THE LATTER DAYS

OF

JERUSALEM AND ROME,

AS REVEALED

IN THE APOCALYPSE.

BY

DOMINICK M'CAUSLAND, LL.D.,

BARRISTER-AT-LAW,

AUTHOR OF 'SERMONS IN STONES,' ETC. ETC.

"Now clear I understand
What oft my steadiest thoughts have searched in vain."

LONDON:
RICHARD BENTLEY, NEW BURLINGTON STREET,
Publisher in Ordinary to Her Majesty.
1859.
In the following pages will be found things new and old. The Author's views of prophecy do not come before the public for the first time: many of them have appeared in his previous publications. But in this treatise they have been brought together, with those modifications and additions which observation and experience have suggested and supplied. His first design was to have written an exposition of the prophecies in general, with the view of unfolding the destiny of the Jew, whose spiritual position has been ignored by the generality of expositors, or treated as a secondary object of revelation; but on the examination of his subject he found that the leading prophecies of the New Testament—the prophecy of our Lord on the Mount of Olives, and the Apocalypse—were epitomes of all the unfulfilled Old Testament predictions; and that therefore, for their development, it was only necessary to follow the track of those later prophecies of our Saviour and St. John. This has been done, and the Author trusts that the exposition may be received as a sincere effort to elucidate the mysterious obscurities of some of the most
important and interesting pages of the Bible, and to establish their inspiration.

Many, influenced by other views of prophecy which they have long entertained,—and many, from a despairing prejudice against all interpretations of that department of Holy Writ,—may dissent from the reasonings, and reject the conclusions of the Author; nevertheless, even for them something suggestive may be found in these pages, by which they may be enabled to divine the nature of some of the links of the invisible chain that binds the past and present with that which is yet to come. The dark cloud that is impending over Italy, and threatening the whole of Europe, is big with events for good or for evil, to the religious as well as to the political world. All who consult the mind of the Almighty, and seek to trace his hand in such matters—whatever may be their understanding of the connection that exists between the mystic imagery of God's last revelation to man and the events of history—must feel that His designs will be, to some extent, advanced by the results of the national collisions that are impending. All such ought, therefore, to welcome any light, however feeble, which may be cast on the misty pages of the future of prophecy; for much remains to be discovered, as confessedly, in any view of the question, much remains to be fulfilled. A dispassionate consideration of the interpretations contained in this book, is all that is asked; for truth cannot suffer, where those who are seeking it approach the discussion of their subject with an earnest desire to discover and appropriate it.

_Dublin, May 25, 1859._
CONTENTS.

<table>
<thead>
<tr>
<th>Introduction</th>
<th>1</th>
</tr>
</thead>
</table>

**PART I.**

**Jerusalem.**

**CHAPTER I.**

THE HEAVENLY INHERITANCE.

"There remaineth therefore a rest to the people of God." (Heb. iv. 9.) 23

**CHAPTER II.**

PRELIMINARY OBSERVATIONS ON THE PRESENT STATE AND FUTURE PROSPECTS OF THE JEWS.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without a teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days." (Hos. iii. 4, 5.) 41

**CHAPTER III.**

GOD PLEADING WITH JUDAH IN THE WILDERNESS.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God." (Ezek. xx. 36.) 68
CHAPTER IV.
THE GREAT TRIBULATION, AND THE ENSUING POLITICAL CONVULSIONS.

"And there shall be a time of trouble, such as there never was since there was a nation even to that same time." (Dan. xii. 1.)

"And I beheld till the thrones were cast down and the Ancient of days did sit." (Dan. vii. 9.)

CHAPTER V.
THE SEALING UP FOR THE INHERITANCE.

"In whom also after that ye believed, ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." (Ephes. i. 13, 14.)

CHAPTER VI.
THE PURGING OUT OF THE REBELS AND TRANSGRESSORS.

"And I will purge out from among you the Rebels, and them that transgress against me; I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel." (Ezek. xx. 38.)

CHAPTER VII.
THE FLOOD OF ANTICHRISTIANITY, AND THE RETURN OF ISRAEL.

"Bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes." (2 Pet. ii. 5, 6.)

CHAPTER VIII.
THE WILDERNESS STATE OF THE JEWISH CHURCH.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations." (Isa. lx. 15.)

CHAPTER IX.
THE TRIUMPH OF THE CHURCH AND THE NATIONAL SUPREMACY OF THE JEWS.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." (Isa. lx. 1.)
PART II.
Rome.

CHAPTER I.
THE CLOSE OF THE JEWISH, AND BIRTH OF THE CHRISTIAN DISPENSATION.

"But when the fulness of the time was come, God sent forth his Son, made of a Woman, made under the law, to redeem them that were under the law." (Gal. iv. 4.) ... 307

CHAPTER II.

THE PROPHECIES OF THE IMAGE, AND OF THE FOUR WILD BEASTS.

"He revealeth the deep and secret things; he knoweth what is in the darkness, and the light dwelleth with him." (Dan. ii. 22.) ... 331

CHAPTER III.

THE BEAST RISING FROM THE SEA.

"Who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) ... 384

CHAPTER IV.

THE BEAST RISING FROM THE EARTH.

"And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people." (Dan. viii. 24.) ... 371

CHAPTER V.

THE REFINEMENT OF THE CHRISTIAN CHURCH.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. iii. 12.) ... 397

CHAPTER VI.

THE PURGING OUT OF INIQUITY.

"For the day of vengeance is in mine hand, and the year of my redeemed is come." (Isa. lxiii. 4.) ... 411
CONTENTS.

CHAPTER VII.
THE SCARLET WHORE.
"For the mystery of iniquity doth already work." (2 Thess. xi. 7.) . 421

CHAPTER VIII.
THE FALL OF BABYLON.
"And the world passeth away, and the lust thereof." (1 John ii. 17.) . 434

CHAPTER IX.
THE OVERTHROW OF THE BEAST AND THE FALSE PROPHET.
"For Tophet is ordained of old; yea, for the King it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. xxx. 33.) . 451

CHAPTER X.
THE MILLENNIAL DISPENSATION.
"And saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's." (Obad. 21.) . 468

CHAPTER XI.
THE NEW JERUSALEM.
"Put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean." (Isa. lii. 1.) . 484
INTRODUCTION.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever."—Deut. xxix. 29.

The plenary inspiration of the Bible is one of the great concerns of mankind, and too much time and attention cannot be devoted to the accumulation of the evidences of that all-important fact. Without the assurance that the Holy Scriptures are of divine origin, there is no sure ground on which the Christian can rest his foot in his encounter with the enemy from within and from without; and with it he has nothing to fear from the suggestions of scepticism or infidelity. In the first page of the Sacred Volume, which leads us from what may be termed the beginning of time to the human era, when read by the light of well-established scientific facts, is found an irresistible proof that the writer was inspired, and wrote not of things that were attainable by him through the ordinary avenues of human knowledge. In the last pages of the same volume, which lead us through the closing scenes of this dispensation of the human era to the gates that open upon eternity, when read by the light of the
Scripture history of past events, we shall find convincing evidence that it too has proceeded from an inspired source, and that, like the first chapter of Genesis, it authenticates, to minds disposed to recognize the truth, its divine origin. Prophecy, fulfilled or unfulfilled, is the theme of this last revelation of God’s will to man.

Fulfilled prophecy—whether the fulfilment is evidenced by the daily observation and experience of mankind, or by the concurring records of disinterested and impartial historians—is not only an irresistible and triumphant witness of its own divine origin, but is the most useful and efficient guide that has been vouchsafed to the Christian, in his inquiries as to the meaning and purport of those that are unfulfilled. Unfulfilled prophecies also, while they are primarily intended to convey a warning and support to the watchful believer, are scarcely less valuable in testifying their own inspiration, and that of revelation in general, by the consistency and harmony which is disclosed at each step of our advance in a knowledge of the intent of the prophetic writings; and which, to a reflecting mind, discovers a rich and increasing vein of assurance, that one omniscient and uniform will must have guided each and every revealing pen in its sacred work. No subject, therefore, is more worthy of the Christian’s attention, or more fruitful in multiplying the testimonies of the inspiration of the volume that is the guide of his thoughts and actions here and the ark of his hopes hereafter, than the canon of prophecy. And in approaching the contemplation of it, our first endeavour should be to discriminate between that which has, and that which has not, been accomplished; and then
to evolve the meaning and purport of that which is still future, by a comparison of the several parallel predictions with each other—whereby the light of one, which may arise, either from its having been manifestly and indisputably fulfilled, from the clearness of the language in which it is conveyed, or from its context, may be thrown on the obscurity of another which corresponds with it; and from which, on the other hand, some confirmation or correction of our previous conjectures may be borrowed—awakening thus by degrees into light and life the infinity of undiscovered truths that are now slumbering in the exhaustless recesses of the revealed word of God.

In the progress of such a mode of inquiry, it will be discovered that there is scarcely a predicted event inscribed on the pages of the Bible, that is not to be found paralleled by some other event, either recorded in Scripture history as having occurred, or prophesied as to occur. And yet commentators in general, instead of tracing out the meaning of the dark predictions of Holy Writ in its own pages, have resorted to the depths of historic and traditional lore, unattainable by even the moderately learned, for the key to explain the difficulties of the language and imagery. No wonder that, while the Christian inquirers remained under the impression that on the pages of the multitudinous volumes of the national vicissitudes of the last eighteen centuries are to be found the development of the symbols of the Apocalypse, they should regard that section of God's word as closed to their limited capacities and acquirements, and not intended for their study, or even for their comprehension.

The object of the following pages is to show, in the
first place, that this great storehouse of the New Testament prophecies belongs to the class of predictions which are still unfulfilled; and then to open out the meaning of its imagery by reference to the Scriptures themselves, making the Bible its own interpreter. We shall thus find that the Revelation of St. John is a condensed epitome of all the unfulfilled prophecies of the Bible, within the reach of the humblest inquirer; and was intended by the divine Author to be an apocalyptic history of the trials and triumphs that were to be experienced by his Church, from the death of Christ down to the final consummation of all things.

In this description of its title and design, all commentators, however they may differ in their subsequent interpretations, seem to concur. And therefore, in approaching the consideration of its all-important contents, it will be highly conducive to a clear understanding of their import, that we should establish the precise meaning and extent of the subject-matter of our inquiries—the Church. This is the more necessary, as there is little doubt but that from indistinct and limited ideas on that head have originated, in a great degree, those erroneous views of this part of the inspired writings, which would seem to be almost as numerous as the commentaries that have been written on it. To this object therefore we shall, in the first place, direct our attention.

The word ἐκκλησία (church) is derived from two other Greek words, which signify 'a calling out,' and when taken in its primitive—and most unrestricted sense, it denotes a chosen or elect body of persons called out and severed by God from the rest of the
INTRODUCTION.

world, to be a depository of the testimonies of his existence, attributes, and will, blessed with peculiar privileges, and objects of his particular care and regard, as he declared to his primitive and visible Church of the old dispensation:——“Be ye holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine.” (Lev. xx. 26.)

The first time that we find in the Scripture a record of a people thus manifestly and visibly separated by God from the rest of the world for the foregoing purposes, and endowed with the foregoing distinctions, is in the call of Abraham:——“Now the Lord had said unto Abram, Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee: and I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all families of the earth be blessed.” (Gen. xii. 1–3.)

From this small fountain issued forth the stream of the visible Church, which flows down from that period through every page of the Old Testament, increasing in extent, yet unmixed with any other waters but those that sprang from the same source, and were found in the channel of his son Isaac. Nor did this exclusive character ever pass away, or become suspended, till the expiring agony of the dying Saviour sighed forth, “It is finished.” At this solemn period, a purified and purifying stream of small extent issued from the primitive channel into the wide ocean of the Gentile world, where it is spreading out, and extending itself through the surrounding waters, by chang-
ing them with a quickening influence into its own nature. And thus it shall flow and expand until it reach once more the waters of the parent stream, which is now stagnating in the same Gentile ocean, and which shall be converted by the union into the changeless purity of the Christian faith, while with an increase of volume they shall mingle together through all eternity.

Such we shall find to be a correct Scripture picture of the course of God's Church, from its fountain in Abraham. But there is a manifest distinction between the Jewish and what we have termed the Christian branch of the Church. The former were a visible body, bound together by a code of moral and ceremonial laws of divine origin, as well as by the ties of blood, which severed and distinguished them from all the other inhabitants of the earth. The Christian branch were, and are, a body of various peoples, nations, and languages, bound together by the invisible tie of faith in Christ and trust in the promises. The Roman, the Lutheran, the English, the Scotch, and other Churches, are bodies of Christians holding a diversity of doctrines more or less Scriptural, and adopting different forms of worship and discipline; but none of them can claim, in the estimation of an unprejudiced mind, the title of "the Church," in the sense that the Jewish Church, by the ordinance and direct interposition of the Almighty, can make good their claim to that title. But there is an invisible body of Christians, bound together by a tie visible to the eye of Omniscience alone, which forms a link between the Jewish Church as it was, and the same body as it shall be, on its restoration to God's favour.
From this it is obvious, that in any prophetic delineation of the future of God's Church, the Jewish branch ought naturally to fill a prominent place. The transformation from the living to the dead, which St. Paul describes as the contrast between the Christian Church before and after its reunion with its Jewish root, is a process that we have a right to expect to find in the foreground of a picture of the trials and triumphs of the Church. The Jew and his Church are obviously the key to all the predictions of Scripture. By their rejection of the corner-stone, which has been the means of opening the door to the Gentiles, their title has been suspended, and they have for a time lost the privilege of being called the exclusive, or indeed any, Church of God; yet are they still the Church to whom were made the promises which the Old Testament pours forth in such rich abundance, and the chief of which are yet to be fulfilled. For most of these promises are in their announcements altogether unconditional, and expressly predicted, by the Spirit of One who cannot lie nor repent, to be absolutely performed, when the period of his displeasure shall have passed away, and the vials of his wrath shall have been emptied. Such are the following:—"Therefore the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head: they shall obtain gladness and joy; and sorrow and mourning shall flee away." (Isa. li. 11.) "For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. li, 7, 8.) And again,
"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, the Zion of the Holy One of Israel." (Isa. lx. 14.)

These, and a multitude of other promises of a similar description, are clearly absolute and unrestricted by any condition. But there is another class of promises, which are expressed to be conditional on their adherence to God’s laws and commandments. Such were the following:—"And it shall come to pass, if thou shalt hearken diligently unto the voice of the Lord thy God, to observe and to do all his commandments, which I command thee this day, that the Lord thy God will set thee on high above all nations of the earth." (Deut. xlviii. 1.) "Now, therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine. And ye shall be unto me a kingdom of priests, and an holy nation." (Exod. xix. 5, 6.)

These, and the class of promises of a similar nature, being expressed as conditional on their observance of his statutes, which have been all violated and transgressed by those to whom they were given, it would appear to follow, that the blessings contingent on their obedience had been forfeited and lost for ever. But that God may be true, though all mankind prove liars, these apparently forfeited promises have become absolute, and their fulfilment as vested and secure to the people of Israel as the former, when they shall have looked on Him whom they pierced. For then will their title have been made out through their
Saviour Christ, who "was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers" (Rom. xv. 8); and who, therefore, having been born of Abraham's seed, under the law, and circumcised a Jew, and having kept that law in every respect, and obeyed the commandments to the letter, thereby fulfilling all the conditions annexed to these promises, has made them absolute, "yea and amen," to all of those who shall become one in him and he in them. Thus is the importance of the Jewish branch of the Church established, in the high destiny that awaits them of entering into the enjoyment of the golden harvest of the Old Testament promises, which has been sown for their benefit, and which the Gentile world can only become partakers of through them, and by the uncovenanted mercy of God.

But it may be said, that all these promises have been already fulfilled, or are in progress of fulfilment to those of the seed of Abraham who embraced Christianity at the coming of our Lord, or on the first preaching of the gospel, to the exclusion of those who are yet clinging solely to the laws of Moses, and the predictions of the Prophets; and that with them we are, or are yet to be, partakers of those foreshadowed blessings, temporal as well as spiritual. Such, however, is not the doctrine of the Bible; for without entering into the peculiarly expressive language of these Old Testament prophecies, which the most prejudiced ingenuity could never torture into this meaning, we find St. Paul, one of those very Jewish converts, in reply to a similar boastful assumption of some of the early Gentile Christians, laying down the distinction between the two sections of the Jews,—those who re-
ceived Christ at his first coming and at the preaching of his Gospel, and those who rejected him and still continue in blindness as to the truth. We refer to the eleventh chapter of his epistle to the Romans, which commences with the question:—"I say then, Hath God cast away his people? God forbid;"—and in continuation, he proceeds to state, that some of that people, whom he styles in the fifth verse "a remnant according to the election of grace," have been already brought into the Christian fold, while the great body of them (out of whom the early evangelized Jews were but an inconsiderable section) were still blinded in unbelief—as he expresses it: "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." Thus we see that St. Paul gives to the unconverted Jews, as a body, their ancient and comprehensive name of "Israel," while the converted Jews are called "the election," and then proceeds to state their future prospects: "I say then, Have they stumbled that they should fall? God forbid: but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now, if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles; how much more their fullness?" And again, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

And that this reconciliation of the rejected Israel to God and their Saviour, which is to be like a receiving of life from the dead to the Christian, will assuredly take place, is revealed in the twenty-fourth and subsequent verses:—"For if thou wert cut out of the olive-
tree, which is wild by nature, and wert grafted contrary to nature into a good olive-tree; how much more shall these, which be the natural branches, be grafted into their own olive-tree? For I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness in part is happened to Israel, until the fullness of the Gentiles be come in. And so all Israel shall be saved."

Here, then, is a distinct and positive assurance, that the Jew who stumbled at the corner-stone, and was cast out for a time, that the Gentile might be brought in, shall, after a continuance in "blindness in part" (i.e. to the gospel truth), during the period of the gathering-in of the Gentiles, be the last of all restored to the full light of the truth as it is in Jesus, and to the unlimited enjoyment of all the covenant promises, which are pledged to him by one whose "gifts and calling are without repentance."

If therefore, Israel, the express subject-matter of these promises, exists visibly distinct from the rest of the world, as Scripture has foretold, and experience testifies—and if, as St. Paul has declared, "all Israel shall be saved," and thus become fully entitled to the benefit of every promise made to them under that title, how can those promises, with any reason or justice, be appropriated to a numerically inconsiderable section of the same people, who pretend not to the denomination of Israel, but who are styled, by the chief of themselves, "the election," much less to the Christian Church in general. It is for Israel that the promised blessings are declared to be pent up in the Rock of Ages, and the faith-directed wand of her multitudes
INTRODUCTION.

alone, thirsting for the fountain of life, can bid those waters of mercy and goodness rush forth on the face of the earth.

How necessary then, to a complete history of the Church of God in general, during the interval between the first and second advent of our Lord, as well as interesting to every Christian in particular, must be a revelation of the trials and vicissitudes—the present state and future prospects of the Jewish branch. And yet, strange to say, not only have their peculiar claims been, for the most part, overlooked and neglected, but a great proportion of the blessings declared to be laid up in store for them has been appropriated by Christian writers and preachers to their own Church generally, or to some particular section of it, to the exclusion of those without whom they can never enter into the enjoyment of them. And such being the case with the Old Testament prophecies, we need not be surprised to find that the portion of the Apocalyptic history which is exclusively their own, should have been allotted to the Christian branch of the Church by almost all the commentators on it; who, by this primary mistake as to the object of these prophecies, having become involved and entangled in the confused mazes of their own preconceptions, and finding nothing in the other parts of Scripture to confirm their views, nor any clue to guide them forward in their explanations, have been driven to seek assistance in the ingenious speculations of their own intellects, and in the historical writings of not only uninspired, but infidel authors.

This primary error as to the legitimate sources of information, has been the means of drawing them into
another still more vital and fundamental. For, in order to avail themselves of the records of past occurrences, they have been led to consider the unfulfilled prophecies contained in this book as accomplished; and in treating them as such, they have severally, and without much difficulty, moulded the symbolic imagery by which they are conveyed to our senses, into some consistency with their own preconceived systems, but without carrying real conviction to any breasts, perhaps not even to their own. And the consequence has been, that while, in some instances, admiration for the ingenuity and research of the commentator may have been excited, in none do we find that the testimonies of the wisdom and foreknowledge of the divine Author have been increased, to the confusion or conviction of the sceptic and infidel.

In proof of the failure of such a method of interpretation, it will be sufficient to mention the fact, that scarcely any two of these commentators have pitched on the same historical events, or series of events, presented in the pages of history, as the fulfilment of any part of the prophecies we are about to consider; so that we might fairly conclude, without any explanation of our own treating them as unfulfilled, that where all differ all are most probably in the wrong. For example, in the interpretation of the meaning of the images presented to our view in the opening of the seals, the most profound Christian writers, from the earliest ages,—among whom we need but mention the names of Grotius, Mede, Newton, and Faber, to which might be added those of many other luminaries of intellect, and storehouses of information,—considering those predictions as accomplished, have each
referred them to events as numerous and diversified as the talents applied to the solution of the difficulties were eminent and extensive. Thus Newton explains the first four seals, by applying them to the history of the Roman empire under Vespasian, Titus, Domitian, and Nerva; and the other seals, to the state of the empire during the subsequent period, down to the accession of Diocletian. According to Faber, the first four seals symbolize respectively the four kingdoms of Nebuchadnezzar's image; the fifth, the suspension of persecution; and the sixth, the transition from Paganism to Christianity. According to Cunningham, the first seal denotes the triumphant progress of the Gospel in the first and purest age of the Church, comprehending the first three centuries; the next four, the progress of the same during the fourth and fifth centuries; and the sixth, the final revolution that is to precede the second advent; while, according to Elliott, the opening of the first six seals commences at the close of the first century of the Christian era, and continues down to the days of Constantine. The same observations will apply to the first four trumpet prodigies, and to most of the other parts of this same book; and the discrepancies that are to be found in the interpretations may serve as general indices of the prophecies that are unfulfilled—inasmuch as we do not find any such decided diversity of opinion among learned expositors as to the fulfilment of those predictions of the Old Testament, which are admitted by all to have been accomplished; nor indeed is there any room for such uncertainties, the event shadowed forth being too manifest in the fulfilment to be questioned—inasmuch that even the sceptic, to avoid the
INTRODUCTION.

conclusiveness of the testimony, has been driven to affirm that the events preceded the predictions, and that the prophecies were written after the histories.

Where then the spirit that prompted the inquiries of these commentators has been, in general, as pure as the intellects employed in them were exalted, and the information called in aid was extensive, must we not conclude that some vital weakness exists at the foundation of those fair but shadowy structures, for the overthrow of which little more is required than to shake off the naked authority and traditions of great and deservedly respected names (but to which some of the most able expositors of the present day seem inclined to cling with a Popish tenacity), and to come with an unbiassed and unprejudiced mind to the study of the Scriptures at large, in the pages of which alone can be found the key to open out their own dark recesses? And when that key is once discovered, it will be no longer necessary to torture history into a conformity with the prophecy; for the prophecy, if fulfilled, will be manifest in its accomplishment, to the humblest capacity, without the aid of subtle reasonings and refined arguments. If such are required, as used in the commentaries to which we have been alluding, what end of prophecy, we would ask, has been attained by these predictions? Could they have been, or did they prove, of any service as a warning or a support to believers, previous to, or during their accomplishment; or can they be now called in aid to bear testimony to the truth of revelation against the casuistry of the infidel? As the reply to these questions must be in the negative, and as none, therefore, of the only objects of the prophetic parts of Scripture
have been attained (neither a warning nor a testimony having been conveyed in any of those fulfilsments that have been given with so much variety), the conclusion is incontrovertible, that the accomplishment of such are, if not entirely, at all events for the most part, still in the womb of futurity. And in treating them as in that state, we trust that we may be enabled to show the believer, that the "Book of the Revelation" is not the sealed portion of his Bible that many have been led to consider it, from the inconsistencies of the explanations, which have brought the study of it into such disrepute, that the learned Scaliger scrupled not to observe, that Calvin was a wise man because he had attempted no comment on the Apocalypse, and Dr. South as inconsiderately remarked, that the study of it either found a man mad or made him so—not considering that God has declared, that "the secret things belong unto the Lord our God; but those things which are revealed belong unto us and our children for ever,"—and regardless too of the blessing that is held forth at the commencement of the book itself: "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." (Rev. i. 3.)

But, besides the failure of the efforts of these commentators to throw a light on the principal prophecies of this book, resulting from their erroneous appropriation of the future to the past, there is another error into which they have for the most part fallen, and which, while continued in, must have rendered all the energies and abilities that were expended on the subject something worse than nugatory. The main ob-
INTRODUCTION.

ject of their inquiry seems to have been to arrive at a knowledge beyond the reach of human intellect, viz. the investigation and discovery of the *absolute* times and seasons, assigned in prophetic language for the duration or fulfilment of some of the principal predicted events; and which, in the course of our comments, we shall show to be a forbidden and hopeless object of inquiry. The utmost that we can expect to ascertain on the subject is, the order and relative periods of the commencement and continuance of the several predicted events, leaving the times and seasons of the accomplishment to God himself, who has informed us, that he not only holds them in his own exclusive power (Acts i. 7), but that he has closed them up, and sealed them till the time of the end (Dan. xii. 9); though he has condescended, as we shall see, to give warning signs of their approach to the watching believer.

But these inquiries, the aim of which has been to fix *absolutely* those times and seasons, besides their unfruitfulness, have been attended with the unhappy effect of opening a door to a class of merely speculative interpreters, whose labours have turned that which the Divine Author intended to be a treasure-house of consolation and support to the expecting believer, into a den of political theories, where the lowly disciple of the Cross, unversed in the learning of the world, shrinks from entering. Yet there may the zealous inquirer, who brings but the light of the Scriptures to guide him in his researches, find rich and precious revelations, to warn him of approaching, and to support and guide him through existing, trials and dangers. Such is the only assistant that we shall
seek in our interpretations; and with it we trust to be enabled to avoid those fatal errors into which so many have inadvertently fallen, who have sought for the light that was to lead them through the obscurities of this part of the Bible, in speculations woven by human wisdom out of human experience, or in the pages of a sceptical historian.

But before we come to the consideration of the Apocalyptic history of the Church of God, it is necessary to observe that the word "Church," in addition to the proper meaning of it which has been noticed before, is sometimes used in a more confined sense, to denote the particular assembly of some one province,—such as the Churches at Corinth, Galatia, and the other places to which we find St. Paul directing his epistles; or even of some one family, together with such Christians as were wont to congregate with them for the purposes of solemn worship:—"Greet the church that is in their (Aquila and Priscilla's) house." (Rom. xvi. 5.) And this limited sense is that in which we find it used in most parts of the New Testament and in this "Book of the Revelation;" which commences with an address to the Seven Churches, or, more properly speaking, congregations, of Asia in detail, commending some of them for their fidelity and purity, and warning others against the evil doctrines that were creeping in among them—holding forth promises of blessings on the one hand, and denouncing judgments on the other. This subject occupies the first three chapters; but as it is a fulfilled part of the Revelation, in which there is little room for speculation, and in the meaning and purport of which we therefore find that almost all commentators are
agreed, we shall pass it by with this brief notice of its contents, and proceed to the general history of the Church of God. This history of the Church commences with the fourth chapter; the vicissitudes of which—the trials it shall undergo, and the triumphs that await it—are shadowed forth in a series of allegorical representations, which, according to the sketch we have given above of its progress, are divided into two distinct branches:—1st, that which relates to the Jewish branch; and 2nd, that which relates to the Christian branch of the Church, which is inclusive of the general history of both after their union in the same golden channel of Gospel salvation. The former, which we shall find to be a concentration of all the unfulfilled Old Testament prophecies relating to the Jew, his church and his city, will occupy our attention from the commencement of the fourth to the end of the eleventh chapter; while the latter, which is the subject-matter of the remainder of the book, will evolve the history of the triumph and fall of that other remarkable city, whose foundations are described in Holy Writ as extending over seven hills, and which is known throughout Christendom as the seat of the haughty, arrogant, and defiant pretender to the title of Christ’s visible Church on earth.

Jerusalem and Rome—the inheritance of the Jew and the city of the Gentile—are, in the prophetic drama, to come in remembrance before God, as the theatres on which his long-enduring mercy and his long-suspended retributive justice are to be displayed. The process by which the now rejected and outcast Jew is to be restored to the favour of the Almighty, and his city and temple to be raised from the dust
and degradation of centuries to glory unexampled in the world's history till then, will involve in it the rejection of the Gentile, and the precipitation of his metropolis into the depths of the abyss, to rise no more. These are the realities graven with a pen of iron and the point of a diamond on the rock of the future, by which the counsels of God from the beginning are to be vindicated and established, and the truth and consistency of his promises and warnings to the Jew and to the Gentile are to be made manifest in the sight of men and of angels. That such a collision and contrast should be the final consummation of this dispensation, and the subject of the New Testament prophecies, the experiences of the past and the facts of the present render highly probable, even apart from Revelation. And that such will be the events that are coming upon the earth, and the theme of this sacred allegory, we shall now proceed to prove from the evidence of the Scriptures themselves.
PART I.

Jerusalem.
CHAPTER I.

THE HEAVENLY INHERITANCE.

"There remaineth therefore a rest for the people of God."

The mode in which it has pleased the Almighty to unfold to man his great designs with respect to the future and final destiny of the human race, and the manner of their accomplishment, has been through the medium of a sacred drama. It cannot fail to strike the least observant, that all the scenery of this dramatic revelation—more especially of that part of it which we are about to examine—has been borrowed from the Mosaic ritual, and is essentially Jewish in all its departments. The Tabernacle and the Temple—the Priesthood and its Ceremonials—are the prominent features of the imagery before us; while the scenes portrayed bear so strong a resemblance to the transactions of the past Scripture history of the Jew, that we cannot avoid the conclusion that the events disclosed in the vision to St. John were also typified by those recorded for our instruction as having occurred to the people of Israel, from the days of Abraham down to those of their rejection of the Messiah.

Such being the case, there is, at first sight, a
strong probability that the Jew and his destiny are the leading objects of the revelation. And this is strengthened when we find that his race and religion are still present with us, having survived the persecutions, contempt, and degradation to which they and their forefathers have been subjected for upwards of eighteen centuries, while scattered and peeled among the nations of the earth—mingled with the people of all countries, speaking their languages, and subject to their laws, yet not reckoned as belonging to any of them. Nationally, and as a church, they have been manifestly preserved for a purpose; and even to the eye of sight they are the objects of a destiny to be fulfilled. From high authority we know, that to them belong the promises; and that while their race are the olive-tree, we Gentiles are but the branches grafted on its root. Let the Christian beware how he continues to boast against the true branches by assuming that the prophecies are for him alone, and that the future of the Gentile fills a larger space in the eye of the Almighty than that of the Jew. Approaching in this just spirit the consideration of the objects which were presented to the eye and ear of the Evangelist, we shall find our reward. The meaning and purport will come forth from the obscurity. All the parts of the scenes depicted will be found to be consistent and appropriate, and all the personages introduced will fall into their proper places and appear in their proper characters.

"After this I looked, and behold, a door was opened in heaven: and the first voice that I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will show thee things which must be hereafter. And imme-
Immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper, and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. And round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment: and they had on their heads crowns of gold. And out of the throne proceeded lightnings and thunderings, and voices; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle. And the four beasts had each of them six wings about him; and they were full of eyes within; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.” (Rev. iv. 1-8.)

The opening scene of this sacred allegory is laid in heaven; and among the many glorious objects there communicated to the entranced spirit of the Evangelist, the first that he presents to our notice is a throne, and he that sat on it was to look upon like a jasper and a sardine stone, while a rainbow like an emerald encircled it. Now, what is the throne here represented, and how is it filled? There are two distinct heavenly thrones mentioned in Scripture: one, the throne of God the Father, at the right-hand of which Christ has been seated, since his resurrection, as a mediator or priest, and to which allusion is made in Heb. xii. 2; and the other, the throne of God the Son, on which Christ shall sit when he comes to judge the world “in the regeneration,” and which he has denominated “the throne of his glory” (Matt. xix. 28). And we find mention made of each
of these in the chapter of the Revelation immediately preceding that which we are now considering: "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." (Rev. iii. 21.)

The striking features of the Being that is seated upon the throne under our notice, "like a jasper or a sardine stone," as well as the encircling rainbow, lead us to some parallel passages in Scripture, where similar phenomena are portrayed; and by means of which we shall be enabled to identify that Being, and consequently to ascertain which of the foregoing thrones it is that is here represented. And first, after the promise of the Angel of the Covenant, which was Christ (Exod. xxiii. 20, 21), we find a select body of the Israelites favoured with a revelation of that angel who, when manifested in his glory, is denominated the "God of Israel:"—"Then went up Moses and Aaron, and Nadab and Abihu, and seventy of the elders of Israel; and they saw the God of Israel: and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the body of heaven in his clearness. And upon the nobles of the children of Israel he laid not his hand; also they saw God, and did eat and drink." (Exod. xxiv. 9–11.) This is manifestly a description of the same Being that is described in the passage of the Revelation under our consideration; and as the former is a picture of the God of Israel who was seen by men who survived the sight, that God must have been the second person of the Trinity, or God the Son.

We have, likewise, a similar description of this Being, and of the throne on which he sat, with its en-
circling rainbow, in the prophecies of Ezekiel; and we are there informed, that "upon the likeness of the throne was the likeness as the appearance of a man above upon it." (Ezek. i. 26.) And again, in the twenty-eighth verse, the brightness is thus described: "This was the appearance of the likeness of the glory of the Lord."

These passages, to which others might be added, clearly identify the Being that sat upon the Apocalyptic throne as the glorified Christ, who fills it in his kingly capacity; being, in fact, the throne that is to be given to him, as predicted in Daniel, when the thrones of the four symbolized kingdoms of the earth shall have been cast down:—"I saw in the night visions, and, behold, one like the Son of Man came with the clouds of Heaven, and came to the ancient of days, and they brought him near before him, and there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.)

The time and place of the establishment of this throne we shall not here pause to consider, it being sufficient for our present purpose to observe, that it is the throne of Christ, who, in the reality of his supreme power and glory, being incomprehensible to human senses, is represented by the Evangelist as sitting on his throne, clothed with the surpassing splendour of the brightest, and endued with the essential durability of the most impenetrable of earthly substances,—the jasper, and sardine or adamantine stone,—and encompassed with a rainbow, the emblem of
his covenant of mercy with all flesh. Such being the meaning and import of the first image presented in the scene before us, we shall proceed to examine the others in detail, and then to investigate what is intended to be portrayed in their combination.

"Out of the throne proceeded lightnings, and thunders, and voices." These were the tokens that accompanied, and indicated the presence on Mount Sinai of that God (Exod. xix. 16) who afterwards informed Moses, when he desired to be favoured with a vision of his glory, "Thou canst not see my face, for there shall no man see me and live" (Exod. xxxiii. 20),—the great Jehovah, God the Father, the God of the Sinaic dispensation, or, the Judge of all.

There were also "seven lamps of fire burning before the throne, which are the seven spirits of God;" and these (the Hebrew* number signifying completeness or perfection) represent the Holy Spirit,—God the Holy Ghost.

But around the throne were also four-and-twenty seats, on which were seated four-and-twenty elders, which represent the primitive Church of God in Heaven, "clothed in white raiment," the emblem of redemption, and having "on their heads crowns of gold,"—crows of life which the Lord hath promised to them that love him (James i. 12), and crowns of glory that fade not away (1 Pet. v. 4). This redeemed and glorified Church is properly represented in the celestial assemblage by the twenty-four elders; inasmuch as the governors of the sanctuary and house of God, under the Jewish dispensation, were four-and-twenty in number, and the Temple, and all appertain-

* Vide Parkhurst's Heb. Lex. in voc. ἄρρητος
ing thereto being, as we are told, "patterns of things in the heavens," so is that Church in its heavenly state aptly represented by a company of elders, equal in number to the heads of its earthly type.

That this Church, moreover, is the redeemed Jewish Church, of which the disciples and apostles were the first members, and into which we, the Gentiles, have been merely grafted as a wild olive branch into a good olive-tree, appears from the description of it given by St. Paul, who introduces it in a scene which we shall find identical, *in every particular*, with that before us, and which was intended by him as a sketch of the hope of the Hebrew under the new dispensation, as distinguished from that set before him under the old:—"But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and Church of the first-born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel." (Heb. xii. 22–25.)

Here we find this heavenly Church described as "the general assembly and Church of the first-born," where the first-born means the Israelites,—that being the name that was given to them by God himself, in his message to their oppressor:—"And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my first-born." (Exod. iv. 22.)

Moreover, the communion of "the spirits of just men made perfect," which is another part of the new dispensation hope, is likewise symbolized in the Apo-
calyptic scene under our notice, by "the seven lamps of fire burning before the throne, which are the seven spirits of God," and with which "the spirits of just men made perfect" mingle, when they have passed through a medium, symbolized by "the sea of glass" which was before the throne. This medium is, in reality, the blood of Christ, whose spotless purity is represented as a sea of glass like unto crystal, having been typified, in the old dispensation ceremonials, by the laver of brass filled with water (likewise styled a "molten sea"), that stood between the altar and the tabernacle of the congregation, in which the priest was required to wash his hands and feet, before he drew near to the altar. (Exod. xxx. 18.) In another part of this book, we shall be presented with the scene of the triumphant and perfected community of Christians standing on this sea of glass, having passed through it. (Rev. xv. 2.)

The scene, then, on which we are now dwelling, is the heavenly inheritance, the future abode of the just made perfect, where they shall swell the chorus of the triumphant and glorified Church of God, raising their loud hallelujahs of praise and thanksgiving "to him that sitteth upon the throne, and to the Lamb for ever and ever."

But, in addition to the four-and-twenty elders, we are presented with an appearance of four beasts, "in the midst of the throne, and round about the throne." These are pictured as being "full of eyes before and behind; and the first was like a lion, and the second was like a calf (or an ox), and the third beast had the face of a man, and the fourth beast was like a flying eagle; and the four beasts had each of them six wings
about him, and they were full of eyes within." To satisfy our inquiries as to what is shadowed out by this symbol, we are provided with a key in the prophecies of Ezekiel; these four beasts being evidently the same as the four beasts that composed the mysterious creature that appeared to that prophet by the river Chebar:—"As for the likeness of their faces, they four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." (Ezek. i. 10.) Now Ezekiel was commissioned to prophesy "to the children of Israel, to a rebellious nation," and the burden of his denunciation was lamentation and woe, to be manifested principally in their dispersion and temporary destruction as a nation. And accordingly, the first thing presented to him was the subject-matter of his prophecy, the tribes of Israel in their national character, in accordance with God's holy word and promise, extending themselves in every direction, "whither the spirit was to go," symbolized by the creature, every part of which "went straight forward, and turned not when they went." (Ezek. i. 12.)

The symbol in question appears to have been borrowed from the disposition of the tribes in their encampments, which we find recorded in the second chapter of Numbers. There we are told, that Judah and two of the tribes pitched on the east towards the rising of the sun; Reuben, with two more of the tribes, were stationed on the south; Ephraim, with two of the other tribes, on the west; while Dan was encamped, in company with the two remaining tribes, on the north. These all "were pitched by their
THE LATTER DAYS

standards,” whose ensigns,* Jewish tradition informs us, were severally the beasts here described: and for the truth of which tradition we have some grounds of probability, in the names of those tribes which are mentioned as the leaders of the several encampments of Israel. For on one of them we may recognize the Lion of Judah; and on the standard of Reuben, whose name signifies “behold a son,” doubtless was inscribed the figure of a Man. Ephraim, signifying “fruitful,” may with propriety have been represented by an Ox, the emblem of civilized fecundity and fertility. Moreover, we find him described in Jeremiah as “a bullock unaccustomed to the yoke.” (Jer. xxxi. 18.) And the Eagle, swift and destructive, might have been correctly used as the ensign of Dan, which means “judgment.”

As, then, the four-and-twenty elders represent the Jewish Church perfected, so may we conclude, as well from the nature and object of Ezekiel’s prophecies, as from the Scripture origin of the symbolic imagery, that these four beasts represent the Jewish Nation, not in that struggling state of existence in which it has been from the earliest period of its formation, but in the full possession of the exalted and precious privileges of the Old Testament promises, and blessed in a reconciled communion with their God.

“And when those beasts give glory and honour, and thanks to him that sat on the throne, who liveth for ever and ever, the four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power; for thou hast

* Vide Aben Ezra, and others quoted by Mede, p. 437.
created all things, and for thy pleasure they are and were created.” (iv. 9, 10, 11.)

This song of the elders, lauding the great Creator for the glories and blessings of the creation, when considered in connection with their other songs, which we shall find in subsequent parts of this book, and the bonds of union wherewith God has bound himself to his created beings, will open out to our view the general outline and scheme of this part of the Apocalyptic vision, as will appear from the following considerations.

Love is the link that connects the Creator with the creature—from it has been derived his existence, and by it is he to be rescued from the evils, and invested with the blessings that attend existence. And this love, though incomprehensible in its nature and infinite in its extent, has been evidenced to mankind in the three great benefits that in his threefold nature God has bestowed on them,—in their creation, in their redemption, and in their sanctification. For as God the Father, he has created, and preserves them,—as God the Son, he has redeemed, and justifies them,—and as God the Holy Ghost, he sanctifies them in this world, and will glorify them in that which is to come. And such being the progress of the manifestation of divine love with those who shall enjoy its blessed fruits, we might reasonably expect that a revelation of the re-union of the Jewish, or primitive Church, with himself, and of the means whereby that reconciliation shall be effected, should proceed through all these different stages of his dealings with those who are to enjoy the glorious privileges of being called “the sons of God.” And accordingly, as in the pas-
sage of the Apocalyptic vision now before us, we find them hymning a song of praise for the blessing of creation, before their Creator, the great Jehovah, so in the next chapter, when the Saviour is introduced on the scene, in the manifestation of his mysterious work of love, we shall find them chanting in concert with ten thousand times ten thousand angels, the blessings of the redemption, "unto him that sitteth upon the throne, and unto the Lamb (the Creator and the Redeemer) for ever and ever." And when the work of sanctification shall have been completed, at the close of the eleventh chapter, their history will close amid the joyous and never-ending chorus of the glorified saints in heaven, before the "Lord God Almighty,"—the triune Jehovah,—Father, Son, and Holy Ghost.

"And I saw in the right hand of him that sat on the throne, a book written within and on the backside, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof? And no man in heaven nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon. And one of the elders saith unto me, Weep not; behold, the lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God, sent forth into all the earth. And he came, and took the book out of the right hand of him that sat upon the throne." (v. 1–7.)

In order to ascertain the import of the imagery of this part of the celestial scene, it will be necessary to revert to one of the earliest of the covenant promises
to Israel, and to investigate, not only its nature, but the period and extent of its fulfilment.

When God had called Abraham, and separated him and his seed from the rest of the world, to be his own peculiar people, he directed him to abandon his native country, and his father's house, and to go forth into the land of Canaan, there to sojourn with his family, as in a strange country. And, on his manifesting an implicit obedience to this command, the Lord said unto him:—"I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." (Gen. xvii. 8.)

Thus, to Abraham and his seed was vouchsafed a vested and unconditional promise of this very land of their sojournings, which promise has never yet been revoked or accomplished. For though the Israelites, after the forty years' wandering in the wilderness, entered into the Holy Land, and remained in a partial possession of it for many centuries, yet that entry and that possession were but types of their entry into the exclusive possession and full inheritance of it, at a period that has not yet come down on the stream of the world's destinies. They have never yet possessed the entire of the country marked out for them by the boundaries of Joshua; nor did they even obtain, and enjoy, the exclusive possession of that part of it in which they were settled; many of the inhabitants having been suffered to remain in it, and to dwell among them, in direct disobedience to God's express command, and in disregard of the threatened consequences:—"But if ye will not drive out the inhabitants of the land from before you, then it shall come to pass that those
that ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell. Moreover it shall come to pass, that I will do unto you as I thought to do unto them.” (Numb. xxxiii. 55, 56.)

The threat having been put in execution, in consequence of the transgression, and the Israelites expelled from the land, as God thought to do to their enemies, it is evident that they have never hitherto obtained that “everlasting possession,” which is secured to them by the promise of One who can neither lie nor repent; but in the days of their greatest power and dominion in that country, they were but strangers and sojourners, as was declared by the Lord himself unto them:—“The land is mine, for ye are strangers and sojourners with me” (Lev. xxv. 23); and confessed by David, the great king of Israel, in his closing blessing on the congregation:—“For we are strangers before thee, and sojourners, as all our fathers were.” (1 Chron. xxix. 15.)

The promise of the “everlasting possession” still remains to be fulfilled, Canaan as it was having been but a type of Canaan as it will be; and while the one was the temporal residence of Israel, so will the other be the heavenly rest that St. Paul, in his Epistle to the Hebrews, declares to be in reserve for the people of God. This heavenly rest, or the undisturbed and exclusive inheritance of Canaan, secured to the spiritualized Israelites by the promise of God, shall become vested in possession, when their title to it shall have been opened out and made manifest. And the book or roll, which is here seen in the hand of him that sat on the throne, written within and without,
and sealed with seven seals, is their title to that same inheritance.

But for the clearer understanding of this and what follows, it is to be observed that when a purchase was made of land among the Jews, two evidences or title-deeds were drawn up and signed. Of these, one was left open, and the other was sealed up and deposited in some place of security, to be produced in the event of the former being lost or destroyed; and this latter monument no person had a right to unseal, save the purchaser. This custom is recorded in that beautiful type of the purchase of Israel's inheritance and redemption by Christ, the purchase by Jeremiah of the land of Hanameel, his uncle's son; in which, after stating the previous agreement, and the payment of the price, the prophet proceeds to relate:—"And I subscribed the evidence, and sealed it, and took witnesses, and weighed him the money in the balances. So I took the evidence of the purchase, both that which was sealed according to the law and custom, and that which was open." (Jer. xxxii. 10, 11.)

Moreover, by the Jewish law, land was not permitted to be sold by one to another for ever, but a right of redemption was reserved to the seller, or, in the event of his default, to his next of kin:—"The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me. And in all the land of your possession ye shall grant a redemption for the land. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold." (Lev. xxv. 23–25.)
Thus, in accordance with the foregoing custom and law, the title of the Israelites to the inheritance, in which, though the possession is sold and gone from them, a right of redemption remains, is represented in the symbolic imagery before us, as sealed up with seven seals. And the former open title, or evidence, having been lost or destroyed by their apostasy, and consequent temporary rejection, the sealed title in the hand of God is to be unsealed, as an evidence of the purchase. This the purchaser alone has a right to open, and by him we shall find it unrolled and made manifest, and the possession delivered over to those for whom the redemption was bought in.

The proclaiming angel is represented as inviting the universe to produce this purchaser, and the Evangelist wept, "because no man was found worthy to open and to read the book, neither to look thereon." But though of mankind "none can redeem his brother, nor give to God a ransom for him," yet "Christ Jesus, who gave himself a ransom for all, to be testified in due time," the nearest of kin to Israel being "the Lion of the tribe of Judah, the root of David," is announced as having "prevailed to open the book (or title-deed), and to loose the seven seals thereof;" and he is set before us in his mediatorial character as "a Lamb as it had been slain, having seven horns and seven eyes, which are the seven spirits of God sent forth into all the earth." He, one of their own kin, being the purchaser of the inheritance of Israel, having bought their redemption with his own blood, is represented as taking the book or title-deed out of the hand of him that sat upon the throne, for the purpose of opening it out preparatory to their entering into
the possession. This imagery is introduced in a passage of the Epistle to the Ephesians, the meaning of which fully corroborates the foregoing interpretation:—

"In whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." (Ephes. i. 13, 14.)

"And when he had taken the book the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which which are the prayers of saints. And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and has made us unto our God kings and priests; and we shall reign on the earth." (Rev. v. 8–10.)

This new song of the beasts and elders is the song of thanksgiving and praise to the Lamb, for the purchase, by his blood, of the redemption of the spiritual and national community of Israel (who are, at this time, in a state of dispersion throughout "every kindred, and tongue, and nation, and people"), and for the consequent right that he has obtained "to take the book, and open the seals thereof." And this opening is to be attended with the investment of them individually with the offices he himself now enjoys, as a Priest before God, and that which he is to enjoy, as a King over the entire universe, when he shall come with all his holy saints to reign on the earth.

"And I beheld, and I heard a voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice, Worthy is the
Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I, saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (Rev. v. 11–14.)

After the revelations of the blessings bestowed on the Jewish Church and Nation, in their creation and redemption, and their songs of grateful acknowledgments for the loving-kindness manifested by their great Creator and Redeemer, in having made them partakers of those blessings, a joyous chorus of myriads of angels, uniting with the exulting voices of every creature in heaven, and on earth, and under the earth, and in the sea, salute the ears of the Evangelist, singing, "Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!" For all that countless host of angels, and the unlimited expanse of those created beings too, have been warmed into existence by the same benignant rays of divine love, and have expanded into the still more glorious eternity of life, under the rich abundant dews of the same redeeming mercy, which will yet raise the drooped and straggling branches of the lowly and despised Jewish nation, to be the proudest and most luxuriant tree of the never-fading forest of Christendom.

Having now examined in detail the several images which have been introduced on the scene before us, we shall find that, when they are considered in their combination, they will present to us an exact picture
OF JERUSALEM AND ROME.

of the New Testament or Gospel Hope, as distinguished from the prospect held out to the believer under the Sinaic dispensation, portrayed by St. Paul in the passage of his Epistle to the Hebrews, to which allusion has been already made. In fact, the two scenes (that described by St. Paul and that disclosed to St. John) are identical, as will appear from their juxtaposition and comparison. And for this purpose, we shall take the text of St. Paul, and show, that each part and person introduced in the scene described by him, is paralleled by a similar part and person in the Apocalyptic scene.

Heb. xii. 22–24. But ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels.

To the general assembly and Church of the first-born, which are written in heaven, and to God, the judge of all,

and to the spirits

Rev. iv. and v. The throne that was set in heaven.—Mount Sion being declared in Scripture to be the throne of the anointed one:—"Yet have I set my King (or my anointed) on my holy hill of Sion." (Ps. ii. 6.)

The "four beasts" that pervade every part of the throne on Mount Sion, and which symbolize the city or nation of the Jews perfected.

The "ten thousand times ten thousand, and thousands of thousands" of angels that encompassed the throne, the beasts, and the elders.

The "four and twenty elders," that sat before the throne, clothed in white raiment, and having crowns of gold upon their heads.

The God of the Sinaic dispensation, whose presence is attested by "the lightnings, and thunderings, and voices," that proceeded out of the throne.

The "seven lamps of fire burning be-
of just men made perfect, and to Jesus the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel.

fore the throne, which are the seven spirits of God."

The "Lamb as it had been slain," that stood in the midst of the throne, the elders, and the beasts.

The "sea of glass, like unto crystal," before the throne, which is symbolic of the blood of Christ, or the purifying medium, through which every soul must pass to reach the throne, and mingle with the spirits of God that are before it.

Thus every part and person composing the one scene, being identical with every part and person that is to be found in the other, we may conclude, that as the scene set forth by St. Paul, for the encouragement and edification of the evangelized Hebrews, is a description of the inheritance of rest that is secured by promise to the seed of Abraham, so the same blessed Hope is pictured for us in the symbolic imagery of the Apocalyptic scene we have been considering—while the several parts, that the persons appearing therein are represented as performing, open out to us the means by which the outcast, but still the first-born people of God, and therefore the rightful inheritors, shall be brought into the enjoyment of their promised inheritance. For as we have seen their representatives there praising God and the Lamb, first for their creation and then for their redemption, so shall we find the remaining portion of this history of the Jewish section of the Church of God to be a sketch of the progress of that Church and Nation towards the possession of the third and last remaining evidence of God's love, viz. their sanctification by the Holy Spirit, until that crowning work is completed,
and their title to the glories of the inheritance thereby fully made out and manifest. This title, we shall behold, in the succeeding chapters, gradually unfolded in their progressing sanctification, like the roll or title-deed itself (which we have seen in the hand of the Mediator, who was the purchaser, and is preparing to open it), while, one by one, the seals are being unclosed by him, until he that bought in the redemption with his own blood, shall, at last, deliver over the possession of the rich pastures of the promised inheritance of the spiritualized Canaan to his reconciled people.

Thus, in the two chapters which have been engaging our attention, when read in connection with other passages of Scripture, do we find a title-page and key to the subsequent Revelations, though they have been, for the most part, passed over by the generality of commentators without notice; or, if noticed, summarily disposed of, as a medley of images, unconnected with each other and those that follow. They present us with the first scene of the sacred drama which is intended to convey to us a knowledge of God's future dealings with his visible Church. He has created and redeemed his people Israel; but he has yet to sanctify them. That process is necessary for the completion of their title to the inheritance entailed on them as the seed of their father Abraham after the flesh; and the mode in which the Almighty has disclosed his preparation of them is, by a revelation to the entranced Evangelist of that inheritance as it will be, with the Saviour, the purchaser of the redemption, in his character of the King of Israel and Lord of the whole earth, seated on the throne of his glory, encompassed with “all
the sanctities of Heaven,” and preparing to unfold the sealed title-deed. With the opening of each seal their sanctification will progress, until their reconciliation shall be perfected, and the inheritance handed over to them, purified of the dross of sin and infidelity.
CHAPTER II.

PRELIMINARY OBSERVATIONS ON THE PRESENT STATE AND FUTURE PROSPECTS OF THE JEWS.

"For the children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. Afterwards shall the children of Israel return, and seek the Lord their God, and David their king, and shall fear the Lord, and his goodness, in the latter days."—Hosea iii. 4-5.

The events adumbrated in the opening of the seals are, according to our view of the scheme of the "Revelation," the manifestation of the means whereby the Jewish people are to be sanctified by the Holy Spirit, preparatory to their entry into the enjoyment of the inheritance, which is vested in them as the seed of Abraham. In approaching the consideration of these events, we shall find our inquiries much facilitated, and our interpretations simplified, by directing attention, briefly, to the present state and position, as well as to the revealed future prospects of that people, for whose national revival and spiritual regeneration the awful visitations are sent in the chapters we are about to consider, to sweep the floor, like the fan in the hand of the Lord, that he may gather the wheat into his garners.

Sixteen hundred years from the birth of Adam,
and two hundred years from Noah's flood, had rolled their course, when it pleased God, in furtherance of his dealings with the sons of men, to select and summon Abraham to go forth from his fatherland and to enter and sojourn in the land of Canaan, which was to him a land of strangers. Abraham obeyed the command with submissive faith, and abode as a pilgrim and alien in the place that God had promised to him and to his seed as their everlasting possession. From him descended Isaac and Jacob, who was the father of the twelve patriarchs, the progenitors of the twelve distinct families or tribes, which have retained their names through the vicissitudes of upwards of three thousand years. These families, numbering seventy souls, were afterwards driven by famine from Canaan into Egypt, where they and their descendants abode for more than two hundred years, enslaved, oppressed, and degraded by their Egyptian taskmasters. But God had not forgotten his covenant with Abraham. He saw their affliction and heard them cry, and with a strong arm he brought them forth by the hand of Moses and Aaron, and led them across the Red Sea into the wilderness, where they abode in tents for the space of forty years. At the close of this period, they crossed the river Jordan, entered once more the promised land, and took possession of the greater portion of it, dwelling in tribes. In this position they were ruled or governed by judges for the space of four hundred and fifty years, when they impatiently appealed to God for a king; and Saul was anointed to rule over them. Saul was succeeded in his throne by David, and David by Solomon.

Down to this period of their history, the descendants
of Abraham had always dwelt together as members of the one body politic, and subjects of the same civil and ecclesiastical government. On the death of Solomon, about nine hundred and seventy-five years before Christ, this union was dissolved, and the Jewish nation became severed into two distinct kingdoms, occasioning which had been prefigured in the rending of Jeroboam's garment by Abijah into twelve pieces, and his return of ten of them to Jeroboam. One of these kingdoms was composed of the two tribes of Judah and Benjamin, commonly called the kingdom of Judah; and the other, of the remaining ten tribes, which is generally denoted in Scripture as the kingdom of Israel; but since the dispersion they have been more frequently alluded to in the prophecies under the denomination of Ephraim,—Ephraim being, in all probability, the most populous of all the tribes, in accordance with his name, which signifies "fruitful," and also in fulfilment of the blessing of Jacob, who pronounced that his (Ephraim's) seed should become a "multitude of nations." (Gen. xlviii. 19.) These two kingdoms were never reunited, but continued separate dynasties, under distinct sovereigns, until the kingdom of Israel was terminated by the captivity of the several tribes that composed it; the tribes of Reuben, Gad, Naphthali, and the half-tribe of Manasseh, that were beyond Jordan, having been carried away from their country by Tiglath-Pileser, the king of Assyria, in the year 740 B.C., and settled in certain cities beyond the Euphrates;* and the remaining tribes by Shalmanezer, who removed them a few years afterwards into the same localities, and sent other inhabitants into the

* 2 Kings xv. 29; 1 Chron. v. 26.
While the kingdom of Judah, after a temporary restoration from the Babylonish captivity, ultimately melted away in the dispersion consequent on the destruction of Jerusalem by Titus; and from that period down to the present time they have been, and still are to be found, scattered throughout all the nations, kindreds, tongues, and people of the civilized world.

On the other hand, the descendants of the ten tribes who were carried away captive, and located in the countries and cities that lay beyond the Euphrates, are, doubtless, still resident in some of the remote districts situate beyond the eastern bank of that river, though their exact position, and the circumstances under which they are at present placed, are involved in great, if not total obscurity. Numerous have been the inquiries that have been set on foot, and various the conjectures that have been hazarded, as to their precise locality, and mode of life, but nothing satisfactory has been ascertained respecting these, or any other particulars connected with them. That, in accordance with the will and word of God, they are still detained by him in some of the Oriental countries, awaiting the restoration to their own land, and the reconciliation to himself, so abundantly predicted in Scripture, there can be no doubt. But whether they are to be found in the regions of Afghanistan and the adjacent territories, as some learned and inquiring travellers have conjectured,—or about Lassa, or in the vast unexplored empire of China, as the Jews of Bokhara suggest, and Mr. Wolff has thought probable,—or whether

* 2 Kings xvii. 6-24, and xviii. 10, 11.
their features and customs are to be traced in those
of the American Indians,—as was the opinion of Sir
William Penn, which has been adopted by several
later authors,—or located in British India, or in all of
these places,* we have no sufficiently ascertained data
to lead us to any distinct or satisfactory conclusion.
Nevertheless, in whatever part of the globe they
exist, under whatever disguise they are concealed,
from the sure word of prophecy we know that when
the time of their restoration shall have arrived, they
will be seen starting into life, like the exceeding
great army in the valley of the dry bones, at the
preaching of the Gospel of truth, and pouring their
myriads like torrents from the East, to cover once
more the face of the Holy Land. Of this the be-
liever in God’s Word has the fullest assurance; for
of all the prophecies that are to be found in the
pages of Scripture, none are more unconditional, or
involved in less uncertainty and obscurity, than those
which shed forth in rich abundance the blessed assu-
rances of this ultimate restoration of all the tribes of
the Jews to Palestine; and, at the same time, so
obvious and numerous are they that any recapitula-
tion of them would be a useless, as well as an endless
undertaking. It will be sufficient for our purpose
in this place to observe, that all the prophets, from

* The following extract from 'The Book and its Mission' (No.
xxv., January, 1858) will be found interesting and suggestive
to those who seek for traces of the lost tribes in the East:—"While
Burmah was declared still shut against the Word of God, there
yet existed within her borders a people—a strange, wild people—
who were not of Burmese race, and who had from generation to
generation charged their posterity never to worship idols. Dr.
Judson lived seven years in Rangoon before he could induce a
Moses to Malachi, who have foretold the casting out and dispersion of the people of Israel, have likewise predicted the gathering in and re-establishment of single Burmese to admit the existence of an eternal God, while many a poor unnoticed Kārēn was passing his door, often singing, in his own language:

"God is eternal. His life is long. One Kulpa, he dies not.
Two Kulpas, he dies not. Kulpas on Kulpas, he dies not.
God created heaven and earth. The creation of heaven and earth were finished.
He created man at first from the earth. The creation of man was finished.
He created a woman; He took a rib out of the man, And the creation of woman was finished.
Father God said, 'My son and daughter, I will give you a garden. In it are seven trees, And one tree is not good to eat. If you eat, you will die. Eat not—all else I give you!'
Then came Satan, and said, 'Not so; This tree is better than all the others. If you eat it, you will work miracles, And you will be able to fly!'
So the woman ate, And she coaxed her husband till he ate; And to God they no more sang praises.
Then God visited them, and said, 'I told you not to eat, And you have eaten. You shall become old, And be sick and die.'

Who will not say that this was a stream drawn from the wells of divine inspiration? It certainly must have been. But had the Kārēns had any book, or fragment of a book, to which they could
them in the country from which they have been for a season expelled; it being worthy of observation, that wherever the dark cloud of prophecy is suspended over their devoted heads, though it chills and saddens their path for awhile, by intercepting the warmth and concealing the brightness of their God's countenance, we always behold it, in the same page, breaking away in a more copious shower of promised blessings, and disclosing a more smiling and benignant sunshine than any they have hitherto experienced:—"Out of the eater cometh forth meat, and out of the strong cometh forth sweetness." On this subject the general language of prophetic Scripture may be expressed in the words of Isaiah:—"For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer." (Isa. liv. 7, 8.)

trace their traditions—now oral—and handed down diligently from father to son in their days? When Dr. Judson entered the country, they had no books, and not even a written alphabet; but their fathers had told them that once they possessed the Word of the eternal God, which gave the histories of the Fall and of the Flood, and bade them never worship idols; that the prophet who had charge of the book was reading it one day beneath a tree, when a dog came and tore it to pieces. Then God was angry, and gave them up to the evil spirits, or 'Nats,' of whom they are ever since in fear." There is much more concerning this interesting race in this periodical. They inhabit the western coasts of Tenasserim and Aracan and the low plains of Bassein. The Rev. E. Kincaid has travelled 1,000 miles up the Irawaddy, 500 miles beyond Ava. He speaks of the Kârens as numerous, even at the furthest point he reached, and there appeared to be traces of them in China. The writer does not suggest that their origin was Jewish; but who can doubt their descent from the outcasts of Israel?
THE LATTER DAYS

Moreover, in corroboration of Scripture, history and daily experience have told us in language which the cavilling sceptic and the open infidel have shrunk from encountering, in refutation or answer, that each and every prophecy concerning the punishment and degradation of the Jews has hitherto been fulfilled as clearly and incontestably as if the prediction had followed the accomplishment. In the past we find no parallel instance of those who composed a nation, rooted up and dispersed as the Jewish have been, preserving any, much less all, of their peculiarities of appearance, or retaining their distinctive habits and observances beyond a few generations; and yet the Jews, without king, country, constitution, or laws, and mingled up with every community on the face of the earth, have remained distinguishable from all, and, in accordance with Balaam's prophecy, continue to "dwell alone, and shall not be reckoned among the nations." In vain have the depths of science and the records of experience been searched for an explanation of this unprecedented and incontrovertible fact; and to the proud intellect that disdains to read the handwriting of the living God, it must ever remain an unsolved and inexplicable mystery; for by Him, in his wisdom and for his own declared purposes, the course of Nature has been arrested, and the general laws that have been collected by observation as guides in our scientific inquiries have been suspended, in order that his Word should stand like a rock amid the currents and fluctuations of time and events, untouched and uninfluenced by their usual effects, to testify by a continued miracle its divine origin through all ages.
Go where we may, the Jew is to be met in every corner of the civilized globe, distinguishable from all around him by a countenance unchanged by the climate of the country in which he and his connections have been sojourning for generations—and by a demeanour and habits, unmodified by the customs and manners of the people with whom he is hourly engaged in the most intimate associations—unshaken, and unshrinking, amid universal and unparalleled oppression and contempt—unmoved, and unelevated by any ambition but that of acquiring and hoarding up wealth that he never enjoys, at once the stumbling-block of his iniquity, and the incentive to the persecutions he has been subjected to in punishment thereof—an undecaying and omnipresent monument, amid the crumbling ruins and dust of the once stately edifices of humbled nations, that, rising around in succession, have crushed each other in the commotions of political warfare, while the common object of their animosity and disdain remains unchanged and unaltered, in substance and outline, attesting the truth of God's oft-repeated denunciations against their apostasy and unbelief. If the dark side of the picture has been thus realized to the letter, can it be conceived for a moment, that the bright pages, on which are inscribed the blessings and glories that are to succeed their present miseries and humiliations, are not also to be verified by the literal fulfilment of the predictions to be found therein? If faithful in his threats of vengeance, shall not God be true in his promises of mercy? Yea! as surely as the dark night of his wrath is now brooding on the descendants of Abraham, so surely is the returning dawn of his favour approaching, when
the bright beams of Gospel salvation shall find the way into their hearts, directing their eyes to look on him whom they pierced, and to rejoice for evermore in the light of his countenance.

