man of 100 years. Comparatively,
early removal may be so frequent, that those who live out the
"threescore and ten" may be those in whom the meekness
for the inheritance was more slowly attained, and who, though
saved, are more "hardly saved." Considering the Lord's work
from a human standpoint, more of active means are brought
to bear on men, by calling agents to the work in youth and
middle life; while the removal of the saints before the infir-
mities and pains of age may be the fuller indication of the
Lord's love to them, while tending mightily to diminish the
rapid increase of man on the earth.

On the whole, there is no reason to apprehend any such in-
crease, or to cause alarm to the Christian or the economist; while
the rate will doubtless be so arranged as to exhibit on the earth,
before the close of the great period, a spiritual seed of Abra-
ham, "as the sand which is by the sea-shore innumerable." 1

Ch. xx. 4: "And I saw thrones (θηρωνος), and they sat upon
them, and judgment was given to them: and the souls (ψυχας)
of those who were decapitated (πεταλισκουμενον, struck with axes)
on account of the testimony of Jesus, and on account of the word
of God: whosoever therefore 2 did not worship the monster, nor his
image, and did not receive his mark on their forehead and hand,
both lived and reigned with Christ a thousand years.—The lan-
guage here should be compared with Zech. iii. 8 and Matt.

1 Heb. xi. 12. 2 Εκείνοι ου (Cod. Sin.); και εκείνω, "and whosoever" (Cod. Al.).
The word *thronos*, here employed, literally means a throne—a seat of dignity and office. The persons seated on these, therefore, exercise governmental authority. But who are they? The only answer given in the text is, “They sat on them” (*ekathesian*),—a verb in the third person plural, with the nominative not expressed, unless in the previous sentence. Some interpreters explain it, “There were sitters on them,” which to me seems no more than a truism, and gives no answer to the query, Who? Green, Young, and Tregelles, in their literal English versions, have rendered as above: “they sat on them.” Alford says, “The saints sat on them.” Where does he find the word “saints?” Boothroyd supposes an ellipsis, “And I saw those who sat on them.” Fansett says, “The twelve apostles;” but they have not been mentioned. These are gratuitous conjectures. John says, “They sat,” implying persons or parties who had been mentioned before in the connection. And we inquire, Who? In the ordinary usage of any language, we look for the nominative or agent in the previous context. And here, in the preceding verse, the only name to which the verb can be referred is *ethny* (*nations*), viz. those of the Gentiles who are no more deceived by Satan, and who therefore are converted, and believers in Christ. Judgment was indeed given to the twelve apostles at first; but they, as apostles, had no successors. Judgment being continued in the Church, could only be continued in the permanent ministry, in which there was no difference as to a man’s Abrahamic or Gentile origin. The converted Gentiles became the great majority, while Jewish and Gentile converts were blended, both by Church fellowship and by marriage, and other social relations, into one people. The Church is a great company “out of every kindred, and tongue, and people.” Thus the nations, redeemed, converted, baptized, and made assessors with Jesus their head, sit on the throne of Church and civil government.

“And the souls” (*ψυχας*),\(^1\)—a word in the accusative plural, governed by “I saw:” “And I saw the souls,” which, though not visible to mortal view, are made visible in the vision here, as in the fifth seal, where John saw the souls of the martyrs. The same kind of representative scenic figures he now beholds. The word shows that they are neither men in the “present”

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1 See *Prol.* Sect. xxvii.
nor in the resurrection life, for in either case he would have seen bodies. Some, in order to support their own theory, propose to translate or rather explain it "persons." This would be a great innovation; for it is not once so rendered in the English version of the New Testament, though the word occurs 104 times. But besides, there is not an instance in which it could with any propriety be so rendered. Once instance may be adduced: Acts xxvii. 37, "In the ship two hundred threescore and sixteen souls." But here living men are meant,—the crew and passengers. To make the word in the text parallel to this, would be to treat the souls in the vision as living men; and this is the design of explaining the word by "persons." But this sense is impossible, for the text says they were "beheaded." Besides, it distinguishes the souls from the persons: "the souls of them that were beheaded." The souls of men can no more mean the persons, than the life of a man can mean his person; and the word ψυχή is often rendered both "soul" and "life." The soul is but one part of humanity. In the case in question John beheld souls living, but not bodies raised. Though they fell by martyrdom, and disappeared from the world, they were still living in a disembodied but happy state. There can be here no resurrection of the bodies of men, for there is only one such; and that comes after the millennium (ver. 11; John v. 29; 2 Cor. v. 10, etc.).

"If any" (ει των) occurs in the common Greek text in ch. xiv. 11 and xx. 15, and is in the English version rendered "whosoever." 1 The same is the meaning here. Besides, in some codices, as the Alex., it is οἱ των, "whosoever," or "those who," as in Matt. v. 39, "Whosoever will smite," etc., and many others. It is rendered in many places "those who" or "they who." But what we are specially to observe here is, that in the text the word is in the nominative, and a double nominative, including both relative and antecedent, as nominatives to their respective verbs, as in ch. i. 7: "Those who pierced Him" shall see Him. The pronoun being in the nominative, cannot be governed by the verb "saw: " we must seek its verb, and this we shall find in the end of the sentence. The apostle saw two classes of the subjects of Christ's

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1 It is no objection that in the English version this compound pronoun is sometimes rendered "who," "as," "such as," etc.
kingdom,—the converted nations of living men, governing in Christ's name, and the martyrs in the other world. He now proceeds in universal terms to state who appeared in the vision of this glorious kingdom, which he expresses thus: "Whosoever" (or they who) "did not worship the monster, nor his image, nor receive his mark on their forehead or hand, both lived and reigned with Christ a thousand years." Here the compound pronoun "whosoever" is composed of a relative τινες and an antecedent οἷ; the former nominative to the verbs "worship" and "receive," the latter to the verbs "lived and reigned." Or if we follow the Cod. Sin., the grammatical structure is a little different, but the result the same: "If any did not worship the monster," etc., "they both lived and reigned with Christ a thousand years." This comprehends a number vastly greater than that of all the martyrs whose blood ever flowed; and it comprehends another order of persons, viz. living men, believing, regenerate, sanctified, and blessed. To this, however, three objections may be stated.

(a.) It may be said I have omitted the word καί, "and," before "whosoever." I reply, No; I have given the reading of the Cod. Sin., which wants it, and of the Alex., which has it; and to whichever we adhere, the meaning is the same. The word τινες, "who," is still the agent of "worshipped," and its antecedent, expressed or understood, is the agent of "lived and reigned."

(b.) The second objection may be founded on the word "both," in the original καί, most frequently translated "and." The original, in this clause, does not accord with English, but Hebrew idiom; it is a Hebraism, like many places of the Apocalypse and other books of the New Testament. We cannot, according to English idiom, say, "They and lived and reigned," but "They both lived and reigned," but "They both lived and reigned," or, what satisfies English idiom, "They lived and reigned." The English does not commence a series of particulars with "and;" but in Hebraistic style we very frequently find a series commencing with vau, in which the New Testament often follows it, commencing with καί or τε in the first term. This occurs also in classic Greek; and in Latin que often applies as much to the first as the following members of a series.1 Examples of vau are in the

1 As, "Per que nives alium, per que horrida castra" (Virg. Eccl.). "Sed tibi et gratutor et ex opto" (Cic.).
Hebrew too numerous for citation. In the Apocalypse alone, not to go over all the New Testament, we find such as these:

Rev. iii. 20: Καὶ ἐλευσόμαε καὶ δευτηρσο,—this following the protasis, "If any man open the door," means literally, "and I will come in and sup." Here the English does not admit the first "and," though common in the Greek, as we shall see.

Rev. xi. 16: Literally, "And the twenty-four elders and fell and worshipped;" idiomatically, the "and" before "fell" is dropped, or rendered by "both," "And the twenty-four elders both fell and worshipped." This is the reading of Σ.

Rev. xii. 14 (ς): Literally, "She is nourished and a time and times and a half;" idiomatically, "She is nourished a time and times and a half."

Rev. xiv. 6: Literally, "To them that dwell in the land, and to every nation, and tribe, and tongue, and people." Here the first "and," so rendered, would falsify the sense, as making the dwellers on the land different from the nations, tribes, etc. In English it must be expressed by "even," or omitted.

Rev. xiv. 9, 10: Literally, "If any worship the monster, and he shall drink and be," etc.; idiomatically, "If any worship," etc., "he shall drink and be tormented," etc.

Rev. ix. 15: "And a day, and a month, and a year." The previous noun "hour" does not belong to the series, as the want of the article in the latter nouns shows.

Rev. xx. 12 (Cod. Sin.): "The dead, and the great, and the small" = the dead, both the great and the small. To which I may append one or two out of many examples from other portions of the New Testament.

1 Cor. iv. 5: "Who both will bring to light the hidden things, and make manifest," etc. Here the English version has properly the first καὶ expressed by both.

Heb. viii. 10: "Putting my laws in their hearts, and I will write them in their hearts; and be to them God, and they shall be to me a people." Here the first "and," introducing the first member of the series, must be omitted in English, or expressed by "then."

In all such cases, which are numerous, the rule is as I have just stated and exemplified. And thus in the text the verbs "lived and reigned," having each the word "and," the meaning is, "They both lived and reigned."
(e.) The third objection supposes the monster not yet in existence, and that therefore this living and reigning with Christ could not be predicated of believers earlier than A.D. 529, which I have taken as the rise of the monster. Answer: John then saw the monster rise from the sea (ch. xiii. 1). But that is nowhere called the beginning of his existence. He existed with his sixth head when Jesus was born; and his change of name from the dragon to the serpent and the monster shows him to be the same, only more fully developed, and more powerful for evil. From the very time of the incarnation, therefore, and especially from the pentecostal time, it is true of all genuine believers, that they worshipped him not, nor received his mark of subjection. And it now remains to show from the words which follow, the true nature of this millennial reign.

Ch. xx. 5: "This is the first resurrection." Before these words the common text has, "The rest of the dead lived not again until the thousand years were finished." What weight should be attached to these words, is a grave question, as a preponderance of evidence seems to mark them as not of the text.

(a.) The Cod. Sin. wants them; and as it is the oldest and completest copy of the Greek Testament known to exist, it would involve a very onerous responsibility to receive the words in opposition to it, unless there were opposite evidences to outweigh this. It is true the Cod. Alex. has part of the words, with a little emendation, but the copies that have them vary very considerably. Thus A has οἱ λοιποὶ; B has καὶ οἱ λοιποὶ; the common text, οἱ δὲ λοιποὶ: A has ἐξήσαν; the common text, ἀνεξήσαν; Andreas, ἀνεστησάν: A has αὖρι; the common text, εὑς, etc. This rather tends to open than to settle the question, since the difference in the words would lead to the supposition of a marginal entry afterwards brought into the text.

(b.) The Syriac version omits the words,—dated beginning of sixth century.

(c.) The Cod. B, of the eighth century, has them; also the Latin.

Thus the supporter of these words may feel that at best

1 See Prol. Sect. xxviii. See Cod. Alex. Cowper’s ed.
they are very questionable. And he would be a hardy advocate of a theory who would rest so much of his cause on these words as was formerly done. But I go further, and think we cannot on the ground of sufficient evidence prove them textual, 1. because the most ancient codex wants them; 2. because the copies that have them vary; 3. because they are at best a parenthesis breaking the sense, and having all appearance of an interpolation, not like anything else in the New Testament. They state that “the rest of the dead lived not,” and yet they are followed immediately by “this is the first resurrection.” That cannot be a resurrection of such as did not rise. The first resurrection is predicated of those who lived and reigned with Christ the thousand years.

What the first resurrection is, will be best known from the description which follows of those who share in it. It may be remarked, however, that Jesus taught the doctrine to Nicodemus (John iii. 5–8); that He declared it present, and the second resurrection future (John v. 25–29); that Paul says the believer has it already through regenerating grace (Eph. ii. i.; Col. iii. 1); that he who believes has passed from death to life (John v. 24); and that he who has the Son has life (1 John v. 12).

“The first resurrection” (ἡ ανάστασις ἡ πρωτή). Is this noun anastasis elsewhere applied to the rising out of death in trespasses and sins? Yes; in support of which may be cited the following places, besides others:—

Luke ii. 34: “This child Jesus is set for the fall and rising again (αναστάσις) of many in Israel,” where the rising cannot be restricted to the last day, but must be applied to the effect of the Holy Spirit's effusion on and after the day of Pentecost. It is so explained in Dr. D. Brown's Commentary; and Brown of Haddington applies it to “eternal life and happiness,” Doddridge to “salvation and recovery,” and Whitby to “rising through faith.”

John xi. 25: “I am the resurrection and the life.” The Lord speaks in the present, and gives no intimation of limiting His meaning to the future and the final day.

Rom. vi. 5: “We shall be planted in the likeness of Christ's resurrection,”—the result stated being, “that henceforth we should not serve sin.” This likeness of Christ's resurrec-
tion, then, is present, and followed by sanctification in this world.

Phil. iii. 10: “The faith of knowing (του γνωναι) Him and the power of His resurrection (αναστασις); if by any means I may attain to the resurrection (εξαναστασις) of the dead.” The former is present, the latter future.

Heb. vi. 2: “Resurrection of dead,”—not the dead. This then, is not the resurrection of all, but a resurrection of men who are dead. Bengel explains this: “from dead works,” thus making it a spiritual resurrection.

Eph. v. 14: “Arise (αναστα) from the dead.” This is the call of the Spirit of God to men spiritually dead, raising them to spiritual life.

Ch. xx. 6: “Happy (μακαριος) and holy is he that has part in the first resurrection: on these the second death has no authority; but they shall be priests of God and of the Christ, and shall reign with Him the thousand years.”—Now, who are those here pronounced happy? May we not safely say with a psalmist, “Blessed (μακαριοι) is the man whose iniquities are forgiven, whose sin is covered” (Ps. xxxii. 1)? And happy surely are those on whom Christ pronounced His reiterated benedictions (μακαριοι), etc. (Matt. v. 1–10). But this cannot be true if none but raised martyrs have a part in the first resurrection. It is therefore no light matter to limit the first resurrection to the martyrs. It is to denude all other believers, that is, the vast majority of all who have ever believed, of the blessing of justification or pardon. If there is pardon, there is blessing; and if blessing, pardon. Hence, in thus establishing the doctrine of the first resurrection, I am not a wrangler for a dogma; I am asserting for myself, and all of like precious faith, from the apostolic day to the end, our personal and vital interest in Christ’s blood for justification.

“Holy is he who has part in the first resurrection.”—Who is holy, but he whom the Spirit of God has regenerated and sanctified? “They are the chosen generation, the holy priesthood.” Thus to limit the first resurrection to the martyrs, is to limit holiness to them. Are believers prepared, at the sophistic argumentation of a theorist, to surrender the image of Christ and forego their reliance on the work of the Spirit?
This they dogmatically do when they assert that the first resurrection, and with it the blessing and the holiness, belong only to the risen martyrs. "Tell it not in Gath," that men of a high profession of piety should forego the only foundation on which true piety can rest—the sanctifying work of the Holy Spirit.

But may there not be some other happiness and holiness for us? No; the happiness and the holiness are single, and have no substitute. All who have ever been in Christ have had them. They are the inheritance of all who are exempt from the second death, and who as a spiritual priesthood are consecrated to the service of Christ. Blessedness (εὐλογία) and holiness (ἁγιόσυνη) are used in the singular.

"On these the second death has no authority."—What the second death is, does not remain any doubtful matter. It is a term confined to the Apocalypse, and found only in the second and this chapter. "He who is overcoming shall not be injured by the second death." As the subject here is every believer, freedom from the second death is the privilege of believers as conquerors, and of no others. And again, in the fourteenth verse of this chapter we read, "Death and Hades were thrown into the lake of fire: this is the second death." Hence it is plain, that all who are delivered from the fiery lake, that is, all the saved, are exempt from the second death; and being so, are sharers in the first resurrection. To limit this to the martyrs, is worse than absurdity: it is to deny redemption to the great body of the redeemed.

"But they shall be priests of God and of Christ."—Who are these priests? Are they the martyrs only? Not a line, not a word, of the New Testament utters any such doctrine. The uniform apostolic doctrine is, that such are all believers. Thus Paul exhorts all believers (Rom. xii. 1): "I beseech you, brethren, that ye present your bodies a living sacrifice, holy, acceptable to God, which is your rational service." Thus also (Heb. xiii. 10, 15): "We have an altar... Through Christ let us offer a sacrifice of praise." And Peter (1 Pet. ii. 5) says: "Ye are a royal priesthood." Thus, while Christ alone is the atoning priest, all His people are serving priests (λατρευόντες). Thus also the introductory hymn of the Apocalypse teaches us to praise the Redeemer: "Unto Him that made us priests
to God and the Father, be glory" (ch. i. 5). So in other passages of the Apocalypse we learn that the status of all believers, without the least hint of its limitation to the martyrs, is that of a spiritual and holy priesthood (ch. v. 9, vii. 15, xxii. 3). This being predicated of all believers, and not of the martyrs only, the conclusion is certain: all believers are sharers in the first resurrection, and that Messiah’s millennial reign has been from the beginning of the gospel age.

"And they shall reign with Him the thousand years."—This is predicated of the same persons, the verb having the same nominative. And it is an express declaration, that all these, and not a mere fraction of them, share the happiness and holiness of the great millennium. It is not possible, by any rational mode of interpretation, to evade the conclusion, that the millennial reign of Christ is the gospel age. Every subject of grace, says Paul (Col. i. 13), "is rescued from the authority of darkness, and transferred into the kingdom (βασιλεία) of the Son of His (God's) love." Then, wherever men have been converted, Jesus has reigned. "He must reign until He has put (αχρις οὐ θν, while He is putting) all His enemies under His feet" (1 Cor. xv. 25). If Christ did not reign, the strong man of the Lord’s parable would still hold the citadel of the heart (Luke xi. 21, 22). The kingdom of Christ is "the kingdom of grace," as our Shorter Catechism judiciously defines it; and "the visible Church is the kingdom of Christ," according to the Westm. Conf. xxv. 2.

Ch. xx. 7: "And when the thousand years shall be ended, the Adversary will be loosed from his imprisonment."—The dragon, who is also called the devil and Satan, actuating the dragon-like power of the Roman empire, was bound by Christ, partially from His incarnation, and progressively, until at the fall of mystical Babylon the restraint has become complete. We have seen (ver. 3) that the dragon, after being cast out in the time of Constantine, was loosed again for the little time of two years during the reign of Julian the apostate. After Babylon has fallen, and not only the dragon form of the evil agent, but his serpent form as the deceiver in the Catholic Christian empire, and his devil or accuser form in the heretics, and his Satan form in the apostate Jews, has been brought under full restraint,
the blessings of the millennium are uninterrupted until its close. What is then to occur, is here exhibited in the vision: the adversary is loosed from his restraint. If we suppose with some, that the contents of the seventh phial will continue pouring until A.D. 2000, the period elapsed would still be only two years out of a thousand. The restraining of the evil one, thus brought to completion within the first two of the thousand years, is continued during the lapse of that great and happy period; and the work of the Holy Spirit in bringing humanity to Christ and salvation, appears truly a subject of the most devoutly joyous anticipation. And Christ's blood is seen to have been shed not for a handful of the human family, but a boundless multitude; and we can see the mighty purpose of His death as "a ransom for many" (Matt. xx. 28), even if we go no further than the sphere of humanity.1

But, after the lapse of many ages of human reckoning, this gospel age, or αἰών, will verge towards a close, so far as earth, the subject of the prophecy, is concerned. When that time arrives, the enemy will be loosed again. Why this will be permitted, we need no more set ourselves to answer, than the previous question, why in time past and present he has been permitted so long. Our completed education in that school, in which "we shall see as we are seen, and know as we are known," will doubtless enable us to understand it sufficiently for celestial happiness. As Satan was loosed at the time of Christ's suffering,—in other words, as Satan, foiled in the temptation, departed from Jesus for a season (αἵρειν καίρου, Luke iv. 13); and as Jesus said to Judas and the soldiers, "This is your hour, and the power of darkness" (Luke xxii. 53); and as He at His death withdrew from the earth for a little time; so after the millennium He withdraws His gracious presence from the outer to the inner Church. Hence the adversary finds more freedom to renew the old schemes of hostility. As Christ's coming down, or exercising His power in

1 The sublimity of Christ's work and kingdom on earth should not blind us to His glory as Head and Mediator of all celestial worlds and "heavenlies" (κυρίων), in which the manifold wisdom of God is to be published by the Church (Eph. iii. 10), and in which "reconciliation through the blood of the cross" is made (Col. i. 19, 20). We are thus enabled to meet the infidel objection to the work of redemption from the smallness of our world, and we are in a position to explain the permanency of the heavenly state by the mediation of Christ.
the Church and world, restrains Satan, so, when He has fulfilled the destined purpose of His external government, His withdrawing from it for a season is His returning, not in a local, but potential sense, into the heaven of the celestial portion of the Church. The coming down during the millennium did not make Him vacate His throne. It is not in either case a locomotion or change of place, but a putting forth or withholding of His kingly power. An earthly king may come down from the throne and lead his army, but Jesus "sends forth the rod of His strength." "His sword proceeds from His mouth." His taking possession of the citadel expels the adversary from it.

But why should the vision show Jesus going back (so to speak) to the heaven? It is not that He ceases to reign, leaving an interregnum, for His reign is never to cease. It is more analogous to an earthly king retiring to his capital or a tranquil province, but not out of his kingdom, after a campaign, followed by a long peace, and his enemies taking the opportunity of renewing the rebellion. As David's kingdom was a type of Christ's in its beginning, by the persecutions he endured at the hand of Saul, after Samuel by divine command had anointed him, so in its latter end it was a type of Christ's by the treason of Adonijah. And if instead of the personal David we view the house or dynasty of David, the kingdom lasted, though with disasters and punishments, until He came "whose it was" (Ezek. xxi. 27); yet, in the end of that dynasty, Herod's attempt to destroy the infant Jesus was just the analogue of what the adversary will attempt in the end by means of Gog and Magog. And it is strikingly remarkable, that the infant Jesus was withdrawn out of Judea when Herod attempted His destruction; so that, though he could assail Bethlehem and massacre the babes, he could not come near Jesus. The paroxysm having done its worst, Jesus returned. So in the end the adversary will assault the beloved city, but not find Jesus, humanly, there; only the antitypal withdrawal does not, like the typal, require a change of place, but of manifestation of power, and a permissive scope to the enemy.

Ch. xx. 8: "And he will go out to deceive the nations which are on the four corners of the land, the Gog and the Magog, and
to assemble them for the war; whose number is as the sand of
the sea.—The adversary was from the beginning the deceiver
or serpent; and now a certain amount of latitude is given him
by the Lord’s withholding of His shekinah-presence from the
land. The adversary could not practise unrestrained in this
presence. Every knee is constrained to bow to Jesus in the
millennium, in heaven and earth and under the earth (Phil. ii.
10). The saints do this willingly, and the enemies are under
the necessity of feigning submission to Him. When Jesus
withdraws, this pretended submission is no longer a restraint
on them, and they “go out to deceive the nations.” Hence a
great lesson is taught to all holy intelligences—the necessity
of Christ’s mediation to preserve the celestials in a holy and
happy condition. Even after the Church will be what it has
long been vainly called—universal, all its parts will not be
alike: some will have more light and influence than others.
The adversary will select the more remote and less enlightened
regions to concoct and work out his schemes.

He will go out “to the Gog and Magog.”—The meaning of
these words has long been a puzzle. The terms are taken
from Ezekiel xxxviii. xxxix., in which these two powers are
predicted in terms precisely answering to the vision of the
war of Armageddon under the pouring of the sixth and seventh
phials. Various conjectures respecting the etymology of the
names may be seen in Pol. Syn. Without enumerating these,
I may observe that Gog seems to be radically the same with
Gürj (گورج), or Georgia, including Caucasus or Circassia, and
also the Gordiæi, or Kurds, etc. The name is thus a proper
symbol of the Caucasian type of man, comprehending the
Japhetic Europeans generally. The name as used by Moham-
medans is ياغج (Qur'an, xxi. 96), the “y” being prefixed
on the same principle as the “I” in Italy (from Latium), the “I”
in Ispania, the “E” in Ecosse, etc. And from it probably came
the people who were called Gurja or Guja, and gave name to
places called Gujarat (=Guj), the country of the Guj in
India. The name would symbolize Western Asia and Europe.¹
Magog, again, was a son of Japheth, who gave name to the

¹ The name is derived by Castellus and Leusden from जाननि, ज़ेर, and con-
connected with Agag, the Amalekite regal name,—the first enemies of freed Israel.
Mongols and Manchus, and may be represented also in the Magi or Magians of Persia and Media. Thus the name may symbolize Eastern Asia, inhabited by the Mongolian type of the human family. The nations named by Ezekiel along with them are all Japhetic, excepting Kush and Phut,—branches of those races located by Nimrod in Babylonia. The names of Gog and Magog in Ezekiel's prophecy would indicate that European and Asiatic nations would be involved in the war which he predicted against Israel, and which we know from John to be the Israel of Abrahamic and Gentile races converted to Christ and blended into one people. This, then, I repeat is the conflict of the seventh phial. And as the Gog and Magog of Ezekiel were heathen nations, so something akin to a resuscitation of old heathen mythology, or what was partly of the same Babylonish origin, the modern Hindoo mythology, may be the great apostasy of the last time.

And why the vision of a Gog and a Magog at the close of the millennium? To predict the resuscitation of a power like that of Antichrist, and a great conflict like that of Armageddon. The apostasy may not be precisely a resuscitation of Antichrist, nor may the warfare waged be precisely by the same people; but doubtless in both there will be much of the same character,—it will in the main be a virtual renewal of the old conflict. The machinery of Popery, comprehending idolatry; Mohammedanism, comprehending infidelity; and despotism, comprehending all usurpation of Christ's power, are the adversary's master schemes; and probably in the latter day the utmost he will be able to do will be to reproduce something like them, and thus, under new circumstances, try the conflict over again.