Such is the glorious destiny that awaits the seed of Abraham—as well those of Ephraim, who are concealed from recognition, as those of Judah, whose origin is obvious to every beholder—when their severed waters shall have become re-united, and their God shall have, once more, made them "one nation in the land, upon the mountains of Israel."* In the meanwhile, however, far different are their present positions, as experience manifests in confirmation of Scripture; for throughout we find Judah portrayed as existing in a state of dispersion, but not as outcasts; while, on the other hand, Israel, or Ephraim, are described as "outcasts," and "driven out," but never as dispersed:—"And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isa. xi. 12.) And again, "In that day will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted." (Mic. iv. 6.) In accordance with these, and other similar prophecies, as we daily behold Judah existing in a state of dispersion, so, without doubt, are Israel, though concealed from human observation, now dwelling, as outcasts from the pale of God's Church, in larger communities. And, in corroboration of this, Josephus has informed us that "there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now, and are an

* Ezek. xxxvii. 22.
immense multitude, not to be estimated by numbers.”

(book xi. c. 5.)

In the Apocryphal book of Esdras we find the following description of these outcast wanderers:—“These are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanazar, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, whence never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called Arsareth.” In connection with this, Sir William Jones, in his observations on Mr. Vansittart’s translation of ‘The History of the Affghans,’ remarks, “This account of the Affghans may lead to a very interesting discovery. We learn from Esdras that the ten tribes, after a wandering journey, came to a country called Arsaret, where we may suppose they settled. Now the Affghans are said by the best Persian historians to be descended from the Jews. They have traditions among themselves of such a descent, and it is even asserted that their families are distinguished by the names of Jewish tribes, although since their conversion to the Islam they studiously conceal their origin. The Push-too, of which I have seen a dictionary, bears mani-
fest resemblance to the Chaldaic; and a considerable
district under their dominion is called Hazarek or
Hazaret, which might easily have been changed into
the word used by Esdras.” These are interesting
confirmations of the truth of the prophetic descriptions
of the existence and mysterious condition of the de-
scendants of the ten tribes in some of the Eastern
climes to the present day.

Moreover, we find that the two tribes, though
scattered over so extensive a portion of the globe, are
still clinging, for the most part, to the faith of their
forefathers, and tenaciously adhering to their religious
ceremonies and observances, though they are some-
what tarnished by encroaching superstitions, and over-
laid with the rust of human traditions. On the other
hand, the ten tribes are, in all probability, as out-
casts, immersed in idolatry, and utterly without any
knowledge of their former faith or mode of worship
—in the state described by Hosea:—“Israel slideth
back as a backsliding heifer; now the Lord will feed
them as a lamb in a large place. Ephraim is joined
to idols: let him alone; their drink is sour; they have
committed whoredoms continually; her rulers with
shame do love, Give ye. The wind hath bound her
up in her wings, and they shall be ashamed because
of their sacrifices.” (Hosea iv. 16–19.) And again:
—“Ephraim is smitten, their root is dried up, they
shall bear no fruit; yea, though they bring forth, yet
will I slay even the beloved fruit of their womb. My
God will cast them away, because they did not hearken
unto him, and they shall be wanderers among the
nations.” (Hos. ix. 16, 17.) Throughout the entire
of this prophecy of Hosea, we find that the crime for
which Israel, or Ephraim, fell under God's displeasure, was idolatry, and that the punishment with which they have been afflicted has been a continuance, after their expulsion from Canaan, in the same dark and degraded state, until the time of that final restoration shall have arrived, which is so beautifully presented at the close of the book, when the indignant thunders of the prophet have died away in the sweet-toned accents of the returning favour of Divine Providence:—"I will heal their backsliding, I will love them freely: for mine anger is turned away from him. I will be as the dew unto Israel: he shall grow as the lily, and cast forth roots as Lebanon. His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard him, and observed him." (Hos. xiv. 4—5.)

We have Judah, then, though scattered abroad through all nations, still adhering, with a twilight faith, to the religion of their forefathers, observing and acknowledging, in some degree, the obligations of the law, both ceremonial and moral, and looking forward in firm belief to the promises unfolded in the books of the prophets; while Israel are, as we have reason to conclude from prophecy, dwelling in extensive communities, but entangled in the idolatries on account of which they became outcasts and aliens from the promised land, and by the influence of which they have, in all probability, become so degraded and disguised, as to have lost every authentic trace of their
own origin, and to have drawn a veil between themselves and the rest of the world, keeping it in darkness as to their title to the promises laid up in store for them, until the time of the fulfilment is drawing near.

These distinctions between the present positions, both political and religious, of the two sections of the Jewish people, lead us to trace some further revealed differences between them, as to the manner and period of their national and spiritual restoration.

In the third chapter of Jeremiah, we find the Lord declaring the position in which Israel had been placed with regard to himself, on account of their iniquities and apostasies:—“And I saw, when for all the causes whereby backsliding Israel committed adultery, I have put her away, and given her a bill of divorce.” (Jer. iii. 8.) Here we find Israel described as not only put away, but divorced; cut off from all connection with God, as a Church, and wholly given up to the idolatries which had seduced her into spiritual adultery against her Lord. On the other hand, nowhere do we find Judah, though declared guilty of infidelity, even more unjustifiable by reason of the example of her sister’s rejection, described as having received a bill of divorce, but merely as having been put away for a season, and subjected to the temporary punishment arising from her sins, until she returns to her God in repentance, and submits with resignation to the chastisement wherewith he purposes to purify her. In accordance with this distinction, we find Israel prophetically represented in the first chapter of Hosea as “Lo-ruhamah,” which means, ‘not having obtained mercy’:—“For I will no more have mercy upon the
OF JERUSALEM AND ROME.

house of Israel, but I will utterly take her away" (Hos. i. 6); while Judah is represented as "Lo-ammi," which means, 'not my people:' "For ye are not my people, and I will not be your God" (v. 9); and thus are they to remain, until* "the day of Jezreel," when we are told they shall be reunited and restored:—

"Then shall the children of Judah, and the children of Israel, be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel." (v. 11.)

Thus, the meaning and purport of this prophetic declaration seems to be, that God has not only withdrawn his countenance and support from Israel, but that he has cut off all connection with them for a time, though he intimates that they shall meanwhile increase as the sand of the sea in multitude, until he returns to renew his intercourse with them:—"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God" (v. 10); while, on the other hand, he declares that he "will have mercy upon the house of Judah, and save them by the Lord their God" (v. 7), as we find he did by his miraculous destruction of the army of Sennacherib;

* The extensive plain of Jezreel, which is situated in Palestine, and computed to be about fifteen miles square, has been celebrated for more than 3,000 years as "the great battle-ground for nations." Many a bloody contest has been fought on it, and it will, in all probability, witness the final encounter, that we shall find in the course of our inquiries, is to take place between the Antichrist and the soldiers of God, when the severed kingdoms of Judah and Israel shall be reunited in their own land. To this event allusion is made in the passage that has been quoted in the text from Hosea.
which deliverance was, no doubt, typical of some more manifest and important interposition, by which he will rescue them from the sore oppression of a more powerful enemy, probably the Antichrist.

Such, then, being the relation that exists between Judah and their God—put away, but not divorced from him, as manifested in their continuing adherence to the religion of their progenitors—while all connection between him and Israel, who have transferred their worship from the God of Abraham to idols of wood and stone, has been, for the time, dissolved, and God having declared that his countenance shall be turned away from both these rejected ones, until they shall seek him once more with humility and contrition, we shall not be surprised to find that the national restoration of Judah is to precede that of Israel. For those who still acknowledge the one and only true God, the Creator of heaven and earth, and the Judge of all mankind, imperfect and feeble though their faith and service may be, will, in all probability, be led to call on him when they feel the need of his assistance, before those who have built the wall of the abomination of their idolatries between themselves and their Saviour and Deliverer. And, accordingly, we find a revelation to that effect in the prophecies of Zechariah:—"Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah, and against Jerusalem" (Zech. xii. 2), or, as it is rendered in the margin, "and also against Judah shall he be, which shall be in siege against Jerusalem,"—intimating that at the time of this siege (which we shall presently show is to take place at the final restoration of the Jews),
the tribe of Judah shall be inhabitants of Jerusalem. The prophet then proceeds to announce in a few verses after the foregoing:—"The Lord also shall save the tents of Judah first."

Thus we see that the precedence in their national restoration is given to Judah. And that this prophecy is yet to be fulfilled is evidenced by the succeeding verses, wherein God declares that, "it shall come to pass in that day, I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first-born" (prophecies that are clearly unfulfilled). From all this we can conclude, that while the restoration of Israel is as secure, and will be as effectual as that of Judah, yet shall the latter section of the Jews be settled in their own land, previous to the gathering in of the former; but while there, shall be subjected to a process of refinement in a series of severe trials for their purification, from which their divorced sister Israel shall be exempted. The nature and effect of these trials will appear, as we advance in our interpretations of the prophetic imagery of the opening of the seals.

This purifying process we find described in the succeeding chapter of Zechariah:—"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third part shall be left therein. And I will bring the third part through the fire, and will refine them as silver is re-
fined, and will try them as gold is tried; they shall call on my name, and I will hear them: I will say, it is my people; and they shall say, the Lord is my God.” (Zech. xiii. 8, 9.) The operation of refinement is here set forth in general terms, but we shall find the means by which it is to be effected detailed more fully in the visitations that are to accompany the opening of the seals and the sounding of the trumpets in the prophetic drama before us. The subject of this process will be Judah. Israel, divorced as she has been, and delivered over to the idolatries that seduced her, will not appear until the close of the scene, when, with the blast of the sixth trumpet, the “multitude of nations” shall issue forth to establish and consolidate the reunited kingdom of Judah and Israel.

But, though, by the divorce of Israel, and by the putting away of Judah, all intercourse between the Jewish Church and their God has been for a time suspended, and the covenant placed in abeyance, there is in Scripture a clear prophetic announcement, that the season of suspended intercourse is to be terminated by a renewal of the covenant with them as Jews for a short period, previous to their full reconciliation to him in their long delayed recognition and acknowledgment of the Messiah, and their consequent entry into the fruition of all the promised blessings.

This period of God’s renewed intercourse with the Jewish Church, as well as the duration of it, is predicted in the eleventh chapter of Daniel,—the most important perhaps of all the prophecies of Scripture; and which has been pronounced by Sir Isaac Newton to be “the foundation of the Christian religion.” In the prophecy, we are presented with the angel Gabriel,
in answer to Daniel's prayer to be enlightened as to the time at which God's fury and anger shall be turned away from the city of Jerusalem and from his holy mountain (v. 16), explaining that "seventy weeks are determined upon his people and the holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." These seventy weeks, then, comprise the whole time of God's intercourse and dealing with his people, the Jews, before reconciliation shall have been made for their iniquity, and everlasting righteousness conferred upon them. And in the next three verses, we find this period subdivided into three other periods: the first, consisting of seven weeks, the second, of sixty-two weeks, and the third of one week. "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."
The first period of seven weeks, or forty-nine years (each day in this prediction denoting a year), commenced "with the going forth of the commandment to restore and build Jerusalem;" and it began to run when Nehemiah had prevailed on king Artaxerxes to permit him to rebuild the walls of Jerusalem, and to aid him in the work, by giving him an order on the keeper of the forest to supply him with the requisite materials. This occurrence took place in the twentieth year of the reign of king Artaxerxes, which was in or about the year b.c. 455;* and the seven weeks, or forty-nine years, which continued during "the troublous times" of the restructure of the wall, and the restoration of the city, terminated about the year b.c. 406, when the second period of sixty-two weeks, or four hundred and thirty-four years, commenced, which, we are told, were to come to a conclusion when the Messiah should be cut off. That event occurred in the year A.D. 29, exactly sixty-two weeks, or four hundred and thirty-four years, from the termination of the former seven weeks, or forty-nine years, of "troublous times." Thus have sixty-nine out of the seventy weeks been accounted for, commencing with the going forth of the commandment to rebuild Jerusalem, and ending with the cutting off of the Messiah; on which event, as expressed in the marginal rendering of the passage, they (the Jews) were to be "no more his people."

We have still, however, to account for the remaining one week. This we shall find to be the period of God's renewed intercourse to which we have before alluded, and which is to commence with the opening of the

* Vide Savile's 'First and Second Advent,' pp. 25-35.
seals, having been suspended during the space of his wrath and indignation against the Jews, while they are no more his people, by reason of the rejection of himself in the crucifixion of the Lord of Life; and during which period, the only notice we find taken of them is in the 26th verse (which has hitherto been strictly fulfilled), that "the people of the prince that shall come (the Romans under their prince Titus) shall destroy the city and the sanctuary," and that floods of armed nations (Saracen, Turk, and Egyptian) shall overflow, and make Jerusalem desolate, "until the end of the war;" and then shall the one remaining week commence, as we find in the twenty-seventh verse, where the prophet continues: "He shall confirm the covenant with many (i.e. with many of Judah) for one week." This divine proceeding is also foretold in Ezekiel: "As I live, saith the Lord God, surely with a mighty hand, and a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant." (Ezek. xx. 33–37.)

But we are also informed, that in the middle of this week, the sacrifice and oblation, which have been renewed with the renewal of the covenant, are to be interrupted, and the Abomination and Desolation is
to be set up in the holy place,—of all which occurrences we shall find parallel prophecies in this "Book of the Revelation." It is sufficient for our present purpose to observe, that with the opening of the seals this remaining week of the confirmed covenant commences, that the transactions of it are disclosed in the portents that accompany those openings, and that at the close of it reconciliation shall have been made for iniquity, and everlasting righteousness shall have been brought in. And thus shall the Revelation, unfolded by the angel Gabriel to Daniel (already in a great measure fulfilled), be entirely and effectually accomplished, and in the completion of it (viz. the full and perfect sanctification of the Jews), God's existing anger and fury shall have ceased forever from Jerusalem, which shall then have become the "joy of all nations," and "the glory of the whole earth."

With this renewal of the Covenant, all the obligations and penalties of the Mosaic institutions being likewise revived, the Jew will stand in the same position with respect to God, that his forefathers did previous and up to the death of the Saviour. The promise of God is, "I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The city of righteousness, the faithful city." (Isa. i. 26.) Consequently, the relationship that existed between the Jew and his God, under the old dispensation, is the same that shall exist between them at the period of his proceeding to a full reconciliation of them to himself. The Jew, therefore, at the time of the renewed intercourse we are about entering on, will, like the Jew of old before the coming of our Saviour, be exposed to the allure-
ments of the world (in which, as they are now, none will at that time, in all probability, be more involved than those of his own nation), enticing him from the love of God,—the infirmities of the flesh, or the carnal appetites militating against the positive law of God, unsupported and unstrengthened by any of the political sanctions that were attached to it during their national existence—and the deceits of the devil, perverting the word of God, and leading him to believe a lie.

Bearing then in mind the Scriptural and historical distinction that has been traced between the two sections of the Jewish people—Judah and Israel—both as to their present circumstances and future prospects, we now approach the consideration of the symbolic predictions, which are set forth in the opening of the seals, and adumbrate the progress of sanctification, of which, as we before observed, Judah is the subject. Nor shall we find Israel introduced, except as an agent to assist in, and complete the triumph of her sister over the enemies of her God, and to be a partaker of the glories that shall follow, in fulfilment of the prophecies made to their fathers,—all of which will be clearly unfolded to our view as we proceed. Accordingly, Judah alone is included in any allusion we may have occasion to make to the Jews in our future comments, unless where a more extensive signification is expressly notified.
CHAPTER III.

GOD PLEADING WITH JUDAH IN THE WILDERNESS.

"Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God."—Ezek. xx. 36.

In the scenes portrayed in the fourth and fifth chapters of the Revelation, we have been presented with a prophetic picture of the Lamb in the midst of the heavenly inheritance or rest, the redemption of which he has purchased for the seed of Abraham, and about to open the seals of the roll or deed that contains their title or right of entry into it; and which title-deed is to be gradually unfolded by the unloosing of its several seals or clasps in succession, as their sanctification, or fitness for the enjoyment of its promised blessings, progresses.

The events disclosed to the prophet's eye in the opening of each successive seal, are commissioned by the Almighty for the sanctification of the Israelites. In what way they are to operate for that end, we shall now endeavour to ascertain. That the Jews are to be restored to their own promised land, and that before their establishment in it as their exclusive possession they are to be subjected to a series of trials
for their purification, are leading and obvious truths to be traced throughout the pages of Holy Writ. Their process of purification is presented to our view in a variety of figures of extreme beauty and accuracy. The prophet Malachi presents it under the figures of a refining of metals, and a fulling or bleaching of clothes. "Behold, I will send my messenger, who shall prepare the way before me. . . . But who may abide the day of his coming? for he is like a refiner's fire, and like fullers' soap: and he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver." (Mal. iii. 1–3.*) Both of these processes are simple in themselves, and, at the same time, accurately descriptive of God's intended dealing with his people.

The operation of refining is the process by which a separation of the pure metal from the dross is effected; and it is carried on by the refiner sitting over the crucible of melting ore, and sweeping from the surface the dross as it is worked out by the fire, until he sees his own image reflected from the pure bright metal. Then the refinement is complete, and the metal pronounced unadulterated and without alloy. Thus is the Saviour portrayed as purifying and purging away the filth of Jerusalem, until their sanctification shall be completed by his beholding his own image reflected in his perfected Church.

Again, the fuller, by the application of his soaps, separates the impure from the pure material, at the same time purging away the severed filth. In the New Testament the same divine proceeding is presented under the figure of a sifting of grain, by which

* Vide Zech. xiii. 8, 9.
the wheat is to be separated from the chaff, the one to be laid up in the garners of the inheritance, while the other is burned up with fire unquenchable. The severance of the pure from the impure may with propriety be termed the \textit{spirit of judgment} (the word \textit{ἐρήμος}, which is derived from \textit{ἐρέμω}, signifying a dissevering or separating), while the purging out or extermination of the impurities may, with equal propriety, be termed the operation of the \textit{spirit of burning}. And it is remarkable, that under these appellations, we find the prophet Isaiah describing the means by which God purposes to purify and reconcile Israel to himself:—

"When the Lord shall have washed away the filth of the daughter of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the \textit{Spirit of Judgment} and by the \textit{Spirit of Burning}." (Isa. iv. 4.)

Such being the nature of the divine procedure with the restored Jews, we premise that the opening of the first six seals discloses a series of events that are to be attended with the effect of separating the pure from the impure, the good from the bad; and the seventh seal, which comprises the events symbolized in the soundings of the trumpets, discloses the purging away of the filth of the daughter of Zion, before it can lay claim to the title of "the city of righteousness, the faithful city."

"And I saw when the Lamb opened one of these seals, and I heard as it were the noise of thunder, one of the four beasts saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." (Rev. vi. 1, 2.)

This, the first seal, being opened, a picture is pre-
sented to our view of Christ issuing forth as a conqueror, for the purpose of putting the enemies of his Church under his feet, by calling it out of the wilderness state in which it has remained for a lengthened period, and raising it into a triumphant attitude, to establish his long-predicted throne for ever and ever, and bring all nations to acknowledge the sceptre of his kingdom to be a right sceptre. This general outline of the symbolic imagery will enable us to determine the relative date of the opening of the first seal, or the commencement of God's work of sanctifying his people Israel, and of their restoration to his favour.

For the purpose of ascertaining this, we shall have recourse, in the first place, to the forty-fifth Psalm, in which we are presented with the same imagery:—

"Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth and meekness and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies, whereby the people fall under thee. Thy throne, O God, is for ever and ever, and the sceptre of thy kingdom is a right sceptre." The remainder of this Psalm is a figurative description of the beauty and power of the Church, glorified and triumphant:—"Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. All thy garments smell of myrrh, aloes, and cassia, out of the ivory palaces, whereby they have made thee glad. Kings' daughters were among thy honourable women; upon thy right hand did stand the queen in gold of Ophir. Hearken, O daughter, and consider, and in-
cline thine ear; forget also thine own people and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift: even the rich among the people shall entreat thy favour. The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever and ever."

The state of the Church here depicted is manifestly connected with, and consequent on, the preceding event of Christ going forth conquering and to conquer. And without entering into an explanation of the description in detail, it is evidently one that has never yet been realized, being utterly inconsistent with the subdued and humbled position that any true Church of Christ has held in the world since his death and resurrection. His own premonitory declarations to his followers were, that the members of it should be exposed to the hatred of all men for his name's sake, and be harassed by every species of persecution until the end should be drawing near. And as that time approaches, Christ, as a conqueror, shall proceed to put his enemies under his feet, and to raise his Church into the position described in the foregoing song of the inspired Psalmist.
But we shall find, in a future part of this Book of the Revelation, that the Church is to continue in the wilderness, as its present lowly state is termed, from the departure of the Saviour, for a period described as “a time, times, and half a time” (Rev. xii. 14); so that Christ shall not go forth as a conqueror, to bring his Church out of the wilderness state, and elevate it into supremacy and power, until the conclusion of this era of a “time, times, and half a time,” whatever period may be denoted thereby. This circumstance will enable us to assign the political position of the Jews at the commencement of the opening of the seals, though the positive date of the occurrence (notwithstanding that it is represented as taking place at the termination of an apparently positive period) is veiled from the eye of man, and beyond the reach of human intellect, as will presently appear. For our present purpose, we shall merely advert to a passage in the concluding chapter of the prophecies of Daniel, and which is an answer to the inquiry, “How long shall it be to the end of these wonders? And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all those things shall be finished.” (Dan. xii. 6, 7.) It is clear, from a comparison of the foregoing question and answer, that the period denoted as “a time, times, and an half” (whatever it may signify) is to terminate when “God shall have accomplished to scatter his holy people” (the Jews), or in other words, when he shall have gathered
them together again, never more to be dispersed. And as the remarkable expression of "a time, times, and an half" is the same in the passage of Daniel before us, and in the passage of the Revelation to which we have adverted, where the wilderness abode of the Church is defined, we may conclude that the same period, whatever may be the commencement and conclusion of it, is denoted in both; and that therefore, when the wilderness condition of the Church shall have terminated, or when Christ shall go forth conquering and to conquer, as he is represented in the opening of the first seal, the dispersion of the Jews shall have been accomplished, or in other words, they shall have been collected once more, and for the purpose of entering into their own land. Consequently, soon after the commencement of the opening of the first seal, Jerusalem shall be no longer in the exclusive occupation of the Gentiles, but the wandering Jew shall be settled, or approaching a settlement once more, with his restored brethren, on their long-lost Mount Zion, there to be prepared for their final reconciliation with their God, as described by the prophet Jeremiah:—"In the cities of the mountains, in the cities of the vale, and in the cities of the south, and in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that telleth them, saith the Lord." (Jer. xxxiii. 13.)

Of the precise period, or manner of their restoration, we have no positive revelation. All that we can ascertain from Scripture is, that they have turned with humility and contrition to God, and that he, in conformity with his declarations to that effect, has re-
newed his dealings with them, and has collected, and is conducting them into the land that was in the possession of their fathers:—"And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among all the nations whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey his voice, according to all that I command thee this day, thou and thy children, with all thine heart and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return, and gather thee from all the nations whither the Lord thy God hath scattered thee." (Deut. xxx. 1–3.)

Thus, then, on the verge of their own land still in the possession of the Gentiles, and though unconverted to the truth as it is in Jesus, yet once more acknowledged as God's own people, and the first-born inheritors of the promises made to Abraham, Isaac, and Jacob, opens the scene of the sanctification of the Jews. A returning to the God of their fathers in sorrow and repentance for their backsliding, and with an acknowledgment of the justice of their punishment, must precede their restoration to their own land; but their sanctification and regeneration is to follow the same event—as we find in the following, among many other Scriptural predictions to the same effect:—"For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart
also will I give you, and a new spirit will I put within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.” (Ezek. xxxvi. 24–27.)

The same truth is also manifested in that remarkable prophetic vision presented to Ezekiel in the valley of the dry bones; in which, at the preaching of the prophet to the skeletons, “the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them.” But on his prophesying to them a second time, as commanded, “the breath came into them, and they lived and stood up upon their feet, an exceeding great army.” The effect here described, as consequent on the first preaching, is symbolic of the mere gathering together of the Jews, as “the bones came together, bone to his bone,” on their entering into the possession of their own country, while the second preaching is symbolic of their spiritual regeneration. And therefore their return to the Holy Land will precede their conversion to a knowledge and recognition of their Saviour.

But, not to multiply Scripture evidences of the truth of the relative period of the restoration of the Jews to their own country, it will be sufficient to revert to a prophetic declaration in Hosea respecting them, that not only establishes it fully, but, at the same time, corroborates some of our other previous positions:—“I will go and return to my place, till they acknowledge their offence, and seek my face: in their affliction they will seek me early. Come, and let us return unto the Lord: for he hath torn and he will heal us: he hath smitten, and he will bind us up. After two days he will revive us: in the third day he
OF JERUSALEM AND ROME.

will raise us up, and we shall live in his sight.” (Hos. v. 15, and vi. 1, 2.) From this it appears, that an acknowledgment of their offences by the Jews, and a turning to God for succour in their afflictions, are precedent conditions to his aid being afforded them. And as during the Babylonish captivity, when their forcfathers sought him in this frame of mind, they were restored to their own country, so when the seed of Abraham shall again seek his face, under the influence of the same feelings, they too will be restored, in fulfilment of the promise—“after two days will he revive us”—these two days of political death being the Babylonish captivity and the present dispersion. But, in addition to these two periods of affliction, we have seen, that in the middle of the week of the renewed covenant, which is to commence at the time of the second of the foregoing revivals, the sacrifice and oblation shall be taken away, and for the overspreading of abominations the sanctuary shall be made desolate—a calamity which, as will presently appear, is to be attended with a third subjection or persecution of the Jews, more severe than either of the preceding. This third political death will however be followed by something more than a mere revival, as we may collect from the manner in which the prophet expresses it—“In the third day he will raise us up, and we shall live in his sight.” In this we cannot fail to recognize a clear announcement of the entrance of the Jews, as a body, into the pale of Christianity—an event that is described in almost similar terms by St. Paul as a receiving of “life from the dead.” (Rom. xi. 15.) This resurrection, then, from death to life, being the spiritual regeneration of the Jews, and the previous revival
being but a restoration, similar to that which they experienced after the Babylonish captivity, the foregoing prophetic declaration of Hosea is another confirmation of our position, that contrition for their backslidings, and an acknowledgment of their iniquities, is to precede, but that their spiritual regeneration is to follow their restoration to the Holy Land.

But to return to the explanation of the different features of the scene, presented on the opening of the first seal. The white horse, on which Christ is introduced, and the crown that is given to him, are the emblems of that divine conquest, dominion, and supremacy which has never yet been witnessed on earth. The bow in his hand is Judah, that he is about to bend to his will, and for his own purposes—according to the prophecy of Zechariah: "Turn ye to the stronghold, ye prisoners of hope; even today do I declare that I will render double unto thee; when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." (Zech. ix. 12, 13). In accordance with this prophecy, it will be found, in the progress of the work of sanctification and regeneration, that when the bow of Judah is bent, the sharp arrow with which it shall be filled, to strike into the hearts of the king's enemies, shall be Ephraim, or Israel, reunited, for the first time, with her sister, since their severance at the death of Solomon, become the joint instruments of God's vengeance on his and their enemies, and subjects for the manifestation of the exceeding greatness of his mercy and power.

From the events which have been represented as
accompanying the opening of the first seal, we have been enabled to ascertain and fix the position, both temporal and spiritual, of the Jews, at the time of the occurrences that are under our consideration. And before we approach the investigation of the real effects, of which the several incidents, revealed as attendant on the opening of the three succeeding seals, are symbolic, we shall first endeavour to ascertain the literal import of each of these accompanying portraits separately, and then direct our attention to the discovery of their scriptural import.

"And when he had opened the second seal, I heard the second beast say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword." (Rev. vi. 3, 4.)

This power that is here represented as given to one mounted on a red horse, and armed with a great sword, of taking peace from the earth, that men might slay each other, is the judgment of "the Sword," so frequently mentioned in Scripture.

"And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse: and he that sat on him had a pair of balances in his hand. And I heard a voice from the midst of the four beasts say, A measure of wheat for a penny; and three measures of barley for a penny; and see thou hurt not the oil and the wine." (Rev. vi. 5, 6.)

The pair of balances in the hand of him that sat on the black horse, and the proclamation of the price of wheat and barley, are symbolic of a great scarcity of the means of sustenance. And the conclusion of the same proclamation—"hurt not the oil and wine"—is
an indication that the luxuries of life are not included, but that the staff of the bread of life alone should be broken—by which is clearly denoted the judgment of Famine.

"And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see. And I looked, and behold a pale horse: and his name that sat on him was Death, and Hell followed with him. And power was given unto them over a fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." (Rev. vi. 7, 8.)

Here, in addition to the judgments of the Sword and Famine, are introduced the beasts of the earth or Noisome Beasts, and Death. The latter being presented as one of the instruments of the death mentioned in the preceding part of the same verse, it means pestilence; an infliction that is, moreover, emphatically denominated "Death" in the Oriental languages.

On the opening, then, of these three seals, are disclosed, the judgments of the Sword, the Famine, the Pestilence, and Noisome Beasts. Before we proceed to the opening of the next seal, we shall apply ourselves to the investigation of the object and intent of these judgments; and seeking in Scripture alone for the light to guide us in our inquiries, the interpretation will be found shining clearly through the pages of the Old Testament, both in the Law and in the Prophets.

In the first place, we find them enumerated in the twenty-sixth chapter of the book of Leviticus, at the twenty-first and following verses, as judgments denounced on the Jewish nation, in the event of their
apostatizing, and becoming disobedient to the holy will and commandments of God. But the following prophetic denunciation of Ezekiel discloses a further design of the Almighty in these visitations, than the mere punishment of past sins or existing apostasy:—

"The word of the Lord came again to me, saying, Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out my hand upon it, and will break the staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it: though these three men, Noah, Daniel, and Job, were in it, they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. Or if I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it: though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast: though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter: they shall but deliver their own souls by their righteousness. For thus saith the Lord God; how much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the
pestilence, to cut off from it man and beast? Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters; behold, they shall come forth unto you, and ye shall see their way and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, even concerning all that I have brought upon it. And they shall comfort you, when ye see their way and their doings: and ye shall know that I have not done without a cause all that I have done in it, saith the Lord God.” (Ezek. xiv. 12–22.)

Here we find the four judgments in question announced, both severally and collectively, as visitations from God on the apostate land—a nation that sinneth against him by trespassing grievously,—and each accompanied with the declaration, that though these three men, Noah, Daniel, and Job, were in it, “they shall but deliver their own souls by their righteousness.”

These three individuals are, we conceive, here introduced, as representatives of those who shall be enabled to overcome the three great temptations, or trials, to which the Jewish people are to be exposed while under the renewed covenant, or during the opening of the seals, viz. the World, the Flesh, and the Devil,—as will appear from a brief consideration of the most striking features in the Scripture record of their lives and characters.

First, Noah was peculiarly exposed to the temptations of the World, on account of the amalgamation that existed in his days, of the righteous with the ungodly,—the Church of God not having been at that time separated from the rest of the world; for “the
sons of God saw the daughters of men that they were fair: and they took them wives of all that they chose.” (Gen. vi. 2.) Accordingly (no commanded separation having existed between the children of God and those of the world, as in the subsequent days of Abraham and his descendants) Noah must have been peculiarly exposed to, and triumphant over, the temptations of the World; for we find it recorded of him that “he found grace in the eyes of the Lord.”

Let us next examine the recorded characteristics of Daniel’s life, and among the principal we shall discover, that he not only resisted the allurements and luxuries of Nebuchadnezzar’s palace, appealing to his carnal appetites to induce a breach of the positive law, when almost in his childhood (Dan. i. 8), but that he triumphed likewise over the natural infirmities of the Flesh, when his duty to God came in collision with the king’s decree, by permitting his body to be thrown into the lion’s den, rather than cease to offer up his daily prayers to his heavenly Father. Moreover, in both these instances of steadfast adherence to the divine command, Daniel was influenced to faithful obedience by the sole and simple principle of the fear of God, having been at this time resident in a foreign land, where none of the political sanctions that strengthened the law were in force. No more fitting specimen, therefore, of successful resistance over the carnal infirmities and appetites, seducing a Jew to the violation of the law, or declared will of his God, could have been selected.

And lastly, with respect to Job, we read that he was delivered over, in a peculiar manner, by the Almighty into the hands of Satan himself, to be tempted
by him that he might fall. And though severely tried, both in his person and in all that he possessed, he successfully resisted the plausible arguments of his three friends, pleading with self-deceiving subtlety the case of Satan against the Word of Truth in his heart, and remained speaking that which was right in the sight of the Lord. (Job xlii. 7.) But Job was not only an instance, but a most remarkable instance, of the triumph of faith over the insidious attempts of the Devil to pervert the Word in the heart of men. For in his days there existed no written word of promise, to which he might have appealed, to strengthen himself and his arguments against the crafty reasonings with which he was assailed. And yet from his mouth proceeded one of the most faith-inspired declarations of the existence and nature of the Word that was afterwards made flesh, that is to be found in the sacred record:—"I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me." (Job xix. 25–27.)

Thus Noah, Daniel, and Job, are most apposite representatives of those who shall be triumphant over the three great temptations, to which the Jew was, and shall be, peculiarly exposed. And, perhaps, from the whole range of Scripture characters, no others could be selected that would so appropriately indicate his peculiar position, at the time of his being assailed by these four severe and searching judgments. For, like Noah, he will be mingled up with the Gentile world at large,—being brought at this time, as Ezekiel
OF JERUSALEM AND ROME.

85

describes it, "into the wilderness of the people." As in the case of Daniel, no political sanction will be in force to strengthen his obedience to the law; and, as in that of Job, the Word will be unwritten, as far as he is concerned, inasmuch as the "blindness in part" (as to Christ or the Word), which had commenced in the days of the Apostles, and was to continue until the fulfilment of the times of the Gentiles, shall be still on his heart.

Thus these three individuals are not only representatives of those who shall overcome the temptations of the World, the Flesh, and the Devil, but more especially and appropriately so of the Jew at the time of these judgments, or during the progress of their sanctification. And therefore, independent of other evidences which might be adduced, there can be no doubt but that the prophetic picture of God's dealing with the sinful land, that is set forth in the passage we have quoted from Ezekiel, is descriptive of the manner in which he shall proceed with the Jews at this eventful period of their history.

We now come to the object of these judgments, which is declared in the conclusion of the same prophecy of Ezekiel:—"Yet, behold, therein shall be left a remnant that shall be brought forth, both sons and daughters. Behold, they shall come forth unto you, and you shall see their ways and their doings: and ye shall be comforted concerning the evil that I have brought on Jerusalem, even concerning all that I have brought upon it." From this the conclusion is obvious, that these visitations shall be sent for the purpose of separating, and taking out a remnant from the apostate and idolatrous mass subjected to the wrath of
God; and that, therefore, those of the Jews under the renewed covenant, who, like Noah, Daniel, and Job, shall continue, throughout the judgments of these three seals, triumphant over the temptations of the World, the Flesh, and the Devil, will be that remnant which shall be brought forth, for the further purposes to be presently disclosed.

Moreover, the analogy of God's dealings with his people under similar circumstances, and for a similar end, leads us to the same conclusion as to the object and effect of these judgments. For, referring in the past history of the Israelites to the Scripture record of their passage through the wilderness to the promised Canaan, when his object was to purify for himself a remnant out of the rebellious multitude, led forth by the hand of Moses from Egypt, which might be worthy of entering into the possession of that Holy Land of promise (the type of the heavenly inheritance we are here approaching), we shall find that the ordeal to which they were subjected was strictly analogous to that under our present consideration; and that as the possession of the land of promise was but a type of the real inheritance of the same place, so was the preparation for that land typical of the preparation for the inheritance that passeth not away.

For instance, the Israelites, after their entry on the wilderness, were subjected to the pangs of famine, when they had "complained and displeased God," for it is written, "The fire of the Lord burnt among them;" an expression that denotes their exposure to the sufferings of a famine, as will be evident by comparing the text with Deut. xxxvii. 24, where we find that same visitation described under a similar figure: "They
shall be burnt with hunger." Moreover, this burning was accompanied with the gift of manna and the sending of quails, the most appropriate remedies for hunger; from all which we may conclude that the Lord tried them at Taberah with Famine. They suffered also from the judgment of the Sword at the hand of Moses and the Levites, on the occasion of their worshiping the golden calf, as described in Exod. xxxii. 24 and following verses; and likewise at the hand of the Amalekites and Canaanites, when they opposed themselves to the express commandments of God in going up against them. (Numb. xiv. 45.) They were smitten with a Pestilence on the occasion of Korah's rebellion. (Numb. xvi. 49.) And when they murmured against God, and loathed the manna, the Lord sent the most deadly of Noisome Beasts, in the shape of "fiery serpents, among the people, and they bit the people, and much people of Israel died." (Numbers xxi. 6.)

The trials, therefore, to which the Israelites were subjected in the wilderness, are strictly analogous to those to be inflicted on the same people during their sanctification in the opening of the first four seals of their title to the inheritance. And that this analogy is not merely accidental, will appear from a prophetic announcement of God's intentions with respect to them, which is to be found in a prophecy of Ezekiel; where it will be found that he purposes to deal with the Jews, after that he shall have gathered them out of the nations through which they are scattered, in the same manner that he dealt with their forefathers during the forty years that elapsed between their deliverance from the bondage of Egypt and their entry into
THE LATTER DAYS

Canaan. "As I live, saith the Lord God, surely with a mighty hand, and a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the people, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the people, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am the Lord." (Ezek. xx. 33–39.)

This passage fully confirms our interpretations of the purport of the revelation disclosed in the opening of the seals. For in it we are expressly told, that when God shall have gathered the Israelites out of the countries of their dispersion, he will bring them "into the wilderness of the people." This is the position we have assigned to the Jews during the period of the renewed covenant, included in the first four seals, and which, being intermediate between their exodus from the nations that held them in bondage and their entry into the Holy Land, is strictly analogous to the period of the wanderings of their progenitors in the wilderness. And when in this wilderness position, he announces that he will plead with them "as he pleaded with their fathers in the wilderness of the land of
OF JERUSALEM AND ROME.

Egypt," viz. with Sword, Famine, Pestilence, and Noisome Beasts; and declares the object of this pleading to be to purge out from among them the rebels and those that transgress against him, viz. those that shall not stand the test of the four purifying judgments of the seals that we have been considering; and which rebels and transgressors he likewise declares "shall not enter the land of Israel," though he shall have brought "them forth out of the land where they sojourn," or the countries in which they are residing during their dispersion.

But before we leave this part of the Apocalyptic vision, it is worthy of notice, that there is a feature in the symbolic imagery of these four seals that is common to each of them, and is not to be found in any of the others, and that is, that the agents inflicting the visitations which accompany their opening, are presented to our view as mounted on horses. For an explanation of the intent of this phenomenon, we shall find a key in the prophecy of Zechariah, from which the imagery seems to have been borrowed. In the opening vision which appeared to that prophet, he "saw by night, and behold a man riding upon a red horse, and he stood among the myrtle-trees that were in the bottom; and behind him there were red horses, speckled, and white. Then said I, O my lord, what are these? And the angel that talked with me said unto me, I will show thee what these be. And the man that stood among the myrtle-trees answered and said, These are they whom the Lord hath sent to walk to and fro through the earth." (Zech. i. 8–11.) And when these same horses are again introduced as attached to chariots, and going out into the earth, "the
angel answered and said unto me, These are the *four spirits of the heavens* which go forth from standing before the Lord of the whole earth." (Zech. vi. 5.)

Hence we may conclude, that these four visitations, issuing forth among the Jewish people, proceed from God himself (wherein we shall find them differing from the subsequent visitation of the next seal), being sent by him for the purpose of taking out a righteous remnant, as we have abundantly proved, both from the Old Testament promises and from the analogy of the Scripture records of analogous events. And that these divine messengers issue forth to plead with the Jews for the aforesaid purposes, while they are, as a body, in an intermediate state of wandering through the wilderness of the people, between their exodus from the countries in which they are sojourning and their entry into the Holy Land, appears likewise from the continuation of the same vision in Zech. vi.; where these horses are represented as going forth, some into the north country, some unto the south, and others to walk to and fro through the earth, for the purpose of summoning in the dispersed of Judah from the four winds of heaven, to which they have been driven by the avenging breath of the Almighty.

Whether these visitations of the Sword, Famine, Pestilence, and Noisome Beasts, are to be *literally* realized, or whether they are here introduced merely as indices to guide us to the ascertainment of the object and effect of God's dealing with his people at the time of the fulfilment, the event alone can prove. This we may know,—that when the time of their restoration to their own land shall be approaching, some remarkable movement will take place among the Jews.
From distant lands and climes there will be a drawing near to each other of that ancient people. Bone shall be knit to bone, and the scattered members of the dissolved body shall be reunited, when they shall together enter into what has been described in prophetic language as "the wilderness of the people," preparatory to their possession of their own land. What their exact position will be we can only conjecture. It is probable that they will be gathered together in and around the land of Judea, seeking their establishment in the exclusive possession of it, but mingled with the hostile multitude of Mahometan infidels and idolatrous heretics who are now surrounding and occupying it. Their expulsion of these intruders must be a work of time and struggle, which shall prove successful in the end. And when in this position, they are to be sifted by the four sore judgments of the Sword, the Famine, the Pestilence, and Noisome Beasts, for the purgation of Judah from the rebellious and apostate of her people. That crisis having passed, the exclusive possession of their own land is once more revested in the remnant. And in the next section of the prophetic allegory the further trials that will await them are depicted.
CHAPTER IV.

THE GREAT TRIBULATION, AND POLITICAL CONVULSIONS.

"And there shall be a time of trouble, such as never was since there was a nation, even to that same time."—Dan. xii. 1.

Once more in their own land, entailed on the seed of Abraham by the word of One who can neither lie nor repent,—unto whom, for the performance of his promises, a thousand years are but as one day,—the Jew awaits his further chastening and perfection. More of the dross is to be worked out by the refiner's fire, before the Saviour's image shall be reflected from the seething mass. Their city purged of the infidel and heretic, their temple rebuilt after the pattern in Ezekiel, their altars restored, and their sacrifices renewed, the fifth seal is opened,—and what is disclosed? The position of the Jew at this period, is manifestly analogous and similar to that in which his forefathers stood in their return from the Babylonish captivity; and the trials to which collectively and individually they shall be subjected, will be found similar in their nature to those which their progenitors endured between their return from Babylon to Jerusalem and the first advent of the Saviour. The fiery persecutions of Antiochus Epiphanes, and the disorganization of the eastern
kingdoms, which filled up that period of Jewish history, are to be repeated in an exaggerated scale, by one of whom Antiochus was but a type, as will appear from the prophecies we are about to examine. It will be the period of "the great tribulation," "the time of Jacob's trouble, but he shall be saved out of it."

"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled." (Rev. vi.9,10,11.)

The imagery disclosed to the Evangelist on the opening of this, the fifth seal, reveals a visitation of persecution on the remnant that has been extracted by the operation of God's sifting judgments of the four preceding seals; and to which they shall be exposed, even to martyrdom, after that they shall have been restored to the exclusive possession of their own land. This persecution we shall find (unlike the previous visitations) proceeding directly from the enemy of all goodness, by the hands of his most consummate agent, though it shall be attended with the effect of refining still more the remnant which has been separated from the open disclaimers of God's authority and will; and under it they will be called on to testify unto death, like "their fellow-servants and their brethren" of old.

The symbolic manifestations of these events connects the past with the future, by revealing a vision of hope to the sufferers, in the soothing picture there
presented of the blessings of the Redemption extended to those martyrs of the Jewish nation, who, in the days of Antiochus Epiphanes, the great prototype of the agent of these predicted persecutions, sealed their faith "in the word of God, and the testimony which they held," with their blood, before they had witnessed the day of the Messiah. Such were those included in the following description by St. Paul, and which are introduced at the close of his catalogue of the faithful under the old dispensation: "And others were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trials of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep-skins and goat-skins; being destitute, afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens, and in caves of the earth." (Heb. xi. 35–38.) It has been generally supposed that Christian martyrs are here designated; but that Jewish martyrs are symbolized is plain from the imagery, which is essentially Jewish. The same appears from the declaration, that they were slain "for the word of God, and for the testimony which they held," inasmuch as in every other part of the Revelation, in which allusion is made to Christians, the expression used in addition to "the word of God," is "the testimony of Jesus." (Vide c. i. 2 and 9, and also c. xii. 17.) In this we have an additional evidence, that the portion of the Revelation on which we are now dwelling, relates exclusively to the Jews.

But to proceed. St. Paul, in this same chapter of
his epistle to the Hebrews, after completing his catalogue of the faithful among the Jews, concluding it with these martyrs, continues, "These all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 39, 40.) They received not the promises at the period of their departure from this life; but in the Apocalyptic picture here presented to our notice, we behold those promises realized to them in the white robes of redemption that "were given to every one of them," and "it was said unto them, that they should rest yet for a little season." This conveys, that they should rest from their earthly labours, inasmuch as the Greek word here translated, "that they should rest" (ἀναπαύσονται), is the same as that used in Rev. xiv. 13, to denote the state into which the true Christian shall enter after death. It is here therefore revealed that the faithful Jews, who, like their father Abraham, looked forward with patient hope and confidence, through the dim twilight of the Old Testament promises, for the dawning of the Messiah, but departed before the Day-spring on High had visited their longing eyes, are now in the enjoyment of the same glories and blessings (whatever they may be) into which the dying Christian enters, through the veil that has been rent asunder by the Saviour's parting groan. And we shall presently find, that after a "little season" from the commencement of this persecution, those faithful ones now resting in heaven from their labours on earth, shall return, in company with Christ and all his other saints, to enjoy the promised rest on earth with those of their brethren who shall,
like those martyrs whose souls are beneath the altar, be "slain for the word of God and for the testimony" which they shall hold.

Thus then, in the answer vouchsafed to the souls of the pre-Christian Jewish martyrs, invoking the justice and vengeance of God on their persecutors, "that they should rest for a little season, until their fellow-servants also and their brethren that should be killed as they were should be fulfilled," we are presented with a prophetic announcement of a period of deadly persecution on those fellow-servants and brethren, who shall compose the remnant that are to be brought out of the countries of their dispersion into their own land.

But before we approach a closer investigation of the portents of the fifth seal (now engaging our attention), and the agency by which they shall be set in motion, it will be necessary to ascertain the import of the accompaniments to the opening of the sixth seal, first observing, that as we have seen the wilderness wanderings of the Israelites, between their exodus from Egypt and their entrance into the Promised Land, to have been accurately typical of the period that the first four seals are to embrace, so we shall find that the Apocalyptic period of the remaining seals, and which commences with their restoration from the dispersion to the Holy land, and ends with the second advent of the Saviour, was precisely typified by that which intervened between their restoration from the Babylonish captivity and the first advent of the same Saviour; and as the first most striking and important occurrence that succeeded the Babylonish restoration, namely, the persecution by Antiochus Epiphanes, was typical
of the deadly persecution of the descendants of the same people, here disclosed in the fifth seal, so we shall find the other all-important events of the same period, namely, the political convulsions which preceded the coming of Christ in humiliation to suffering, paralleled by the events which are to attend his coming in glory to judgment, disclosed in the imagery of the sixth and seventh seals.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. vi. 12–17.)

At the close of the period of persecution attending on the opening of the fifth seal, we are here presented, on the opening of the sixth, with an awfully sublime scene of the earth in violent commotion, the heavenly bodies darkened, ensanguined, and cast from their high estates, while the heavens themselves are rolled up as a scroll, and every part of the universe apparently involved in the whirlwind of divine wrath. But while this terrific picture of elemental convulsion may be to some extent, if not literally, realized in the accomplishment of the prediction, yet, arguing from the accompaniments of the previous seals, which are
all symbolic, we are inclined to conclude, that something further is shadowed out in the scene before us, and which we shall, therefore, endeavour to ascertain.

We find, in the prophecies of Isaiah and Ezekiel, the announcement of the destructions and desolations that were impending over Babylon, Idumæa, and Egypt, described in similar language. For instance, the vengeance of God on Babylon is thus set forth:— “Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” (Isa. xiii. 9, 10.) Again, in the divine denunciations on Idumæa, we find the following passage:—“And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a fallen fig from the fig-tree. For every sword shall be bathed in heaven: behold, it shall come down upon Idumæa, and upon the people of my curse, to judgment.” (Isa. xxxiv. 4–5.) And in the predicted desolations on Egypt, the will of God, with respect to that devoted land, is thus declared:—“And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.” (Ezek. xxxii. 7, 8.)

From these prophetic descriptions of the overthrow and annihilation of the several political communities
of Babylon, Idumæa, and Egypt—and which are to a great extent identical in expression with the passage of the Revelation under our consideration—we may collect, in the first place, that the scene portrayed in the opening of the sixth seal is symbolical; and, in the next place, that the purport of it is the subversion of existing powers, and the desolation of their seats of empire. Therefore, the sun, moon, stars, and other parts of the convulsed creation, are but emblematic of those things that are to be shaken, or dissolved, in these dreadful demonstrations of divine wrath.

But in the dream of Joseph, which is recorded in the thirty-seventh chapter of Genesis, we are furnished with a key to a more accurate knowledge of the signification of some of these symbolical figures. "And he (Joseph) dreamed yet another dream, and told it to his brethren, and said, Behold, I have dreamed a dream more; and, behold, the sun, and the moon, and the eleven stars made obeisance to me. And he told it to his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?" (Gen. xxxvii. 9, 10.) In this vision, according to Jacob's interpretation of it, the head of the community is represented by the Sun; the mother, who derives her authority from her connection with that head, and assists in the government, by the Moon; and the eleven patriarchs (Joseph's brethren), each subordinate to the same head, but supreme in his own immediate family, by the eleven Stars. Now, lawfully constituted political authority is analogous to the authority that is vested in the father of a family, to con-
trol and direct the members of it, who, on their part, are under a moral obligation to yield obedience and respect to his will and commandments. The patriarchal was the original and only form of government, and all civil rule is but an extension of the same in principle.

Lawfully constituted political supremacy, then, in the abstract, being analogous to that of a father over his whole family, may be, like him, represented by that most striking and universal emblem of supreme power and dignity, the Sun: while the Moon, who derives her light from the Sun, as the mother of Joseph derived her dignity from her connection with her husband Jacob, the head of the family, may be taken as a symbol of the nobles of the state, who assist the head, and on whom his dignity and supremacy is reflected. The Stars, moreover, may be suitable emblems of the ministerial officers of a government—each ruling over a subordinate department, as the brethren of Joseph were severally the governors and rulers of their respective families, which, taken collectively, formed the entire community.

Such being the probable purport of these symbols, we have, in the great earthquake, the political convulsions that are to shake all the kingdoms of the world—in the blackened sun, the blood-stained moon, and falling stars, constituted authority deposed, the nobility blotted out with sanguinary violence, and all subordinate powers cast to the ground, like the untimely fruit of a tree, shaken by a mighty wind—the heavens, or the seats of empire, on which those luminaries shone, effaced, or removed from sight, like a scroll that is rolled up—while not even the mountains
and islands, places of the greatest security, claim exemption from the general wreck. And all the inhabitants of the universe, from the king down to the slave, are struck with the panic that impels them to invoke the mountains and rocks, into the cavities of which they have fled for refuge, to fall on them, and hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb.

These political convulsions, which are to occur after the restoration of Judah to their own land, and to precede the second advent, were typified in the national commotions by which the world was agitated, during the analogous interval that elapsed between the return of the Jews from the Babylonish captivity, and the first coming of the Saviour; and which we find prophetically recorded in Daniel, under the figure of Nebuchadnezzar's image of gold, silver, brass, and iron, and its interpretation; and also in the vision of the four beasts, which symbolized the four monarchies of Babylon, Persia, Greece, and Rome, that arose and devoured each other in succession. We have, therefore, as we before observed, the events of this period of the Apocalyptic history, which is to intervene between the return of Judah to the Holy Land and the second advent (the persecutions of the Antichrist and the political convulsions of the world), typified by the events that occurred in the analogous interval between the restoration from the Babylonish captivity and the first advent—viz. the bloody cruelties of Antiochus, and the unparalleled national tumults and revolutions of the nations surrounding Judea, that then prevailed.

This great and terrible day of the Lord, thus pictured in the imagery of the fifth seal, is likewise to
be found described in other parts of the New Testament, where it is portrayed in similar features by the Saviour himself. For instance, in the Gospel according to St. Matthew, we find—"Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." (Matt. xxiv. 29, 30.) And again, in St. Luke:—"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of Man coming in a cloud with power and great glory." (Luke xxi. 25–27.)

A similar description is also to be found in the thirteenth chapter of St. Mark's Gospel. And as they are, in all of the Gospels, revealed as the immediate precursors of the Saviour's second advent, so, with the opening of the sixth seal, the same glorious events shall be drawing nigh, when the Messiah shall at length appear, to lead his reconciled first-born into the inheritance, the title to which will be completely unfolded, when the seventh or last seal shall have been opened.

This prediction of our Lord, reported by the three Evangelists, together with its contexts, will be found to be a most valuable key to a correct understanding, not only of this section, but of all the other parts of
the Apocalypse. It will be found to be a parallel prophecy of the events that are to occur on the opening of the seals. We shall therefore pause to consider the meaning and intent of that entire prophecy. And, in trusting ourselves on its comparatively lucid track, we shall be guided through much of the misty scenery of the Revelation, and be enabled to contemplate the different parts of it in points of view that will exhibit their otherwise apparent confusions and intricacies harmonizing with each other and with the unfulfilled portion of Scripture prophecy in general. For this purpose, we shall take St. Matthew's record as our text (that being the fullest and most complete), and apply our attention to it, referring to the other Evangelists for such elucidation and explanation as may be requisite.

In the second verse of this (twenty-fourth) chapter of St. Matthew's Gospel, our Lord had been foretelling the destruction of the temple, which naturally involved, in the minds of his disciples, that of Jerusalem. Now, in Scripture, there are predictions of two distinct destructions of that city—one as immediately to precede the dispersion of the Jews,* and which has been accomplished in the sacking of Jerusalem by the Romans under Titus, and another which is to take place after the restoration, and immediately previous to the period of the second advent of our Lord. This latter will be found accurately depicted in the prophecies of Zechariah—"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and

* Vide Luke xix. 43, 44.
the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle." (Zech. xiv. 1–3.) And again, in the ninth verse of the same chapter, after a description of the Lord's victory over these nations, the prophet proceeds—"And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name one." Accordingly, the disciples, as it appears in the versions of St. Matthew and St. Mark, associating the destruction of the temple, as just announced by our Lord, with this latter destruction of Jerusalem, came to him as he sat upon the Mount of Olives, and asked him privately, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" To these inquiries, in which the destruction of Jerusalem is associated with his second advent, and the end of the world, or age, "Jesus answered, and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many. And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

In this passage of the Lord's answer to the preceding questions of his disciples, are included the events of the first four seals: that of the first being comprised in the warning, with which he commences, to his Jew-
ish followers, to beware of giving credence to any person coming in the name, and claiming the title of the Christ, even though his pretensions might be accompanied with similar events to those that are predicted to precede the real advent of the Saviour, when he shall commence their purification with the vigour and activity of the conquering and triumphant Messiah, as he is introduced in the opening of the first seal, and finish it with his personal appearance in the clouds of heaven, coming, like a victor, with power and great glory. And the events that are described in the concluding verses of the same passage as the beginning of sorrows, viz. nation rising against nation, famine, pestilences, and earthquakes, manifestly comprise the portents of the second, third, and fourth seals. These, we have seen, are to be the immediate forerunners of the persecutions and martyrdoms of the fifth seal, or of the sorrows and great tribulation, which are thus described by our Lord in the next passage of this prophecy:—“Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name sake. And then shall many be offended, and shall betray one another, and shall hate one another, and many false prophets shall rise, and deceive many. And, because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.” (ver. 9–14.)

Commentators having discovered, in the trials to which the early Christians were exposed, a similarity to those described in the foregoing passages, have li-
mited this monitory prophecy to them alone. And, without doubt, there are many parts that apply not only to their peculiar position, but to that of all Christians in every age. Nor ought it to be matter of surprise to us, that the afflictions and persecutions of the first soldiers of the Cross should have been thus generally recognized in the prophecy under our present consideration, when we reflect that the consistency of God requires that his manner of dealing with his own people should be analogous under analogous circumstances—a truth that is exemplified in the numerous parallels which we have drawn between the past career of the Israelites and that which is in store for the same people, when the object to be attained is of a similar nature. But that the words of the Saviour should have a more extensive signification, we have already offered strong evidence, which will receive corroboration in every additional step of our advance through them. And the confined sense, in which it seems to have been universally understood, is utterly inconsistent with the enlarged ideas that ought to be entertained of that Saviour, who was not one thus to limit his care for the faithful followers of his Cross to a section of the same, who were comparatively inconsiderable in number, and peculiarly supported and strengthened through their labours by their previous personal intercourse with himself. According to our interpretation, he included in his address not only the early converts from the faith of Abraham to the faith of him who was before Abraham, together with the Gentiles who were grafted into their stock, but likewise their fellow-servants and brethren, who, after continuing outcast and dispersed throughout the Gentile dispen-
sation, or until "the Gospel of the kingdom shall have been preached in all the world for a witness to all nations," shall, like the chosen flock of disciples, be led into the same blissful fold of the Shepherd of Israel. Such is the view we take of this prophecy, and such alone will enable us to unravel the many difficulties which have proved embarrassing to those who, by narrow conceptions of their Saviour's intentions, have excluded the principal objects of his solicitude and care from participating in the loving-kindness that sought out and embraced them beyond the expanse of many an intervening century.

But to return to the prophecy. Our Lord, in the verses that we have been considering, has given a general outline of the previous occurrences, and which, as we have seen, embrace the visitations of the first four seals of the Revelation. He then proceeds, in his answer to their inquiry respecting the destruction of Jerusalem, as connected with his second personal advent, to portray that event more particularly, though it is included in the previous period of persecutions that he has been describing, as the word "therefore," with which the description of it commences, implies: "When ye, therefore, shall see the Abomination of Desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand): then, let them which be in Judea flee into the mountains: let him which is on the house-top not come down to take anything out of the house: neither let him which is in the field return back to take his clothes. And woe unto them that are with child, and to them that give suck in those days! But pray ye that your flight be not in the winter, neither on the
Sabbath day; for then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And, except those days should be shortened, there should no flesh be saved; but, for the elect's sake, those days shall be shortened. Then, if any man shall say unto you, Lo, here is Christ, or there; believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth; behold, he is in the secret chambers; believe it not. For, as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be. For wheresoever the carcase is, there will the eagles be gathered together.” (ver. 15–28.)

This prediction has been commonly held to be a description of the capture of Jerusalem by the Roman army, under the command of Titus; and the approaching sign of that devastation, viz. “The Abomination of Desolation, spoken of by Daniel the prophet, standing in the holy place,” has been construed as portraying the erection of the Roman Eagles in the temple. But, after a careful consideration of this prophecy, and that of Daniel referred to in it, the conclusion appears to be indisputable, that the latter capture of Jerusalem, spoken of in the prophecies of Zechariah, and not the former by Titus, is here alluded to. To establish this position, it will be necessary to direct our attention shortly to the Book of Daniel, which has been expressly referred to by our Lord himself, as a clue to the real meaning and import of the erection of the
Abomination of Desolation in the holy place. And an attentive examination of those parts, in which any allusion is made to such an event (and which is required by the emphatic injunction of the Saviour—"whoso readeth let him understand"), will clearly prove that what is represented under that remarkable expression has never hitherto been set up in the holy place; and that therefore his prophetic announcement is yet to be fulfilled.

There are only three passages to be found in the Book of Daniel which could be considered as relating to the enormity described as the setting of the Abomination of Desolation in the holy place, to which our Lord has directed the believer's attention. The first of these will be found in the eighth chapter, which presents us with a description of the doings of the little horn of the he-goat, "which waxed exceeding great towards the south, and toward the east, and toward the pleasant land;" and which is afterwards more clearly defined as "a king of fierce countenance and understanding dark sentences, and his power shall be mighty, but not by his own powers: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and holy people." It is sufficient for our present purpose to observe, that no commentator has sought to identify this prophecy of Daniel with the destruction of Jerusalem by Titus. Those therefore who construe the setting of the Abomination of Desolation, as descriptive of the Roman sacking of Jerusalem, cannot contend that this prophecy was that to which our Lord referred. Some have referred it to the Antichrist, some to Mahomet, but none to Titus. On the other hand, we hope to demonstrate in a future
part of this treatise, that this little horn is symbolic of one, who, not by his own power, but as the agent of the Antichrist in the latter days, will be the means by which the Abomination of Desolation shall be set up in the restored temple at Jerusalem; and that this therefore was one of the passages in the prophecies of Daniel to which the Saviour referred for the explanation of his prophecy.

We now come to the ninth chapter of the same prophet; in which we find the next passage to which our Lord could have alluded, and which, moreover, is generally referred to by those who would fix the setting up of that enormity in the holy place to the destruction of Jerusalem by Titus:—"And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abomination he shall make it desolate (or as translated in the margin, and upon the battlements shall be the idols of the desolator), even until the consummation, and that determined shall be poured upon the desolate (or, as it is rendered in the margin, upon the desolator)."

Here again we shall find that a reference is made to the Antichrist. The outrage on the Jews and their religious observances here predicted, is to take place in the middle of the week of the renewed covenant. Sixty-nine of the seventy weeks' continuance of God's covenant with the Israelites expired with the cutting off of the Messiah, and forty years after that event Titus besieged and destroyed the city and the temple of Jerusalem. By what process of reasoning commentators could arrive at the conclusion, that
Titus was to set up the Abomination of Desolation in the middle of the seventieth week, we have not been able to discover; for either this last week of years had commenced and expired long before the siege of Jerusalem, or it has not yet commenced. The truth however is, that the seventieth week is yet in the womb of futurity, and the Antichrist will, in the middle of it, suppress the renewed sacrifices of the Jewish people, requiring them to worship himself as their lord and king. To this passage also our Lord referred in his prophecy on the Mount.

The only remaining passage in these prophecies of Daniel, to which an allusion could have been made by the Saviour, will be found in the thirty-first verse of the eleventh chapter. There we shall find a revelation (though so dark as to have called forth the divine caution, "whoso readeth let him understand,") of the power by whom this Abomination of Desolation was to be set up in the holy place. This we shall now proceed to investigate.

There is not, perhaps, in the whole range of the historical prophecies, any one of them so obscure as the concluding part of that contained in the foregoing chapter (the eleventh), nor one on the interpretation of which commentators have exercised greater ingenuity or availed themselves of deeper research. The entire prophecy is called the vision "of that which is not in the Scripture of truth" (x. 21), and was intended as a revelation of what should befall the Jews in "the latter days." (x. 14.) We are told, moreover, that it was imparted to Daniel in the third year of the reign of King Cyrus; and, commencing from that period, it unfolds the fluctuations and vicissitudes
of the Medo-Persian, Grecian, and the other empires that grew out of their ruins, in whose affairs those of the Jews were involved, in a series of literal prophecies, that are included between the first and the thirtieth verse,—and with such precision and accuracy, that when the predictions are compared, as they have been by the learned Jerome and the no less gifted Newton, with the parallel train of events recorded in history, the universal assent of mankind, which invariably attends the exposition of fulfilled prophecy, has been accorded to the interpretations; insomuch, that the light of past events has now converted the prediction into history. On the other hand, of that which is included between the thirty-first verse and the end of the chapter, the interpretations have been as diversified as the commentators who have treated them as fulfilled have been numerous. From this state of facts the conclusion is obvious, that while the unanimous concurrence of those commentators, as to the interpretation of the preceding portion of the prophecy, guarantees the truth of the fulfilment of that part, the total discrepancy that is to be found in their various attempted explanations of the latter portion, is evidence strong, if not decisive, that such part has hitherto been unfulfilled.

The unfulfilled portion of this prophecy, then, commences, according to our view of it, at the thirty-first verse; and when we consider the nature of that which precedes it, as well as the subject-matter and design of the entire revelation, we shall be furnished with a key to the interpretation of the remainder.

The vision was expressly intended, as we have before remarked, to be a revelation of the events that
were to befall the Jewish people "in the latter days;" and we have it moreover declared, that "the time appointed was long." (Dan. x. 1 and 14.) These latter days, therefore, are clearly the times of the confirmed or renewed covenant. Consequently, all that does not relate to that period of Judaic history is mere introductory matter; and, commencing with Cyrus, brings down the history of the empire of Persia, and that of Greece which swallowed it up, and continues through the various transactions and struggles that occurred between the two principal of the kingdoms into which the Grecian empire was ultimately resolved—Egypt and Syria—(which alone are dealt with in the vision, as being connected with the affairs of Judæa) until the revelation arrives at the history of Antiochus Epiphanes; and with the following succinct allusion to his awful and unparalleled persecution of the Jews, the part that has hitherto been fulfilled closes:—"For the ships of Chittim (the Romans) shall come against him: therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return and have intelligence with them that forsook the holy covenant." (ver. 30.) In this verse is described the interruption that Antiochus met with in his progress against Egypt, by the interference of the Roman ambassadors, who compelled him to return; on which occasion, he vented his indignation against the unfortunate Jews, by plundering Jerusalem, polluting the sanctuary, and abolishing their worship. And in these proceedings he had intelligence with those that forsook the holy covenant, having been instigated to their diabolical details by Menelaus, Jason, and the other apostate Jews.
At this point, as we have before stated, the channel of fulfilled prophecy runs into that which is yet to be accomplished; and a satisfactory reason for the transition may be gathered from the declared object of the vision. For it is expressly accorded, as we have before noticed, to Daniel, as a revelation of events that are to befall his people (the Jews) exclusively, and in which, therefore, neither the Christians, nor any other class of mankind, have any direct or primary concern; and which events are, moreover, declared to take place "in the latter days" (x. 14), which is further explained in the same verse as being very remote,—"for yet the vision is for many days." Keeping thus the object and scope of the revelation in view, we shall shortly explain why, when it arrives at the proceedings of that consummation of persecution, Antiochus Epiphanes, it passes on to describe those of another being, removed from him by the lapse of many centuries, and who has never yet appeared on the stage of the world. That monster of impiety and cruelty was the most outrageous and relentless of all the enemies and oppressors of the Jewish people, as testified in the recorded sufferings to which the faithful adherents to the divine law were subjected at his hands, and may therefore be considered as the most perfect type on record of that Being, the Antichrist, who, as we shall presently find, is to continue his ruthless persecutions against the same people in the latter days, when the interrupted covenant shall be confirmed. Accordingly, when the Jews of those days, who are chiefly interested in this prediction, have been led on from the date of the prophecy to the transactions of the Type (Antiochus Epiphanes), of
whose character and proceedings with respect to their forefathers a sadly vivid sketch has been handed down to them by history and tradition, the prophetic announcement passes on over their intermediate history to the latter days, and continues, without pause or interruption, from the Type, to describe the character and proceedings of the Antitype, through whom is to flow all the miseries and martyrdoms that are to be poured out on them at that period. During the intermediate time, the Jews are as a nation blotted out from the pages of prophecy, only to reappear when God shall have renewed the covenant with them on the threshold of their full restoration to his favour.

This view of the outline of the prophecy in question—which has been suggested by the universally admitted conclusiveness of the interpretations of what is generally admitted to be the fulfilled part of it, when compared with the manifest discrepancies of those commentaries in which the unfulfilled portion has been treated as fulfilled, and which has been strengthened by directing attention to the declared object and intent of the entire prophecy—is also corroborated by the phraseology of the thirty-first verse when taken in connection with that of the preceding, or last verse of the description of the deeds of Antiochus Epiphanes:—"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the Abomination that maketh desolate." (ver. 31.) The Hebrew word which is here translated "arms" does not, as might be supposed by the generality of readers, signify implements of warfare, but the members of a human
body, and are probably intended, as a part for the whole, to represent an individual.

It is quite clear, then, that there is a change of agency between the thirtieth and the verse that follows. In the former, Antiochus Epiphanes is the agent of the persecutions and martyrdoms of the Jews which are predicted therein, while in the latter, the "arms" that shall stand on his part, or the individual who shall arise after him, endued with like powers and animated with a similar animosity against the same people, is to be the agent of what is to befall them in the latter days. This agent is therein described as polluting the sanctuary, taking away the daily sacrifice, and placing "the Abomination that maketh desolate;" while the succeeding verses are a sketch of his character, and of his further proceedings to his downfall. On these points we propose to enter more fully in a future part of this treatise, and we shall therefore in this place merely advert to the description given of the nature and pretensions of this Being, in order to be enabled to identify him.

His character is disclosed in the thirty-sixth and thirty-seventh verses:—"And the (that) king shall do according to his will; and he shall exalt himself, and magnify himself above every God, and shall speak marvellous things against the God of Gods, and shall prosper till the indignation be accomplished, for that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God; for he shall magnify himself above all." Of the Being here portrayed, sufficient is revealed to identify him with the Man of Sin, or the Antichrist predicted by St. Paul, in his Epistle to the
Thessalonians, as one "who opposeth himself and exalteth himself above all that is called God, or that is worshipped, so that he, as God, sitteth in the temple of God, showing himself that he is God," and thus described by St. John in his first Epistle general:—

"He is (the) Antichrist (ἁ Ἀντίκερος) that denieth the Father and the Son." St. Paul's description is paralleled by the trait in the foregoing sketch, that "he shall exalt himself and magnify himself above every God, and shall speak marvellous things against the God of Gods." And the accompanying signs of St. John are realized in the subsequent section of the same sketch:

—"Neither shall he regard the God of his fathers nor the desire of women." By the expression in this quotation, "the desire of women," the Saviour Jesus Christ is denoted; inasmuch as having been promised to be born of the seed of a woman, every Jewish female had an interest in the prediction, and looked forward with hope to be the highly-favoured one who was to be the mother of the Messiah. He might therefore, be said to be that which women most earnestly desired, or, as he is here eminently styled, "the desire of women." Accordingly, the Being depicted in the foregoing passage of Daniel is one that shall not only exalt himself above all that is called God, or that is worshipped, but shall likewise be a denier of the Father and the Son, and thus fulfil the conditions of the Man of Sin and the Antichrist.

Thus the king described by Daniel, and the Antichrist of St. Paul and St. John, are one and the same individual; and the identity is so manifest, that the most eminent expositors of this prophecy have not failed to perceive and acknowledge it, though they
have fallen into the most palpable errors and confusions respecting his nature, and the time of his appearance. These errors originated in their primary misconstruction of the object and intent of the prophecy, in having extended that which, by the divine declaration to Daniel, was confined to the affairs of the Jews, and to them alone, to those of the Christian world; and in having been led thereby to seek in the vicissitudes and transactions of Christendom for explanations of a prophecy in which it had no primary concern, and that, too, on the common but no less erroneous principle, that it had been or was in progress of fulfilment. And the consequence has been, that while some have endeavoured to identify him with his prototype, Antiochus Epiphanes, others have interpreted him to be the Romish Apostasy, and others part of the divided Roman empire,—all, we need scarcely observe, equally remote from the truth.

But though each of these expositors has failed in discovering the true meaning and import of the prediction, they have been eminently successful in exposing the fallacies of each other's constructions, so that it is unnecessary to dwell on these interpretations with the view of refuting them; nor shall we, in this place, enter into our own ideas of the nature of the Antichrist, or of the time and place of his rise, progress, and downfall. It is sufficient for our present purpose, to state the conclusion at which we have arrived, that the Antichrist, described by St. Paul and St. John, is to "place the Abomination that maketh desolate," as predicted in the thirty-first verse of the prophecy of Daniel, under our consideration, and to which our Lord alluded in the prediction recorded in the twenty-
fourth chapter of St. Matthew; and that therefore, the commonly received interpretation, that the Romans under Titus were to be the perpetrators of the enormity, is not only incorrect, but is not countenanced by any passage in the book of Daniel, to which we have been referred for explanation by the Divine Author of the prophecy in question. On the other hand, we conceive that our Lord, in his prediction of the setting up of the Abomination of Desolation, alluded to this prophecy of Daniel as well as to the two others before referred to,—all of them being prophecies of the same events, and referring to the destruction of Jerusalem by the Antichrist in the latter days.

But, in addition to the direct evidence, thus collected from the true construction of the prophecies of Daniel, to establish the foregoing interpretation of our Lord’s prediction, we have also indirect evidence to confirm it, in that the commonly received exposition of it involves us in inextricable difficulties and irreconcilable contradictions, which are all smoothed away by the interpretation that we have been tracing, and which, as we shall find, presents all the parts of the prophecy harmonizing and consistent with each other. For instance, believers are commanded to flee from Judaea, when they shall see this Abomination of Desolation set up in the holy place; and the flight of the Christians to Pella, during the temporary withdrawal of the Roman legions from before the city, is quoted as an observance on their part, of the warning of our Lord to that effect; while their consequent escape from the horrors of the siege is held up as a shining evidence of the fruits of their faith in this prophecy. It may be true that the Christians were preserved by
their obedience to an admonition of our Lord, and by a wonderful interposition of his providence, from the horrors of the siege and sacking of Jerusalem, but that admonition was not conveyed to them in the passage quoted from St. Matthew, nor in the parallel prediction of St. Mark, but in the twenty-first chapter of St. Luke, as follows:—“When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto.” (Luke xxi. 20, 21.) This was a prediction of the destruction of Jerusalem by Titus, as we shall presently more fully explain. But had they delayed until the Roman eagles (which are construed by commentators to be the Abomination of Desolation) were set up in the holy place, they could not have availed themselves of the Saviour's warning to flee for safety to the mountains.

So manifest an inconsistency, arising from their line of interpretation, did not escape the observation of some of the learned expositors. And to explain it away, they have been driven to extend the meaning of the words “holy place” not only to all Jerusalem, but to all the country round about it; so that the erection of the Roman standards before the walls might be equivalent to placing the Abomination of Desolation in the “holy place.” But for this meaning of the words ἐν τῷ ἁγίῳ there is no foundation. On the contrary, in the only two other passages of Scripture in which it occurs, viz. Acts vi. 13, and xxi. 28, it is used in a sense that cannot be extended beyond the temple; and therefore, to make it embrace the
whole region around Jerusalem is not merely unwarranted, but contradicted by the only authorities that ought to guide us on the subject. Independent, however, of evidence so conclusive of the incorrectness of the signification thus contended for, such a latitude of meaning to a divine expression is scarcely consistent with the usual precision of our Saviour's prophetic declarations, and certainly not with the meaning that is clearly attached to the setting up of the Abomination of Desolation in Daniel's prophecies, where, from its context, viz. the pollution of the sanctuary and the obstruction of the daily sacrifice, it is evidently connected with an outrage on religion, which the erection of the Roman standards before the walls of Jerusalem could in no wise betoken. On the contrary, it is recorded that Titus was most solicitous, and used his best exertions, to preserve the temple from destruction, with the view of permitting the Jews to continue their mode of worship, and of affording them protection in the observance of their laws and ceremonies. So that, besides the unlicensed latitude of the expression "holy place," the erection of the hostile eagles in the trenches before the city, being in no way connected or interfering with the religious worship of the Jews, as will be the principal object of the erection of the Abomination of Desolation spoken of by Daniel, the mere encampment of the Roman army before the walls for a political object could not be construed as the enormity, whose direct and immediate aim will be to abolish a religion and religious observances.

But there is another inconsistency in which those who limit this prediction to the destruction of Jerusalem by Titus are involved, and which no ingenuity of
construction can suffice to explain away. For in the twenty-first verse, we find that the tribulation which is to accompany the placing of the Abomination of Desolation in the holy place, is to be "such as was not since the beginning of the world to this time, no, nor ever shall be." But if we turn to the twelfth chapter of Daniel, we shall there find that there was to be "a time of trouble such as never was since there was a nation even to that same time." (Dan. xii. 1.) Now, reverting to the verse preceding this latter, viz. the last of the eleventh chapter of the same prophet, it will appear that this tribulation was to occur at the time that the king (whom we have interpreted as the Antichrist, but whose identity is immaterial to our present argument) "shall plant the tabernacle of his palace between the seas in the glorious holy mountain," and when Michael shall stand up for Daniel's people (the Jews) under persecution, and at which time also, as it is declared at the conclusion of the verse, they "shall be delivered, every one that shall be found written in the book,"—a state of facts and occurrences that never has been, and never could be, construed to portray the event of the taking of Jerusalem by Titus. Consequently both of these periods of tribulation happening to the Jews, if the first destruction of Jerusalem is portrayed in our Lord's prophecy, there must be two distinct periods of great tribulation, and each of them the greatest that ever has or ever could befall the Jews or any other nation. Whereas, if the construction for which we contend be correct, both of these periods synchronize,—the Scripture passage in Daniel and that in St. Matthew being prophetic of one and the same event, viz. the occupation
of Jerusalem and the persecution of the Jews in "the latter days" by the Antichrist.

We shall find, as we advance through the subsequent sections of this prophecy, other difficulties, arising from the erroneous and contracted construction against which we are contending. All these misconceptions (as instanced in the misapplication of Daniel's vision of the things noted in the Scripture of truth) have originated in the unjust exclusive principle of interpretation which has been so prevalent among Christian commentators, that with the dawn of the Christian Church, and the planting in of the Gentiles, the Jews, both as individuals and as a body, were blotted out from the pages of Scripture, having, as such, a very limited interest in the rich array of promises therein contained—a self-satisfactory feeling with respect to the Israelites according to the flesh, that seems at a very early state to have pervaded the minds of the Gentile converts, and which is strenuously discountenanced by St. Paul in many parts of his Epistles. For instance, in the Epistle to the Romans, where we find him laying down their existing titles to respect at the hands of the converted Gentiles:—"For I could wish that myself were accursed (separated) from Christ for my brethren, my kinsmen according to the flesh: who are Israelites; to whom pertaineth the adoption and the glory, and the covenants, and the giving of the law and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Rom. ix. 3—5.) And again, in the eleventh chapter, after warning the Gentiles against their propensity to boast over the natural branches (ver. 18),
he sums up his argument with a specification of the subsisting relationship between them and God:—“As concerning the Gospel they are enemies for your sakes; but as touching the election, they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance.” (Rom. xi. 28, 29.)

But, to return from this digression. It appears, that the inquiry of the disciples on the subject of the destruction of Jerusalem, as it is recorded in St. Matthew, having been expressly connected by them with the personal advent of our Lord, referred to the latter capture of that city, which is predicted in Zechariah (the disciples naturally supposing that Jerusalem was destined to fall into the hands of its enemies but once), and that our Saviour accordingly in his reply, alluding to the circumstances of the latter capture, delivered a prophetic announcement of it. As recorded in St. Mark, the inquiry is, “Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?” Here the word “fulfilled” (συντελεσθαι), embracing the second advent of our Lord, which is to be the fulfilment of all things, he is reported in that Gospel, as giving a description of the capture of Jerusalem identical with that in St. Matthew. But in St. Luke, the inquiry is merely, “When shall these things come to pass (γίνεσθαι)?” Accordingly, our Lord is there recorded as describing the first destruction of Jerusalem—reverting, after the announcement of the terrors of the first four seals, which occupies from the eighth to the eleventh verses inclusive, in a kind of parenthesis, to the persecutions that were to fall on the disciples and early believers previous
to that destruction:—"But, before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into the prisons, being brought before kings and rulers for my name's sake," etc., down to the end of the nineteenth verse, where he arrives at the event of the destruction of Jerusalem by the Romans, and gives a warning sign to the believers of its approach, by the observance of which, they were enabled to escape from the impending calamity:—"And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then, let them which are in Judea, flee to the mountains; and let them which are in the midst of it, depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled." (Luke xxi. 20–24.)

Thus, it appears, that while the other Evangelists (St. Matthew and St. Mark), in reply to the question recorded to have been put by the disciples to Christ, represent him as describing the latter capture of Jerusalem, St. Luke, whose opening question required not that extent of prophecy, and who, moreover, wrote for the especial edification and comfort of the Eastern Gentile converts, represents him as describing that destruction of the city in which they were most inte-
rested. It also adds the same remarkable prophetic warning, and in the same terms, to believers, on the approach of the Roman scourge to Jerusalem, that is given in the other Evangelists to the Jews who shall witness the Abomination of Desolation standing in the holy place. And as, on the occasion of the former event, that warning was attended with the effect of preserving the believing Christians from the approaching horrors, so, when the latter enormity shall be accomplished, the faithful students of the New Testament will, doubtless, be led to provide for their safety, from the persecutions of the Antichrist in Jerusalem, against all who shall refuse to submit to his pretensions, whether Jew or Christian.

But it may be objected, that the foregoing prophecies of the three Evangelists being parallel, if that in St. Luke is a prediction of the siege and sacking of Jerusalem by Titus, those recorded in St. Matthew and St. Mark must be descriptive of the same event; and the conclusion has been drawn, that the Abomination of Desolation standing in the holy place, was but another mode of expressing the compassing of Jerusalem with armies. To this we reply, that it is true, that some parts of the entire prophecies are parallel, but those passages in St. Matthew and St. Mark, which treat of the setting up of the Abomination of Desolation, are not parallel to that in St. Luke, in which our attention is drawn to the surrounding of Jerusalem with armies. For in this latter Evangelist, we find the parallel description of the events connected with the second capture of Jerusalem, and the appearing of our Lord, as given in the two other Evangelists, in his seventeenth chapter, where it is re-
corded as a divine declaration of the Saviour to his disciples, on the occasion of some of the Pharisees* or believers in the resurrection, having inquired of him, "When the kingdom of God should come, and he answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you. And he said unto the disciples, the days will come when ye shall desire to see one of the days of the Son of Man, and ye shall not see it. And they shall say to you, See here: or, see there: go not after them nor follow them. For as the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of Man be in his day. But first must he suffer many things, and be rejected of this generation. And as it was in the days of Noe, so shall it be also in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise as it was also in the days of Lot: they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day that the Son of Man is re-

* It has been objected that this statement of our Lord was made in answer to an inquiry by some of "the Pharisees," whereas the prophecy on the Mount of Olives was delivered in answer to an inquiry by his disciples,—from which it is sought to be inferred, that they were not spoken on the same occasion. But the disciples were of the sect of the Pharisees, who were believers in the resurrection; and therefore, the Pharisees in the one, and the disciples in the other, may have been the same individuals.
vealed. In that day he which shall be on the house-top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it: and whosoever shall lose his life shall preserve it. I tell you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together: the one shall be taken and the other shall be left. Two men shall be in a field: the one shall be taken and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.” (Luke xvii. 20–37.)

This description is, as we have observed, evidently parallel to those in St. Matthew and St. Mark, which are under our consideration. We have in each of them, and in the same words, the warning not to pause or return for the sake of worldly possessions. We have also in each, the admonition to beware of the subtleties of false Christs, who shall, at that period, be assuming the power and pretensions of the coming Messiah, and who shall be destroyed by the brightness of that coming. In each, we have likewise the signs of his real advent conveyed in the same image of the bright and sudden appearance of a flash of lightning. And in each, too, is revealed the locality of his personal presence, under the figure of the gathering together of the eagles to the place where the carcase is,—an image that denotes the gathering together of the enemies of God round the unquickened carcase of his Church; all which is to take place, as we shall presently find, at Jerusalem, and at the time
of the second advent. These remarkable identities of substance and imagery (none of which are to be found in the version of St. Luke) lead us irresistibly to the conclusion that the same event is portrayed in each and all of them, and that, therefore, the passage quoted by us from the seventeenth chapter of St. Luke (between which and that in the twenty-first of St. Luke, there is no one point of resemblance), is the parallel passage, in that Evangelist, to the predictions in question from St. Matthew and St. Mark. And we may draw the further conclusion, that as the former (Luke xvii.) is recorded as a divine description of the approach "of the day when the Son of Man is (to be) revealed," so are the latter descriptive of the same period, as we shall presently prove by other evidence.

Thus then, the prediction in question from the twenty-first chapter of St. Luke, is not a parallel passage to those in St. Matthew and St. Mark, but a direct and indisputable announcement of the destruction of Jerusalem by Titus, in which that event is described as occurring in "the days of vengeance, that all things which are written (concerning that vengeance) may be fulfilled;" and as also a period "of great distress in the land, and wrath upon the nation;" and it closes with the slaughter and captivity of the Jews, and their dispersion, in the occupation of Jerusalem by the Gentiles, until the times of the Gentiles be fulfilled. Now, none of these announcements are to be found in the prediction of St. Matthew and St. Mark, which portrays the setting up of the Abomination of Desolation in the holy place by the Antichrist spoken of by Daniel the prophet, and pictures the time of the occurrence of that enormity to be a
period, not merely of *great* distress in the land and 
wrath upon the nation, but as a period of *unprece-
dented and never to be equalled* tribulation; nor as 
days of vengeance for past iniquities, but of *chastise-
ment for purification and amendment*; and during 
which, they (the Jews) are to be assailed by false 
Christ and false prophets, who shall seek to drive 
them into submission to their pretensions, by persecu-
tions on the one hand, or on the other, to deceive 
them into apostasy by subtle flatteries and the de-
vilry of "great signs and wonders." Both of these 
modes of attack are also described in the prophecy 
of Daniel, to which we are referred by our Lord 
for explanation, wherein, after the announcement of 
the pollution of the sanctuary and the setting up 
of the Abomination of Desolation, the revelation pro-
ceeds—"And such as do wickedly against the co-
venant shall he *corrupt by flatteries*; but the people 
that do know their God shall be strong, and do ex-
ploits. And they that understand among the people 
shall instruct many; yet they shall fall by the sword 
and by flame, by captivity and by spoil, many days. 
Now, when they fall, they shall be holpen with a little 
help, but many shall cleave to them with flatteries. 
And some of them of understanding shall fall to 
try them, and to purge and to make them white, 
even to the time of the end; because it is yet for a 
time appointed." (Dan. xi. 32–35.) And then, after 
this announcement of the false Christ and false 
prophets, the prediction of our Lord opens out, for the support of believers, 
the signs of the approaching appearance of the real 
Messiah; who is not to come from "the desert," nor 
from the "secret chambers," but like lightning from
the firmament of heaven, to the very spot where the ravening eagles of the Antichrist shall be gathering round the as yet unquickened carcase of the Jewish Church and nation, seeking to devour it.

As, then, we have traced the symbolical prophecies of the first four seals in the former part of this divine revelation, as it is recorded in St. Matthew, so in the persecuting proceedings of the Antichrist, revealed in that passage of it on which we have been now dwelling, and also in that of Daniel, to which our Lord refers, is the imagery of the fifth seal paralleled; while the subtle deceits that he shall assume, with the same object of inducing apostasy, are, as we shall presently find, pictured in the accompaniments of the fifth trumpet.

We now proceed to the next passage of this prophecy of our Lord. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, and from one part of heaven to the other." (ver. 29–31.) As the events of the first five seals are set forth in the preceding part of this prophecy, so in this passage of it, as we have before observed, are described the portentous accompaniments of the sixth seal, and the second advent, which is to be the crowning event of the seventh seal. And
the former of these, viz. the great and terrible day that is to usher in the latter, we are told, is to commence immediately after the preceding tribulation of the Antichristian persecution; or, as it is expressed in St. Mark, "in those days after that tribulation," denoting that a close and most intimate connection in point of time subsists between these events, and as if one was not to be brought to a close before the commencement of the other.

The language of this passage presents another difficulty to those who adhere to the commonly received interpretation of this prophecy, and by which the commentators have been involved in more hopeless embarrassments, and more unwarrantable constructions, than any that have hitherto come under our notice; for we are expressly told that this great and terrible day of the Lord, which is to herald in the second advent, is to appear immediately after the days of the great tribulation, which cannot be of long duration, inasmuch as our Lord has declared that they are to be shortened on account of their severity. If, therefore, that tribulation be construed as in any way connected with the Roman destruction of Jerusalem, the great and terrible day that was to have been immediately subsequent to it must have long since passed away; and, according to the divine declaration, the Son of Man must not only have appeared as coming in the clouds of heaven with power and great glory, but the angelic mission must have summoned in the elect with the sound of the trumpet from the four winds. As none of these events have yet taken place, so may we conclude that none of those which are immediately to precede them (viz. the Abomination of De-
solution standing in the holy place and the consequent tribulation) have hitherto occurred.

Our construction, moreover, is confirmed by the language of St. Luke, in his record of this part of the prophecy; for though that Evangelist describes the destruction of Jerusalem by Titus, and also the great and terrible day of the Lord, he does not in any way connect the two events; such as that the latter should be immediately subsequent to the former, as St. Matthew states, or that it should take place "in those days after that tribulation," as we find in St. Mark. But having conducted us from the destruction of Jerusalem through the dispersion consequent thereon, and which he tells us is to terminate when the times of the Gentiles shall be fulfilled, he commences the description of the great and terrible day as consequent on that latter event, without any mark of time: "And there shall be signs in the sun and moon," etc. (Luke xxii. 25.)

Thus we see that in our interpretation all the Evangelists harmonize, and all the difficulties of construction which have embarrassed expositors vanish; while these latter, by adhering to the commonly received interpretation of the setting up of the Abomination of Desolation having been fulfilled at the destruction of Jerusalem by Titus, have entangled themselves in contradictions and anachronisms, by which they have been forced into all manner of absurdities of construction. Some have even asserted that our Lord must have appeared personally at or immediately after the siege of Jerusalem; others, that the personal advent—one of the most direct and explicit prophecies to be found in the pages of the Bible—
predicted by the Saviour himself in clear and unambiguous language in the passage before us, repeated by the two angels that appeared at his Ascension to his disciple, declared by St. Paul to the Thessalonians, and announced by St. John in the opening of his Revelation, is but a figurative description of the spiritual coming or presence of Christ. Others again, admitting the doctrine of his future personal advent, have contended that the revelation in question, though clothed in language, the simplicity and clearness of which leave no excuse for misapplication, is but a symbolic prophecy of a typical accomplishment of that real advent. Such a construction of a Scripture passage, if admitted, would leave them and us without any prediction on which we could rely of the very doctrine that they hold to be a revealed truth; and a construction too, that if it had not been forced on them by their own previous misconception of the prophecy, to which they were referred by our Lord for explanation, would have been rejected by themselves as an absurd and unwarrantable distortion of holy writ; and which, if permitted, would enable heretical expositors to shake every substantial doctrine of Christianity to the foundation.

After the foregoing section of this prophecy, and which we have seen to be parallel to the symbolical predictions of the fifth and sixth seals, our Lord continues with a parable, "Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."
Heaven and earth shall pass away, but my words shall not pass away.” (ver. 32-35.) This parable and its application, which is delivered in language almost identical in the three Evangelists, appears to have been as universally misinterpreted and misapplied as any one of the preceding sections of the prophecy; and the misinterpretations have tended to confirm the erroneous views that have been taken of the purport and scope of the entire prediction. For some of the commentators, who have contrived to spread the prophecy over the whole Christian era, have construed the word γένεα to signify the dispensation, or age, while others have extended the signification to denote the Jewish nation; and they then explain the thirty-fourth verse as if it were totally unconnected with the preceding parable, and an announcement by our Lord that the dispensation should not pass away, or that the Jewish nation should not cease to exist, until “all these things be fulfilled.” This interpretation would not interfere with our reading of the prophecy, but we nevertheless object to such an use of the word γένεα, as being inconsistent with the precision that ought to be ascribed to prophetic language proceeding from divine lips. For it is evident, from the fact of the same word being recorded in all the Evangelists, that it was the identical expression used by our Lord himself to convey his meaning; and used by him, of course, in its commonly understood acceptation. In no part of the Scriptures has it been introduced as designating a dispensation, or a nation; and it ought, therefore, to be understood in its plain and usual meaning—more especially as there is no necessity for torturing it into what would be obviously an unnatural and unintelligible signification.
On the other hand, those of the commentators who use the same word (γενέα) in its usual and obvious meaning, have construed the passage as an intimation on the part of our Lord, that all the foregoing events were to be accomplished within the compass of the generation to which he was then personally addressing himself. This, however, is very far from what we conceive to be its real meaning and import. Our Lord is represented as addressing himself to the disciples, but his observations are not intended to be confined to them alone. All believers who have existed from that time to the present, and all believers who shall exist down to the consummation, are included with those then in existence in the address, "When ye shall see," etc. As well might it be contended by those who would limit the "ye" to the disciples, or the generation then living, that none but the disciples, or the believers in existence at that time, were to be included in the benefits of the warning given in St. Luke, to flee to the mountains, when they should see Jerusalem surrounded with armies. But such a limitation can scarcely be insisted on. And accordingly, believers in all ages being included in the address, the prophecy will run thus in paraphrase—as surely as ye know that summer shall immediately follow the budding of the fig-tree, so surely know also, that "when ye shall see all these things" (viz. nation rising against nation, famines and pestilences, or the commencement of the opening of the seals), that the Kingdom of Heaven is nigh at hand, and that the Son of Man is about to come with power and great glory, to gather his elect from the four winds. In fact, as it is expressed in the thirty-fourth verse—"this generation,"
i.e. the same generation of believers that shall see this commencement, shall see the fulfilment of all things, or the end of the dispensation, and the full comple-
tion of the prophecy. And that all that has been predicted in this chapter of St. Matthew may be thus condensed into so short a space of time, is, according to our interpretation of the period of the fulfilment of the Apocalyptic predictions of the seals, not only probable, but a revealed truth. The opening of the seals is, as we have explained, to occupy the period of the renewed covenant,—the one week foretold in Dan. ix. 27. This period, when calculated on the scale of the preceding sixty-nine weeks, which intervened be-
tween the issuing of the commandment to rebuild the walls of Jerusalem and the cutting off of the Messiah, will be seven years in extent—a space of time so brief, that the generation which shall witness the commence-
ment, will be in existence at the conclusion, and may calculate on beholding it, as securely as they calculate on the approach of the summer by the budding of the fig-tree.

Our Lord next, for the purpose of setting a limit to our inquiries, by showing the futility of human speculations as to the date of these occurrences, con-
tinues—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only."— Had this declaration of the uncertainty that must ever prevail as to the time of the Lord’s coming, and which is necessary to the Christian state of watchfulness, so frequently and fully enjoined in Scripture, been more clearly understood and appreciated, much of the learning and labour that has been expended on the investigation of the times and seasons, at which the
events revealed in the Apocalypse are to take place, might have been turned to a better account; and the fruits of their inquiries, instead of exposing that Book to the sneers of the infidel, and closing it up to many a Christian mind, might have enabled the believer to have pointed out the object of his scorn to the sceptic, as a triumphant evidence of the truths he is resisting.

And here we may observe, that the root of this prevailing oversight, as to the primary and legitimate object of their inquiry, is the same as that from which has sprung most of the other errors, to which our attention has been drawn in the course of our investigations, viz. a tendency to deprive the Jews of their exclusive prophecies, and to allot them to Christians and the Christian Church; and in pursuance of this leading error, that portion of the Revelation which relates to the affairs of the Israelites has been appropriated to those of the believers in Jesus. And thus have they become blinded to the fact, which could not otherwise have escaped notice, that, in affixing a date to any of the occurrences set forth, they were doing neither more nor less than entering on the very inquiry for which the disciples received a rebuke from their divine Master, recorded for our instruction: "Lord, wilt thou at this time restore the kingdom unto Israel? And he said unto them, It is not for you to know the times and the seasons which the Father hath put in his own power." (Acts i. 6, 7.) The word translated in the text "power" is "ἐξουσία," which, in the original, denotes unlimited authority, or freedom to extend or contract, as it may seem good, these times and seasons. And therefore, as
the fixing of any one positive date to the occurrences revealed in the Jewish section of the Apocalypse, would be a vain and presumptuous inquiry as to the time of the restoration of Israel; and as all the other predicted occurrences of the same Book are so connected, that the date of any one of them would disclose that of the remainder, it follows, that the attempt to discover any of the times and seasons is a repetition of the inquiry that was silenced by our Lord, and which could, therefore, lead to no useful result.

It will not be necessary for us to proceed further in our comments on the Lord's discourse, which has been occupying so much of our attention, the remainder of it being merely admonitory of the watchful state of expectancy that is incumbent on all those who are privileged to look forward to the accomplishment of the prediction he had just uttered. But before we leave the discussion of this all-important prophecy, we may observe that the leading, and we may say the only, arguments of weight which have been put forward against the exposition we advocate, are, that our Saviour cannot be intended, under the circumstances of the delivery of the prophecy, to have alluded to the second destruction of Jerusalem foretold in Zechariah; and that it is altogether inconsistent to construe the prediction of the setting up of the Abomination of Desolation, spoken of by St. Matthew and St. Mark, as referring to a different event from that predicted in St. Luke, as to take place when Jerusalem should be seen to be surrounded with armies, inasmuch as the three prophecies were obviously delivered on the same occasion, and at the same period.
Now, admitting, as we do, that these three prophecies are but different versions of one and the same discourse of the Saviour, there is nothing inconsistent in the supposition, that one of the Evangelists should have omitted some of the circumstances recorded by the other two, and *vice versa*. On the contrary, there are many instances of such an occurrence in the Gospels; and, moreover, a reason can be readily suggested for it in this particular instance, as will presently appear.

Let us suppose that the Saviour, after his prediction of the total destruction of the temple, at which he and his disciples had been gazing, was questioned by them as to the period of the destruction of the temple and his second coming, as was the fact—is it not manifest to any person who reads the fourteenth chapter of Zechariah, that it was that plain and unequivocal prophecy of the sacking of Jerusalem, which was to be followed by the appearing of the Lord himself on the Mount of Olives to fight against his enemies, which suggested to the disciples the inquiry, "When shall these things be, and what shall be the sign of thy coming?" No other destruction of Jerusalem is predicted, at all events, in such unambiguous terms; and what, therefore, more natural than the conclusion, that it was the prophecy of Zechariah which suggested the adding to the inquiry respecting the destruction of the temple, the further inquiry respecting the coming of the Lord. And if the inquiry was made with this feeling in the minds of the disciples, as it undoubtedly was, what more natural than that the Saviour, who knew their thoughts, should have replied in such terms, as to convey all the information that such an inquiry
could call forth? In short, is it not consistent with divine goodness, that he should have unfolded to them, in his reply, not only the destruction of Jerusalem, which was shortly to be carried into effect by the Romans, but also that destruction which was connected with his second advent, and which alone was prominent in the minds of his inquiring disciples at the time? Such we conceive to have been the extent of the Lord's revelation, co-extensive with the inquiry, and, as such, comprising in it predictions of both destructions of the holy city—the first, because the temple which was then to be destroyed, was before him, and had originated the inquiry; and the second, because the disciples naturally associated it with the coming of the Lord. And had the Saviour omitted either the one or the other of those events, his information, having regard to the minds of the inquirers and their inquiry, would have been incomplete.

If such then be the true state of the case, there is no difficulty in the conclusion, that while the Evangelists St. Matthew and St. Mark recorded that part alone of the divine discourse which spoke of the latter destruction of Jerusalem, St. Luke, whose Gospel was supplementary, and written moreover for the edification and comfort of the Eastern converts, records that portion of the discourse which alludes to the first destruction by the Romans, which had been omitted by the other Evangelists, but in which those for whom principally his Gospel was written, were most interested. It is unnecessary to show how frequently the Apostles differ in their versions of the same events, and of the same discourses, without contradicting each other; and many instances are to be found in the Gos-
pels, of omissions by one of the Evangelists being supplied by another. The language in which our Lord conveys the prediction of the catastrophe to Jerusalem, is almost identical in the Gospels of St. Matthew and St. Mark, which is altogether different from that of St. Luke. In the two former, it is described as the setting up of the Abomination of Desolation in the holy place, and in the latter, as Jerusalem being compassed with armies; and such being the case, surely there is less impropriety in concluding that our Lord spoke of different transactions on the same occasion, than that he spoke of the same transactions in different, and wholly dissimilar, phrases.

In confirmation of this view, we may observe, that the language of St. Luke shows that the destruction of Jerusalem, to which he refers, is a different one from that referred to by the other Evangelists. All of them commenced the prophecy with a description of nation rising against nation, wars, famines, pestilences, and earthquakes; and while it appears from the versions of St. Matthew and St. Mark, that the setting up of the Abomination of Desolation is to follow these portents, the language of St. Luke leads to the opposite conclusion, that the surrounding of Jerusalem with armies, of which he speaks, is to precede the same; for, after the prediction of wars, pestilences, famines, and earthquakes, he proceeds—"But before all these things," etc.; and warning his hearers, that when they should see Jerusalem compassed with armies, they should flee to the mountains.

The juxtaposition and comparison of the two prophecies of St. Matthew and St. Luke in detail, will show that, consistently with our interpretation, the two
records of the Evangelists harmonize in all their important particulars; and it will appear at a glance, that while our Lord predicted both sieges of Jerusalem, St. Luke has recorded the first, and omitted the second; and St. Matthew has recorded the second, and omitted the first. This is the key to the solution of all the difficulties by which commentators have been embarrassed.

St. Matthew.

And Jesus answered, and said unto them, Take heed that no man deceive you.

For many shall come in my name, saying, I am Christ; and shall deceive many.

And ye shall hear of wars, and rumours of wars; see that ye be not troubled: for all these things must come to pass, but the end is not yet.

For nation shall rise against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places.

All these are the beginnings of sorrows.

Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all men for my name's sake.

And then shall many be of-

St. Luke.

And he said, Take heed that ye be not deceived, for many shall come in my name, saying, I am Christ, and the time draweth near, go ye not therefore after them.

But when ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by.

Then said he unto them, Nation shall rise against nation, and kingdom against kingdom. And great earthquakes shall be in divers places, and famines, and pestilences, and great signs shall there be from heaven.

But before all these, they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

And it shall turn to you for a testimony.

And ye shall be betrayed,
St. Matthew.

fended, and shall betray one
another, and shall hate one
another.

And many false prophets
shall arise, and shall deceive
many.

And because iniquity shall
abound, the love of many shall
wax cold.

But he that shall endure
unto the end, shall be saved.

And this gospel of the king-


St. Luke.

both by parents, and brethren,
and kinsfolks, and friends;
and some of you shall they
cause to be put to death.

And ye shall be hated of all
men for my name's sake.

But then shall not a hair of
your head perish.

In your patience possess ye
your souls.

And when ye shall see Je-


The first siege of Jerusalem by Titus is omitted
here by St. Matthew and St. Mark.

And this gospel of the king-
dom shall be preached in all
the world for a witness unto
all nations; and then shall the
end come.

When ye therefore shall
see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand:)

Then let them which be in Judaea flee into the mountains:

Let him which is on the housetop not come down to take anything out of his house:

Neither let him which is in the field return back to take his clothes.

And woe unto them that are with child, and to them that give suck in those days!

And pray ye that your flight be not in the winter, neither on the sabbath day:

For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened.

Then if any man shall say unto you, Lo, here is Christ, or there; believe it not.

For there shall arise false Christs and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. Be-
St. Matthew.

hold, I have told you before, Wherefore if they shall say unto you, Behold he is in the desert; go not forth; behold, he is in the secret chamber; believe it not.

For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be.

For wheresoever the carcase is, there will the eagles be gathered together.

Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven,

and the powers of heaven shall be shaken.

And then will appear the signs of the Son of Man in heaven; and then shall all the tribes of the earth mourn; and they shall see the Son of Man coming in the clouds of heaven with power and great glory.

And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.

Now learn a parable of

St. Luke.

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity; the sea and the waves roaring;

Men's hearts failing them for fear, and for looking for those things which are coming on the earth; for the powers of heaven shall be shaken.

And then shall they see the Son of Man coming in a cloud with power and great glory.

And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

And he spake unto them
the fig tree: When his branch is yet tender, and putteth forth leaves, ye know that summer is nigh;

So likewise ye, when ye shall see all these things, know that it is near, even at the doors.

Verily I say unto you, This generation shall not pass away, till all these things be fulfilled.

Heaven and earth shall pass away, but my words shall not pass away.

Thus it appears that the identity of these two predictions is complete; and that the inconsistencies which have bewildered commentators are only apparent. We have only to conceive that our Lord, in answer to the questions of the disciples, uttered a prediction that included both the destructions of Jerusalem—that which was about to take place at the hand of the Romans under Titus, and that which has been foretold by Zechariah as to occur in the latter days. The scope of the question required that both should be included in the answer, and accordingly both were included; and while St. Luke in his Gospel records the first, the other two Evangelists have recorded the second.

We have dwelt at some length on the prophecy of our Lord, because of its importance to a right understanding of the other great prophecy of the New Testament, which is under our examination. They are both of them pointed to events that are still future,
and to the trials and triumphs of God's chosen people in "the day of the Son of Man," when he shall have returned to them with a merciful remembrance of his promises to their forefathers, Abraham, Isaac, and Jacob. We have traced a remarkable parallelism between the prophetic announcements of our Lord in the one, and the events shadowed forth in the imagery attendant on the opening of the seals in the other. The light borrowed from the warnings of the Saviour, when truly interpreted, has helped to guide us through the mysterious obscurities of this picture of the Apocalypse, which we shall find to be a key to the remainder, and to which we shall now return after summing up the result of our investigations hitherto.

With respect then to the events symbolized in the opening of the seals, their general meaning and import is the progress of the Jewish people towards the attainment of the third great manifestation of divine love—their sanctification; and the particular means by which that sanctification is to be completed are:—

1st. By Christ going forth as a conqueror, to vindicate and assume his rightful authority on the earth, as symbolized in the portentous imagery of the first seal. The same event is implied by our Lord in his prophetic warning, to take heed lest any man assuming that authority (of whom there shall be many) deceive the believers.

2nd. By his pleading with the Jews, in the wilderness of the people, with the four visitations of the Sword, the Famine, the Pestilence, and Noisome Beasts, as symbolized in the imagery of the three next seals. These judgments are likewise predicted by our Lord
in almost the same terms; and described as things that "must come to pass, but the end is not yet."

3rd. By the submission of that remnant, in their settlement in their own land, to a further purification, through persecutions and martyrdoms at the hand of their enemies, as portrayed in the imagery of the fifth seal; and which has also been predicted by our Lord and the prophet Daniel, as "the great tribulation," which is to attend the setting up of the Abomination of Desolation in the holy place.

And 4th. By the ensuing political convulsions of the great and terrible day, pictured on the opening of the sixth seal, which is to precede the advent of their deliverer. This advent is to take place when the seventh or last seal shall have been opened, the title-deed unfolded, and the inheritance delivered over to the seed of Abraham by the Saviour in person, the purchaser of the redemption. These events are likewise expressly and unequivocally predicted by our Lord in the prophecy on the Mount which we have been considering.
CHAPTER V.

THE SEALING UP FOR THE INHERITANCE.

“In whom also after that ye believed, ye were sealed with the Holy Spirit of Promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.”—Eph. i. 13, 14.

Six of the seals of the title-deed have been opened; and each has been the signal for another sifting judgment of the Almighty on the remnant of Judah. The refiner is watching, and seeking to behold his image reflected in the ore which is melting in the crucible, while the dross is being worked out of, and separated from, the purer metal; and which refuse is to be purged away, so as to leave nothing but what is unalloyed behind. The seventh seal is now to be opened, with which the roll will be unsealed, and disclose the full and complete title to the inheritance redeemed for the sanctified of the Israelites. That seal, as we have already observed, will comprise in it the events of the seven trumpets; and the whole dramatic scene will be completed, and close with the blast of the seventh trumpet of avenging power.

But before the last remaining of the seals is opened, we are presented with a remarkable allegorical scene in the chapter of the Revelation which is about to
occupy our attention. The intent is to reveal the chosen ones of the Israelites, whose title to an entry into the inheritance has been perfected by the sifting judgments of the six seals; and who are therefore to be exempt from the exterminating judgments of the trumpets reserved for the refuse that is, at the close of the sixth seal, awaiting the process of purgation. The wheat has been separated from the chaff; and we are about to behold it laid up in the garner of the inheritance, secure from those judgments by which the dross of the faithless and unbelieving shall be exterminated with the successive blasts of the seven trumpets. "Enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast." (Isa. xxvi. 20.)

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." (Rev. vii. 1–3.)

The four angels here introduced on the scene, as holding the four winds of the earth, and "to whom it was given to hurt the earth and the sea," are the angels of the first four trumpets, who are commissioned, as we shall find in the next chapter, to pour out the consuming judgments of the Almighty on the dross of the Jewish people, separated by the refining operation of the seals from the remnant. They are here commanded to suspend their awful powers,
until the servants of their God shall have been sealed on their foreheads. We have therefore in the first place to inquire, who these servants of God are; and next, the meaning and intent of setting this distinguishing mark on their foreheads. And for the discovery of these points a key is furnished in a prophetic vision revealed to Ezekiel—"He cried also in mine ears with a loud voice, saying, Cause them that have charge over the city to draw near, even every man with his destroying weapon in his hand; and, behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter weapon in his hand; and one man among them was clothed with linen, with a writer's inkhorn by his side: and they went in, and stood beside the brazen altar. And the glory of the God of Israel was gone up from the Cherub, whereupon he was, to the threshold of the house; and he called to the man clothed with linen, which had the writer's inkhorn by his side; and the Lord said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men, that sigh and cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house. And he said unto them, Defile the house, and fill the courts with the slain; go ye forth. And they went forth, and slew in the city." (Ezek. ix. 1–7.)
In this prophetic vision we have presented to our view a man with an inkhorn by his side, sent forth to set a mark upon the foreheads of those men that sigh and cry for all the abominations that were done in Jerusalem. The prophet also beholds six men with slaughter weapons in their hands, who are obviously the same as the angels of the first six trumpets, and are commanded to go through and slay all sexes and ages, but not to come near any man upon whom was the mark. A comparison of the two prophetic pictures leaves no doubt but that the Apocalyptic scene is borrowed from the foregoing vision, and that they are parallel symbolic predictions. Consequently, the "servants of God," introduced in the former as sealed, are those among the Jews who, while they were a nation, believed in their God, and trusting in his promises while afar off, "received a good report through faith;" and to whom, accordingly, as we have seen exemplified in the case of the martyrs, in the vision of the fifth seal, were extended the white robes that invested them with all the blessings of redemption, though the fruition is suspended till this time. These being they who sighed and cried for all the abominations that were done in the midst of Jerusalem in the days of the old covenant, are those who are here disclosed to St. John as sealed. And the intent of that sealing (as may likewise be collected from the same prophetic vision) is to mark them out as partakers of all the blessings of the redemption and of the glories of the inheritance; and to denote their exemption from the judgments of the trumpets that are about to exterminate the dross that has been severed, by the
judgments of the seals, from the precious metal of the remnant. With this remnant the patriarchal army of God's servants shall enter into the peace and glory of their inheritance. Their title to it will be complete with the opening of the last remaining seal, and they shall be established in it with the blast of the final trumpet of God's wrath on his and their enemies.

This view of the intent and purport of the imagery of sealing is corroborated by the sense in which the same is used by St. Paul in his epistle to the Ephesians: "In whom also after that ye believed, ye were sealed with the Holy Spirit of Promise. Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory." (Eph. i. 13, 14.) Thus, believers are said by the apostle to be sealed with the Holy Spirit of promise, as a mark or earnest of their title to the inheritance being perfected, and which inheritance is to be vested in possession at the day of "the redemption of the purchase" of it. The day of possession will be the time of the opening of the last of the seals that are now closing up the title of the purchaser of the redemption.

These observations lead us to distinguish into two classes, the people of Israel who are to enter through the Jewish Church into the glorious rest which had been promised to Abraham and his seed, when he was but a stranger and sojourner in the land of inheritance: 1st—those who died in obedience to the law of God, and in reliance on his promises, like the patriarchs and righteous Israelites of old, in the bosom of the Jewish Church, anterior to their
national demise and dispersion; and 2nd—those who shall be saved in the same Church, when it shall be restored to God’s favour (from which it is now outcast), at the time of the renewed covenant. These two classes, composing the whole array of the redeemed of Israel, are brought before us in the chapter under consideration—the former being introduced as sealed up in tribes, by reason of their title to the inheritance having been established previous to the dispersion, and while those patriarchal distinctions were preserved.

“And I heard the number of them which were sealed; and there were sealed an hundred and forty-four thousand of all the tribes of the children of Israel. Of the tribe of Judah were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephthalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand.” (Rev. vii. 4–8.)

The names of the tribes here enumerated are those of the twelve patriarchs, the sons of Jacob, with the exception of Dan, whose name is omitted, while that of Manasses is inserted in its place. And for this displacement we might trace a probable explanation in the meaning attached to those names. The signification of the word Dan is “judgment,” and that of Manasses is “forgetting;” and therefore the omission of the former, and the insertion of the latter in the fore-
going catalogue of the blessed partakers of the glory and happiness of the promised inheritance, may be considered as an intimation of God's manner of dealing with his people. For having ordained, in his divine wisdom and goodness, that all are to be concluded under mercy in their acceptance, sealing, and entry into the inheritance, he has, in this revelation of those whose title to the same is complete, placed "Forgetting" in the room of "Judgment," as an indication that judgment is not to have an admission where sins and iniquities are to be remembered no more. But, in a future page of this work, it will appear that from Dan is to proceed the agent of the Antichrist in his crusade of persecution and seduction against the Jews; and this is the true reason for the exclusion of that tribe from the catalogue of the tribes which are here represented as sealed up for the inheritance.

We may observe, moreover, that the title of this class of the redeemed of Israel to the inheritance having been made out, partly under the old, and partly under the new dispensation, their number (144,000) is, in all probability, made up of the twelve patriarchs (the foundation of the old dispensation), multiplied into the twelve apostles (the foundation of the new dispensation).

We now come to the second class of the redeemed of Israel, and which are yet to be brought into the fold of Christ, having been cast out for a season, that during their fall the glad tidings of salvation might be proclaimed to the Gentile world.

"After this I beheld, and lo, a great multitude, which no man could number, (out) of all nations, and kindreds, and people,
and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands: and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces and worshiped God, saying, Amen: blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of (the) great tribulation, and have washed their robes, and made them white in the blood of the Lamb.” (Rev. vii. 9–14.)

There are two omissions in the authorized translation of this passage, which will be found of great importance in the identification of this mighty multitude with those that are to be saved in the Jewish Church, at the time of the renewal of the Covenant. The first of these omissions is, that they are described as being “of all nations,” etc., whereas the true translation is, that they were “out of all nations,” etc. (ἐκ τοῦ παντός ἑθνῶν); and so it is rendered in Rev. iv. 9. The former of these translations merely implies, that they were a multitude composed of people of all nations—a construction that is in accordance with the common interpretation that the Gentiles are here represented, and is sufficiently descriptive of such an event. Whereas, the force of the expression in the original implies, that they were individuals extracted or taken out of the different nations in which they dwelt, in the same manner as the Jews will be extracted out of the nations with which they are mingled, and yet continue separate and distinct, as prophesied by Balaam:
"Lo, the people shall dwell alone, and shall not be reckoned among the nations." (Numb. xxiii. 9.)

The other omission, to which we have alluded, is to be found in the translation of the answer of the elder, where he announces of the multitude before the throne, "these are they which came out of great tribulation;" whereas, the words in the original (ἐκ τῆς θλίψεως τῆς μεγάλης) convey the meaning that they came out of the Great Tribulation, in manifest allusion to the great and unparalleled tribulation predicted by our Lord in the twenty-fourth chapter of St. Matthew, and also in the thirteenth of St. Mark, as to be consequent on the setting up of the Abomination of Desolation by the triumphant Antichrist in the holy place, and immediately, antecedent to, or, more properly speaking, terminated by, the Lord's advent to destroy that power by the brightness of his coming, and to raise up and evangelize his oppressed and mourning elect.

It appears then, from the expression "ἐκ τοῦ παντός ἐλέους, etc.," so peculiarly descriptive of the dispersion, that this countless multitude before the throne are composed of the remnant of Judah, purified by the symbolical operations of the opening of the seals, and of the myriads of the outcast, but fruitful Ephraim or Israel; all of whom are to be brought into the Christian fold with the opening of the last seal. And therefore, as the first clause of this passage is descriptive of the persons here introduced, so is the concluding section, or that in which the answer of the elder is conveyed, descriptive of the period at which they shall have washed their robes, and made them white in the blood of the Lamb, namely, after
the great tribulation of the Antichristian persecution, or at the second advent of the Saviour; while the continuation of the elder's answer brings before us the state of bliss into which they are about to enter.

"Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." (Rev. vii. 15–17.)

This vivid picture of the inheritance discloses, not only the evils and inconveniences from which the happy inheritors shall be exempted and protected, but also the positive blessings and enjoyments of which they shall be in the possession. "They shall hunger no more, nor thirst any more;" but pass an existence divested of the physical wants and annoyances to which human flesh is subject. "Neither shall the sun light on them, nor any heat," but they shall be preserved from the painful effects of their Eastern climate, and which, by the accounts of travellers in that region, appear, at this present time, to be a peculiar and continual source of inconvenience, and even of torture, to the inhabitants of the cloudless country of Palestine; and whose state seems, on the same authority, to be strictly in accordance with Isaiah's description of its existing condition, as "desolate heritages:" "Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee
for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages.” (Isa. xlix. 8.) The continuation of this same prophecy is a description of the promised inheritance, in almost the same terms with those in the Revelation before us. The context, moreover, establishes our view of the primary objects for whom that blessing is specially prepared: “Thou mayest say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways—and their pastures shall be in all high places. They shall not hunger nor thirst; neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. And I will make all my mountains a way, and my highways shall be exalted. Behold, these shall come from far; and, lo, these from the north and the west: and these from the land of Sinim. Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.” (Isa. xlix. 9–13.)

From this parallel prophetic announcement, it is manifest that the collected and restored Jews are the persons represented in the passage of the Revelation before us, as the objects of their Saviour’s especial care and providence. And, though all the Christian world shall likewise be, in some degree, partakers of the same glorious privileges, yet not without their scattered and outcast brethren of Israel. For the seed of Abraham alone is this part of the Revelation intended, and, engrafted on them, may all the evangelized of the Gentiles enter into a state of glory and bliss, which never can be experienced by them, until the dispersed
of Israel shall first have been made worthy of the possession of their promised privileges:—"Now if the fall of them (Israel) be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness?—For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?"

And in the prophecies of Isaiah, the eyes of the inquiring believer are especially directed to look for his joy and gladness to the restored Church of Israel: "Hearken to me, ye that follow after righteousness, ye that seek the Lord: look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion: he will comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the voice of melody." (Isa. li. 1–3.)

In the Apocryphal book of Esdras, there is a remarkable passage confirmatory of the foregoing interpretation of the meaning and purport of the Apocalyptic imagery. The writings, of which it forms a part, have not been admitted into the rank of the canonical Scriptures; but their perusal and study have been recommended by one of the Articles of the Established Church. "Arise up and stand, behold the number of those that be sealed in the feast of the Lord. Which are departed from the shadow of the world, and have received glorious garments of the Lord. Take thy number, O Sion, and shut up those
of thine *that are clothed in white*, which have *fulfilled the law of the Lord*. The number of thy children whom thou longedst for, is fulfilled: beseech the power of the Lord, that thy people which have been called from the beginning, may be hallowed. I, Esdras, saw upon the Mount Sion a great people whom I *could not number*, and they all praised the Lord with songs. And in the midst of them there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, and was more exalted; which I marvelled at greatly. So I asked the angel, and said, Sir, what are these? He answered, and said unto me, *These be they that have put off the mortal clothing, and put on the immortal, and have confessed the name of God*: now are they crowned and receive *palms*. Then said I unto the angel, what young person is it that crowneth them, and giveth them palms in their hands? So he answered and said unto me, *It is the Son of God, whom they have confessed in the world.* Then began I greatly to commend them that stood so stiffly for the name of the Lord.” (2 Esd. ii. 38–47.)

This passage, both in imagery and structure, is so similar to the chapter of the Revelation which we have been contemplating, that there can be no doubt, but that they are severally descriptive of the same events; and therefore, as that in the Book of Esdras was, as we have reason to know, written many years previous to that in the Apocalypse, if the latter is an inspired prophecy, the claim of the former to the same rank can scarcely be rejected. Such, then, being the nature of this passage, the accomplished and sealed
number of Sion who were "clothed in white, which have fulfilled the law of the Lord," are the "hundred and forty-four thousand of all the tribes of Israel," which were sealed by "the angel ascending from the east, having the seal of the living God;" while "the great people" who could not be numbered upon the Mount Sjon, and who "all praised the Lord with songs," and were crowned by "the Son of God whom they have confessed in the world," and from whom they "receive palms," are "the great multitude which no man could number" that stood before the throne and the Lamb, "clothed with white robes, and palms in their hands"—all which is confirmatory of the suggested Apocalyptic distinction of the redeemed of Israel into two classes, viz. those who have been saved under the Law, and those who are to be saved under the Gospel.

Thus far on our journey through the mystic scenery of the Apocalypse, all is plain and consistent. Judah has been submitted to the sifting judgments displayed on the opening of the seals of their title to the inheritance. The remnant has been extracted—the metal has been separated from the dross, the wheat from the chaff, and the elect are presented to our view in a position of security from the sweeping judgments that are approaching, with the blasts of the seven trumpets to purge away the dross and chaff. The Israelites who saw and embraced the promises while the covenant of old was in force, and those of their descendants who shall hold fast their faith when the covenant shall be renewed—the 144,000 and the great multitude that no man could number—are to be the inheritors of the Holy Land; and, as such, are pre-
sented to our view in the possession of it, in the imagery which has been engaging our attention. From the vision of the "year of the redeemed," we now pass on to a revelation of "the day of vengeance," of our Lord.
CHAPTER VI.

THE PURGING OUT OF THE REBELS AND TRANSGRESSORS.

"And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel."—Ezek. xx. 38.

In the two preceding chapters of the Revelation, we have been tracing that part of the progress of the Israelites towards their sanctification, in which our Lord is represented as operating on them in a manner that has been symbolized, in the prophecies of Malachi, by the "refiners' fire." We have also been presented with a vision of those of the seed of Abraham, who, having been selected to become entitled to the inheritance, shall accordingly be brought into it. This body we have seen to be composed of two classes, viz. those who have passed from this world in the bosom of the Jewish Church (while it continued a visible Church of God), previous to the first coming of Christ; and those who are yet to find salvation in that same Church, when God shall have renewed his suspended covenant with it. These two classes, composing the whole mass of the redeemed of Israel, were brought on the scene after the opening of the first
six seals, to denote their exemption from the destruction of the exterminating judgments of the trumpets. The completion of their title to the inheritance is revealed in the chapter under our present consideration, in which is unfolded the further operation of the Lord, that is symbolized in the prophecies of Malachi under the figure of the "fuller's soap," and which we have explained to be the perfecting of the elect remnant, simultaneous with a purging away of the filth that was mingled with it; the former part of the operation being the completion of their title to the inheritance, and the latter, their extraction from the surrounding wickedness (which is to be consumed), for the purpose of being led into that rest which remaineth for the people of God.

"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." (viii. 1.)

The seventh seal, or last obstruction to the full disclosure of the title to the inheritance, is opened. But before that title is unfolded and declared, the Evangelist announces "a silence in heaven about the space of half an hour"—denoting thereby, that the silence, which has been interrupted at various periods of this dramatic representation (for instance, by the songs of the elders and beasts, in the fourth and fifth, and again in the conclusion of the last chapter that we have been considering), is not to be again broken for about the space of half an hour. This silence is preserved until the blast of the first trumpet is poured forth. The brief period of time denoted by the half hour of silence, comprises in its limits the prelude to the portentous accompaniments of the seven trumpets.
which are about to sound; and will be found to be singularly expressive of the still small voice of God's Holy Spirit, which is about to descend for the perfection of the pure remnant that has been extracted from the dross by the process of refining.

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with the fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." (viii. 2–6.)

By a reference to Rev. i. 4, and Rev. iv. 5, we are enabled to recognize in the seven angels that stood before the throne of God, and to whom, in the first instance, are delivered the seven trumpets, the seven spirits of God; and the figure of the angel filling the golden censer with the fire of the altar, and casting it into the earth, adumbrates a descent of the Holy Spirit on the earth. In the combination, then, of these images, we behold a descent of God's Holy Spirit, in the twofold character of a Minister of Vengeance and a Minister of Spiritualization; an union which manifests the Baptism of our Lord, as announced by his messenger sent to prepare his way before him—"He shall baptize you (the Jews) with the Holy Ghost and with fire"—and who, in accordance with that announcement and its continuation, is here represented as occupied in thoroughly purging his floor of the
Promised Land, that he may gather his wheat into his garners (the inheritance), while he is burning up the severed chaff of wickedness with fire unquenchable.

The consequences, moreover, that are recorded as following this casting down of the symbolic fire from the altar into the earth, confirm this view of the real nature and intent of the imagery. "There were voices, and thunderings, and lightnings, and an earthquake."

The former of these (the voices, and thunderings, and lightnings) attest, as we have before observed, the presence of the Spirit of the Sinaic dispensation, described by Moses as "a consuming fire, even a jealous God" (Deut. iv. 24)—while in the latter (the earthquake) we may recognize the accompaniment of the Holy Spirit of sanctification; for we are told, that when it descended on the Apostles and early believers, "the place was shaken where they were assembled together." (Acts iv. 31.) Accordingly, we are warranted in interpreting the imagery under consideration, as symbolizing the baptism wherewith our Lord was to baptize the Jews, viz. "with the Holy Ghost and with fire." And in that sense it likewise precisely accords with the operation described by the prophet Malachi, in the figure of the "fuller's soap," which bleaches the remnant that is to be purified, purging away at the same time the filth with which it was infused, but from which it shall at this period have been separated. And that the sanctifying Spirit will be acting simultaneously with the consuming Spirit, like the two mingling, and yet distinct, operations of the fuller's soap, appears from the structure of the passage that we are interpreting. The trumpets are represented as being delivered into the hands of the avenging
OF JERUSALEM AND ROME.

Of angels, but before they have prepared themselves to pour forth the exterminating blasts, the Spirit of sanctification is cast into the earth—thus mingling the operations of the evangelization of the remnant with the destruction of the wicked, or the baptism of the Holy Ghost with the baptism by fire.

In the Old Testament, an incident is recorded, from which the imagery of the angel with the golden censer in his hand, and his subsequent proceedings, seem to have been borrowed; and which, while it throws a light on that which is copied from it, strengthens and confirms the interpretation that we have been tracing above. The incident to which we allude occurred on the occasion of the congregation of the children of Israel having murmured against Moses and Aaron, after that the divine displeasure had been manifested against Korah's rebellion, by the summary destruction of him and his company—"And the Lord spake unto Moses, saying, Get you up from among this congregation, that I may consume them as in a moment. And they fell upon their faces. And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly into the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation, and, behold, the plague was begun among the people; and he put on incense, and made an atonement for the people. And he stood between the dead and the living; and the plague was stayed." (Num. xvi. 44–48.) Thus, in the events that we are considering, as on the foregoing occasion, wrath having gone out from the
Lord in the delivery of the trumpets to the avenging ministers, the angel with the golden censer, like his prototype Aaron, snatches the symbolic fire from the altar, and casts it into the earth, or among the congregation of Israel. And that fire, or the Holy Ghost, of which it is the emblem, quickening the remnant, while it leaves the wicked that have been separated from it, in spiritual death, may be said, like Aaron holding in his hand the censer filled with the fire of the altar, to stand between the living and the dead, and to stay the plague that it hurt not those that are to be saved.

The crowning work of the last seal, viz. the outpouring of the Holy Ghost on the remnant which has been refined by the purifying process of the other seals, is the realization of the mysterious vision that was vouchsafed to Elijah on Mount Horeb. That mysterious prophet murmured and complained that the severe judgments, which he had been commissioned to announce and inflict on the land of Israel, had not been followed by the conversion of the people to their God; and he was shown, that the Lord was not in the whirlwind, nor in the earthquake, nor in the fire, but in "the still small voice."* And thus have we seen, in accordance with that revelation, that the previous judgments of the former seals, like the terrors of Elijah, are not to be attended with the effect of fully reconciling the remnant of the Jewish people to their God, and of rendering their title to the inheritance complete, until they shall be accompanied with the still small voice which shall come with the opening of the seventh seal, when the Spirit

* 1 Kings xix. 9-12.
of Elijah shall be again commissioned to prepare the way for the Lord's advent.