It may be remarked, that in the wars since 1848, which I have taken not quite as the commencement of the seventh phial itself, but of its earthquake, the parties engaged—the Gog and Magog—have been Caucasian and Mongolian, but not Negro:—in Asia,—Turks, Persians, Hindoos, Burmans, Chinese, Japanese, Bokharians; in Europe,—English, French, Russians, Italians, Austrians, Prussians, Danes, Greeks. Will the war of the French upon Algeria be named as an exception? The Algerines are mainly not of Negro, but Arab extraction. Or will the great American War of Federals and Confederates be referred to? The Negroes, though an imme-
cent occasion of this war, had no hand in it: it was a stern conflict of the white races among themselves. Or, lastly, will any adduce the last transient Abyssinian War? The Abyssinians, as their languages, Tigre and Amharic, show, were of Abrahamic or other Shemitic origin. Of "the hosts countless as the sand of the sea," I need only remark, it perfectly harmonizes with what we might anticipate in the latter day, after many thousands of years have elapsed, and the human family vastly multiplied under the arts of peace and the blessings of true religion, when "the desert shall have blossomed as the rose," and the nations shall have long used implements of husbandry instead of war, and ruinous vices shall have almost totally disappeared.

Ch. xx. 9: "And they came up over the breadth of the land, and surrounded the camp of the saints and the beloved city; and fire came down from God out of the heaven, and devoured them." —"The breadth of the land" is like the old territory of the external Church. The old land-marks are still preserved. "The beloved city" is a title taken from "the city of David" in the ancient day—David meaning "beloved." It is the New Jerusalem, the capital of Christ's kingdom, and whose description we shall find in the next chapter. This invasion of the land, and the beleaguering of the city, are accompanied with a significant fact,—the omission of any mention of the presence of Jesus in it. He was present, though not visibly, yet really, during the millennium, as the Head seated on the throne of grace; and His presence, though not His person, was so manifested as to irradiate the beloved city, and to supersede any local temple. But now that glory is withdrawn. His presence, still seen in the celestial portion of the Church, is for a time removed from the lower portion of it. This was a necessary part of the divine plan of permitting the adversary again to act, and thus of furnishing a final demonstration of the necessity of Christ's mediation to the permanent holy state of celestial life. I do not think it possible for the adversary to act without restraint under the full glory of Christ's presence. Even His presence in the flesh restrained all the demons until the time when the light of the Father's coun-

1 See Bible of Every Land.
tenance was withdrawn. This Jesus Himself called Satan's hour, and that of the power of darkness. Hence Jesus, speaking from a human standpoint, will withdraw from the New Jerusalem for a time. Thus will the attack on the beloved city be made by the Gog and Magog, led on by the arch-adversary. How he could make such attack on the city if Jesus were in it at the time, and His full glory displayed, no prophetical expositor has shown, or can show. He could not bear the full glory; it would drive him to Gehenna.

Though they compass the city, there is no intimation of their compassing Christ in it. Speaking of Him in His humanity, and as head of the Church, He is for the time not there. As David transferred his kingdom to Solomon (still a type of Christ), so, when Jesus had brought His Church near the time when this mortal shall put on immortality, He goes into the higher department of the Church. When He ascended after the resurrection, it was "to receive a kingdom, and to return" (Luke xix. 12). So, when the work of this kingdom, which the New Testament calls that "of David and of Jacob" (Luke i. 32), is about to terminate, He goes to receive His Solomonic kingdom, which is still the same kingdom, only in its final state. This is supported by 1 Cor. xv. 24: "Afterward (ērra, subsequently) when He may deliver up the kingdom." His delivering up the kingdom of the Church on the earth implies His going to the Father; but a change of locality does not belong either to the going or the coming. His ascending was exaltation, His coming down was being potentially present. His withdrawal at the end of the millennium is ceasing for a time to be officially present, or to make known His presence in government. His leaving the Church during such interval, makes it analogous to its state during the seven days and a half between His ascension and the day of Pentecost. Neither post-millennial nor pre-millennial can object to this with any consistency; for, according to both of them, the Church has been in this state for eighteen and a half centuries, the man Jesus being, as they say, absent in person, and only present by the Holy Spirit.

"And fire descended."—Here, as in other places where fire is seen in visions, it is symbolical of the operations of the Holy Spirit,—a consuming agency in evil systems, a purifier
of the good. Here, then, we learn, that as the divine agency of the Holy Spirit, working through the word and ministry, consumes the man of sin under the phial, so it will in the end consume Gog and Magog. "The Lord shall be revealed in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thess. i. 8). Paul writes not indeed a vision scene, but yet in rhetorical language, evidently suggested by that of the Apocalypse, which he had undoubtedly perused. The glory of the coming of Jesus will have as consuming an effect as fire has in nature. And this glory will consist, in some manner, in the display and exercise of the Holy Spirit's power. We must understand this fire not of the punishment of the wicked individually (which is otherwise and elsewhere taught), but of the destruction of Gog and Magog, who are not said to be individuals, but systems and multitudes. This is not the fire which follows the judgment, nor even accompanies, but precedes it. Besides, the fire of Gehenna, though even that is an agency employed by the Holy Spirit, is never said to come down, like this, "out of heaven." Now this fire is a great agency of the Holy Spirit in the end of the gospel age, like what the Holy Spirit has always exercised, but most especially like that which He is exercising in our own time in bringing out the results of the phials, by destroying the mighty systems of iniquity,—which result is, and will be to a large extent, brought about by the conversion of men, and their forsaking of the systems of evil, and also by the withdrawal of temporal encouragement, support, and sanction from them. This, then, I think does not warrant the doctrine of many, that when the Lord comes, He will find nought but wickedness on the earth. So in Paul's memorable words, "We who are alive and remain shall be caught up into the air, to meet the Lord" (1 Thess. iv. 16, 17). He teaches plainly, that when Jesus comes to judgment, He will find great numbers of holy people on the earth: the Holy Spirit will not have relinquished His regenerative and sanctifying work. Though the love of many will have given way under Satan's seduction, that of many others will still be burning. They will have their lamps trimmed, and be eagerly watching for the Lord's return,—all the more eagerly on account of the developed hostility of the Gog and
Magog.\textsuperscript{1} Were it otherwise, Christ’s promise would have failed, the adversary would have prevailed, Christ would have left Himself without a witness, and the Holy Spirit would have ceased to sanctify men. But not one of these things is at all admissible. It is a blessed prospect, that, in spite of Gog and Magog, the Bride will ever be awake to welcome the glorious Bridegroom, even though her attendants the wise virgins may slumber.

Ch. xx. 10: “And the devil who deceives them was thrown into the lake of the fire and sulphur, where the monster is, and where the pseudo-prophet is, and they shall be tormented day and night unto the ages of ages.”—The lake (\textit{λίμνη}) may also be expressed by \textit{sea}, \textit{salt-marsh}, etc. Here is mention of the place of eternal perdition; but the person cast into it at this crisis is the devil, symbolical of his evil agencies, for whom Christ says it was prepared from the beginning. The nature of this fire forms no part of the vision nor of our inquiry. It is sufficient to know that it is torment (\textit{βασανοσμος}) such as to fulfil the divine purpose. The verse states that the monster and the pseudo-prophet are in it, just as we may say Sodom, Babylon, and Jerusalem are in it. But that cannot mean that individual men are in it before they are judged. The terms employed in the New Testament to express the state of the lost after the judgment of the great day are, “everlasting punishment,” \textit{αιωνιος κολασις} (Matt. xxv. 46); \textit{γεννα}, \textit{γεεννα} (Mark ix. 47, etc.); “unquenchable fire” (Matt. iii. 12); and

\textsuperscript{1} Luke xviii. 8 has been often, but most erroneously, cited to show that when the Lord comes there will be no saints,—in other words, no Church. In the English version the words are made interrogative: “Shall He find faith?” The answer these theorists give is, “No.” This interrogative sense has no other foundation than the adverb \textit{ενα}. This occurs fifty-four times in the New Testament, of which only three appear as interrogatives in our English version. The word denotes an inference, and means “truly, certainly, indeed,” etc. (Dunb., Schl., Park.). When interrogation appears, it depends on some other particles. Though Greek editors have been bold enough to print the verse with a Greek note of interrogation, English readers should remember that no points are used in the original codices. And here it should most decidedly not be admitted, as being unsupported, and teaching a false doctrine,—the defectibility of the Lord’s Church. The particle \textit{ενα} is affirmative, the sentence is affirmative, and the previous context requires an affirmative in the place, “When the Son of man comes, He shall indeed find faith on the earth,” for He shall hear the prayers of His elect.
in the text "the lake of fire." By other terms than these, the New Testament expresses the unhappy state of the wicked from the time of death. "The rich man died; and in Hades he lifted up his eyes in torment" (Luke xvi. 22, etc.). And in ver. 14 below it is stated that "death and Hades were cast into the lake of fire,"—which shows that they are not the same with that lake, as there would be no meaning in saying that the lake was thrown into itself. Death (the first death) and Hades have no existence after the judgment; and the lake of fire is eternal.

The symbolical characters—the monster and pseudo-prophet—are already consigned to the lake of fire unquenchable. In the judgment which is to follow, it is men, the human race, all and individually, that are to be judged. It will demonstrate the condemnation already passed on evil systems, but it will be in all respects a judgment of men. As to "the devil and his messengers," Christ declares them previously judged: "Depart ye cursed (men) into everlasting fire, prepared for the devil and his messengers" (Matt. xxv. 41). Peter also says of them, "God casting into Tartarus with chains of darkness, committed them to a judgment to be kept," or, according to the Cod. Sin., "to keep them punished." In accordance with Christ's words already cited, we cannot understand this as the human judgment, but as having preceded it we know not how long—most probably as having preceded the creation of Adam. By that judgment the devil's home is this state of punishment, symbolized by a dreary waste of fire. His being loosed does not deliver him from punishment, but permits him to bring his malignant influence to bear on men. In this, as a matter of course, he represents all the fallen angels.

Ch. xx. 11: "And I saw a great white throne, and from whose face the land and the heaven fled; and a place for them was not found."—Why is it not said that "the sea" also fled away? Because near the beginning of the great period "there was no more sea:" the allegoric sea of heathenism had disappeared with the mystic Babylon; but the land of the visible church, and the heaven of the invisible church of men in the flesh, both remain till the judgment
We must not violate the symbolic harmony by taking either of these terms in a literal geographical sense. The emblem of a white throne is taken from Dan. vii. 9: "His throne as the fiery flame." "The throne" is not, as many gratuitously assume, set on the surface of the ground. "The Lord hath prepared His throne in the heavens" (Ps. ciii. 19, ii. 2, xi. 4, etc.). "The Ancient of days did sit" (Dan. vii. 9), not on the mere ground, which would imply the secularity of the throne, kingdom, and judgment. "The Lord," says Paul, "shall descend" (1 Thess. iv. 16, 17); but instead of representing that as a descent to men's level on the earth's surface, he is very express in saying the reverse: "We shall be caught up in the clouds into the air, to meet the Lord." It is plain from the text also, that as the land and the heaven flee away, they, at least in the prophetic sense, are not the foundation on which the throne is set. Both pass away when the judgment is set. All the purposes of the Church, with its ministry and its ordinances, are then accomplished, and a government of the Redeemer's kingdom adapted for eternity will then be introduced.

If we ask, Then where will the throne be set? the only answer must be in the phrase of Paul, "In the air,"—understanding this symbolic term to mean, as formerly explained, the sphere of knowledge. We are not called upon to form any merely local ideas of it, except such as are negative, and such as may guard us against supposing any impossibility. If we insist on a geographical locality, we shall inevitably be involved in such impossibility. If we make a fair calculation of the probable number of the human family, and suppose them all raised and assembled round the judgment-seat, they would be more than two for every square yard on the surface of the globe—land and sea. In no human sense could they be said to be present before the throne, and having it in view: half of them would be in the antipodal hemisphere, and the vast majority would have much of the earth's convexity between them and the throne. The throne, to be conceived of locally at all, must be regarded as being in aerial space, in the earth's vicinity, but at such a distance, that in the rotation of the earth on its axis those in all longitudes may have the throne of God in view; and while they hear the mighty voice
of the trump of God, they may also see His face. It would be a fancy, but not an absurd one, to suppose the locality to be the moon,—which is in the earth's vicinity, and which always presents the same side to the sun. Though the present visual power of man could not discern a human face or figure at that distance, the eye in the resurrection state may be adequate for this; but the Scriptures warrant us to say no more than that the saints will "meet the Lord in the air," and that nought is said of His coming to any lower position.

Ch. xx. 12: "And I saw the dead, both the great and the small, stand before the throne; and the books were opened: and another book was opened, which is of life: and the dead were judged from the things written in the books, according to their works."—These words, according to fair and sober interpretation, can import nothing less than a universal judgment. He saw in the vision representatives of humanity at large. He did not see them rising, only standing before the throne. It is vain that the literal death of the martyrs is argued to prove the bodily nature of the first resurrection. John in his visions saw no martyrdom, but the souls of those who had been put to death as martyrs,—as we shall see Stephen, but not the act of the Jews in stoning him. It is not stated where the dead appeared located in the vision, only they were "before the throne." We may suppose—but we must not dogmatize without the oracle—the wicked on the earth; but to the saints the footing of the earth will not be necessary. The resurrection bodies will be free from gravitation; they will mount into the air to meet the Lord. This is not said of the wicked, whose bodies may be conceived of as gross and weighty in the comparison. As John here speaks only of "the dead" (τοὺς νεκρούς), what account does the vision render of the living? Where do they appear in the judgment? They are not here separately mentioned. Paul, however, shows that they and the raised dead saints "will be caught up together to meet the Lord in the air." Hence I consider that in the term "the dead" John includes those who have passed the change from mortal to immortal, equal to the metamorphosis of death and resurrection.

Various views of the final judgment are presented in the
Bible as to time and circumstances. It is a day (John vi. 39; Matt. xx. 13); a time (1 Cor. iv. 5; 1 Peter i. 5); a personal inspection of a flock (Matt. xxv. 31); a harvest (Matt. xiii. 39, iii. 12); and in this vision a census, according to the statistic evidence of books. The "hour" of the Lord's coming is also repeatedly mentioned. Now in the text there is nothing said whatever as to the length of time to be occupied; but popular thinkers, with a presumption equal to their ignorance—a sinful presumption—fix it down to a human day of twenty-four or twelve hours. Learned theologians, expositors, and enlightened preachers are more cautious. Of these, I cannot find one (and I have searched libraries) making the time a human day or any brief human period. In various other places of Scripture besides prophetic visions, a day means, according to the radical sense of the word, a period,—as when Paul calls the gospel age the day of salvation (2 Cor. vi. 2). The other terms—a season, a harvest, etc.—render a human day impossible. And it appears equally impossible when we consider the work and the means. Angels are employed to sever the righteous from among the wicked (Matt. xiii. 41). While Jesus could do it all in a moment, and without any instruments, such is not the divine arrangement. But the angels or saints, honoured as instruments, could not do their work without adequate time. To separate the righteous from the wicked, which Christ informs us He will send forth His messengers to do, they must see and know all men, and be made acquainted with their characters individually, recognising those who have the image of Christ, and removing those who want it. To do this, they will receive divine guidance; but their doing of it must be to them a work of what in human affairs would be reckoned a long time. And if we rightly consider what is here said of the books, it cannot fail to bring us to the same conclusion.

"And the books were opened."—It cannot reasonably be doubted that these symbolic books are a term taken from Dan. vii. 10: "The judgment was set, and the books were opened." These words of Daniel refer to the fall of the monster with seven heads and ten horns. But this fall began with the seventh trumpet at the Reformation, and has continued ever since; and thus it is a fall extending over between three and
four centuries of human time. When a human court is seated,—let us say the Court of Chancery, or of Parliament,—cases may come before it that may be protracted over a series of years. Chancery suits, with appeals to the House of Lords and the Privy Council, have occupied many years. The impeachment of Warren Hastings occupied thirteen years. The searching of books of statutes and family records and legal documents may require much time. But this is the nature of the symbol here employed to show John in vision the final judgment.

What "books?"—The books are of course symbolic, the idea being taken from public records,—such records, mayhap, as those "books of the records of the chronicles" which were opened before king Ahasuerus (Est. v. 1). To say the book of God's remembrance, the book of conscience, the book of the law, etc., though true as figures of speech, is to employ figures resting not on Scripture, but modern ideas, and cannot be used as an explanation. The books are symbolic, and symbolic of something from which holy men and celestial angels could derive evidence. We are not to adopt the idea of literal parchments, and human pens and ink, and even words of mere human language; but they must be of the nature of records which the celestial messengers could use,—of nations and tribes, and families and persons,—religions, politics, sciences, philosophic systems, etc.,—of actions noble and base, of confessions and denials of Christ, of time well or ill spent, of benevolent and selfish courses, of war and peace, of oppression and slavery, of authors and readers, of everything of human actions on earth that could be recorded and statistically presented. While we are not to dream of human clumsy books, parchments, and rolls, in the spiritual world, may not the saints have aids to memory more effective than our histories, biographies, and law records? There is doubtless among the celestials an exhaustive record, in some form, of all men, and their acts and histories,—not rising with the dawn of civilisation, like our national histories, but tracing humanity from its fountainhead; and not marred by errors, national pride, and prejudices, nor by legends, romances, and fictitious epics, but preserving without failure the knowledge of universal human history. If we ask, How? it would be presumption to answer. As every man comes up for judgment, it may be that the
Spirit will present unerringly the facts, and that the saints, analogously to juries, and under the guidance of the Holy Spirit, may pronounce the verdict of innocent or guilty, it being always remembered that the judgment is not wanted on God’s part, who knows all, and awards “according to the deeds done in the body,” but to manifest to the universe the righteous, perfect, and benevolent nature of the divine government. All this will in no degree supersede the Lord’s judgment, for He is the author of it all; and this is only His mode of making His judgment known to His intelligent creation, as a real and perfect judgment, and not a mere pageant. Should the fullest annals even of heaven fail of bringing out the truth, the Judge on the bench is unerring; and whatever instrumentality be employed, and whatever time that instrumentality may occupy, the whole will be in accordance with eternal rectitude.

As this last judgment is before the tribunal raised above the earth, and not of a nature which can be seen by other eyes than those of the resurrection bodies, the dead of past ages may be raised either simultaneously or successively. The words of Christ (John v. 28) and of Paul (1 Cor. xv. 52) may be thought to declare it instantaneous; and so it is popularly represented. But while these scriptures show that there is a definite time or date for the voice and trump of God, and for the commencement of the work of coming forth, it would be an unwarrantable straining of Scripture to assert that this sounding of the trumpet, and this voice of the archangel, and the rising that is to follow them, and the judgment that is to follow the rising, must all take place in a moment,—not only begin, but be terminated in that moment. These are facts one of which must succeed one another. Yet only one moment is mentioned. That must be the starting-point of a series of successive events. Paul speaks of “a moment,” Christ of “an hour,” and in other places of “the last day” and “the day of judgment.” In Paul’s expression, when it is rightly translated, the words (“in a moment, in the twinkling of an eye, in the last trump”) refer to the trumpet sound announcing the coming of the Lord, the commencement of the rising, and the sitting down to His final assize. Paul in the verse is not speaking of the rising of the dead, but of the change that
is to pass upon the living. Even if that change take place in a moment, that determines nothing as to the time occupied in the rising. It seems plain from the verse, that the trumpet will blow at a particular moment, to commence the judgment. The dead will then be awakened to hear the trumpet and assemble for judgment. But the trumpet will be no more audible to the living than the spiritual world is visible to the living.

This gives no information as to the human time and order occupied in the rising. This order may be according to the generations from Adam, to

"The last of human mould
That shall creation's death behold,
As Adam saw its prime;"

Or it may be according to the patriarchal, the Mosaic, and the Christian dispensations, or according to the pagan, Jewish, Mohammedan, Christian, etc. religions. In whatever way and order it may take place, it may be begun, and long progressing, while the living are unconscious of it, like Noah's contemporaries while he was building the ark. "Those who are alive and remain do not forestall those who are asleep, for the dead in Christ rise first; afterwards (ἐπειτὰ) the living shall be caught up" (1 Thess. iv. 16, 17). There seems much more rationality in the interpretation given by Mede, that the time of judgment is a thousand human years, than in that of those who, without a shred of scriptural authority, restrict it to a human day, or some such little span of secular time. "One day," says Peter, "is with the Lord as a thousand years." Whitby quibbles idly about the word "as." The very minimum of meaning that can be taken from this is, that a day, in God's reckoning of His own works, is as a thousand years of human reckoning. But since, as already explained, Peter appears to have taken the thousand years from John's apocalyptic number, the conclusion is, that the day of the gospel age and the millennium of Christ's kingdom are the same period, studied from different standpoints. We say not that the time of judgment will span over an exact chronological thousand human years, but that it will not be hurried over in a brief space.

"And another book was opened, which is the book of life."
—The idea implied in the book of life meets us often in Scripture. Thus:

Exod. xxxii. 32: "If Thou wilt forgive; and if not, blot me, I pray Thee, out of Thy book" = take away my life,—implying a record of the names of the living. In modern times, bills of mortality have been common; and now our Government keeps registries of births, marriages, and deaths.

Deut. xx. 19: "Blot out the remembrance of Amalek."—This may suggest the status of the wicked in the final judgment. In Deut. xxix. 20 the same is said of wicked Jews.

Ps. lxix. 28: "Let the wicked be blotted out of Thy book."

Isa. iv. 3: "Every one that shall be written among the living."

Ezek. xiii. 9: "Neither shall they be written in the writing of the house of Israel."

Dan. xii. 1: "Every one that shall be found written in the book."

Luke x. 20: Rejoice because your names are written in heaven."

Phil. iv. 3: "Whose names are in the book of life."

Rev. iii. 5: "He that overcometh, I will not blot his name out of the book of life." So xiii. 8, xvii. 8.

With all of these let the words of Paul in Heb xii. 23 be compared: "To the general assembly and church of the first-born, which are written in heaven." The saints are thus as well and individually known as if their names were alphabetically entered in a book. And another fact is manifest from this symbol: the judgment will pass on every human being individually,—upon those whose names are in the record of heaven, and those whose names are wanting there. Names are individual marks of persons, though there are names of classes.

We must then, if we follow Scripture teaching, account the day-time or season of judgment of such a length as to admit of men knowing the evidence and finding the verdict, and awaiting the sentence in the case of all. By witnessing all this, the rational universe will be able intelligently to comprehend the perfection of divine government. The judgment will be no mere pageant, but searching and perfect, and such as all the saints will understand and fully acquiesce in.
"And the dead were judged from the things written in the books, according to their works."—It is a favourite idea with some, that only the wicked will be then judged, and that only the book of life will furnish the evidence. For establishing this, they refer to the last verse of the chapter. But this is to represent a part of the judgment as the whole. Let each clause have its due place and consideration, and thus we shall be led to a clear consistent interpretation. The text here shows that all the symbolic books will be opened and used in the judgment. The Scriptures do not warrant us to speak of a series of books in reference to God, whose omniscience needs no help; they must be for the use of the created messengers. But in whatever sense we can speak of these symbolic books, they are treasuries of the facts of human actions, so as to enable the servants of Christ to fulfil their instrumental function. This also implies that the judgment will occupy a time which men would call long by the calendars of mortal life, but which will not be more than the final day of "the acceptable year" of Isaiah and Paul (Isa. lxi. 2; 2 Cor. vi. 2), and probably not extending over the whole of such a day,—as we can speak of a work performed on a given day, though it may not occupy the whole of it.

These words also inculcate the doctrine, that the judgment will be full, perfect, impartial, and final. All will be judged on no fickle principle, but according to the remembered facts of human actions. They will be tried according to their works. Though the saints will find no sins imputed to them, yet all their sins will be brought to mind. This will serve to enhance the grace that wrought their salvation. And all the fruit of faith and labours of love which the Holy Spirit by creating them anew enabled them to work, will furnish ample evidence of their interest in Christ's merit, and therefore ample ground for their being numbered with the sheep and called to the kingdom. The want of this on the part of the impenitent will be painful evidence that they never came to Christ, nor relied on the merit of His atoning blood.

I do not here discuss a collateral topic, which, if judiciously conducted, might lead to interesting speculations, because I desire, as far as possible, to avoid mere speculations. I refer to the manner in which men's actions may be tried by their
motives, and the motives themselves may be tested, and the talents and opportunities, used, abused, or neglected, may be brought out into truer and better light than that in which men had ever seen them. There may have been talents given where men thought there were none, and fruit where men, in their want of charity, had never discerned it. On the other hand, men may have fancied they saw talents which the Lord had not given, and may have harshly been calling for results where the Lord's judgment is more just and lenient. It is no vain speculation to say that very many human judgments, whether favourable or unfavourable, will be reversed. It would therefore be the dictate of wisdom to act as Paul recommends: "Judge nothing before the time, until the Lord come, who will both bring to light the hidden things, and manifest the counsels of hearts."

Ch. xx. 13: "And the sea gave up the dead who were in it; and death and hades gave up the dead who were in them: and they were judged every one according to their works."—The sea was formerly shown to be symbolic of the heathen world. The heathen will share in the resurrection; none of them will be absent. Nothing direct is said respecting their acquittal or condemnation, but the principles already stated are applicable to their case. They will be tried according to the talents given them, as our Lord's parable of the talents goes to demonstrate. We are not able to see any grounds of acquittal of adult heathens. Let us, then, beware of falling into the hurtful error of rashly saying that they may be saved without the blood of Christ, and the regeneration of the heart by the Holy Spirit; and, on the other hand, let us avoid limiting the ways in which the Spirit of God may bring men to Christ. We know not how small an amount of knowledge, if genuine in quality, may be saving in its nature, nor how the germs of saving knowledge implanted in this life may be developed in futurity. But this life is the term in which regeneration and the sanctifying extinction of sin must have their work. In infants, even of believers, though called home to heaven, only the seeds of knowledge exist previous to their entrance there; and, for aught we can tell, many adult heathens, who had not opportunities of learning, may stand on the footing of
infants. If their actual sins need to be washed out in the blood of the Lamb, so does the original sin of the infant. Yet we dare not disguise the fact that, to human view at least, the prospect of the heathen is enveloped in deep gloom, such as to call on all Christians to use the means of delivering them from their heathen condition. The sea is immediately connected with the following:—

"Death and Hades gave up the dead that were in them."—This indeed pronounces neither verdict nor fiat; but the association of the sea, the heathen, with death and Hades, suggests, that whatever hopes we may feel inclined to cherish towards heathens individually, or any of them, there can be nothing better said of heathenism itself, than that in the final judgment it yields up its dead, as death and Hades. These two words seem associated in one compound term. They pronounce nothing absolutely, except the state of disapperance of soul and spirit from body. They may apply, and by general consent of orthodox Christians do apply, to "the dead in Christ" as well as to the lost. And this harmonizes with what we are elsewhere in Scripture taught regarding them: "Death is swallowed up" (1 Cor. xv. 51). Hades is to be destroyed at the resurrection of the body (1 Cor. xv. 55, and Hos. xiii. 14); so here the dead are taken out of "death and Hades,"—the righteous to eternal life, and the wicked to the second death, which, like the first death, is not loss of existence, but of the status of the saved. Still these are not the terms the apostles employ in speaking of the deceased saints; they rather say, "Those who are fallen asleep in Christ," "who sleep in Jesus," etc.

"And they were every one judged according to their works,"—all those raised from heathenism, death, and Hades. This also reiterates the particularity of the judgment, and shows that we ought to think of it as much more than a mere scenic display of a human day's duration.

Ch. xx. 14, 15: "And death and Hades were thrown into the lake of fire. This is the second death, the lake of fire. And whoever is not found written in the book of life is cast into the lake of fire."—Death and Hades, like the monster and the pseudo-prophet, are not meant for persons; and the hurling of
them into the lake intimates nothing respecting the persons of men, who, as we have seen, are judged as individuals. But these words show that death and Hades, as receptacles of the dead, exist no more. Like their prototypes, Sodom, Babylon, and Old Jerusalem, they exist no more for ever. It is the first death that thus disappears, and this is nothing else than its merging into the second death. It is thrown into the lake of fire; and the text specifically says the lake of fire is the second death. The word "lake" (λίμνη) occurs only here, and as a name of the sea of Gennesaret. It means also a "marsh," and must have been suggested by Sodom burning under the "fire shower of ruin," the whole land smoking like a furnace (Gen. xix. 28); or by Edom's "land like burning pitch" (Isa. xxxiv. 9). This fulfils the words of Hosea (xiii. 14) cited by Paul (1 Cor. xv. 55): "O death, where is thy sting? O Hades, where is thy victory?" To systems which, not being persons, shall have no future existence, this consignment to the fiery lake is annihilation. But this does not hold good respecting persons. The exemption from the second death enjoyed by those who have the first resurrection, shows that those who remain unrenewed have no such exemption; while the fact of their sufferings shows that they continue in existence.

Ch. xxi. 1: "And I saw a new heaven and a new earth: for the former heaven and the former land had passed away; and the sea was no more."—The word πρωτος, usually rendered "first" in this verse, is in the English New Testament variously rendered, "first, chief, before, former, best, beginning," etc. It is rendered "former" in Acts i. 1, "The former treatise" (πρωτός λόγος); and in ver. 4 below, "The former things (πρωτὰ) have passed away." Dunbar defines the word "prior, first;" Parkhurst, "first, former;" and Schleusner, "primus, prior, pristinus." As the heavens and lands are only two in number, and as the word "first," a superlative, implies in English one out of many, it is more consonant to idiom and sense to use the word "former:" the former heaven and former land have passed away; the new remain.

There is nothing to connect this vision with the close of the previous chapter. Therefore to interpret it, as is often
done, as following the judgment with which the preceding chapter ends, must be utterly arbitrary. Yet this is assumed without a shadow of reason. There is no phrase like μετά ταύτα (after these things), as in other cases, no adverb like ἐπετεία (afterwards),—nothing but the word καὶ (and), which connects the narration, but determines not the time. It is obviously a vision from the starting-point of the earliest visions, —of a new heaven and a new earth taking the place of the former, or Judaic, heaven and earth, which (we saw formerly) passed away, with the pentecostal proclamation of the good news and Christ's kingdom. It brings us to the same time with the celestial court in ch. iv.

The facts of the judgment show a finality, after which no prophetic visions extend. The retribution on the doomed adherents of the Gog and Magog is "unto the ages of ages" (ch. xx. 10). The book of life is the record of life eternal, and the Lord taught that "the sheep" go into life eternal (Matt. xxv. 46). The eternal state is thus set before us in dread sublimity, but no prophetic pictures are given of its times and seasons; hence the picture of the new heaven and land and Jerusalem comes to be parallel with the gospel age and kingdom of Christ.

And every fact in the vision of the New Jerusalem shows the same. Though they will come up in the exposition of the successive verses, a few of them may be summarized here.

The heaven and land of the invisible and visible church have passed away in the final judgment, and have no more place (ch. xx. 11). Therefore the new heaven and earth cannot possibly come after the judgment, but after the prior heaven and land of the Jewish economy. Thus the new heaven and land, namely the visible church, with its flux of mortality, and the invisible with its constant reception of new members in the kingdom of grace, merge into the fulness, or πληρωμα, of the completed "house of many mansions" which continues for ever.

The New Jerusalem comes down to the earth. The Church is the Bride: "the tabernacle" marks her locality as the wilderness of this world; she has tears to be wiped and sorrows to be soothed by "the comforts of the Holy Ghost;" she is in a great system of regenerative renovation, and in the state in which Christ gave inspiration to "write the words true and
faithful.” She is under the Alpha and Omega, the present as well as future King of saints; she receives the water of life, meaning the Holy Spirit; and she receives and repeats to men the gospel call to repent and believe in Christ, with the promises and the warnings. She is built on the twelve foundations of the apostles, Jesus being the foundation and head corner-stone. She is measured by a human reed and cubit; she is illumined by the light of the Lamb; her gates are open for the entrance of converts, both Jew and Gentile; she has nations and kings living amid the incidents of this life, with their physical as well as moral glory and honour; her citizens are registered in the Lamb’s book of life; she has access to the fruit of the tree of life, Christ the bread of life; she is justified through the merit of Christ, and thus free from all condemnation (Rom. viii. 1);—in a word, she has “the reign of grace unto eternal life.”

Now all these and other particulars are descriptive of all believers, in proportion to the grace received; and will be so more fully “when that which is perfect is come.”

It may be a question whether John saw first the vision of the celestial court, or of the new heaven and new earth. The determination of this is by no means necessary. They are both visions ab initio. John could not relate them both at the same time; nor could he see them both at the same time, with a perception preparatory to detailed description. He completes the narration of the former,—I should more distinctively say he relates several visions,—without making them first, second, third, etc. in time, but beginning each de novo. The order of the visions is, or may have been, the order of narration; but that is a radically different matter from the order and times of fulfilment. It may conduce to clearness to keep in view the parallel visions of events, all running on from the beginning of the gospel age: the seven seals, parallel in their beginnings; the trumpets, the first beginning to blow from the opening of the seventh seal on Christ’s ascension; the descent of Jesus clothed in a cloud, followed by the persecuting dragon, the witnesses, and the woman who fled from the persecutors, and the phials of judgment with rejoicings in the heaven, and the marriage festival of the Lamb; and then, coming to the beginning, the outgoing of Jesus to win His kingdom, and
His reign, and the spiritual life and reign of true believers with Him; and this followed by the final apostasy and the final judgment. In these pictures one thing seems wanting,—a view of the Church continuously, of which the other visions gave only partial glimpses. This we have in the vision of the new heaven and land, and of the New Jerusalem. And as the old heaven and old land and old Jerusalem vanished with the old economy, it follows that from that point must be dated the new. Thus the nature of the vision harmonizes with John's words in narrating it, and, I repeat, brings us to the same point of time with the celestial court in ch. iv.,—the heaven,—that is, to the beginning of the gospel age.

Now what were the former heaven and land? Without answering this, we cannot expect to be able to tell what are the new. It will not avail to say the literal physical sky and land, for that would go directly counter to the nature of the vision. The former and the latter are each symbolical, and we must search for them in the region of prophetic symbols. Nor shall we search in vain. A few passages cited from the prophets will show that the heaven and the land were spoken of by them symbolically of the Jewish economy.

Isa. xlix. 13: "Sing, O heavens; be joyful, O earth."

Isa. lxvi. 1: "Heaven is my throne, and earth my footstool."

Jer. li. 48: "The heaven and the earth shall sing for Babylon."

Ps. lxxxv. 11: "Righteousness shall look down from heaven."

1 Kings xxii. 19: "I saw the Lord sitting on the throne, and the hosts of heaven standing by Him."

Isa. xxxiv. 4: "All the hosts of heaven shall be dissolved, and the heavens shall be gathered together as a scroll." This passage is headed in the English version, "God avengeth His Church." Thus the translators, beyond question, understood the word "heaven" symbolically.

Ps. xi. 4: "The Lord's throne is in heaven."

Ps. cxix. 89: "Thy word is settled in heaven."

Isa. xiii. 13: "I will shake the heavens and the land."

Here the terms are symbolically applied to the Babylonish kingdom.

Isa. lx. 17: "I create new heavens and a new earth."
The translators, in their heading, interpret this of the New Jerusalem; but the whole description, in all its parts, is applicable only to men in the present life, and not after the final judgment: infants, old men, sinners, houses, vineyards, fruit, building, planting, trees, parents, children, wolf, lamb, lion, straw, ox,—all such terms, used as they are in this beautiful passage, are descriptive of an improved and renovated, but still terrestrial, state of man. Even metaphorically, they only metaphorize circumstances of the present life, as the relations of parents and offspring, the mention of sinners, etc. But all is predicted of the new heavens and new earth, when the former heaven and earth have gone.

Isa. lxvi. 23: "In the new heavens and earth there will be monthly and Sabbath worship,"—from Sabbath to Sabbath, and during all months of the year, as worship is performed now in the Christian dispensation.

Joel ii. 10: "The heavens shall tremble, and the sun and moon be dark." This belongs to the passage quoted by Peter in Acts ii., as fulfilled on and from the day of Pentecost, and as predicting that the sun shall be turned into darkness and the moon into blood,—showing that, on the introduction of the gospel church, the former heaven and earth did actually pass away. The whole passage of Joel merits the intensest study.

Hag. ii. 17: "I will shake the heavens and the earth; and the desire of all nations shall come; and I will fill this house with glory, saith the Lord." In reply to the apostate Jews, we show that these words must have been fulfilled before the destruction of the second temple,—that is, in the very beginning of the gospel age.

Isa. xxiv. 23: "The sun shall be confounded, and the moon ashamed, when the Lord of hosts shall reign in Mount Zion,"—when Jesus shall sit on the throne of His father David, which, according to the testimony of the apostles, was fulfilled on and ever after the pentecostal day. And that this is the meaning of Isaiah's words now cited, is plain from the whole subsequent context, which describes the blessings of the gospel.

The constitutions of the ancient divinely instituted ecclesiastical and civil governments were the symbolic former heaven
and earth. They passed away when the gospel dispensation was introduced; and this forms the opening of John's vision before us. And as the new heaven and the new land succeed them, as stated in the text, it follows that the new heaven and the new land and the new Jerusalem, or capital city of the new land, are each coeval with the gospel age.

But why does he not say here, as in the beginning of the other visions, "I saw heaven opened?" For a most intelligible reason: it is the whole heaven and land that he now sees, and not a mere scene within. The object of the vision is not to exhibit the court of the Lamb, as in ch. iv.; nor the cloud and rainbow descent of Jesus, as in ch. x.; nor the celestial woman, as in ch. xii.; nor the commission to effuse the contents of the phials, as in ch. xv.; nor Christ's kingly progress, as in ch. xix.; but to explain the nature of the new heaven and land themselves. Accordingly, this is the tenor of the whole description which follows. We should greatly err, therefore, if we placed the fulfilment of this prophecy after the final judgment. In every verse of it we shall find proof, as summarized above, that it has been receiving fulfilment since the beginning of the gospel age. This is the first place where mention is made of the new heaven, though we previously read of the New Jerusalem (ch. iii. 12). Let it also be noted that only one new heaven here comes into view, while the Apostle Peter, not in a prophetic vision, but in an epistle, though in language partly conformed to that of John, speaks of more than one (2 Pet. iii. 13). Observe also that here it is οὐρανός (a heaven), while in all other places throughout the Apocalypse it is οἱ οὐρανοὶ (the heavens); and in ch. xxi. 1 it is a new term, then first used in the visions of the book, while in the other places the term has already been revealed and made definite.¹ There is one apparent exception in ch. xviii. 21; but there the word is οὐρανός, the vocative, which does not require the article, though the Hebraistic idiom admits it if the definite sense is intended. This shows that the present vision, though recorded after the seals, trumpets, and phials, was prior in revelation and synchronous in

¹ "When an object is first mentioned, it does not take the article; but when mentioned a second time it has the article, because already referred to and known."—Kulmer's Gr. Gram. 244, rem. 6.
fulfilment,—prior in revelation of events to the seven epistles to the churches. When John saw the seven candlesticks he saw the New Jerusalem, both being different views of the same thing. This appears also from the apostle's knowledge of the New Jerusalem mentioned in one of the seven epistles. The new heaven was first seen, and afterwards a door was opened in it; and thus the court of the Lamb on the throne was exhibited to his view.

"And the sea was no more."—Here the word ἑαυσση (sea) has the article, which may seem an objection to the principle stated above; but, on the contrary, it corroborates it. Had he spoken of a new sea, as he did of a new heaven, we should have expected, and would have found, the noun without the article. But the symbolic sea of heathenism was, alas! no new object, but had long been in existence when Jesus appeared. He used the word in this allegoric sense in Matt. iv. 15, "By the way of the sea, beyond Jordan, in Galilee of the nations" (ἐνονω)—of the heathen. See also Ps. lxviii. 22, "I will bring my people from the depths of the sea;" Ps. lxv. 5, 7, "Those afar off . . . the sea;" "the noise of the seas, and the tumult of the people." In the first of these two the English has the word "upon" before "seas," from a palpable mistake regarding the meaning. The literal rendering of the Hebrew is, "and the sea of remote ones." Isa. v. 3, The assault of the Babylonish heathens is compared to "the roaring of the sea;" Isa. ix. 5, "The abundance of the sea shall be converted to thee." This is, without doubt, the conversion of the Gentiles. And the same mode of speaking is employed by Jude (ver. 13) when he calls nominal but unreal members of the Church "raging waves of the sea." They were heathen, and are heathen still, except in name.

The sea is an emblem of death, as salt water is not found associated with the work of the Holy Spirit, like the water of springs, dews, rains, etc. The vision of the new land presents no sea, but the earth all land. But if the sea is heathenism, it has existed in the Christian era eighteen centuries. Why, then, did John not see it in this vision? He saw the Christian age fully introduced when the sea had dried up. This process has been, and still is, going on. Heathenism disappeared from Europe, except that Romanism retained many
elements of it, and it is declining over Asia and all the rest of the world. A writer cited in Poli. Syn. says, "It is not the water, but the sea, that is no more. It does not denote the mere element of water, but what is crass, bitter, salt, and turbid, surging with flux and reflux; the sea is the turbulent world." Now Christianity brings all this to an end; but Christ's pre-arranging of the time of working by the Holy Spirit must be borne in mind, in order to understand this great fact. How could John say, on the pentecostal and potential coming of Jesus, "The sea is no more?" He meant that the drying up of its waters then began, and would continue until all its turbulent waves had vanished. The sea is wasted, not by the annihilation of its waters, but their vaporization and transference to the region of air. And as air prophetically denotes knowledge, so the conversion of the heathen "turns them from darkness to light." We must not look for this in an instant, as we must not look for the fulness of the kingdom of Christ in an instant, nor for the full outpouring of the Spirit on the nations in an instant. It is accomplished according to God's uniform mode of working. As the Church of the Lord expands, the sea shrinks; and this verges on to the time in which "the knowledge of the Lord shall cover the earth as the waters cover the sea," in which the allegorical sea shall be elevated to the aerial regions, and the present allegorical sea-bed shall be future land. The time for the full accomplishment of this will be but a few years of the beginning of the millennium, but the faintest and brief dawn of the gospel day, though already outrunning eighteen centuries.

Ch. xx.i. 2: "And I saw the holy city, the New Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband."—Neither are we to think of the descent of the holy city as taking place in an instant. The Israelites had a pilgrimage to pass between Egypt and the land of promise. The New Jerusalem was founded with the Church, but the vision is of the city when fully built. Here she is only the "bride" (φυλακτή), while in ch. xix. she appears as the "wife" (άνυπη). The former marks the betrothment, the latter the marriage,—the former at the incarnation, the

1 See Prol. Sect. xxix.
latter at the fall of Babylon.\textsuperscript{1} In Isa. lxvi. 20-24 we have a description of the new heaven, such as is realized only in the gospel age,—"an offering brought unto the Lord out of all nations;" and men of the Gentiles being chosen in place of priests and Levites; and all flesh worshipping God perpetually. These come to Jerusalem, which being in the new earth, is the New Jerusalem. Of this, the Jerusalem and temple described in Ezek. xl-xlviii. is a visional description.

How does it come down out of the heaven? It is not said out of the new heaven, but out of that which was, as explained under the previous verse,—the former or prior heaven. The gospel age evolved out of the ancient age. The Church of Christ is one in both ages, taking its date from the promise of the seed of the woman. The gospel doctrine was all couched under the types and shadows:

"Israel, in ancient days,
Not only had a view
Of Sinai in a blaze,
But saw the gospel too."

God preached the gospel to Abraham (Gal. iii. 8); "To Jesus bare all the prophets witness" (Acts x. 43); and therefore whoever believed the prophets, must have believed in the coming Saviour. Thus the new economy fulfilled the meaning and design of the old. The new is the supplement and key to the old. The New Jerusalem thus came down out of the prior heaven.

Christ, in introducing the new economy, brought down from His first heaven the Church, new in its externals. This coming down does not mean motion from one place to another, but descent in time and manifestation, brought more completely down to the level of human comprehension,—truth less enveloped in the clouds, and more brightly revealed to men on earth. So the goings and comings predicated of Christ do not warrant us to hazard any theory respecting His bodily locality. Wherever in space His human body may be, He is in His kingdom, on His throne, and therefore present to all His people. Hence we read of His "coming in His kingdom," \textit{ev} (Matt. xvi. 28), but never \textit{into} it (\textit{ei\vs}). But did not the penitent thief on the cross say, "When Thou comest

\footnote{1 See ch. xix. 7-10, and Exp.}
"into Thy kingdom?" No; only the translation says "into," but the original has "in." And even if the penitent had said "into," he was not inspired, and had no adequate idea of the kingdom. In the same sense in which the kingdom comes, Jesus comes,—to churches, as in the seven churches; to saints, as in ch. iii. 20; to Jerusalem, as in Matt. xxiv. 30, xxv. 1; but always in His kingdom. So the president of a meeting fills it, though not with his body, yet with his presence; while, by addressing himself to some one, he may for the time be specially present to that one.

The New Jerusalem "came from God." Jesus erected it. He said, "In three days I will raise this temple," referring to His body as a temple; because all His people are a spiritual house, and individually living stones in the temple of which Jesus is "the foundation and the head corner-stone." The Church is from Him; and on it has poured, and pours, the Holy Spirit.

"Prepared as a bride."—He does not here describe the royal marriage banquet, nor the permanent status of the wife, but the introduction of the bride, dressed in the wedding robe of imputed righteousness, and the jewels of spiritual sanctification. Christians are "prepared unto every good work" (2 Tim. ii. 21); and "their feet are shod with the preparation of the gospel" (Eph. vi. 15). This preparation may be stated in a word, by saying that in Christ's righteousness they are accepted, and by the indwelling of the Holy Spirit they are qualified to be members of the Lord's spiritual body, and enjoy His celestial fellowship for ever. The Lord of hosts was the husband of His Church under the old economy. "Thy maker is thy husband," ἡ χερσαία (Isa. liv. 5). This is the meaning of Ps. xlv., of the Canticles, and much of the Prophets. John the Baptist was "the friend of the bridegroom,"—not surely the friend of one who was not a bridegroom, but was to be such some eighteen or nineteen centuries after John's time. Would it not be very anomalous if during the eighteen centuries and three quarters—a period longer than the whole Mosaic economy—Christ were not the bridegroom, but only to become bridegroom at some time yet future? Though the marriage banquet was deferred until the fall of Babylon, yet the incarnate Lord, when anointed by the Holy Spirit as
prophet, priest, and king, was the bridegroom,—the spouse was His in betrothment; and when He removed the Jewish power, He came to the marriage; and lastly, the rejoicings over Babylon accompany the marriage festival.

Ch. xxi. 3: "And there was a great voice out of the throne, saying, The tabernacle of God is with men; and He has tabernacled with them, and they shall be His people: God Himself shall be with them, their God."—"Has tabernacled" (Cod. Sin. and Syr.), or "shall tabernacle" (Cod. Alex., apparently, some letters being wanting). This voice out of the throne is, as in ch. xix. 5, the voice of the four zōa, including that of the man Jesus Himself. It proclaims "the tabernacle of God with men." There is no room for doubt that the tabernacle is the Church in the gospel age, of which the type was the Church in the wilderness, with its tabernacle. In that tabernacle was the cloud of glory, which the later Jews have called Shekinah. The voice from the throne does not here proclaim a temple presence, but a tabernacle presence. The Church under the gospel dispensation is still "the Church in the wilderness;" even in the fulness of the millennial blessing it will be so. But the desert in which the tabernacle of Moses was erected was an outer province of the land of promise; for God assured the people, that wherever in these wanderings the soles of their feet should tread, should be theirs (Exod. xxiii. 31; Josh. i. 3); and it was in due time included in the kingdom of David. Now in the ancient tabernacle, though Christ was present in the prolepsis of His humanity, His person was not seen, but only the pillar of cloud and fire, and the cloud of glory. So in the vision now before John, in the introduction of the gospel age, He is not seen, for He ascended in clouds; and His coming again, yea His various comings, under the gospel, are with clouds; yet the cloven tongues of fire indicated His presence, by and with the Holy Spirit.

"They shall be His people."—This precedes every act of faith on our part. It originates in divine love. "Ye have not chosen me," says Jesus, "but I have chosen you" (John xv. 6). "I will say, It is my people; and they shall say, The Lord is my God" (Zech. xiii. 9). Nor is it by divine election alone, but also by acceptance with God through Christ's merit,
and the renewal of men in the image of Jesus, that believers are made God’s people. He shall treat them as His, for it is added:

"God Himself shall be with them, their God."—As the clause of the tabernacling with men implies His divine presence, that presence on the throne of His kingdom makes Him present to all His kingdom. His presence as the bridegroom is His human presence with the Church, which is "the Lamb’s wife;" and the presence declared in this clause is that of God Himself—His divine presence.

Ch. xxi. 4: "And God shall wipe away every tear from their eyes; and the death shall be no more, nor crying, nor mourning shall be; for the former things are gone."—Here appear two circumstances, which can be realized only in the present life—weeping and consolation. The former is often caused by hostility and by adversity, but more frequently by repentance. The consolation which wipes away the tears is conveyed by the Holy Spirit, who is called by Jesus (Παρακλητός) the Comforter, or Advocate or Patron, as John calls Jesus by the same name (1 John ii. 2). And as this depicts saints in the flesh, so it shows their condition from the beginning of the gospel age. To say of saints in the blessed state, in which no tear is shed, "God will wipe away their tears," would be strange, bewildering language. But, applied to the saints under their present discipline, it is comforting and invigorating.

"And death shall be no longer, nor crying, nor mourning."

—The difficulty felt in these words is from taking a limited view of death,—not such as Jesus took when He said, "He that lives and believes on me shall never die" (John xi. 26). The death, according to the secular mode of speaking, of the body, but more truly of the flesh, is incident to believers in common with others. But the flesh, or outward body, is not the man. The flesh (σαρξ) is to the true body (σώμα) as the chaff to the wheat. The wheat could not have grown without it, yet it goes not with the wheat into the granary. The regenerate life undergoes no death; death is dissolution, consisting in the cessation of animal life, followed by the decomposition of gases, which applies only to the flesh. But it is very remarkable how often the state of believers, removed from this life to the other, is called not death, but sleep:
Matt. xxvii. 52: "Many bodies of the saints which slept arose." John xi. 11: "Our friend Lazarus sleepeth." Acts vii. 60: "He" (Stephen) "fell asleep." Acts xiii. 36: "David fell asleep." 1 Cor. xv. 6, 18: "Some are fallen asleep;" "They also which are fallen asleep." 1 Cor. xv. 20, 51: "The first-fruits of them that slept;" "We shall not all sleep." 1 Thess. iv. 13-15: "Concerning them that are asleep;" "Which sleep in Jesus." 2 Peter iii. 4: "The fathers fell asleep.

These testimonies may surely suffice to show that death is to the saint commuted into sleep, and consequently that death is abolished. Eternal life, which of necessity precludes death, begins with regeneration and faith, and therefore is enjoyed in the present state. The case most apparently unlike this forms no exception, viz. that of those who forsake all for Christ, and receive one hundredfold in "this time," and "in the world to come life everlasting" (Luke xviii. 29, 30). He did not specify "this life" and contrast it with the life to come, but spoke of the Jewish economy as contrasted with "the world to come"—the reign of Messiah which now is.

But what are we to say of "crying and mourning?" The former is the utterance of sorrow, and the latter (πενθός) is repentance. They are done away with, not instantaneously, but along with the progress of grace in the heart. And as soon as the believer sleeps, according to the Scripture usage above cited, the crying and the repentance, even the last traces of them, cease. Think now how vast a proportion of the Church this includes,—all whose bodies are in the tomb, and whose spirits are in the general assembly with Jesus. These greatly outnumber those in the present life. So, as regularly as that which is perfect comes, death, crying, and sorrow, having previously declined away, have no longer the least existence. The reign of Christ is constantly doing away with these.

"For the former things are gone" (τὰ προστάτα).—Some of the new things referred to appeared coevally with the gospel, and all of them had their incipiency coevally with it; and from that therefore we must date the new heaven and new earth of this vision, though John sees them in their full glory at the time of Babylon's fall. The types are gone, while their substance has come; and "the letter that killeth" has passed, while "the spirit that giveth life" has come. We are under
"the Prince of life," filled with "the spirit of life," "heirs of the grace of life," and "passed from death unto life." Like the restraining and destroying of the works of Satan, and the drying up of the sea, all of these things, though beginning with the new dispensation, have ever since been progressing to completion.