This brings us to the all-important closing prophecy of the Old Testament, which we shall find paralleled by the symbolic prediction of this part of the Revelation—the fulfilment of one being the fulfilment of the other: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse." (Mal. iv. 5, 6.) It appears from the testimony of the Angel Gabriel (Luke i. 17), that John the Baptist came in the spirit and power of Elias, to prepare the way for the first advent of the Lord; and our Saviour declared, that, on account of the rejection of John by the Jews, and the consequent rejection of himself, "Elias truly shall first come and restore all things" (Matt. xvii. 11), in evident allusion to the preparation for his second advent, which is to take place when all things are to be restored—"And he shall send Jesus Christ, which before was preached unto you: whom the heavens must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 20, 21.) Now, Moses had foretold that the Lord should raise up a prophet unto the Jews from among them like unto himself (Deut. xviii. 15), and to this prophet the priests and Levites alluded, when they asked John, "Art thou Elias? and he saith, I am not. Art thou that prophet? and he answered, No!"—the advent of Elijah having been predicted in Malachi, and that of
the prophet like unto Moses, in Deuteronomy. Thus Elijah, in accordance with the declaration of our Lord, is yet to come and restore all things, immediately before the second advent, as John, in his spirit and power, was commissioned to prepare the way for the first advent. And therefore, as, according to our view, the second advent is at hand at this period of the Apocalyptic history, the operations of the refiner’s fire and fuller’s soap must symbolize the restitution of all things referred to by St. Peter; which object could not be more completely effected by any other than by such a separating and cleansing process. This, then, is the time for the appearance of the great prophet, whose combination of the sanctifying spirit of prophecy with the terrors of the law, may be traced in the symbolic scenery of the Apocalypse, where the avenging ministers of the trumpets are introduced in unison with the Spirit, that, with the prayers of the saints, ascended up before God, and rendered them acceptable in his sight.

Whether Elijah, in his own proper person, or some other individual, endued with his spirit and invested with his powers, is to be the manifest agent of this preparatory restoration, is a point on which there has been much speculation, and one the certainty of which can never, in all probability, be ascertained until the fulfilment of the prophecy. But from the circumstance of his having taken his departure from the earth, without having passed, as other mortals, through the gates of death, we are inclined to conclude that, like our Saviour himself, he too will appear in his own person. And as with that mighty prophet (Elijah) departed “the chariot of Israel and
the horsemen thereof," so we shall find the same,
after a long absence, returning with him, in the im-
posing military array that will be introduced with the
sounding of the sixth trumpet, to raise them trium-
phant over their enemies, and to establish the political
supremacy which is secured for them by many a divine
promise. But to proceed to the interpretation of the
portentous accompaniments of the avenging trumpets.

According to our explanation of the outline of the
operations of the opening of the seals, and the sound-
ing of the trumpets, the object and effect of the for-
mer will be, to separate a remnant to be sanctified
from the impurities or wickedness mingled with it;
and of the latter, to purge away, or consume the
severed impurity. And we shall find, as we proceed,
that in the exterminating portents of the trumpets
are adumbrated, the purging away in detail of the
filth that has been separated from the remnant by
the refining process of the successive seals. For as
by the operations of the first seal, i.e. by Christ coming
in the attitude of a conqueror, as he is there introduced,
to assume the reins of government, the pure parts of
the Jewish political authorities and powers are to be
separated from the impurities of the same; and by the
operations of the three next seals, the pure remnant
of the same people is to be separated, by the judg-
ments of the Sword, Famine, Pestilence, and Noisome
Beasts, from the open transgressors of the law, who,
not resisting the temptations of the World, the Flesh,
or the Devil, shall be cut off in "the wilderness of
the people." So, in accordance with our explana-
tion, are the blasts of the first four trumpets to purge
away those separated corruptions of the World, the
Carnal spirit, and the Devil, and also the impurities of the internal government of the Jewish people. In the same manner, also, as by the persecutions of the fifth seal, those who shall cling with undeviating fidelity to the sure promises of God, shall be severed from those who shall be intimidated by the terrors, or seduced by the subtle deceits of the agents of that visitation; so, in the portents of the fifth trumpet, we shall behold that faithless section swallowed up in the flood of Antichristianity, to become partakers with it of the impending vengeance of the Almighty. And, in fine, as the political convulsions of the sixth seal are to separate those who shall stand upon Christ's side, from the nations of the World, who shall be arrayed under the banners of the Antichrist—so, in the portents of the sixth trumpet, we shall be presented with that collision between these two great parties, in which Christ shall triumph, in the extermination of his enemies, and bless his faithful servants with the exclusive possession of the inheritance, which shall have been then thoroughly purged of every particle of impurity.

To establish these positions, we shall commence with the judgments of the first four trumpets, which we propose to examine separately—

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

The subjects of this infliction are grass and trees. Grass is used throughout Scripture as emblematic of the flesh, and trees of pride. "All flesh is as grass, and all the glory of man as the flower of grass."
(1 Peter i. 23.) "The day of the Lord of hosts shall be on every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan." (Isa. ii. 12, 13.) Carnality and pride are the sins of the flesh, and the subject of this visitation of the first trumpet, in whatever form it may descend upon the earth.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed." (viii. 8, 9.)

The sea and its creatures are the subjects of the judgments of the second trumpet. In Scripture language, the sea is figuratively used to depict nations and multitudes—the world, and those of whom it is composed. "Woe to the multitude of many people, which make a noise like the noise of the seas; and to the rushing of nations, that makes a rushing like the rushing of many waters. The nations shall rush like the rushing of many waters." (Isa. xvii. 12, 13.) It is also used in a similar sense by the same prophet, in a description of the future power and extent of the Church. "Then shalt thou see, and flow together, and thy heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto them." (Isa. lx. 5.) The burning mountain is the mystic Babylon, described by the prophet Jeremiah as "the destroying mountain," and "the burnt mountain," which is also a type of the world, as will appear more clearly hereafter. As then, in the visitation of the first trumpet,
we have been presented with a purging away of the dross of the flesh; so in that of the second trumpet, we behold a picture of the destruction of the dross of the world. We now come to the third trumpet.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter." (viii. 10, 11.)

In this imagery we cannot fail to recognize the fall of Satan, as depicted in the majestic language of the prophet Isaiah, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations?" (Isa. xiv. 12.) And in Deuteronomy, "Wormwood" is presented to us as the emblem of apostasy—"Lest there should be among you man, or woman, or family, or tribe, whose heart turneth away this day from the Lord our God, to go and serve the gods of these nations; lest there should be among you a root that beareth gall and wormwood." The same figure is used to denote apostasy in the prophecies of Jeremiah. (Jer. xxiii. 15.) Consequently, the falling star and the wormwood waters denote the great apostate and the punishment of deluded apostates. So that, in addition to the visitation on the deceits of the flesh and of the world depicted in the portents of the first and second trumpets, we are here presented with a visitation on those of the devil.

Such are the objects and operations of the first three trumpet prodigies. But as to the precise manner in which God shall wash away all the filth of the
Carnal spirit, the World, and the Devil, from the midst of Judah and Jerusalem, we pretend not to give an explanation—*the effect alone* is revealed "for us and for our children," while the means by which that effect is to be produced is a deep mystery, and, like all the details of unfulfilled prophecy, only to be evidenced, with any conclusiveness, in the fulfilment thereof. The same observations apply to the transactions of the next trumpet.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise." (viii. 12.)

We have seen, in the explanation of Joseph's dream, which has been given in our comments on the por-tents of the sixth seal, that the Sun, Moon, and Stars, are severally symbolic of constituted civil authority and power, both supreme and subordinate. And as we have likewise shown, that all those powers are ordained of God, and are permitted to exist as representatives of himself, so one of the effects of Christ going forth conquering and to conquer, as he is intro-duced at the opening of the first seal, will be to separate the pure metal of his own delegated ordinances from the dross and impurities that shall have been gathered around them, so as to make them fit instruments for the display of the greatness of his power, in his career of conquest and subjugation. In the blast, then, of the fourth trumpet, the third part, or a great portion of the supreme and subordinate civil authorities, which the Jews, gathering together from the countries of their dispersion, shall constitute for
their own internal regulation and protection, shall be cut off and extinguished, leaving a remnant to be purified, in the like manner as the same will be extended and increased at its approaching period of glorification and power, as described under a similar figure in the prophecies of Isaiah:—"And there shall be upon every high mountain, and upon every high hill, rivers and streams of waters in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." (Isa. xxx. 25, 26.)

Thus it appears, that the previous outline which we traced of the purport of the portentous accompaniments of the first four trumpets, is not only consistent with the text, but fully corroborated by the most minute details of the Apocalyptic vision. And as we have traced a typical accomplishment of the several periods of the first four, and of the last three seals, in different passages of the past history of the Israelites, so we shall find, that the events of the four trumpets which we have been just considering, or the extermination of the dross of the World, the Flesh, and the Devil, from among the future Israelites, together with that of their internal forms of government, were typified in certain prominent transactions of that analogous period of their history, which intervened between their entry into the land of promise and the Babylonish captivity, when, as in this case, God sought to render them fit for the possession of it, by cutting off the impurities of the like nature.
For instance, when "the children of Israel committed a trespass in the accursed thing" (Josh. vii. 1), on the occasion of the secretion of some of the spoils of Jericho by Achan, who was one of their company, at the command of God, "Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them unto the valley of Achor. And Joshua said, Why hast thou troubled us? the Lord shall trouble thee this day. And all Israel stoned him with stones, and burned them with fire, after they had stoned them with stones" (Josh. vii. 24, 25); thus utterly and effectually exterminating and consuming him and all that he had, "because he had transgressed the covenant of the Lord, and because he had wrought folly in Israel." (Josh. vii. 15.) The spoils were emblematic of the forbidden things of the world, and the transgressor was swept away by the wrath of God. Again, when the men of Gibeah of Benjamin, instigated by their Carnal spirits to violate the commands of God, "committed lewdness and folly in Israel" (Jud. xx. 6), and were countenanced and supported in their enormity by the rest of the Benjamites, the whole of that offending tribe was nearly annihilated, in retribution for their carnalities; for after many encounters with various success, we are told, that "the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of every city, as the beast and all that came to hand; also they set on fire all the cities that they came to." (Judg. xx. 48.) And so complete was the extermina-
tion, that no women of the tribe were left remaining, by means of whom it might be continued in existence, —insomuch, that the handful of men that escaped the slaughter were provided by the Israelites with wives from Jabesh Gilead and Shiloh, lest there should be "one tribe lacking in Israel." Moreover, in the instance of the manifest and shameless apostasy that Israel were guilty of, in tolerating and encouraging the worship of Baal, in the days of Ahab, when the conduct of Ahab, in sanctioning the abomination, was condemned by Elijah in the same terms that were used by Joshua in the case of Achan, as being the cause of a troubling of Israel, the same exterminating spirit of burning was called into action by the power of the incensed prophet, to cut off the roots and branches of the accursed device of the Devil: "And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there." And, in fine, the wickedness of the government they had constituted and framed for themselves in the room of God, whom they had rejected from reigning over them (1 Sam. viii. 7), being too gross for refinement, was cut off by the total annihilation of Israel, as an independent nation, in the captivity of the ten tribes, and by the subsequent temporary erasure of Judah from the map of kingdoms.

These, and the other remarkable analogies or parallelisms which are traceable between the past and future history of the Israelites, conduce to the elucidation of the Apocalyptic prophecies of the events that are to befall them in the latter times. They, at the
same time, furnish us with the valuable information, that, not only were the doctrines of the Christian dispensation typified in the ritual of the Mosaic, but that the vicissitudes detailed in the Old Testament history of the Israelites were shadows of those predicted in the New Testament concerning the same people, when they shall be placed under similar circumstances, and when the object to be attained is of a like nature. And, therefore, "the things that were written aforetime having been written for our learning," one of the most practically useful effects of a diligent and attentive study of them will be, to guide us in our researches through the misty pages of unfulfilled prophecy, and to recall our minds from the erroneous speculations in which the pride of human intellect, impatient of the apparently narrow limits of the inspired volume, is continually entangling them.

Having thus traced in the portentous accompaniments of the first four trumpets, the extermination of the dross of the World, the Flesh, and the Devil, which shall have been separated by the refining process of the judgments of the first seals, we have now to behold the select remnant that shall be permitted to enter into the Holy land (and which, as we have seen, is to be there submitted to the further chastenings of the fifth and sixth seals, to test how far, in their successful resistance of the foregoing temptations, they have been actuated by the principle of a lively faith in the simple word and promises of God), purified of the dross that shall be separated from it by the chastenings of the fifth and sixth seals. The events that are to attend the opening of these two seals will be commissioned to test the faith of the remnant in the pro-
mises; and the events foreshadowed in the blasts of the trumpets, will be a blotting out of the title of those who shall be seduced by Satanic influences from an implicit and patient reliance on the fulfilment of the Promises, both in spirit and in letter. They shall, therefore, be cut off, as unworthy of becoming partakers of the distinguished blessing of being witnesses of the personal approach of their Lord and Saviour, and of entering with him into the heavenly inheritance and rest which remaineth for his people. These latter consuming judgments are announced in the next verse.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound!" (viii. 13.)

The angel that is here introduced flying through the midst of heaven, and crying with a loud voice, interrupts the blasts of the trumpets, to announce a triad of woes, which will fill up, and constitute part of, the period of "the great tribulation" spoken of by the prophet Daniel, and "the time of Jacob’s trouble," predicted by Jeremiah, which commenced with the persecutions of the fifth seal. These woes are to be poured out on "the inhabitants of the earth;" and the people thus designated are clearly the inhabitants of the Holy land, the restored Jews. The earth and the sea, as emblematic of distinct territories, are to be found in many parts of the Revelation. The sea manifestly symbolizes the territory of the Gentiles, "the abundance of the sea shall be converted unto thee, and the forces of the Gentiles shall come unto thee." "The sea" therefore, denoting the Gentile
nations, "the earth" must denote the abode of the Jewish people, the Holy land; and "the inhabitants of the earth" designates the people of Israel restored to, and dwelling in, their own land. This distinction between the earth and the sea pervades the whole scenery of the Revelation, and will be found of assistance in guiding us into correct interpretations of many parts of it. The three woes here announced are therefore to be confined to the Holy land and its inhabitants; and are sent for the purging out of the faithless Jews "who have not the seal of God in their foreheads."
CHAPTER VII.

THE FLOOD OF ANTICHRISTIANITY AND THE RETURN OF ISRAEL.

"Bringing in the flood upon the world of the ungodly, and turning the cities of Sodom and Gomorrah into ashes."—2 Pet. ii. 5, 6.

In following out our inquiries, we must not lose sight of the position of the Jews at the period of the sounding of the fifth and sixth trumpets—that they are the inhabitants of their own land, and that the inflections here depicted are to fall on them as the seed of Abraham dwelling at Jerusalem, and worshipping once more the God of their forefathers on Mount Sion. Many have been the interpretations of the portentous imagery that is coming before us; and the ingenuity of commentators have brought together various events from the pages of history to form pictures that present a resemblance to the Apocalyptic scenery. But they had only to consult the pages of Scripture with a spirit of justice to the Jew, and they would not have failed to discern, that of the two scenes which we are about to examine, one is a prophetic picture of the flood of infidelity that is to sweep over the land of Judæa with the other nations of the world, in the latter days; and the other, the march of the Ten Tribes from the east, to unite themselves with their
brethren of Judah in Jerusalem, there to become, like the stick of Judah and the stick of Ephraim, joined one to another into one stick, and to be made "one nation in the land upon the mountains of Israel."

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold: and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron: and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter." (Rev. ix. 1-12.)

This mysterious imagery of a swarm of locusts issuing forth from the darkness arising from the bottomless pit discloses a spiritual infliction on the remnant, whereby those of Judah who shall waver
in their faith in the promises are to be disjoined from the remnant, by being swallowed up in the flood of specious but infidel deceptions that shall swell around them and sweep them onward to destruction. The darkness, pouring upward from the abyss which is opened by the falling star (or an apostate Church), is a spiritual darkness; and the locusts bursting forth from the hellish exhalation represent the disseminators of certain deceitful and destructive doctrines, or the doctrines themselves with which they are identified. This view of the general outline and purport is, in some degree, strengthened by the injunction laid on these locusts not to interfere with or hurt the herbage of the earth, or the trees (the natural objects of the devastating inroads of those creatures), but only to torment (not to kill) "those men which have not the seal of God in their foreheads." Those who have the mark of the inheritance are exempt from the scourge. In the prophecies of Joel there is a picture of what is evidently the same force here symbolized, and its proceedings; and from which we shall be enabled to gather sufficient, not only to establish the foregoing interpretation of the general nature and intent of the imagery before us, but to furnish us likewise with a clue to the identification of the authors and the objects of these promulgated iniquities.

The prophecy opens with what appears to be a divine intimation, that the accomplishment was to be deferred until the very last generation of the Jews in the present dispensation, when they shall have been settled, once more, in their own land: "Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in
the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation.” (Joel i. 2–3.) The prophet next proceeds to delineate symbolically the exhausted and degraded state in which the Jewish land shall have been left, at the time of the fulfilment, by the inroads and persecutions of their successive foes. “That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten.” (Joel i. 4.) But the visitation announced in the succeeding verses appears to be that which is to fall on them subsequent to the final restoration to their own land, as we may collect from the expression of the “new wine” being cut off from their mouths. And that it is, moreover, the religious persecution of the fifth seal, will be evident as we advance: “Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine; for it is cut off from your mouth. For a nation is come upon my land, strong, and without number, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion. He hath laid my vine waste, and barked my fig-tree; he hath made it clean bare, and cast it away; the branches thereof are made white. Lament like a virgin girded with sackcloth for the husband of her youth. The meat offering and the drink offering is cut off from the house of the Lord: the priests, the Lord’s ministers, mourn. The field is wasted, the land mourneth; for the corn is wasted: the new wine is dried up, the corn languisheth. Be ye ashamed, O ye husbandmen: howl, O ye vine-
dressers, for the wheat and for the barley; because the harvest of the field is perished. The vine is dried up and the fig-tree languisheth; the pomegranate-tree, the palm-tree also, and the apple-tree, even all the trees of the field are withered; because joy is withered away from the sons of men. Gird yourselves, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat offering and the drink offering is withheld from the house of your God.” (Joel i. 5–13.)

This prophecy is clearly a prediction of a religious persecution of the Jewish people; for the laying waste of the vine-tree, the barking of the fig-tree, and the withholding of the meat offering and the drink offering from the house of the Lord, together with the consequent mourning of the priests and the Lord’s ministers, is evidently descriptive of a forcible suppression of divine worship. It is, without doubt, a parallel prediction of the event foretold by the prophet Daniel, under the figurative expression of the taking away of the daily sacrifice, and the setting up of the Abomination of Desolation in the holy place. And as the opening verses of this prophecy of Joel convey the inspired intimation, that the fulfilment is to take place in the latter times of which we are here treating, we might conclude, that, as we have traced the origin of that infliction of the fifth seal to the Antichrist and his adherents, so are they to be the authors of this persecution, apparently identical with it, both in its nature and its time. These persecutors are described as “a nation strong and without number; whose teeth are the teeth of a lion, and he hath the cheek-
teeth of a great lion.” But they are more fully developed in the next chapter, so as to be identified with the locusts of the fifth trumpet. “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, it is nigh at hand; a day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong: there hath not been ever the like, neither shall be any more after it, even to the years of many generations. A fire devoureth before them; and behind them a flame burneth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea, and nothing shall escape them. The appearance of them is as the appearance of horses, and as horsemen, so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubbles, as a strong people set in battle array. Before their face the people shall be much pained: all faces shall gather blackness. They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks; neither shall one thrust another: they shall walk every one in his path; and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief. The earth shall quake before them; the heavens shall tremble; the sun and the moon shall be dark, and the stars shall withdraw their shining: and the Lord shall utter his
voice before his army; for his camp is very great: for he is strong, that executeth his word; for the day of the Lord is great and very terrible; and who can abide it?" (Joel ii. 1–11.)

In this passage we have the mighty host portrayed, in shapes and colours that completely identify it with the host described in the judgment of the fifth trumpet. For, independent of the fact, that while the latter is expressly introduced as a swarm of locusts, the sketch given of the former is so graphically descriptive of the habits and appearance of the same, that it has been quoted by naturalists as one of the most lively and accurate pictures that could have been drawn of the devastating approach of these insects. In both descriptions, they are introduced as an infliction on the inhabitants of the land; in both, they are represented as having the teeth of lions; in both, they are compared to horses prepared for battle; and in both, the noise of their approach is described as the noise of many chariots running to battle. These similarities, or, more properly speaking, identities, lead us to the obvious conclusion, that the host of the fifth trumpet is the same as the host described in Joel. And as the host in Joel has been identified with the authors of the persecution of the fifth seal, or the Antichrist and his adherents, so may we conclude, that the Antichrist and his adherents are one and the same with the locusts of the fifth trumpet. This position is in exact concordance with our interpretation of the general outline and meaning of the seals and trumpets; and no other interpretation can satisfy the requirements of the test.

The description given in Joel furnishes us, more-
over, with the composition of the army of the Anti-Christian oppressors; for they are styled, in the 11th verse, "the Lord's army;" and we find also, that the palmerworm, the locust, the cankerworm, and the caterpillar, are denominated, in the same chapter, his (the Lord's) army: "I will restore to you the years that the locust hath eaten, the cankerworm, and the caterpillar, and the palmerworm, my great army which I sent among you." (Joel ii. 25.) Therefore the Antichristian host, "a great people and a strong," with a fire devouring before them, and a flame burning behind them, is to be composed of all the nations that have heretofore been the instruments of God's vengeance against the land of Israel, and which shall be congregated and united, in this last and most virulent assault that is to be poured on them in their own country, when the Antichrist shall make his descent on Jerusalem, to lay God's vine waste, and to bark his fig-tree, cutting off the meat offering and the drink offering from the house of the Lord, taking away the daily sacrifice, setting up the Abomination of Desolation, and sending the souls of the faithful Jews to join those of their martyred forefathers beneath the altar, in hastening, by their appeals to the Almighty, his vengeance on the murderers of his servants. All these open calamities we have seen shadowed forth in the imagery of the fifth seal. But in the imagery of the fifth trumpet, which we are now considering, is revealed the spiritual onset that shall be made by the same Anti-Christian faction, on those of the Jews, who, though they may cling to the law, in defiance of the sword, shall not possess a sufficiency of faith to fix their eyes steadfastly and unhesitatingly on the promises, for as-
sistance and support against the subtle deceptions with which the Antichrist shall seduce those, whom he shall fail to terrify, from their allegiance to the God of heaven. All this will more fully appear after a brief attention to the position of the world, with respect to God, at the period of these visitations; which will lead us into an inquiry as to the nature of the Antichrist, together with his proceedings and pretensions.

We are told by our Lord, in the Gospel according to St. Luke, that "Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles shall be fulfilled;" and also by St. Paul, that "Blindness in part is happened to the Jews until the fulness of the Gentiles be brought in." This work of bringing in the fulness of the Gentiles is the object and intent of the present dispensation, which is designated by our Saviour as "the times of the Gentiles;" and during which God, by the operation of his Holy Spirit, is gathering an elect people out of the Gentile nations, and calling them to a knowledge of himself and salvation through Jesus Christ, that they may be grafted into the stock to which the promises are made, and so become partakers of the fatness of the good olive-tree. And the completion of this work, or the accomplishment of the number of the elect, is to synchronize (as the foregoing quotations testify) with the opening of the eyes of the blinded Jews, and with their restoration to Jerusalem, which shall then have ceased to be trodden down by the occupation of the Gentiles. Therefore, when the time of this complete and final restoration of the Jews to their own country shall have arrived, we have reason to expect that the number of the elect of the Gentile world shall have been com-
pleted, by the Gospel having been preached as a witness to all nations. And when that sound shall have gone out into all the world, then shall the test, to distinguish the real from the nominal servants of God, be applied, like the refiner's fire, to extract the pure metal of true and faithful believers from the adulterating mass with which they shall be mingled. This test shall be thus applied, in the manifestation of the "man of sin,"—"the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God" (2 Thess. ii. 3, 4); and whom "the Lord shall consume with the Spirit of his mouth and destroy with the brightness of his coming: even him, whose coming is after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved." This is the Being designated and known as the Antichrist. And that his manifestation will be this test, to distinguish openly those who love the truth from those who merely profess it, but take pleasure in unrighteousness, is evident from the continuation of the foregoing quotation—"and for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned that believe not the truth, but had pleasure in unrighteousness." And how this test will operate to draw the decided line between the true Christian, who not only professes, but loves the truth, and the nominal Christian, who makes the same profession, but takes pleasure in unrighteousness, a brief consideration of the origin,
power, and proceedings of the Antichrist, will sufficiently evidence. His rise, progress, and fall, will be more fully developed in the second part of this work, which will be conversant with Gentile transactions.

In the first place, as to his origin: St. Paul, in his second epistle to the Thessalonians, has informed us that, even in his days, "the mystery of iniquity" was beginning to work, and was to continue until that Wicked One should be revealed. St. John has also told us that the spirit of Antichrist, whereof the believers had heard, was even then in the world. (1 John iv. 3, and ii. 18.) From these inspired declarations we may learn that a spirit of Antichristianity was beginning to operate in the days of the Apostles, and was to continue working, though secretly or mysteriously, under some divine check or hindrance (τὸ κάτευξον), by which the open and avowed manifestation of infidel iniquity is restrained until "he who now letteth" (God) be taken out of the way. This shall come to pass when all the world, except the truth-loving elect, shall, at the summons of the Prince of the power of darkness, be delivered over in strong delusion to believe a lie, and shall throw off their professed and apparent allegiance to their God and Saviour, ranging themselves under his banner, and acknowledging the authority, that in the being predicted as the Antichrist, he shall then, for the first time, openly assume.

Thus, a falling away (ἀποστασία); and a mystery of iniquity (μυστήριον ἀνωμίας) which had commenced in the days of the apostles, are to precede the open revelation of the Man of Sin, who is to be the consummation of iniquity, or the Power of Hell em-
bodied in a human form, when the apostasy shall have ripened so as to require and admit of his avowed agency, in imitation of Christ, who was the Power of Heaven, clothed in human flesh, when the fulness of the time had come for his incarnation. And, in the meantime, the divine influence, which hinders this undisguised manifestation, is operating in the world, as the experience of the course of society attests. Everywhere, and at all times, we behold the most practical unbeliever denying God in every act of his life, yet, at the same time, not only acknowledging him with his lips, but resentfully repelling any imputation that may be thrown out against the purity of his faith and the strength of his allegiance. But though there is a general prevalence of such self-disguised iniquity throughout the world, which is only to be detected in detail, there is, also, an organized system of some importance that answers in every particular to the description here given of the precursory apostasy and mystery of iniquity, and in which the inquiring believer can trace all the Scriptural marks of the Antichrist, who is to be the outward and visible manifestation of its secret and mysterious working. The system to which we allude is that of the Church of Rome, which is not only branded with the signs of the apostasy bequeathed to us by St. Paul in his epistle to Timothy ("forbidding to marry and commanding to abstain from meats"), but has been so identified, in all its pretensions and principles, with the several distinguishing marks of the Antichrist,* by the industry and information of

* If the apostasy be rightly charged upon the Church of Rome, it follows of consequence that the "Man of Sin" is the Pope, not
many enlightened and zealous theologians, that no doubt can remain of its being entitled to the epithet of Antichristian, though not, as many Christian divines have erroneously concluded, to be called the Antichrist. It is, in fact, a "mystery of iniquity" which has been operating since the days of the Apostles, and is still in action, though in a manner concealed from the world at large by its hypocritical meaning this or that Pope in particular, but the Pope in general, as the chief head or supporter of this apostasy. The apostasy produces him, and he again promotes the apostasy. He is properly the "Man of Sin" not only on account of the scandalous lives of many of the Popes, but by reason of their more scandalous doctrines and principles, dispensing with the most necessary duties, and granting or rather selling pardons and indulgences to the most abominable crimes. Or if by sin he meant idolatry particularly, as in the Old Testament, it is evident to all how he hath corrupted the worship of God, and perverted it from "spirit and truth" to superstition and idolatry of the grossest kind. He also, like the false apostle Judas, is "the son of perdition," whether actively as being the cause and occasion of destruction to others, or passively as being destined and devoted to destruction himself. "He opposeth;" he is the great adversary to God and man, excommunicating and anathematizing, persecuting and destroying by crusades and inquisitions, by massacres and horrid executions, those sincere Christians who prefer the word of God to all the authority of men. The heathen emperor of Rome may have slain his thousands of innocent Christians, but the Christian bishop of Rome has slain his ten thousands. There is scarce any country that hath not at one time or other been made the stage of these bloody tragedies; scarce any age, that hath not in one place or other seen them acted. He exalteth "himself above all that is called God or that is worshipped;" not only above inferior magistrates, but like wise above bishops and primates, exerting an absolute jurisdiction and uncontrolled supremacy over all; not only above bishops and primates, but likewise above kings and emperors, deposing some, and advancing others, obliging them to prostrate themselves before him, to kiss his toe, to hold his stirrup, to wait barefooted at his gate, treading even upon the neck, and kicking off the imperial crown with his foot; not only above kings and emperors, but likewise above Christ and God himself, making the word of God of none effect by his traditions, forbidding what God hath commanded, as marriage, com-
subtleties and slippery devices, which have baffled the discernment and detection of many a true and sincere believer, who has failed to recognize the venom of Satanic influence in that which is as avowedly Christian in profession and pretence, as it is really Antichristian in doctrine and practice. And therefore, those able expositors, who have traced in the heresies of Romanism the signs of the Antichrist, have demunition in both kinds, the use of the Scriptures in the vulgar tongue, and the like, and also commanding or allowing what God hath forbidden, as idolatry, persecution, works of supererogation, and various other instances: "So that he as God sitteth in the temple of God, showing himself that he is God." He is, therefore, in profession a Christian, and a Christian bishop. His "sitting in the temple of God" plainly implies his having a seat or cathedral in the Christian Church; and he sitteth there "as God," especially at his inauguration, when he sitteth upon the high altar in St. Peter's Church, and maketh the table of the Lord his footstool, and in that position receiveth adoration. At all times he exerciseth divine authority in the Church, "showing himself that he is God, affecting divine titles and attributes, as holiness and infallibility, assuming divine powers and prerogatives in condemning and absolving men, in retaining and forgiving sins, in asserting his decrees to be of the same or greater authority than the word of God, and commanding them to be received under the penalty of the same or greater damnation. Like another Salomeus, he is proud to imitate the state and thunder of the Almighty; and is styled and pleased to be styled, "Our Lord the Pope; another God upon earth; king of kings and lord of lords. The same is the dominion of God and the Pope. To believe that our Lord God the Pope might not decree, as he decreed, it were a matter of heresy. The power of the Pope is greater than all created power, and extends itself to things celestial, terrestrial, and infernal. The Pope doeth whatsoever he listeth, even things unlawful, and is more than God. Such blasphemies are not only allowed, but are even approved, encouraged, and rewarded in the writers of the Church of Rome! and they are not only the extravagances of private writers, but are the language even of public decretals and acts of councils, so that the Pope is evidently the God upon earth; at least there is no one like him, who exalteth himself above every God;" no one like him, who "sitteth as God in the temple of God, showing himself that he is God."—Newton on Proph., Diss. 22.
tected and exposed the vein of Antichristianity which runs through that organized system, but which is unseen by the world at large; and shall continue unknown to multitudes, even of its own deluded votaries, until it shall be openly manifested in the revelation of the Man of Sin, who shall stand forth to proclaim and justify that which shall be, till then, palliated or disguised. But still, as we have before observed, Romanism is withal but an exemplification of the secret power of Satan, and may be compared to the fitful sparks and bursting smoke that betray the existence of a smouldering fire which is secretly spreading itself through the world, until, in process of time, it shall be openly manifested in the undisguised and ravening flame of the Antichrist.

The apparent obstacle that stands in the way of the identification of the spirit of Antichristianity with the system of Popery, is, that upholding the doctrine of the incarnation, and confessing the Trinity in Unity of the Godhead, that system cannot in their estimation be said to confess not that "Christ is come in the flesh." But, in opposition to this plausible conclusion, we maintain that if in any system the purest truth is nullified and contradicted by the practical tendency of its principles, we have therein one of the most distinguishing marks of "the mystery of iniquity." And that such is the undoubted practical tendency of many of the Romish doctrines has been clearly traced and exposed by a host* of eminent

* This Antichristian tendency of Romanism, in the face of its hypocritical professions, has been detected, and thus forcibly exposed by an eminent theologian of the present day:—"Iniquity abounds, and against open, barefaced iniquity it is comparatively easy to contend. But there abounds also a mystery of iniquity, and
theologians, whose reasonings and conclusions may be fully corroborated by the daily observation and experience of any inquiring Christian, comparing the religion of the Gospel with the religion of Romanism. We shall only direct attention to one, that has exercised a more visible and palpable influence than any other, on the feelings of the community that blindly cling to the superstitions of that Church, and surrender their judgments to the ideal infallibility of merely human mandates. We allude to the doctrine that sanctions and recommends the intercession of angels and saints—the practical tendency of which is, to fix the mind, that turns to heaven in thanksgiving and prayer, on a created being, to the exclusion of the one Mediator, who took our flesh with all its infirmities upon himself, that he might succour those who are tempted like as he was.

That the great majority of the supplications addressed to heaven by the votaries of the Church that upholds this doctrine, are thus offered up to created beings, must be, and is, not only admitted, but justified by themselves, and is moreover undeniably established by the enormous amount of devotion that is paid at the shrine of a saint above that of the Saviour, when they come in contact, so as to admit of the test of a comparison. This fact alone must be conclusive evi-

—it is extremely difficult (without giving rise to misapprehension and misconstruction) to contend against the chameleon shiftings of its hypocritical professions. It professes truth, while it circulates falsehood. It professes faith, while it cultivates sight. It professes spiritual worship, while it practises idolatry. It professes charity, while it is based on intolerance. It professes purity, while it encourages sin. With an oily tongue it professes Christ, while in the depth of an unsanctified heart it is Antichrist."—Sermon on the Antichrist, by the Rev. Hugh M'Neile.
dence to a reflecting Christian mind, that the system, whose doctrines lead its votaries to address themselves to a saint instead of the Saviour, is practically a system "that confesseth not that Christ came in the flesh" of man. For in thus virtually denying his peculiar qualification to sympathize with the wants and weaknesses of suffering and helpless mortals, and divesting themselves of the immediate fruits of his incarnation, they remove him to the unapproachable distance of the God of the Sinaic dispensation. In vain has he testified by his agonizing sweat and bleeding wounds, his subjection to the penalties of the flesh; and in vain has he invited them to himself, and to himself solely and directly, for relief from their heavy burdens. The prayers that they offer up are intercepted in their flight to the throne of mercy by some deified intercessor, who has to lay the intolerable weight of his own sinful nature on the same Saviour, and trust for acceptance through his mediation; while the Man of sorrows, and acquainted with grief, who has made by his one offering a full, perfect, and sufficient sacrifice for the sins of the whole world, is as far removed from suffering humanity as if he had never descended to earth.

Nor ought their admitted title to antiquity and extent, when coupled with this naked acknowledgment of the Saviour, to cause us to hesitate in recognizing and condemning their tendency to apostasy and Antichristianity. Did not Satan enter into the disciple, who not only dipped in the dish with the Lord, but was the first to receive the sop from his hand?—and did not that same disciple hail him as his "Master," when in the act of betraying him with a kiss?
While then our opinion coincides with those learned expositions, in which are traced and recognized, beneath the enamelled mask and gaudy drapery of Romanism, the features and characteristics of Antichrist, we also disagree with the expositors in their limitation of the mystery of iniquity to that system alone, and in the interpretation that would exclude a future and individual manifestation of the Antichrist, by confining it to the political head of the Roman apostasy, viz. the Pope, or, more properly speaking, the succession of Popes. And, on the other hand, while we give our assent to those equally able expositions, in which the Man of Sin is construed to be a consummation of iniquity yet to be accomplished, we wholly dissent from the learned commentators in their acquittal of Romanism, as an exemplification, and the only tangible systematic exemplification that we have, of the mystery of iniquity.

And thus, by apportioning the truth between them, would we reconcile the discordant views that are agitating the Christian world on this momentous subject; for, according to our construction, which seems to be consistent with fact, and with every part of the apostolic declaration, both of the parties to the controversy are right in maintaining their own views on the subject, as far as they do not exclude those of their opponents, but no further. For instance, the construction of those who maintain that Romanism is an exemplification of the Antichrist, is sound, as long as it is confined to the "mystery of iniquity," without denying a future manifest and undisguised revelation of the same Being; and the other interpretation that leads us to look forward to the personal appearance
of the Antichrist, is also true, if it excludes not the fact, that in Romanism is to be traced an exemplification of the *mystery of iniquity* that is to precede his coming. In no other way is it possible to arrive at the truth, and reconcile all the different revelations on the subject; for the Wicked one (ἅβοῶς) is described as an open manifestation, while the mystery of iniquity (μυστήριον ἁμαμίας) (as the expression itself conveys) is a secret or mysterious agency; and therefore two distinct agencies must be predicted in the apostolic prophecy, or the same agency under different aspects, and at different times. The latter is the true interpretation, while every other involves us, as we have seen, in palpable and irreconcilable inconsistencies.

Such being the nature of the predicted Antichrist, the expansion of the lurking apostasy into an open rebellion against the God of heaven, when he that now letteth may be said to be taken away, will not take place, as we have before observed, until the times of the Gentiles shall have been fulfilled, by the Gospel having been preached as a witness to all nations. Then, when the whole world shall have heard the name of Christ, with the glorious and blessed work that he descended on earth to perform, shall the test to distinguish the real from the apparent servant of God, and the *true believer* of the truth from the *practical unbeliever* of the glad tidings proclaimed to them, be applied in the appearance and proceedings of the Antichrist; who, embodying the power of Satan, shall erect his standard of unmitigated and unconcealed rebellion, and with all manner of deceivableness levy his troops from among the nations of the world.
Nor shall this awful power approach with the banner of avowed atheism unfurled before him, but shall set himself up as the Deity—"so that he as God, sitteth in the temple of God, showing himself that he is God." For in this, the incarnation of his craftiness and guile, the old Serpent shall, in all probability, clothe himself in the garb of an angel of light, and assume the soothing tones of the harbinger of social comforts and good will to mankind, holding himself forth as the Saviour of the world with signs and lying wonders, to those scoffers who are to come in the last days, "walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." (2 Pet. iii. 8, 4.) These persons, calling themselves Christians, but wilfully ignorant of the word and will of God, will be the ready dupes of one, who, with all manner of signs and lying wonders supporting his pretensions to be God, shall adapt his policy to the feeling and practice that is even now prevalent in the world, of acknowledging a God of righteousness with their lips, while their hearts are in secret far removed from him, being fast bound in the gilded fetters of iniquity to the perishing things of time; and which may well be termed, "the deceivableness of unrighteousness in them that perish." Soon shall the fair edifice that has been built by these deluded ones on this sandy foundation of the unregenerate human heart, be swept away, when the soothing zephyrs of rationalism shall have increased into the storm of infidelity, and the silver stream of man's device shall have swollen into a flood in its contest with the word of God, and the
place of it shall know it no more. While, on the other hand, true and submissive believers, turning from the fulfilled record of the past to the revelation of God’s present dealings and future intentions with respect to mankind, and waiting with unshrinking faith and patience the approach as predicted, can draw from the same source the strengthening and triumphant reply to the insidious and devilish suggestions of lying impostors—“Let God be true and all men liars.” Such having laid their foundation on the Rock of Ages, in vain shall the smooth and sunny waters of Satanic allurements essay to seduce them from that strong position into their treacherous bosom. And when, on the other hand, the storms and floods of infidelity shall arise, they may rage and toss for a season around the walls, but soon shall the madness subside, and their terrors pass away, leaving the structure unmoved and unshaken in the strength of God’s promises, to behold a smiling Eden expanding in luxuriance around it, where all of late appeared a howling wilderness.

Such is the position in which the Antichrist, in his manifestation, shall stand with respect to the world in general, as may be collected from the various Scriptural revelations on the subject. But with regard to that portion of it, the restored Jews, with whose history we are now dealing, there are some peculiar and important disclosures in the sacred volume, of the manner in which he will attempt to corrupt and destroy that rich nucleus of God’s glorified and triumphant Church on earth, the dawn of which shall be then approaching, and whose first beams shall doubtless have been the cause of the lurking “mystery of
iniquity" having been roused into open and active operation. We have already traced his primary effort to drive them into breaches of the Law delivered to their forefathers by persecutions, similar in their nature and object to those of his prototype Antiochus Epiphanes, and which are symbolized in the prophetic imagery of the fifth seal; and we now find him, in the judgment of the fifth trumpet, approaching them with different weapons, to detach those of the same people (who, though they may have defied the terrors of martyrdoms, nevertheless "have not the seal of God on their foreheads") from their faith in the Promises, by means of his subtle sophistries and lying wonders.

These two different modes of assailing the Jewish remnant are portrayed in the sketch that is given in the Book of Daniel, at the conclusion of the vision of the things noted in the Scripture of truth, of the proceedings of the Antichrist, with respect to that people, in the latter times: "And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits. And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. Now when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed." (Dan. xi. 32, 35.) The remainder of this prophecy is descriptive of the nature of the agent of these inflections, identifying him with the Antichrist; and concluding with a sketch of his political proceed-
ings in the neighbourhood of Palestine, where he shall have established the seat of his empire, and where he shall receive his final overthrow, as described in the concluding verse of the chapter: "And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The bloody violence of the fifth seal, and the sophistical flatteries of the fifth trumpet, are also described and distinguished in the parallel prophecy of St. Matthew—the former being mentioned as "the great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be;" and the latter, as commencing when those days shall have been shortened, or brought to a conclusion. "But for the elect's sake those days (of the great tribulation) shall be shortened. Then if any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false Christs and false prophets, and shall show great signs and wonders; insomuch that if it were possible, they shall deceive the very elect. Behold, I have told you before." In this description we may recognize the "signs and lying wonders" with which the Antichrist, predicted by St. Paul, is to deceive the world—which leaves no remaining doubt, but that the proceedings of that Being were here depicted by our Saviour.

But we ought to remark, that this prophecy of the specious but damnable deceits of the false Christs, though it precedes in announcement the great and terrible day of the political disorganization of the kingdoms of the earth, portrayed in the sixth seal, yet, in accomplishment, it is to be subsequent to it; and, in
all probability, it was introduced by our Saviour after the description of the great tribulation, consequent on the setting up of the Abomination of Desolation by the Antichrist, that all the proceedings of that arch impostor might be concentrated, and presented to our view at the same time. And this construction is strengthened by the fact of the great and terrible day being described, as immediately consequent on the cessation of the great tribulation, while the appearance of the false Christs is merely brought under notice, as occurring when those days of tribulation shall have been shortened. The same is likewise the order of the parallel prophecy of St. Mark; while in that of St. Luke, where (according to our construction) there is no allusion made to the Antichrist, there is no mention of the false Christs or false prophets. All these observations tend to confirm and establish our interpretations of the Antichrist being the author of the martyrdoms of the fifth seal, and of the seducing heresies of the fifth trumpet.

But to return to the sketch which is drawn, in the symbolic imagery that we are now considering, of the agents of this spiritual infliction, and which is descriptive of them as locusts, while, at the same time, it portrays their peculiar personal characteristics, for the edification and forewarning of the believing inquirer. "The shapes of the locusts were like unto horses prepared for battle;" indicating thereby (a horse being the emblem of power) that they shall be warriors and conquerors, keeping possession of the holy city by force of arms; having "on their heads, as it were, crowns of gold,"—the emblems of the divine authority of the true Messiah, and the distin-
guishing rewards of his faithful followers, to which the usurping Antichrist and his myrmidons shall respectively lay claim. The dignified and handsome forms, and the personal prowess of this seducing host, are, in all probability, pictured in the description, that "their faces were as the faces of men, and they had hair as the hair of women, and their teeth were as the teeth of lions"—an imposing union of the most attractive personal qualities—the aspect and bearing of man combined with the beauty and grace of woman, and endued with the unshrinking energy and resistless strength of the lion; whilst their resolution and enthusiasm may be set forth, in that "they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle." This array of qualities, the most seductive and admirable to the carnal and unregenerate spirit of mankind, may also be taken as descriptive of the specious and imposing nature of the doctrines and precepts promulgated. And yet, with all this goodly display of striking qualities—human power, divine authority, manly dignity, feminine grace, lion strength, and iron courage—the description is, after all, but the description of a locust, the most formidable and destructive of insects. For the shape of a locust has a strong resemblance to that of a horse caparisoned for battle, more especially about the head, on which there is an excrescence that has the appearance of a crown. It is on this account that they have been styled by the Italians "cavaletta," which signifies a little horse. Their teeth are so strong, that, according to Pliny,* they gnaw even the posts of the

doors,—they have a hard skin or shell that has been denominated their armour;

"Cognatus dorso durescit amictus,
Armavit natura cutem."*


and in their flight their wings make a noise as loud as a bird (see Pliny†), so that when they approach in a swarm, it is like a roaring wind, or as the sound of chariots of many horses running to battle. In short, the description is so complete and accurate of the form and destructive visitations of the locust, that it might be quoted, as the parallel passage in Joel has been, as one of the most appropriate pictures that could be drawn of the aspect and habits of that creature—which, though peculiarly beautiful to the eye, is so fatal a scourge in its progress, that as it was commissioned by an offended God to be the special bearer of his vengeance through the iniquitous land of Egypt, so has it been selected as a suitable emblem of one of the last and most severe inflictions of divine justice, which is to swallow up some of the remaining filth of infidelity adhering to the remnant after their entry into the Holy land.

Thus, with everything to excite the admiration of the carnal mind, and to allure men into a fatal alliance, the Antichristian faction, under the guidance of their King Abaddon or Apollyon, are but destructive and devouring locusts—fair to view, but bearing devastation on their wings, and having "tails like unto scorpions, and there were stings in their tails; and

* "A kindred covering hardens on their back,
And nature armed their skin."

their power was to hurt men five months." The meaning of the former part of this description will more fully appear in the course of our comments on the transactions of the next trumpet, while the latter, or the mention of the duration of the Antichristian scourge being limited to five months, leads us to a discussion of some importance on the subject of the Apocalyptic dates or periods. Much ingenuity has been expended in attempted explanations of their meaning and import, but none have been sought in the right direction. A resort to Scripture, the best guide of the interpreter, will be found, in this instance as in others, to lead us to the knowledge of the object of the periods of time which are specified in the Apocalypse.

From express scriptural authority we know, that an inquiry into the positive periods of time, at which any of the revealed events that we are here considering, are to happen, is an inquiry beyond the reach of human intellect, and into which therefore it would be as presumptuous, as it must be fruitless, for us to enter. From this it follows, that as such knowledge was not intended for man, until, as our Saviour has informed us, in Matt. xxiv. 33, the approaching time of the fulfilment shall have been disclosed by the occurrence of the immediately preceding events, so has nothing been declared, either expressly or symbolically, that could aid either the early Christians or ourselves, in arriving at any certainty on the subject. The Apocalyptic dates, therefore, could not have been intended as guides to the ascertainment of the positive periods of fulfilment. On the other hand, it would scarcely be consistent with the economy of the divine revelations, in which, relatively speaking, but a very
small portion of God's will with regard to man and the universe is condensed, that such dates and periods should have been introduced on the scanty page of the future which has been unfolded in the record of the apostolic vision before us, without having been intended and calculated to convey some useful information to the inquiring believer. This object we shall endeavour to discover; and when discovered, make use of it as a key to elucidate the passages yet to be considered, and to confirm our interpretations of those that have already come under our notice.

In every step of the revelation of the sanctification of the Jewish remnant, from the commencement of the opening of the seals, we have traced some analogous occurrence in the sacred record of the past. Such occurrence, having been typical of the recorded events, has contributed to throw an elucidatory light on the nature and intent of the symbolic predictions, so as to mould them into a consistent detail of the divine manner of proceeding in the preparation of a people fit to enter into the long-promised inheritance—principally, by restraining our impatient imaginations from wandering out of the restricted path of legitimate inquiry into the boundless expanse of unprecedented conjecture. These analogies we shall find still existing between the sections of the Revelation yet to be considered, and certain recorded events of the Old Testament; and to which events our attention will be directed by means of the stated periods of time, which have been introduced into the symbolic imagery. Such, therefore, being the use of these Apocalyptic periods, as will presently more fully appear, we conclude that the object of their introduction into the r-
revelation in question was to serve as indices to direct us to the recorded scriptural occurrences, that, having been typical, shall be therefore illustrative of the effects, which must otherwise remain in comparative obscurity and doubt. They will also be found, by and through the typical events, to lead us to a knowledge of the era or dispensation at which these occurrences are to take place—negativing the position of their having been accomplished in any event, or series of events, which the history of the world supplies.

Accordingly, reverting to the sacred records of the past, we meet in its earliest pages an event, momentous and remarkable in itself, but of still greater importance as an example or type of something that is to occur to those on whom the ends of the world are coming. We allude to the flood which covered the face of the earth in the days of Noah, when the fountains of the great deep were broken up, and the waters for the space of one hundred and fifty days, or five months, overwhelmed all flesh, except those preserved with righteous Noah in the ark. Here is the type of the five months' scourge of the fifth trumpet visitation, which confirms our description of it as a deluge of infidelity poured forth from the bottomless pit, to submerge all but the remnant, which shall find their refuge and safety in the ark of the promises, and are sealed up for the inheritance. The judgment is to fall on those who shall be found wanting in patient and faithful reliance on the promises of God, in the days of the persecutions and seductions of the Antichrist and his agents. The victims, who are described as "those men who have not the seal of God in their foreheads," are not to be slain, but to be tortured
for the symbolical period of five months; and their final destruction will come with the blast of the succeeding trumpets, as will presently appear. And thus has the announced five months' duration been of assistance in directing us to the typical event, which has confirmed our previous view of the object and intent of the symbolical prophecy. And we shall find, in the use that we shall make of the announced period of the next trumpet visitation, a corroboration of our conclusion as to the probable meaning and object which has been suggested for the introduction of these dates into the Revelation.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for (at) an hour, and a day, and a month, and a year, for to slay the third part of (the) men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of (the) men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt." (Rev. ix. 13–19.)

Having illustrated, at the close of our comments on the preceding trumpet portents, the utility of discovering the typical event, as a key to the meaning of that which is revealed as future, we shall here, in the first place, endeavour to ascertain the Old Testament occurrence which was typical of that shadowed out in
the symbolical imagery of the passage before us, and to make use of the attendant circumstances and effects to guide us in our inquiries as to the meaning and purport of the antitypical revelation.

The scene opens with a figure of the angel loosing four other angels that were bound in the river Euphrates, and whom, we are told, were prepared "for (or, as the word εἰς might more properly be rendered, at) an hour, and a day, and a month, and a year." This period, on the Scripture calculation of 360 days to a year, and 30 days to a month, amounts to 391 days and an hour, or part of another day. And calculating it as commencing from the termination of the five months' duration of the preceding visitation of the fifth trumpet, we may seek in the sacred record for the analogous or typical event of this trumpet visitation, as taking place on the 392nd day, or (as days are frequently used in Scripture language to denote years) on the commencement of the 392nd year from the flood.

Let us now calculate the revealed chronology immediately subsequent to the flood, and we shall find a very remarkable manifestation of the retributive wrath of God occurring at the precise period of the commencement of the 392nd year from that event, as will appear by investigating the truth, step by step, as it is recorded for our learning in the pages of Holy Writ.

"These are the generations of Shem; Shem was an hundred years old, and begat Arphaxad two years after the flood" (Gen. xi. 10) . . . . 2 years.

"And Arphaxad lived five and thirty years, and begat Salah" (v. 12) . . . . . . . . . . 35 "

"And Salah lived thirty years and begat Eber" (v. 14) . . . . . . . . . . . . . . . . . 30 "
"And Eber lived four and thirty years, and begat Peleg" (v. 16) . . . . . . . . . . .  34 years.

"And Peleg lived thirty years, and begat Reu" (v. 18) . . . . . . . . . . . . . .  30 "

"And Reu lived two and thirty years, and begat Serug" (v. 20) . . . . . . . . . . . . .  32 "

"And Serug lived thirty years, and begat Nahor" (v. 22) . . . . . . . . . . . . . .  30 "

"And Nahor lived nine and twenty years, and begat Terah" (v. 24) . . . . . . . . . . . .  29 "

"And Terah lived seventy years," and begat Abram" (v. 26) . . . . . . . . . . . . . . .  70 "

"And when Abram was ninety years old and nine, the Lord appeared to Abram" (Gen. xvii. 1) "in the plains of Mamre" (Gen. xviii. 1), (on which occasion the ordinance of circumcision was instituted, his son Isaac promised, and the destruction of Sodom and Gomorrah disclosed) . . . . . . . . . . . . .  99 "

391 years.

From this calculation it appears, that the destruction of Sodom and Gomorrah was revealed to Abraham exactly 391 years after the flood, and carried into effect on the following morning, or on the commencement of the 392nd year. For after the Scripture details of the arrival of the two angels at Sodom on the evening of the day of the Lord's interview with Abraham, and of the guilty proceedings with which the wretched inhabitants of that devoted city filled up

* There is an obvious inconsistency between the ages of Terah, when he begat Abram, and at the time of his death, when compared with the age of Abram at the period of his entry into Canaan. For if Terah was seventy years old when Abram was born, as we are told in Gen. xi. 26, and if Abram had arrived at his seventy-fifth year at the time of his entry into Canaan after his father's death, as appears from Gen. xii. 4, and Acts vii. 4, the latter could not have reached the age of 205 years, as stated in Gen. xi. 32. This diffi-
the cup of their iniquity to the brim, together with the divine interposition, by which Lot and his family were rescued, on the same night, from the impending calamities, we are told, "That the sun was risen upon the earth when Lot entered into Zoar. Then the Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven; and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground." Thus, when the sun arose on the 392nd year after the flood, God poured forth the vials of his long-delayed wrath on the condemned city, out of which the righteous remnant of Lot and his family had been with difficulty extricated.

We are thus led by the date introduced at the opening of the imagery of the sixth trumpet, to fix on this event as typical of that divine visitation, and which (as in the case of Sodom and Gomorrah) is to be rained down, as an exterminating judgment, on "the third part..."
of (the) men,” in the shape of “fire, smoke, and brimstone.” And this connection, thus traced, by means of the foregoing date, between the portents of the fifth and sixth trumpets, is confirmed by the Scripture connection that exists between the two typical events (viz. the Flood and the destruction of Sodom), in the description recorded by St. Luke as having been given by our Saviour of the occurrences that are immediately to precede the day in which the Son of Man is to be revealed; and which, according to our interpretation, is the very period of the progressing sanctification of the Jewish remnant now under our consideration. “And as it was in the days of Noe, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the

in corroboration of his construction that Sarah and Iscah the daughter of Haran, having been one and the same person, and Sarah having been only ten years younger than her husband Abram (Gen. xvii. 17), she could not have been the daughter of his younger brother. But, in the first place, the identity of Sarah and Iscah is a gratuitous conjecture of the learned prelate, unsupported by any evidence—on the contrary, the two names of Sarah and Iscah occur in the same verse (Gen. xi. 29), without any intimation, either there or elsewhere, that they denote one and the same individual; and, in the next place, even supposing that Sarah was the daughter of Haran, the statement of Terah having been seventy years old when he begat Abram, is not, on his own method of construction, inconsistent with the fact of Haran and Nahor having been born previously—so that Abram may have been the youngest of Terah’s three sons, and yet have been born in his seventieth year, while the dates of his brothers’ births are omitted as having been unnecessary to the deduction of the descent of the family of the faithful from Noah through Shem.
same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day that the Son of Man is revealed." (Luke xvii. 26-30.)

This remarkable juxtaposition of these two Old Testament events, recorded by our Lord as typical of the events which are to occur in the day of the revelation of the Son of Man, and traced by us as typical of the portents of the fifth and sixth trumpets, confirms the general view which we have taken of the revelation being a prophecy that is to be fulfilled in the latter days; and is also a strong corroboration of our suggestions as to the meaning and use of the Apocalyptic periods.

Nor is the foregoing the only passage in the New Testament, in which we find these two prominent events placed in immediate connection: for in the second Epistle of St. Peter, that apostle, speaking of the ultimate and sure condemnation of the authors of "the damnable heresies," which are to be propagated by the open deniers of the Lord, or the Antichristian faction, states,—if God spared not the angels that sinned, but cast them down to Hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noe the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrath into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked," etc. (2 Pet. ii. 4, 7.) Here the same view of the typical meaning of these divine judgments is taken by the
apostle, that we have assigned to the revealed events of which we have interpreted them to have been the types, viz. that the imagery of the fifth trumpet adumbrates the "bringing in of the flood upon the world of the ungodly;" and that of the sixth trumpet, the "turning of the cities of Sodom and Gomorrah into ashes," condemning them with an overthrow, or, in other words, swallowing up the filth and dross of the faithless and perverted among the remnant in the flood of infidelity, and purging them away along with it from the face of the land.

It can scarcely be considered fortuitous, that the Apocalyptic periods which have been here introduced, should correspond so exactly with the duration of the Flood, and the distance in time of the destruction of Sodom from that event—more especially when we find these two remarkable visitations of Divine wrath so frequently referred to as connected with each other, and as indices of the day of the revelation of the Son of Man. In seeking the mind of God, so difficult of discernment in the twilight scenery of the revelation before us, lights of this description are to be welcomed and followed, as leading into the paths of legitimate inquiry and elucidation. In this instance, every step will give an additional assurance that the scheme of interpretation in which, under such guidance, we have entered, is opening out to us a correct understanding of this mysterious prophecy.

Having ascertained from the Apocalyptic periods, that the object of the imagery is to portray a bringing out of a pure remnant, like Lot and his family, from a world of iniquity, we shall now endeavour to ascertain the composition of this mysterious host, which is in-
roduced to our notice as four angels loosed from the river Euphrates, and the number of whose horsemen amounted to two hundred thousand thousand.

We may recollect, that in our preliminary observations at the commencement of the opening of the seals, we traced and established a Scriptural distinction between the two sections of the Jewish people—Judah and Israel—as to the period of their temporal, and the manner of their spiritual restoration. And in accordance with that distinction, while Judah has hitherto been subjected to the refining and purifying process of the seals and trumpets in the Holy Land, the Ten Tribes of Israel have been still detained in their present abode beyond the Euphrates; not, however, as we have reason to conclude, immersed at this time in the darkness of heathen idolatry, but awakening from their deep and protracted slumberings in Scriptural ignorance and infidel superstitions, at the approaching sounds of the Gospel, which, at the period of these events, shall have been preached as a witness to all nations. In the pages of the long-closed volume of blessings that contain the glad messages of the new, will also be found the record of the old, dispensation; and while it is unfolding itself to their view, the Spirit of God shall remove the veil from their hearts, and open their eyes to trace their origin and destiny therein. And in like manner, as an occurrence that has appeared in memory to have been but a dream of early years, may be, and often is, realized by our approach to the scene of it, so, in all probability, in the sacred history of the laws, customs, and transactions of their forefathers (many of which, though apparently of slight moment in our estimation, may nevertheless prove all-important
in enlightening them), they may be enabled to establish as real events, misty traditions which have been floating around and mingling with the religious observances of each succeeding generation, like dreamy reminiscences, vague, undefined, and distorted, as the fables of heathen mythology drawn from the same source, and consequently to recognize in their own persons the rejected and divorced people of God, but still the declared objects of his fondest care and love, and the vessels that he has reserved to fill with the richness of his mercy, and to adorn with the perfection of his glory.

In that volume also, shall their opening eyes discover the welcome invitation,—"O Israel, return unto the Lord thy God; for thou hast fallen by thine iniquity. Take with you words, and turn to the Lord: say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips." (Hos. xiv. 1, 2.) There, likewise, shall they find the answer to their humble prayer and petition,—"I will heal their backsliding; I will love them freely: for mine anger is turned away from him. I will be as dew unto Israel; he shall grow as the lily, and cast forth his branches as Lebanon. They that dwell under his shadow shall return; they shall revive as the corn, and grow as the vine; the seed thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols?" (Hos. xiv. 4-8.) There, too, shall the oft-repeated promise shine forth,—"Thus saith the Lord of hosts, Behold, I will save my people, from the east country, and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem: and they shall
be my people, and I will be their God, in truth and in righteousness.” (Zech. viii. 7, 8.) And then, in humble and heaven-inspired reliance on God's truth, having seen his Star in the East, like the wise men of old, (who were in all probability missionaries from the Ten Tribes,) they shall turn their eyes towards their long deserted Land of Promise, and once more the mighty multitude of nations shall cross the Euphrates, to worship their approaching Messiah in unison with their brethren in the Holy City, where “Ephraim shall no longer envy Judah, and Judah shall not vex Ephraim.” (Isa. xi. 13.)

Thus, in the Apocalyptic host, symbolized by the four angels loosed from their bondage in the river Euphrates, we may recognize Ephraim, enlarged, in accordance with the patriarchal benediction, into "a multitude of nations," and who, as they were of old the military leaders of the Israelites, in the person of Joshua, one of that tribe, shall once more lead the armies of Israel against the enemies of their God, spread like a dark cloud over the face of the land, which is entailed by his promise on the seed of Abraham, Isaac, and Jacob. The symbolic imagery of the *four angels* is, in all probability, emblematic of the community of Israel, or Ephraim, being divided into four detached communities at the time of their divine emancipation, when "they shall fly on the shoulders of the Philistines towards the west.” (Isa. xi. 14.) And this supposition, if correct, may account in some

* It may not be unworthy of remark, that in the typical event, *four individuals* came forth from the iniquitous Sodom (viz. Lot, his wife, and his two daughters), though, as will be the case with their antitypes, they did not all reach the city of Zoar.
degree for the diversity of opinion that exists on the
subject of their present locality.

Their resistless and destructive march is also de-
scribed by the same prophet. "Who is this that
cometh from Edom, with dyed garments from Bozrah?
this that is glorious in his apparel, travelling in the
greatness of his strength? I that speak in righte-
ousness, mighty to save. Wherefore art thou red in
thine apparel, and thy garments like him that treadeth
in the winefat? I have trodden the winepress alone;
and of the people there was none with me: for I will
tread them in mine anger, and trample them in my
fury; and their blood shall be sprinkled upon my
garments, and I will stain all my raiment. For the
day of vengeance is in mine heart, and the year of
my redeemed is come." (Isa. lxiii. 1–4.) In this fulfil-
ment of the symbolic prediction, we may also recognize
the accomplishment of the prophecy of Zechariah, to
which we have before alluded, (Zech. ix. 12–13,)
wherein Judah is represented as the bow that the
Lord shall bend, and fill with Ephraim. For as we
have been tracing, throughout the imagery of the
seals and trumpets hitherto, the divine process of
bending Judah to his will, so we now behold in
Ephraim, a mighty and victorious host, the arrow
with which it shall be filled, to carry physical de-
struction through the ranks arrayed against them and
their God. And thus, moreover, as we have seen the
halting Judah refined down to "a remnant," in accord-
ance with the prophecy of Micah, so, in fulfilment of
the same, we now behold the outcast Israel condensed
into a "strong nation," rousing itself up like a giant
from his sleep, and preparing to run his course. "And
I will make her that halted (Judah) a remnant, and her that was cast far off (Israel) a strong nation; and the Lord shall reign over them in Mount Zion from henceforth, even for ever.” (Mic. iv. 7.)

In the sixth vial, which will be found to synchronize with the sixth trumpet, this mighty host are designated as “the kings of the East,” which is confirmatory of our view of their origin, constitution, and operations. “And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the kings of the East might be prepared.” (Rev. xvi. 12.) And the succeeding verses reveal more distinctly who are to be the opponents over which they shall ultimately triumph, as will appear, when we come to consider that part of the subject more particularly.

But, though we thus behold the outcast Israel borne backwards in the ark of Scripture promises, through the current of centuries, to their long forgotten source, and contemplating with unclouded eye, like their leader of old from Pisgah’s brow, the sunny land of their full and perfect reconciliation to the God of their fathers, to which, under his influence and guidance, they are hastening—not yet has the clear light of Gospel truth shone into their hearts, disclosing the halo of their Redeemer’s glory encircling the victim that was nailed to the tree. Their eyes have been anointed with clay, and they have been desired to “Go wash in the pool of Siloam (which is, by interpretation, Sent,)” that their blindness may be perfectly healed. And thus, as in the case of Judah, the consummation is reserved for them when they shall have reached the Holy land,—towards which they
are, at this period of their Apocalyptic history, bending their steps (like Lot and his family to Zoar) from the surrounding Antichristian infidelity, over which the impending cloud of God's vengeance is about to burst. In the meanwhile, though they shall acknowledge the God of Abraham, and faithfully believe in the promises of the Messiah, yet they shall not have recognized him as having already been clothed in their flesh, and wounded for their iniquities. But when that truth shall dawn on their minds, then shall "all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of Heaven, with power and great glory." (Matt. xxiv. 30.)