Ch. xxi. 5: "And He who sits on the throne said, Lo, I renovate all things. And He says to me, Write; for these words are faithful and true."—The proclamation is by Jesus Himself. John had seen the descent of the New Jerusalem, and the presence of Jesus in it; and this proclamation reveals the purpose of effecting not a partial renovation, but of the whole heaven and earth. This might be illustrated in detail by such facts as the light of the sun being (in prophetic metaphor) rendered sevenfold and not going down, the wilderness blossoming as the rose, the wolf and the lamb dwelling together, the forging of swords into coulters, etc. But the fact which I think paramount, is the renewing work of the Holy Spirit displayed in pentecostal fulness. This brought the Gentiles from death to life, and introduced a new economy. Men and laws and worship were renewed, and a renovating work on the face of nature itself was introduced. As all these and many other new things came with the gospel, there is no rational room to doubt that with it appeared the new heaven and new land of this vision, followed by the complete disappearance of the sea. For the latter clause, see ch. xix. 9.

Ch. xxi. 6: "And He says to me, It is done. I am the Alpha and the Omega, the beginning and the end: to him who thirsts I will give from the spring of the water of life freely."—"It is done," or "They are done,"—authorities are somewhat equal. Either the singular or plural marks the introduction of the phenomena of the new heaven and the new land. The next words reiterate, as in the first chapter, the dignity of Jesus: "I am the Alpha and the Omega, the beginning and the end." The fact that these titles occur only in the introduction of the book, ch. i., and in the account of the New Jerusalem, goes strongly to corroborate the soundness of making the new heaven and land and Jerusalem coeval with the gospel age.
and identical with the kingdom of Christ. For explanation, see ch. i. 8.

"To him who thirsts,"—to such Jesus addressed Himself (John vii. 37, 38), saying, "Let him come to me and drink," and "I will give from the spring of the water of life freely." He promised to make rills of this water well out from the heart of the believer; and the evangelist adds in explanation, that this meant the Holy Spirit. This living water all the true servants of Christ enjoy: with it they are spiritually baptized, purified, and refreshed. And as Jesus here promises this in the New Jerusalem, it follows that the New Jerusalem is present. We shall find, as we proceed, every part of this vision descriptive of what is in the believer's present life, as well as what shall be.

Ch. xxi. 7: "He who conquers shall inherit these things;"\(^1\) and I will be his God, and he shall be my son."—The pronouns "his" and "my" are, in the Greek, dative according to A, but the latter is genitive according to Ν. The dative is in such case the Hebraism of the dative of possession = the possessive "his." The conquering mentioned is "the fight of faith," and the weapon "the sword of the Spirit;" and the inheriting implies our glorious bequest by the death of Christ, and thus it is the present as well as future inheritance of His people. Thus Paul says (Eph. i. 11), "In whom ye have obtained inheritance" (ελησσονουμαι),—which means the distribution of the portion to each. The case of the prodigal exemplifies this. He sought his present portion of the patrimony, not as something unexampled, but a matter of usual and understood occurrence; and he got it. Our inheritance is not merely in reversion for us: we have it in as large measure as our child-like state can enjoy. And thus we are actually citizens of the spiritual city.

And when we read the gracious words, "I will be his God," can we fail to think of the same promise made to all believers (Heb. viii. 8; 1 John iii. 1)? In this we have the believer's sonship, adoption, and regeneration,—three cardinal Christian doctrines. These are present privileges of all true believers.

\(^1\) πατε, these; Ν, A, Tisch., Theile, Treg., Lat., Syr., B of Apoc., Arab., etc. The Text. Rec. has πατε, all.
The "new land" in which they are enjoyed is therefore present, existing in, though not terminating with, the present life and present world. The words are not, "I will be his Father" (a parallel yet distinct truth), but "I will be his God,"—which instructs us on the subject of our participation in the sonship of Christ's human nature.

Ch. xxi. 8: "But the cowardly, and faithless, and abominable, and murderous, and licentious, and charmers, and idolaters, and all spurious ones have their part in the lake that burns with fire and sulphur: which is the second death."—"The cowardly" have convictions, but are afraid to act on them. Shame and the fear of man deter them from being on Christ's side. Such were many of the Jews during the ministry of Jesus, and such characters have been appearing ever since. I have known many in my own labours among the heathen, and have heard similar testimonies from various other missionaries. Jesus presupposed the existence of those who would be ashamed of Him before men, and declared, as John here learns, the danger of their condition.

"The faithless" are those who have not genuine faith,—hypocrites, infidels, untrusting and unworthy of trust. This term included the Pharisees and Sadducees, many like Simon and other heretics, and many also who are boastful of the name of Catholic, whether Romanist or Protestant or Anglican. The honourable name of Christian is borne by many whose real character is no other than this. These want what constitutes the renewed man, and are destitute of qualifications for citizenship in the New Jerusalem.

"The abominable" are unholy, because unrenewed in heart, out of which, as a fetid spring, flow all foul converse, corrupting sentiments, pernicious examples, and vicious habits. Their final portion, if persistent in such state, is the lake of fire.

"Murderous,"—comprehending all of bloody principles and practice, especially the authors of the death of Jesus—the persecutors of the saints—those who wage unrighteous wars—the wasters of human life by slavery, oppressive labour in mines, factories, or any works—assassins and duellists—shedders of blood from superstition, persecution, avarice, or revenge: all such furnish the evidence of fact that, without repentance,
renewal, and reformation, they have no other portion than the fiery lake.

"Licentious,"—as adulterers, libertines, polygamists,—comprehending multitudes of the heathen and immoral sects, as Valabhácháris and Mormonites. Christ charged this sin on many of the self-righteous Jews; and it stains the profession of many, under the proud names of monachism and clerical celibacy, and of many in more private society, whose corruptions may be veiled during life. But moral corruption is fit for the destroying fire. Deliverance from it, if even attained, must be through the purifying fire of the Holy Spirit operating in the present life.

"Charmers" (φαρμακοί), who employ mystic words, drugs, or objects, supposed to have magic powers, amulets, spells, fetishes, omens,—endless objects and ceremonies of fraud and superstition, employed to cure, prevent, or bring diseases and disasters, or produce any desired results. All have the character of imposture, are devoted to sinful objects, and invoke the aid of evil agents. They are idolatrous, deceptive; and being often resorted to as curses, they are malignant and wicked. They harden and corrupt men, and fit them only for the future punishment seen in this vision.

"Idolaters" are all who in doctrine or practice give the glory and the service which belong to God to other objects, whether fictitious deities, angelic spirits, human beings, inferior animals, or inanimate things, or mental affections, or fictions. This sin in every form is awfully denounced, and was productive of national ruin to the ancient nations. It has brought modern heathen nations, as the Hindoos and Chinese, into an effete condition, in which the English and other Christian nations exercise power over them. Idolatry can end only in destruction.

"All the spurious."—The word "all," as applied here, seems to make this term comprehensive of all the preceding, and the character of untrue and deceptive belongs to them all. Truth is in the New Jerusalem, error leads to the lake of fire. Now the adherents of false religion and false philosophy have existed from the beginning of the gospel age, and many of them have figured largely in the visible church. However a man may satisfy himself that he belongs to the true visible church, that gives no safety unless he is "found in Christ."
EXPOSITION OF THE APOCALYPSE. [CH. XXI. 9, 10.

For explanation of the lake of fire and second death, see ch. xx. 10 and 14.

Ch. xxi. 9: "And there came one of the seven messengers, who have the seven phials full of the seven last strokes; and spoke with me, saying, Come, I shall show thee the bride (υψηφη), the wife (γυνη) of the Lamb."—When this messenger came to John, the seven phials were full, and therefore had not yet been discharged on the land; and we find accordingly that he sees the New Jerusalem in the very circumstances of descending from the first heaven. The Church also is seen in the full relation "bride" and "wife," the betrothed spouse and honoured wife of her Head and Lord. Jesus is the second Adam; the Church the second Eve, who, through the Holy Spirit dwelling in her, is the mother by regeneration of all the children of God. It follows that this spiritual relation of Jesus to the Church existed from the incarnation.

Ch. xxi. 10: "And he bore me away in Spirit to a mountain great and high; and he showed me the city, the holy Jerusalem, coming down from the heaven from God."—The English version, by printing the word spirit with a small "s," ignores the reference to the personal Spirit of God. True, the noun, here as in some other cases, wants the article,—which has led some translators to say "Holy Spirit" instead of "the Holy Spirit." But if εν Πνευματι do not here mean "in the Spirit," how can it have that meaning in ch. i. 10: "I was in the Spirit (εν Πνευματι) in the Lord's day?" The absence of the Greek article is alike in both. But Πνευμα, as a standard title of the Divine Spirit, does not require, though it often takes, the article. Here, as in the other case, it declares the fact of inspiration.

What is the mountain on which John was thus stationed? "The mountain of the Lord's house" (Isa. ii. 2); Zion, on which stood the temple; the Zion and temple of the gospel age; the mountain that grew until "it filled the whole earth" (Dan. ii. 35). A mountain is the visional sign of a kingdom. The mountain of Christ's kingdom is so high that "the gates of Hades cannot prevail against it" (Matt. xvi. 18). It is a sublime mountain fortress, with the New Jerusalem adorning its sides, and surmounting its summit.
The holy city is not that in which the Lord was crucified: it was holy no more. The new and holy city took the place, and began to be manifested when the Spirit was poured out, and received full manifestation when there remained neither Old Jerusalem nor Old Babylon to rival it.

Ch. xxi. 11: "Having the glory from God, her luminary like a very precious stone, as a crystalline jasper stone."—The glory of God is seen in Christ as the Messiah; for at His baptism and transfiguration, and also in the immediate prospect of His suffering, the voice from the excellent glory proclaimed Him the Beloved (Ἀγαπητός = David), and the Anointed (see ch. xix. 1). As a public and representative person, the worker out of imputative merit, He is here represented in the New Jerusalem; and it is obvious He has been so ever since the day of the Father's proclamation of Him as the Beloved.

The comparison of the New Jerusalem's luminary to a brilliant crystal implies that it is self-luminous and incorruptible. But the language is remarkable. The luminary is compared to a jasper; and the minerals known under that name, though beautiful and valuable, are opaque. Jasper is quartz, and quartz is often of a brilliant hue; but jasper is rendered opaque by an admixture of clay and oxide of iron, or other chemical ingredient. This symbolizes the fact that in the New Jerusalem there is a something of the earth tending to dim the celestial radiance. It is a church of men in the body, whose light, though coming from Christ the Sun of righteousness, is seen "through a glass darkly." And the same beauteous mineral, in its highly transparent state, symbolizes that part of the celestial city in which its citizens "see as they are seen, and know as they are known.”

Ch. xxi. 12: "Having a wall great and lofty, having twelve gates, and over the gates twelve messengers, and names written which are the names of the twelve tribes of the children of Israel."—The prototype of the city may be found in such prophetic language as that of Isaiah (xxvi. 1): "In that day" (the day of the feast of fat things, and of the removal of the veil from off all nations) "shall this song be sung in the land of Judah”

1 Orr's Circle of Sciences: Mineralogy.
(the gospel Judah, or Christian Church): "We have a strong city; salvation will God appoint for walls and bulwarks." The city is not the Old Jerusalem, which ceased to have any walls, and even to exist, but the New. The walls and ramparts are salvation. It is said to have "a great wall" to mark impregnable strength, and "lofty" to indicate a sublimity above all that is mundane.

The "twelve gates" denote ways of ingress, as means of grace for all "the twelve tribes," which are symbolical of the sects or divisions of God's people, differing or opposing one another as the tribes did, yet having the common status and privileges of the sons of Abraham. These gates cannot be intended for the unbelieving remnant, for they have lost all traces of their original tribes; and intermarriage has even made them cease to exist. It is remarkable that the New Testament contains epistles to twelve churches, as models of all,—the seven churches of Asia, with Philippi, Rome, Galatia, Corinth, and Thessalonica. The gates answer to the number of the tribes, but it would be absurd to suppose one tribe to enter only by one gate.

"The twelve messengers" symbolize their ministers. Their station upon or over the gates accords with the plan of the entrances of Eastern cities. The gate has in most cases an elevated dais on each side, where regal or other high personages sit and dispense justice; and over the gate there is a house surmounting the walls, and used for warders or applied to other purposes. This instructively depicts the ministers dispensing the means of grace.

Their "names," if true ministers of the Lord, are written or registered in heaven. All that believe are the sons of Abraham (Gal. iii. 7).

Ch. xxi. 13: "From the east, gates three; and from the north, gates three; and from the south, gates three; and from the west, gates three."—The meaning is not merely that these gates are on the respective sides, but that they open the great thoroughfares leading into the city from all nations.

Ch. xxi. 14: "And the wall of the city has twelve foundations, and on them the twelve names of the twelve apostles of the Lamb."
—The doctrine here implied is expressed in the words of Paul: "Built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone" (Eph. ii. 20). By twelve foundations we may suppose, allegorically speaking, twelve kinds of rock having representatives in nature,—as granite, gneiss, mica, slate, Silurian, Devonian, coal, Permian, new red, oolite, chalk, and trap;¹ yet all of these might form one immoveable foundation, which is Christ, though inspired men may be subsidiary portions of foundation. These geologic names are presented only as examples of rocks unitedly forming the earth's crust, but not as specially meant in the vision.

Ch. xxi. 15: "And the speaker with me had a measure, a golden reed, that he might measure the city, and its gates, and its wall."—For explanation of this measuring standard, see ch. xi. 1. The measuring reed symbolizes God's word, as the sole authority in faith, worship, and practice. He measures the city by specifying the laws of the Church, the gates by teaching the terms of admission, and the wall by exhibiting Christian evidences and apologetics.

Ch. xxi. 16: "And the city lies quadrangular, and its length is as much as its breadth; and he measured the city with the reed, twelve thousand furlongs: its length and breadth and height are equal."—If this be taken in the ordinary sense of 12,000 furlongs = 1500 miles, this will be above eight times the length of Palestine, and would cover an area = 192 times the whole land of Palestine. How will literalists place such a city? It is no reply to say there will be no sea, because land which is now sea bottom would not be Palestine; and to suppose it, would be to suppose Jerusalem out of Judea. Thus any other than the symbolic interpretation, which I have uniformly followed, is inadmissible. But it is matter for consideration, whether the word χιλιαδῶν (thousands) be numerical, or, as in ch. vii. 4, etc., meaning chieftains. If so, the meaning of the text will be, "He measured the furlongs of or pertaining to twelve chieftains,"—implying that the city is divided into twelve districts, each under a chieftain, the local dimension being symbolical, and the number twelve indicating the

¹ See Page's and other Geologies.
Church as being under the ecclesiastical government of the twelve apostles, whose inspired writings, with the Old Testament, are her sole rule of creed, ritual, and morals.

"The length and the breadth and the height of it are equal."—It would be waste of words to detail the fanciful ideas that have been started as purporting to explain this. Thus some dream of streets raised on arches over other streets, until the whole city, like a huge steeple, rises 1500 miles into the air, after the manner of the fabulous Mount Meru of the Hindoos, with Brahma's heaven on its summit. Some pass over or ignore these words in their explanations (Cobbin's Bib.); others take them to mean that all Church members are equal in privileges (Poll Sijn), though on no intelligible ground of interpretation—literal, metaphoric, or symbolic—can the dimensions of length, breadth, and height stand for Church members. The true interpretation, which many years ago was to me original, I am delighted to meet with in the notes of the late Dr. Cooke to Brown's Bible, and also in a citation by Pool from Camerarius,¹—that the city was located on a mountain, "a lofty mountain" (ver. 10). Though the bases of most mountains are greater than their elevation, a few in nature may be found of so precipitous profile, that the height equals or transcends the ground dimensions. Such is the symbolic mountain, and covered from base to crest with symbolic streets and mansions seen in sublime vision. That the height therefore equals the length and breadth, involves no difficulty of conception.

Ch. xxi. 17: "And he measured the wall of the city a hundred and forty-four cubits,—a measure of a man, that is, of a messenger."—"One hundred and forty-four cubits" would be 216 feet,—a great but not unexampled height of walls of ancient cities, if we credit some authorities; but what could be said of a wall of that height around a city rising as a slender column to the height of 12,000 furlongs (1500 miles) = more than 36,000 times the height of the wall? Herodotus says the walls of ancient Babylon were 350 feet high = the height of St. Paul's Cathedral in London. But probably this applied only to terraces, on the top of which were gardens; for, accord-

ing to Josephus, the walls of Jerusalem were only 25 cubits. The dimension given in the text symbolizes the ample height and impregnable strength of the walls of salvation (Isa. xxvi. 2).

"A measure of a man" is understood to be the common cubit taken from a part of the human body, the average length of the forearm. This is even at the present day a common standard in the East. But why the explanatory words "of an angel?" It shows an intimate relation of men and angels. The apocalyptic angels or messengers were human; and even if in the angelic state, as Moses, Daniel, or John the Baptist, their human origin and history are still preserved.

Ch. xxi. 18: "And the buttress of the wall is jasper; and the city is pure gold, like pure glass."—This "jasper buttress," which of course is at each turret, is, as Pool expresses it, symbolic of firmness and security. The golden material of the city symbolizes beauty, preciousness, and incorruptibility. The likeness to pure glass symbolizes freedom from the dark clouds and specks of error. It denotes a church in which all is transparent, with no secrets, because all is truth, with no envelopings of hypocrisy.

Ch. xxi. 19, 20: "And the foundations of the wall of the city are adorned with every precious stone: the first foundation, a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a hyacinth; the twelfth, an amethyst."—These foundations are above identified with the twelve apostles. All precious stones are characterized by hardness, and freedom from chemical corrosion. They are thus the most suitable symbols for the unchangeable and pure doctrine of the twelve apostles. They are evidently deduced from the twelve gems on the breastplate of Aaron (Ex. xxviii. 17, etc.), which represented the twelve tribes, and the names of which were closely allied to these. The various hues and lustres of the gems indicate the individuality of each apostolic character.

"The first, a jasper," or quartz, the prevalent hues being the three primary,—red, yellow, and blue,—symbolizing the variety of Christian graces.
"The second, a sapphire,"—very precious, and, when colourless or white, almost rivalling the diamond, and next to it in hardness, symbolizing the highest faith.

"The third, a chalcedony,"—quartz, often not crystalline, but amorphous, fused and coloured by fire, of mild, pellucid lustre, and emblematic of the apostles or any one of them under persecution.

"The fourth, an emerald,"—often called by the artists aqua marina, of much beauty, and presenting the primary hues, emblematic not only of the divine attributes, but the Christian virtues, produced by the Holy Spirit.

"The fifth, a sardonyx."—The name is not used in modern mineralogy. It is a species of onyx or carnelian, beautiful, but of less striking characteristics than some of the others; and in like manner the same amount of gifts was not given to each apostle.

"The sixth, a sardius,"—like carnelian, named from the colour of flesh. It may symbolize an apostle laying down his life, a martyr to the truth of the gospel.

"The seventh, a chrysolite,"—literally goldstone. The name is not modern. Some (Dunb. Lex.) identify it with topaz, which, however, here occupies a separate place. It was more probably a nugget of virgin gold in pure quartz, such as is now familiar in the gold fields of California, Australia, and New Zealand. It thus emblematizes a versatile type of holy character.

"The eighth, a beryl,"—only a variety of the emerald.

"The ninth, a topaz,"—crystal, often yellow, the central colour, but exhibiting the various hues of the rainbow,—an emblem of the varied excellences of Christian character.

"The tenth, a chrysoprasus,"—a green quartz, akin to some of the preceding. The name implies the blending of green and gold.

"The eleventh, a hyacinth,"—of the azure blue, which aptly symbolizes a mind set on things above.

"The twelfth, an amethyst,"—a quartz various in hue, but with high characteristics of purity and beauty.

Ch. xxi. 21: "And the twelve gates were twelve pearls: each of the gates severally was of one pearl."—This may seem a great
difficulty,—how a pearl formed within an oyster could be large enough to make the gate of a city. The largest pearl of which I find any mention in modern works is only about two inches in length. Sir J. Emerson Tennent measured a shell of the Ceylon edible oyster, and found it eleven inches long. Shells of the *chamacea* or clam order are exhibited in London and Paris from the coasts of Siam, weighing upwards of 400 lbs.; and “the valves of the clam shell occasionally attain the enormous weight of 500 lbs.” (Orr’s *Cir. of the Sci.* vol. ii. p. 428). But, huge as such a shell-fish is, it removes little of the difficulty of a gate of one pearl. These examples, however, show us that we know not the limit of the growth of such a creature. In the coming condition of the world, when “the desert shall rejoice,” the sea may share the renovation, and yield immensely more for food and ornament than it has ever done.

Pool, however, supposes marble may be meant. Now, while I am not prepared to admit that by μαργαρίτης (*pearl*) John may have meant μαρμάρον (*marble*), yet there is a kind of rock called pearlstone, composed of pearl-like grains beautifully vitrified. It may not be improbable that the pearly gates may be of some such beautiful stone. If so, the magnitude would occasion no difficulty, whether gate or butments, or both, be meant. Nor need magnitude be a difficulty, excepting in looking for natural congruity or symmetry in the several dimensions. The symbolic meaning is the object meant; and these pearly, unbroken, unseamed gates indicate the strength and beauty of the ways of admission to the Church.

Ch. xxi. 22: “And temple I saw not in it; for the Lord the Almighty God is its temple, and the Lamb” (see Exp. of ch. xi. 19).—The word temple (*vaoś*), though without the article, cannot be properly regarded as indefinite, there having been but one temple in the time of the vision. John sees it not; the New Jerusalem represents specially the invisible or spiritual church, though not to the exclusion of the visible. The vision was not given to show material things, but symbols of spiritual. It is plain that this is no denial of the existence of a temple, for the text asserts the existence of a true temple: “God and the Lamb.” What constituted a temple? What
made the place where Moses stood on the mount holy ground? The presence of God. So was it the presence of God in the cloud that made the tabernacle and temple holy. Here we have the divine presence of the Lord the Almighty God, and here we have the human presence of the Lamb. Though Jesus is invisible to the human eye, we "see Him who is invisible" (Heb. xi. 27), and we "look unto Jesus" (Heb. xii. 2). Other temple than this John saw not; and if other existed, it would have no glory in his eyes, seeing as he did the glory of God and of the Lamb. Yet men sunk in secularity can see no glory but in St. Peter's or St. Paul's, or some other cathedral gorgeously adapted to humanly compiled rituals. The glory which characterizes the true Church is seen only in the work and ministration of the Holy Spirit (2 Cor. iii. 8-11).

Ch. xxi. 23: "And the city has no need of sunlight or moonlight, that they may shine on it: the glory of God indeed has enlightened it; and its lamp is the Lamb." — The sun and moon of old priesthood and theocracy are needed no more; for the types and shadows have gone, and the Sun of righteousness has risen. As spiritual sunshine is what the city requires, so it is manifestly a spiritual city. The words, rich in meaning as they are, can be rendered little clearer by exposition.

Ch. xxi. 24: "And the nations shall walk through its light; and the kings of the land bring their glory into it." — This city, though spiritual, is in part peopled by men living in the flesh, and subject to the incidents of mortality. The kings of the land have become loyal subjects of Jesus, "the King of kings." But that does not supersede all temporal government. There are still kings, though governing on purer principles than in the times previous. The glory as possessed by kings, means that which has temporal value, and in the next verse it is associated with honour, — literally "price" (πιστη). Their wealth is dedicated to Christ. There is in our times an irrational clamour against national support of religion. If individuals should devote to God of their substance, so should national representatives do with national property,—give its
first-fruits to Jesus. This would, and in the coming times this will, secure the divine blessing on the whole. The clamour of majorities blindly devoted to Antichrist, as in Ireland, and the composition of legislatures, as our own at present, not only of Christians, but of men of every motley hue of error, may make the working out of right principle impracticable while such unhappy circumstances last; but that legislation should first be Christian, and then endow and legalize true Christianity, is certain. Let kings and governments desist from warlike aggressions on all sides, and verbally, or still better, practically, say to their subjects, We no longer require these oppressive taxes for military purposes; let us agree to apply them to evangelistic and educational uses. This would combine the voluntary principle with all that enlightened advocates of religious establishments ever sought. Nothing could be more voluntary, and yet nothing could establish the Church on so true a footing. For this the advocates and opponents of the establishment principle have both been contending. Their controversies have arisen from the corruptions of actual establishments. Voluntaries, in contending, as they thought, against the principle of establishments, were in point of fact opposing such establishments as they had known or thought of. There is a kind of establishment in the text, of which many voluntaries have hitherto seemed unconscious, but of which many Christians now, though slowly, are beginning to form the idea.

Ch. xxi. 25: "And the gates of it shall not be shut by day: now there be no night there."—This corroborates what I have said more than once,—that the heaven, once opened (which Jesus effected in ascending up on high), was never since shut. This verse also teaches what Paul from another, a personal, standpoint taught,—that believers are all children of the light (2 Cor. vi. 2; Rom. xiii. 12, 13; 1 Thess. v. 5); while those remaining in night are those sunk in the sleep of sin.

Ch. xxi. 26: "And they shall bring the glory and honour of the nations into it."—For the interpretation of this, it may be sufficient to refer to ver. 24.
Ch. xxi. 27: "And everything common, and he who works abomination and falsity, shall not intrude into it, but those who are written in the Lamb's book of life;" or, according to the Cod. Sin., "the book of life of the heaven" (τοῦ οὐρανοῦ, instead of τοῦ ἀρνίου).—These words unquestionably teach that the secular should be distinct from the spiritual, that there should be no Erastianism, no human law overbearing and neutralizing the law of Christ. The great contest hitherto has been the protest of the true Church against the intrusion of Cæsar; and one of the crying iniquities laid at the door of Antichrist has been his uniting with Cæsar to make sacrilegious spoliation of the Church's spiritual rights. We here learn that the morally impure, including all idol worshippers and those who practise error and deception, are unworthy of church-membership. They are tares among the wheat. But the renewed in heart, who bear Christ's image, and are "heirs of God, and joint heirs with Christ," are registered in the book of life. These cannot be lost, but being received into the New Jerusalem, are safe now, and "made meet for the inheritance of the saints in light."

Ch. xxii. 1: "And he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."—The source of this symbol may be found in "the river that flowed out of Eden, to water the garden" (Gen. ii. 10). The righteous is compared to "a tree planted by a rill" (Ps. i. 2). We read again of "the river of His pleasures, and the fountain of life" (Ps. xxxvi. 8), and of "a river whose streams make glad the city of God" (Ps. xlvi. 3). It was prophesied that "a fountain will come forth out of the house of God" (Joel iii. 18), and that "a fountain will be opened for sin" (Zech. xiii. 1), and that "living waters will go out from Jerusalem" (Zech. xiv. 8),—that such a river should be found to flow out from the house of God (Ezek. xlvii. 1). Thus the image pervades the Old Testament. Especially Jesus Himself said, "He that believes on me, out of his heart shall flow rivers of living water" (John vii. 37), speaking of the Spirit, as John explains.

In accordance with all these is the symbol of a river of living water in the New Jerusalem, denoting the outpouring
of the Holy Spirit, dating chiefly from the Pentecost, though initially from the baptism of Jesus, but enlarging with the expanding glory of the gospel age. It is water of life, not to teach that the element of water regenerates, but that the Holy Spirit, who creates new life, purifies and refreshes it. An infant is born into life before it can receive any application of purifying water. When Paul speaks of "the laver of regeneration" (Tit. iii. 5), it would be meaningless to say the font of regeneration, in such sense as to represent the laver, or the washing from it, and the regeneration, as the same. New creation gives new spiritual being, it creates children of God; and living water washes away all their stains, quenches their thirst, and, like a panacea, preserves their life eternally. This river is so limpid, that, unlike geographical rivers, laden with mud and filth, it is undarkened by any sediment, not coloured by any chemical infusion. It is therefore fully fitted for the soul's sanctification and refreshment. Who can fail to see that this is not merely a future river, but one that has flowed ever since Jesus shed His precious blood for us?

"It proceeds from the throne of God and of the Lamb," from Christ's throne of grace, on which as Mediator, He sat down when He ascended to the unseen glory.

Ch. xxii. 2: "In the middle of the street, and of the river, on this and that side, the tree of life, producing twelve crops of fruit, according to the month, each its crop: and the leaves of the tree are for the healing of the nations."—Here, and in the verse above, by the word rendered street (πλατεία) we are to understand a square or area planted with trees. One tree is mentioned as a representative of all. The tree is of one species, but many specimens of it were seen in the vision,—as Ezekiel in a similar vision (Ezek. xlvii. 1–8) saw many. Many species may be greatly multiplied by seed or slips. The banyan (vad) tree of India grows by slips; and by its extended arms (supported by the roots which it sends down) becoming secondary trunks, it may be extended over water streams or rills.

But how can it be "in the middle of the river" as well as on each side? The river may be divided into streamlets, for better irrigation. This is often practised; and the author of the forty-sixth Psalm was aware of this subdivision of the
water of a river: "a river the streams of which make glad the city of God" (Ps. xlvi. 3). The Nile in Lower Egypt, the Indus in Sindh, etc., are diffused in numerous canals over whole provinces.

It is not at all necessary to identify the tree, which was at first the tree of life, and which furnished so much symbolic language in the prophecies, though the nutritive and medicinal qualities ascribed to fruit and leaves furnish a strong probability in favour of the *citrus decumana* of the East, not to the exclusion of other species of the *citrus* order. It is grown by slips, or engraftation, as well as seeds. Its fruit contains potash, the chemical specific for blood disease; and its leaves yield a valuable volatile oil, and its peel yields a very salutary tonic. But the antitypal tree of life is Christ, and the multiplied trees of this order mentioned in the text and by Ezekiel (ch. xlvii.), all bearing the fruit of "new obedience," are all who derive spiritual life from Jesus.

"Twelve crops" (*καρπός*, cognate with Latin *carpo* and English *crop*), viz. one every month, are indicative of perpetual fruitfulness. The trees already named may be found in fruit and flower at the same time; and, with proper culture in genial climes, might be in fruitage almost the entire year.

Ch. xxii. 3: "And there will be no excommunication (αναθέμα); and the throne of God and of the Lamb will be in it; and His servants will serve Him." The Text. Rec. has *καταναθέμα, katanathema*; but the word I have given is supported by א, ב of Apoc., Tisch., Theile, Treg., etc. The Syriac translates by *nothora, "falling,"* which shows that the Greek which they used agreed with other ancient codices, but that they applied it to the tree — its leaf shall not fall. The word, however, as a synonym of *anathema*, is supported by Matt. xxvi. 74 in the ancient codices: "Then began he καταθέματιζειν, to curse." Those whom the Spirit of God brings into the true and spiritual Church He keeps in it. Man may excommunicate; and alas, how often have the truest saints

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1 Called in Sans., फिरीत, girija; in Urdu, شکرگھ: chakutrah; in Guj., पपानाद, papanas = pompelmoose, shaddock, etc.
2 See *Prol.* Sect. xi.
been so treated! But such anathemas have no ratification in heaven. None of the flock of the Good Shepherd are ever rejected or lost. The justified by faith have no condemnation (John iii. 18; Rom. viii. 1).

"The throne of God and of the Lamb," with the Lamb in the midst of it, is described in ch. v. and vii. It is the throne of grace, accessible by faith (Rom. v. 2).

"And His servants will serve Him."—This cannot, on any sound principle of interpretation, be limited to eternity after the final judgment. The New Jerusalem service is a present as well as future service, for it is the service of the justified and sanctified—the keeping of Christ's commandments (John xiv. 15).

Ch. xxii. 4: "And they shall see His face; and His name on their foreheads."—Can the vision of God and of Jesus be predicated of believers at present? Jesus said, "Blessed are the pure in heart, for they shall see God" (Matt. v. 8). The verb is future, but so it is also in the other benedictions; yet these benedictions are all privileges, present privileges, of believers. We are exhorted "to look unto or see Jesus" (Heb. xii. 2). The verb οπτομαί, and sometimes other verbs of vision, are applied to mental perception. No man has seen God by the eye, but all believers see Him spiritually. This spiritual vision will be fuller in the future. We shall see as we are seen. Now we see though but as through a glass; and spiritual beings and resurrection bodies are not capable of being seen by the mortal eye, unless miraculously exhibited.

For the import of the name upon their foreheads, see ch. vii. 1, etc.

Ch. xxii. 5: "And night will be no more; and they have no need of light of lamp, and light of sun; for the Lord God sheds light upon them: and they shall reign unto the ages of the ages."—This state of illumination corresponds with Paul's description of the present state of believers, "children of light and of the day" (1 Thess. v. 5), in words suggested by those of the Apocalypse. The present and future of the believer are different in measure, not in kind. Now he has the
heavenly light, which he will have in greater radiance for ever. He shares now, as in the future he shall share more fully, in the glory of Christ’s kingdom. The future will bring the completion of all the privileges and attainments already begun.

Here is the termination of the vision of the New Jerusalem. The remainder of the book is a conclusion explanatory of the announcement made by Jesus of His speedy coming.

Ch. xxii. 6: “And He said to me, These words are faithful and true: and the Lord, the God of the spirits of the prophets, sent me His messenger to show to His servants what things must take place with speed.”—The truth and faithfulness here ascribed to the words, as in ch. xix. 9, warrant our belief in verbal inspiration, whether or not a messenger may be made the medium of its conveyance. This messenger received what he communicated; and was therefore inspired for the purpose, as well as for explaining, as he did, the vision of the New Jerusalem.

“The spirits of the prophets:” who are they? Are they spiritual agents such as were sent to Ezekiel (xi. 3, xliii. 6), to Daniel (viii. 16, ix. 21), to Zechariah (i. 13), to Abraham (Gen. xviii. 1)? Joseph (Matt. i. 20) received a communication from a messenger of the Lord to reveal the holy birth and name of the Saviour. Zacharias (Luke i. 13) received inspired instruction from Gabriel respecting the forerunner of Jesus, as did Mary (Luke i. 26) respecting Jesus Himself. Peter (Acts xii. 7, 8) and Paul (Acts xvi. 4) received directions from angels, and John several times in the scenes of the Apocalypse had explanations made by messengers sent and qualified for the purpose. Yet these are not commonly called “the spirits of the prophets,” but messengers sent by God to them. The only other place in Scripture where the same phrase occurs, is 1 Cor. xiv. 22, “Spirits of prophets are subject to prophets,” implying that inspiration did not suspend the mental faculties. In this sense, Jesus, called “the Lord God of the spirits of the prophets,” shows

1 “Me,” according to Μ and Syriac. This accords with the mission of the angel, though if “me” be omitted, the words still apply to him.
Himself, as "the Prophet," to be the source of their inspiration. The messenger here declares to John that the Lord had thus sent him.

And this messenger is the same who in ch. xxi. 9 comes to him to exhibit the New Jerusalem. His identity with any particular Old Testament character is not stated in the text, and therefore not to be asserted; but it may be inferred from ver. 9, as we shall see, that he was originally a man.

As to "the things which must take place with speed," I agree with Dr. H. Cooke's notes on ver. 12 and ch. i. 1, in referring them to "the commencement and progress of fulfilment,"—especially to the awful events of the termination of the Jewish kingdom, followed, in the course of history, by the fall of all the hostile kingdoms, through the power of the spiritual kingdom of Jesus; for proceeding with which Jesus was about to come speedily, though not visibly, to mortal men. The messenger from this to the end goes on to deliver the message of Jesus, and in the words of Jesus,—John only interposing the confession of his error regarding the messenger, with the correction of it.

Ch. xxii. 7: "And lo, I come quickly: happy he who keeps the words of the prophecy of this book."—This commences the Lord's closing address to John, and to all believing people. And it is a warning to all. The Lord thus comes to every man; and we are warned, in order that we may all be found ready. And the "happy" or blessed man is he, and he only, who walks according to this Apocalypse, which is a summary of the words of the Scriptures, referring largely, as we have seen, to the Old Testament, and largely referred to in many parts of the New Testament.

Ch. xxii. 8: "And I John am he who saw and heard these things. And when I heard and saw, I fell to worship before the feet of the messenger who showed me these things."—In this verse, as in many other places, present participles express the time of the verbs that form the apodosis: 1 ο ἀκούων, he seeing =he who saw, etc. The introduction of John's name in this

1 See Kühner's Gr. Gram. 312 and 257, rem. 3; also Glassius, de Participio, p. 925, etc.
place, connected with the vision of the new heaven, and land, and Jerusalem, in the same manner as in the beginning of the Apocalypse, with the fact that the name occurs nowhere else in the book, shows that, like the first vision, that of the new heaven and its accompaniments is a vision de novo.

It should be carefully noticed here that John does not say he bowed to worship the messenger, but only before his feet. In ch. xix. 10 it was different. There it was said John "bowed down to worship him," and the messenger refused to receive the homage, as due only to Christ. Here John falls not into the same mistake, but into another, against which it was also very necessary to guard men,—that of bowing devotionally before a creature. The messenger informed him that the Lord had sent him as a messenger with a divine message to him, which he was proceeding to deliver in his Lord's own words. John, thus receiving the Lord's embassy, even though from a servant, was falling down to worship the Lord Himself; but before the feet of a fellow-creature it would have been perverted to the support of angel worship. Romanists have quoted it for this purpose, omitting the angel's prohibition. And the Tridentine Council asserted that "it is good and profitable to worship angels and saints."

Ch. xxii. 9: "And he says to me, Beware; no: I am thy fellow-servant, and of thy brethren the prophets, and of those who keep the words of this book: worship God."—A celestial messenger, though glorious, is a fellow-servant, and not to be worshipped, but himself a worshipper of God. It avails not to support angel or saint worship by distinguishing λατρεία, δουλεία, and προσκύνησις—the first meaning ministry, the second bond service, and the third homage; and the verb of this third noun is here used. Not one of the three has any religious application to a creature (see Matt. iv. 10; Rom. xii. 11). The messenger supports his refusal of worship by most valid reasons, which demand the gravest study.

"I am thy fellow-servant;" and a servant is not to render homage to a fellow-servant, that being due to the master. And he adds, "I am of thy brethren the prophets,"—implying that this messenger had been, in the first stage of his being, a man of Adam's race, and "one of the prophets" of old; "of
the prophets”—the genitive of action, or partitive genitive\(^1\)—denoting a part or some of a whole, that whole being in the genitive plural sometimes preceded by *ex*.

“And of those who keep the words of this book.”—This shows us that the saints, angels, or messengers in the heaven, as well as men in the flesh, are intent observers of the words of prophecy, and that the moral principles and Christian or gospel doctrines taught in them are true and eternal, and more faithfully kept by the celestials than by us. This messenger, then, who showed the New Jerusalem, and who has announced the closing message, had been a prophet under the old economy, and now is a messenger in the heaven. Recurring to what is suggested under verse 6, I incline to infer (but humbly where the inspired oracle has not pronounced) that the messenger might be Daniel, to whom visions were given closely resembling those of the Apocalypse. This is not to be represented as asserting what is not revealed.

A great and most essential doctrine of true religion here taught is, that God alone is worthy of religious worship; and that Jesus, by receiving what celestial messengers shrunk from, shows that He has the unique character of “God and man in one person for ever.”

Ch. xxii. 10: “And he says to me, Seal not the words of the prophecy of this book: the time indeed is near.”—In ch. x. 4 he was commanded to seal the words which the seven thunders uttered, and not to write them; here he is directed to use the words of this message otherwise,—implying that he is to publish these. But how does this harmonize with Dan. ix. 24, “The sealing of vision and prophet (κυκλοφορεῖν)?” That was done by the termination of visions, and the cessation of prophetical men. John himself, in his Gospel, furnished the last example of both. These were to cease; but previous to their cessation the inspired words of the concluding message now coming to

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\(^1\) See Kühner’s *Gr. Gram.* 273, rem. 3 and 4: “The genitive of action stands as that object which embraces several other objects as belonging to it. It represents the whole in relation to its parts (the partitive genitive).” *Ex.* Thucid., *καὶ αὐτὸς θεῖος τῶν μεγίστων εἶναι* (he wished to be of those remaining); *Xen.* *Anab.* *καὶ ἦσαν ὑπὸ περιπάτου μεγάλων στρατηγοῦ* (Socrates was one of those warring round Miletus). The same meaning is conveyed pretty often in the New Testament by this genitive preceded by *ἐκ* : one out of a number.
John, and the Epistles, and the Acts of the Apostles, and the Gospel of John, must first be written. That must be done soon; for the time of sealing, and thereby putting a stop to vision and prophecy, is at hand,—so near, that there is hardly more than a brief interval: you are entering upon it. That this is the sense, is manifest from many examples: Matt. xxiv. 32, xxvi. 18; Rom. x. 8 (here the word "nigh" means actually in the heart); Heb. viii. 13; Matt. xxi. 34, xxvi. 45, 46; Luke xii. 33 (the thief does not stop near, he goes to his object); Luke xviii. 40 (in his presence), xxii. 27 (Judas touched Jesus), xxiv. 28 (they came to the village); Rom. xiii. 12 (the night is cut off, the day has begun; the dayspring from on high has risen); Heb. x. 25 (the day has come). This relieves us of all the embarrassing artificial interpretations which represent the apostles as habitually saying, "The Lord is at hand" (ἐγγίζει), though knowing that eighteen or nineteen centuries, or, in the opinion of many, even more, were to elapse before His coming; or, as not a few allege, that the apostles were mistaken in their anticipations of the Lord's speedy coming. They said He was at hand,—present, on the throne, in the cloud,—and coming to remove the phenomena of the former heaven and land, by sweeping off the apostate Jews, and by establishing the new heaven and the new land.

Ch. xxii. 11: "He who is unjust, may do unjustly still; he who is filthy, may be filthy still; he who is righteous, may work righteousness still; and he who is holy, may be sanctified still."—These words of serious import were fulfilled in the impenitent portion of the Jews, who had sinned away their national privileges, and lost them finally. Like Esau, the nation found no place for repentance. And of the unbelieving Jews, personally, Paul presents a dark picture (1 Thess. ii. 14, etc.), ending with these words, "Wrath is come on them to the uttermost." They have continued, ever since, a scattered rebellious remnant, blasphemying the name of Christ. From time to time some are converted from among them. The gospel comes to them as men, as heathens, not as Jews; and only as individuals will they be gathered in along with the heathen.
These words are fulfilled in all those also who, like them, abuse privilege, squander the day of merciful visitation, and thus "store up wrath against the day of wrath."

From what is here said of the holy people we derive special instruction. The verb is passive, the same as in the prayer, "Hallowed be Thy name" (ἁγιασθητο). The believer is made holy by the Holy Spirit's work, which continues during all his earthly life to bring up, train, or elaborate him to ultimate perfection. And as to the Church, the Spirit's work, which began with the coming of Jesus, was officially wrought from and ever after the day of Pentecost, the commencing time of so many prophecies.

Ch. xxii. 12: "Lo, I come speedily; and my reward with me, to be given to each man as his work is."—This represents the government of Jesus in relation to men individually, every one of whom has work assigned him to do. The Lord sends men individually into the vineyard, and assigns them work and appoints their wages. In whatever sense He spoke of μισθός (hire or wages) in His parable, in the same sense it is to be received here. Men have no merit so as to entitle them to a reward of merit; but Paul speaks of a "reward of grace," μισθός κατα χάριν (Rom. iv. 4); and being of grace, it is free and unmerited; but being a reward, it presents a motive to activity in the Lord's service. To the Jews, as a nation, the Lord came speedily. To the impenitent among them He gave the retributive reward of sin. To those who believed and accepted the great salvation He gave the gracious reward of the full privileges of the Church, and blessing of the Holy Spirit's work. So to men individually, in all times, He gives opportunities, talents, and time, and He expects fruit. And to those who lead lives of faith on the Son of God He gives grace, increasing to perfect meetness for the inheritance; while to the profane, unbelieving, hypocritical, and worldly He rewards the fruit of sin.

Ch. xxii. 13: "I am the Alpha and the Omega, the first and the last, the beginning and the end."—For explanation, see ch. i. 8, etc. The utterance of these here, as in the introduction,
corroborates the interpretation of the New Jerusalem as having its origin in the beginning of the gospel age.

Ch. xxii. 14: "Happy those who wash their robes, that they may have privilege in the tree of life, and by the gates may enter into the city."—By the robes are symbolized the marriage robe and the sacerdotal stole (στολή), symbolical of those who are "priests to God and Christ" (see ch. vii. 14). The common text has, "Blessed are those that do His commandments" (ποιοντες τας εντολας); but the ancient Cod. Sin. and Alex., and also Jerome's Lat., with Griesb., Lachm., Theile, Alford, and Tregelles, have "that wash their robes" (πλυνοντες τας στολας). These two Greek forms are so much alike to the eye, that a reader dictating might have enunciated, or the copyists written, the former for the latter. This washing of the stoles has the ancient authorities in its favour. It harmonizes with what is said in ch. vii. 14 of the saints washing their robes in the blood of the Lamb. It is free from the doctrine of human merit, which the other would most naturally be understood to sanction. It shows also what is of inestimable importance to the man who has once really felt the malignity of sin,—that whenever the blood of Jesus is applied, there is entrance into the spiritual city, where all is safety; and all discipline, if painful, is the discipline of children, and blessed in its results.

Ch. xxii. 15: "Outside are the dogs, and the poisoners (or charmers), and the licentious, and the murderers, and the idolaters, and every one who works and loves falsity."—These words may be compared with ch. xxxi. 8. The distinction thus made between those who have washed their robes in the Redeemer's blood, and those who are vile and unholy, existed from the apostolic day, as it exists now; and therefore the New Jerusalem, with its holy citizens within, and its discipline excluding the unfit from entering, existed from the apostolic times. This corroborates the interpretations already given. The image of the dogs prowling outside seems drawn from Ps. lix. 14.

Ch. xxii. 16: "I Jesus sent my messenger to testify to you these things for the churches. I am the root and offspring of David, the brilliant morning star."—The things here men-
tioned are all that is included in the vision of the New Jerusalem, with the doctrines and lessons taught. It is all intended for the churches composed of all believers. To neglect these words of prophecy, is to prevent the entrance of much light. While rendering all devout honour to Jesus, and the divine trinity in Him, let us make a due use of His servants, the messengers, and of their messages, and all means of His appointment.

"The root of David" is very often supposed to mean the divine creative origin from which David sprang. This idea seems adopted without due consideration of biblical usage. Root (ῥιζα) refers to genealogy; and it is in His humanity that Jesus here speaks. Isaiah (xi. 1) uses the term, and Paul cites it (Rom. xv. 12); but both speak of the birth and rise of the man Jesus. "Jesus was made of the seed (σπέρμα) of David" (Rom. i. 3). A root is of the same nature with the tree. But may not the root be said to precede the tree? No; both are simultaneous, and both spring from the seed—the one downward, the other upward. Jesus personally did not in humanity precede David, though prophetically and typically He preceded David as the seed of the woman, "the Lamb slain from the foundation of the world."

"The brilliant morning star."—"This denotes the Sun of righteousness." It depicts the divine nature of the Lord as we have seen His human nature previously depicted.

Ch. xxii. 17: "And the Spirit and the bride say, Come thou. And he who hears may say, Come thou. And he who thirsts may come. He who will, may take the water of life free."

These words are often popularly interpreted as merely an invitation to men in general to come to Christ. But this is no more, at best, than the meaning of the second clause, "He who thirsts may come;" and I object very strongly against putting forward one item of a text, representing that as the whole, and ignoring the rest. Such interpretation of this text must be set aside, for two special reasons:

(a.) It is not the coming of man, but of Jesus, that precedes and introduces the statement.

(b.) The verb "come" (ἐρχομε or ἐρχε) is singular, and can only mean "come thou." The coming cannot mean the birth
of the infant Jesus, for it is the man Jesus who speaks by His messenger. In reply to His saying "I come quickly," as already explained, the Spirit and the bride, or church, invite Him, saying, "Come thou," "Come, Lord Jesus, come quickly." This interpretation has the support of the greater number of learned and sound theologians.

And the text also indicates the right and duty of every hearer of the word to re-echo the invitation of the Spirit and the bride. What! some may exclaim: is every man to be a preacher? If preaching mean saying, "Come, Lord Jesus," it is every man's duty first to believe in, and then to welcome the Lord. But the objection rests on the false interpretation, and supposes the hearer to address men instead of inviting Jesus. If by the word ἐρχοῦν, "come thou," the text meant an invitation not to the Lord, but to men, there would be no evading of the doctrine that every man should preach. It is in truth every man's duty to believe, and to "confess with the mouth;" but this in no sense interferes with the stated ministry of those ordained to give their talents to this work by the apostolic commission.

And the text warrants those "who thirst" to come to Jesus, and from Him to receive "the living water." Christ first comes, else no man could come to Him. He it is who invites the thirsty, and promises to all such the living water—blessed encouragement to faith!

And here is the wide gospel invitation: "Whosoever will, may take the water of life free." It is offered gratuitously, without human merit. But it supposes a man to have the will,—which exists only when the spirit is renewed and the will rectified. Now the Holy Spirit's operation is wider: "He says, Awake thou that sleepest, and arise from the dead" (Eph. v. 14). This invitation to those who will, had a special reference to the time of Jerusalem's fall. But it teaches emphatically the necessity of regeneration,—of the Spirit's working in man, "to will and to do" (Phil. ii. 11).

Ch. xxii. 18: "I testify to every one who hears the words of the prophecy of this book; If any one will put upon these things, God will put on him the strokes written in this book."—Jesus, as "the faithful and true witness," and our infallible prophet,
bears this mighty testimony. "This book" means the one John is writing; but the principle is general. It is not merely a caution against adding words or compositions of man to those of God. It is much more,—a caution against "putting upon" these words, loading or overlaying them with theories, speculations, wrong or crude translations, far-fetched interpretations,—against "handling the word of God deceitfully" or lightly in any way. The Gnostic, Arian, Pelagian, and Chiliast systems showed this propensity in early times; and additional systems—the Romish and Mohammedan, and recently the Mormonite—have unhappily exemplified it, to the ruin of multitudes.

Ch. xxii. 19: "And if any one take away from these words of the book of this prophecy, God will take away his part from the tree of life, and from the holy city, of the things written in this book."—These words are more comprehensive, applying not only to the prophecy of the book, but to the book itself. Those sinned against this, who, by denying its inspiration and rejecting it from the canon, occasioned the use of the word antilegomena,—writings spoken against. Those commit a similar error regarding the other scriptures who deny the inspiration of any of them. Nor are those free from culpability in this matter who indolently make the alleged difficulty of the Apocalypse a reason for not studying it.

"God will take away his part"—the interest that such might otherwise have in the revelation of this book, in "the tree of life," and in "the holy city." It is this book that reveals these to us; and if we take away that testimony, we denude ourselves of faith, and sever ourselves from the things revealed. This, though said of the book of the Apocalypse, contains a principle common to all Scripture; and we find similar warnings annexed to or contained in other inspired books (see Gal. i. 8; 1 Cor. xvi. 16, 22; Deut. iv. 2, xii. 32; Prov. xxx. 6; Matt. xv. 6; 2 Pet. iii. 16; 2 Cor. ii. 17; 2 John 9, 10, etc.). The man who does not believe, despises his birthright, like Esau. Infidelity is a suicidal sin.

Ch. xxii. 20: "He who testifies these things says, Verily I am coming speedily. Amen. Come, Lord Jesus."—Jesus, the
faithful and true witness, makes this averment. In answer to the invitation of the Spirit and the bride, He promises to come speedily. What this implies, has been already explained, and need not be reiterated.

"Come, Lord Jesus." — The Cod. Alex. has the word "amen," but it is doubtful whether it applies to the words preceding or following. The words are brief and emphatic. But whose words are they? I take them to be those of the Spirit and the bride, adopted by John, to be adopted by all faithful readers, as their own response to the Lord's promise of coming.

Ch. xxii. 21: "The grace of the Lord Jesus Christ be with all the saints. Amen." — The common text is "with you all;" the Sinaitic, "with the saints;" the Alex., "with all." Alford and Tregelles and Theile give "with all the saints." It seems the best supported, as it is the most comprehensive form. The words are an apocalyptic benediction, sublimely closing the records of these prophetic visions.

O Lord Jesus, by Thy grace, be with me and every reader. Amen.
I.—See Ch. ii. 7.