This view of the spiritual condition of the Jews at this period, is strengthened by the Apocalyptic description of the horses, that "they had tails." In Isaiah there is an explanation of this symbol, which opens out the meaning of it in this place:—"The ancient and honourable, he is the head; and the prophet that teaches lies, he is the tail." (Isa. ix. 15.) In accordance with this, there is still a remnant of their connection with the enemy of mankind to be found in them, though there is, at the same time, a distinction between the tails of these reviving Israelites, and the tails of the Antichristian faction portrayed in the imagery of the preceding trumpet; for it appears that the latter had "tails like unto scorpions," and were armed with deadly stings, while the tails of the former are not like those of scorpions, but merely like those of serpents, which are comparatively innocuous, and who, instead of stings, have heads in their tails, "with which they do hurt." The meaning of this latter figure would appear to be, that while in the continuing re-
jection of the crucified Messiah, they shall be connected with "the prophet that teaches lies," yet, inasmuch as their tails are provided with heads, they shall acknowledge "the ancient and honourable," and this acknowledgment shall be that by which they are to be empowered to "do hurt." We are told, moreover, that "out of their mouths issued fire and smoke and brimstone," and by these three were the third part of (the) men slain." These were the instruments of divine wrath on the iniquitous cities of Sodom and Gomorrah; but they are the weapons of the Sinaic dispensation alone, as may be collected from the rebuke uttered to the disciples by the Saviour, when they asked permission of him to call down fire from heaven on the Samaritan villages that refused to admit them. "But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of Man is not come to destroy men's lives, but to save them." (Luke ix. 55, 56.)

This mighty host breathing the terrors of the law, to which they shall have submitted themselves with new-born zeal, shall thus become the instruments of the purging away of some more of the filth of Jerusalem. "One third of the men (τῶν ἀνθρώπων)" are to be destroyed by them. "The men" here designated are "those men" mentioned in the imagery of the preceding trumpet "which have not the seal of God in their foreheads," and who were to be tormented, but not to be killed, by the Antichristian locusts. That is to say, one third of the dross and refuse—the faithless and perverse of Judah—are to be purged away by the approaching bands of the ten tribes, or "the kings of the earth," seeking to re-
unite themselves with their brethren at Jerusalem. The remaining two-thirds are to be extinguished by the blast of the seventh trumpet, leaving the pure remnant, having the seal of God in their foreheads, in the possession of the inheritance. From this it is obvious, that the junction of the ten tribes with Judah at Jerusalem will be attended with destruction to many of those among the Jews who adhere to the Antichrist, when he makes his descent upon Palestine in the latter days, to "plant the tabernacles of his palace between the sea and the glorious holy mountain," and to subdue, and seduce from their allegiance to the God of Israel, its restored inhabitants of the seed of Abraham.

"And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. ix. 20, 21.)

"The rest of the men" here alluded to, are evidently the remaining portion of the men, that not having the seal of God on their foreheads, have been deceived into infidelity by the subtle deceptions of the Antichrist; and one third of whom have been cut off by the terrors of the law enforced by the host of Israel uniting themselves to the remnant of Judah in Jerusalem. For the foregoing plagues shall not be sent, like the visitations of the seals, in mercy; but in vengeance, like the plagues of Egypt—and as such, their effect will not be repentance, but the hardening of heart that was manifested in Pharaoh, when the
awfulness of God's power was displayed in the terrific judgments that came at the bidding of Moses. They shall therefore, as here predicted, continue without repentance in their iniquities, reserved for the final demonstration of God's wrath, which will come with the blast of the seventh trumpet.

In fine, it is of importance to observe, that the two remarkable events which, by means of the Apocalyptic dates, we have traced to have been respectively typical of the occurrences that are adumbrated in the imagery of the fifth and sixth trumpets, fully confirm our interpretations of that imagery. For while the remnant of Judah in their own land shall, like Noah and his family, by taking refuge in the Ark of the promises, escape the flood of Antichristian infidelity that is to be let loose on the face of the earth, the army of Israel shall, like Lot and his children, be brought forth from the encroaching apostasy and wickedness, which are about to be exterminated by the divine vengeance that swept away the iniquitous cities of Sodom and Gomorrah. "As it was in the days of Noe, so also shall it be in the days of the Son of Man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe ENTERED INTO THE ARK, and the flood came and destroyed them all. Likewise, also, as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot WENT OUT OF SODOM, it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day that the Son of Man is revealed."

The work of refinement and purification of the restored inhabitants of Jerusalem is approaching its
conclusion. The perverse and faithless are nearly purged out. Judah and Israel have met once more on the mountains of Palestine; and the last trumpet is about to pour forth the final blast, to declare that the kingdoms of the world are become the kingdoms of the Lord, and of his Christ. But something farther is to be revealed of this people and their Church before this consummation.
CHAPTER VIII.

THE WILDERNESS STATE OF THE JEWISH CHURCH.

"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, the joy of many generations."—Isa. lx. 15.

The bow of Judah, in the hand of the Lord, has been filled with the arrow of Ephraim. The chariots of Israel and the horsemen thereof have returned. The day of vengeance and the year of the redeemed is come, and sorrow and mourning are preparing to flee away, at the approach of the everlasting joy that is descending on the heads of God's ancient and well-remembered people. Such is the position of the Jew at this period of the Apocalyptic history. But in the revelation of the remnant of Judah united to the strong nation of Israel in the land of their forefathers, and preparing to maintain their position therein against the combined enemies of their God, we are only presented with a welcome picture of their national restoration. The still more grateful manifestation of their full ecclesiastical reconciliation, or their reunion with God, as his recognized visible Church, is yet to be revealed. This is to be the subject of the chapter that we are about to consider, and part of the next, down to the end of the tenth verse, where
the interrupted transactions of the sixth trumpet are resumed with the revealed spiritual restoration of the Jews. This interposed imagery is introduced as a parenthesis between the sixth and seventh trumpets, and in it we shall find a prophetic detail of the state and condition of the Jewish Church, from the days of their rejection down to the Apocalyptic period at which we have arrived.

Having thus premised the general object and outline of the imagery, we shall now proceed to examine the several parts of it, and to unfold their meaning in detail:

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth." (Rev. x. 1, 2.)

This mighty angel, clothed with a cloud, and with a countenance like the sun, which disclose the most striking features of our Saviour's appearance on the mount of transfiguration, when revealed in his glorified state—crowned with a rainbow, the token of God's covenant of mercy with the earth, supported on pillars of fire, the symbol of purification (Mal. iii. 2), and standing with his right foot on the sea, and his left foot on the earth—is an emblematical manifestation of the primitive Church of God, sprung from Abraham, and built in the foundation of the prophets and Apostles, when it shall have stretched its branches over the whole Gentile world, and extended its dominion from sea to sea, and from the river unto the ends of the earth. And this mighty representative of the Church in the perfection of power and plenitude of strength,
"Cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not." (Rev. x. 3, 4.)

In the seven thunders, we may recognize the utterance of the seven Spirits of God that stood before the throne, now in the Church's glory and power expanding their influence over the whole earth, and no longer, as in the days of Elijah, and in our own days, stealing onward like a still small whisper. But as when a voice from heaven proclaimed, that God had glorified the Saviour's name, and would glorify it again, the people that stood by, and heard it, said it thundered—so when the voice of the Church shall proclaim, with the full Spirit of the Almighty, the universal glorification of that Saviour's name, the still small whisper shall swell into the roar of the seven thunders, rolling away into the most remote crevices of the earth, and penetrating the most secret recesses of human hearts, to fill them with the merciful baptism of the Holy Ghost, or the avenging baptism of Fire. At the period of that dispensation, it shall be no longer necessary to seal up, as the Evangelist is here directed, those things which the voices of the seven thunders shall announce; for what is now unutterable by, and unintelligible to, man, and what was revealed to St. Paul, when he was wrapt up into the third heaven, and "heard unspeakable and inconceivable things," shall then be clear and manifest to the whole spiritual creation, and inscribed in characters of light on the believer's understanding by the fiery finger of the living God himself.
But, though the utterances of the Spirit of the glorified Church, with respect to its own state and condition, is too sublime for the utmost range of man's clouded intellect, while clothed in his present degraded garb of the flesh, the mighty emblem is represented as revealing that which may be of assistance to us in ascertaining the Apocalyptic period of this triumphant state of its existence:

"And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and sware by him who liveth for ever and ever, and created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer (χρόνος οὐκέτι ἔσται). But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets." (Rev. x. 5–7.)

The expression, "χρόνος οὐκέτι ἔσται," is construed by the ablest expositors to mean, "There shall be delay no longer." And, therefore, the announcement of this mighty emblem of the glorified Church, is an announcement of the Apocalyptic period of its own existence in that matured state, conveyed in the declaration, "There shall be delay no longer; but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished, as he hath declared to his servants the prophets." There is in this passage an evident allusion to the "time, times and a half" of Daniel, which were to terminate with the end of the wonders revealed in the vision of the things noted in the Scripture of truth, and which the prophet was told were to be finished when God should have "accomplished to scatter the power of the holy people." (Dan. xii. 7.) In accordance with this pro-
phecy, and in accordance with our interpretations of the Apocalypse, which have presented us with a vision of the accomplishment of the dispersion of the Jews in their national restoration, it is here disclosed, immediately after the revelation of that event in the imagery of the sixth trumpet, that the fulfilment of the mystery of God announced to Daniel shall be no longer delayed, but be fully perfected in the very commencement of the portents of the seventh or next trumpet. In this harmony of these two prophecies we find another corroboration of the correctness of our interpretations.

In the Acts of the Apostles we meet with an allusion by St. Peter to this mystery of God, which all the prophets are declared to concur in predicting, "And he shall send Jesus Christ, which before was preached unto you—whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts iii. 20, 21.) From this passage, when compared with the text on which we are commenting, we may conclude, that the restitution of all things is the mystery of God revealed to all the prophets. And as the restitution of all things is to be simultaneous with the advent of Christ, whom the heavens are to receive till that time, it follows, that the first blast of the seventh trumpet will usher in the second advent of the Lord, to reign over the restored and redeemed people of Israel, when they shall join in the prophetic chorus of Zacharias,—the realization of which was postponed by the rejection of their King, but shall then be fulfilled, and the long suspended blessings permitted to fall on the repentant and par-
doned Israel:—"Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David; as he spake by the mouth of his holy prophets, which have been since the world began: that we should be saved from our enemies, and from the hand of all that hate us; to perform the mercy promised to our fathers, and to remember his holy covenant; the oath which he sware to our father Abraham, that he would grant to us, that we being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke i. 68–75.)

"And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel, which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. x. 8–11.)

This imagery is evidently borrowed from that which is to be found in the prophecies of Ezekiel, where the sad substance of the warning denunciations of that prophet on his godless countrymen is imparted to him:—"Thou shalt speak my words unto them, whether they will hear, or whether they will forbear; for they are most rebellious. But thou, son of man, hear what I say unto them; be not thou rebellious like that rebellious house: open thy mouth, and eat what I give
thee. And when I looked, behold, a hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me, and it was written within and without; and there was written therein lamentations, and mourning, and woe. Moreover, he said unto me, Son of man, eat that thou findest; eat this roll, and go speak unto the house of Israel. So I opened my mouth, and he caused me to eat that roll. And he said unto me, Son of man, eat this roll, and fill thy bowels with this roll that I give thee. Then did I eat it, and it was in my mouth as honey for sweetness. And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words unto them." (Ezek. ii. 7–10, and iii. 1–4.) The figurative operation of eating the book, as denoting the communication of the divine will to a prophet, is also used by Jeremiah:—"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts." (Jer. xv. 16.)

Comparing these passages with that before us, it will appear that the little book, taken out of the angel's hand and eaten by the Evangelist, in obedience to the divine direction—sweet in the mouth, as being the declared will of God, but bitter in the belly, as being filled, like that presented to Ezekiel for a similar purpose, with mourning, lamentation, and woe—contains the Apocalyptic history of the Jewish Church in its outcast and degraded state, from the days of the Evangelist down to those of their spiritual regeneration and reconciliation to God; and which he is desired to communicate prophetically to "many peoples, and nations, and tongues, and kings."
Thus, we are here presented with an emblematic representative of the Jewish Church glorified, when the whole Christian community shall have been grafted into its then fruitful trunk—attesting its state of spiritual perfection by the manifestation of its spirit in the utterances of the seven thunders—announcing the Apocalyptic time of its expansion into that purified and glorious position, as commencing with the first blast of the seventh trumpet—and holding in his hand the book containing the history of its preceding state of humiliation and persecution, from the days of the Evangelist down to those of its restoration to God's favour, and which is imparted to him under the figurative proceeding of his being commanded to eat the book, and the subsequent direction to communicate the contents thereof in prophecy to all peoples, nations, tongues, and kings. These prophetic contents of the little book are, in accordance with the divine injunction, unfolded by St. John in the first ten verses of the chapter we are about to consider.

"And there was given me a reed like unto a rod: and the angel stood, saying, Rise, and measure the temple of God and the altar, and them that worship therein. But the court that is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months." (Rev. xi. 1, 2.)

The revelation of the contents of this little book, or the prophetic history of the Jewish Church from the time of the Evangelist, when it had ceased to be the recognized Church of God by their rejection of the corner stone, opens with an image of the Apostle taking a reed or measuring rod in his hand, in order
to ascertain the dimensions and extent of the temple, the altar, and the worshippers therein. Now, as to the purport of the several parts of this symbolic picture submitted to measurement, we consider,—1st. That the temple and the altar denote the ecclesiastical arrangements, and the spiritual worship of the Jewish people—or their Church considered with regard to their ceremonial observances, and their moral obligations; and 2nd.—By the worshippers are denoted the Jewish people, who have adhered to, and continued in, the observance of their original faith and mode of worship, though imperfectly and corruptly. Such being, as we conceive, the meaning and purport of these symbols, we interpret the figure of measuring the mystic temple, altar, and the worshippers, to be a prophetic intimation of the divine decree, that, for a certain season, the Jewish Church, and those who continue in that faith, shall not be increased or extended beyond the sphere of their own blood, but shall remain stationary and circumscribed, as far as the Gentiles are concerned; and that the Jewish religion, like the Jewish people, shall (as experience has hitherto amply testified to have been the case) be strictly confined to the seed of Abraham; who, though they composed the primitive Church of God, and are destined yet to be the nucleus of the same Church, when it shall have emerged from its present wilderness state of existence, shall not, during their existence in that state, be used by him in any way as the instruments for the extension of the knowledge of his name and religion through the Gentile nations, to gather out of them an elect people worthy of being partakers of the promises to the fathers.
In confirmation of this interpretation, we find the Jewish Church denominated "barren" by the prophet Isaiah, when he contrasts its present outcast and unfruitful condition with its future glorious expansion:—"Sing, O Barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." (Isa. liv. 1–3.) And again, when he enumerates the glories and blessings of the restored and reconciled Zion, he adverts to their previous unfruitfulness as a medium of entrance for the Gentiles to the knowledge of God:—"Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings," etc. (Isa. lx. 15, 16.)

The foregoing interpretation of the intent of the symbolical measurement of the mystic temple, altar, and worshippers, is confirmed by the prophetic incident recorded by Zechariah, at the commencement of his second chapter:—"I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand. Then said I, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the length thereof.
And, behold, the angel that talked with me went forth, and another angel went out to meet him, and said unto him, Run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein; for I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.” (Zech. ii. 1–5.) We are here presented with the imagery of a young man going forth with a measuring line to measure Jerusalem, and interrupted by an angel, who announces to him, that it shall be inhabited as towns without walls for the multitude of the inhabitants—meaning thereby, that it shall be too extensive and populous to admit of measurement, which would have the effect of circumscribing and contracting it within certain limits, in like manner as the Apocalyptic measurement of the temple, altar, and worshippers, restricts their further extension or enlargement during a certain period.

The latter section of the text under our consideration, which discloses the express exclusion of the outer court of the temple from the measurement to which the interior or inner court is subjected, also confirms this view. The outer court was that part of the temple to which alone the Gentile proselytes of the gate were admissible (being excluded from entering into the inner court, which was allotted to the Israelites alone), and which was therefore denominated the court of the Gentiles. And the direction given to the Evangelist not to measure this, intimates that this part of the holy temple, into which the Gentiles shall be collected, was to be unlimited in extent and capacity, and to increase with the increasing number of the elect from
among the nations of the world that should be gathered into it; and that therefore, while the Jewish section of the Church of God were to be restricted to certain prescribed bounds, the Gentile section are to be, what experience has hitherto proved it, an expanding and unrestricted community. It is also to be gathered, from the prophetic declaration of the outer court alone being open to the occupation of the Gentiles, that during the dispersion of the Jews, and while the Gentiles shall be in possession of the holy city, they shall not find an entrance into the inner court, or holy of holies, of the mystic temple. But though now closed, it will doubtless be opened to them when the Jews shall have been restored politically and ecclesiastically, and with them they shall enter in and become one glorified Catholic Church, enjoying higher privileges, and a closer communion with God, than any hitherto experienced by either of them separately. This union is described by St. Paul as a receiving of life from the dead to the Gentile Christians (Rom. xi. 15)—and, indeed, the whole tenor of Scripture prophecy leads us to the conclusion, that purer blessings are to descend on, and brighter glories to envelope, the Christian and Jewish Churches, when they shall be united in their Saviour and Redeemer, than any that could be communicated to the human intellect, even the most enlightened and spiritualized, in our present state.

The Apocalyptic period of "forty and two months," during which the "holy city" is to be "trodden down" by the Gentiles, leads us, like the other periods that have been introduced into the previous imagery of the Revelations, to the event in the Old
Testament, which was typical of that here predicted. But we should first observe, that the word \textit{πατήσωμε}, which is translated in the text "shall be trodden down" (implying wilful profanation), ought more properly to be rendered as denoting a mere occupation,—inasmuch as when the former meaning is intended to be conveyed in Scripture, the word \textit{καταπατέω} is used. For instance, in the following passage from St. Matthew's Gospel, "Neither cast ye your pearls before swine, lest they trample them (\textit{καταπατήσωσι}) under their feet." (Matt. vii. 6.) We therefore translate the word \textit{πατήσωμε} as implying that during the space of forty-two months the Gentiles shall occupy or frequent the "holy city;" or (interpreting the expression "holy city" as symbolical, so as to harmonize with the other parts of the prophecy) the Gentiles shall be admitted into the defined circle of God's peculiar Providence, that had been, till that time, marked out and allotted to the Jews for their exclusive spiritual possession, as the holy city, or land of Canaan, had been intended for their exclusive temporal possession.

With this explanation, we return to the pages of the Old Testament, where we shall meet with the remarkable occurrence of the sore famine in the land of Samaria, when neither rain nor dew was permitted to fall on the earth during the space of "\textit{three years and six months},"* or \textit{forty and two months}. During this period, Elijah, who proclaimed himself to be the sole representative of God's people ("I, even I only, remain a prophet of the Lord"), hid himself in the wilderness by the brook Cherith, and in the country of Zidon, leaving the possession of the land to those

* \textit{Vide 1 Kings xvii.}, and Luke iv. 25.
OF JERUSALEM AND ROME. 243

who were not God's people. In these events we can trace evident analogies to those, which, according to our interpretations, are symbolically predicted in the text. For the suspension of the "rain and dew" from heaven, and the ensuing famine of forty-two months' duration, were typical of the withdrawal of God's blessing and Spirit from the Jewish Church, from the days of the Evangelist down to those of their restoration, and the consequent contraction and unfruitfulness of the same during the analogous period. And Elijah's absence from the land, or the absence of God's people (of which he was the sole visible representative), which implies the occupation of it by those who (not being God's people) were analogous to the Gentiles, during the same period of forty-two months, was typical of the admission of the Gentiles into the defined sphere of God's declared peculiar providence over the seed of Abraham, for the same symbolical space of time—all which events we have interpreted to be shadowed out in the imagery that we have been considering.

"And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood; and to smite the earth with all plagues as often as they will." (Rev. xi. 3–6.)

The events here foreshadowed are to come to pass when the forty-two months, or the period of the wilderness or present outcast state of the Jewish
Church, shall have terminated. Then will commence the one remaining week of the renewed covenant spoken of by the prophet Daniel: "And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation." These events are the subject of the prophetic imagery now before us. The preaching of the two witnesses is the renewal of the covenant; and the twelve hundred and sixty days, or three years and a half, brings us to the middle of the prophetic week of seven years, when that preaching or testimony is to be interrupted, and the sacrifice and oblation to be suspended by the setting up of the Abomination of Desolation by the Antichrist in the holy place, which we shall presently find to be foreshadowed in the slaughter of these witnesses. Now, who are these two witnesses? They are so accurately and graphically described by the Evangelist, that there is no room for misapprehension as to their identity. What says the angel? "These are the two olive-trees, and the two candlesticks standing before the God of the earth." Turn now to the third chapter of the prophecies of Zechariah, and we shall find that the two olive-trees which are presented with the candlestick in the vision there recorded, were "the two anointed ones that stand by the Lord of the whole earth." And as in the transfiguration on the Mount of Olives, Moses and Elias were disclosed as the anointed ones standing by the Saviour, who there appeared as the glorified "Lord of the whole earth," we are fully justified in our conclusion, that the witnesses here spoken of can be no others
but Moses and Elijah, or, it may be, that of which they are the representatives—"the Law and the Prophets;" styled by Isaiah "the Law and the Testimony."

The denunciations suspended over their enemies in the next verse, fully confirm this identification of the witnesses. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." For the fulfilment of these threats was literally exemplified in the cases of both Moses and Elijah, when by personal violence it was attempted to "hurt them." In the cases of Moses, when Korah and his company rose up in rebellion against him, "and Moses said, Hereby ye shall know that the Lord hath sent me to do all these works: for I have not done them of mine own mind; if these men die the common death of all men, or if they be visited after the visitation of all men, then the Lord hath not sent me." (Numb. xvi. 26, 27.) And accordingly we find, that, in addition to the multitude that were swallowed up in the bowels of the earth, "a fire came out from the Lord and consumed the two hundred and fifty men that offered incense" (v. 35), who were the instigators and leaders of the insurrection. And in the recorded history of Elijah we find the same threats also realized, on the occasion of Ahaziah having sent two separate captains of fifties to bring that prophet down, to be subjected to his vengeance; and Elijah answered to each of them, and said, "If I be a man of God, let fire come down from heaven, and consume thee and thy fifty. And the fire of God came down from heaven, and consumed him and his fifty." (2 Kings, i. 10–12.)
Another testimony is to be found in the Apocalyptic declaration of the powers accorded to these two witnesses. "These have powers to shut up heaven that it rain not in the days of their prophecy; and have power over the waters to turn them to blood, and to smite the earth with all plagues as often as they will"—the former power having been exercised by Elijah, when he closed the doors of heaven, so that neither rain nor dew fell for the space of three years and six months; and the latter having been manifested by Moses in the well-known plagues of Egypt.

Thus, by the description of the privileges and powers conferred on these two witnesses, for a defence against their own enemies, as well as in vindication of God's authority against his enemies, it is manifest that Moses and Elijah are here primarily designated. And their all-sufficiency to act in the capacity of guides, to lead the people of Israel to the knowledge of their God and his will, and so to become witnesses for or against them, is declared by our Lord himself in the parable of the rich man and Lazarus; where he presents to our view Abraham declaring to Dives, when interceding for a further and fuller testimony to his brethren, to prevent their coming into the same place of torment—"They have Moses and the prophets; let them hear them;" and again, "if they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead."—(Luke xvi. 29, 31.)

"And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was
crucified. And they of the people, and kindred, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and shall make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."—(Rev. xi. 7–10.)

When the witnesses have finished, or (as it might be more correctly translated) are about to finish their testimony—that is to say, at the close of the twelve hundred and sixty days, or in the middle of the week of the renewed covenant, the being, described as the beast from the bottomless pit, shall overcome and slay them. This is the being heretofore identified as the author of the persecutions of the fifth seal, and of the subtle deceptions of the fifth trumpet, but who will be more fully portrayed in the imagery of the thirteenth chapter of the Revelation. He is to take away the renewed sacrifice and oblation, as predicted by Daniel, and to slay the witnesses, as foretold by St. John. This is to be the period of the great and unequalled tribulation of the Jews, so often and so plainly foretold in the Jewish Scriptures and in the New Testament, that it would be strange if it were not to find a place in the Apocalyptic revelation of the threats to which God's people and God's Church are to be exposed. And so it is—we have proved that the beast that ascendeth out of the abyss, to make war against the witnesses, is evidently the same power that is represented as issuing from the same place, in the imagery of the fifth trumpet, and which we have shown to be the Antichrist, the author of the persecutions of the fifth seal. The same awful inflictions are here depicted by the prophet, in the image of the beast, or the Anti-
christ, levying war against, and slaying, the two wit-
nesses, with the sole difference that, as in the visitation
of the fifth seal is portrayed the individual martyrdom
of the Jews, so in the imagery before us is shadowed
out the extinction of their Church, in the removal of
their candlesticks, as the two witnesses have been de-
nominated in the previous part of the prophecy.

But to establish this identity of the predicted events
beyond doubt, we have but to prove, that as they are
to be coincident in the time, so are they to be also
coincident in the locality of their fulfilment. And
this is evident from the next verse, where we find that
the witnesses are to be killed "in the streets of the
city that is spiritually called Sodom and Egypt, where
also our Lord was crucified," which evidently denotes
Jerusalem. In many parts of the prophecies that
city is spiritually called Sodom. For instance, in
Isaiah, where the prophet is speaking of Jerusalem,
we find him thus addressing the inhabitants:—"Hear
the word of the Lord, ye rulers of Sodom." (Isa. i. 10.)
And again, "The show of their countenance doth
witness against them; and they declare their sin as
Sodom, they hide it not." (Isa. ii. 9.) It may also
with propriety be spiritually styled Egypt, as being
the idolatrous place of bondage out of which the Jews
are to be led into their promised inheritance. But to
render the identification complete, we are told that
it was also to be the city, that is not only to be replete
with unconcealed iniquity like Sodom, and immersed
in the idolatrous darkness of Egypt, but is, likewise,
to be the city in which the Lord of Life was crucified.
Thus we have Jerusalem identified as the scene of the
violence here depicted. But we have proved that it
is also, and at the same time, to be the scene of the persecution of the Antichrist, disclosed in the imagery of the fifth seal, when he shall have planted his tabernacles between the two seas, in the glorious holy mountain, and commenced his diabolical crusade against the truth, by the invasion of Judæa and the Jews that is foretold in Zech. xiv. 2, in Daniel xi. 33, and by our Saviour himself in Matt. xxiv. 15. Those events are to be synchronical, and to take effect on the Jews, when their witnesses shall be slain, by their religion being proscribed, their ceremonial worship abolished and prohibited, and the sacred records suppressed and silenced—though (as we may collect from the imagery of the Jews, or "they (out) of the people, and kindreds, and tongues, and nations," not suffering their dead bodies to be put in graves) they shall still cling in memory to the lifeless forms that they so long cherished; nor, though the lights be extinguished, will they suffer the candlesticks to be removed from their sight, to be buried in oblivion, during the space of three days and a half.

This Apocalyptic period of three days and a half, like all those that have been hitherto introduced in the course of the revelation, the meaning of which we have been investigating, leads us to an event recorded in the pages of the Old Testament, that will be found of much assistance in developing the real nature and intent, not only of the particular part of the symbolic prophecy in which it is found, but of all the collateral imagery. We have traced the sacred history of God's select people from the days of Noah, who was severed by him from the rest of the world, down to the political dissolution of the Jewish nation at the time of the
Babylonish captivity—and again from their return from that captivity until the first coming of the Saviour, to be a series of events, in the most prominent of which were typified the progress of the calling out of an elect people, and the bringing in of the same to the glories and blessings of the long promised inheritance. And following the history of the same people into their captivity, we shall find a beautiful narrative of the closing occurrences of that outcast state, and immediately preceding their restoration to the possession of the Holy land, which is manifestly analogous to the period of the humiliation and rejection that will be immediately anterior to their final restoration to the long promised inheritance of the same land. We allude to the interesting contents of the book of Esther, and which will be found by the attentive inquirer to have been as typical in its details of this symbolic prophecy of the Evangelist, as we have shown it to be analogous in the circumstances and position of the subject matter of the respective series of events—that which are past, and those that are yet to come. To elucidate this position, we shall first succinctly sketch the outline of the history of Esther, and then show, that the record of what is there preserved was intended for our learning, in being, at the same time, an allegorical picture of the far more important occurrences here predicted.

In the third year of the reign of King Ahasuerus, that monarch, having been publicly affronted by his Queen Vashti, who refused to obey his summons, and appear in the presence of the princes and the people, consented in his wrath to divorce her; and it was decreed that she should never more enter into his presence.
After these things, when the anger of the king was somewhat appeased, the place of the rejected consort was filled up, in the seventh year of his reign, or in the fourth year from the previous divorce of Vashti, by Esther, who was a Jewess, and the kinswoman of Mordecai, a Benjamite, and whom "the king loved above all the women, and she obtained grace and favour in his sight more than all the virgins; so that he set the royal crown upon her head, and made her queen instead of Vashti." (Est. ii. 17.) "And when the virgins were gathered together the second time, then Mordecai sat in the king's gate." (ver. 19.) Now, during the time that Esther was in the full enjoyment of the royal favour, and Mordecai sat in the gate of the palace, Haman, the son of an Agagite, or an Amalekite, and as such, an hereditary enemy of the Israelites, influenced by his hatred of Mordecai, who would not do him reverence, poisoned the ear of the king against that people,—so that "the king took his ring from his hand, and gave it unto Haman, the son of Hammedatha, the Agagite, the Jews' enemy. And the king said unto Haman, the silver is given to thee, the people also, to do with them as it seemeth good to thee." (Est. iii. 10, 11.) "And letters were sent by posts into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, even upon the thirteenth day of the twelfth month, which is the month Adar, and to take the spoil of them for a prey." (ver. 18.)

The Jews having been thus delivered into the hand of their enemy, Mordecai, to avert the impending extermination, thus invoked the intercession of Esther with
the king for her kindred and people: "Think not with thyself that thou shalt escape in the king's house, more than all the Jews. For if thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise to the Jews from another place; but thou and thy father's house shall be destroyed, and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise; and so will I go in unto the king, which is not according to the law: and if I perish, I perish." (Est. iv. 13–16.) We are next informed, that on the third day (i.e. from the decree) Esther approached the royal presence to intercede for her people, and obtained such favour in his sight, that she invited the king and Haman to banquets that she had prepared for them both on that day, and also on the morrow, or on the fourth day; and at the banquet on the latter day, she pleaded the cause of the Jews against their enemy so effectually that the persecuting Haman was, by the order of the king, hanged on the gallows which he had erected for Mordecai. This event, we find, was followed by the reversal of the decree of extermination, and moreover "the king granted the Jews which were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that would assault them, both little ones and women, and to take the spoil of them for a prey." (Est. viii. 11.) "And Mordecai went out from the presence of the king in royal
apparel of blue and white: and with a great crown of gold, and with a garment of fine linen and purple; and the city of Shushan rejoiced and was glad. The Jews had light, and gladness, and joy, and honour,” (ver. 15, 16,) and “ Mordecai was great in the king’s house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater. Thus the Jews smote all their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them.” (Est. ix. 4, 5.)

Such being the literal detail of the events recorded in this book, we shall now direct our attention to explain what we conceive to be the antitypical meaning. In the first place, Vashti, who had been raised to the highest dignity by the king, and in the pride of her heart resisted his summons to display her beauty to the assembled princes and people, represents the Jewish Church, which had been chosen, and blessed by their God with the distinction of being established as his own peculiar Church, but who, having rebelled against her Lord, and disobeyed his express commandments, was divorced and rejected. On the other hand, Esther, who, in the fourth year after this divorce, obtained grace and favour in the sight of the king more than all the other virgins, is the representative of the same Church restored to favour at the time of the renewed covenant, three years and a half after her rejection, or in the fourth year of her outcast condition; and whose acceptance by her God is described in the forty-fifth psalm, in language very similar to that which portrays the introduction of Esther to the King. “Hearken, O daughter, and consider, and incline thine
ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is thy Lord; and worship thou him. The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needle-work: the virgins, her companions that follow her, shall be brought unto thee."

As the Church, in the forty-fifth psalm, so also is Esther represented in the book of Esther as accompanied by other virgins, among whom she is pre-eminent in the king's favour—indicating that among all the Churches which shall stand in their purity, unpolluted by fornication with the World, the Flesh, or the Devil, before the Almighty, the evangelized and reconciled Jewish Church, or "the General Assembly, and Church of the first born," into the bosom of which the Jews are to be brought by the refining process of the seals and trumpets, shall obtain the highest grace and favour, and he shall set the royal crown upon her head. Esther then, being the "Church of the first born written in heaven," as depicted in the fourth and fifth chapters of the Revelation, Mordecai, who is described as, at this time, merely sitting at the gate of the palace, not having been admitted into the royal presence, is the representative of the Jews. At the gate of the palace, he is in the position that they shall hold at the commencement of the opening of the seals, by the progress of which they are to be brought into the inheritance, which has been depicted in the immediately preceding revelation. And being in that position, and refusing submission and homage to the wicked Haman, who is styled the Jews' enemy, and who represents the Antichrist, they are delivered into
his hands to destroy and kill them, and make spoil of them for a prey for the space of three days and part of the fourth, or in Scripture language, for three days and a half (vide Dan. xii. 7, and marginal reading), and at the close of the three days and a half, they are delivered out of his exterminating power, and he himself destroyed by the very instruments which he had prepared for their annihilation.

This period of the consignment of the Jews into the hands of their hereditary enemy, was typical of the persecuting period of the fifth seal, and the contemporaneous extinction of their witnesses, when their dead bodies shall lie in the streets of Jerusalem three days and a half. It is followed by a prophetic announcement of their exaltation to the favour of God, in like manner as Mordecai was elevated to dignity and power, and "waxed greater and greater;" and also by the open destruction of their enemies, the Antichrist and his faction, as the Jews, in the narrative before us, smote all "their enemies with the stroke of the sword, and slaughter, and destruction, and did what they would unto those that hated them."

There is another feature in the Apocalyptic picture which supplies a further link between the revealed and the typical event. It is said that they that dwell upon the earth shall rejoice over the slaughtered witnesses "and shall send gifts one to another." And in the Book of Esther, the rejoicings of the Jews for their deliverance is expressed as "days of feasting and joy, and of sending portions of one to another." This coincidence of imagery, though a small circumstance itself, if it stood alone, is of some importance when regarded as a resemblance additional to the many others which
we have already traced as existing between the record of the typical event and the record of those which are to form the antitype.

Thus, all the leading incidents of the book of Esther find their parallels in the fulfilment of the several predictions proclaimed by the angel of the ecclesiastical condition of the Jews, from the days of their divorce as a Church from their God, down to those of their full reconciliation to him. And as the time of the end shall draw near, the minutest details of this interesting episode will doubtless furnish many a warning and consolatory revelation to the suffering people of God, both Jew and Christian.

But to return to the passage that is under our more immediate consideration,—the Apocalyptic period of three days and a half leads us to recognize, in the three days' and a half consignment of the Jews into the power of their hereditary enemy Haman, the period of the Old Testament history that is typical of the slaughter of the witnesses here predicted. On the other hand, the details of the episode of Esther's history shed a light on the mystic scenery of which it was typical, which develops its true meaning to be a prophetic account of the Jewish Church for the days of its rejection to those of its complete restoration to God's favour. Measured and closed up—divorced, barren, and fruitless, for the Apocalyptic period of forty-two months, which denotes the indefinite time of its wilderness or outcast state—it then enters into the state of renewed intercourse with God for the last remaining of the seventy weeks; in the first half of which the two witnesses are to bear their testimony in humble sackcloth, and in the latter half, they are to suffer mar-
tyrdom, and the sacrifice and oblation to be taken away by the Antichrist—and at the close of the week, they are to be restored to life, and ascend up to heaven, betokening that reconciliation for iniquity, and the bringing in of everlasting righteousness, which was promised to the prophet Daniel to be determined upon his people and the holy city at the close of the seventy weeks.

"And they (out) of the people, and kindreds, and tongues, and nations (the Jews), shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves"—which signifies, as we have before suggested, that they shall not suffer the law and the prophets, though God shall permit their light to be withdrawn for that time, to be buried in oblivion; but some of the Jews shall, with faithful tenacity, cherish them in their hearts. On the other hand, "they that dwell upon the earth," or the mere inhabitants of the Holy land (οἱ κατοικοῦντες ἐπὶ τῆς γῆς), as distinguished from the sealed inheritors of the same, shall rejoice at the extinguished authority of the law, and the silenced denunciations of the prophets, "because these two prophets tormented them that dwelt on the earth"—inasmuch as the third part of them were slain, by the approach of the awakening bands of Israel to Jerusalem, breathing the terrors of the revived law, "by the fire, and by the smoke, and by the brimstone which issued out of their mouths."
CHAPTER IX.

THE TRIUMPH OF THE CHURCH, AND THE NATIONAL SUPREMACY OF THE JEWS.

"Arise, shine, for thy light is come, and the glory of the Lord is upon thee."—Isa. lx. 1.

Hitherto this parenthetic or collateral prophecy of the Evangelist, in which is unfolded the ecclesiastical restoration of the Jews, has been conveyed in the future tense. But in the next verse, and throughout the remainder of the prophecy, we find a change to the past tense. The Evangelist has been recording the things that he has heard uttered by the angel standing on the earth and the sea, and he now proceeds to record the things which he has seen—which indicates a transition from the prophetic to the dramatic mode of revelation, or a reversion from the contents of the little book in the mouth of the Evangelist to the interrupted portents of the sixth trumpet, in which the continuation merges. This remarkable change of tense in the narrative seems to have escaped the observation of all the commentators. And yet it is of considerable importance in developing the general meaning and intent of this interposed revelation of the spiritual, after that of the national, restoration of the
Jewish people—Judah and Israel—both of which being, as we shall find, now completed, in the imagery of the following verse, we resume the symbolized events of the sixth trumpet:

“And after three days and a half, the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. The second woe is past; and behold the third woe cometh quickly.” (Rev. xi. 11–14.)

Two distinct but simultaneous events, as happening in the same hour, are here predicted,—the quickening of the dead bodies of the witnesses, which is to be followed by their ascension to heaven, and the great earthquake, in which a large portion of the city is to be cast down, and a vast multitude of the inhabitants slain. The former of these events may be literally realized, but it is also prophetic of the spiritual revival, and reunion with God, of the Jewish people, which is foretold by all the prophets, and thus described by Jeremiah:—“I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people” (Jer. xxxi. 33); for the law being engraven in their hearts, and the richness of the prophet’s promises become a sure possession, it may well be said, “that the Spirit of life from God entered into them (the witnesses), and they stood upon their feet.” Here we behold the receiving of life from the dead, which St. Paul has...
declared to be the consequence of the restoration of Israel to the Church of God.

The fulfilment of this symbolical prophecy will be the realization of the vision that was presented to Ezekiel in the valley of the dry bones. On the first prophesying which the prophet was directed to pour forth on the surrounding skeletons, "there was a noise, and behold a shaking, and the bones came together, bone to his bone. And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above: but there was no breath in them." (Ezek. xxxvii. 7, 8.) But when he had prophesied the second time, as he was directed, unto the winds, saying, "Come from the four winds, O breath, and breathe upon these slain, that they may live," "the breath came into them, and they lived, and stood up upon their feet, an exceeding great army." Thus, the first of these prophesying is to effect the concentration of the scattered host of Israel—bone knit once more to his bone, by the sinews and flesh overspreading them, and marching to Jerusalem, as symbolized in the imagery of the sixth trumpet; while the second prophesying is to effect the spiritual regeneration of the same, after that they shall have been brought up out of the graves in which they are now buried, into the land of their forefathers, as appears from the divine explanation vouchsafed to the prophet of the vision: "Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, our bones are dried, and our hope is lost: we are cut off for our parts. Therefore prophesy, and say unto them, thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your
graves, and bring you into the land of Israel. And ye shall know that I am the Lord, when I have opened your graves, O my people, and brought ye up out of your graves, and shall put my Spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord." (Ezek. xxxvii. 11-14.) This latter effect, or the spiritual regeneration of the restored Israelites, is the scene that is here disclosed in the imagery of the revived witnesses summoned up to heaven in the sight of their enemies, and which consummation was disclosed in the prophetic revelation of the glorified Saviour, accorded to the favoured disciples on the Mount of transfiguration—"Moses and Elias talking with Jesus"—or the law and the prophets harmonizing with the Gospel, and ascending up into heaven in a cloud of glory.

This event was also, as we before observed, typified in the admission of Mordecai into the royal palace, and the exaltation and promotion of him and his brethren to favour and power. And the concluding occurrence of the same narrative, viz. the triumph of the Jews over their slaughtered enemies, was typical, as we shall find, of the fulfilment of the next prediction:—"And in the same hour, there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." This verse concludes the judgment of the sixth trumpet, which, as we have before stated, synchronizes with that of the sixth vial—both commence with the approach of the host of Israel from beyond the Euphrates—and both conclude with
a great encounter, which is, however, less distinctly revealed, as such, in the imagery of the sixth trumpet, than in that of the sixth vial. In the former (the passage, under consideration) it is described figuratively and obscurely, as "a great earthquake," in which "were slain of men seven thousand"—the principal parties engaged, viz. the dragon, the beast, and the false prophet, not having been hitherto brought under our notice—while in the latter, we find it more distinctly and unequivocally revealed: "And I saw three unclean spirits, like frogs, come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place, called in the Hebrew tongue, Armageddon." (Rev. xvi. 13–16.)

This great battle of Armageddon, which is to take place in "the same hour" that shall witness the evangelization of the Jews, is the final contest in which the bow of Judah, filled with the arrow of Ephraim, shall be engaged against the Antichristian confederation, seeking to exterminate them. For the army of Israel, or Ephraim, whom we have seen in the opening imagery of the sixth trumpet visitation, crossing the Euphrates, and descending on Jerusalem from the direction of Edom and Bozrah, in "the day of vengeance" and "year of the redeemed," shall be
the instruments by which the enemies of God are to be trampled in his anger, made drunk in his fury, and prostrated in the dust of the earth. (Isa. lxiii. 6.)

"The Lord gave the word: great was the company of those that published it. Kings of armies did flee apace: and she that tarried at home divided the spoil. Though ye (Israel) have lain among the pots, yet shall ye be as the wings of a dove, covered with silver, and her feathers with yellow gold." (Ps. lxviii. 1–13.) Prophetic descriptions of this same mighty contest are also to be found in Jeremiah, Daniel, Joel, and Zechariah; by means of which we shall be enabled to ascertain all the particulars connected with it, such as the time and place of the encounter, the parties engaged in it, and the result.

Thus Joel, who describes, in his first two chapters, the judgment of the fifth trumpet, the evangelization of the Jews (c. ii. 28, 29), and consequent political convulsions (ver. 30, 31), concluding the second chapter with the announcement—"In Mount Sion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call"—commences the third chapter: "For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered among the nations, and parted my land." (ver. 1, 2.) And in a few verses below, he continues, "Proclaim ye this among the Gentiles; Prepare war, make up the mighty men, let all the men of war draw near; let them come up: beat your
ploughshares into swords, and your pruning hooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the fats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel iii. 9–17.)

From this description we can collect, that the great encounter predicted therein, is to take place in those days, when God "shall bring again the captivity of Judah and Jerusalem;" which identifies it in time with the period at which we have arrived in the Revelation. The locality of it ("the valley of decision") shall be "the valley of Jehoshaphat," that is situated in the immediate neighbourhood of Jerusalem, which is to be the scene of the "great earthquake." And from these circumstances, it follows that the event predicted in Joel, and that in the passage of the Revelation under our consideration, are one and the same.
We come now to the prophecies of Zechariah, where we find the following description:—"Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." (Zech. xiv. 1, 2.) This is, as we have before explained, a prediction of the siege and sacking of Jerusalem by the Antichrist, when he shall set up "the Abomination of Desolation" in the holy place; and the prophet, after having thus portrayed the dark side of the picture to his brethren, proceeds, in the subsequent verses, to raise their drooping spirits by a vivid delineation of the ultimate triumph that awaits them over their temporary oppressors: "Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east; and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, and all the saints with thee." (Zech. xiv. 3–5.) The remainder of this prophecy is descriptive of that spiritual and temporal supremacy of the Jews which is to
succeed the foregoing contest. And as the Anti-Christian persecution is to precede, and the final and perpetual triumph of the Jews is to be the immediate consequence of it, we have no difficulty in identifying this predicted event with that foretold in Joel, and also in the passage of the Revelation that we are considering.

The parties to this encounter are manifestly the Jews, on the one side, and the nations that are to be the authors of the Anti-Christian persecution, on the other; and who are introduced in the same language by both of the foregoing prophets,—"I will gather all nations." These nations are described in the judgment of the sixth vial, as "the kings of the earth and of the whole world," drawn together, and instigated against God's people, by the spirits of the Dragon, the Beast, and the False Prophet—the host of Antichrist, whose proceedings are detailed in the latter part of the vision of the things that are "noted in the Scripture of truth," concluding with his overthrow on the plains of Palestine; "but tidings out of the east and out of the north shall trouble him; therefore he shall go forth with great fury to destroy and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him." And all this is to take place, as we are told in the next verse, at the period of the greatest tribulation that ever has, or ever shall, befall the Jewish people, which identifies it with the period of their final restoration, as we have already explained.

These predictions, corresponding in the time and
place of fulfilment with each other, and with the passage that we are interpreting, fortify our suggestion that the imagery in which it is conveyed portrays a great encounter. And when we consider, that by our interpretations of the preceding prophecies of this book of the Revelation, the same parties are brought into contact in this place, that are arrayed against each other in the parallel prophecy of Joel, Zechariah, and Daniel, we cannot conceive that any additional light could contribute to render our conclusions more clear and convincing.

Having thus established the purport of the symbolic earthquake, it only remains for us to ascertain the result of this great and final collision, between "the heritage of Israel," on the one side, and "all nations" of the world that know not God, on the other. And that it will terminate in the triumph of the former, and the total discomfiture and extirpation of the latter, is sufficiently evident from the descriptions which are given in Joel and in Zechariah of the subsequent exaltation, both spiritual and temporal, of the Jewish people, independent of the express announcement of the ultimate fall of the Antichrist, which is revealed in the foregoing passage from the prophecies of Daniel. But, in addition to these, we are presented, in the prophecies of Jeremiah, with the following summary description of the final overthrow of the ungodly nations, and which is doubtless a prophetic announcement parallel to this which we are now considering: "A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations, he will plead with all flesh; he will give them that are wicked to the sword, saith the
THE LATTER DAYS

Lord. Thus, saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth, and the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground.” (Jer. xxv. 31–33.)

We may conclude, then, that the closing imagery of the remnant being affrighted, or amazed, and giving glory to the God of heaven, is symbolical of this triumph of the restored and reconciled Israelites over their Antichristian oppressors, and of their acknowledgment of the divine assistance that shall have enabled them to extirpate their enemies from the face of the Holy land, so that they may remain in the exclusive occupation, and enter into their long promised and long suspended inheritance. The latter event is announced in the blast of the seventh or last trumpet, and is immediately subsequent to the convulsions of the sixth trumpet: “The second woe is past; and, behold, the third woe cometh quickly.”

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.” (Rev. xi. 15.)

We may recollect, that the mighty angel who appeared in the tenth chapter, and was there emblematical of the glorified Church, announced, that “in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets;” and that St. Peter informed the Jews that the mystery of which
God hath thus spoken by the mouth of all his holy prophets since the world began, was to be "the restitution of all things," with which glorious consummation the Saviour was to leave the heavens, which were to "receive" him till then, and reappear coming in the clouds with power and great glory. And that this second advent of the Lord of life, the predictions of which are as plain and unequivocal as they are frequent in the pages of both the Old and the New Testament, is to take place at this period of the Revelation, is also evident from the parallel prophecy of the Saviour, as recorded in St. Matthew and the other Evangelists. We find it there introduced as immediately subsequent to the Antichristian persecution: "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 30, 31.) And again, in the prophecy of Zechariah, which we have traced to be a parallel prediction of the immediately preceding event of the slaughter of the Antichristian faction, we meet with the same announcement at the close of the passage: "And the Lord thy God shall come, and all his saints with thee." (Zech. xiv. 5.)

But, independent of these passages, there is sufficient, in the brief revelation of the events that are to accompany the blast of the seventh trumpet, to trace in its imagery the period and circumstances of the second advent. For in the sounding of the seventh or last trumpet, and "the great voices" in heaven that
accompany it, we may recognize the attending signs of the personal reappearance of Christ on earth, as set forth in the forty-seventh psalm—"God is gone up with a shout, the Lord with the sound of a trumpet;"—and likewise portrayed by St. Paul: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. iv. 16.) The announcement, moreover, of these great celestial voices, that "the kingdoms of the earth are become the kingdoms of our Lord and his Christ, and he shall reign for ever and ever," leads us to the prophetic vision in Daniel, in which the event of the reduction of all the kingdoms of the earth under the personal dominion of the triumphant Messiah is foreshadowed, and his advent to take possession of the same thus described: "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." (Dan. vii. 13, 14.) This position is also confirmed by the synchronic events of the sixth and seventh vials, which have already thrown so much light on these interpretations. In that revelation we find the following remarkable expression, at the close of the sixth, and immediately preceding the pouring forth of the last vial, as if it were a forewarning of what was then approaching: "Behold, I come as a thief. Blessed is he that
watcheth, and keepeth his garments, lest he walk naked, and they see his shame." This metaphor, which is used by our Lord himself in the parallel prophecy of the twenty-fourth of St. Matthew (ver. 43), and also by the Apostles St. Peter and St. Paul (1 Thess. v. 2, and 2 Pet. iii. 10), to denote the manner of the second advent, is evidently introduced in this place to indicate, that at the pouring out of the judgments of the last vial, or with the sound of the last trumpet, the Son of man cometh, unexpected and unforeseen as a thief in the night, by the evil servant, who "shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken." (Matt. xxiv. 48, 49.)

In fine, there is a passage in the prophecies of Ezekiel which, assuming that our interpretations of the previous revelations are correct, fully confirms our present position of this being the period of the second advent of the Saviour to reign upon the earth: "And thou, profane wicked prince of Israel, whose day is come, when iniquity shall have an end. Thus saith the Lord God, Remove the diadem and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." (Ezek. xxii. 25–27.) This prophetic declaration commences with a denunciation on Jehoiachim, the last of the kings of Judah, whose kingdom had come to an end, and whose crown was about to be removed; and the prophet then announces, that there should be three overturnings of the kingdom of Judah, before he
should come "whose right it is." The first of these overturnings was brought to pass by the hand of Nebuchadnezzar; the second, by Titus; and the third will be by the Antichrist, after their resettlement in Jerusalem; and then shall he come "whose right it (the crown) is." If then, the final capture of Jerusalem and subjugation of the Jews by the Antichrist has been portrayed in the opening of the fifth and sixth seals, with the opening of the seventh, and the sound of the last trumpet, the time of the advent of the King that is to sit upon the throne of David shall have come.

It thus appears, that the period of the Revelation at which we have arrived, is to be the era of the second advent of the Saviour, which is predicted, not only in the New but in numerous passages of the Old Testament, in language so clear and unambiguous, that any doubt as to the meaning must involve in it a disbelief of the personality of the same Saviour in his first advent. We have seen, in the various prophecies which we have been considering, that the first effect of the divine presence will be the execution of judgment in the summary destruction of the Antichristian confederation, which will embrace such of the Jews having the seal of God on their foreheads, as may have escaped the preceding judgments of extermination, in like manner, as the same is described by St. Paul in his consolatory epistle to the Thessalonians, "Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:"
OF JERUSALEM AND ROME. 273

who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed,) in that day.” (2 Thess. i. 6–10.) Also in the chapter of Daniel, from which we have established that in the imagery of the seventh trumpet is adumbrated the universal dominion of the Saviour, we are informed, that his divine kingdom is to be erected on the ruins of the Antichristian power: “But he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand, until a time, and times, and the dividing of a time. But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.” (Dan. vii. 25–27.)

But, in addition to these testimonies, we have an antediluvian prophecy of this avenging presence of Christ, at the time of his advent, in company with his saints, recorded in the Epistle of St. Jude: “And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” (Jude 14, 15.)
We may here observe, that these symbolized events, viz. the spiritual restoration of the Jews, which is to happen in the "same hour" with the destruction of their Antichristian oppressors, and to be "quickly" followed by their temporal supremacy and triumph, were typified by the next most remarkable of the series of events that happened in the typical period that intervened between the Flood and the delivery of the Law, viz. the awful judgments poured out on the oppressors of the Israelites, and their delivery from bondage in the land of Egypt.

But to return. Judgment, or the baptism by fire, we have shown to be the leading feature of the personal presence of Christ, who, in the subjection of his adversaries, shall subdue the nations of the world under his power, and commence that dominion which is commonly denominated the millennial reign. The precise nature and full extent of this era it will not be necessary for us in this place to investigate, further to ascertain the state of the Holy Land, and the position of its inhabitants under the Divine sway. This is so fully and manifestly set forth, that it will not be necessary for us to enter further into the inquiry, than merely to select a few of the most general prophecies on the subject, to delineate the nature of the glories and blessings of the inheritance which are then to be realized to the redeemed and reconciled heritage of Israel.

And first, we shall direct our attention to the descriptions that are to be found in Joel and Zechariah, of the state of the Holy Land subsequent to the extermination of the Antichristian occupiers. "And it shall come to pass in that day, that the mountains
shall drop down new wine, and the hills shall flow with milk, and all the rivers of Judah shall flow with waters, and a fountain shall come forth of the house of the Lord, and shall water the valley of Shittim. Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, because they have shed innocent blood in their land. But Judah shall dwell for ever, and Jerusalem from generation to generation. For I will cleanse their blood that I have not cleansed: for the Lord dwelleth in Zion." (Joel iii. 18–21.) And in Zechariah the same state is thus described: "And it shall come to pass that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles. And it shall be that whoso will not go up of all the families of the earth unto Jerusalem, to worship the King, the Lord of Hosts, even on them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord shall smite the heathen that come not up to keep the feast of tabernacles." (Zech. xiv. 16–18.)

In these two passages, which follow the respective prophecies of the destruction of the Antichristian faction, we are presented with pictures of the internal state of blessedness, and of the external supremacy and power, of the Jewish people. Their political and spiritual exaltation is beautifully set forth in the following prophecy of Micah, and in which is condensed a great proportion of the glowing catalogue of blessings that shine on the realized inheritance of Israel, through almost every page of the Bible; "But in the
last days it shall come to pass, that the mountain of the house of the Lord shall be established on the top of the mountains, and it shall be exalted above the hills; and people shall flow into it. And many nations shall come, and say, Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for the law shall go forth of Zion, and the word of the Lord from Jerusalem. And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more. But they shall sit every man under his vine and under his fig-tree; and none shall make them afraid: for the mouth of the Lord of Hosts hath spoken it. For all people will walk every one in the name of his God, and we will walk in the name of the Lord our God for ever and ever. In that day, saith the Lord, will I assemble her that halteth, and I will gather her that is driven out, and her that I have afflicted; and I will make her that halted a remnant, and her that is cast far off a strong nation: and the Lord shall reign over them in Mount Zion from henceforth, even for ever. And thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem.” (Micah iv. 1–8.)

Thus, when Christ shall reappear on the Mount of Olives, with the attendant host of his saints, Jerusalem is to become the nucleus of all Christendom, and the highest among the nations of the earth, dispens-
ing justice and judgment among "many people," and pouring forth the blessings of universal peace and righteousness over a world, no longer, as at present, under the dominion of the Prince of the power of darkness, but acknowledging and submitting itself to the sovereignty of the beneficent Creator of the universe, and walking from henceforth in his holy name. And "at that time they shall call Jerusalem the throne of the Lord; and all the nations shall be gathered into it, to the name of the Lord, to Jerusalem: neither shall they walk any more after the imagination of their evil hearts. In those days the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north, to the land that I have given for an inheritance unto your fathers." (Jer. iii. 17, 18.) And at that time, also, shall be realized the promise that was pronounced through Moses, immediately previous to the delivery of the law from Mount Sinai, and which, though conditional on their obedience and observance of the covenants, has become absolute and vested in the seed of Abraham, by the performance of the conditions by Christ Jesus. "Now, therefore, if ye will obey my voice indeed, and keep my covenants, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests and an holy nation." (Exod. xix. 5, 6.)

We find, moreover, in almost all of the Scripture prophecies of the second advent, that the Saints are to accompany the Lord, and to reign with him upon the earth—and in this accomplishment of that event, we shall behold the fulfilment of the early promises made to the patriarchs, Abraham, Isaac, and Jacob;
to each of whom a promise was given that he should inherit the Holy Land.—For instance, to Abraham, after his separation from Lot: "And the Lord said unto Abram, after that Lot was separated from him, Lift up now thine eyes, and look from the place thou art northward, and southward, and eastward, and westward; for all the land that thou seest, to thee will I give it, and to thy seed for ever." (Gen. xiii. 14, 15.) Again, to Isaac, when he warned him not to go down into Egypt: "Sojourn in this land, and I will be with thee, and will bless thee; for unto thee, and unto thy seed, I will give all these countries, and I will perform the oath that I made unto Abraham thy father." (Gen. xxvi. 3.) And to Jacob also, when he appeared unto him in the vision at Bethel: "And, behold, the Lord stood above it (the ladder of angels), and said, I am the Lord God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee will I give it, and to thy seed." (Gen. xxviii. 13.) Likewise, to Moses, long after the death of these patriarchs, God said, "And I appeared unto Abraham, and unto Isaac, and unto Jacob, and I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers."

Thus, not only to the posterity of these three patriarchs, but to each of them individually and personally, was the promise of the inheritance of Canaan made by their heavenly Father. Whereas, it is equally true that they have never yet possessed the smallest particle of it, according to the form of the promise. They have been, as described by David, strangers and sojourners therein all the days of their existence. But this, as well as every other promise of God, is "yea
and amen” without repentance, and is to be fulfilled to the letter, when Christ shall come in glory and power to invest the noble array of his Saints that shall accompany him (in which the patriarchs shall be included), not only with the blessings that are accumulated in the inspired pages of prophecy, but with the unspeakable privileges that eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive. With these Saints the purified remnant of Judah, in union with the strong nation of Israel, shall enter into the possession of the inheritance—their sanctification or preparation for the same having been completed—and with them the sacred host of Gentile Christian Saints, as testified by the Saviour, on the occasion of his drawing a contrast between the faith of the centurion and that of Israel: “Verily I say unto you, I have not found so great faith, no, not in Israel; and I say unto you, That many shall come from the east and west, and shall sit down with Abra-ham, and Isaac, and Jacob, in the kingdom of heaven.” (Matt. viii. 10, 11.)

And, as when the love-inspired works of their creation and redemption were severally manifested in a previous part of these revelations, the choir of beasts and elders poured forth their joyous songs of thanksgiving and praise to the Father who had created, and to the Son who had redeemed, them—so, with the completion of the crowning work of their sanctification which we have been contemplating, the four and twenty elders are found swelling the chorus of triumphant adoration to the Lord God Almighty, the triune Jehovah, Father, Son, and Holy Ghost, for this last and most glorious manifestation of justice, power, and goodness.
"And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, small and great; and shouldest destroy them that destroy the earth." (Rev. xi. 16–18.)

Of the latter section of this passage, Dr. Blomfield observes, "that the construction is harsh, and the mode of expression obscurely brief. The sense, when fully evolved, will be as follows:—καιρὸς ἔστι νεκρῶν μὲν (δυσλοις σου) τοῦ κριθῆναι, σου δὲ, ὁ Θεὸς, καιρὸς ἔστι τοῦ δοῦναι τὸν μισθὸν αὐτῶς, καὶ σου ἐστι καιρὸς τοῦ διαφθείραι τοὺς διαφθείροντας τὴν γῆν." The true meaning of the passage would, therefore, appear to be this:—The nations were rebellious (ωργίσθησαν), and thy wrath has come down upon them, and the time has arrived for those among the dead, who were thy servants, the prophets and the saints, and for those who fear thy name, both small and great, Jew and Gentile, to be judged or separated (τοῦ κριθῆναι), in order to receive their reward; and that thou shouldest exterminate those that corrupt the earth, viz. the remnant of the Antichristian rebels. This is not, therefore, the period of the final and general judgment, but a general outline of what Scripture reveals concerning the millennial dispensation, and the features of which are also concisely shadowed out in the concluding imagery, as follows:—

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there
were lightnings, and voices, and thunderings, and an earthquake, and great hail.” (Rev. xi. 19.)

This combination of imagery, composed of the figure of the temple being opened in heaven—the appearance of the ark of the testament therein—and the voices, lightnings, thunderings, earthquake, and great hail—is, as we have observed above, a symbolical epitome of the description that has been given in the foregoing song of the elders of the millennial dispensation. A separate consideration of the several parts of the picture will evidence this more clearly.

And first, the figure of the temple being opened in heaven, is symbolical of the termination of the period of its being closed up, or of the circumscribed and unfruitful state of the peculiarly Jewish Church, which was symbolically shut up by the mensuration of the inner court, “so that no man went through it” for the Apocalyptic period of forty-two months. The temple, then, being opened, the inmost recesses of the primitive Church of God expands its gates and opens its everlasting doors, for the entrance of the King of Glory, “strong and mighty, the Lord mighty in battle,” bringing the forces of the Gentiles to the brightness of its rising, and making them to be partakers, with the seed of his faithful Abraham, of that elevated condition of spiritual existence, which is to result from the union of the Law and the Gospel. For with that union the light is to come, and the glory of the Lord to arise on his primitive and reconciled Church, whose gates shall then, as described by Isaiah, “be open continually; they shall not be shut day nor night.” (Isa. lx. 11.)

Secondly, the appearance of the ark of the testa-
ment in the opened temple, indicates that the departed glory has returned to Israel—inasmuch as the absence of the Ark of the Covenant was the signal of the withdrawal of the glory of the Lord from that people, as, on the other hand, its presence was a sign of its return. This we find exemplified in the incident recorded in the first Book of Samuel, as immediately consequent on the capture of the Ark of the Lord by the Philistines, when, as described in the seventy-eighth Psalm—"He forsook the tabernacle of Shiloh, the tent which he placed among men, and delivered his strength into captivity, and his glory into the enemy's hand." For when the sad tidings were communicated to the daughter-in-law of Eli, she named with her dying breath the child which had been hastened into the world by the accumulations of attending calamities, "Ichabod, saying, The glory is departed from Israel; because the Ark of God was taken, and because of her father-in-law and her husband. And she said, The glory is departed from Israel: for the ark of God is taken." (1 Sam. iv. 21, 22.) This image, then, of the revelation of the ark of the testament in the opened temple, is obviously symbolical of the return of the long absent glory of God to his people Israel, and with which return the prophetic song of the Psalmist will be realized: "Arise, O Lord, into thy rest; thou and the ark of thy strength. Let thy priests be clothed with righteousness; and let thy saints shout for joy. . . . For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell, for I have desired it." (Psalm cxxx. 8, 9, and 13, 14.)

Thirdly, "the lightnings, and voices, and thunder-
ings" attest the presence of the Sinaic God of Judgment. In the "earthquake" we may recognize the final encounter between the people of God and the Antichristian faction—and the "great hail" represents the heaven-directed wrath of God on his enemies. Such is the import of these symbols severally; and, in their combination, they disclose the final vengeance of God on those who corrupt the earth. A precisely similar collection of images is to be found in the synchronic portents of the seventh vial, where the avenging and purifying operation of the millennial dispensation is revealed: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. . . . And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev. xvi. 17.)

Thus, of the symbolical manifestations in the passage before us, the first two (viz. the opened temple and the ark of the testament therein) disclose the blessed and glorified state of the reconciled primitive Church of God, or the general assembly of the first-born, in the enjoyment of the heavenly inheritance during the millennial reign; and in the third (or in the lightnings, voices, and thunderings, the earthquake, and the great hail) we can trace a revelation of the avenging hand of the triumphant Saviour, purging out the remnant
THE LATTER DAYS

of wickedness, that would soon otherwise speedily swell again into a torrent of hostility against his empire, to deface the seat of his assumed sovereignty on earth. In their combination they "proclaim the acceptable year of the Lord, and the day of vengeance of our God."