Some propose to trace the word जपधुस, paradise or orchard, to a Sanskrit origin, दरेश, pardeshah; but this, besides being a compound, involves the insuperable difficulty of expressing a very different idea. In Sanskrit and its modern derivative languages, as Gujarati, Marathi, Hindi, and Urdu, it means a foreign country. Gesenius has interpreted it terra elatior; but this would be उच्छादेशाः, uchchadesahah. The forest of Artaxerxes (Neh. ii. 8) and the fruit gardens of Solomon (Cant. vi. 11; Eccles. ii. 5) are the only examples of the Heb. and Chald. word in the Bible.

Nor do we require to travel away to Aryan dialects in order to account for the word; it may be more simply formed from a Semitic root, which will harmonize with its meaning. फ़िर in Heb., पर्द in Chald., and نر in Arab., all express separation. If, then, we admit with Poli Syn., Castellus, etc., that paradise, पर्देस, is “vox Persica,” this occasions no difficulty; its form may be easily explained in more than one mode. Many of the Persian words, perhaps the majority, are from Chald. roots; and one class of Persian verbal nouns is formed by adding ख (sh) to the root, as in अफ्रेंष, and पेदेश, creation. Such a verbal noun would be फरेदिश, fardesh or pardsesh, separation, a retired place.

The only question that remains is that of the permutation of श and झ. Now the Arab. and Persian have no झ, and the former frequently has स (s) for the Heb. झ (sh). In the former, accordingly, the word is फरादस, fardaus.

An alternative derivative would be फ्रूट, fruit (फूल, प्रफुल, to be fruitful, + डूस, दोस, to tread). This would express the idea a vineyard, and would be strictly Semitic. The former, however, I think preferable.

1 See Williams’s Eng.-Sans. Dict.
II.—See Ch. v. 6.

The numbers three and seven are remarkably suggestive of the limits of man's knowledge of God. The former we find in the triuity, the latter in the attributes. Both are true, yet only to a small extent comprehended by men. In nature we meet the same numbers in multiform phenomena, which can be observed and known as facts, and yet which transcend human science: in the sun's rays, light, heat, and actinism; in the moon's motions, rotation, revolution round the earth and round the sun; in matter, the solid, fluid, and gaseous states; in a plant, root, stem, and flower; in an animal, limbs, trunk, and head, etc.; and in a tree, root, fibre, pith, juice, bark, leaf, and fruit; in the head, seven apertures for sensation; in a flower, calyx, corolla, stamens, pistils, pericarp, seed, and nectary; in zoology, protozoa, radiata, articula, mollusca, and vertebrata,—the last consisting of reptilia, marsupialia, and placental mammal; and suffice it to add, the seven hues of the spectrum. These numbers may be similarly exemplified even in abstract science. A problem which has never been solved by elementary geometry may exemplify this,—to inscribe a regular heptagon in a circle; and this resolves itself into the construction of an isosceles triangle, having each of the angles at the base triple the vertical angle. If this triple were found, the vertical angle would be one seventh of two right angles. As no mathematician has done this, the numbers three and seven interpose an early difficulty in geometrical knowledge. The geometer can, by elementary geometry, place in a circle regular figures of three, four, five, or six sides, but not of seven. Let the tri-section problem be solved, and the septi-section will follow, and vice versa. Both numbers present one and the same ne plus ultra to human knowledge. So, analogously, to pass to the physical, we cannot explain, though we know as facts, Brewster's three colours, and Newton's seven, of the rainbow. It is nothing strange, then, if the higher subjects of the trinity and the attributes be intelligible to us as facts, yet too high for full comprehension. Let us, then, on the ground of Scripture evidence, acquiesce in the knowledge of the facts of the divine nature.

III.—See Ch. v. 9.

From the verb ἀσιν (contracted, ἀσώς) I sing, is derived ἀσίνη, ode, the apocalyptic word for song, and the word used by Paul.

1 Compare this with Eucl. B. iv. Prop. 10.
in Eph. v. 19 and Col. iii. 16 in connection with ψαλμοι, psalm, and ύμνος, hymn: ψαλμοι και ύμνοι και ωδας πνευματικαις, by psalms, and hymns, and spiritual songs or odes. We find also the verb ύμνεω, I hymn, in Matt. (xxvi. 30), Mark (xiv. 26), once in Acts (xvi. 25), and once in Heb. (ii. 12). The most literal term for the strains recorded in the Apocalypse would be ode. But that word is little used in modern Christian melodies. Hymn is very common,—too common, considering that it is applied to every little specimen of modern religious versification. Psalm occurs in the Greek New Testament only seven times, and the most general opinion is, that in each of these it refers to the book of Psalms (Tchillim), or parts of it.

On the other hand, though song is a term applied to every kind of lay or lyric, yet in the English version it occurs no less than fifty-nine times—about one-fourth of these in the book of Psalms alone. The verb to sing also occurs nearly ninety times. And our standard version would scarcely be regarded as improved by using psalm, hymn, or ode for song: as, “He hath put a new psalm in my mouth,” “O sing unto the Lord a new ode,” “They sing the hymn of the Lamb.” Song seems in our language and version an established word; and when we trace it further than mediaeval Saxon, it is cognate with the Heb. שֵׁר, shur, to sing, and its noun שֶׁרֵי, shir, a song, which occurs in various psalms and other parts of the Old Testament. I have therefore generally employed the word song to express the praises recorded as sung by the saints, understanding by it the songs termed spiritual by Paul, as being specially given, under the dispensation of the Holy Spirit, after the pentecostal effusion and its great period had begun.

IV.—See Ch. vi. 2.

Extract from Augustine’s "Expos. in Apoc. Hom." V.

“Ait beatus Joannes: et ecce equus albus et qui sedebat super cum, habebat arcum, et data est ei corona, et exii vincens. Equus albus ecclesia est, sessor Christus. Iste equus Domini cum arcu bellico per Zachariam ante promissus est. Equum ergo album intelligimus prophetas et apostolos. Equitem coronatum habentem arcum, agnoseimus non solum Christum sed etiam Spiritum Sanctum. Postea quam Dominus ascendit in celum, et aperuit universa mysteria, misit Spiritum Sanctum; cujus verba per predicatoros tanquam sagittae, ad cor hominum pertingerent et vincerent incredulitatem. Corona autem super caput promissa per Spiritum Sanctum intelligenda sunt. Et

V.—See Ch. vii. 9.

A human being who has outlived infancy is not an infant; and therefore, if in stating the doctrine of Scripture respecting infants we include adults, we speak very erroneously of uncon-trollably. Those who have lived in a state of mental imbecility to a bodily adult state, are still, in the intellectual and spiritual sense, infants; and how far this may embrace a state of purely invincible ignorance, it may be hardly possible to decide. The framers of the Westminster Confession kept the true and scriptural meaning of the word infant strictly in view when they spoke of "elect infants," and defined them as "dying in infancy," and contrasted them not with non-elect infants, the existence of which they did not suppose, but with "others not elected," who "may be called by the ministry of the word." Those not elected, then, are in their estimation a portion of the class of adults; while the elected are "those whom He (God) "is pleased effectually to call," and "elect infants dying in infancy," and "other elect persons, who are incapable of being outwardly called by the ministry of the word,"—incapable by want of mental capacity, or by the fact that no talents have been given. And thus Dr. Twisse, the prolocutor of the Westminster Assembly, expresses his judgment: "That all besides the elect God hath ordained to permit them to go on in their own ways, and so finally to persevere in sin; and lastly, to damn them for their

1 See Westminster Conf. ch. x.
2 Cited in Ridgeley's Body of Div.
sin, for the manifestation of His justice on them." What he here asserts of "all besides" the elect, is applicable only to adults, that they go on in their ways, and finally persevere in sin, and that for their sin thus persevered in they are condemned. He thus leaves in the number of the non-elect no place for infants dying in infancy, as they live not to go on and persevere in sin. Calvin\(^1\) does not in so many words assert the salvation of all infants, but the reasons which he deduces from Scripture apply equally to all. He says, "If they bring innate corruption from the womb, they must be purged of it before they are admitted into the kingdom of God." He refers to John iii. 3, and to the sanctification of John the Baptist from the womb, adding "quid in reliquis posset,"—what He, the Holy Spirit, could do in the rest; and he continues: "Let us not impose a law on God, who may sanctify whom He pleases, as He did him." Turretine admits that God may discriminate among men while in their infant state, as Jacob and Esau; but this contemplates only present infants destined to become adults, and has no bearing on those to whom the adult state is never given. Regarding infants universally, he says, "De eorum salute bene sperare nos jubeat caritas Christiana"\(^2\) (Christian charity enjoins us to hope well for their salvation). He leaves them to the secret counsel of God, without alleging the non-salvation of any infant. Dr. Hodge\(^3\) says, "These words of the Confession are not intended to suggest that there are any infants non-elect," and represents the salvation of all infants as "highly probable," and says, "We have good reason to believe that all (italics his) infants are elected." Willison (on Sh. Cat. qu. 95) says, "If children die young, before they do anything to disinherit themselves, we have ground to believe they are saved."

Dr. Candlish, in his work on the Atonement, with intellectual clearness, in treating of the dispensation under which we are as having an aspect of forbearance (\(\alpha\nu\omega\chi\eta\)), showing that we might conceive of a forbearance without redemption, in which none would die in infancy, or without sinning in an adult state, but that the actual and existing forbearance is one of a gracious character, under which multitudes die in infancy, proceeds to the conclusion that all dying in infancy are saved. His deduction seems quite irrefragable. He says,\(^4\) "Hence it follows that the death of little children must be held to be one of the fruits of redemption. If there had been no atonement, there would have been no infant death. It is on account of the atonement that infants die. Their salvation is therefore sure.

\(^1\) *Inst.* B. iv. cap. xvi. 17. 
\(^2\) *Turret. Quest.* xiv. 
\(^3\) On the West. Conf. 
\(^4\) Pt. ii. ch. ii.
Christ has purchased for Himself the joy of taking them, while yet unconscious of guilt or corruption, to be with Him in paradise. In many ways, I apprehend, it may be inferred from Scripture that all dying in infancy are elect, and are therefore saved." He follows this by adducing some of the passages here cited, and others.

In the decrees of the Synod of Dort, so celebrated for strong Calvinism, it is asserted that all the non-elect are guilty of resisting the Holy Spirit, which babes who "have not done good or evil" cannot do.

The opinion of Boston, the author of *The Fourfold State*, is thus given: 1 "And so there is another party of men who are reprobated, that is, whom God has not chosen to life, but has decreed to let them lie in their natural state, and damn them for their sins,—whom He hardens, they first hardening themselves." This language can apply to none but adults. He also speaks of infants "in foro Dei," in which they are subjects of the Holy Spirit's baptism, though not coming within the scope of water baptism; and "in foro ecclesiae," when they are represented by parents within the visible church, and may be baptized.

On this subject, two or three Scripture facts merit more grave consideration than any theological deductions: as, (1) The use made by Jesus and the apostles of terms for infants: παιδίον, a word applied to Jesus when newly born, 2 "an infant, a young child (Dunbar), puer (Schl.). Though sometimes implying more than the status of a mere suckling, as "children sitting in the market-place and calling to one another," yet there is no instance in the New Testament in which it applies to an adult, except that John metaphorically calls all the believers little children, 3—a term of much significance in this whole inquiry. It is the diminutive of παι, a boy. Now "Jesus having called παιδίον (a little child), set him" (or it: the word is neuter, and does not intimate whether the child was male or female) "in the midst, and said, Except ye be converted, and become as the children" (το παιδία), "ye shall not enter into the kingdom of the heavens." 4 His language is of the most generic form,—"a child," any child, without condition of people or parentage; and again, "as the children," as an aggregate: ye must be made like them in that which makes the child different from the adult. Whatever other differences may be suggested, the radical distinction is this: the little ones are intrant into life, and such are all the regenerate. Our Lord makes the infant by nature the pattern of the infant by grace; which is incomprehensible if infants die unregenerate. The infants, as

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1 Boston's Works, vol. i. p. 33, etc.  
2 Matt. ii. 6.  
3 1 John ii. 13.  
4 Matt. xviii. 2, 3.
related to Adam, are only heirs of death; but Christ's instruction implies that He gives them a vital relation to Himself, the second Adam. Calvin appropriately says of infants, without indicating any exception or distinction, "Christus adduci sibi jubet, eos ut vivificet" (Christ commands them to be brought to Him, that He may vivify them). The words of Jesus are far from implying the regeneration of only some infants: "Whoever shall receive one such little child in my name, receives me." 1 "Such" = those who by renewing grace are made, at whatever age, spiritually "new-born babes." To receive them in His name, is to receive Him; for they by newness of life bear His image, and are lambs or sheep in the flock of the Good Shepherd. "It is not the will of your Father in the heavens that one of these little ones perish." 2 The Lord gives no intimation of limiting these little ones to adults, or of restricting their number by "some" or "few," or children of certain parents; and if dogmatic theologians presume to do it, let their dicta be treated as harsh and ill-compacted human theory, by all earnest and devout readers of Scripture.

He also said, when little children (παιδια) were brought to Him, "Suffer the little children (τα παιδια) to come to me, for of such is the kingdom of the heavens." As to who brought the children, nothing is recorded: they may have been believers, or Pharisees, or Sadducees, or Romans, or Syrophoenicians; yet He laid down the doctrine, that all who obtain citizenship in His kingdom must first be made such as these. Luke 3 employs another word (βηθευς), which occurs eight times in the New Testament, and is rendered "babes," "infants," "children," "young children." Mary uses it of the babe yet unborn. It is applied to the new-born infants in Egypt, 4 and to new regenerates desiring the milk of the word. 5 The Apostle Peter here follows his Master in making infants the type and pattern of all regenerate men; which can only be understood on the principle, that infants, as defined in the Confession, though mortal as children of Adam, have regenerate immortality by life from Christ. There is no foundation for the doubt raised on this point by Lightfoot, who thinks the parents were probably Jews, because others might not have brought their children. Not of this stamp were the centurion, 6 and the Syrophoenician woman, 7 and the Greeks that desired to see Jesus, 8 and the Canaanitish woman 9 who besought Him to heal her daughter, and the kindred of the Samaritan woman. 10 The Lord testified of some of these, that

they had more faith than those of Israel. The fact that the disciples endeavoured to prevent these parents, tends to make it manifest that they were not Jews.

The same substantially may be said of some passages containing the word τεκνον, a birth, a child, etc., applied to the babes in Bethlehem, and to the children of God. 1 Early childhood, then, or infancy is the phase of humanity in which all the new creation, of whatever mortal age, are depicted. Thus all the saved enter the kingdom of heaven as regenerate recipients of a new life,—as infants; and this, whether infancy express the whole of their mortal being, or whether they live to be adults. The former, who are the infants, properly so called, have not developed faith, knowledge, or action in this life. Of these, the Spirit of God gives the seminal principles which grow in the celestial life, while adult saints receive sanctifying development in the present state. In the aggregate of the saved, Jesus includes infants as a class; and neither nor any inspired writer ever excludes any such. Jeremiah was sanctified from the womb, 2 which was more than external dedication; it was his personal qualification, antecedently to his commission, which is contained in ver. 7, "Go to all that I shall send thee;" yet we have no intimation of faith on the part of his parents. David's infant of a few days old died, 3 and the father was consoled in the assurance that the babe had been transferred to heaven. 4 Jeroboam's child was removed from the idolatrous life in which he must have grown up, "because some good thing to Jehovah was found in him,"—no meritorious work, but the incipient operation of the Holy Spirit. 5 John the Baptist was filled with the Holy Ghost from the womb, 6 —language which cannot be explained of any mere dedication. Paul was separated from the womb, 7—a distinct fact from his being called, which is marked by another word, αφορισας, having separated (not predestinated, which is προφιλος), καλεις, having called. It is no objection that the seed of faith did not expand in his life until he was called; for the Spirit of God, in many cases, makes spiritual life cognisable only after many years. From the mention we have of the early childhood of Samuel and Timothy, we must conclude that the Spirit of God had moulded their minds in infancy. 8 These examples are not related in Scripture as a consequence of faith and holiness on the part of the parents: even in the cases of David and Zacharias, their faith is not assigned as a necessary antecedent. And the Scripture never represents any infant as lost.

1 John iii. 1.
2 Jer. i. 5.
3 2 Sam. xii. 23.
4 See Gill, Boothroyd, and Cobbin, in loco.
5 1 Kings xvi. 13.
6 Luke i. 15.
7 Gal. i. 15.
8 1 Sam. iii. 1; 2 Tim. iii. 15.
in any other sense than that to which Jesus referred, saying, “The Son of man came to seek and to save that which was lost.” ¹

Shall we say infants are excluded because they cannot believe? If this exclude one infant, it excludes all; for none, whether of believing or unbelieving parents, have faith expressed in words, and cognisable by man, until beyond the state of infancy. But we should egregiously err if we thence inferred the absence of the seed of spiritual life, and the yet latent principle of faith, or the rectification of the spiritual faculties, which will as surely show itself in faith, as the seed in due time does in the germ. ²

A babe clings to and loves its mother’s bosom long before it can define its feeling in words. Are the infants destined to be present or absent in the great judgment? If so, where? To the sheep the Lord shall say, “Come, ye blessed; for I was hungry, and ye fed me; sick, and ye visited me,” etc. The infants never in this life did any of these things. But if this exclude them from the number of the sheep, it will exclude not some, but all, infants,—a rather serious conclusion, surely! But the other fact, that they never did the acts of unkindness which Jesus will charge on the goats, will equally exclude them from the left-hand multitude. Where, then, shall we find their true place?

The answer is involved in the principles already laid down. The little babes have no fruits of faith wrought in this life. But they are in Christ, and therefore there is to them no condemnation; ³ and in this respect adult believers are precisely in the same position. Both start on their course of spiritual life and works of Christ’s service from the same point,—that of regeneration, justification, and adoption; but from that point until the termination of moral life, the adult believer’s training for the inheritance of the saints in light is wrought in the body, the infant’s is all wrought out of the body. But whether in the body or out of the body, or, as Paul says, whether εὐκτίμων, at home, in the body, or εὐκτίμων, from home, out of the body, both are under the eternal law of moral right, and expected unswervingly to “do God’s commandments,” like all angels, and both are under the teaching of the Holy Spirit. ⁴ Divine grace enables the infants taken home to celestial glory to serve in sinless perfection, and leads the adult child of God through many dangers, errors, falls, and sorrows gradually up to the state of “perfection which merges in the future state.” Both are servants performing active service,—the one entirely in the

¹ Luke xix. 10.
² The verb εἰκτίμω expresses trust, of which believing, as an idea, is but the expression.
³ Rom. viii. 1.
⁴ Ps. ciii. 20.
invisible world, the other for the brief term of this life in the visible, and then equally with the infant in the invisible; and the services of both, with talents fewer or more, will in the great day be acknowledged with the gracious words, “Well done, good and faithful servant,” “Come, ye blessed.” “Tribulation and anguish upon every soul of man that doeth evil:”¹ this cannot possibly include any infant, but plainly includes all adults continuing to do evil. Those who shall be finally rejected are in various places described as “not obeying the gospel,”² as being ungodly,³ as “enemies by wicked works,”⁴ etc., and as being “a gainsaying people;” while of the saved the Lord says by Isaiah, cited by Paul, “I am found of them that sought me not,”⁵—words emphatically applicable to all infants as well as to converted adults.

I know an objection may drop from a reader’s tongue: “We must all stand before the judgment-seat, that every one may receive the things done in the body.” Thus I may be told that Christ will only take into account “the deeds done in the body,” or in the mortal life. I regret to charge our translators with conveying a very erroneous meaning, by the insertion of the word “done” before “in his body.” The words are: ἐν κοιμώσθη τὸ κατὰ τὸν αἰῶνα, πρὸς ἀνάγηθος εἰς αἰώνας εἰς φαύλων (“that every one may get the things by means of the body, according to what he did, whether good or vile”). Thus he speaks of every one’s receiving by the body, in accordance with the works he did. This will be at the resurrection of the body, preparatory to the final judgment, when the spirit, reunited to the body, will receive happiness or punishment in the raised body, according to the works. There is no restriction of the good or evil works to the earthly pilgrimage; and the fact that men have presumed so to restrict them, has grown out of and fostered the erroneous theory of a sleep of the soul from death until the resurrection.

That good works terminate at death,—in other words, that the saints after death are not placed by the Lord in a position of any employment (εἰργάζεσθαι) in His service except that of singing praise perpetually,—is a popular idea, resting in the minds of some on this supposed sleep of the soul, and in that of others on the theory of its inactivity, and of others still on a mistaken view of the words of the Shorter Catechism,⁶ that “the souls of believers at death are made perfect in holiness, and do immediately pass into glory.” But this glory is neither a state of sleep nor of inactivity, as might be largely shown from Scripture testimonies. “Now,” says Paul, “we know in part,

¹ Rom. ii. 9. ² 2 Thess. i. 8. ³ 1 Pet. iv. 18. ⁴ Col. i. 21. ⁵ Rom. x. 20, 21. ⁶ Sh. Cat. qu. 37.
and prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.” The contrast of time he denotes by the words “now” and “then,”—the former denoting the present life, and the latter the future, when we shall “see Christ face to face.” 1 Thus all that comes under the heads of knowing and prophesying will be greatly enlarged after death.

“The angels do the Lord’s commandments, hearkening to the voice of His word.” 2 Now from Heb. xii. 22 we learn that even in the church on earth we have the society, though invisibly and inaudibly, of an innumerable company of angels. As they keep or fulfil the Lord’s commandments, and hearken to His word, so do regenerate adults now imperfectly; and after death they shall do so more fully, and without any drawbacks of sin, otherwise we could not form a part of the innumerable company of angels. Again, the angels are ministering spirits; 3 and many examples of their active ministration are recorded in Scripture, in such terms as to prove that some of them were of Adam’s race,—“men,” 4 “the man Gabriel,” 5 the “young man” who appeared at the tomb, 6 the “two men” who appeared after the ascension, 7 the “man of Macedonia” who called Paul to proceed to Europe with the gospel message, and the angels of the trumpets and phials. All of these are sanctified men in this or the other life.

After death, therefore, the saints shall serve God actively in many ways,—by praise, by doing His commandments, by ministering to the little ones, and the saints suffering in this life,—by bearing the messages which Christ commits to them, by explaining prophetic visions, by guiding or prompting ministers to fields of labour, by benevolent joy over one sinner that repenteth, by being assessors with Christ in the government of this and perhaps other worlds, 8 and by being guardians or caretakers of Christ’s “little ones,” so as, even in numerous instances, to save them from the commonest accidents. 9 Opposite theories respecting angels, as that they are all different from the human family, or that they are all of it, are nothing else than opposite errors. Though some angels originated from a transmundane and others from a human parentage, they are all now holy and happy, all brethren actuated by the purest benevolence, and full of ardour in performing the acts of service on which the Lord commissions them.

We have also many intimations that our being made perfectly holy at death will be no mar to our moral progress and de-

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1 Cor. xiii. 12.
2 Ps. ciii. 20.
3 Heb. i. 14.
4 Gen. xviii. 1, etc.
5 Dan. ix. 21.
6 Mark xvi. 5.
7 Acts i. 10.
8 Rev. iii. 21.
9 Ps. xci. 12.
velopment after it. Thus Paul teaches, "He who has begun a good work will perform (ἐπιτελέσαι, will perfect) it until the day of Christ."¹ This cannot mean at death, as Macknight alleges, which would imply as many days of Christ as deaths of saints,—it is the great day of judgment; nor does it ignore the time from death to the judgment, for that is an arbitrary and unsupported human conjecture. Thus we plainly learn from Paul, that the saint, made perfectly free from sin, at and even preparatory to death, is taken to the invisible kingdom, though, it may be, as yet, in much weakness of infancy or slender intellect, and is taught and developed and made to grow in every holy attainment by a higher work of divine love, continued on to the period of the resurrection, when the body (σώμα) will rise and be the organ of the soul and spirit, thus highly developed by training, first in the lower, and then in the higher portion of the Church.

Various other passages evidently teach the same lesson. Thus:

1 Cor. i. 8: "Who shall confirm (βιβαίωσον)² you unto the end, blameless in the day of our Lord Jesus Christ."

Eph. i. 30: "Ye are sealed unto the day of redemption:" "at death and in the day of judgment" (Brown); "in the deliverance of the body as well as the soul" (Fausett). This includes the day of resurrection,—"must signify the resurrection" (Dodd.).

Phil. i. 10: "Without offence until the day of Christ."

In all these, and various other places where the day of the Lord—of Christ, of His coming, of judgment, etc.—is mentioned in connection with the holiness and safety of the saints, whatever time that day indicates, the saints are kept to it, and with it in view, as the great limit of the gospel age; and no intermediate application of the "day," the "coming," etc. can shut out their great and ultimate application.

It may still be argued that Jesus said, "The night cometh, when no man can work."³ But He is there speaking of the works of the present life, which lapse at death, and His words therefore do not bear on the inquiry respecting the future state. So when Solomon says,⁴ "There is no work," etc. "in the grave," the context shows that his subject is the works of the present life, of which corporeal death is the terminus, while he elsewhere treats of the future judgment as another subject.⁵ In Rev. xiv. 13, of the dead who die in the Lord it is said, "They

¹ Phil. i. 6.
² "Verbs in σώμα denote making or transforming into that which the primitive word implies," which is rather a continued than a momentary act (Kuhner's Gr. Gr. 232).
³ John ix. 4.
⁴ Eccles. ix. 10.
⁵ Eccles. xii. 14.
rest from their (χορῶ) labours, and their works (σφυρα),” or employ-
ments, “ follow ” or accompany “ them,”—that is, their works as
sanctified men living in the Lord while they lived, and dying
in the Lord when they died—all the operations that spring
out of love, faith, and new obedience—by no means cease with
bodily death. It would quite ignore a most important truth
respecting one great source of heavenly happiness, to call the
works a mere metonymy for the reward. It is a conjecture,
unsupported by a single example, though the word occurs 185

The works of the saints, even in this life, are of such a kind
as all to merge into those of the future. Thus the services in
the Lord’s temple and tabernacle and New Jerusalem, described
in Revelation, chapters vii. and xxi., are so completely of this
nature, that they are popularly interpreted only of the future
life. Beginning here, they are carried on more fully and actively
hereafter.

There is thus abundant room for the most full and glorious
exercise and expansion of the growing faculties of infants in
heaven,—in fact, for what we might analogically call their
celestial education, and for their being abundant in works of
blissful service, and being included in the sentence of the
Judge: “Come, ye blessed of my Father, inherit the kingdom
prepared for you from the foundation of the world; for inas-
much as ye did acts of kindness to one of the least of these
my brethren, ye did it to me.”