With this triumphant and glorious consummation, the Apocalyptic history of the Jewish or primitive section of the Church of God closes. And the truth of our interpretations of the several parts of it, shines forth in the consistency and harmony that has existed, not only between the symbolical predictions that we have been explaining, and the other prophecies of Scripture to which we have referred for explanation, but between the events that are therein shadowed out, and the analogous events that are recorded in the same Scripture to have occurred to the same people, under similar circumstances and positions, and for similar purposes,—"all which things happened unto them for examples (or types, τύποι); and they are written for our admonition, upon whom the ends of the world are come" (1 Cor. x. 11); or, in other words, for the edification and strengthening of those who shall live in the latter times.

These analogous periods we shall here pause to recapitulate, in order to show at a glance that the entire Scripture history of God's primitive Church, which commenced with Noah, and ended with the coming and rejection of the Saviour, were peculiarly and especially recorded for our learning, in having been typical of the series of prophesied events, which are shadowed out in the imagery of the opening of the seals and the sounding of the trumpets. And for this purpose we
shall, in the first place, divide the sacred history of
the primitive Church into the five following consecu-
tive but distinct periods, and then show that each and
every of these several periods, in its leading details,
has its antitype in some one of the predicted series of
events in this section of the Apocalypse.

The first period commences with the establishment
of Noah ("a preacher of righteousness") and his
family, to be God's Church, by the destruction of the
rest of the world; and ends with the exodus of the
Israelites from Egypt.

The second commences with their entry on the wil-
derness, and terminates with their entry into Canaan.

The third commences with their entry into Canaan,
and closes with the commencement of the Babylonish
captivity.

The fourth commences with the Babylonish capti-
vity, and ends with their return from it into Canaan.

And the fifth commences with their return to
Canaan, and terminates with the coming and rejection
of the Saviour; when the primitive Church ceased to
be a recognized Church of God.

We now come to the consideration of the Apoca-
lyptic prophecies; and proceed to show, that the ful-
filment of each of the several predictions therein, was
typified by some one of the several foregoing periods.

First. The position of the Israelites during the
period of the first four seals, in "the wilderness of
the people," previous to their entry into the exclu-
sive possession of the Holy Land, is manifestly ana-
logous to the position of the same people during the
second of the foregoing periods. The objects, also, of
the symbolical events of the same Apocalyptic period,
being to purify a remnant of the Israelites which shall
be fit to enter into the possession of the Holy Land,
by the severance of the open transgressors of the re-
established law from that remnant, is likewise ana-
logous to the object which God had in view in his
dealings with the same people, during the same Old
Testament period. And we have proved, moreover,
that the means by which God shall seek to accomplish
his objects during the Apocalyptic period, are similar
in all respects to those by which he sought to accom-
plish the similar object, during the passage of Israel
through the wilderness: viz. by the sword, the famine,
the pestilence, and noisome beasts. And therefore,
the two periods being thus exactly similar in the posi-
tion of the subject-matter—in the object to be attained
—and in the means by which that object will be
effected, we are fully warranted in our conclusion,
that the former was typical of the latter.

Secondly. The position of the Israelites during the
next period of the fifth, sixth, and seventh seals, viz.
between their re-entry into the Holy Land from the
“wilderness of the people,” and the second coming of
the Saviour, is analogous to the position of the same
people during the fifth of the foregoing periods, viz. that
which intervened between their re-entry into Canaan
from the Babylonish captivity and the first coming of
the same Saviour. The object, also, of the symbolized
events of the openings of these seals will be to refine
still further that remnant, after their entry into the
possession of the Holy Land, by severing from it those,
who, though triumphant over the temptations to tran-
gress the law, shall not be found to have an enduring
and saving faith in the promises. It is obviously very
similar to the object which God had in view with respect to the remnant of the Israelites, which were permitted to revisit the land of Canaan, after having been cast out of it for their repeated transgressions of his law. They were restored, that the promises of the Messiah might be fulfilled; and those who, during that which may with propriety be styled the dispensation of prophecy, looked not with faith and assurance to the fulfilment of the promises, fell away in the trials to which they were exposed. Those trials were the persecutions of Antiochus—the political convulsions of the kingdoms of the world—and the coming of the Saviour; which were obviously of an exactly similar nature and character to the symbolical events of the fifth, sixth, and seventh seals, by means of which the remnant are to be thoroughly refined. Therefore, these two periods being similar, not only in the position of their subject-matter, and in the divine object to be attained, but also in the details, or the means by which that object is to be effected, we have with reason concluded, that one was typical of the other.

Thirdly. The position of the Jews during the next of the Apocalyptic periods, of the first four trumpets, when they will be settled in the Holy Land after their sojourn in "the wilderness of the people," is analogous to the position of the same people during the third of the foregoing periods, viz. the period of their residence in the Holy Land, after their passage through the wilderness of Canaan. Moreover, the object of the symbolized events being to purge away the filth of Israel, arising from the transgressions of the law, is similar to the object in the mind of the Almighty,
when he sought to render his chosen people fit for the possession of Canaan, by purging out and exterminating that which was described as a troubling to Israel, during the same period of their history. And *the means*, too, by which this object will be effected, viz. by the purging away the wickedness of the World, the Flesh, the Devil, and the impurities of their political institutions, being similar to the means by which the Almighty strove to exterminate the wickedness from Israel, in the utter annihilation of the same iniquities, as exemplified in the instances of Achan, the Benjamites, the Priests of Baal, and the overthrow of the kingdoms of Judah and Israel—we can have no difficulty in coming to the conclusion, that the third of the foregoing periods was typical of the period of the first four trumpets.

Fourthly. *The object* of the next Apocalyptic period, viz. that of the fifth, sixth, and seventh trumpets, being to purge away the impurity of faithlessness in the promises, that shall have been severed from the remnant by the operations of the fifth, sixth, and seventh seals, the effect to be produced is similar to that which God sought to accomplish, when he purified his peculiar people, by purging out the wickedness of unbelief in the promises, which was mingled among them. And as the time, at which God could have had such an *exclusive* object in view, must have been previous to the establishment of *the law*, the typical period must (if any) be the first of the foregoing periods of the history of the primitive Church. And that this was the typical period, we have proved distinctly from the Apocalyptic dates, which have led us to the principal events of that very time, viz. the
OF JERUSALEM AND ROME.

Flood, and the destruction of Sodom and Gomorrah, which we have shown to bear a remarkable analogy in the relative periods of their duration and fulfilment, to the Apocalyptic duration and fulfilment of the events portrayed in the imagery of the fifth and sixth trumpets; and of which, therefore, there can be no doubt they were typical. The other remarkable events of the same period—the delivery of the Israelites from the bondage of Egypt, and the simultaneous judgments poured out upon their oppressors—we have also shown to be similar in their nature and effect to the events symbolized in the imagery of the “great earthquake,” which is to happen in the “same hour” with the spiritual resurrection of Israel, and to be followed “quickly” by the blast of the seventh trumpet, proclaiming the deliverance of his people from their bondage, both spiritual and temporal—“The kingdoms of this world are become the kingdoms of our Lord and his Christ.” The principal events, therefore, of the first of the foregoing periods of the primitive Church history, being remarkably and manifestly analogous to the Apocalyptic events of the last three trumpets, there can be no doubt but that one was typical of the other.

Fifthly. The only remaining of the foregoing periods of the history of the primitive Church, is the fourth, the most remarkable events of which are recorded in the interesting and instructive contents of the Book of Esther—all of which, as we have fully explained, were accurately and beautifully typical of the prophetic description of the outcast state of the Jewish Church, from the days of the Evangelist down to those of their reconciliation to God, and which is
revealed in the symbolic imagery of the mensuration of the temple, and the prophesying, slaying, and resurrection of the two witnesses.

Thus each, and every part of the Old Testament history of the primitive Church of God, from its establishment, as such, in the days of Noah, down to its rejection, at the death of the Saviour, were typical of each and every part of the Apocalyptic vision, which we have been explaining in the prophetic history of that same Church, from the period of its recognition, as such, by its reconciled God, to that of its full and triumphant perfection, which has been predicted by all the holy prophets since the commencement of the world.

But strongly as we have thus found our interpretations to have been confirmed by the contents of the pages of the Bible, the authenticity and inspiration of which are admitted by the Church, there is a passage in the Apocryphal book of Esdras, which reflects a light on the confessedly canonical pages, as we have been interpreting them, that is scarcely less valuable as a confirmation, than the inspired Scripture was as a guide. We allude to the vision, with the interpretation thereof, that is recorded in the thirteenth chapter of the Second Book of Esdras:

"And it came to pass after seven days, I dreamed a dream by night. And lo, there arose a wind from the sea, that it moved all the waves thereof. And I beheld, and lo, that man waxed strong with the thousands of heaven; and when he turned his countenance to look, all the things trembled that were seen under him. And wheresoever the voice went out of his mouth, all they burnt that heard his voice, like
as the earth faileth when it feeleth the fire. And after this I beheld, and lo, there was gathered together a great multitude of men, out of number, from the four winds of the heaven, to subdue the man that came out of the sea. And I beheld, and lo, he had graved himself a great mountain, and flew up upon it. But I would have seen the region or place whereout the hill was graven, and I could not. And after this I beheld, and lo, all they which were gathered together to subdue him, were sore afraid, and yet durst fight. And lo, as he saw the violence of the multitude that came, he neither lift up his hand, nor held sword, nor any instrument of war. But only I saw that he sent out of his mouth, as it had been a blast of fire, and out of his lips a flaming breath, and out of his tongue he cast out sparks and tempests. And they were all mixt together; the blast of fire, the flaming breath, and the great tempest; and fell with violence upon the multitude which was prepared to fight, and burnt them up every one so that upon a sudden, of an innumerable multitude nothing was to be perceived, but only dust, and smell of smoke: when I saw this I was afraid. Afterward I saw the same man come down from the mountain, and call unto him another peaceable multitude. And there came much people about him, whereof some were glad, some were sorry, some of them were bound, and other some brought of them that were offered; then was I sick through fear, and I awaked. . . .

This is the interpretation: Behold, the days come, when the Most High shall begin to deliver them that are upon the earth. And he shall come to the astonishment of them that dwell on the earth. And one shall undertake to fight against another, one city against
another, one place against another, and one realm against another. And the time shall be when these things shall come to pass, and the signs shall happen which I showed thee before, and then shall my Son be declared, whom thou sawest as a man descending. And when all the people hear his voice, every man shall in their own land, leave the battle they have one against another. And an innumerable multitude shall be gathered together, as thou sawest them willing to come, and overcome him by fighting. But he shall stand upon the top of the Mount Sion; and Sion shall come, and shall be showed to all men, being prepared and builded like as thou sawest the hill graven without hands. And this, my Son, shall rebuke the wicked inventions of those nations, which for their wicked life are fallen into the tempest; and shall lay before them their evil thoughts, and the torments wherewith they shall begin to be tormented, which are like unto a flame: and he shall destroy them without labour, by the law which is like unto fire. And whereas thou sawest that he gathered another peaceable multitude unto him; those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanazer, the king of Assyria, led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might there keep their statutes, which they never kept in their own land. And they entered into Euphrates, by the narrow passages of the river. For the Most High then showed
signs for them, and held still the flood, till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called Arsareth. *There dwelt they then until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through; therefore sawest thou the multitude with peace. But those that be left behind of thy people, are they that are found within my borders. Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain. And there shall be shown them great wonders."

In this interpretation of the previous vision, we find the principal of the positions into which we have been led, in the course of our inquiries, fully and minutely confirmed.* For first, in the two opening verses, there is a clear distinction drawn between Christ commencing his work of refinement, as he is introduced in the imagery of the first seal ("Behold the days come, when the Most High will begin to deliver those that are upon the earth"), and his personal advent to take possession of his kingdom on the opening of the last seal ("and he shall come, to the astonishment of them that dwell on the earth").—Second. The poli-

* If any external circumstance were required to carry a conviction to the mind of the Author, of the general truth of his interpretations of the section of the Revelation, which he has been endeavouring to elucidate, it might be found in the fact that he had never directed his attention to the foregoing, and all the other passages which have been quoted from the book of Esdras, until after he had completed this treatise. So that those passages are purely confirmatory of those truths into which he has been led by the acknowledged word of inspiration.
tical commotions of the fifth and sixth seals are presented in the succeeding announcement, that “one shall undertake to fight against another, one city against another, one place against another, one people against another, and one realm against another”—while in the next verses are described the ultimate organization of those convulsed nations into one body, and under one head, the Antichrist, against the people of God, as we have seen them arrayed, at the conclusion of the events of the sixth trumpet, against the declared Christ, who “shall stand upon the top of Mount Zion.”—Third. The triumph of Christ and his elect over the Antichrist and his adherents, is set forth in like manner as we have found it in the song of the elders, and the subsequent symbolical vision that concludes the imagery of the seventh trumpet, viz. the glorification of Zion and its inhabitants, on the one hand, and the destruction of them that “destroy the earth,” on the other.—Fourth. The identification of the Ten Tribes with the mysterious host of the sixth trumpet, which are there introduced and connected with the Euphrates, is also fully and unequivocally established, by the interpretation of “the peaceable multitude” that were called unto the Saviour in the vision—in that they are expressly declared to be the Ten Tribes that had been carried away captive by Salmanazer, and had penetrated into a distant and uninhabited eastern country, where they are to dwell “until the LATTER TIME, and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through.”—Fifth. The previous occupation by Judah, or “those that be left behind of thy people,” of the Holy Land, is confirmed
in the declaration, that they "are they that are found within my borders."—And lastly, the continuing and upholding Providence of the Saviour, after the overthrow of the enemies of his Church, or during the days of his kingdom on earth, is set forth in the concluding passage: "Now when he destroyeth the multitude of the nations that are gathered together, he shall defend his people that remain, and then shall he show them great wonders."

Here we find confirmations of the truths we have been tracing, derived from the Scriptures themselves—a more legitimate and satisfactory source than the pages of fallible medieval history, to which those who read these prophecies as fulfilled have resorted. In treating them as unfulfilled, they supply both a warning and a testimony, the two great ends of all prophecy. For expectancy and watchfulness must be the natural state of the Christian who regards the imagery of the Apocalypse as pictures of the future; and their consistency with all the other Scriptures, historical as well as prophetical, and with the present state of the world in general, and of the Jews in particular, is the testimony of inspiration which God has been giving from the beginning, and which, true and faithful to his word, he will continue to the consummation. But where was the warning to the witnesses of the many events of the past history of mankind which have been suggested by the ingenuity of commentators, as fulfilments of the Apocalyptic prophecies—and how could the alleged accomplishments be put forward as a testimony of inspiration, when the wisest and best of those interpreters differ so materially from each other, as to the events which constitute the fulfilment?
And while in this state of expectancy, with his loins girt up and his lamp burning, looking for but not knowing the hour of the Lord's coming, there is an abundance of revelation to the believer, to disclose the manner in which his energies may be employed, so as to hasten the period which is in a manner contingent on our exertions in promulgating the truths of Christianity: "This Gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." It is thus, by directing the rays of Gospel truth which have been collected into their own hearts, over the lands on which the darkness of Heathenism is still brooding, that the budding hopes of those who have tasted the good things of the life to come, may be forced into maturity, and that fulness of the Gentiles completed, with which the scales are to fall from the eyes of the blinded Israelites.

In the meantime, it is our high and holy privilege, as Christians, to be the depositories of the pure and unadulterated Word of God, as revealed both in the New and Old Testament Scriptures. And with this privilege is involved the duty of preserving for the descendants of Abraham, those testimonies of God's existence and will by their forefathers handed down to us, unaltered and unencumbered by Rabbinical superstitions, and the traditionary innovations of the Cabalists and Talmudists, which have spread, and are still spreading, their baneful and destructive rust over that once unsullied sword of the Spirit. Nor by the preservation alone of those Divine records in their pristine purity, is the sacred obligation dissolved—it is, likewise, incumbent on us to extract their latent
OF JERUSALEM AND ROME.

richness, by applying the quickening light of Gospel history and prediction to their misty pages, more especially to those in which the Jew is primarily and vitally interested. And in thus binding together the contents of the New and Old dispensation revelations, so as to present them in unbroken harmony to their view, we shall in some degree repay the debt of gratitude that is owing to the family of the patriarchs, by the adoption of the most prolific means within our reach for the increase of the "remnant according to the election of grace," and for the preparation of the others for the operations of those eventful days, when, before their reunion with their relenting God, there shall be a noise and a shaking among the dry bones of Israel; and when, of the scattered Judah,

"Every wind that blows shall waft
Some long-lost exile home."

If then these things be true—if our interpretation of this section of God's holy word be substantially correct—and if the sifting judgments of the latter days, which shall divide the good seed of Israel from the heaps of chaff in which it is mingled, are also to be commissioned, by the presence and proceedings of the Antichrist, to sever the believer from the mere professor of Christianity—how awfully momentous are these revelations, and with what overwhelming interest ought the signs of their approaching fulfilment to be looked for. And even in these, our own times, many are the symptoms appearing on the religious and political horizons that announce a gathering tempest of events to the Watchman upon the walls of Jerusalem, and proclaim the advent of "the acceptable year of the Lord and the day of vengeance of our God." If, on
the one hand, we regard the progress of the sound of
the Gospel on the surface of the globe, and the dawn-
ing knowledge of the true intent of the prophecies
that relate to the Jews, together with the consequent
increasing interest which is awakening in the bosom of
Christendom with respect to that long despised and
persecuted people, we cannot fail to recognize the ap-
proach of the set time of God's favour and mercy to
Zion, when his "servants take pleasure in her stones
and favour the dust thereof." On the other hand, the
novel and extensive commotions that are at this mo-
ment, concurrently with the melting away of the un-
christian prejudices of centuries, pervading the body of
the scattered race themselves, as manifested in their
fitful struggles to reform and purify their religious ob-
servances, and clear away the traditionary and super-
stitious rubbish that is smothering the pure word of
inspiration, command our attention; and the conver-
gence of many of them towards the Holy Land, where,
impelled by some divine instinct, they expect to meet
the coming Messiah, comes to us, like the sound of the
wind in the valley, to breathe upon the dry bones that
they may live.

Nor are these symptoms of the returning glory to
Israel confined to the student of Scripture, and to the
attentive observer of the Jewish peculiarities and pro-
ceedings, alone; for the eye of the politician, in his
survey of the map of nations, having been recently
arrested by the position of the Jewish people with
respect to Palestine, the probability of their restoration
to that country has been frequently and ably discussed,
on grounds wholly independent of revelation; and it
has been even suggested by those who would be among
the most prominent and important agents in carrying such a suggestion into effect, that a neutral state should be formed by the establishment of the Jews on the territory that has so long been the subject of contest between Turks, Arabs, and Egyptians, whose conflicting claims have compromised the peace of the world; and which, if God be true, will never be adjusted until the object of their mutual animosities shall have been withdrawn from them and consigned to the rightful owners.

In the meantime, the Jewish people themselves are not unconscious, and regardless of the peculiarity and importance of their own position; many of them are already beginning to turn their longing eyes to the land of their inheritance, though it is still withering under the curse of barrenness, and presents nothing to view but wastes of sterility—"desolate heritages," whose dreary silence is eloquent of the truth of God's word. Yet there can the eye of faith and hope trace, through the dimness of past centuries, the fertile hills and smiling plains of the land of their forefathers, with the herds and flocks, the foliage and the verdure, of the days of old, when, in Scripture language, they flowed with milk and honey. And there can the same eye discern, through the mists of futurity, a scene of reverting prosperity and peace, when the glory shall have returned to Lebanon, and the excellency to Carmel and Sharon—when "the wolf also shall lie down with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them"—and "when their seed shall be known among the Gentiles, and their offspring among the people; all that see
them shall acknowledge them, that they are the seed which the Lord hath blessed.” (Isa. lxi. 9.)  

But there is more of the handwriting of the living God to be traced by the believer on the present aspect of the globe. The mysterious empire of China, if not the abode of the great body of the Ten Tribes, was at all events, in its late inaccessible state, an insuperable barrier to their return from the East. And this mighty kingdom is now, for the first time, opened to the civilized nations of the West, while the people in its vicinity have long been in a state of restless disquietude, that portends some great convulsion in that direction. True it is, that Syria and Palestine have been re-annexed by the interference of the great European powers to the Turkish empire;—but soon will the convulsed and slippery prize elude the nerveless grasp of that decaying power;—again, and again, will the land that was visited by the Prince of Peace groan beneath the horrors of war and rapine; again, and again, will the soil on which the Saviour of the world proclaimed the glad tidings of salvation to mankind, be saturated with the blood of the contending intruders—until, at length, the nations of Europe shall be driven, in providing for their common safety and security, to further the designs of Providence, by planting and maintaining the stock of Abraham in the land of their inheritance.

It may seem good to the Almighty Disposer of the affairs of mankind, still to suspend this consummation; or he may accomplish, by means beyond the reach of human sagacity, an event, which is as sure and fixed, as the source of inspiration is changeless and consistent. Nevertheless, the contemplation of the signs
of the times which have arrested our attention, will not be unimportant and fruitless to the Christian inquirer. It is his privilege to behold the will of God reflected from the stream of passing events. And though he may not live to be a witness of its full and final completion with respect to the redemption of Israel, he will not be found in the class of those evil servants who say in their hearts, "my Lord delayeth his coming;" but his lot will be cast in the goodly heritage of those who, with girded loins and burning lamps, are prepared to receive the reward of their observance of the Lord's injunction—"What I say unto you, I say unto all, Watch!"

Therefore, while it would be presumptuous in us to assume with certainty, that the time of their redemption is near at hand, we have much reason to conclude, that the branches of Israel are, indeed, putting forth their leaves, and the fields of Judah already whitening for the harvest. A cloud in the East, and rumours in the West, warn us that the purifying and avenging breath of the Almighty is gathering to shake down from the olive-tree all, save a remnant of "berries on the top of the uppermost bough" (Isa. xvii. 6), and to crush to the earth every blade, except the handful of corn on Lebanon, whose fruit shall cast a golden vesture over the hills and vales of the inheritance, sending up a never-ceasing incense of thanksgiving and praise to the Redeemer's throne, when "he cometh to judge the earth; and with righteousness to judge the world, and the people with his truth."
ISRAEL.

To Sinai, wrapt in sable clouds,
The God of Israel came;
Beneath his feet the heavens were bowed,
In mingling smoke and flame;
His mighty trump its echoes sent,
Like thunder, through the firmament,
His arrows went abroad,
Piercing the murky gloom—but far
Above the elemental war
Uprose the voice of God:
And trembling Israel heard with awe
Their nations' sacred charter in the law.

But lo! their King rejected—slain,
The parting vail is torn,
And Israel's rebel sons remain
A byword and a scorn.
And though full many an age has flown,
Since first upon the cornerstone
The stumbling outcasts fell;
Yet, still degraded—still oppressed,
In every clime from east to west,
A homeless race, they dwell
Amid the nations, yet alone,
Without an altar, sacrifice, or throne.

Yet, once again, the trump shall pour
Its long suspended blast;
To summon home from every shore
The tribes that mourn at last:
Again, shall Sinai's voice arise,
While trembling depths, and blackened skies,
Announce Jehovah's day;
But like the stormy strife that rolled
On Horeb's holy brow of old,
It too shall die away,
In the small voice that lulled to rest
The tumult of the murmuring prophet's breast.
OF JERUSALEM AND ROME.

And He, the mighty One to save,
   Who crushed the Serpent's sting,
And burst the fetters of the grave—
   A Prophet, Priest, and King,
Shall come, with vengeance in his hand,
To purge the garners of his land
   From every stain of sin;
While to his own elect he brings
A healing balm upon his wings,
   When all are gathered in,
Who watch the dawn of Jacob's star,
And look for Israel's sceptre from afar.

And then the New Jerusalem,
   The city of the blest,
Unfolds its gates of pearl for them
   That seek the promised rest;
Where all of good—from days of old,
By angels sung, by prophets told,
   As then, and yet to come—
And all that's pure of love and joy,
Without earth's passionate alloy,
   Meet in their heavenly home;
When slumbering Saints shall rise, to be
The fruit of Israel's ripened Olive-tree.
PART II.

Rome.
CHAPTER I.

THE CLOSE OF THE JEWISH, AND BIRTH OF THE CHRISTIAN, DISPENSATION.

"But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law."—Gal. iv. 4.

In the mystic scenery of the preceding section of the Apocalypse, we have accompanied the seed of Abraham through the process of refinement and purification which awaits them in the latter days. We have seen the Jewish remnant, whose faith has survived the fiery ordeals of the seals and trumpets, settled once more in the land of Canaan,—their temple rebuilt, the ark of the covenant restored, the glory returned, and their everlasting peace and joy established and confirmed. We have now to contemplate the spectacle of another body, who have also been chosen by the Almighty, and have their day of favour and privilege from him, sinking downwards and falling away into the abyss of apostasy and infidelity, while the ancient people are being drawn near and more near to their relenting God. The time of the temporary eclipse of Israel is passing away; and the chosen ones are to be rejected, while the rejected are to be chosen again. New scenes are to be opened, and new characters are
to appear, to enact parts which, as sure as God is true, are to be performed on the stage of the world, before the Gentile dispensation shall have run its course. The Christian Church, the agents and instruments of the Almighty purposes of mercy in conveying the glad tidings of salvation to the sons of men, in a dispensation that stands like a parenthesis in the history of God's Church, must be sifted, like their Jewish brethren, in the latter days; and in the section of the Revelation which is about to engage our attention, their trials are disclosed.

In the political and religious history of the world, one place, and the policy, practice, and pretensions of its inhabitants, have for ages stood prominent, demanding and receiving the consideration of Christendom. In the prophetic scenery which depicts what may be termed the Apocalyptic history of the Christian Church, this same locality will appear in all the phases and circumstances which it has presented, and which it will present between the departure and return of the Saviour. The city of Rome, and its peculiar and extraordinary series of dynasties, fills the foreground. There was a time, when it neither owed or professed to render allegiance to the God of Heaven. There is a time now running its course, when it professes allegiance, but treacherously transfers its homage to others. And there will be a time before the scene shall close, when, neither as an alien or a traitor, it will fling off all disguise and stand forth, like Korah and his confederates, an open rebel against the Almighty and his Messiah—a usurper and rival "King of Kings and Lord of Lords."

The prophetic imagery which we are about to
examine, will be found to be a series of Gentile transactions. The subject-matter is, in fact, an expansion of Daniel’s prophetic history of the last of the four Gentile kingdoms upon earth, which were to occupy the government of the world, from the period of the departure of the kingdom from Israel in the reign of Nebuchadnezzar, until the restoration and expansion of the same at the advent of the Messiah, to reign over them as “an holy nation and a kingdom of priests,” supreme over all the dynasties of the world. The Roman empire, in all its forms, from the first to the second advent of Christ, who, under the figure of the stone made without hands, is to crush it for ever, will appear on the scene. We shall find in it Rome Pagan, under the form of the seven-headed and ten-horned Beast, with the crowns of dominion on its heads; Rome Papal, in the form of the Scarlet Whore, riding on the same Beast in a quiescent state, without any crowns either on its heads or its horns; and Rome Antichrist, or Rome in its last form, under the rule of the Antichrist, the king of ten kings, and reigning through, and over, them, symbolized by the same Beast with crowns on his ten horns; and the names of blasphemy, “King of Kings and Lord of Lords,” on his heads.

In this view, the Apocalypse will be found to be a natural and consistent expansion of the prophecies of Daniel, to which all admit that it bears a strong resemblance; and while it unfolds the destiny of Daniel’s own people, who are the objects of his first solicitude and inquiries, it, at the same time, discloses what remained in St. John’s time, to be accomplished of the history of the Gentile dispensation of the four king-
doms, which he (Daniel) was the first to announce to the world. And while, on the one hand, this exposition is not open to the leading and well-founded objections of one class of expositors, that in the exposition of their opponents, the Romish apostasy is passed by, and the transactions of the present dispensation omitted from the pages of this last revelation of God's will to his Church; so, on the other hand, those who belong to the other class of expositors cannot complain of the absence of a revelation of the final consummation of iniquity—the Antichrist, who is to arise in the latter days, to persecute the saints, and to be extinguished by the Saviour, when he comes in the clouds of heaven to succour and to save his oppressed and suffering people.

The object and order of the predicted events are defined and intelligible; and though, in the details of what is unfulfilled, obscurities must naturally exist, yet as the time of the fulfilment approaches—when the threatening clouds of the latter days are gathering around, the Apocalyptic revelations shall become, to the watchful student of prophecy, as a light shining in a dark place, to warn him of those things that are coming upon the earth, and to prepare him for the conflict with the enemy of his soul.

"And there appeared a great wonder in heaven, a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child, cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold, a great red Dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth; and the
OF JERUSALEM AND ROME.

Dragon stood before the Woman, which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up to God and to his throne." (Rev. xii. 1–5.)

The foregoing scene, together with the remainder of the twelfth chapter, are introductory of what we have suggested to be the subject-matter of the revelation, viz. the Christian Church; and it, therefore, commences with its root and origin. The Woman, who appears "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," is emblematical of the Jewish Church immediately previous to the birth of the Saviour. In other parts of Scripture, we find that Church represented under the figure of a woman;* and that the sun, moon, and twelve stars with which she is enveloped, are symbolical of the Jewish people, appears from the dream of Joseph, which is recorded in the thirty-seventh chapter of Genesis, where the whole family of Israel, with the exception of Joseph, are symbolized by the sun, moon, and eleven stars—and consequently, inclusive of Joseph, by the sun, moon, and twelve stars. "And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more; and behold, the sun, and the moon, and the eleven stars made obeisance to me. And he told it his father, and to his brethren: and his father rebuked him, and said unto him, What is this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bow down ourselves to thee to the earth?"

* Vide Isa. liv. 1.
Thus, the Woman denoting a Church, and the surrounding emblems the Jewish people, we can have no difficulty in recognizing, in the symbol before us, the Jewish Church—which, the fulness of her time having come, is introduced to our notice as travelling with child, and paining to be delivered. This child, of which she is subsequently represented as having been delivered, is manifestly Christ the Saviour, who is about to come into the world in fulfilment of the prophecy, "unto us a child is born, unto us a son is given;" but whose identity is confirmed by the subsequent description of his birth, where he is described as one "who was to rule all nations with a rod of iron," which is the authority and power conferred on the Saviour, and on him alone. (Ps. ii. 9; Rev. xix. 15.)

The other wonder which appears on the scene in the shape of a great Red Dragon, is, as we are informed in the ninth verse, "the old serpent called the Devil and Satan;" who, for the promotion of his machinations against all that is good, assumes various forms in the world, and is here represented as having "seven heads, and ten horns, and seven crowns upon his heads." This seven-headed and ten-horned monster occupies a conspicuous place in the prophecies which we are about to consider. It has been interpreted by the great majority of expositors who have written on the subject, as symbolical of the Roman power, the fourth of Daniel's Gentile kingdoms on earth. In this view we concur, though we differ, in some respects, as to the explanations which have been given of the heads and horns. Into this, however, we shall not now enter; but reserve our observations on the subject until we come to the consideration of
the same Beast, as presented to us and developed in the thirteenth chapter of the Revelation. At present, it will only be necessary to state, that we have no hesitation in concurring with the generality of expositors, that the seven headed and ten-horned monster, as here presented to our view, is emblematical of the constituent parts of the Roman empire, as it existed at the period of our Saviour's birth. Indeed, the explanation given by the angel of the same, or a similar Beast, in Rev. xvii., precludes, as we shall presently see, any other conclusion.

Thus, the scene before us portrays Satan, under the form of the Roman power in its pagan period, standing before the Woman, ready to devour her child as soon as it should be born. This was the exact position of affairs at the time of the Saviour's birth; when we are told that Herod, the Roman governor of Judea, being troubled, consulted the chief priests and scribes respecting the locality of the birth of Christ; and also called the wise men to make inquiries from them on the same subject, with the view of destroying him as soon as he should come into the world. From this fate, however, though Judea was deluged with the blood of the Innocents, * he was rescued by the special interposition of Providence; and after performing his work on earth, while the same Dragon was still watching to devour him, he "was caught up unto God and his throne."

* The stars of heaven, are, in this place, emblematical of the Jewish people, as appears from the first verse of this chapter and our interpretation of it. It would seem, therefore, that the revelation of the Dragon drawing the third part of the stars of heaven, and casting them to the earth, is emblematical of the slaying of the Innocents by Herod.
"And the Woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." (Rev. xii. 6.)

It may be recollected, that in our comments on the previous chapters of "the Revelation," we traced the meaning and object of the Apocalyptic periods,—that they were not introduced for the purpose of designating any definite periods of time, but to serve as indices to direct us to the typical event in the Old Testament; which, having been typical, was, therefore, to some extent, illustrative of the antitypical event revealed in the Apocalypse. Thus, in following out this view of the purport of these dates, we traced the typical event of the fifth trumpet portents to have been the five months' flood in the days of Noah; and that of the sixth trumpet portents, the destruction of Sodom and Gomorrah; whereby we were led to ascertain more distinctly the object and effect of those revealed visitations. In the same manner, we traced that the intent of the forty-two months' treading down of the holy city by the Gentiles, was to indicate the period of the present dispensation, during which the Jewish Church is to be outcast; or, like its type, Elijah, in the wilderness for three years and six months, or forty-two months. In the same manner, in the passage under our immediate consideration, the sojourn in the wilderness of the Woman, or the Jewish Church, for twelve hundred and sixty days, commencing with the ascension of Christ, leads us to the same type of Elijah in the desert, and shows us that the imagery discloses the period of the outcast, or wilderness state, of the Jewish Church; and which we are by Scripture taught, is to continue during the times of the Gentiles,
or until the close of the present dispensation—"blindness in part having happened unto Israel, until the fulness of the Gentiles be come in."*

We may also remark, that the language of "the Revelation" confirms our assumption, that the sojourn of Elijah in the wilderness was the type of the event here predicted; for we are told that God sent him to hide himself by the brook Cherith, that is before Jordan, where he had prepared for him the necessary means of sustenance, in having commanded the ravens to feed him there. And, in the verse before us, the Woman is described as having "fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days." It may not be unworthy of observation, as corroborative of the foregoing interpretation, that while the Evangelist describes all the previous imagery of the Revelation in the past tense, he does not here record that the Woman had a place prepared of God in the wilderness for her, but that "she hath a place prepared of God;" as if he were

* Primasius, who wrote in the fifth century, appears to have held a similar opinion, that these Apocalyptic dates of forty-two months (1260 days), or the time, times, and a half, were intended to designate the period of the Christian dispensation. He observes, on Rev. xii. 6,—"By that number of days, which make three years and six months, he denotes in this place also all the times of Christianity from the commencement to the end of the preaching of Christ." And again, in his explanation of the forty-two months, in Rev. xi. 2, he observes:—"Numerus mensium non novissimam tantum persecutionem significat, sed etiam Christianitatis tempus omne significat." (La Bigne, Bibl., tom. i. col. 1411–1417.) Primasius does not, however, appear to have arrived at this conclusion by the same process of reasoning by which we have been led to it; nor does he refer to the three years and a half abode of Elijah in the wilderness.
describing an event that was in process of fulfilment at
the period of his writing the Revelation. Also, in the
fourteenth verse, the same event is spoken of in the
present tense, viz., "And to the Woman were given
two wings of a great eagle, that she might fly into the
wilderness, unto her place, where she is nourished for
a time, and times, and half a time."

Thus, in the foregoing vision, we are presented with
a very simple and truthful picture of the birth of the
Saviour—the Devil watching, under the form of the
pagan Roman empire, seeking to devour him as soon
as he should come into the world—and his ascension
to heaven, to sit down with his Father on his throne.
We now proceed to the next portion of the vision:

"And there was war in heaven: Michael and his angels
fought against the Dragon: and the Dragon fought and his
angels, and prevailed not; neither was their place found any
more in heaven. And the great Dragon was cast out, that old
serpent called the Devil and Satan, which deceiveth the whole
world: he was cast out into the earth, and his angels were cast
out with him. And I heard a loud voice saying in heaven,
Now is come salvation, and strength, and the kingdom of our
God, and the power of his Christ: for the accuser of our
brethren is cast down, which accused them before our God day
and night. And they overcame him by the blood of the Lamb,
and by the word of their testimony; and they loved not their
lives unto the death. Therefore, rejoice, ye heavens, and ye
that dwell in them. Woe to the inhabitants of the earth and
of the sea! for the Devil is come down unto you, having
great wrath, because he knoweth that he hath but a short
time." (Rev. xii. 7–12.)

This scene, which all writers aver to be, according
to their canon of interpretation, highly figurative, and
enveloped in considerable obscurity and mystery, we
shall find, with the aid of Scripture, to be as simple
and obvious a picture of the event which occurred immediately subsequent to the departure of the Saviour from earth, to take his seat at the right-hand of God in heaven, as we have found that which immediately precedes it, to have been of the events which occurred previous to the Ascension.

That Satan and his angels appeared in the presence of God in heaven during the old dispensation, is clearly and indisputably evidenced by several passages of Holy Writ. For instance, it is recorded in the book of Job, that, "on a day when the sons of God came to present themselves before the Lord, Satan came also among them." (Job i. 6.) A similar event is likewise recorded in the prophecy of Zechariah:—

"And he showed me Joshua the high-priest standing before the angel of the Lord, and Satan standing at his right-hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee; is not this a brand plucked out of the fire?" (Zech. iii. 1, 2.) From these testimonies it is manifest that Satan was admitted into the presence of God; and it may also be collected from the same passages, that his object in taking his station in such a place as heaven, was to appear as an adversary, or accuser, against mankind; but more especially against God's chosen people, the seed of Abraham after the flesh, "to whom pertained the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises." And in preferring his accusations against them before the throne of God, he was effectually forbidding the fulfilment of the promises to them; for "by the works of the law could no
flesh be justified." Thus, in the event recorded by Zechariah, in which God is represented as restoring Joshua to the priesthood, after the suspension of that office by the Babylonish captivity, Satan is introduced as opposing, or accusing him in the presence of the Lord, with the view and intention of disqualifying him for that office. In the same manner, previous to, and up to the time of, the redemption of the world, by the all-sufficient sacrifice of Christ, none of the faithful among the brethren, who had departed this life before the death of the Saviour, entered into the enjoyment of the blessings promised to the faithful; for the adversary was there to accuse them before the throne of God, and to demand, what none of human flesh could plead, the fulfilment of the will and commandments of God on earth. We are therefore informed by the Apostle, at the close of his catalogue of the faithful of the old dispensation, that they, having only "obtained a good report through faith, received not the promises of God; God having provided some better thing for us, that they without us should not be made perfect." (Heb. xi. 39, 40.) But when Christ had, as a circumcised Jew, performed every tittle of the law, in obeying, in spirit and in truth, its moral injunctions, and observing its ritual appointments—when he had offered up an infinite atonement to satisfy infinite justice, and sat down at the right-hand of God, how could Satan any longer remain before the throne of his Father in heaven? "Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right-hand of God, who also maketh intercession for us." When the accusation was preferred, there was the Mediator in the
presence of the Judge, to plead their performance of the law through him, and to present himself as the atonement for their sins. And heaven, therefore, being no longer a sphere for the exercise of Satan's functions, he was, as revealed in the passage under our consideration, “cast out into the earth, and his angels were cast out with him,” having been conquered, as we are told in the next passage, “by the blood of the Lamb, and the word of their testimony.”

Independent, moreover, of the foregoing reasons for concluding that Satan was cast out of heaven into the earth, as the consequence of the death and ascension of Christ, we have it declared by the Saviour himself, that on his reception up into glory, Satan was to be judged—was to be cast out of heaven, and to take up his peculiar abode upon earth, as the Prince of this world. For instance, speaking to the disciples of his departure from them, and of the consequent advent of the Comforter, who was to convince the world of sin, righteousness, and judgment, he adds—“Of sin, because they believe not on me; of righteousness, because I go to the Father; of judgment, because the Prince of this world is judged.” (John xvi. 9–11.)

Again, speaking of his ascension, and alluding to the necessity of his death, Jesus exclaims, as the consequence, “Now is the judgment of this world; now shall the Prince of this world be cast out.” (John xii. 23.) Allusion is obviously made by him to the same events, when, previous to his conferring on the seventy “power to tread on serpents and scorpions, and over all the power of the enemy,” he said, “I beheld Satan as lightning falling from heaven.” (Luke x. 18.) And, in fine, the advent of Satan to earth, as his peculiar
sphere throughout this dispensation, is manifestly disclosed in the Saviour's declaration:—“Hereafter I will not talk much with you; for the Prince of this world cometh, and hath nothing in me.” (John xiv. 30.) Thus we have the testimony of the Saviour himself, that at the time of his departure from earth to be received up into glory, Satan was to be judged—to be cast out of heaven—and to come to earth as peculiarly the Prince of this world, throughout this dispensation; at the close of which, when Christ shall return to earth, we shall find Satan deposed, and chained up in the bottomless pit for one thousand years. And if such be Scripture truth, why should we look to any other event, or series of events, past, present, or to come, for the fulfilment of the prophetic vision before us; more especially, as it is confirmatory of the simple and obvious interpretation of the immediately preceding scene?

Michael, who is here introduced with his angels, as the victorious opponent of Satan, is frequently mentioned in the Scriptures as the guardian angel, or prince of the Jews. (Dan. x. 13–21, and xii. 1.) We find also, in St. Jude, that he contended with the Devil for the body of their lawgiver, Moses; with what success, or for what object, does not distinctly appear. However, such being his character and office, we should be inclined to construe the host, represented by Michael and his angels, as the body of the Jewish saints, who, as St. Paul says, received not the promise on their deaths; and who could only overcome their adversary by "the blood of the Lamb, and the word of their testimony," which were the weapons used, as we are informed in their song of rejoicing for the victory.
OF JERUSALEM AND ROME.

"And when the Dragon saw that he was cast unto the earth, he persecuted the Woman which brought forth the man child. And to the Woman was given two wings of a great eagle, that she might fly into the wilderness, unto her place, where she is nourished for a time, and times, and half a time, from the face of the serpent." (Rev. xii. 13, 14.)

The first object of Satan's attack, on his being cast out of heaven into the earth, was the Woman, or the visible Church of God, which was the Jewish Church; and she, we are told, was provided with eagle's wings wherewith to flee into the wilderness, where she now is, and is to remain until the expiration of a time, times, and half a time. This period is generally admitted to designate a year, two years, and half a year, or three years and a half, denoting, as we have already explained, the period of the present dispensation. The imagery of the eagle's wings leads us back to Exod. xix. 4, Deut. xxxii. 11, where the flight of the Jewish Church into the wilderness of Egypt is described under a similar figure, which, to some extent, confirms our interpretation of the Woman being emblematical of the Jewish Church.

"And the serpent cast out of his mouth water, as a flood, after the Woman, that he might cause her to be carried away of the flood. And the earth helped the Woman, and the earth opened her mouth, and swallowed up the flood which the Dragon cast out of his mouth." (Rev. xii. 15, 16.)

The next proceeding of the Serpent was that predicted by the Prophet Daniel, as to be accomplished at the time of the cutting off of the Messiah, the Prince, and the rejection of the Jews from being his people. "And after threescore and two weeks shall the Messiah be cut off, but not for himself; and the
people of the Prince that shall come (or the Prince's future people, the Gentiles), shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations shall be determined.” (Dan. ix. 26.) The flood of hostile nations, which was, in fulfilment of this prophecy, poured against the Jews and their Church, had its origin in the instigation of Satan. But instead of prevailing in his attempt to annihilate her utterly, she is, we are told, preserved in the wilderness by a merciful and long-suffering God, to be again established and revealed, when the covenant shall be renewed with many for the one remaining of the seventy weeks of her duration (verse 27), which Daniel had been informed, in the twenty-fourth verse of the same chapter, was to elapse before that their transgressions should be finished, an end made of her sins, reconciliation made for iniquity, everlasting righteousness brought in, the vision and prophecy sealed up, and the Most Holy anointed—all which is to be effected by their reception of their Saviour at his second advent, at the close of the Gentile dispensation; while the flood that was poured against her by the Serpent, expended its force on the Holy Land, which is here termed “the earth,” and which is figuratively described as having swallowed it up.

“And the Dragon was wroth with the Woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” (Rev. xii. 17.)

The Dragon, after this persecution of the Woman, or the Jewish Church, and her deliverance by having been removed into her present wilderness state, turns his wrath against the visible remnant of God's Church
which remained, and which is correctly termed, "the remnant of her (the Woman's) seed, which keep the commandments of God, and have the testimony of Jesus Christ." These are the Apostles, and other early Jewish converts, who were denominated by St. Paul, "the remnant according to the election of grace." This warfare of Satan against the remnant of early Christians has never ceased; and all who have been planted into that remnant, have shared in the persecutions of their enemy from that period down to the present. And thus the war of the Dragon against the remnant of the Woman's seed, is the war that he has been waging against the Christian Church, from the days of the Apostles down to the present times, and which will continue until he shall be conquered and bound by the Lord himself at his second coming. Of these persecutions and trials, to which the Christian Church has been, and will continue to be, subjected at the hands of the Devil, or his instruments or agents, we shall find the succeeding chapters to be a revelation.

Thus, this section of the Apocalyptic vision is, as we premised, an introductory revelation to the refining trials and purgations to which the Christian branch of God's Church is to be subjected, being a figurative description of the occurrences which actually took place previous, and immediately subsequent, to the ascension of the Saviour. His birth is almost literally depicted—the position of the Roman power, at the instigation of Satan, ready to devour him as soon as he should be born—and his ascension into heaven. We have then the casting out of Satan into the earth, where, as the Prince of this dispensation, he exercises his powers of mischief and persecution; and the rejoic-
ings of the faithful patriarchs on their entry into bliss, purchased by the mediatorial blood of the Saviour; but from which they had been theretofore debarred by the presence of their adversary and accuser. We are next presented with the persecution of the Jewish Church by the Serpent, and her escape into the wilderness, where she is to remain during the present dispensation. And lastly, we behold the Dragon turning his wrath against the remnant, which formed the nucleus of the Christian branch of God's Church; and which has ever since been the special object of the machinations and persecutions of the Prince of this world, and the enemy of all that is good.

It may be objected, that all the occurrences having been retrospective at the time of the revelation to the Evangelist, they could not with propriety form a part of a prophetic vision. Such an objection must be founded on the presumption that every part of the Apocalyptic vision must have been wholly prospective. Admitting, however, that the leading object of this section of the vision was to disclose future events, it does not follow that, when a brief retrospect was requisite for the proper and complete introduction of the subject matter of the prophecy—as it was in this case for the introduction of the Christian, as distinguished from the Jewish branch of God's Church—the Almighty revealer was precluded from displaying to the eyes of his Evangelist, a particular, though symbolic, picture of its origin and early history, for the more complete elucidation of the ensuing revelations. There is something, moreover, in the opening language, that is in some measure indicative of a retrospective interpretation; for it does not commence,
OF JERUSALEM AND ROME.

like the other parts of the prophetic vision which were admittedly unfulfilled at the period of the revelation, with a declaration of the Evangelist in the first person—"I saw," etc.; but it commences, in a somewhat different style from any other part of "the Revelation," in the past tense—"there appeared," or "there was seen (ὁφθη) a great sign in heaven," etc.

It may seem surprising to many, that if this vision had been fulfilled before it was written, how it should have occurred that the fulfilment should not have been recognized by expositors and the Christian world at large. To this we reply, that the general intent and meaning is so obvious, that few persons, we would venture to say, have read the passage in question, who have not, in the first instance, given it a construction consistent with the truth. The experience of Christian inquirers will, we feel persuaded, confirm this observation; while, for the subsequent aberrations, there are several very obvious causes. For instance, as long as the present and future position of the Jewish Church remained unrecognized and unacknowledged, the figure of the flight of the Woman into the wilderness must have been involved in a mystery: and likewise, while the meaning and intent of the Apocalyptic dates were unexplained, the period of twelve hundred and sixty days, and the "time, times, and a half," must have proved a stumbling-block to the true, and we may add obvious, interpretation of the scene before them. It was, in all probability, the latter of these causes which has misled so many interpreters, and drawn them into erroneous constructions. Had they taken into consideration the past, present, and future position of the Jewish
Church, and adopted the view which we have endeavoured to sustain respecting the Apocalyptic dates, viz. that the twelve hundred and sixty days, or forty-two months, or the "time, times, and a half," are but abstract indices of the indefinite period of the present dispensation, during which the Jewish Church continues, like its type Elijah, in the wilderness, unvisited by the dew of the Spirit, they could not have abandoned, what we cannot but consider the obvious meaning of this section of the Apocalyptic vision.

Thus it was that Mr. De Burgh, whose views on the subject of the past, present, and future position of the Jewish Church and nation appear to be most clear and correct, has been led into what we must consider an erroneous view of the meaning of this prophecy. After having treated the visions of the seals and trumpets as unfulfilled, he proceeds to the consideration of the imagery in question, and treats it as wholly future. His interpretation is, that the Woman is emblematical of the Jewish nation at the period of their restoration—not at the time of the nativity of the Saviour.* He thus passes over the entire period of the present dispensation, and explains the imagery of the parturition to adumbrate "the bringing in of the first-begotten into the world;" and which he afterwards explains as the formation of Christ in their (the Jewish nation's) hearts, the hope of glory. The seven-headed and ten-horned Dragon he interprets as Satan, clothed with the proper characteristics of the Prince of this world, seeking to effect the extermination of the Jewish people; and the abperation of the Child into heaven is, in his view

of it, intended to convey the entire failure of this attempt to prevent the Kingdom of Christ. This explanation, which involves the necessary presumption that the vision is highly figurative, is, on that account, somewhat at variance with his own principle of literal interpretation; nor is it at all, as it appears to us, borne out by the passages of Scripture on which he relies for elucidation.

His first suggestion is, that the Man child brought forth "was to rule all nations with a rod of iron;" and, therefore, could not portray the first coming of the Saviour, inasmuch as this was not the character in which Christ appeared at his first and literal birth into the world. This reasoning is built on the principle, that there would be an inconsistency in a prophecy of the first coming, if it included in it any of the characteristics or features of the second. But is it not a fact, that the generality of the prophecies of the first coming do contain many of the features that will be realized only at the second advent? Take, for example, the prophecy, "Unto us a child is born, unto us a son is given," etc. (Isa. ix. 6, 7.) Is not this universally admitted to be a prophecy of the nativity? and yet the principal portion of it is yet to be fulfilled, at the return of the Saviour, in power and great glory, to reign over his people Israel. Again, the third and following verses of the fortieth chapter of Isaiah have been applied by the Baptist to the first advent (Luke iii. 3, 4); and yet the fulfilment of the principal portion of it is still future.

But, not to multiply instances, the literal birth of the Saviour is predicted in the following prophecy of Micah, and he is there introduced, as in the passage of
the Apocalypse before us, as to be the ruler in Israel: "And thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth that is to be ruler in Israel." Simeon, moreover, announced him as not only "the light to lighten the Gentiles," which is his peculiar characteristic in the present dispensation, but to be "the glory of his people Israel," which is manifestly suspended until his coming again, "to rule all nations with a rod of iron." And, in fine, the Saviour himself, in his revelation to the Church at Thyatira, announces that he had been invested with the very office in question, though it has not been hitherto developed. "And he shall rule thee with a rod of iron: as the vessels of a potter shall they be broken in pieces; even as I received of my Father." (Rev. ii. 27.) Hence we may conclude, that there is nothing inconsistent in an announcement of the nativity of the Saviour, that he was "to rule all nations with a rod of iron."

In support of his view of this prophecy, Mr. De Burgh also refers to the following passage from the Prophet Isaiah:—"Hear ye the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. A voice from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed she brought forth: before her pain came she was delivered of a man child. Who hath heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth, (because Zion
travailed and brought forth children.—Septuagint.) Shall I bring to the birth and not cause to bring forth? saith the Lord: shall I cause to bring forth, and shut the womb, saith thy God?" (Isa. lxvi. 5–9.) Mr. Elliott also relies on this passage in support of his interpretation, that the prophecy which we are considering is prefigurative of the establishment of Christianity, and the subversion of paganism by Constantine.* Let us see how far it supports the respective views of these authors.

In the first place, the foregoing parturition cannot refer to the event prefigured by the parturition in the Apocalypse; for in the one, the delivery of the Woman is represented as being before she travailed, and before her pain came, while in the other, the leading feature of the prophecy is, that "she being with child, cried, travailing in birth, and pained to be delivered." But, independent of this manifest variance between the two prophecies in question, the true meaning and purport of the foregoing passage of Isaiah is, we conceive, very different from Mr. De Burgh's or Mr. Elliott's conceptions of it. The Church, or people, which is there represented as bringing forth the man child, is not the Jewish Church, as Mr. De Burgh concludes, but the Gentile Christian Church, as will appear from the following explanatory paraphrase of the passage in question:—"Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, and cast you out for my name's sake (that is, the Gentiles, who cast out and hated the Jews for the Lord's name sake), said, Let the Lord be glorified: but he shall appear to your joy, and they shall be ashamed. . . . Before she

(the Gentile Church) travailed, she brought forth; before her pain came she was delivered of a man child, (that is, the Gentile Church, in its very inception, without any of the previous travail or pain of the Jewish Church, became, by the mercy of God, partakers of all the benefits of the Saviour's birth.) Who has heard such a thing? Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as (because) Zion has travailed, she (and) brought forth her children:” which conveys, we conceive, an expression of wonder that the Gentile Church should be born in a day, without previous travail, because Zion, or the Jewish Church, had brought forth her children after having travailed. The succeeding verses appear to be the conclusion drawn as to the superior blessings and effect that are to be looked for, from the Saviour's birth, to the Church which had travailed and pained so long to be delivered. Thus, if this view of the prophecy of Isaiah be well founded, it not only does not afford any support to the views of either Mr. De Burgh or Mr. Elliott, but is, to a great extent, corroborative of our interpretation of the Apocalyptic imagery which we have been considering.
CHAPTER II.

THE PROPHECIES OF THE IMAGE AND OF THE FOUR WILD BEASTS.

"He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him."—Dan. ii. 22.

Two remarkable and important visions are found recorded in the Book of Daniel. One of these was that of the Image with the head of gold, and the Stone with which it was crushed to pieces; the other was the vision of the four wild beasts that came up from the sea. All expositors, however their views may differ in other respects, harmonize in the conclusion that the fourth kingdom of Nebuchadnezzar's image, the fourth beast of Daniel's vision, and the seven-headed and ten-horned beast which is introduced to notice, at the commencement of the thirteenth chapter of "the Revelation," as coming up from the sea, are identical. Whatever has been foreshadowed in any one of these mystic symbols, has been foreshadowed in all and each of them. It is obvious, therefore, that to ascertain the meaning and import of the visions of Daniel, will be of assistance in opening out the meaning and import of the Apocalyptic imagery to which we are approaching; and which, when discovered, will be found to furnish us with a key to the interpreta-
tion of all that will follow. With this view, we shall commence our inquiries with an examination of the prophetic vision of the Image which appeared to Nebuchadnezzar, King of Babylon, in or about the year 609 A.C., and which is thus described by the Prophet Daniel:

"Thou, O king, sawest, and behold a great Image. This great Image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This Image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest until that a stone was cut out without hands, which smote the Image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer's threshing-floors; and the wind carried them away, and no place was found for them: and the stone that smote the Image became a great mountain, and filled the whole earth." (Dan. ii. 31–35.)

The interpretation of this vision is also recorded by the Prophet; and through the medium of this interpretation, other prophecies of Scripture, and the subsequent events which have been preserved for us in history, we hope to be enabled to unfold the true intent and meaning of the vision.

The image consists of four parts:—1st, the head; 2nd, the breast and arms; 3rd, the belly and thighs; and 4th, the legs and feet. These we propose to examine separately.

First.—With respect to the head, there can be no doubt or controversy as to that of which it is emblematical; inasmuch as the Prophet has expressly interpreted the same to be Nebuchadnezzar himself, "Thou, O king, art a king of kings. . . . Thou art this head of gold." (Dan. ii. 37, 38.)
Secondly.—As to the head and arms, we are told by the Prophet, that they are symbolical of a kingdom which was to arise after Nebuchadnezzar, or, more properly speaking, after the expiration of the supremacy of the Babylonish, or Chaldean and Assyrian empire, over which he was the reigning sovereign. This kingdom was obviously the Medo-Persian empire, by which that of Babylon was subdued in the succeeding reign of Belshazzar, as described in the fifth chapter of Daniel—one of the arms denoting the Persian, and the other the Median empire, which became united under Cyrus. (Dan. v. 28, 31.)

Thirdly.—The belly and thighs are, we are told by the Prophet, symbolical of a third kingdom of brass, that should rule over all the earth. This third kingdom is manifestly the Grecian, by which, under their King, Alexander the Great, the Medo-Persian empire was subdued about the year 331 B.C., and in whose geographical extent were comprehended the territories of the humbled Babylonish and Medo-Persian empires.

Fourthly.—The "legs of iron, and feet part of iron and part of clay," are declared by the Prophet to be "the fourth kingdom," which he describes as to be "strong as iron; forasmuch as iron breaketh in pieces and subdueth all things." This fourth kingdom is evidently the Roman empire, which subdued that of Greece, and thereby, in addition to its own peculiar territories, extended its iron sway over all the regions which had formed the preceding empires of Babylon, Medo-Persia, and Greece. It was, in the words of the Prophet, strong as iron, forasmuch as it broke in pieces and subdued all the others.
With respect to the circumstance of the feet and toes being represented as part of clay and part of iron, it is explained by the Prophet, as indicating that "the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay." The meaning of this we conceive to be, that the Roman empire, which was strong as iron, at the period of the subjugation by it of the preceding kingdoms (symbolized by the legs of iron), was not to retain to the last its strength and compactness, but to become diluted and degenerate; and finally to be subdivided into ten inferior kingdoms, symbolized by the feet and ten toes of the image. These ten toes represent (as we conceive) the same thing as the ten horns of the fourth Beast of Daniel, and of the Beast of the Apocalypse, and we shall have an opportunity of examining their purport more fully, when we come to the consideration of those prophetic symbols. We shall, therefore, in this place merely observe, that the toes being at the extremities of the feet, it would seem to be a natural consequence, that this subdivision of the Roman empire is to take place in its last state, and when it shall be drawing nigh to its dissolution.

Such being the meaning of the several parts of the image, which, as a whole, is obviously emblematical of the kingdoms of the world which were to exist from the days of the revelation to Nebuchadnezzar down to the time when all the kingdoms of the world should become the kingdoms of God and of his Christ, we shall now endeavour to ascertain the antitype of the Stone, which was to be cut out without hands, and which smote the Image on the feet and broke it into
pieces, and afterwards became a great mountain that filled the whole earth. This Stone is manifestly the kingdom of Christ on earth, which is to be hewn out without hands, or the power of man. It is thus described by the prophet:—“In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

The kingdom, therefore, is the kingdom, the throne of which shall be the throne of David—the restored kingdom of Israel, which is the only kingdom that is to be indestructible. “He shall be great, and shall be called the Son of the Highest: and the Lord God shall give him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.” (Luke i. 32, 33.)

And again, Isaiah, in using the same figure of a stone, in a prophecy of the Saviour, reveals the seat of his kingdom upon earth. “Behold, I lay in Zion for a foundation stone, a tried stone, a precious corner stone, a sure foundation.” (Isa. xxviii. 16.) Thus Christ and his kingdom being identified, as were Nebuchadnezzar and his kingdom, we may conclude that the fifth kingdom, which is to break in pieces and consume all the preceding kingdoms, and to stand for ever, is the restored kingdom of Israel, of which Christ is the precious corner stone; and which is to swell into a mountain and fill the whole earth. “In the last day it shall come to pass that the mountain of the Lord’s house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow into it. . . . For out of Zion
shall go forth the law, and the word of the Lord from Jerusalem." (Isa. ii. 1, 2; Mic. iv. 1, 2.) "For the nation and kingdom that shall not serve thee, shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 12.)

The foregoing would appear to be an accurate accomplishment of this prophetic vision; nor are we aware of any inconsistencies with which the interpretation can be justly charged. It certainly assumes that the Roman dynasty has not yet come to an end; and that its existence is not to cease until it shall have been smitten by the Stone of Zion, at the close of the present dispensation; and this we are prepared to maintain, notwithstanding the assumption of many expositors to the contrary. Let us, however, in the first place, take the description of the prophet, and see how consonant it is to the facts as they have occurred, and as they now exist. The legs are of iron—that is to say, the kingdom, as it first appears on its succeeding the subdued Grecian, was strong by the force of its arms; and so it continued until the fall of the Emperorship. Then came the feet and toes, part of iron and part of potter's clay, which the prophet explains as denoting a weakening or dilution of the power of the kingdom; and which was, and still is, the succeeding state of the Roman dynasty under the Popedom, and the Antichrist, into which, as will presently appear, the Popedom is to expand. The power which is exercised by the Papacy is spiritual power, symbolized by the miry clay, while the temporal power of Rome, which is now, and is to continue, as we shall presently show, suspended until the latter days of this dispensation, will again revive, and display itself in
the iron despotism of the Roman Antichrist. And thus the feet and toes of the Image are part of iron and part of potter's clay—a combination of Popish spiritual ascendency and the temporal despotism of the Antichrist and his ten subordinate kings. These Kings are, as we shall presently see, symbolized by the ten toes of the Image and the ten horns of the fourth Beast in the next prophetic vision.

Dr. Todd, in his ‘Donnellan Lectures,’ has endeavoured to sustain the view of the fourth kingdom, if not of the two which preceded it also, being altogether unfulfilled—maintaining that no nation has hitherto arisen, whose history at all corresponds with the prophetic description of it which is given in Daniel; and in support of this interpretation, he has enumerated a variety of objections to those of the expositors, who have considered the prophecy of the fourth kingdom to have been fulfilled in the Roman empire. None of these objections, however, are applicable to the interpretation which we have been endeavouring to uphold; and which, being consistent with the description of the Image, with the interpretation given by the prophet, with the events which have already taken place, and with the events which we know from prophecy are yet to be fulfilled, has all the requisites to render it satisfactory and conclusive. On the other hand, the interpretation that would postpone the fulfilment of the last three kingdoms to a period still future, must, in the admission that Nebuchadnezzar was the head of the Image, break its continuity, by introducing a chasm of many centuries between some of the members of the Image—that is to say, either between the head and the
breast, or between the breast and the belly, or between the thighs and the legs. But where is there anything in the vision to warrant such an interruption in the continuity of the Image, every part of which is physically and chronologically connected with the remainder? So much so, that it is obvious that the expositor who contends for such an explanation of the symbol, would, on the same principle of construction, have deferred the fulfilment of the golden head in the person and kingdom of Nebuchadnezzar, until the near approach of the final consummation of all things, had not the prophet stated specifically that the king of Babylon was this head of gold.

Having thus stated that we conceive the different parts of the Image to have been emblematical of the four continuous kingdoms of Babylon, Medo-Persia, Greece, and Rome, we now proceed to the consideration of the vision of the four Beasts; which is manifestly connected with, and in some degree explanatory of, the previous prophetic vision of the Image and Stone—inasmuch as the fourth Beast, or kingdom, is explained to be "the fourth kingdom upon earth." (Dan. vii. 23.)

The vision in question will be found recorded in the first fourteen verses of the fifth chapter of the prophecies of Daniel. The interpretation which was unfolded to the Prophet follows; and in our inquiry, we propose, in the first place, to describe what we conceive to be the meaning of the several parts, and then to test the explanation by what is declared to the Prophet to be the purport and intent of the revelation.

The four Beasts have been considered, almost uni-
versally, to be identical with the four kingdoms typified by the several parts of the preceding vision of the Image, viz. the Babylonish, the Medo-Persian, the Grecian, and the Roman; and in this view we concur. The several characteristics and features of the first three Beasts have been traced by commentators, to have been accurately typical of the several particulars disclosed and realized in their respective histories. But as the principal object we have in view is to identify the fourth Beast, or kingdom, and trace its prophetic history, we shall not stop to investigate and explain those others in detail.

The fourth Beast is admitted by all expositors to be identical with the kingdom symbolized by the legs and feet of the Image; and that we have traced to be the Roman. Consequently, the Beast under consideration is emblematic of the Roman empire, whose despotic and irresistible sway is described as "dreadful and terrible; and it had great iron teeth; it devoured, and brake in pieces, and stamped the residue with the feet of it."

The next remarkable characteristic notified of the Beast is, that it had ten horns. These ten horns, which are afterwards explained to be "ten kings that shall arise," are obviously and admittedly symbolical of the same circumstance as the ten toes of the Image. And as the ten toes of the Image are typical of the division of the Roman empire in its very last state—the toes being the extremity of the figure—there is no great violence in the conclusion, that the ten horns are typical of the kingdoms into which the Roman empire is yet, and shortly before its final dissolution, to be divided. These ten horns have been generally ex-
plained by those who maintain (as we do) that the
ourth kingdom is the Roman, to portray ten king-
doms, into which, it has been alleged, the territorial
dominions of Rome have been already divided. But
the very great discordance which has prevailed among
that class of expositors, respecting the identification
of these kingdoms, is strong evidence that the division
has not yet taken place. The Roman empire, in its
present weak and diluted state, is represented by the
feet of the image, part of clay and part of iron. And
when, at last, it shall become divided into ten sepa-
rate kingdoms, all of them, as we shall presently ex-
plain, connected with, and subordinate to, that which
shall, up to that time, be the head of the empire, then
shall commence the fulfilment of the prophecy of the
ten horns and ten toes.

The next object which presents itself, is another
"little horn," which was seen to come up among the
ten horns, "before whom were three of the first horns
plucked up by the roots," "and behold in this horn
were eyes like the eyes of a man, and a mouth speak-
ing great things." The interpretation of this pheno-
menon, which is disclosed to the Prophet, is as follows:
—"And the ten horns out of this kingdom are ten
kings that shall arise; and another shall arise after
them; and he shall be diverse from the first; and he
shall subdue three kings. And he shall speak great
words against the Most High, and shall wear out the
saints of the Most High, and think to change times
and laws; and they shall be given into his hand until
a time, and times, and dividing of a time." We can
have no difficulty in identifying this little horn thus
described, with the Antichrist predicted by St. Paul,
"who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) This also appears from the description given of the destruction of this being by the same Prophet and by St. John. In the prophecy before us, it is thus revealed:—"But the judgment shall sit, and they shall take away his dominion, to consume and destroy it unto the end." By St. Paul, he is introduced as one "whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming."

This power, symbolized by the little horn, has by the generality of commentators been interpreted to prefigure the Papacy, represented in the person of its supreme head, the Pope; and it cannot be disputed, but that they have succeeded in tracing in the corruptions and abominations of that apostate system, something analogous to the features here depicted of the antitype of the little horn. With those expositions we so far agree, that the analogy is, as might have been expected, to a certain extent, very obvious; inasmuch as in our previous investigations concerning the nature and powers of this awful being, we have traced him to be the incarnation and open manifestation of a pre-existing apostasy, or "mystery of iniquity," at the present time, and ever since the days of the Apostles, pervading the world, but so secretly and covertly, as not only to deceive the great mass of its own deluded votaries, but to blind the eyes and the understandings of many sincere believers as to its real nature. And of this "mystery of iniquity," Popery being, perhaps, the most tangible and manifest example that presents
itself in the wide field of diabolical deceits and perver-
sions of the truth, it is not surprising that the cha-
acteristics of the Antichrist should be traceable in a
system, of which it will be the open and undisguised
revelation. These features it will not be necessary for
us to trace. They will be found in the writings of
Newton, Faber, Elliott, and many other expositors; and they bear, as we have already observed, so striking
a resemblance to the leading characteristics of the
Romish Church, that those commentators have con-
sidered that system to be the complete fulfilment of
the prediction of the little horn. The effect of this,
as it appears to us, hasty and erroneous conclusion,
has unfortunately been to lead another class of expo-
sitors into a still more fatal error. We allude to those,
who, to relieve the Romish Church of the stigma of
being the fulfilment of the prophecy of the little horn,
have been led to deny the accomplishment of any part
of the vision of the four beasts, or of any part of the
vision of the image, with the exception of the golden
head.

This latter view has been ably supported by Dr.
Todd, in his 'Donnellan Sermons,' where he has col-
lected all that can be advanced on the subject. He
has even carried out his system to the extent of deny-
ing the fulfilment of the vision of the Ram and the
He-Goat, which has been accomplished with such in-
teresting accuracy in the wars of Alexander and Darius,
that even if we had not been told by the Prophet him-
self, that those symbolical animals were the respective
kings of Media, Persia, and Greece, scarcely a doubt
could have existed on the subject. Even infidel writers
have admitted the exactness of the correspondence be-
tween the prediction and the collisions which have taken place between the monarchs of those two countries. In addition to these prophecies, the vision of the things "noted in the Scripture of truth," as recorded in the eleventh chapter of Daniel, has likewise been included by Dr. Todd in the calendar of unfulfilled prophecy; though, like the preceding, the accomplishment, as far as the thirty-first verse, has been so exact, that sceptics have been driven to accuse the faithful of having written the prophecies after the events had happened. To these, he also expresses an inclination to add the prophecy of the seventy weeks, by which the Jews of old were led to look for the Messiah, at the very hour of his birth. So that the obvious tendency of the method of interpretation which has been adopted and vindicated by Dr. Todd, who follows Maitland, is to deprive the Church of its chief evidence of the inspiration of Holy Writ, in the fulfilment of many of its prophecies—thereby yielding up a position never assailed by its adversaries, and putting a weapon into their hands, which would have been powerless had it not been forged by one who stands in the position of a friend.

But to return to our interpretation of the vision of the four Beasts. We cannot leave the subject without advert ing to some difficulties which have been stated by Dr. Todd to be fatal objections to the expositions which explain the prophecy as fulfilled in the Babylonish, Medo-Persian, Grecian, and Roman empires. The first of them is to the effect, that the vision having appeared to Daniel in the first year of Belshazzar, the successor of Nebuchadnezzar, if we interpret the first head to be identical with Nebu-
chadnezzar, the vision must have been partly symbo-
lical of past events, which would be inconsistent with
the angel's explanation in the seventeenth verse:—
"These great Beasts, which are four, are four kings
which shall arise out of the earth." It follows, there-
fore, he insists, that the first Beast cannot be identical
with the golden head of the image. Now, admitting
that the first Beast could not, with consistency, have
been symbolical of Nebuchadnezzar, it might have
been, as it actually was, symbolical of the Babylonish
empire, which was still in existence at the time of the
vision; and which could not, therefore, be said to have
been a past event. The first kingdom, therefore, having
been still in existence, and a portion of its history still
future, it was introduced into the prophetic vision in
order to render the revelation harmonious and con-
sistent, by exhibiting, like the vision of the Image, to
the view of the Prophet, a series of political dynasties,
which were to succeed each other, and to continue
from his days down to those of the kingdom of Christ
upon earth.

Another objection is, that it may be collected from
the prophecy, that the four kingdoms are to be four
contemporaneous kingdoms, and that the first three
of them are to survive the last—it being stated, that
after the fourth Beast was slain, and his body de-
stroyed and given to the burning flames, "as con-
cerning the rest of the Beasts, they had their domi-
nion taken away, yet their lives were prolonged for a
season and a time." To this objection we reply, that
the conclusion drawn by Dr. Todd is not at all war-
ranted by the passage to which he refers, and its
context. The twelfth verse is, we conceive, intro-
duced after the history of the continuance and final end of the fourth Beast, as an independent account of the ultimate destiny of the other Beasts, or kingdoms, which had been merely introduced on the scene, without further description of their fate, and which, after the interruption caused by the following out of the history of the fourth Beast, it was necessary to recur to, in order that the vision might be complete; and it is thus summed up:—"As concerning the rest of the Beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time." In confirmation of this construction, it has actually occurred, that while the dominion, or supremacy, of the first three kingdoms was taken away, yet there was a prolonging of life given to them, as experience testifies to this day. In the same manner, in the previous vision of the Image, the destruction of the four kingdoms, including that of Nebuchadnezzar, is represented to be simultaneous, so that there must be, in some sense, a prolonging of life to them, as stated of the kingdoms symbolized by the Beasts.

The only other objection applicable to this interpretation is, that the fourth kingdom is described as "diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces;" which, it is contended, is not at all descriptive of the characteristics to be found in the Roman empire—the Romans having been remarkable for moderation, for toleration, and for the gentle government of nations that submitted to their sway. True it may be, that the great object and aim of the Roman government was to civilize the conquered nations, and to incorporate them into itself; but the means em-
ployed for that end, as the annals of our own and of the other nations of Europe attest, can scarcely be said to be exaggerated in the foregoing language of the Prophet. All local governments were devoured, trampled on, and broken to pieces; and though the object may have been to supply something more refined and civilized in their place, yet the power which they exercised throughout their newly-acquired dominions, was directed principally to the subversion of all previously established rule and custom. Moreover, the prophecy is far from being completed yet; and we shall find, as we proceed in our inquiries, that the time is yet in the womb of futurity, at which the Roman power, "the fourth kingdom on earth," shall exhibit, in its dealings with the world, a still more literal fulfilment of the prophetic description than any hitherto experienced.

For these reasons it is, that we adhere to the line of interpretation which has dealt with these prophecies as, for the most part, fulfilled, and in progress of fulfilment. Commentators, by reason of some inaccuracies in their views as to the important position which the Jews are to hold in the fulfilment, and respecting the nature of the Antichrist, have differed in their explanations of some of the details, though they harmonize in referring the fulfilment to the four kingdoms of Babylon, Medo-Persia, Greece, and Rome. In this we agree with them; more especially, as, concurring with Dr. Todd in his views of the nature of the Antichrist, we do not find it at all necessary to depart from the usual and obvious track of interpretation, to support and establish the conclusion at which he has sought to arrive, by diverging into a novel and dangerous path of construction.
With respect to the future state of the Roman dynasty, there is ample evidence, as we shall presently show, in the prophecies of Scripture, to warrant the conclusion, that the Roman dynasty will, previous to its final dissolution, expand into an immensity of power and dominion, and in that state become again the irresistible persecutor of the Christian Church. We also conceive, that ten contemporaneous kings shall, at this time, be the instruments by and through which her power is to be exercised; but who shall ultimately annihilate her, in order to confer supremacy on the Antichrist, who is to be the last, most dangerous, and most powerful of the persecuting agents of Satan. All this, which is to be collected from the prophetic visions of Daniel, we shall find fully confirmed by the prophecies of the Apocalypse which we are about to examine.
CHAPTER III.

THE BEAST RISING FROM THE SEA.

"Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God."—2 Thess. ii. 4.

Having established the identity of the fourth kingdom of Nebuchadnezzar's image, and of the fourth beast of Daniel's vision, we now return to the "Book of the Revelation," to investigate the meaning of the seven-headed and ten-horned monster which appears to the Evangelist as rising from the sea, and of the two-horned, lamb-like beast which rises from the earth. The prophecies relating to these two beasts we shall examine separately; and conceiving, as we do, that the right understanding of this part of "the Revelation" furnishes a key to all that is yet to come, we trust that God's Spirit may be with us to direct our inquiries, and to guide our explanations into the paths of truth. The following are the words of the Evangelist:

"And I stood upon the sand of the sea, and saw a Beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the Dragon gave him his power, and his
seat, and great authority. And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the Beast. And they worshipped the Dragon which gave power unto the Beast: and they worshipped the Beast, saying, Who is like unto the Beast? who is able to make war with him? And there was given unto him a mouth speaking great things and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.” (Rev. xiii. 1–10.)

We have already observed, that this seven-headed and ten-horned monster is generally admitted to be identical with the fourth kingdom and fourth Beast of the prophecies of Daniel, which have occupied our attention in the preceding chapter. We may, therefore, with safety conclude that it represents the Roman dynasty in some one of the stages of its existence; merely observing, what will hereafter more fully appear, that this identification is fully confirmed by the explanation given of the seven heads in the seventeenth chapter of this book, where they are declared by the angel to be typical of (among other things) the seven mountains on which the Woman sits—a description of Rome too palpable for even Romish writers to question.

The Roman dynasty, therefore, being designated by the Beast, we shall turn our attention to the mean-
ing of the seven heads and ten horns. With respect to the seven heads, we see no reason for being dissatisfied with the generally received explanation of them—that they denote the seven forms of government under which the subjects of Rome have been, or shall be, swayed, from the rise of that power in Romulus, down to its fall at the second advent. On the contrary, we cannot but read a full confirmation of that opinion in the declaration of the angel respecting these seven heads in the seventeenth chapter of this book—"And there are seven kings; five are fallen, and one is, and the other is not yet come." Thus showing that in the days of the Evangelist five of the heads had fallen, one was in existence, and another was to arise. With respect to these heads, then, we concur with previous commentators, that the five which had fallen were the Kingship, the Consulate, the Dictatorship, the Decemvirate, the Tribunate; and the sixth, which was in existence at the period of the revelation, was the Emperorship. As to the seventh head, we submit that it has not yet arisen; but that when it shall arise, it will be in the person of the being nominated in Scripture, "the Antichrist," who shall, in the words of the revelation, "continue for a short space." On this latter point we differ from most, if not all, preceding commentators; and on this foundation mainly rests the strength of the interpretation we are about to give of this section of "the Revelation." We shall therefore endeavour to lead the minds of our readers into the train of reasoning from Scripture declarations, by which we have been led to this conclusion.

The seven-headed and ten-horned Beast is so pre-
sent to our view in three several and distinct parts of "the Book of the Revelation;" but in each of them we find a particular connected with it, distinguishing it from the others. First, it is introduced in the twelfth chapter, having crowns on its heads. Second, it is presented in the thirteenth chapter, having crowns on its horns. And third, it appears in the seventeenth chapter, having no crowns either on its heads or horns. We may here observe, what we hope to establish, when it comes under our consideration in its proper order, that the Woman presented in the seventeenth chapter sitting on the Beast, is the Papacy, or the Romish Apostasy. Consequently, the Roman power, at the time it is presented to us without crowns either on its heads or its horns, is under the influence of, and over-ridden by, that Apostasy. And how is it then described by the angel? "The Beast that thou sawest was, and is not, and shall arise out of the bottomless pit, and go into perdition." (Rev. xxvii. 8.) And again, in the same verse,—"The Beast that was, and is not, and yet is" (or shall be).* It therefore follows incontrovertibly, that, admitting this symbolical Woman to represent Popery, while the Roman power is overridden by her, as it has been and still continues to be, that power (the temporal power as under the Emperorship and the preceding forms of Government) is in a non-existent state, and yet shall revive before it goes into perdition. Thus, from the prophecy itself we learn, that the Roman dynasty, while Popery is in existence, is to remain in a state of suspended animation,—"It is not, and yet shall be;" and a brief

*According to Griesbach, this ought to be καὶ παρίσταται, instead of καὶ πάρεστιν, as it is in our version.
consideration of the nature of the Papal government will evidence the truth of the prophetic description.

At no time, since the decline and fall of the Roman empire, has the Popedom, which succeeded to the sovereignty of Rome, maintained itself in Christendom as a temporal or secular power. Its strength and energy, and their mischievous effects, have flowed from the spiritual influence which it exercises over its adherents in every part of the civilized world. All its domestic institutions are ecclesiastical; its legislative and executive functionaries are ecclesiastics; its weapons against insults and aggressions have ever been excommunications and interdicts: and nothing could better illustrate its imbecility as a temporal, and its vigour as a spiritual power, than the position it holds in the present day in the face of Europe, where we have seen the Pope and his officials replaced and maintained in the city of Rome by an army of foreigners, who can have no prospect or expectation of advantage from the costly and inconvenient alliance, beyond some exercise in their favour of that spiritual ascendancy which the Papacy retains and exercises over so large a section of mankind; and which unbelievers even feel would be powerless, if its seat were to be removed from the metropolis of "the fourth kingdom upon earth." That it should there remain is the will of God, as declared by the mouth of his prophets; and vain will be the endeavours of man to remove the Papal potentate from Rome, abridge his power, or lower his pretensions, until the apostate system shall have ripened into one of avowed rebellion against God and his Church; when it shall be crushed by the Stone of Israel, and all its component parts scattered "like
the chaff of the summer threshing-floor.” Thus it is, that the feet of Daniel’s image are represented as part of iron and part of clay,—the former denoting the _temporal_, and the latter the _spiritual_, power, but which shall not, we are told, “cleave to one another:” and thus it is, therefore, that during the continuance of the spiritual ascendancy of the Popedom, the temporal power of Rome shall be suspended, as described by the Evangelist—“It was, and is not; and yet shall be.”

History and experience testify that there never has been any coherence between these two forms of authority. At no time, since the triumph of Christianity over Paganism, have the civil and ecclesiastical powers continued to co-exist in any country of Christendom. One or the other has prevailed; and the struggle has always hitherto, in every nation of Europe, with the exception of Rome, been decided in favour of the civil power. But in Rome, though the ecclesiastical element of the Papal government has maintained the ascendancy, it has been at the sacrifice of her position and existence as a temporal power; for the continued intestine dissensions, arising from the utter incompatibility of the lay and spiritual elements of administration in the same community, has, and ever must, prevent her taking up her position _as a temporal power_ among the nations. This has become so obvious, that to establish the Popedom as an exclusively spiritual dynasty, by separating from her the civil jurisdiction which she has ever been struggling, but in vain, to preserve over her own immediate subjects, has become a problem, the solution of which is now engaging the attention of the pro-
foundest legislators and statesmen of the age.* The solution, however, of that problem must eventuate in something beyond the ken of mere worldly wisdom; but is easily discoverable by the light of prophecy. And from what God has disclosed to us of those things that are coming upon the world, we feel assured that the day which shall dawn on a purely spiritual authority, enthroned, by the aid of European powers, on the seven hills of Rome, will be the birthday of the Antichrist. Such a power, once so established and recognized, cannot fail—aided as it will be, by the institutions and machinery which the Papacy, for the extension and consolidation of her dominions, has long since spread through all lands—to increase and encroach on the civil governments that shall surround and patronize her. In exchange for a limited domain and a handful of disaffected and disorganized subjects, she will have gained kingdoms for her territories, and kings for her subjects. And thus all will progress to the development of the Antichrist, who, in the plenitude of pride and power, shall at length proclaim himself to be the "King of Kings and Lord of Lords."

Hence it is that the temporal supremacy of Rome being in abeyance during the continuance of the Papacy, the Beast is represented in the seventeenth chapter as having no crowns on any part of it. On this principle of construction, when the Roman power is introduced to view in its Pagan state, the crowns ought to be found on the heads, one or other of the heads having been then the form of government. And ac-

* See an article in the 'Quarterly Review' for December, 1851, and another in the 'Edinburgh Review' for April, 1852, on Gladstone's translation of Farini's 'Stato Romano.'
cordingly, we find in the twelfth chapter, where the seven-headed and ten-horned Dragon, or Pagan Rome, is presented to our view as watching for the birth of the Saviour, ready to devour him, that the crowns are upon his heads.

Thus, the Roman dynasty, "the fourth kingdom upon earth," is to be considered under three different aspects:—1st, Pagan Rome; 2nd, Papal Rome; 3rd, Rome in its future or restored state of temporal sovereignty, which we shall presently show to be Rome under the Antichrist; and which will differ from Pagan Rome, by the admission of the advent of a Messiah, though in the person of the Antichrist; and from Papal Rome, by the denial that Christ was that Messiah. In the first, or Pagan Rome, the Emperorship having been in existence, the crowns were on the heads. In the second, or Papal Rome, the Emperorship having passed away ("it was and is not"), the crowns are removed from the heads, and are not yet found on the horns. And in the third, or the revived Roman dynasty, that shall arise out of the bottomless pit and go into perdition, the crowns ought to be found on the horns, if our interpretation be correct, that the division of the Roman dynasty among the ten kings, typified by the ten horns and ten toes, is not to take place until the approach of its final destruction.

Let us now look at the first Beast of the thirteenth chapter, which is under our immediate consideration, and we find the crowns on the ten horns, and on his heads the names of blasphemy. Is not this a confirmation of our position, that in it, which is admitted to be the Roman dynasty in some one of its forms or
stages of existence, we are not looking at it during the Papacy, when the Beast has no crowns either on its heads or its horns, and when, moreover, it is described as in a state of suspended existence; but that we are looking at it in a state of restoration yet to come, when it shall be divided among, and ruled over by, ten kings—all of these, however, as we shall presently see, subordinate to the Antichrist? Now, with respect to the seventh head, which, according to our view, has not yet arisen, we have already intimated that it will be the Antichrist yet to arise, and in his person fulfil the prophetic description of him given in the 2nd Thessalonians, as one “who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.” Compare this with the description of the Beast now before us, and we find the same self-exaltation against God, in the words, “And he opened his mouth in blasphemy against God, to blaspheme his name and tabernacle, and them that dwell in heaven;” and the same divine honours conceded to him—“And they worshipped the Beast, saying, who is like unto the Beast?” And therefore it is, that we have come to the conclusion, that the being here portrayed is the Antichrist, and the seventh head of the Roman empire. This we shall find fully confirmed by our future inquiries. Before, however, we proceed farther, we shall call attention once more to our conclusions respecting the nature and origin of the Antichrist.

Though there have been, and still are, many species of apostasy in the world, yet Popery has always been the most prominent, the most extensive, and the most
OF JERUSALEM AND ROME.

enduring of all: and as being connected with Rome, the seat and centre of the fourth kingdom, which is to exist down to the second advent of our Lord, by whom it is to be exterminated, it is peculiarly the subject of prophecy. It is, in truth, that "mystery of iniquity" which has been working in the world since the days of the Apostles, and which will at last be embodied, and, in its naked deformity, openly revealed in "the Man of Sin," the Antichrist. In it are to be traced, by the Christian inquirer, an outline of the marks and tokens of the Antichrist—so much so, that in the pretensions and proceedings of its visible head, the Pope, most commentators have, as they imagine, discovered the fulfilment of the prophecies relating to the Antichrist. While, on the other hand, others have as strenuously denied that Popery can, with any justice, be so stigmatized. From all this we would infer, that it is still "the mystery of iniquity;" but that hereafter it will expand into the open revelation of that wicked one, who will actually and unequivocally exalt himself above all that is called God and that is worshipped, and seal his pretensions by miraculous and devilish agencies and machinations. We may therefore expect that, when the fulness of the time shall have come, some individual Pope (for such is the tendency of his office) will openly discard the title of God's vicegerent, or vicar upon earth, and assume the character of the Messiah himself—denying that Christ has come in the flesh, claiming divine honours, and assuming the names of blasphemy, "King of Kings, and Lord of Lords." This being is to be the restorer of the Roman temporal dynasty—the seventh, and also an eighth, head of the
Beast, who, "when he cometh, shall continue a short space." (Rev. xvii. 10, 11.) It is during this reign that we are told, the ten kings, typified by the ten horns, are to appear in the scene, and who are represented as having one mind, and giving their power and strength unto the Beast. "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour (simultaneously) with the Beast. These have one mind, and shall give their power and strength unto the Beast." (Rev. xvii. 12, 13.)

Thus we have a confederation of ten kings, who shall acknowledge the Antichrist as their sovereign, and submit all their power and authority unto him. These kings are called in another place, "the kings of the earth and of the whole world." (Rev. xvi. 14.) And it would appear, that at the time when these things shall come to pass, the government of the whole Gentile world will be divided among ten kings, and that these ten kings shall acknowledge the Antichrist, the head of the Roman kingdom, as supreme and divine—thus investing him with the title of "King of Kings, and Lord of Lords," and thereby stamping "upon his head the names of blasphemy." "These shall make war with the Lamb, and the Lamb shall overcome them; for He is the Lord of Lords, and King of Kings." (Rev. xvii. 14.) Here, then, is the antitype, or fulfilment of the prophecy, of the Beast, "having seven heads and ten horns, and upon his horns ten crowns." "And the Dragon gave him his power, and his seat, and great authority."

The next part of the description of this Beast is, that "one of the heads was wounded to death, and his
deadly wound was healed, and all the world wondered after the Beast." This phenomenon we take to be the same as that described, in the seventeenth chapter, of the same Beast, where, after the declaration that the seventh head, when it came, was to "continue a short space" (xvii. 10), the angel goes on to describe, that "the Beast that was and is not, he is the eighth, and is (out) of the seven,* and goeth into perdition." From this description it would appear that the eighth head is to be a continuation of the seventh, but somewhat different in form; and the explanation of the events as they will occur we may collect to be as follows:—The Antichrist will, as we observed, be an individual who shall arise in the Romish apostasy, most probably one of the Popes, who shall claim divine honours and supremacy, and re-establish the Roman empire, thus being the seventh head of it. This individual shall be slain in the destruction of Rome by the ten kings, who shall not then have acknowledged his claim to divine honours, when the Papacy itself shall be exterminated, as described in the seventeenth chapter; and after that destruction of Babylon and the Scarlet Whore (Rome and the Papacy), the slain Antichrist shall be raised from the dead by the agency of the Devil, in imitation of the true Christ, when his deadly wound shall be healed, and all the world shall wonder after the Beast. And then shall his claim to divine honours be acknowledged by the whole world, and the ten kings submit to his pretensions, and confederate to consolidate his empire. "And they worshipped the Dragon which gave power unto the Beast; and they worshipped the Beast, say-

* 'Ex τῶν ἁρμάτων.
ing, who is like unto the Beast? who is able to make war with him?" It is not till after this revival (the deadly wound was healed) that he appears, as the eighth head, in the form here presented to us, opening his mouth, "speaking great things and blasphemies" against God, "to blaspheme his name, and his tabernacle, and them that dwell in heaven," making war with, and overcoming, the saints, and extending his power over "all kindreds, and tongues, and nations."

It is then said of him, that "it was given him to continue forty-two months." In the original, the words are καὶ ἐδόθη αὐτῷ ἐξουσία ποιήσαι μίνας τεσσάρακοντα δύο, which may, with more propriety, be translated,—"And power was given him to make forty-two months." It may be recollected, that we explained the meaning of the Apocalyptic symbol of the forty-two months, to denote a wilderness or outcast state of the Jewish Church; and we have already shown that at the period of the rise of the Antichrist, the Jews shall have been restored to their own land, and again in covenant with their God. We have also shown (which will more clearly appear in the proceedings of the second Beast) that the Antichrist shall, with the assistance of the second Beast, suppress their sacrifices, and set up the Abomination of Desolation in their temple, thereby driving out once more the Jewish Church into the wilderness, as foretold by Ezekiel:—"And thou, profane wicked Prince of Israel, whose day is come, whose iniquity shall have no end. Thus saith the Lord God: remove the diadem, and take off the crown: I will overturn, overturn, overturn it; and it shall be no more until he come whose right it is;
and I will give it him." (Ezek. xxi. 25–27.) Here is a prediction that from the deposition of Jehoiachim, the last of Judah’s kings, there should be three over-turnings of Judah, until he (Christ) should come "whose right it is," and to whom it is to be given. The first of these was brought to pass by Nebuchadnezzar, the second by Titus, and the third shall be, after the restoration, by the Antichrist. If such is to be the issue of events as revealed to us, the meaning of the phrase in the text, as we have translated it, is obvious, viz. that to him (the Antichrist) shall be given the power (ἐξουσία) to make a forty-two months' period, or to drive out the Jewish Church into the wilderness for the third and last time. This passage in the Revelation confirms our interpretation of the Apocalyptic dates, inasmuch as no other interpretation will admit of a literal translation of the text.

The Revelation then describes not only the extension of the power of this Being over all kindreds, and tongues, and nations, but that he shall receive divine worship from "all that dwell upon the earth," except the very elect, "whose names are written in the book of life of the Lamb slain from the foundation of the world." It then continues—"If any man have an ear, let him hear. He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the faith and patience of the saints." When we look back at the circumstance of the Beast having been revived by diabolical agencies, from a deadly wound, the faith and patience of the saints who shall have witnessed the miracle must be sorely tried; and some consolation and support will be necessary for them, in a revelation
of the ultimate subjection of these rebels against their God. At the same time, having died once, the Antichrist cannot again see death, but he may be taken and put into captivity, while his adherents may and shall be slain with the sword. And so it is revealed in the prophetic description of the final conflict between Christ and the Antichristian faction, in the nineteenth chapter, that "the Beast was taken, and with him the False Prophet. These both were cast alive into a lake of fire burning with brimstone," while "the remnant were slain with the sword of him that sat upon the horse." (Rev. xix. 20, 21.) Thus showing, that while those of the persecutors who cannot see death again are to go into captivity, those who are still mortal shall be slain with the sword. "Here is the faith and patience of the saints."

Such we conceive to be the meaning and import of the several parts of this all-important prophetic picture of the Beast which appeared to the Evangelist rising from the sea. All commentators, with very few exceptions, concur in opinion, that it is a representation of the Roman power in some one of its stages—either Pagan Rome, Papal Rome, or Rome in some future state. It is obvious that it cannot be construed to portray Pagan Rome, inasmuch as it is to continue in existence until the period of its destruction at the second advent, as described in the nineteenth chapter of this book; whereas Pagan Rome has long since ceased to exist. It is equally clear, that neither it nor the second Beast, or False Prophet, can be identified with Papal Rome; because all commentators who have advocated such an interpretation, contend also that the Scarlet Whore of the seventeenth chapter is Rome.
OF JERUSALEM AND ROME. 363

Papal likewise; and it appears from the sixteenth verse of that chapter, that the Beast in question is to survive the Whore, or the Papacy, and to be afterwards destroyed along with the False Prophet, at the second advent. Consequently, it must portray, as we have interpreted it, the Roman power in a future or restored state of pre-eminence; and if we are to understand the words of this prophecy in their obvious and literal sense, in a state of open and undisguised rebellion and blasphemy against God—not in a state of iniquity that could be termed "a mystery of iniquity," but a revelation of a wicked one, who shall exalt himself above all that is called God.

The Roman power, in a restored state, is the fulfilment of this prophecy; and comparing this with the exposition given by the angel in the seventeenth chapter of the same Beast, it is obvious that it is that power under the seventh and eighth head, or the Antichrist, who will arise in Popery, and expand into the natural tendency of Popish principles, Infidelity, or open rebellion against God—the Sovereign over ten kings (the King of Kings), and exalting himself above all that is called God, and that is worshipped (the Lord of Lords); which being the titles of Christ, are, when marked on the head of the Beast, "the names of blasphemy." 1. This Beast therefore represents, at the time of his appearance, the centre and consummation of all civil and ecclesiastical, temporal and spiritual, power on earth; as all kindreds, tongues, and nations are not only to be subject to his dominion, but likewise (with the exception of the very elect) to worship him. And the necessity for such a heading up of iniquity will be apparent from a few reflections on the subject.
All power and authority in the world is reducible to two classes, civil and ecclesiastical, both of them deeply and extensively, as experience has proved, impregnated with evil; and as we are told that the great object of our Saviour's second coming in power and great glory is, "to put down all rule, and all authority, and power," and to exterminate all evil, so must we expect that evil shall have been headed up and consummated previous to its destruction, so as to be distinct and separate from everything that is good. Now, civil and ecclesiastical governments, while they are, in the present day, tainted with infidelity and apostasy to a grievous extent, have, at the same time, in them an admixture of much that is good and valuable in the sight of God. The supremacy and superintendence of the true God is, in many instances, admitted and acknowledged in and by them and by their institutions, though they are, at the same time, guilty of many a sad and lamentable departure from his will and directions; and experience, independent of revelation, must lead us to the conclusion, that the evil will increase while the good shall decrease, until the latter shall vanish altogether. And then will be exhibited the fearful spectacle of the civil governments of the world throwing off all allegiance to the God of heaven, and raising the daring and undisguised standard of independence and rebellion against the Sovereign of the universe; while ecclesiastical apostasy shall also consummate its iniquity in the Antichrist denial of the Father and the Son—of Him who created and Him who redeemed them—and transfer their allegiance to the impostor before us. It is when this consummation of unqualified evil shall have taken place, when
nothing that is good shall be found to be mingled with it, that Christ shall take unto himself his great power, and exterminate it altogether.

Such being the case, the Beast, the subject-matter of the prophecy which we have been considering, is, we conceive, the exponent of civil and ecclesiastical government in this state of open and avowed rebellion against God, and of unqualified submission to Satan and his pretensions. His power is represented as a combination of spiritual and temporal authority; unlimited subjection, and voluntary worship; and these worshippers are depicted as the worshippers of Satan as well as of himself; and he is described as opening his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and those that dwell in heaven. No language could so clearly and unequivocally portray a state of government in open and unmitigated rebellion against God; and it is vain to contend, that in any state of society (except, perhaps, during a short-lived paroxysm of the French Revolution), even a semblance of such principles and pretensions have ever been avowed, much less sanctioned or tolerated. To say that the Papacy has been the fulfilment, would be to say that the power of the Pope has extended over all kindreds, tongues, and nations, and that all mankind (except the very elect) have been its worshippers. Such an occurrence has never yet taken place; and to adapt the language of the prophecy to the true state of facts, as recorded in history and known by experience, will be neither more nor less than to alter it, on the principle that the words used by the Evangelist are not to be understood in their usual and natural meaning. In short, that when the inspired
penman used the terms, "all kindreds, tongues, and nations," he meant something immeasurably less than all kindreds, tongues, and nations.

In truth, the struggle that has long pervaded the kingdoms of the civilized world has been, and is, between the spirit of despotism on the one hand, and that of democracy on the other; and though the latter may obtain temporary successes, the former will, no doubt, as we have witnessed, ultimately prevail; and the great and final triumph of despotism will be perfected and manifested in the installation of the Antichrist as the King of Kings. Despotic authority is the very essence of the Papacy; the atmosphere it breathes is absolutism and passive submission. It adopts and sustains in its institutions the theory of an infallible head, whose infallibility is admitted and evidenced by the abject and unquestioning obedience to its mandates of those over whom his authority extends. The private judgments and personal convictions of the members of the Church of Rome are yielded up, without question or remonstrance, at the bidding of the superior head of their community. Their creed is—

"My author and disposer, what thou biddest,
Unargued I obey."

But nevertheless, from experience, we find that this perfect despotism is, in the present day, exercised and submitted to, in what may be truly termed mystery or disguise. It is veiled under the somewhat indefinite phrase of "spiritual power;" but, within the sphere of its authority, all things are under its feet. Cardinals, archbishops, and bishops, are supreme over their subordinates; but the Pope is supreme over all, and rules over and through them, as the Antichrist will reign
over and through his ten subordinate kings, but in the plenitude of temporal power, and without the secrecy and dissimulation which now envelope the absolutism of Popery. And thus we see, that the institutions of the Papacy possess all the features and characteristics of the Antichrist; but that the reign of the Antichrist will be the open manifestation of this "mystery of iniquity," the undisguised, absolute, and acknowledged sway of a single despot over his subjects, through the medium of subordinate despots.

But to return. The necessity of this open manifestation of iniquity, or undisguised rebellion against God, of both civil and ecclesiastical power previous to their extermination, is very clearly to be collected from several parts of Scripture. We shall, however, only direct attention to one which appears to confirm the position, and which will, at the same time, be found of importance in elucidating other parts of this book which have yet to come under our consideration. The passage to which we refer is in the Epistle of St. Jude, who sums up the progress of iniquity and its destruction in the following words:—"Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying (or rebellion) of Core (Korah)." (Jude 11.) Now, natural infidelity was the sin of Cain; the error of Balaam was apostasy, he having been a prophet of God; and the gainsaying of Korah and his companions was an open rebellion of the civil and ecclesiastical authorities against Moses and Aaron, the supreme and divinely appointed heads of the civil and ecclesiastical authorities of Israel. Thus, natural infidelity and ecclesiastical apostasy being the precur-
sory evils which have in all times pervaded the world, while the text speaks of the wicked being involved in both, it does not speak of their final destruction until there shall have been an open manifestation and rebellion, when, we are told, "they shall perish in the gainsaying of Core."

In conclusion, we would observe, that it is impossible to interpret this revelation as symbolic of any particular infidelity or apostasy that has hitherto existed, or which shall hereafter exist, unless we, at the same time, admit that their existence is to continue until the second coming of Christ, so as to be destroyed by him. The revelation of the Beast and the False Prophet being destroyed by him at his advent, proves this to demonstration; and if this be true, it must be then admitted that this vision of the two Beasts has not yet been completely fulfilled. And if not completely fulfilled, is not the believer justified in the expectation of a literal accomplishment of the unlimited power, the extensive and unmitigated persecutions, the miraculous agencies, and the open blasphemies and rebellion against God, that are to be found in the words before us? It is this construction alone of the prophecy that makes it of so much value to the inquiring Christian. And those who denounce such a system of interpretation as that which we have been advocating, should pause at the reflection forced on us by the whole tenour of Revelation—that Satan is now the Prince of this World, and that his power must increase, until his army shall rise in open and undisguised warfare against the God of Heaven, and those that are called by his name. Where is the revelation of this consummation of iniquity, if not in the
chapter before us? In what words could it be described, if not in those which portray the powers and pretensions of these two Beasts? And therefore, while we admit that those who suffered from the persecutions of Pagan and Infidel Rome, and those who have been troubled by the devilish machinations and devices of Papal or Apostate Rome, have traced the features of their enemy in the Apocalyptic picture of this Beast, and found consolation and support therein, we must contend, that to look for a further and more complete accomplishment is more consistent with reason, experience, and the analogy of Scripture prophecies. Rome, as we before observed, is "the fourth kingdom on earth," and is to continue in one shape or another until it shall be struck by the Stone and annihilated; and Rome will never be lost sight of in the revelation of God's dealings with the world, until its destruction be consummate. It is, therefore, consistent with God's will and intention that this prophecy should be a disclosure of the various forms and proceedings of that power; and we have traced in it a revelation of Rome past, Rome present, and Rome to be; in all its shapes, the consistent and continuing enemy of Christ's kingdom, and the relentless persecutor of his saints. And it is clear, that any interpretation which does not bring out the future state of this fourth kingdom, and continue it down to the period of its open hostility to God, when it is to perish, must be based on the supposition that Daniel's Image has been already crushed by the Stone; and that, in the expansion of the Stone into the mountain, iniquity is now melting away before the spread of Gospel truth. Few Christian inquirers will be found,
in the present day, to uphold a principle so contradictory to Scripture and experience. The increase of evil to a consummation is the ground on which rests the interpretation which we have been endeavouring to uphold; and where that principle is admitted, we feel satisfied that the conclusions at which we have arrived, or some similar and consistent with them, must sooner or later be received.
CHAPTER IV.

THE BEAST RISING FROM THE EARTH.

"And his power shall be mighty; but not by his own power; and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people."—Dan. viii. 24.

The first beast that was seen rising from the sea, which symbolizes the Gentile territories, will be the Roman Antichrist. The second beast which appears to the Evangelist "coming up out of the earth," or the Holy Land, we shall find to be connected in its origin and proceedings with God's ancient people, the Jews; and therefore, before entering on the explanation of the particulars revealed concerning this being, we shall briefly recall the attention of our reader to the result of our previous inquiries respecting their restoration and future state in their own land.

The national restoration of the Jews is a truth so clearly revealed in Scripture, as we have already shown, and so generally admitted in the present day, that it would be a mere waste of time to repeat the various prophecies of Scripture in which that truth is set forth. But, besides their restoration as a nation, to the land of Judea, we have, as we have likewise traced, abundant revelations in God's Word of their restoration as a Church in covenant with God: that
is to say, not only will the Jews be restored to their own land, but as Jews, God will again for a time enter into covenant with them, rebuild their temple, and restore their ceremonial law. This is a truth hard to be received by Gentile minds, but nevertheless it is a truth confirmed by the words of Holy Writ. Many of the evidences of this renewal or revival of the old dispensation covenant we have already collected and compared. But as the subject is of much importance, and, like many of the most valuable truths of Scripture, only beginning to open itself to inquiring Christians, we shall recapitulate some of them, and bring forward other passages of Scripture to illustrate and confirm our previous conclusions.

The Prophet Daniel, in the ninth chapter of his prophecies, is introduced in supplication and prayer to his God, to turn away his anger and fury from the city of Jerusalem, and his people the Jews; and the Angel Gabriel is sent to comfort and enlighten him concerning them, in the following revelation of God's will as regarded their duration as a people or nation, until the blotting out of all their transgressions. "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make a reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy." (Dan. ix. 24.) This period of seventy weeks is, in the subsequent verses of the same chapter, divided by the angel into three parts,—the first consisting of seven weeks; the second, of sixty-two weeks, ending with the cutting off of the Messiah; and the third and last, of one week. These seventy weeks,
denoting seventy weeks of years, or 490 years, commencing "from the going forth of the commandment to restore and build Jerusalem," began to run from the year 455 B.C.; and, therefore, the seven weeks and sixty-two weeks (sixty-nine weeks) terminated A.D. 29, which was the year of the Saviour's death,—when, as appears from the twenty-sixth verse, the Jews are to be no longer his people (margin). The old dispensation was finished, and they became outcast. But though they became thus outcast, and alien from the God of Abraham, and have so continued ever since, they are not to continue so for ever; for we are told in the next verse (v. 27), that "he shall confirm the covenant with many for one week," i.e. for the last remaining of the seventy weeks; and during that week, the abomination of desolation shall be set up in the restored temple, the sacrifice suspended, and the Jews subjected to the Antichristian persecution, or "the great tribulation" so often alluded to in Scripture.

This renewal of the covenant with the Jewish people in the latter days, is also spoken of in several other passages of Holy Writ. For instance, in the twentieth chapter of Ezekiel, when God is speaking of gathering the Jews out of the countries through which they are scattered, he says, "I will cause you to pass under the rod, and I will bring you into the bond of the covenant" (v. 37). "For on my holy mountain, in the mountain of the height of Israel, saith the Lord God, there shall all the house of Israel, all of them in the land, serve me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations, with all your holy things"

* Vide ante, p. 64.
Look then to the divine declaration in the first chapter of Isaiah,—“And I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin: and I will restore thy judges as at the first, and the counsellors as at the beginning: afterwards thou shalt be called The city of righteousness, the faithful city.” (Isa. i. 25, 26.)

But not to multiply quotations to a similar effect, we would refer our readers to the fortieth and following chapters of Ezekiel, where not only is the precise model of the Temple, which the Jews are to rebuild, given for their guidance and our instruction, but the ordinances of the altar, the exact mode of offering the sacrifices, and the regulation of the duties of the priesthood, the prince, and the people; and that too, in language so literal and unambiguous, that no attempt has been made to spiritualize or explain it away. That no such temple has ever yet been built, no such ordinances as those here described instituted, is universally admitted; and, therefore, to say that the Jewish temple will never again be erected on Mount Zion, and that the Jewish ceremonial law is never to be re-established, and that too, according to God's own direction and institution, is to pronounce the words of prophecy to have fallen to the ground, and to have been preserved in Scripture as a record of its fallibility. On this prophecy alone we may rest the position, that not only the Jewish nation, but also the Jewish Church, as such, will be restored; and we shall, therefore, in conclusion, merely call attention to the last passage of the Old Testament, which enjoins on Israel the continued remembrance of their law and ceremonies, and points
to the instrument by whom the restoration is to be accomplished:—"Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel, with the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord, and he shall turn the heart of the fathers to the children, and the heart of the children to the fathers, lest I come and smite the earth with a curse." (Mal. iv. 4–6.)

It may be asked, how and at what time is the national conversion of the Jews to the acknowledgment of Christ, as their Messiah and Saviour, to take place? To this we answer from Scripture likewise, that it will occur at, or immediately before, his personal appearance in power and great glory, when they shall receive him as their Saviour and their King at the same time, and mourn for their previous rejection of him. First, we find in the twenty-fourth chapter of St. Matthew's Gospel:—"Then shall appear the sign of the Son of Man in heaven: and then shall all the tribes of the earth (the land) mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory." (ver. 30.) Here the mourning of the tribes (the Jews) being inserted between the sign of Christ's coming, and his actual appearance, shows the close connection, in point of time, between the events. The same would also appear to follow from the mourning of the Jews described in the twelfth chapter of Zechariah, in which their contrition is described as connected with the looking on him whom they pierced—intimating, as appears from St. John, xix. 34–37, that the actual looking on Christ in the flesh, and recognizing in him their acknowledged
Messiah, the person who was by their forefathers crucified and pierced, will be the cause of the unexampled and unparalleled mourning portrayed in Zech. xii. 9–14. Again, in the concluding chapter of the same prophecies of Zechariah, we find a description of this twilight state of mind with respect to God, when they shall be, once more, in covenant with him as Jews, but not as Christians. The Prophet, after describing the day of the Lord, when all nations shall be gathered against Jerusalem to battle, and when the Lord shall go forth to fight against them, and his feet shall stand once more upon the Mount of Olives, adding, “And the Lord my God shall come, and all the saints with thee,” proceeds thus:—“And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day that shall be known unto the Lord, not day, nor night; but it shall come to pass, that at evening time it shall be light.” (Zech. xiv. 6, 7.) Thus, in this day of the restoration of the Jewish worship, after the pattern of God’s own ordinances preserved for them in the prophecies of Ezekiel, but before their recognition and acknowledgment of the Saviour, or him whom they had pierced, “the light shall not be clear, nor dark,” “not day, nor light;” but “at evening time,” the close of this period, which is to terminate with the second advent, “it shall be light;” for the blindness shall be taken from their eyes, and “so all Israel shall be saved.”

Thus it appears that in the latter days of this dispensation, the Jews will be restored to their own land, their temple rebuilt, and their ceremonial worship re-established; while, at the same period, the Gentile nations, as such, shall have wholly thrown off their
allegiance to God, and submitted themselves to the head of the revived Roman empire, the Antichrist, who shall not only deny Christ, but announce himself to be the Messiah, attesting his claims to divine honours by miracles and prodigies. This is confirmed by the prophecy in Isaiah of this revival of the Jewish Church, where we find, that when its light shall dawn, darkness shall be overspreading the Gentile world. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people (the Gentiles): but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." (Isa. lx. 1–8.)

In this hour, when the coming of the Son of Man is not looked for by the Gentiles, and while the Jews are expecting their Messiah, the only nation on earth by whom the true God shall be acknowledged will be that of Israel.* Against them, therefore, the powers and persuasions of the Antichrist will be directed; and in the attempt to subdue them he shall at last stumble and come to his end, as revealed in the prophecies of Daniel. (Dan. xi. 41–45.) At this time, one shall arise from among the Jews themselves, an apostate agent of Satan, armed with physical powers of a miraculous nature, to seduce or compel the Jewish

* We may remark, in confirmation of this, that while it is stated (v. 4), that the whole world "worshipped" (προσκύνησαν) the Beast on his appearance, it is stated with respect to the Jews, that "all that dwell upon the earth" shall worship him (προσκύνησον) except the elect (v. 8). From which we would infer, as in the text, that the seduction of the Jews by the Antichrist and his agent, shall be subsequent to that of the Gentiles.
people to submit themselves to the Antichrist, and to acknowledge his pretensions to be the Messiah: one who shall re-enact the proceedings of the apostate Jew, Menelaus, the agent of Antiochus Epiphanes, who set up an image of that vile instrument of Satan in the Temple, and endeavoured to compel the Jews to worship it, in the same manner that the second Beast is here represented as compelling "those that dwell upon the earth" to worship the image of the first Beast.

That the Antichrist will require some such agent, for the accomplishment of his purposes, from among the Jews themselves, is apparent from the position which that people have hitherto held, and which they will then more particularly hold among the Gentiles. Looking for the Messiah with trust and confidence, unshaken by centuries of disappointment and degradation, but at this time renewed and confirmed by the tokens of God's returning favour in the restoration of all that a Jew looks forward to with undying hope, his city and his temple, in vain shall a Gentile pretender seek to seduce them by lying wonders, to submit themselves to his pretensions and dominion, until the arch-enemy himself shall, by means of one that is to arise from among themselves, tempt or coerce them to fall down and worship the image of the Antichrist that he shall have set up. This is the Being here revealed to us, as the Beast coming up out of the earth, afterwards denominated the "False Prophet," and who is thus described:—

"And I beheld another Beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first Beast before him, and causeth the earth and them which dwell therein to worship
the first Beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast; saying to them that dwell on the earth, that they should make an image to the Beast which had the wound by a sword and did live. And he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell save he that had the mark, or the name of the Beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the Beast: for it is the number of a man; and his number is six hundred threescore and six.”

The first remarkable feature of this phenomenon is, that he comes up “out of the earth;” whereas the previous Beast arose “out of the sea.” We have before observed (and the observation is of importance), that the expression “the earth” (the land, ἡ γῆ), where it occurs as contradistinguished from “the sea” (as in this place), denotes the land of promise, the Holy Land; the one denoting the territorial position of the Jews, and the other of the Gentiles. This is corroborated, in some degree, by the expression in the twelfth verse of the preceding chapter, “inhabitants of the earth and of the sea;” and also by the description of the new heavens and the new earth, which is to succeed the millennial dispensation, where it is said, “And there shall be no more sea,” (Rev. xxi. 1), signifying that at that period there shall be no longer a peculiar and distinct people of God, neither Jew nor Gentile, but that the whole earth shall be comprised in the New
Jerusalem. And again, Isaiah uses the term as descriptive of the Gentile nations in his prophecy of the glory and pre-eminence of the Jewish Church in the latter days: "The abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." (Isa. lx. 5.) This accords with our interpretation of the origin of the first Beast, the Antichrist, who is to arise out of the Gentile world (the sea), while the False Prophet, who is to be his agent in his dealings with the Jews, is to arise from among themselves, out of "the earth."

Now, let us examine the description here given of the second Beast, or the False Prophet, and see how it accords with our interpretation of his being the agent of the Antichrist, whose office it is to seduce and coerce the Jews, or those "that dwell on the earth," to worship or acknowledge the supremacy of the Antichrist:—"And he exerciseth all the power of the first Beast before him, and causeth the earth and them that dwell therein to worship the first Beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the Beast, saying, to them that dwell on the earth, that they should make an image to the Beast, which had a wound by a sword, and did live." (v. 12–14.) Here we see that all his operations are connected with "the earth," and "them that dwell on the earth." He "causeth the earth and them that dwell therein" to worship the first Beast; he "deceiveth them that dwell on the earth by miraculous
prodigies, saying to them that dwell on the earth, that they should make an image to the Beast.” This language can scarcely be considered to be accidental, or without a special meaning; and if we are correct in attributing the expression “the earth,” or “the land,” to denote the Holy Land, it is clear that the machinations and proceedings of the second Beast are to be directed against those that shall dwell therein, viz. the Jewish nation.

It is then added, that “he had power to give life unto the image of the Beast, that the image of the Beast should both speak, and cause that as many as would not worship the image of the Beast should be killed.” This erection of an image of the Antichrist is, we conceive, the setting up of “the Abomination of desolation,” spoken of by Daniel the prophet, and referred to by our Saviour in his prophecy upon the Mount of Olives. It is clear, that by miraculous and diabolical agencies, the image shall be endued with life, for the purpose of luring the unfortunate Jews to turn from their expected Messiah to worship and submit themselves to the “Destroyer of the Gentiles.” This will be the season of their last trial, denominated by the prophet Daniel, and by the Saviour, as “the great tribulation, such as was not from the beginning of the world to this time, no, nor ever shall be.” And it is confirmed by the continuation of the Lord’s prophecy,—“And except those days should be shortened, there should no flesh be saved; but for the elect’s sake those days shall be shortened. Then if any man shall say unto you, lo! here is Christ, or there; believe it not. For there shall arise false Christs and false prophets, and shall show great signs and won-
ders; insomuch, that if it were possible, they shall deceive the very elect." Here there is a reference to the false Christs (the Antichrist, or the first Beast) and to false prophets (the second Beast, which is afterwards styled "the False Prophet"), and to their miraculous signs and wonders; and here also, we find a reference to the "very elect," or those written in the Lamb's book (v. 8), who are to be the remnant that shall refuse to worship, or pay homage to, the arch-impostor.

The next part of the description of the second Beast is, that he shall institute a mark for his followers, so as to exclude from civil communion all who have not the mark, or the name of the Beast, or the number of his name. We do not profess to explain the precise meaning of this part of the description. But we would suggest, that those whom this False Prophet shall fail in seducing or coercing to worship the image of the Antichrist, shall be exposed to the temptation of yielding to a less glaring apostasy, in the adoption of some distinguishing mark, which shall operate as an admission of a mere political, though not a religious or divine, supremacy of the Antichrist. We are the more disposed to this inference by the words, "That no man might buy or sell save he that had the mark," intimating that it was no longer a question of life or death, but of civil or political advantages.

Such a descent from deadly persecution and coercion to sophistical flatteries and seductions, is, we think, conveyed in the description of the proceedings of the Antichrist with the Jews, in the eleventh chapter of Daniel:—"And arms shall stand on his part,
and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. And such as do wickedly against the covenant shall he corrupt by flatteries; but the people that do know their God shall be strong, and do exploits; and they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days. And when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries. And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end.” Here there is manifestly a transition from the sword, flame, captivity, and spoil, to subtle flatteries, by which “some of understanding shall fall,” who, under persecution, were strong and did exploits, and instructed many. And looking round the world, even in the present days, we shall find the Devil, who is at all times consistent in his mode of warfare against the truth, seducing by sophistical expediencies those whom the hottest flames of persecution would have failed to coerce to worship his image. How many are there in the present times, who would have defied the fires of the Inquisition, and have yielded up life itself, rather than have given their strength to the apostasy in the days of its power and persecutions; and yet, to advance some political object, have now received its mark on their right hands, and lent the best powers of their minds and bodies to forward its designs, and place it in a position every hour drawing nearer to supremacy.

Lastly, the Prophet announces—“Here is wisdom.
Let him that hath understanding count the number of the Beast; for it is the number of a man, and his number is six hundred threescore and six." With respect to this number of the Beast, it is probable that until the Being arises to whom the number shall be applicable, it can never be fully understood; and that it will then be one of the circumstances by which the suffering saints shall be strengthened and supported in their hour of trial. Were we to venture on a speculation with regard to it, we should be inclined to say that the title ἄποστάτης, whose letters, according to Greek numerals, number 666,* was that to which the prophecy pointed. The first beast, as the Antichrist, is an incarnation of the Apostasy, which expands into open rebellion against God. He may therefore with propriety be termed "the Apostate," an individual whose number therefore is the number of a man. However, this is merely offered as a conjecture; our own impression being, that until the rise of the Antichrist, the number of his name will remain a mystery.

As to the Jewish origin of the second Beast, or the False Prophet, we may observe that it was a prevailing opinion among the Fathers of the Church,+ that some such Anti-Messiah was to arise out of the tribe of Dan; and that opinion appears to have been founded on sound Scriptural grounds. The general supposition was, that the Being in question was to be the Antichrist himself. But this arose from their not hav-

* a π o στ a η σ 1 80 70 6 1 300 8 200 = 666.
† "De tribu enim Dan Antichristus traditur nasciturus."—Primasius, Sup. Apoc. c. xi.
ing perceived the distinction between the first and second Beasts—the former of which is to be the Antichrist, the Gentile head of the Roman empire; and the latter the False Prophet, of Jewish origin, who is to be the agent employed for the seduction and corruption of that people, as Menelaus was the agent and instrument of Antiochus Epiphanes in a similar work. With this distinction, all the Scriptural evidences will be found to be equally applicable to the proof that the False Prophet shall be of the tribe of Dan.* We shall here briefly enumerate them.

In the first place, Dan was an illegitimate son of Jacob, born of the concubine Bilhah, after the impious language of Rachel, which was reproved by her husband; and on his birth, Rachel's ejaculation was, "God has judged me." Moreover, the tribe of Dan was always encamped on the north (Numb. ii. 25), and its city was the most northern of those of Israel's tribes; and it is from the north that the last great visitation is to descend upon Israel. Again, the tribe of Dan is omitted in the catalogue of the tribes in the seventh chapter of "the Revelation;" and it may also be observed that it appears from the Song of Deborah, that Dan did not come forward to the assistance of the Lord at the battle of Megiddo—from which it may be implied, that at the battle of Armageddon (supposed to be identical in locality with Megiddo), the same tribe will not be found among the armies of Christ in their conflict with those of Antichrist. It also appears in Lev. xxiv. 10–16, that one of the tribe of Dan was found guilty of blasphemy against Jehovah, and put to death; which is the only recorded

* Vide Govett's "Revelation, Literal and Unfulfilled."
instance of an Israelite having been convicted of such a crime. And again, we find in the eighteenth chapter of Judges, that the graven image was set up in Mount Ephraim by the children of Dan, and that its presiding priesthood was of that tribe. It is also recorded that Dan was the place fixed on by Jeroboam, "who made Israel to sin," as the position for one of his golden calves; "and this thing became a sin, for the people went to worship before the one, even unto Dan." (1 Kings xii. 30.)

In addition to these recorded instances of the tendency of this backsliding tribe to blasphemy and idolatry, we find the voice of prophecy sounding a similar note of warning. In the first place, the prophecy of Jacob with reference to that which should befall the tribe of Dan "in the last days," is of a similar import: —"Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse heels, so that his rider falleth backwards." (Gen. xlix. 1–16.) From this it would appear, that from Dan is to spring the serpent which, in the form of the False Prophet, shall arrest the progress of the Jewish people to the final consummation of their glory "in the last days," and cause them to fall backwards. Again, in the following prophecy, the mention of the tribe of Dan in connection with the invasion of Judea by the Antichrist in the latter days, is another evidence of our suggestions respecting them:—"Set up the standard toward Zion: retire, stay not: for I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make the land deso-
late. For a voice declareth from Dan, and publisheth affliction from Mount Ephraim.” (Jer. iv. 6–15.)

To the same effect, is the prophecy in the eighth chapter of Jeremiah, where we find the following passage:

—"The snorting of his horses was heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. For, behold, I will send serpents, cockatrices, among you, which will not be charmed, and they shall bite you, saith the Lord.” (Jer. viii. 16, 17.)

There is also a remarkable expression concerning the God of Dan, in the prophecies of Amos:

—"They that swear by the sin of Samaria, and say, Thy God, O Dan, liveth; and the manner of Beer-sheba liveth; even they shall fall, and rise up again.” (Amos viii. 14.)

From these passages it is obvious, that from the tribe of Dan some enormity is, in all probability, to arise, who shall, like another Judas, be a blaspheming traitor, an idolatrous persecutor, and a stumbling-block to the Jewish people. We are not therefore, as we conceive, without warrant in concluding, that out of this tribe shall spring “the False Prophet,” who is to be the instrument and agent of the Antichrist, in setting up the Abomination of desolation in the temple of Jerusalem, in the form of the animated image described in this revelation; and in bringing the Jews to submit to his blasphemous pretensions, and to acknowledge his supremacy as the only God of the Universe.

These two Beasts are the beings portrayed in the prophecies of Daniel,—one of them as the little horn that springs up among the ten horns on the fourth Beast, or the Roman empire in its last stage; and the
other, as the little horn which springs out of the four horns of the He-Goat, or the Grecian empire. The first of these is thus described:—"And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hands until a time, and times, and dividing of a time." The characteristics of this horn are exactly similar to those of the first Beast, viz. blasphemy, persecution, and great power; and we may therefore conclude, that as they are both of them connected with "the fourth kingdom upon earth," and both of them to be destroyed by the Lord at his coming, they are one and the same being. Again, the other little horn springs up among the four kingdoms which succeeded that of Alexander, of which Judea was territorially a part, and was to arise in the latter, or the last times, of their kingdom (Dan. viii. 23), which is to be prolonged until the destruction of the fourth kingdom, (ibid. v. 12). The being predicted is thus described:—"A king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand: and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of Princes; but he shall be broken without hand." (Dan. viii. 23–25.) There is a remarkable resemblance in many particulars between this Being thus described and the False Prophet: "His power shall be mighty, but not by
his own power"—so the False Prophet "exerciseth the power of the first Beast (not his own power) before him." "He shall destroy wonderfully, . . and shall destroy the mighty and the holy people (the Jews). And through his policy he shall cause craft to prosper," etc. So, of the False Prophet it is said, that "he deceiveth them that dwell upon the earth" (the Jews): and causeth "that as many as would not worship the image of the Beast, should be killed." Both of these work their ends by persecution and deceit—the scene of their operations shall be among the Jews—and both of them shall fall before the Lord at his second coming; and therefore, we have some reason for concluding that they are identical. This harmony between the two prophecies is a strong additional circumstance in favour of the foregoing interpretations. See also Isa., xxvii. 1, where the Lord is represented as punishing the "crooked serpent" (the False Prophet), and slaying "the Dragon that is in the sea" (the Antichrist).

The Old Testament episode of the proceedings of Balak and Balaam with the people of Israel, will be found to be an illustration, and has, no doubt, been recorded for our learning, as a type of these proceedings of the two Beasts of the Apocalypse. Balak was the infidel King of the Moabites; Balaam was a Prophet of the Lord; and yet Balak, in carrying out his project of subjugating the Jews, and withdrawing them from their allegiance to God, employed this false prophet to further his designs, as the first Beast will employ the second Beast, or False Prophet, to coerce and seduce the people of Israel in the latter days. Moreover, we find that though Balak was restrained from open violence against Israel, yet that Balaam
taught him to cast a stumblingblock before the children of Israel, to eat things sacrificed to idols, and to commit fornication” (Rev. ii. 14), in the seduction of the Israelites to idolatry, and fornication with the daughters of Moab, as recorded in the twenty-fifth chapter of the Book of Numbers. So, in like manner, the False Prophet of the Apocalypse “deceiveth them that dwell upon the earth,” “saying to them that dwell upon the earth, that they should make an image to the Beast.”

This analogy between the past, as recorded in Scripture history, and the future, as predicted in the Apocalypse, is confirmed by what followed, when Moses was summoned by God to “avenge the children of Israel of the Midianites.” For he was directed to levy a chosen band of Israelites, of every tribe one thousand, who slew the kings of Midian and their hosts, without the loss of one man of the 12,000. (Numb. xxxi. 49.) So, at the opening of the next succeeding vision of the Apocalypse, we are presented with a band of 144,000 (12 × 12,000), who are described as a chosen and selected company of the faithful; and whose leading characteristic is, that “they are they which are not defiled with women,” in evident allusion, in a spiritual sense, to the fornication of the Israelites with the daughters of Moab. These analogies between the recorded events of the past, and the predicted events of the future, warrant us, to some extent, in reading the one as typical of the other; and if so, they strongly confirm the view which we have taken of the meaning of the vision of the two Beasts,—that the first will be an infidel Gentile king, typified by the Moabite King Balak; and the second, or
OF JERUSALEM AND ROME. 391

False Prophet, his Israelitish agent, typified by the false prophet Balaam.*

Before concluding our comments on this all-important part of the Apocalypse, we shall make a few observations respecting the interpretation of it which has prevailed among commentators, and which appears to us to be wholly untenable, and inconsistent with the language of the Revelation. The interpretation to which we allude, and which has been adopted by the most respected and influential commentators who have written on the subject, is, that the first Beast denotes the secular, and the second Beast the ecclesiastical, Roman dynasty. These same authors, among whom are included the names of Newton, Faber, and Cunningham, concur also in interpreting the second Beast, or the False Prophet, and the Scarlet Whore, as being identical, and each of them symbolical of Popery. Now, not to dwell on the inconsistency and impropriety of symbolizing Popery, or any other system, by a two-horned Beast in one part of the prophecy, and by a Woman riding on a ten-horned Beast in another, we would call especial attention to the revealed fact, that the two-horned Beast, or False Prophet, outlives Popery; because we are told by the Angel, in the seventeenth chapter, that the ten kings shall desolate and burn the Whore with fire, for that God hath put it into their hearts to give their kingdom to the Beast—while it is revealed in the nineteenth chapter, that the Beast and the False Prophet are afterwards taken, and cast into the brimstone lake together, by the Lord himself at his coming. So that the False Prophet survives the Scarlet Whore, or Popery; and yet is,

THE LATTER DAYS

according to their interpretations, Popery itself. This fact of the False Prophet being destroyed subsequent to the extermination of the Papacy, appears likewise from the song of triumph, at the commencement of the nineteenth chapter, which precedes the announcement of the marriage of the Lamb, and his coming with his saints, to encounter and subdue the Beast and False Prophet. This is a contradiction which cannot, as we conceive, be explained away; and of itself sufficient to establish the unsoundness of the interpretations which identify the False Prophet with Popery.

Mr. Elliott, in his 'Horæ Apocalypticae,' interprets the first Beast to be the succession of Popes,—the False Prophet, to be the Papal clergy,—and the Scarlet Whore, to be the Papal Church: and thus, if his view be correct, consistently with the language of the prophecy, the Papal Church is to be wholly extinguished, being made desolate, and naked, and burned with fire by the ten kings, in order that they may give their kingdoms unto the Beast (the succession of Popes)—while the Beast and False Prophet, or the Pope and his Clergy, whose church and city have just been swept away by the ten kings, are to enter into close alliance with the same ten kings, and to be afterwards taken and destroyed with them on the field of Armageddon. This difficulty did not escape the observation of Mr. Elliott; and he has endeavoured to explain it away by several suggestions, not very consistent with each other, and wholly at variance with the language of the prophecy.