2. The second Scripture fact is, that the Lord is often repre-
sented as the head of a vast society, the members of which are
described by terms naturally denoting infancy. “A seed shall
serve Him;” 1 “He shall see His seed.” 2 The term “seed”
simply denotes humanity, and more particularly in the infant
than the adult state, though including the regenerate, of what-
ever age, as the children of God. “Thou hast the dew of thy
youth” (ἡ γονή, thy birth); 3 “Behold, I and the children which
God hath given me” 4 (τα παιδία, the infants),—the same term
which Jesus employed in designating the model subjects in the
kingdom of heaven. This includes all the people of God, but
not as adults, only as little children. I repeat, all the works of
faith and labours of love wrought by the believing adults are
wrought after regeneration, and take their beginning from it;
and as we have so amply seen that faith and benevolence and
obedience and ministration end not with mortal life, so infants,
by virtue of the new life given them in regeneration, and de-
veloped in the better land, have these services in full amount,

1 Ps. xxii. 30.  2 Isa. liii. 10.
3 Ps. cx. 3.  4 Isa. viii. 18; Heb. ii. 13.
according to their capacities, respecting which, in comparison with those of adult saints, I do not speculate. All are "new-born babes" in the regeneration, and equally children of God, adopted and justified from their time of new life; and their works thenceforward are in no sense works of probationary merit, but of faith, love, and childlike obedience.

3. The third principle I adduce is, that in the economy of grace and of the means of grace there is a twofold fatherhood,—the earthly and the heavenly. By virtue of the former, the infants of church members belong to the visible church, and stand, according to Boston’s words, “in foro ecclesiae.” This, though a great privilege, does not _per se_ include regeneration or secure salvation; it only entitles to baptismal recognition in the visible church. We meet it in the words of Peter in his pentecostal discourse:¹ “The promise is to you, and to your children, and to all that are afar off, as many as the Lord our God shall call.” This promise has a connection with the covenant and circumcision, both of which had a temporal as well as spiritual import,—the former, by virtue of the Abrahamic fatherhood; the latter, by the divine fatherhood, which gave to the Abrahamic its spiritual value in the case of all who were included in the divine sonship, who were not merely of Israel, but were Israel.² Thus the promise referred to by Peter is more immediately that made by Christ, of giving the Paraclete to abide with His disciples for ever,³ and of giving Him as sent from the Father,⁴ which includes the gift of the Spirit in the divine fatherhood, and most especially of that promise to be fulfilled after a few days⁵ in the pentecostal effusion. Accordingly, Peter applies the promise not only to the Jews and proselytes then and there assembled, and to their children, but “to all that are afar off”—all Gentile nations. This accords beautifully with our Lord’s predictive promise: “Many shall come from the east and west, and sit down with Abraham,” etc. “But the children of the kingdom shall be cast out,” etc.⁶ Thus Abraham’s fatherhood did not ensure salvation; and the promise of the Holy Spirit had a far more comprehensive import, which belonged to the higher fatherhood, as Christ showed by speaking of the Spirit as sent from the Father. On the ground of the mere Abrahamic fatherhood there could be no conversion of the heathen or of children of ungodly parents, because these parents have no promise to transmit to their children, but are themselves children of wrath.

I am far from wishing to ignore the important meaning of Paul’s words, “They that are of faith are blessed with faithful

Abraham." 1 Though the Abrahamic fatherhood could not in itself rise higher than visible church privileges, there is a greater and ulterior sense, in which he and his true seed, by a faith common to them all, are absorbed and elevated into a higher sonship. This is denominated by Paul "the whole family in heaven and earth;" 2 "family," παρθενία = tribe, race, or descendants from the same father. This vast family includes all recipients of regenerating grace. All its members are "heirs of God, and joint heirs with Christ," who says of them that none of them shall be plucked out of His hand and out of the Father's hand. 3 Thus also God is "the Father of spirits," in distinction from "the fathers of our flesh." 4

This fatherhood appropriates the children of God in adoption (υἱόθεσις), and gives them the divine likeness in new creation in Christ, 5 and regeneration (σαρκιζόμενοι) by the Holy Spirit, 6 whose agency in the work is by the Lord compared to the wind blowing where it listeth. He thus taught, on the one hand, that "that which is born of the Spirit is spirit," and on the other, that many of the external children of Abraham were of the fatherhood of the devil. 7 These He says are characterized by doing the works of this father,—a description which cannot possibly include any infant. But those who "are made partakers of divine nature (ὅιοι κοινώνων φυσώς) escape the corruption that is in the world." 8 This divine likeness, and consequent escape from corruption, are even more applicable to infant than adult heirs of glory. The latter have been dragged through the mud and miry clay of many corruptions, and have been scarcely or barely saved; while of the former, Erskine might truly say,

"Babes, thither caught from womb and breast,
Claimed right to sing above the rest,
Because they found the happy shore
They never saw nor sought before."

Who so fit as they to proclaim the doctrine of salvation by grace, without room for even the supposition of human merit, which in their case is impossible? What portion of the redeemed so fitted to make known among the celestials one great display at least of "the manifold wisdom of God?"

Respecting adults, the Bible presents the serious fact that many of them are finally lost. But nothing of this nature is ever said of infants, who are represented by the Lord as being, without any sad exceptions, precious in His sight. This opens a bright prospect of the church universal as indeed a multitude that no man could number, and shows much more meaning

1 Gal. iii. 9. 2 Eph. iii. 15. 3 John x. 28, 29. 4 Heb. xii. 9. 5 2 Cor. v. 17. 6 John iii. 5, 6. 7 John viii. 44. 8 2 Pet. i. 4.
than is commonly supposed in the words of the Good Shepherd: "Other sheep I have, which are not of this fold" (the fold of those who know, hear, and follow Him—adult believers): "them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd."¹ The sheep are often very loosely represented as Jews, and the "other sheep" as Gentiles, presenting an element of His meaning for the whole; but Jesus speaks very differently, "By me, if any man enter in, he shall be saved;" and this Dr. D. Brown correctly explains, "Whether shepherd or sheep, the great object of the pastoral office towards mankind." The Lord's fold, then, is filled with all men who enter in by the means of grace, and the "other sheep" are those of whom He says, εἰσίνα ἐστὶ μὲ αὐγαγέων ("these it behoves me to bring").

A difficulty which was felt by one most estimable and thoughtful saint of God, and might be sympathized in by others, is this: that if Satan knew that all infants were passing into heaven, he would not destroy so many infants by infanticide and otherwise. But this is a great mistake, as it ascribes to the evil agent more both of knowledge and power than he possesses. Infants, equally with adults, are not in the hand of Satan, but in His without whom not a hair of their heads can fall. And if evil agents are active, so are the holy angels² in keeping the saints, so that not the slightest accident can befall them without divine permission; and all things work for good to them who love God, to those called according to His purpose.³

A similar difficulty has been, that if heathen parents believed in the salvation of their infants, they would be prompted to kill them in order to secure their salvation. But to suppose them believers in this, is to suppose them to know the way of salvation, that is, to be no longer heathen. Such knowledge would prompt them to preserve their little children, and to seek to teach them saving knowledge. In point of fact, heathen parents do believe that infants as much as adults, or more, enter into the only futurity of which they know anything which is generally another step in the transmigrations towards final absorption into an unconscious impersonality. And their avarice and dread of misery in this life are the main causes impelling to infanticide.

VI.—See Ch. viii. 10.

We find comparatively little mention of Catholics and

¹ John x. 16. ² Ps. xci. 12. ³ Rom. viii. 28.
schismatics earlier than the time of Cyprian, bishop of Carthage, and Cornelius, bishop of Rome. The former, even where he distinguishes Catholics from heretics, speaks of priests and bishops so promiscuously, as to leave the impression that they were synonymous. He also, speaking of a council of the co-bishops, calls it in next paragraph a council of the priests. He speaks of the Lord appointing bishops, and the Church deacons, as if the terms bishop and deacon then included all the officers of the Church. And he, various times, speaks of himself as the bishop with his elders and deacons, and of the co-bishops in neighbouring localities, very much as a Presbyterian pastor would do. Though Prelacy had begun before this period, it had not been elaborated into a complete system, nor become prominent as an overbearing power and a source of schism in the midst of its clamours for unity, until the irregularities of discipline led to the protest set up by Novatian in Rome, and the assertion of presbyterial rights by "five presbyters linked with Felicissimus," a deacon in Carthage, with numerous adherents in both places. It is not necessary to assail the motives of the prelatic rulers on the one hand, nor to pronounce unmixed eulogy on the other. There must doubtless have been much of human passion on both sides. The cause is the subject that should arrest attention. That, on the one side, was presbyterial right and the purity of the Church; and, on the other, the unwarrantable power of those arrogating the exclusive title of bishops. The dark fluid of calumny has ever been poured on the asserters of spiritual rights by the advocates of the system which came gradually to usurp to itself the name of Catholic. They have indiscriminately anathematized as schismatic, heretic, Manichean, infidel, etc., all who pleaded the testimony of Scripture in preference to that of the Church. Hence, when, in wading through the muddy waters of later patristic writings, and histories of councils, and papal documents, we find churches or societies thus designated, a suspicion naturally arises, that if these had not been witnesses for some great truths, they would not have been so maligned. And when we search for evidence, very often it can be found only in the one-sided statements of the persecuting party. Sedulous and persistent, and to a large extent successful, endeavours were made to destroy the writings as well as persons of the "little

1 Ep. liv. 5.  
2 Ep. lxv.  
3 Ep. lxiv.  
4 See Killen's Anc. Ch.  
5 Cyp. Ep. xxxix.  
6 This system derived its name from Mani, a Persian. He taught the doctrine called Dualism,—that of two eternal principles, the Author of good and evil. This was allied to the theories of the Zoroastrians and of some Gnostics. The famous Augustine is represented as having believed in it for a time, and as admitting the pure morality of the followers of Mani. (See Enc. Brit. Manich.)
flock." On this very account, however, the admissions of enemies tell with a peculiar force,—admissions of facts that could not be denied.

Historic justice then demands of us not to form hasty conclusions from names abusively applied by enemies. No impartial reader can fail to discover in the Epistles of Cyprian and Jerome, and the Commonitorium of Vincens Lirinensis, much of this "gall of bitterness." We should avoid being affected by it, and should search for impartial evidence, direct and circumstantial, regarding the creed and conduct of those who dissented from the popular and so-called Catholic Church. If we bear in mind the odious terms employed even in our own times by the Romish hierarchy in anathematizing the Reformation, the Reformed Churches, the Bible Society, and the soundest Protestant writers, we need not be surprised to find such calumnious charges hurled upon the early witnesses for the purity of the Church, for the purpose of rousing popular feeling, and stimulating monarchs to effect their extirpation by crusades, imprisonments, and executions.

I shall therefore notice the rise of contemporaneous or successive bands of witnesses, from the times when ecclesiastical power began to be exerted in trampling the holy city, premises that the unity and continuity of the Church in no sense depends on what has been in recent times termed "apostolical succession," the true succession being adherence to apostolic doctrine and polity.

1. The Novatians, named from Novatianus, respecting whose character and status I have adduced ample testimony in the text, principally the reluctant testimonies in his favour borne by writers prejudiced against his cause, and therefore the more weighty when thrown into the scale of impartiality. Contemporaneous with them were the Protesters at Carthage.

2. The Donatists, who also appeared at Carthage, and for the fairest account of whom I may refer to Dr. Killen's Old Cath. Ch., though I may venture to add, that whatever were their faults, even he has scarcely meted out to them their full quota of justice. They shared the imperfections from which the best portions of the Church in more favourable times have not been free. But the packed election of Caecilian, the prejudiced Synod of Arles, and the imperial interference seizing their churches, confiscating their property, driving them into exile, and shedding the blood of many, and all because they simply sought liberty of conscience, leave no room for surprise that Novatianism revived; and that, as "oppression maketh a wise man mad," bands of Agonistici, armed with clubs, should have

1 Eccles. vii. 7.
committed reprisals. The best and truest witnesses, however, took no part in these irregular modes of defence, but maintained their protest against ecclesiastical and Erastian domination.

3. The Leonists, named from an earnest witness for the freedom of the Church, Leo, who appears to have received this designation from the Pyrenean Lyons, and whose name was Vigilantius. Jerome wrote against him in gross and prejudiced style, charging him with condemning clerical celibacy, the idolizing of martyrs, reverence for relics, pagan rites in Christian worship, spurious miracles, monachism, pilgrimages, etc.; and hence we learn that he was a faithful witness for gospel truth, and purity of the Church and of morals. Jerome names his field of labour the Cottian Alps,—the very locality of the Vallenses. Jerome also complains that the people there agreed with him, which shows that the Leonists in the end of the third century, like the Novatians and Donatists, were protesters against growing error, corruption, and domination.

4. The Vallenses, or people of the Alpine Valleys.—The name is to be distinguished from that of Waldenses, which was derived from Waldo or Waldus, a Frenchman, who cast in his lot among them, and spent his wealth and life in diffusing the knowledge of the gospel, and from whom they came to be called Waldenses. He passed into Bohemia, where he had large success, and where he appears to have ended his course. These Valleys men maintained and transmitted the Leonist testimony, and were an uninterrupted visible Church through the dark ages, until the fact in their history called the death of the witnesses, 1260 years after their first protest. In the later times of this period, they had ample reason to say that their ancestors in the days of Constantine had withdrawn from fashionable and growing corruption, and maintained pure doctrine and communion in the Cottian Alpine valleys. Their antiquity is acknowledged not only by Claud, archbishop of Turin in the ninth century, who is sometimes accounted one of them, but by Reinerius, an inquisitor of the thirteenth century, and Pilichdorff, also of that century, and an enemy, who have no historical facts with which to disprove the belief in their existence as a Church of dissenters or protestants as early as the time of Sylvester, bishop of Rome in the early part

2 See Fab. Val. and Alb. p. 277. It may be admitted, with Dr. Cunningham (Hist. Theol. p. 457), that Faber in this treatise has not historically shown an uninterrupted visible succession, yet he has clearly shown the existence of the witnesses at so many points, as to make it plain that they existed in the darkest times. And we may also say, with Dr. Cunningham, that Bossuet and other Romanist writers have utterly failed in setting aside this long series of historic beacons.
of the fourth century. In addressing the Reformers of the sixteenth century, they were able with patent truthfulness to say: "Our ancestors have often recounted to us that we have existed from the time of the apostles. In all matters, nevertheless, we agree with you; and thinking as you think, from the very days of the apostles themselves, we have ever been concordant respecting the faith." 1 Henry Arnold also says truly: "Neither has their Church ever been reformed,—whence arises its title of Evangelic. The Vaudois are in part descended from those refugees from Italy, who, after Paul had there preached the gospel, abandoned their beautiful country, and fled, like the woman mentioned in the Apocalypse, to these wild mountains, where they have to this day handed down the gospel from father to son in the same purity and simplicity as it was preached by Paul."

The doctrines may be exemplified in two extracts which I abbreviate from two of their works, the Treatise on Antichrist and the Noble Lesson. 2 The former says of Antichrist: "His first work is, that the service due to God he perverts to Antichrist himself, and to creatures rational or irrational, male or female saints, etc.; his second, that he robs Christ of grace, justification, etc., by imputing them to his own authority, thus dividing the people from Christ; his third, that he attributes regeneration to a dead outward faith; his fourth, that he rests on the mass; his fifth, that he is actuated by avarice; . . . his eighth, that he hates, persecutes, and destroys the members of Christ. And as for Antichrist, he has long reigned in the Church."

"After the apostles were certain teachers, who showed the way of Jesus Christ our Saviour, and these are found even to the present time; but they are manifest to only few; they are so persecuted that they can do little. So much are false Christians blinded with error, and especially their pastors, that they hate and persecute those better than themselves; they love not the flock save for the fleece. Yet Scripture says, if a person loves those who are good, he will wish to love God, and to fear Jesus Christ, and will neither curse, nor lie, nor commit adultery, nor kill, nor defraud his neighbour, nor revenge himself upon his enemies."

In a word, there is nothing but what would now be called simple Protestant doctrine, while the Romish priests are censured for their accustomed practices, and their hierarchy is condemned as being that of Antichrist.

5. The Paulicians.—These at an early period were found in Armenia. Their existence in a state of separation from the

1 Leger, quoted by Faber. 2 See Fab. Val. and Alb. pp. 379, 407, etc.
Greek Church is not traced quite so early as that of the Churches already named from the Latin Church. They became prominent about the middle of the seventh century in connection with Constantine Sylvanus, a preacher among them, and who suffered martyrdom. They are unhappily known mainly from such hostile writers as Petrus Siculus. This Sylvanus drew his doctrines from the Scriptures, as may be inferred from the very name of Paulicians, or followers of Paul. The usual charge of Manichaean is indiscriminately preferred; and it is possible that, as the followers of Mani were cruelly persecuted in Persia, some of them may have escaped and mixed with the Paulicians. But Sylvanus rejected the Manichaean books and tenets. Hundreds of his followers were burned; and, ultimately worn out with persecution, numbers of the survivors emigrated to the south of France about a.d. 755, where we next find

6. The Albigenses; in tracing whose history the inquirer finds the same stale charges of Manichaeanism, and the same harrowing detail of popular hatred and persecuting bigotry. I propose not to give even an outline of their history, nor to speak of the names frequently given them and other witnesses,—Cathari, Paterini, Bulgarians, etc. To state would be to refute the odious and unnatural calumnies heaped on them by some writers, and coolly adopted by Bossuet. Faber has met these with a full refutation. As an example of the operation of the intolerant spirit, suffice it to refer to the Canons of Holyrood at Orleans, a.d. 1017. These, to the number of ten ecclesiastics and four laymen, were burnt under the usual false accusations. Justice to all men demands that a man's creed be learned not from the perversions fabricated by enemies, but from his own lips, especially from his dying confession. And their dying confession exhibits no trace of Manichaean error: "We have the law of God by the Holy Ghost, and we relish nothing save what we have heard from God, the Creator of all things. You vainly propound for our acceptance matters which are alien from sound theology. Put an end, therefore, to your words, and do with us what you list. With the eye of faith we see our King regaining in heaven. By His almighty hand He will raise us up to an immortal triumph, and will speedily bestow on us joy celestial."

7. The early Christians in Britain and Ireland.—Pope Gregory's missionary Augustine, who became the first archbishop of Canterbury, appeared in England in a.d. 596. For a clear and fair account of the witnessing Churches in these islands, I refer the reader to Dr. Killen's Old Catholic Church, Sect. iv.

1 Fab. Val. and Alb. ch. ii. 2 Fab. p. 125, 149. 3 See also Neander, vi. 485.
the testimony borne by the British Christians to the Holy Scriptures, and their assertion of spiritual freedom even at the expense of the massacre of 1200 of their clergy, their substantial identity with the witnesses already referred to is evident. And that they were originally Presbyterian, is manifest from various facts, such as the great numbers of bishops and elders as organized by Columba, Patrick, etc., though they must have gradually declined from ecclesiastical purity, until little of their testimony remained, for a considerable period before the rise of Wycliffe. From his labours there resulted a revival and a reappearance of Protesters in England, often termed Lollards. From Wycliffe the doctrine is thought to have passed to Bohemia and Moravia, where also Waldo had retired, and where arose the famous martyrs Huss and Jerome. Thus, by links which the Romish hierarchy was unable to sever, the true witnesses were from time to time reappearing in many places.

8. The Nestorians and Malabaris.—Nestorius had been patriarch of Constantinople in the fifth century, until persecution rendered him famous under the name of a heretic, and drove him from the dominant Church on account of his protesting against the application of the title "Mother of God" to Mary. Modern Protestants would not endorse all the language employed on either side; but they would all, unless far gone ritualists, agree with Nestorius in calling her "the Mother of Christ," thus refusing to stigmatize Nestorius and his followers as more heretical than those calling themselves Catholics, and lording it over God's heritage. The Nestorians carried on much evangelistic labour, until they were ground down by the Turkish conquests. They were largely composed of christianized portions of the ten tribes, and had their chief asylum in the mountains of Kurdistan, in part of the lands to which their ancestors had been deported by Tiglath-pileser and his son Shalmaneser (2 Kings xv. 29—xvii. 3).

If they were not the first preachers of the gospel in India, they maintained the evangelistic work there, as is evident from the fact that they have long been in the habit of sending ministers to the Malabar Church, and that that Church, when it became known to the English, was in possession of the Bible in the Syrian language. This harmonizes with the Syriac version long known in Europe, and contained in Walton's Polyglot. A copy obtained from the Malabar Christians was used by the British and Foreign Bible Society in printing a Syrian

1 See Bede, Milton, and Hales.
2 Supposed to be from loll, to thrust out the tongue; Germ. lallen; Gr. λαλές. Qn. Might it not have been from Raymond Lull?
3 Hough's History of Christianity in India; Buch. Chr. Res.
Bible in A.D. 1823. This illustrates the preservation of the word of God by Christian communities, scarce aware of each other's existence or possession of the same sacred documents.

In 1599 a synod was held by the Romish Portuguese archbishop of Goa at Diamper, in the province of Cochin, for the purpose of bringing these Malabari or Nestorian Christians to conformity with the papal system. Here the doctrines held by these Christians were thus enumerated by the public assembly of their enemies:

They rejected the Pope's supremacy, transubstantiation, adoration of images, purgatory, masses, prayers for the dead, holy oil, auricular confession, extreme unction, clerical celibacy. They appear to have held but two orders, priesthood and diaconate. They charged the Church of Rome with having corrupted the true faith. In a word, their testimony corresponded with that of the witnesses in Europe.

VII.—See Ch. xiv. 2.

Though the name of harps occurs here and in ch. v. 8 as a vision symbol, yet the New Testament writers maintain a remarkable silence respecting the employment of instruments in worship. This involves the question of the propriety of the use of instruments in the praise of God,—a question which I discuss not here. I merely notice three facts connected with the state of the Jewish people at critical periods, and tending to account for this silence.

1. If we compare their state in Babylon with that under the Romans, both were times of foreign rule, of the fall of David's kingdom, and of national disgrace and sorrow. And it is evident that the Davidic music was the expression of national exultation and patriotic joy. We can thus understand how music was in abeyance during the Babylonish exile; and we can appreciate the pathetic tone of a psalmist: "We hung our harps upon the willows; for they that carried us captive required of us a song." This seems plainly a reference to the past, when harp and song went together in the temple service. But how could they maintain this Davidic practice in a foreign land, where they had not their temple? The cessation of song and harp in Babylon admits of no explanation, except that Zion, "the joyous city," was the place of the combination of song and harp.

2. The principle exemplified by their situation in Babylon will be found equally applicable to their state under the Romans. There was indeed one point of difference: in the

1 Horne's Introd. 2 Enc. Brit. viii. 5. 3 Ps. cxxvii. 2.
latter case they dwelt around Zion, and had a temple there, and one greater in dimensions, and in some respects, it would seem, more ornate, than that of the restoration, or even than that of Solomon; but it was built by Herod, an Idumean, who had been made king over them by the Roman senate, and who, as Josephus states, took away the foundations of the existing temple. Thus the structure raised by Herod was more than a renewal,—it was a new temple. While Jesus was yet an infant, the very name of king gave place to that of Roman governor. The Jews were as completely in bondage under the Romans as their forefathers were in Babylon or Egypt; and before the war with Rome came on, the tyranny of Roman governors maddened them and drove them to violence and insubordination. How acutely they felt their degradation, may be understood from the general expectation of the Messiah which then prevailed, and even from the unpopularity of the publicans as Roman tax-gatherers. Their temple had been outraged by Pompey, Pilate had mingled the blood of Jews with their sacrifices. The nation under the Romans was replete with sorrow.

If, then, amid the sorrows of Babylonish captivity they could not employ the music of the Davidic kingdom, must not the same have been their state of privation from the time when the idolatrous Romans gained sovereign power over them? Under Rome, as under Babylon, song and harp must have been sparingly and sadly, if at all used. And we are prepared to understand why the New Testament, though referring to the temple (ναός and ἵπτευμα) about 118 times, never refers to any worship in it except sacrifice, the incense offering, and prayer. In this light we must view the acts of worship in which the Lord and His disciples had a part.

Accordingly, in the frequent allusions to temple and synagogue in the New Testament, amid numerous references to acts and modes of worship, the musical service is absolutely ignored. We read of the sale of oxen, sheep, and doves in the temple for sacrifice. Would there not also have been need of a bazaar in the temple for the sale of harps and psalteries, if such had been used? We read of the cry of hosannas, of daily teaching, of walking and residing in the temple, of preaching, praying, and purification; of the gold, the veil, the ark, the altar, the sacrifice, the incense, the daily service; but nothing of instruments or song! In the synagogues also the instruments and their ritual are a blank.

Throughout the Acts of the Apostles we find frequent allusions to the ministry of the word, preaching, and prayer, and

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1 Comp. 1 Kings vi. 2, etc., with Jos. Ant. xv. 11. 3.
also to singing or hymning, but without any reference to instruments.

3. The history of instruments in God's worship is distinctly recorded in the Old Testament, and has been so ably discussed in different tractates, that I only refer to it. From 2 Sam. vi., and 1 Chron. xiii. and xv., we learn that David attempted to bring up the ark of God to Zion in a manner not accordant with the law of Moses, and received a divine rebuke; that a second time he proceeded to the same work, but in a legal manner, and brought up the ark with sacrifices, and in each case with instrumental music. Whether this implied divine authority, is a debated question which I shall not here discuss. I am disposed, however, to allege the same degree of authority for the twenty-four courses of Levites and the use of instruments, as for the kingdom and the temple. In support of this, one or two passages have sometimes been cited which do not seem critically conclusive. The most express authority we find in 1 Chron. xxviii. 11-19, in which David, on the occasion of appointing Solomon as his successor, "gave to Solomon the pattern of all that he had by the Spirit, of the courts of the house of the Lord, . . . also for the courses of the priests and the Levites, and for all the work of the services of the house of the Lord, and for all the vessels of service," הָרְבָּעֵים, instru-
ments of service. Thus the temple, or, as it is also called, "the tabernacle of David," with all that belonged to it, constituted the outward ceremonial of the covenant (תִּרְבּוּת, berith) which God condescended to give to David, according to that monarch's own testimony: "He hath made with me an everlasting covenant," יִתְּמוּת תִּרְבּוּת, covenant of an age.

Such is the Davidic institute. It had its term which it could not outlive; and when that term was run, it merged into the spiritual kingdom of Christ, and with it of necessity lapsed all that it included,—the kingdom fell, the temple was forsaken, the priests and the Levites with their instruments had no longer any authority. This Isaiah, Amos, and other prophets foretold. And the Apostle James, citing the words of Amos, says: "I will build again the tabernacle of David which is fallen, . . . that the residue of men might seek after the Lord, and all the Gentiles on whom my name is called." Here is the abolition of the whole Davidic institute; and the restoration spoken of is solely and purely spiritual, and comprehensive of the Gentiles. The temporal throne is rendered spiritual in

1 On one side see pamphlets by the Rev. A. M. Bannatyne, Rev. J. G. Robb, and Rev. W. Dobbin; and on the opposite side, by the Rev. Professor Wallace.
2 Isa. lxvi. 21; Amos ix. 11.
3 Acts xv. 15-17.
Christ; the temple is the gospel Church; the priests and Levites are all believers, "priests of God;" \(^1\) and the music is "the melody of the heart," "the fruit of the lips," "the song of the Lamb."

It would thus be utterly contrary to the relation between the temporal kingdom of David and the spiritual kingdom of Christ, to suppose any part of "the tabernacle of David" continued otherwise than spiritually in the gospel age. This would hold good even if the Davidic instruments had been in use in the temple under the Romans. And the conclusion is strengthened by the (at least apparent) fact of the general disuse of them in that period; in corroboration of which the silence of Josephus is almost as remarkable as that of the New Testament, in which we read of piping in the market-place, but never of instruments in the temple or the synagogue.

But if the pressure of the Roman government was a cause for sorrow and silence, might we not expect that silence to be broken in the Christian Church? Spiritually it is so. But though Roman power is broken, it is not yet extinct; and the days of sorrow are not yet quite terminated. The Lord said: "The Bridegroom shall be taken away, and then shall they fast." If there be any period at which a resumption of the Davidic music with all its jubilation might be anticipated, that period would be the marriage supper of the Lamb. But when we read the account of that joyous event in Rev. xix. 1–9, we find jubilant sacred songs and alleluias, but no instrumental accompaniments.

VIII.—See Ch. xvi. 14.

When a work of God is mentioned in Scripture, a day of it nowhere in Scripture means a human day. Many examples from the Old Testament illustrate this, and the following from the New merit careful consideration:

Matt. xiii. 32: "Of that day and hour." Of this Pool says, "Jesus spoke of the destruction of Jerusalem,"\(^2\) which occupied not one human day, but several years.

Luke xvii. 26: "The days of the Son of man" are not human days, but the times of the reign of Christ.

Luke xix. 42: "In this thy day,"—the time of Christ's ministry.

John vi. 39: "The last day" is, as Willison calls it, "the concluding period of the world." I find no author venturing to limit "the last day" to twenty-four hours. Dr. Carson pronounces it unsafe and rash to do so (Works, vol. i. on the Judg-

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\(^1\) Rev. i. 5, 6, v. 9, 10, xx. 6.  
\(^2\) Syn. Crit. in loco.
ment). Bengel calls it simply "finis," the end, but says nothing of its duration, though elsewhere ¹ he interprets "the night" of our lifetime, and the last day as the time of which the dawn is the whole period from the first to the second advent of Christ. In the early fathers there is frequent mention of judgment, but rarely any mention of a day of it. And it is remarkable that in the three most circumstantial accounts of the final judgment in Scripture, Matt. xxv. 31-46, 1 Thess. v. 16, etc., Rev. xx. 12-17, and in Paul's lengthened account of the resurrection of the saints, 1 Cor. xv. 30-57, there should be no mention of a day, except that in 1 Thess. v. 2-8 the day of the Lord is opposed to the night of darkness; but both of these are in some sense present. We may learn the paramount importance of being alive to the fact of the great judgment without being dogmatic about the time.

John xvi. 23: "In that day ye shall ask (ἐρωτήσετε, interrogate) me nothing." This day necessarily includes the whole gospel age.

Rom. ii. 5: "The day of wrath" intimates a period, but of unknown duration. In the Tract Society's Paragraph Bible it is called "a final stage in which God's justice will be vindicated." Fausett calls it "the great day," and Townsend, "the final judgment."

2 Peter iii. 7, 10: "The day of judgment," "the day of the Lord." Peter had been acquainted with John's Apocalypse, and speaks, in conformity with its style, of a prophetic period on the principle "that one day is with the Lord as a thousand years, and a thousand years as one day." Mede (cited by Pool) regards Peter as speaking not of a brief day of a few hours, but of God's great period of one thousand years,—"non de die brevi, sive pauciorem horarum, sed de spatio mille annorum." Peter does not say equal to (τὸ ἃ), but ως, a thousand years.

IX.—See CH. XIX. 13.

It has been unhappily too customary, even among believers in the deity of Christ, to give the lowest interpretation to the term or title ὁ λόγος του Θεου. It is all the more requisite to attend to the discriminative usage of it in the New Testament. When Jesus uses the term, or His usage of it is referred to by any of the apostles, it is the word coming from Him,—the truth revealed and spoken. Thus it occurs in a few instances in Mark, Luke, and Paul's epistles; and so the word of wisdom, the word of knowledge. But it cannot be plainly shown in any case to be a comprehensive term for the Holy Scripture, though particular portions of truth uttered by inspired persons are

¹ Rom. xiii. 12.
sometimes called the word or words of God. Another word 
(ἐρμα) is sometimes so used, as, “The sword of the Spirit is the 
word (ἐρμα) of God” (Eph. vi. 17); “The word (ἐρμα) of the 
Lord endureth for ever” (1 Pet. i. 25).

But “the word of God” is a compound term often used in a 
personal sense, without which the words combined with it 
would convey no meaning; nor is this at all limited, as some-
times supposed, to the words of John. Thus, in Luke i. 2: 
“ministers of the word.” “Minister,” ἤκτετρες, is used twenty 
times in the New Testament, and in every instance means a 
person, and translated “officers, servants,” etc. Mark vii. 9: 
“Setting aside the word of God,” viz. the Debar Yehovah speaking 
in the Old Testament. Rom. ix. 6: “Not as though the word 
of God had (εὐπρεπέω) fallen,”—words immediately following 
the oft cited testimony to Christ as “over all, God blessed for 
ever.” He has not fallen or failed of doing all that the 
prophets had spoken. Phil. ii. 16: “Holding forth (εὐπρεπέω, having) 
the word of life” = “Christ in you.” 2 Tim. ii. 9: “The word 
of God is not bound,”—viz. Christ mentioned in the same 
sentence. Tit. ii. 5: “That the word of God be not blas-
phemed” = that Christ be not evil spoken of. Heb. iv. 12: 
“The word of God is quick” (ζων, living), and operative (ἐπετρέπη), 
sharper than a two-edged sword,” which refers to Christ, . . . “a 
discerner of thoughts and intents,” etc. Every epithet here is 
intensely and purely personal. 1 Pet. i. 23: “The word of 
God living (ζωτος) for ever,” can only have a personal meaning.

And John’s usage of the term is to a like effect. Ch. i. 3, he 
says, “The messenger attested the word of God and the testi-
mony of Christ.” How did he attest the mere written word 
of God? Was it by words of his own, or by other words of 
God besides those of Scripture? There are no such revealed 
words. The messenger saw the visions of the divine Word, and 
His Church, and His messages, and epistles; and he attested 
these, and explained them by divine commission to John. So 
when John says in the place before us, “His name has been 
called the Word of God,” he records a personal title as having 
been in use before, as in the first chapter and the earlier Gospels, 
and even in apocryphal writers and Philo. 1 John i. 1: “The 
Word of life” handled or touched by the disciples is surely the 
personal Word; and so John i. 1, “The Word was God.” To all 
this let me add that the title Ἰησοῦς is frequently used in the 
same manner in the Old Testament; and that the verb μαρτυρεῖν, 
to attest, is variously connected with nouns. To attest concern-
ing a person or subject is expressed by περί; to attest or furnish 
testimony to, takes the dative; to attest a subject, the accusa-
tive; and that subject, though most frequently a matter of
testimony, becomes a person when, as in the case of Word, Wisdom, Life, Truth, etc., abstract terms are employed metaphorically as personal titles.

The use of the word λόγος in a personal sense did not originate with the apostles, but rather with the Greek translation of הָוָּא רְבֵּע, λόγος κυρίου,\(^1\) and sometimes ημα κυρίου,\(^2\) in the Targ. "מִלְֵה הָרוֹפָּא" and "אֵמָה".\(^3\) Bryant has cited examples of λόγος from the LXX. and Apocrypha; and Hagenbach adds that traces of it may be found in the Samaritan writings, and that Plato distinguishes ον (being) from λόγος του οντος. Plato also applies to the created universe the epithet μορφογινές; and Philo calls the Logos δευτερός δεας. John, in his Gospel and epistles, the latest writings of the New Testament, sets the truth regarding all such terms and ideas in a clear and permanent light. The Logos was God, a divine personality. He was the Only-begotten. He became flesh.\(^4\)

X.—See Ch. xx. 3.

Many, including men eminent for learning and science, have entertained the opinion that the waters were originally included in the bowels of the earth, and were impelled out upon the surface to produce the deluge.\(^5\) Another theory is that the elevation of the Andes impelled a vast wave over all the land.\(^6\) Hugh Miller\(^7\) accounts for the deluge by an extensive depression of land from the Baltic to the Caspian and Aral Seas, and its subsequent partial elevation. Whiston\(^8\) alleges that a comet passing near the earth at the time of the deluge, by its attraction drew up a mighty wave which laved the lands occupied by the human race, and that the same body left upon the earth vast quantities of vapour or water; but he fails to account sufficiently for the disappearance of this water, by subsiding into the caverns of the globe, and vaporization into the atmosphere. But on any of these theories, or any that a Bible reader can form, there is implied a great submergence of land by its temporary subsidence or by the elevation of water above the sea-level, and the disappearance of that water by its reception either in the basin of the ocean or in the vapour and clouds of the atmosphere. A great subsidence, then, or the engulfing of waters under the earth's crust, or the visit of a comet laden with watery vapour, has not appeared to Christians or natural philosophers an absurdity; but all such ideas amount

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\(^1\) 2 Sam. xxiv. 11.  
\(^2\) Gen. xv. 1.  
\(^3\) Gen. iii. 8.  
\(^4\) John i. 1–14; 1 John i. 1, 2.  
\(^6\) M. Beaumont.  
\(^7\) Test. of Rocks.  
\(^8\) Theory of Earth.
only to speculations so long as they are not supported by evidence. I go not into the difficulties that might be started, so as to prevent their adoption, such as the incandescence of part at least of the earth's interior, which would expand into steam and force up all water within its influence. But the universality and great intensity of internal heat are not admitted by some recent inquirers. Hot springs, volcanoes, and other phenomena show that local heat below the surface exists in many places. But there must be firm and unmolten bases of the vast mountain chains; and much of the interior may be heated to blood heat, or several degrees above it, and yet contain vast spaces capable of receiving and retaining water in liquid form. The possibility of this seems obvious. It is thus fairly an open question, considering the great changes which science shows to be constantly occurring in the crust of the earth, and at great depths, to what extent future changes may occur, calculated to absorb beneath the earth's crust a large proportion of the ocean; and this the more especially, as internal heat gradually diminishes.

2. There is at all times an immense quantity of water, in fact, an ocean, in vaporous form in the atmosphere. In the beginning of the Bible this is taught. In a recent scientific work, "the quantity of water received from the atmosphere upon the land (that is, the evaporation from the land, exclusive of the much greater evaporation from the sea) is estimated at thirteen hundred millions of gallons per second throughout the whole year." Thus in the forms of vapour and cloud these "waters above the firmament" far transcend ordinary conception. It may be said the atmosphere is surcharged,—alternately receiving by evaporation and precipitating in rain and snow. And "the balancings of the clouds," or weight of the atmosphere with its vast floating ocean, is adjusted so that it cannot greatly exceed its average quota of water.

But is it impossible, is it unlikely, that the atmosphere may receive augmentations in times and ways which we cannot anticipate? It does receive considerable augmentations. All the millions of tons of coal, wood, and other fuel consumed daily, are throwing into it immense quantities of hydrogen, carbonic, and other gases, swelling it in like proportion and varying its constituents. Also showers of meteors in countless multitudes are annually witnessed, especially in August and November, containing metallic and other substances, and oxygen, hydrogen, and perhaps other gases. Astronomers can only conjecture, but do not agree as to, their origin. "Laplace

1 See Chamb. Cyc. iii. 737. 2 Orr's Circ. of Sci. Geol. pp. 27, 28. 3 Gen. i. 6. 4 Chamb. Cyc. "Fire balls, meteors," etc.
and Poisson showed that they might come from lunar volcanoes,"—an opinion which some would question. The gaseous contents of these bodies are annually augmenting our atmosphere, while their denser matter is augmenting the earth.

And it may, for aught that science can pronounce or anticipate, be augmented much more from other causes, as comets. From all that has been observed in late years, the great comets, as of 1843, 1858, etc., are very attenuated gaseous bodies; even their nuclei have by some been supposed not solid. As they appear to consist of vaporous matter, some of them may contain a constituent of air which would be adapted to ameliorate our atmosphere. Some such comet may (like that supposed by Whiston) at its perihelion approach the earth. Some such comet may at present be moving in an orbit which, after a few hundreds or thousands of years, may bring it to meet the earth in its orbit, and may consist of vapours of a nature kindred to some of the constituents of our atmosphere. This may largely increase the quantity of atmosphere, and render it more favourable to life and vegetation.

Such addition might have several salutary effects. Thus it would increase the weight of air, render bodies specifically lighter, and make it much easier for men to support the weight of body they bear about through life. It would also sustain a larger quantity of cloud, and this again would interpose a salutary shade from torrid suns; and by drawing off a larger proportion of the ocean waters by evaporation, it would convert all the shallower bed of the sea into dry land. It would also exercise a greater refractive power, and this in turn would augment the twilight, so as to alleviate the darkness even at midnight, and to shed these twilight influences of the sun into the arctic regions, and thus make their ice and snow disappear, and cover Greenland's snowy deserts with cultivated fields and flourishing cities.

But would not the diminution of ocean surface diminish the quantity of rain, and thus produce sterility? No; the one of these facts is not necessarily followed by the other. The watering of the earth depends not so much on the quantity as on the distribution of rain. As the land and water are at present distributed, some parts of the world have too much rain and others are rainless; and much the larger proportion of the aggregate of rain falls into the sea. Without lengthened detail, maps, and diagrams, it is impossible to give a clear description of the course of rain-distributing winds, as has been done in some interesting works. At three latitudes there are calms arising from currents of air meeting and crossing,—the equa-

1 Maury's Geog. of Sea, and various books of physical geography.
torial calms, and those near the tropics commencing with the trade winds, which blow from the tropical calms from the north-east and south-east, meeting at or near the equator. In their course they take up by evaporation immense volumes of water, which they are to carry away and precipitate in rain in the temperate and arctic zones. At the equator where they meet they are heated, and therefore rise and move as upper currents over the trades, bearing in vapour their watery treasures. At the tropical calms they descend to the surface and sweep in general north-east and south-east directions, giving out rain as they pass on to the poles. At the poles they "whirl about," as it is expressed in the Bible, and return as upper and dry currents to the tropical calms, where they again descend, and as trades take up vapour anew. I omit minuter details as to what is called "sloughing off," or a partial ascent of the winds moving towards the poles, on account of the constant diminution of latitude circles; and also the constant and considerable evaporation from the surface of the ground in the moister regions.

Now it is plain that the trades which blow over large tracts of South America and South Africa receive little moisture, and therefore have little to give out when they pass the tropical calms. This explains why some regions are rainless deserts. If, then, some parts of Africa, Australia, and South America were broken by seas, such rainless deserts as those alluded to would be irrigated and fertilized. But the same effect might be produced by a greater and weightier atmosphere, which would flow in a warmer state to the poles, and carry back a proportion of its vapour to water the hitherto rainless places. Thus rain might be more equably distributed, and the wilderness made to rejoice.

3. I have mentioned the possibility of a larger accumulation of water in the tropical seas. How could this be? Does not the sea maintain its level? True; but the earth's rotation produces centrifugal force, which is greatest at the equator, because there the rotation is most rapid. Thus the earth is not an exact sphere, but a spheroid protuberant at the equator. Were the rotation increased, this protuberance would increase; and thus the sea would become shallower in the polar regions, and deeper in the equatorial. This might cause an overflow of the lower tropical lands, while it might lay bare greater regions now covered by the sea. The mountain ridges, as the Andes and Rocky Mountains, and the Himalaya, might become plains, and intercept the rains no more. Thus regions now sterile would gradually be mollified to fertility.

We might lose, indeed, much of Alpine grandeur, in climbing
to look on which, with exciting admiration, so many tourists lose their lives; but we would gain more in beauty than we lost in grandeur,—the gentle undulations of hills, adorned with vine terraces, gardens, orchards, and villas, would immensely more than overpay, even in the article of terrestrial beauty, all that we gain from granite ridges mantled in clouds and crested with eternal snows:

"Rocks upon rocks in dire confusion hurled,
A rent and formless mass, the rubbish of a world."

I do not assert such acceleration of the earth’s diurnal motion as a fact. It is a hypothesis which many have entertained to account for the deluge, and one which science in its present state can neither demonstrate nor disprove. There may be physical causes hitherto latent in the earth, or in the approach of some comet, or some other undiscovered fact, which may produce as much acceleration as the future optimism of the earth would demand. Rotations can be produced by magnetical and electrical action. Thus we read of “rotatory polarisation,”¹ and of the discovery of “electro-magnetic rotations” by Faraday.² “The attractions of the sun and moon upon the protuberant matter surrounding the equator of the terrestrial spheroid produce a regular and periodic change in the direction of the axis of the earth.”³ This is the nutation. If, then, the sun’s attraction increase, the nutation of the earth’s axis will increase. But the modern solar theory represents the sun as kept in a perpetual state of burning heat by millions upon millions of aerolites that are constantly falling to it. This must augment the solar gravitating and electro-magnetic influences. Here is a cause affecting the earth’s motion on its axis, and one which might become very perceptible in the course of some thousands of years. Thus may be suggested the possibility of an increased rotation in connection with an augmented atmosphere, with proportionate increase of magnetism and electricity; and along with this might occur alterations in the heated interior parts of the globe. Thus the arctic seas might be reduced or dried up, while greater evaporation might bring the air from the equatorial calms freighted with heat and moisture to irrigate and temper the rigours of the frozen zones. There would be less of ocean currents to the poles; but this would be more than counterbalanced by the increased circulation and vaporous treasures of the atmosphere.

The probability of this would depend purely on the purposes to be effected in the divine government of the world affecting both nature and man.

After all, the sceptic may interpose, suppose this at some


P
future time to become fact, still it must have its limit, while no limit is shown to the increase of population. But it is not impossible, and I see not on what grounds it can be pronounced even improbable, that God may have laws of nature, not yet detected by physical science, which may at the proper period augment the diameter of the earth. The idea of this as coming suddenly would lead to apprehension of a great catastrophe. But it might come imperceptibly, as much land is now rising or subsiding; but this becomes perceptible only after cycles of years. As a presumption in favour of this, there are passages of Scripture which cannot be said to have received full explanation, but which would be explicable on this principle.

Now, if the surface of the earth remain without augmentation, even supposing all the sea converted into land, there would, before even a thousand human years, be a limit beyond which Christ's kingdom could not extend,—a limit in territory and in numbers; and as we do not, as Christians, believe in such limit, we seem shut up to believe in such territorial extension as will be adequate for the numbers, bearing in mind what I have already said, that the greater the numbers on a given territory, the slower becomes the increase. But as long as this terrene system continues, we have no reason to anticipate a time when there shall be no increase at all.

Would not an augmentation of the earth's magnitude involve a creation of new matter, and a proportionate increase of gravitation, and of the weight of man's body, so as to render it an oppressive load? No; we know some kinds of matter to be lighter, and yet stronger than others, as iron and lead, wood and water, etc. Heat, electricity, and perhaps physical agencies not yet known to science, may be brought into play, to expand the denser parts of the earth's mass, and at the same time to render it more suitable for the abode of ever-increasing population.

Still the doubter may inquire, Would you venture to imagine any vast indefinite extension of the earth? No; nor do I assert any extension. I speak of its possibility,—a position which science cannot refute. As to its probability, there may be different opinions. And, on the obvious ground of its possibility, we may rest satisfied that if God see it suitable to His future terrestrial arrangement and providential government to augment the race of man according to any fixed and calculable ratio, He will provide room for them, and supply more of the enjoyment of life than this earth has ever yet witnessed. But a constantly diminishing rate of increase adapted to the social state, as suggested in the text, would seem the easiest solution of the difficulty.

1 See Orr's *Circ. of Sci. Geol.* p. 33; *Enc. Brit.* xvii. 585.
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VOCABULARY
OF SYMBOLIC TERMS IN THE APOCALYPSE.

In each case the literal term represents the ideal object of the Vision.

'Αξιώνσις, Destroyer, Mohammedan agency.
'Αδιπτός, abyss, chaotic state of society.
'Αγγέλος, messenger, a company of commissioned agents.
'Αδύν, sing, to praise vocally and spiritually.
'Αίτιας, eagle, prophetic ministry.
'Ανάψω, air, philosophy.
'Αίμα, blood, warfare.
'Ακρίτας, locust, eastern armies.
'Αδιν, Lamb, Jesus.
'Αγγέλις, messenger, a company of commissioned agents.
'Αλον, sand, pagan and heretical doctrine.
'Αλον, vine (of the land), church of Antichrist.
'Αναστάσις, resurrection (first), regeneration.
'Ανέστησε, wind, hostile influence.
'Ανοίγω, open, to reveal.
'Αποφέρησε, first-fruits, believers.
'Αριστής, Lamb, Jesus.
'Αριστής, star, minister or messenger.
'Αρτέρις, lighting, a potential coming of Jesus.
'Αίσθησις, court (outer), Catholicism.
'Βασίλειος, kingdom, the reign of Jesus.
'Βασιλικός, king, rulers in general.
'Βακχάναλα, abominations, spurious rites.
'Βιβλία, book, prophetic scripture.
'Βιβλίον (Bible), book (of life), divine election.
'Βασαρίζω, blasphemy, derogation from Christ's merits.
'Γάμος, marriage-festival (of the Lamb), universal honour of the true church.
'Γαμή, woman, church, true or false.
'Διάδοχος, successor, all satanic agencies.
'Διῶνα, diadem, royalty.

Eικών, image (of monster), Papal temporal power.
'Eλικά, olive trees, pastors and elders.
'Eλιμων, oil, gifts of the Holy Spirit.
'Eπισκόπος, year, 360 years.
'Ερημός, wilderness, the secular condition.
'Εργάτης, yoke, oppression.
'Ερήμος, desert, priestly emblem.
'Ευαγγέλιον, animals (four), ministers in first resurrection.
'Ελλάς, sun, church government emanating from Christ.
'Εμφάνισα, day, year.

'Ελλάς, sea, heathendom.
'Ενάρκτης, death, pestiferous principles.
'Είκων, sulphur, anything inflammable, inflammatory.
'Εκκλησία, foundation, Christ.
'Εκκλησία, healing, sanctification.
'Εκκλησία, harvest, ingathering of saints.
'Ερήμος, monster, Roman powers, civil and ecclesiastical.
'Ερώτημα, tribunal, persecution.
'Ερωτήμα, hair, frigid mode of life.
'Ερωτήμα, throne, or seat, regal, or other station.
'Ερως, door, admission.
'Ερωτήμα, enthroning altar, throne of grace.

'Επιστήμη, jasper, one of the three emblematic colours.
'Ερώτημα, priest, believer serving Christ.
'Ερωτήμα, garments, spiritual graces.
'Ερωτήμα, horse, messenger.
'Ερωτήμα, iris, divine attributes, of Holy Spirit.

'Ερώτημα, time (a), a year.
'Ερώτημα, vessel, New Testament.
'Ερώτημα, (of incense), smoke, Christ's intercession.
'Ερώτημα, (of pit), smoke, Mohammed's other spurious mediation.
'Ερώτημα, cut, to understand.

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VOCABULARY.

Kimeros, sting, sinful principle.

Kéos, horn, power, king.

Kópelh, head, a chief.

Kéntóos, ark, true church.

Kifar, harp, heart and voice.

Kókain, scarlet, blood.

Kraés, cry, prayer.

Kírmos, creature, the regenerate.

Koipax (kírpax), Christian Sabbath, the gospel age.

Lampros, (seven) lamps, the Holy Spirit, in the churches.

Eúteios, white, pure.

Eísus, lion (of Judah), Jesus.

Eúps, winepress, divine retribution.

Eúpsaleias, censer, Christ’s humanity.

Eúnp, lake (of fire), future punishment.

Eúps, hunger, ignorance.

Eúgos (égoi), Word (of God), Christ’s divinity.

Eúxia, lampstand, a church.

Magian, sword, war, conflict.

Métopos, forehead, profession.

Món, month, thirty years.

Móchos, thigh, skirt of robe.

Mókmos, grave, oblivion.

Moukikés, musician, ritualism.

Movoix, myriad, ten thousand, a great chief.

Móros, perfume (of Babylon), sensual worship.

Moustophos, mystery, name of harlot’s mother.

Nás, temple, invisible church.

Naßvni, sailor, Jesuits.

Néthia, cloud, concealment.

Néos, island, minor state.

Nephtios, bridegroom, Christ.

Néphos, bride, true church.

Neó, night, ignorance.

Eláos, tree (of life), Christ.

'Òsios, tooth, weapon.

Oikoumén, population, men at large.

Oinos, wine, spiritual refreshment.

Onoma, name, character.

Ope, mountain, a kingdom.

Oikos, heaven, the church.

Ophaleia, eye, spiritual perception.

'Orpe, serpent, the devil in the transition empire.

'Orchis, multitude, converts from all people.

Pamíbálh, camp, church in the world.

Pavinos, virgin, true believer.

Pitíros, rock, refuge.

Pavos, fountain, the Holy Spirit in scattered believers.

Planda, market-place, Rome.
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