First.—He states that "the predictive clause (v. 16) must be understood of the locality or city, not of the Church so far as associated with it; the apostate
Church's false prophet being to the last in company with the beast.”* This assumes the point in dispute. But there is not anything in the prophetic announcement that could warrant us in confining the destruction of the Whore to the destruction of the city. Whatever the Whore represents (and according to Mr. Elliott, she represents the Papal Church) is to be wholly extinguished; for no more appropriate language could be used to express the utter extinction of all that is symbolized by the Whore. And not only is her final extermination by the ten kings predicted in terms that cannot be intended to convey anything else, but she does not again appear on the scene, nor is she mentioned, except in the song of rejoicing of the people in heaven, at the commencement of the nineteenth chapter, for the judgment which had befallen her.

Secondly.—Mr. Elliott, alluding to the downfall of the Whore, "towards the end of her career, from the ten kings," adds that there is an intimation also "of her partial recovery therefrom prior to final destruction."† But for this position there is no warrant whatever in the book of "the Revelation." In the announcement of the destruction of the Whore, utter and final destruction is predicted; and, as we have observed before, the only subsequent mention that is made of her, is in the song of triumph for her downfall, which precedes the prophetic description of the extermination of all the remaining systems or forms of iniquity which have been introduced in the scenery of the Apocalypse.

Thirdly.—Alluding to the destruction of the beast

* Hor. Apoc., p. 1256. † Ibid., p. 1260.
and false prophet, Mr. Elliott suggests that "*the circumstances of their destruction following after, and so being in point of time distinct from that of Rome, is accounted for on the supposition of Antichrist and his army being at the time gathered to some country or place without the territories of the Popedom." But how is this consistent with Mr. Elliott's interpretation that the Whore is the Papal Church, and the prophetic declaration that her extermination by the ten kings is for the purpose of giving their kingdom to the Beast (the Pope); and who, with the false prophet (the Papal clergy), is afterwards found in close alliance with the same ten kings on the field of Armageddon? Can it be contended that the meaning of the prophecy is that the ten kings are to extinguish the Papal Church and City, in order to confer preeminence on the Pope and the Papal clergy—unless, indeed, this Pope shall have abandoned his nominal allegiance to Christ, and assumed the rebellious attitude and titles of "the Antichrist," in open defiance of God and his Christ, as he is there represented? Then, indeed, will the language of the prophecy be consistent throughout; and the Beast of the thirteenth chapter will represent, not the Popedom, or the succession of Popes, but the natural development of Popery—open and avowed Antichristianity, and an open and avowed Antichrist.

It is clear, therefore, that these suggestions of Mr. Elliott are only put forward to support the foregone conclusion, that the two Beasts are respectively the succession of Popes and the Papal clergy, and do violence to the language and structure of the pro-

* Hor. Apoc., p. 1278.
OF JERUSALEM AND ROME.

phecy. No such difficulties present themselves in the view which we have taken of its meaning and import. As we have endeavoured to explain the divine revelation, the first Beast is the Antichrist; the second Beast is his ally, or agent, of Jewish origin, by whose power and craft the restored people of Israel are to be persecuted or seduced, and, with the exception of the very elect, to be coerced or deceived into submission to, or acknowledgment of, his blasphemous pretensions; while the Scarlet Whore we shall find to be the precur-sory apostasy, "the mystery of iniquity," that has its seat in the metropolis of the Roman dynasty throughout this dispensation; and from whose ashes shall spring the Antichrist who, openly denying the Father and the Son, shall no longer content himself with the office and title of "The Vicar of Christ on earth," but proclaim himself to be "the King of Kings and Lord of Lords," and whose seat shall be no longer at Rome, but, in imitation and assumption of the kingdom of Christ, "he shall plant the tabernacle of his palace between the seas in the glorious holy mountain," at Jerusalem, when "he shall come to his end, and none shall help him." (Dan. xi. 45.)

It is difficult to conceive how any person, holding the doctrine of the premillennial advent of Christ, and the literal destruction of his enemies on the mountains of Israel at the time of the end, can, at the same time, hold that these two Beasts can primarily symbolize anything but individuals. The Beast, as he appears in the nineteenth chapter, is either an individual—it may be the last of the Popes, after the extinction of his Church and City—or the succession of Popes. But as he is to be taken and cast alive into the lake of fire, the
succession of Popes cannot be there symbolized. Consequently, the Beast of the nineteenth chapter symbolizes an individual. And, if so, must not the same Beast, when presented to our view in the thirteenth chapter, also symbolize the same individual, and one that is yet to arise? more especially as a similar fate is predicted for him in that chapter, viz. "to go into captivity," as that which befalls him on the field of Armageddon, in the nineteenth chapter, viz. to be taken and cast alive into the brimstone lake. The same reasoning applies to the second Beast, or False Prophet, to prove that it also symbolizes an individual.

We have dwelt on this subject of the nature of these two Beasts more particularly, as we conceive it to be one of paramount importance to a right understanding of the whole book of "the Revelation," and of the principles on which our interpretations of it are to be founded. For if the seven-headed and ten-horned Beast of the thirteenth chapter portrays an individual yet to arise, it is clear that Mr. Elliott's scheme of interpretation must fall to the ground—inasmuch as the Beast who is to slaughter the two witnesses, as predicted in the eleventh chapter, being identical with that in the thirteenth chapter, has not yet appeared in the world. Consequently, Mr. Elliott's interpretation, and all the other interpretations, in which the slaughter of the two witnesses as a past event, is not only a chief, but a necessary ingredient, must be abandoned. This will appear more fully hereafter, in our comments on the nineteenth chapter of the "the Revelation."
CHAPTER V.

THE REFINEMENT OF THE CHRISTIAN CHURCH.

"Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."—Matt. iii. 12.

The chapter of "the Revelation" which is about to occupy our attention, we shall find to contain a prophecy of events, the object and effect of which are to be similar to those adumbrated in the opening of the seals. The events prefigured in the opening of the seals, are, as we have seen, destined by God to be the means of refining and separating God's elect among the Jewish people, from the wickedness with which they shall be mingled in the latter days—the days of their restoration to their own land, and of reconciliation with their offended God—when he shall have renewed his covenant with them for the last remaining of the seventy weeks of their duration as a Church and a nation, previous to the return of the Messiah to reign over them on Mount Zion. In like manner, the prophecy which we are about to examine, is a prediction of the refining process by which God shall, in the latter days of this dispensation, separate the purity of the Gentile Christian Church from the mass of impurity and corruption with which it shall be mingled.
“And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps. And they sang as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among them, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.” (Rev. xiv. 1–5).

This branch of the prophecy opens with a revelation of 144,000, having the name of their Father written on their foreheads, who were introduced in the previous part of the Revelation, as sealed up (vii. 4–8); and whom we explained to be those faithful Jews, who, during the former dispensation, and during the continuance of God's primitive Church, having seen the promises afar off, embraced them, and have received the blessings of redemption through the blood of their Saviour. The description here given of them confirms this interpretation. They are, in the first place, described as having the name of the Father upon their foreheads—not the name of Christ himself, who had not come into the world at the period of their conflicts and labours on earth. They are also represented as singing "as it were a new song." The "new song" which the Beasts and elders are represented as singing before the Lamb in the ninth verse of the fifth chapter, is the song of redemption. “Thou art worthy to take the book and to open the seals
thereof; for thou wast slain and hast redeemed us to God by thy blood out of every kindred, and tongue, and nation, and people; and hast made us unto our God kings and priests: and we shall reign on the earth.” Now, the 144,000 are here described, not as singing the “new song,” but “as it were a new song;” denoting that their redemption was, in some manner, different from the redemption of those who have received, and shall receive, redemption under the new dispensation. Christ died for those that were under the law, as well as for those who have never been under the law; but the revelation before us tells us, that the song of redemption of the former is not to be learned by any of the latter;—all which is very intelligible, if we consider that there may be some distinction between the redemption of those who, like the band of faithful Israelites described in the eleventh chapter of Hebrews, embraced the promises afar off, and before fulfilment, and those who have embraced the promises when fulfilled.

They are also described as virgins, and undefiled with women, which denotes their freedom from the gross apostasies which characterized their rebellious nation—apostasy being always designated in Scripture as fornication and harlotry. The description also of their being redeemed from among men, “being the first-fruits unto God and to the Lamb,” confirms this view; for the Prophet Jeremiah declares that “Israel was holiness unto the Lord, and the first-fruits of his increase” (Jer. ii. 3); and St. James, addressing the twelve tribes scattered abroad, calls them a kind of first-fruits of his creatures.” (James i. 18.)
Having thus introduced the Jewish or primitive Church of God, purified and separate from the dross of iniquity with which it had been mingled, the prophecy goes on to disclose the refinement or purification of the Gentile, or new dispensation, branch of the same.

"And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people: saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sun, and the fountains of water." (Rev. xiv. 6, 7.)

This passage not only reveals the subject-matter of the prophecy, but also that the period of the fulfilment of the events foreshadowed in this part of the prophetic vision, will be at the close of the present dispensation. For, independent of the declaration that the hour of God's judgment is come, our Lord himself has declared, "And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" showing that as soon as the Gospel should have been preached to all nations for a witness, then should the end come. This fixes the period of the events we are about to contemplate, to be the close of the present dispensation, and the subject-matter of the prophecy to be the Christian Church.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the Beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of
OF JERUSALEM AND ROME. 401

God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the Beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven, saying unto me, Write, blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” (Rev. xiv. 8–13.)

This passage discloses the process of refining the Church, in separating the purity from the impurities of the same, in like manner as we traced the imagery of the second, third, and fourth seals, to be a revelation of the refinement of the Jewish branch of God's Church, in the latter days. In the same manner, we shall find the prophecy under our consideration, to be an adumbration of the refinement of the Christian Church, by cutting off from it those who shall be unable to withstand the peculiar temptations to which the Christian is exposed, for the trial of his faith and steadfastness in Gospel truth.

These peculiar temptations or trials to which the Christian, as such, is exposed, are declared by our Saviour in his explanation of the parable of the sower:—“The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness; and have no root in themselves, and so endure but for a time: afterward, when afflic-
tion or persecution ariseth for the word's sake, immediately they are offended. And these are they which are sown among thorns, such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred." (Mark iv. 14–20.) Thus, the three trials of the Christian are here disclosed to be—the World, the Devil, and Tribulations, or Persecutions. Consequently, we may expect, that in a revelation of the purification of the Christian Church, there should be a disclosure of the cutting off of its enemies, the World and the Devil, and the cessation of Persecutions; and this it is, which we shall find to be revealed in the imagery before us.

Babylon of "the Revelation," or, as it is commonly termed, the Mystic Babylon, though it has been, for the most part, interpreted as only designatory of the Papacy, is, we conceive, also symbolical of the first of the foregoing enemies of Christianity, the World. By the World is denoted all that exists in creation, the love of which withdraws us from the love of God, and which is thus defined by St. John—"All that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but of the World:" thus dividing all that is in creation into two classes—those of the Father, and those of the World—God and Mammon. If we consider the nature of the literal Babylon in itself, and in its position relative to God's people, as revealed in Scripture, and recorded
in history, the propriety of the meaning which we have
given to it will be more apparent. Its peculiar charac-
teristics were wealth, luxury, pomp, and power—all
that could minister to the lust of the eye, the lust of
the flesh, and the pride of life; and with regard to
God's chosen and separate people, the Jews, it is every-
where introduced in Scripture as the overwhelming
flood that was ever threatening to swallow them up.
The Jews and Babylon stood in the same relation to
each other, in the Old Testament Scriptures, as God's
people and the people of the World do at the present
moment. And if the Jew was a type of the faithful
Christian, so, therefore, is Babylon an appropriate type
of the World, or of all in the sublunary creation, the
love of which is distinct from the love of God.

The third Angel, in the passage before us, denounces
and depicts the final destruction of the worshippers and
adherents of the Beast and his image, *i.e.* the Anti-
christ (the incarnation of the Devil) and his followers,
as explained in the preceding chapter. This denun-
ciation of the third Angel is, therefore, predictive of
the cutting off of apostasy, the deceits of the Devil,
as that of the second was of the deceits of the World.

The succeeding announcement by the Prophet of
that which the Voice from heaven declared, is very
similar to the imagery of the fifth seal, with which,
according to our scheme of interpretation, it is syn-
chronical, or nearly so; and is, we conceive, like it, a re-
velation of tribulation and persecutions of the saints of
God—"Write, blessed are the dead which die in the
Lord *from henceforth.* Yea, saith the Spirit, that
they may rest from their labours, and their works do
follow them." The force of this passage rests on the
phrase, "from henceforth," as denoting a peculiarity of blessing to those, who, from that period, shall die in the Lord; and which can only arise from the magnitude of the labours or persecutions from which they shall be withdrawn, inasmuch as all who die in the Lord are blessed.

Thus, the announcement of the three Angels, and of the Voice from heaven, is a revelation of the sowing of the seed of God's Word through all the earth, and the cutting off or separation from the good ground, of the thorny soil of the World, the wayside soil, where the snares of the Devil are laid, and the stony ground in which Persecutions offend; and this series of prophetic images fully discloses the refinement of God's Church of this dispensation. Where the seed is sown, if it falls not on good soil, it falls on thorny ground—on the wayside—or on stony places; that is to say, according to the Saviour's explanation, it may fall on worldly minds, where it is choked at once—or on minds that are not worldly, but which the Devil may have power to deceive and pervert into apostasies—or on minds that are neither worldly nor to be deceived into apostasies, but over which the Devil may, nevertheless, prevail by intimidating persecutions and afflictions; and more especially, by those awful persecutions which are to be introduced in the days of "the great tribulation"—the days of the Antichrist. All these instruments, by which the fruits of Gospel truth are blighted in the hearts of the hearers of the Word in this dispensation, are depicted in the foregoing revelation; and the warnings of the Angels, and of the Voice from heaven, are intended, we conceive, to convey predictions of the
refining process by which God's Church is to be purified before the coming of the Saviour.

"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs." (Rev. xiv. 14–20.)

The imagery of the Harvest and Vintage is a revelation of the judicial sifting of the Gentile nations, and which is also revealed in the opening of the sixth seal, being introduced in both revelations, as immediately succeeding "the great tribulation," or persecution of the faithful, whether Jew or Gentile, by the Antichrist. It is evidently a parallel prophecy to that in the third chapter of the prophecies of Joel:—"For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted
my land....Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears: let the weak say I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: hither cause thy mighty men to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; the winepress is full, the fats overflow, for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord, also, shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; but the Lord shall be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain; then shall Jerusalem be holy, and there shall no strangers pass through her any more.”

This divine proceeding of gathering in the Harvest, described in both of these prophecies, portrays the gathering of the faithful into the kingdom of God, as our Lord himself has described it, immediately after the parable of the sower:—“And he said, so is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth
fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” (Mark iv. 26-29.) While, on the other hand, the imagery of the Vintage and Winepress is used by the Prophet Isaiah in the parallel prophecy of the Lord coming in vengeance, to destroy and trample on his ungodly enemies:—“Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come.” (Isa. lxiii. 1-5.)

The parallel prophecy in Joel, to which we have referred, furnishes the particulars of the time and place of this divine visitation. We are told, in the commencement, that it is to take place after the restoration of Judah and Jerusalem, and the scene of it to be the valley of Jehoshaphat in the Holy Land. This is confirmed by the description of the position of the winepress in the concluding paragraph of the passage of the Revelation now under our consideration:—“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand
and six hundred furlongs;” for it has been remarked by some writers, that this is the exact measure of the extent of Palestine, which is to be the scene of this last consummation of God’s retributive wrath on the Gentile nations, whom he has used as instrumental in scourging his own people Israel; but who shall, in their turn, as in the instances of Egypt, Babylon, and Assyria, be visited by the retributive wrath of God, as more fully revealed in the portents of the seven vials.

Thus, we have disclosed to us, in the chapter of “the Revelation” which we have been considering, a series of prophetic images, analogous in their object and effect, and most probably, synchronous in time, to the events predicted in the imagery of the opening of the seals. The object and effect of both will be the refinement and purification of the Church of God; that of the seals relating to the Jewish Church, and that in the interpretation of which we have been engaged, relating to the Christian or Gentile branch, previous to their final amalgamation in the one glorious and triumphant Church of God upon earth.

If this view be correct, the events portrayed in the imagery of the Vintage are analogous to, and synchronize with, the opening of the seventh seal, which obviously, from the structure of the prophecy, embraces within it the events portrayed in the seven trumpets. So here the Vintage and Winepress is a concentrated prophecy of the retributive wrath of God on the several iniquities of the Gentile Church, which is more fully detailed in the portents of the seven vials; or, in other words, the seven vials are an enlarged portrait or description of the treading of the winepress.
OF JERUSALEM AND ROME.

But before we proceed further, it will conduce to the elucidation of the subject, to revert to the several parts of the prophecy before us; and which forms, like the imagery of the seals with reference to the Jewish branch of the Church, a prophetic vision of the refinement and purification in the latter days of the Gentile Church of God, or "the remnant that keep the commandments of God, and have the testimony of Jesus." In other words, it prefigures the separation of the children of God from the children of the World and of the Devil, which, like the process of the seals, is sevenfold.

First.—We have a Revelation of the 144,000, or the holy band of the faithful patriarchs of Israel, who saw and embraced the promises afar off; and have received the blessings of redemption, being the first-fruits unto God and the Lamb.

Second.—We are presented with a Revelation of the Gospel preached to all nations as a witness, so that those who believe might be saved, and those that believe not might be damned; and which, as appears from our Lord's prediction, in Matt. xxiv. 14, brings us to the time of the end, or the latter days.

Third.—In the Angel's declaration of the destruction of the mystic Babylon, we behold in the warning the cutting off from the Church of the children of the World or the thorny places where the seed was sown.

Fourth.—The denunciation of the worshippers and adherents of the Beast and his image, presents us, in the warning of the effects of apostasy, with a prophetic declaration of the cutting off of the children of the Devil, out of whose way side hearts the enemy of mankind has taken the seed of the Word that had fallen there.
Fifth.—In the declaration of the Voice from heaven of the blessedness of those who depart, "from hence-forth," in the Lord, is prefigured the Antichristian persecution, which, in the latter days, shall prove whether the seed was sown on good ground, or on the stony places where it had no root.

Sixth.—The Harvest discloses the gathering in of the faithful, when the fruit shall be ripe; and

Seventh.—The Vintage and the Winepress is a revelation of the trampling of the enemies of God in his final fury, as more fully to be developed in the portents of the seven vials.

The foregoing summary shows, at a glance, the analogy, and the similarity in object and effect, between the septenary of events prefigured in the imagery of this section of the Apocalypse, and those prefigured in the opening of the seals. This will appear more clearly as we proceed in our exposition of the imagery in the next chapter.
CHAPTER VI.

THE PURGING OUT OF INIQUITY.

"For the day of vengeance is in mine hand, and the year of my redeemed is come."—Isa. lxiii. 4.

Previous to the prophetic demonstration of God's retributive wrath on the several impurities of the Jewish branch of his Church, as revealed in the imagery of the seven trumpets, we were presented with a picture of the safety and blessedness of the purified portion of the same, in the revelation of the sealed 144,000, and the great multitude that no man could number, who had passed through the Antichristian tribulation, and washed their robes in the blood of the Lamb. In the same manner, before the Prophet discloses the final outpouring of God's wrath on the Gentile nations, in the portents of the seven vials, we are, in the chapter we are about to consider, furnished with a similar revelation of the safety and blessedness of the purified members of the Church, which have been gathered into the garners of Christ in the preceding imagery of the Harvest. This is the general outline of the chapter before us, and which we now proceed to examine in detail:

"And I saw another sign in heaven, great and marvellous,
seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the Beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest.” (Rev. xv. 1–4.)

Here we have the array of those who shall be subjected to, and triumphant over, all the trials which have been revealed to be put in force by the Dragon, against “the remnant who keep the commandments of God, and have the testimony of Jesus,” viz. the Beast and his image, his mark, and the number of his name. They are represented as standing on the “sea of glass, mingled with fire,” having apparently passed through, and emerged from it. The sea of glass is, as we have before explained, typical of the blood of Christ, that cleanseth from all sin; and, therefore, the “sea of glass mingled with fire,” through which the triumphant Christians have passed, is typical of their baptism “with the Holy Ghost, and with fire”—the gathering of the wheat into his garners, and burning up the chaff with fire unquenchable.

This sacred throng are heard to sing “the song of Moses and of the Lamb.” The first is the song of rejoicing for their deliverance from the awful persecutions of Pharaoh’s antitype, the Antichrist, and which is preserved in the fifteenth chapter of Exodus; and the song of the Lamb is the song of praise and thanksgiving to the Saviour and Redeemer, who has led
them through the red sea of persecutions and afflictions in safety.

This song of the redeemed, as connected with the impending wrath of God, or the wickedness which is about to be swallowed up in the outpouring of the seven vials, is revealed in a parallel prophecy of the Prophet Isaiah:—"Behold, the name of the Lord cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue is a devouring fire. And his breath, as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sieve of vanity; and there shall be a bridle in the jaws of the people, causing them to err. Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the mighty One of Israel. And the Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. And in every place where the grounded staff shall pass, which the Lord shall lay upon him, it shall be with tabrets and harps: and in battles of shaking will he fight with it. For Tophet is ordained of old; yea, for the King it is prepared: he hath made it deep and large; the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it." (Isa. xxx. 27–33.)

Here we have, in the first place, the solemn song and gladness of heart of the redeemed and triumphant
Christian, followed, as in the passage of "the Revelation" before us, with the lighting down of God's arm, with the indignation of his anger, and with the flame of a devouring fire; and lastly, the Prophet proceeds to declare the special judgment on the head and front of all this accumulation of iniquity and rebellion, the Antichrist—"For Tophet is ordained of old; yea, for the King it is prepared." This is evidently a parallel prophecy to those now under our consideration.

"And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four Beasts gave unto these angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Rev. xv. 5–8.)

The prophetic incident of the temple being filled with smoke from the glory of God, leads us to two recorded instances of a similar character in the Old Testament history, which will be found of assistance in unfolding the nature of the events which are here foreshadowed. The first of these is to be found in the last chapter of the Book of Exodus, which describes the completion of the tabernacle of the testimony by Moses, and the entry of the glory of God into it:—"And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court gate. So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because
the cloud abode thereon, and the glory of the Lord filled the tabernacle.” (Exod. xl. 33–35.) The other passage to which we have alluded, is the description of the events which took place on the completion and dedication of the temple, by Solomon, where, after recording the induction of the Ark of the Lord into the most holy place, the sacred historian proceeds:—

"And it came to pass when the priests were come out of the holy place, etc. . . . that then the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God.” (2 Chron. v. 11–14.) Thus, on the occasion of the completion of the tabernacle of the testimony, and of its antitype, the temple of Jerusalem, the glory of the Lord filled them like a cloud, so as to prevent the entry of any person therein. In like manner, the filling of the symbolic temple of the Apocalypse with “the smoke from the glory of the Lord,” denotes the completion of that temple of the Most High, of which both the tabernacle in the wilderness, and the same glorious temple of Solomon, were but the types and shadows,—the glorified and triumphant Church of Christ; which has frequently been described by the Apostles as a temple of which believers are the stones, and which is not to be complete until every separate stone shall have been perfected, and fitted into its peculiar place.

This prophetic imagery, therefore, fully confirms the view which we have been hitherto taking of this section of the Apocalypse. For if, as we have been explaining, the Harvest of the preceding chapter denoted the gathering in of the believers into the garners of
their Saviour, it is manifest that the number of the elect has been completed, that all the living stones of Christ’s Church have been shaped out and fitted into their appropriate places, and that it is ready for his visible entrance into it, as symbolized by the imagery before us of “the smoke of the glory of the Lord” filling the temple.

From this perfected temple, which is filled with the presence of Christ, go forth the seven angels, bearing the vials of his retributive wrath on the severed iniquity and impurity with which his Church had been hitherto mingled; and the outpourings of which are to sweep it away into the unquenchable fire, with which God is to burn up the chaff when separated from the wheat that is to be laid up in his garners of everlasting blessedness and purity.

“And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the Beast, and upon them which worshipped his image. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea. And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. And the fifth angel poured out his vial
upon the seat of the Beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.” (Rev. xvi.)

The chaff of wickedness having been severed from the wheat of righteousness, which has been laid up in the garners of Christ, as revealed in the last chapter, we now come to consider the outpourings of the last vials of God’s wrath. These we shall find to be prophetic of the extermination of the separated iniquity, or, as described by our Saviour, the burning up of the chaff with unquenchable fire. This process is strictly analogous to that portrayed in the symbols of the
trumpets, which was the extermination of the wickedness in the Jewish branch of God's Church; while that of the vials portrays the extermination of the same ingredients which are now, and will continue to be, mingled with the Gentile Church until the very last times of this dispensation. The series of events predicted in both are, we conceive, synchronical; the one, as we have before stated, being predictive of the last judgments on the iniquity of the Jewish branch, while the other is predictive of the last judgments on the iniquity of the Gentile branch of God's Church. A glance at their respective subject-matters will be sufficient to satisfy us of their synchronism.

The subjects of the first four visitations of the trumpets and of the vials respectively, are the earth, the sea, the fountains and rivers, and the celestial bodies. The subject of the fifth trumpet is the flood of Antichristian infidelity; and that of the fifth vial, which is poured out on the seat of the Beast (the Antichrist) is manifestly the same. The portents of the sixth trumpet, and those of the sixth vial, are connected respectively with the river Euphrates. The seventh trumpet, announcing the commencement of the millennial reign, and the proclamation, on the out-pouring of the seventh vial, of the completion of the present dispensation—"It is done"—together with the accompaniments, common to both, of lightnings, voices, thunderings, an earthquake, and hail, lead to the conclusion that the events predicted in both are synchronical. Thus the subject-matters of these two classes of prophesied events being identical, and the close of this dispensation and the commencement of the next being the termination of both, we have every
reason to conclude that they will commence at the same time; and if so, they are obviously parallel predictions of the same events, or predictions respectively of parallel events.

While, however, we have arrived at the conclusion, that the object and effect of these portents are the purification of the Christian Church, and the cutting off of the mass of impurities which shall have been separated from it, we do not profess to be able to give any specific explanation of the nature and particulars of the events themselves, which are still in the womb of futurity. It would appear that these agents of Satan, the Beast and the False Prophet, will be the instruments of God’s vengeance on the great body of their followers, and then become themselves the victims of the Divine wrath. Into minute speculations of the manner and time of these events, we shall not enter; it is sufficient for us to be thus warned, that though infidelity and apostasy shall, as the days of this dispensation are drawing to a close, increase in extent and power, yet that Christ will, at length, going forth conquering and to conquer, crush and exterminate the iniquitous confederacy, and sweep them from the earth, in “the battle of the great day of God Almighty.”

Babylon and the Dragon, the Beast and the False Prophet, are the forms of evil which are to be swept away in the outpourings of the Seven Vials; and the succeeding chapter of “the Revelation” we shall find to be an expanded detail of this retributive wrath of the Almighty on these concentrations of the iniquity of this dispensation.

Thus, in the Revelations, from the commencement
of the fourteenth chapter down to the emptying out of the last of the vials, we are presented with a series of events which are exactly similar in their object and effect to those revealed in the imagery of the seals and trumpets. Both portray a septenary period of refinement or separation of the dross from the pure metal; both reveal a state of refuge and rest for the pure remnant from the coming indignation; and both disclose a septenary period of vengeance and purging out of the severed impurity and faithlessness. One revelation relates to the Jew and the other to the Gentile; and as both terminate at the same time, they are probably synchronical in all their particulars and details.
CHAPTER VII.

THE SCARLET WHORE.

"For the mystery of iniquity doth already work."—2 Thess. xi. 7.

With "the seven last plagues," as the outpourings of the seven vials are termed in "the Revelation,"* in which shall be swept away the impurity and dross which are to be separated from the Church of God by the previous process of refinement, the time for the opening of the millennial or new dispensation has arrived. But before the glorious scene is revealed to the Prophet, he is presented with three distinct visions, which occupy respectively the next three chapters. The first of these is the judgment of the Great Whore; the second, commencing with the distinctive announcement, "after these things I saw," etc., is a revelation of the final destruction of Babylon; and the third, which also commences with a similar declaration, is a revelation of the final conflict with, and conquest of, the Beast and False Prophet, or the two Beasts revealed in the thirteenth chapter.

These three distinct and separate revelations will be found to be special prophetic announcements of the final destruction or subjugation of the enemies

* Rev. xv. 1.
of God's Church, which, as we have explained in our interpretation of the fourteenth chapter, were to be separated from the Church by the refining process therein adumbrated, whatever that process might be; and which were afterwards swept away in the outpouring of the seven vials. These enemies of the Church, we traced, from the parable of the sower, to be Apostasy, or the deceits of the Devil—the deceits of the World—and Persecutions; and these three are here specially alluded to under the respective figures of the Scarlet Whore, Babylon, and the Beast—with his Jewish agent, the False Prophet—which may be described as, respectively, the exponents of spiritual Apostasy and political Apostasy, and the open manifestation of both.

Before we come to the separate consideration of each of these prophetic symbols, we would observe, that, in considering the destruction of those adversaries of God's Church, we must never lose sight of the important consideration, that they are here presented to us in the last form in which they shall be found before their final extermination. Nor must we forget, that in Rome, the revived fourth kingdom upon earth, which is to be smitten and crushed by the Stone, previous to its expansion into Christ's kingdom over the whole world, is to be embodied and condensed all the iniquity that is to be swept away in the final conflict between Christ and Antichrist. Consequently, when apostasy, in the state in which it shall be finally destroyed and purged out, is presented to us, it is to be expected that it will be in the form of the most manifest, permanent, and extensive of all apostasies, the apostasy of the Church of Rome, which will, in the
end, swallow up or concentrate in itself all other apostasies. And also, when a revelation of the Deceits of the World, in their last form, is to be given to us, a picture of "all that is in the World, the lust of the flesh, the lust of the eye, and the pride of life," as existing in Rome, or mystic Babylon, the head-quarters of the apostasy, will be disclosed. Keeping these remarks in view, we shall now proceed to examine the prophecy of the Judgment of the Great Whore:

"And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the Great Whore that sitteth upon many waters: with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness: and I saw a Woman sit upon a scarlet-coloured Beast, full of names of blasphemy, having seven heads and ten horns. And the Woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication: And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the Woman, and of the Beast that carrieth her, which hath the seven heads and ten horns. The Beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they beheld the Beast that was, and is not, and yet is. And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not
yet come; and when he cometh, he must continue a short space. And the Beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the Whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the Woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii.)

Three matters are presented for our consideration in this prophetic announcement:—first, the Great Whore; second, the Beast on which she sat; and third, the final destruction of the Whore. These we shall examine separately.

First.—There is no prophecy in this Book, in the interpretation of which there appears to have been so much harmony among Protestant commentators, as the one now under our consideration; and it is a source of true satisfaction to us to have arrived at the conclusions respecting its precise meaning and intent, which have so long prevailed among so many of the members of our Church. We conceive, with them, that this "Great Whore that sitteth upon many waters," is the Romish apostasy. A woman, in Scripture imagery, has always been symbolical of a Church. In the Book of Psalms, in the Proverbs, in Solomon's Song,
and the writings of the Prophets, we find the Church so represented; and, in consistency with that symbol, a faithless or apostate Church is properly symbolized by a harlot.

This faithless Woman, then, being an apostate Church, we have no difficulty in identifying or connecting her with Rome. In the first place, the Beast on which she sits, is the Roman dynasty, portrayed under its well-known symbol of the seven-headed and ten-horned monster. The imagery of her sitting on it, denotes, that during her existence in this state, she exercises power and control in and over the seat of the Roman empire, which has been hitherto verified by the events of history. Another evidence is to be found in the titles stamped on her forehead: first, "Mystery," denoting her as a "mystery of iniquity," or secret agent of Satan—Christian in her profession, but infidel in her practice; second, Babylon, the worldly enemy of God's people; third, the Mother of Harlots and Abominations of the Earth—the chief of all the apostasies and idolatries of Christendom. How true these are, as regards Popery, we need not pause to explain more fully.

The next description is, that St. John "saw the Woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus;" and to this the Prophet adds, "and when I saw her, I wondered with great admiration." The annals of every nation in Europe can attest how copiously the blood of saints and martyrs has been already shed by Papal Rome; and the astonishment expressed by St. John is, as well observed by Vitringa, conclusive, that the martyrdoms of heathen Rome were not here presented
to his view, as he was no stranger to them. But to find a professing Christian power drunk with the blood of the saints might well excite his amazement.

In addition to these evidences of the identity of the Harlot with Papal Rome, we need only add the declaration of the Angel, that the seven heads of the Beast on which she rides, are "seven mountains, on which the Woman sitteth;" and that she is "that great city which reigneth over the kings of the earth."

This identification with Rome is too obvious to call for any remark. Its conclusiveness has been admitted by the most eminent among even Popish commentators themselves, who have vainly attempted to shift the fulfilment from Papal to Pagan Rome. On this subject, we need only remind our readers of the foregoing observation of St. John, at the spectacle of the outpouring of the blood of the saints, which would be inconsistent with the supposition of Pagan Rome being the guilty power; as also of the unanswerable dilemma put by Bishop Newton, that if Pagan Rome were the Babylon of the Apocalypse, Pagan Rome having been destroyed, she (Rome) is now become "the hold of every foul spirit, and a cage of every unclean and hateful bird," as we are told in the second verse of the next chapter—a description of Rome Papal that will scarcely be adopted by any of her members, or by those who would endeavour to palliate her enormities.

Second.—We shall now direct our attention to the seven-headed and ten-horned Beast on which the Woman sitteth. With respect to this, we cannot be at a loss to recognize the well-established symbol of the Roman dynasty; and we have only to ascertain how
far the description here given of it is consistent with our explanation of the meaning of the symbolic Harlot. It is evident, that if our explanation of the Woman being the Romish apostasy be correct, the description of the Beast here given by the Evangelist must be likewise consistent with what the Roman dynasty has been since the rise of the Papacy, and still continues to be. St. John is told by the Angel, "the Beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition." This is obviously a description of the Beast as it exists at the time the Woman is sitting on him; and bearing in mind, that the Roman dynasty is to be in existence at the close of this dispensation, and that its existence, as a secular power, has been suspended since the rise of the Papacy, the description here given of it is interestingly accurate. The Roman empire did exist—it does not now exist—for, during the continuance of the Papacy, the spiritual has extinguished the temporal power, as we have already shown—and it will hereafter revive in an infidel form, and be finally exterminated. It is, therefore, aptly described by the Angel, speaking of it during the dominion of Popery—"it was, and is not, and shall ascend out of the bottomless pit, and go into perdition." It is, moreover, consistently represented without the crowns on its heads, which it had during the Emperorship, and as it appeared in the twelfth chapter—and also without the crowns on its horns, which it will have under the Antichrist, as represented in the thirteenth chapter.

The Angel then continues:—"And this is the mind that hath wisdom. The seven heads are seven
mountains, on which the Woman sitteth. (And there are seven kings: five are fallen, and one is, and the other is not yet come; but when he cometh he shall continue a short space. And the Beast that was, and is not, even he is the eighth, and is [out] of the seven, and goeth into perdition.) And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour (simultaneously) with the Beast." We have written this passage as we conceive it ought to be read, including what relates to the seven kings in a parenthesis. And reading it thus, it fully confirms the view we have taken of the prophetic picture. Rome, as a temporal power, is in a non-existent state during the Papacy, that is to say, while the Woman is connected with it in the manner she is, and has been. Such being the case, the connection between the Papacy and Rome is a mere territorial connection. It would, therefore, be an inconsistency in the prophetic announcement, to say, in this place, that the seven heads of the Beast, while the Papacy was overriding it, were symbolic of the seven heads of the temporal dynasty of Rome—Kings, Consuls, Dictators, Decemvirs, Tribunes, Emperors, and Antichrist—the temporal government being then, as we have observed, in abeyance. Consequently, the Angel declares to the Evangelist, that these seven heads of the Beast, during the existence of the Papacy, symbolize—not the seven heads of the Roman dynasty, but the seven hills of Rome, which alone constitute the connection of the Papacy with Rome. At the same time, the Angel adds, parenthetically, that there are seven kings, or forms of Roman government; and which
we have seen are symbolized by the seven heads of the Beast, when his temporal power was existent under the Emperors, and when his temporal power shall revive in the days of the Antichrist—thus preserving that meaning to the symbol of the seven heads, which would otherwise have been excluded by confining it to the seven hills of Rome. This shows the consistency of our view of the prophecy with the prophetic imagery, on the one hand; and the extreme accuracy and consistency of the prophetic imagery with historic and existent facts, on the other.

The angel's description of the seven heads we shall discuss and explain more fully hereafter. And as regards the ten horns, we have only to observe that they are here represented, consistently with our previous anticipations, as ten kings reigning contemporaneously \((\muιαυ \ ίπαυ)\) with the eighth head of the Beast, constituting him "King of kings," giving their united power and strength unto the Beast, and making war with the Lamb, who shall overcome them, "for he is the Lord of lords and King of kings;" and in their fall, the feet of Daniel's image shall be struck by the stone, and broken to pieces.

Lastly.—The destruction of the Whore, or the Romish apostasy, is thus revealed:—"And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the Beast. These have one mind, and shall give their power and strength unto the Beast. These shall make war with the Lamb, and the Lamb shall overcome them; FOR HE IS LORD OF LORDS AND KING OF KINGS; and they that are with him are called, and chosen, and faithful. . . . And the
ten horns which thou sawest upon the Beast, these shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled. And the Woman which thou sawest is that great city, which reigneth over the kings of the earth." Thus, the destruction of this apostate system will be completed by the ten kings, who shall reign contemporaneously with, and give their power to, the Beast; and the extermination of it will be for the purpose of giving their kingdom unto the Beast. That Beast, as we have before explained, is to be the open manifestation of infidel power, which is obviously inconsistent with a mere "mystery of iniquity," such as the Papacy is; and therefore the first proceeding of this Antichristian confederation will be to put an end to the very name and appearance of Christianity, in the destruction of even an apostate system of it.

And here we may again remark, that the circumstance predicted in this passage, of the Beast surviving the Whore, and the circumstance of the Beast and False Prophet being taken together, and together cast into the lake of fire, as hereafter depicted in the nineteenth chapter, are demonstrative of the inconsistency of an interpretation which has widely prevailed, of the False Prophet being identical with the Whore, and both of them symbolic of the Papal power. This alone, independent of many other inconsistencies to which such an interpretation would give rise, is sufficient to lead our minds to the conclusion, that a system of infidelity which shall condemn and abolish
even Popery itself, as too religious and godly a system, is yet to arise and survive the fall of that apostasy; and that therefore the two Beasts of the thirteenth chapter depict something that shall not come into existence until the Papacy shall have been swept away.

We have stated, at the commencement of this chapter, that almost all Protestant commentators have concurred in the interpretation of the Romish apostasy being symbolized by the Whore. There have, however, been some dissentients from this opinion; and among these we find that Mr. De Burgh has raised as an objection, and, we may say, the only objection to it, that the Woman having been disclosed by the angel to be "a city," cannot with propriety be interpreted to be "a system." But such an identification of a Church with a city, is to be found in this same book of "the Revelation" (xxi. 2); and moreover, the Church of Rome is so identified, in point of fact, with the city of Rome, even at the present day, that a prediction of the destruction of the city of Rome, the heart from which flows all the vitality of the system, would be tantamount to a prophecy of the extermination of Popery itself as a system. And when Rome shall, as Mr. De Burgh admits it will, rise again into the wealth, magnificence, and power described in the next chapter, Popery will in all probability, as being the moving cause of its worldly pre-eminence, be the breath of life to it; and will have so centralized and localized its powers, that with the fall of Rome itself, the whole fabric of the Romish apostasy will be extinguished.

Let us picture to ourselves the occurrence of such
an event, even in the present day, as the utter de-
struction and desolation of Rome, so as never more
to be inhabited by anything but the beasts of the
forest, and will it be deemed too rash an expecta-
tion to be indulged in, that the whole framework of the
Papacy would receive such a shock as to ensure the
speedy dissolution of the system, though to be suc-
ceeded perhaps by something even more abominable?
Add to this, that the name of "Mystery" is branded
on her forehead, as also the title of being "the Mo-
ther of Harlots and Abominations of the Earth"—
that is to say, of fornications or idolatries, which are
only applicable to some system of religion—and we
may conclude, that the objection raised by Mr. De
Burgh is not of such weight as that it ought to have
prevented him from concurring in his interpretations
with those who have identified the Great Whore with
the Romish apostasy.

There is nothing exaggerated in the language of
the Prophet, as applied to Popery. The kings of the
eythave, even already, committed spiritual forni-
cation with her; and the inhabitants of the earth have
been intoxicated with her pernicious dogmas; her
raiment is, almost literally, purple and scarlet; it is
her boast and pride to be decked with costliness and
splendour; while her dominion, or spiritual influence,
even now, extends over and is acknowledged by
peoples, and multitudes, and nations, and tongues.
The other parts of this imagery,—the Beast on which
she is seated, and the explanation given of it,—har-
monize with all that we hear and see of Popery;
and, therefore, even though something further is to
be evolved from the womb of time, more consistent
with the imagery before us, yet still we are justified in the conclusion, that Popery is the system from which it shall be expanded; and that the continuance and destruction of the one, will be coincident with the continuance and destruction of the other.
CHAPTER VIII.

THE FALL OF BABYLON.

"And the world passeth away, and the lust thereof."—1 John ii. 17.

We have, in the preceding chapter of "the Revelation," traced the destruction of apostasy, or the deceit of the Devil; and in that which we are about to consider, we shall find a revelation of the extinction of the deceits of the World. Rome, in her revived state of commercial prosperity, refinement, and luxury, will present a combination of apostasy and worldliness never surpassed on earth, even by her type Babylon; and in the destruction of her apostate system, and of her wealth, pomp, and grandeur, we are presented with prophetic pictures of the extermination of all apostasy, and of all worldliness, by the Lord, when he shall enter into judgment with them. This we conceive to be the object of the prophecies of the immediately preceding chapter, and of that which is now about to come under our consideration.

"And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have
drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day—death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas, that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. And every shipmaster, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of
her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.” (Rev. xviii. 1–24.)

The language of this lament is almost identical with the language in which the prophets Isaiah, Jeremiah, and Ezekiel have predicted the downfall of Babylon and Tyre, the two powers most prominent in their days for commercial prosperity, pride, and hostility to the people of God; and here it is used to describe the destruction of a city which will, as appears from the contents of this and the preceding chapter, be remarkable for the same characteristics. So far the language of the prophecy confirms the view we have taken of its meaning. But we have said, that it was intended to convey to us a picture of the destruction of the second enemy of God’s Church,—the things of the World. Let us now examine its contents, to ascertain how far this position can be established.

The opening words, “After these things I saw,”
show that it is a distinct prophecy from that which preceded it, though they obviously relate to the same subject-matter—the destruction of Babylon. There must be, therefore, some difference in the purport and intent of the two prophecies, or why should they be divided as they are? And what can be more satisfactory than our conclusion respecting them—that the former depicts the destruction of the spiritual apostasy, and the latter, the material worldliness of the city; or, in other words, the system of the Papacy and the city of the Papacy.

But while it manifestly portrays the things of the world which are contained in this city, we have stated that it also conveys a revelation of the destruction of the things of the world in general. And this may likewise be collected from the language of the prophecy, where we are told, that “*the merchants of the earth* waxed rich through the abundance of her delicacies;” and it is added, “*the merchants of the earth* shall weep and mourn over her, for no man buyeth her merchandise any more.” It then goes on to enumerate the various descriptions, or items of that merchandise, which we shall find to be comprised in what St. John, in his Epistle, sums up as “all that is in the world, the lust of the eye, the lust of the flesh, and the pride of life.” For instance, the enumeration commences with “the merchandise of gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk, and scarlet, and all thine wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble.” All these are, properly speaking, to be classed under the “lust of the eye;” inasmuch as they
are valued by their pleasing effect on the vision, which is enhanced in proportion to their variety. The prophecy then goes on to enumerate further, "and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep"—these are obviously to be classed under "the lust of the flesh," all of them administering to carnal enjoyments and the luxuries of appetite. And the remainder—"horses, and chariots, and slaves, and the souls (bodies) of men," may, with propriety, be classified under "the pride of life," all of them being the emblems of that superiority and dominion, which it is the great object of human pride to attain. An inspection of the Greek version of this passage will show the reader, that the division which we have suggested, of the several items composing this catalogue of merchandise, is countenanced by the structure of the passage in the original—the first and third clauses being in the genitive, and the second in the accusative case.

The prophecy then describes the lamentations of the "merchants of these things which were made rich by her," and of "the shipmasters," and "as many as trade by sea,"—that is to say, of all connected with the things of the world, whether on the land or on the sea, the desires of whose hands are declared to have come to nought in one hour.

Thus, in the prophetic wailing for the fall of Babylon the great city, we have the lamentations of "the kings of the earth, who have committed fornication and lived deliciously with her,"—of the merchants of the earth, who "have waxed rich through the abundance of her delicacies," deploaring the destruction of
their trade in the things of the world, "the lust of the eye, the lust of the flesh, and the pride of life"—and, also, of the shipmasters and traders by sea, who were equally interested in the fatal traffic. And in this description of the universal ruin of the worshippers of Mammon, is obviously conveyed a prophetic declaration of the extermination of the second great enemy of God's Church, revealed in the parable of the sower—viz. the things of the world choking the seed that has fallen among the thorns.

Such we conceive to be the purport and intent of these two prophecies—viz. the destruction of Babylon, or the revived apostate and worldly city of Rome; and in it a revelation of the extermination of apostasy and worldliness in general,—in like manner as the overthrow of Sodom and Gomorrah are referred to by St. Peter and St. Jude, as being set forth for an example, suffering the vengeance of eternal fire, unto them that after should live ungodly. (2 Pet. ii. 6; Jude 7.)

This destruction of Rome by the ten kings, who shall share the dominion of the world with the then infidel eighth head of the Roman empire, and that too, for the purpose of concentrating all power in him, requires some explanation, as, at first sight, there is an apparent inconsistency in such a proceeding, if Rome is to be the metropolis of the revived Roman empire. Independent, however, of such being the inevitable result of the events, as here predicted, we can very well conceive that such will be the natural course of events, if the principles which we have extracted from these and other prophecies in Scripture, and on which we have been explaining those of this book in particular, are well founded.
The great instrument by which the Devil has been enlarging his kingdom from among the inhabitants of the world, since the rise of Christianity, has been apostasy, or "the Mystery of Iniquity;' and as time rolls on, it will be found, that this evil will increase in subtilty and extent, and become enlarged in power, by concentration. Popery has always been the most prominent, extensive, and systematic of all apostasies, and, on that account, may well be termed "the apostasy;' and Popery will, no doubt, be the form of apostasy that will swallow up all the others, and stand out, at the last, the chief, if not the sole, manifestation of apostasy, properly so called, as distinguished from infidelity.

Those who may hesitate to adopt this conclusion, on the ground of the improbability of the revival of the decaying power of Rome, as well as of the concentration of other apostasies in her system, know but little of the depth and tenacity of her roots. The religion of Romanism, when sifted and examined, will be found to be the religion of the natural and unregenerated heart of man, clothed in the garb, and assuming the titles of Christianity, though it had existence since the fall of Adam. And if the hearts of mankind were, at this moment, laid bare, and their motives and principles of action exposed to view, many an one of those who pride and plume themselves on their hatred of Popery, and whose tongues are among the loudest in denunciation of her errors and abominations, would be found acting on the very same motives, and harbouring those identical principles in their hearts, that in the earliest ages of the Christian Church expanded into a system, which, under the name of Christian, is
little more than a reproduction of heathen superstition and idolatry. The natural heart of man remains the same in the present day, that it was from the earliest hour of the creation; the same feelings actuate, and the same principles guide him, though, from the influence of external circumstances, the forms of their development may be controlled or varied. Those whose sacred profession, as ministers of the Gospel, has led them to the sifting of the inmost minds of their fellow-creatures on the subject of their religious sentiments—and more especially when the approach of death lays bare many a deeply-concealed feeling—can testify how prevalent in the unregenerate heart are the principles on which the whole fabric of Popery is built. And the wide welcome that has, of late years, been given to the advent of Tractarian principles, is sad evidence that the same seed is to be found even in the (humanly speaking) best educated and best informed of this enlightened and professedly Protestant nation; and that a very little encouragement, indeed, would be required, to produce an awfully extensive defection from our own Church to that of Rome.

On the other hand, look at the position in which that apostate system has placed herself with respect to all other religious systems. Uncompromising and unchanging, she has ever refused to surrender or adopt one doctrine or principle of action, in conciliation of those who have evinced and expressed every desire to meet her. She has, in point of fact, entrenched herself behind the wall of infallibility and unchangeableness; and the consequence has been, that while many have, in the late Tractarian movement, openly cast off
many more are only deterred by worldly interests from following their example. All this has been taking place, as we have seen, among the members of one of the most learned communities in the world, and is but an index of the depth and strength, in the human heart, of the principles on which Romanism has been built.

If then, the tendency of the natural heart of man is to Popery, in substance and reality, though in many instances, not in name,—and if Popery has so framed her system, as to have precluded herself from yielding up any of her forms and doctrines,—the result must be, that sooner or later the unregenerate hearts of men will be drawn, in their natural tendency to apostasy, into her subtle and pernicious snares. The political prejudices and antipathies which have so long kept so many whose feelings and principles are, unknown to themselves, essentially Popish, from open communion with that Church, will not last for ever; and to the inquiring eye, the cloud not larger than a man's hand has already appeared in the horizon, that will ere long spread over the heavens, and wrap the earth again in that mystery of iniquity.

Open rebellion against the God of heaven will be the last form in which the human race will manifest their unregeneracy; but they will, we doubt not, pass through Romanism in their progress to infidelity; and in the meantime, what will be the condition of Rome, the immutable centre from which, and to which, flows all the vitality of the system? One of her leading objects has ever been to centralize her power; and another, to accumulate around her, wealth, pomp, and magnificence. This is the atmosphere in which she their adhesion to Protestantism and embraced Popery,
lives, and moves, and has her being; and the great aim and end of her practical doctrines have ever been to draw around her the dazzling decorations of which the raiment of the woman is composed—"purple, and scarlet colour, with gold, and precious stones, and pearls." It is clear, therefore, that the result of a general defection to Popery would be, to aggrandize and enrich Rome, the focus of all ecclesiastical power; and, in fact, to identify her in wealth and luxury with the Babylon described in the prophecy before us. Thus, this natural inclination to apostasy, while it tends to realize the picture of the Scarlet Whore, tends also to realize, in Rome herself, the picture here disclosed of Babylon previous to its final desolation.

In considering the transition of the world to apostasy, and from apostasy to open infidelity, it must be borne in mind, that in speaking of infidelity, we do not mean by that term Atheism properly so called, or the negation or rejection of all and every superior and superintending power in the universe. That species of infidelity has never been the occupant of the human mind, since the commencement of the world, even in its most savage, uncivilized, and unregenerate state. Where the true God has not been acknowledged and worshipped, some Baal has been set up in his place. The history of the Bible, and indeed all history and experience, attests this superstitious inclination of the mind of man to look up to a supreme superintending influence over the affairs of the world; and, in the present dispensation, while God is gathering his own people out of the world, it suits the purpose of Satan to permit his subjects to call themselves by the name of Christ, and yet to be, at the same time, practically
and effectually serving himself. And therefore, as long as he suffers them to remain in this state of nominal allegiance to God, apostasy must always be his adopted and principal agent in working out his own ends. As soon, however, as the fullness of the time shall have arrived, when the name of Christ is to be rejected, and the Devil is to take unto himself his power, and to be openly acknowledged as the Prince of this world, apostasy is to be cast aside, before the rising standard of open and avowed infidelity and rebellion; and its adherents will be called on to crush and extinguish the then useless and obstructive agent, and to give their kingdom to the Beast from the bottomless pit, on whom Satan shall have bestowed "his seat, and power, and great authority." And so it is here revealed, "the ten kings shall hate the Whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

Such will be the end of Rome—hurled into the abyss, with the millstone of Popery round her neck, never to rise again; being carried down to her destruction by that which shall have raised her to the pinnacle of worldly pre-eminence and grandeur. More than once in the history of the world, has she been made desolate and naked by her enemies; and again and again has she been revived and restored, and again and again has she made use of her returning strength, to persecute religion and slay the saints of God. But at this time, God shall at length enter into final judgment with her, as the Angel announces: "Rejoice over her, thou heaven, and ye holy Apostles and Prophets, for God hath avenged you of her."

This vitality and endurance of the Papacy, amid
the vicissitudes and revolutions of the nations of the world, has been correctly and vividly portrayed by Lord Macaulay, in one of his 'Critical and Historical Essays':

"There is not, and there never was on this earth, a work of human policy so well deserving of examination, as the Roman Catholic Church. The history of that Church joins together the two great ages of human civilization. No other institution is left standing, which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camels and tigers bounded in the Flavian amphitheatre. The grandest royal houses are but of yesterday, when compared with the line of the supreme pontiffs. That line we trace back in an unbroken series, from the Pope who crowned Napoleon in the nineteenth century, to the Pope who crowned Pepin in the eighth; and far beyond the time of Pepin the august dynasty extends, till it is lost in the twilight of fable. The republic of Venice comes next in antiquity. But the republic of Venice was modern when compared with the Papacy; and the republic of Venice is gone, and the Papacy remains. The Papacy remains, not in decay, not a mere antique, but full of life and youthful vigour. The Catholic Church is still sending forth to the farthest ends of the world missionaries as zealous as those who landed in Kent with Augustin, and still confronting hostile kings with the same spirit with which she confronted Attila. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which, a century hence, may not improbably contain a population as large as that which now inhabits Europe. The members of her communion are certainly not fewer than a hundred and fifty millions; and it will be difficult to show that all other Christian sects united amount to a hundred and twenty millions. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of

* 'Ranke's History of the Popes,' by Thomas Babington Macaulay.
all the ecclesiastical establishments that now exist in the world; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the French had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshipped in the temple of Mecca; and she may still exist in undiminished vigour when some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge, to sketch the ruins of St. Paul's."

Thus, from the past history and present position of the Papacy, we have every reason to expect that her final doom is not to be consummated by the progress of the Christian religion, and the gradual enlightenment and conversion of mankind. On the contrary, all her antecedents, independent of the voice of prophecy, warrant the conclusion, that she is destined to outlive the present political and religious systems of the world, and to continue to exist until her triumphant and intolerant zeal shall have trampled out the last spark of Gospel truth among the human race.

But it may be asked, as we have already suggested, how is this utter destruction of Rome compatible with the continued, and even expanded, existence of "the fourth kingdom" or Roman empire, as here revealed? Even if this were a difficulty, the words of the Revelation are too plain and unequivocal to be rejected. But it will appear from our former observations, that there is no difficulty to be encountered. The Beast, as represented in the thirteenth chapter, is, as we have already seen, "the fourth kingdom" in its infidel state,—that is to say, when it shall be under the acknowledged dominion of Satan, or his agents, recognizing him as the sole God of the world. This
can only be effected by the removal of the last semblance of allegiance to the true God, the Apostasy, with which must fall its seat and centre, Rome. And then shall commence the days of the Antichrist, who denieth the Father and the Son,—the seat of whose government will be no longer Rome, but Jerusalem, the predicted seat of the Messiah; when, as we are told in the Prophecies of Daniel, "he shall plant the tabernacle of his palace between the seas, in the glorious holy mountain;" and where, it is added, "he shall come to his end, and none shall help him." This is, in all probability, the meaning of the treading of the winepress "without the city," as described in Rev. xiv. 20.

The removal of the seat of the Antichristian power to Jerusalem is confirmed by the revelation, in the eleventh chapter of this book, of the slaughter of the two witnesses by the Beast, and of the exposure of their dead bodies in the streets of the city "where also our Lord was crucified." Moreover, Jerusalem is geographically the centre of the habitable world, and the declared throne of Christ, who will be imitated in every external particular, as nearly as may be, by the Antichrist; and nothing can be clearer in the pages of Holy Writ, as we have already proved, than that the last remnant of faith (not in Christ crucified, but in God the Father and his expected Messiah) shall be found among the Jews, who shall oppose a stubborn front, as in the days of Antiochus, to the pretensions of the Antichrist, and shall fall, a glorious company of martyrs, beneath his and the False Prophet's merciless persecutions—"How long, O Lord, holy and true, dost thou judge and avenge our blood on them that dwell on the earth?"
The destruction of Rome, the city of the Apostasy, will be but the first act of the great Antichristian drama, when iniquity shall have come to its fulness, and when, as the next chapter reveals, the time is approaching that Christ shall come into collision with Antichrist on the field of Armageddon, to exterminate his host from the face of the earth. We are now in a position to explain more fully the circumstance of the deadly wound inflicted on the Beast, which is mentioned in the thirteenth chapter as one of his characteristics, and also the circumstance of the eighth head out of the seven.

In the portrait of the Whore sitting on the Beast, which is presented to our view in the seventeenth chapter, we perceive that there is an intimate connection between the Papacy and the Beast; and while that connection subsists, the Beast is portrayed as being in a state of suspended existence (it "was, and is not, and yet shall be"),* and stripped of temporal power, having no crowns either on its heads or its horns. This is easy to be recognized as the state of the Roman dynasty, "the fourth kingdom on earth," at the present time, and throughout the continuance of the Papacy, with whom most of the kings of Christendom have been, and are now, committing spiritual fornication. But when the time of the end is approaching, the head of the Papacy will, no doubt, proceed to assume and assert temporal authority, and seek to extend, and again to aggrandize, the Roman empire, so as to obtain supremacy over the nations of the world. At this time, it is probable that the head of the Papal power, a Pope, shall become the seventh head of the

* Ante, p. 351, n.
Beast, thereby reviving and restoring the *temporal* sovereignty of Rome, which is now, and has been since the rise of the Popedom, in abeyance or suspension. This shall be the Antichrist; but still, as being the head of the Papacy, not the open and avowed Antichrist, who shall, without disguise, deny the Father and the Son. But prophecy further discloses, that the Papacy (the Whore) is to be made desolate, and to be burned by the ten Kings, and her seat of dominion, Rome, to be destroyed; and in that devastation the head of the Papacy, the seventh head of the Beast, the incipient Antichrist, must receive his deadly wound, and expire. Then shall come the miraculous revival, by which he shall be restored to life, and stand forth the avowed antagonist of God and his Christ, and the usurper of his kingdom and power. In this form it is, that he is styled "the eighth head, and of the seven," or out of the seven (ἐκ τῶν ἑπτά), a continuance of the seventh head—the same person, the same power—only that, instead of being covertly the Antichrist, or "mystery of iniquity," the Vicar of Christ on earth, he has become openly and without disguise the usurper of the powers and attributes of God and his Messiah—the Antichrist—the Man of Sin—"the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God;" and who shall be received and recognized as their supreme, by the ten Kings, "the Kings of the earth, and of the whole world," who are "to agree, and give their kingdom unto the Beast, until the words of God shall be fulfilled."

It is at this stage of existence, that the Beast is
introduced to our view in the thirteenth chapter, with
the crowns upon his ten horns, and upon his heads
the name of blasphemy, "King of kings and Lord
of Lords;" and when, it is stated, the Evangelist
saw "one of his heads, as it were, wounded to death;
and his deadly wound was healed; and all the world
wondered after the Beast." The prophecy then dis-
closes, that they worshipped, not only the Beast, but
the Dragon, or the Devil, that gave him his power,
and by whose agency his miraculous restoration to
life shall have taken place—leading to the conclusion,
that, in consistency with our explanation, this death
and miraculous revival of the Antichrist—this healing
of his deadly wound, will be the source of the power
which he shall acquire over "all kindreds, and tongues,
and nations," and the origin of the worship which is
to be accorded to him by "all the world."
CHAPTER IX.

THE OVERTHROW OF THE BEAST AND THE FALSE PROPHET.

"For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it."—Isaiah xxx. 33.

In the symbolic imagery of the two immediately preceding chapters, we have traced revelations of the extermination of the apostasy, symbolized by the scarlet Whore, and of the world, symbolized by Babylon, the seat of the apostasy, and which are the enemies of the Church of Christ in the present day. These being disposed of, the revelation of the downfall and destruction of the remaining consummation of evil, viz. the open and avowed manifestation of civil and ecclesiastical apostasy, typified by St. Jude, in the gainsaying or rebellion of Korah and his rebel companions (Jude 11), remains to be presented to our view. This we shall find to be the subject of this next chapter of the Apocalypse, which appears to be a distinct and separate prophecy in itself; commencing, like that which precedes it, with the distinctive announcement—"And after these things I heard," etc. The following are the words of the prophecy:—
"And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments: for he hath judged the great Whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia. And her smoke rose up for ever and ever. And the four-and-twenty elders and the four Beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy. And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the
fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the Beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowlswere filledwith their flesh.” (Rev. xix.)

This prophecy is properly divisible into three parts: the first is the song of triumph in heaven for the previously revealed judgments on the great Whore of Babylon; the second is the announcement of the marriage of the Lamb; and the third is the final encounter with, and conquest of, the Beast and the False Prophet. These we shall consider separately.

First.—The song of triumph for the destruction of Babylon the great requires no explanation as to its meaning, the language being as simple and intelligible as it is beautiful and sublime. The only observation, therefore, which it will be necessary to make respecting it is, that it fixes the time of the fulfilment of the prophecy to be posterior to the destruction of the great Whore and Babylon or Rome, and proves the entire distinctness of the Romish apostasy from the Beast and the False Prophet, whose destruction is here predicted. The two latter are, in fact, forms of evil openly manifested and avowed without mystery or disguise, whose power
shall be built upon the ruins of the Papacy, and shall survive its fall.

Secondly.—The announcement of the marriage of the Lamb, is the announcement of the visible union of Christ with his Church, at this time perfected and made ready to be presented to himself, "a glorious Church not having spot or wrinkle, or any such thing." The present dispensation is one of gathering in to the marriage, as described in the parable (Matt. xxii.); and the close of it will be, when all the elect shall have been gathered unto the marriage supper. Therefore, at the time of the fulfilment of this prophecy, the Church of Christ shall have been perfected—all of its members having been brought into it; and the advent of Christ with his saints is at hand, as revealed in the next section of the prophecy.

Third.—The overthrow of the Beast and the False Prophet, with their attendant hosts of the kings of the earth, is introduced in a vision of Christ coming in glory, with the myriads of his saints, to judgment, to put down all his enemies, and take the kingdom unto himself and reign—"As Enoch also, the seventh from Adam, prophesied of them, saying, The Lord cometh with ten thousand of his saints, to execute judgment upon all." (Jude 14.) This advent of Christ to earth for the destruction of his enemies, has been predicted by all the prophets of the Old Testament, some of whom have also fixed the locality of it in the Holy Land. It is here portrayed as "the treading of the winepress of the fierceness and wrath of Almighty God;" and the same image is presented to us in the prophecies of Isaiah,—"Who is this that cometh from Edom, with dyed garments from Bozrah?
this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments; and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come.” (Isa. lxiii. 1–4.) It is also described as “the supper of the great God;” and in Isaiah we find the same image of judgment,—“And in this mountain shall the Lord of Hosts make unto all people a feast of fat things, a feast of wines on the lees.” (Isa. xxv. 6.) These prophecies fix the locality of this encounter in the Holy land; and the treading of the winepress in “the Revelation” is likewise, as appears from Rev. xiv. 20, to take place on the same spot. There can, therefore, be no doubt but that all these prophecies refer to one and the same event; and are connected with the final deliverance and redemption of the Jewish people in their own land, when suffering under persecutions, and their last “great tribulation,” at the hands of the Antichrist and his False Prophet.

This is further established by the invitation of the Angel standing in the sun “to all the fowls that fly in the midst of heaven: come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.” Compare
this with the obviously parallel prophecy in Ezekiel, which fully and accurately describes the object and effect of the proceeding to be the destruction of the enemies of his people Israel, and their full and final reconciliation with their God in their own land:—

"And, thou son of man, thus saith the Lord God, speak unto every feathered fowl, and to every beast of the field, assemble yourselves and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh and drink blood. Ye shall eat the flesh of the mighty, and drink the blood of the princes of the earth, of rams, and lambs, and of goats, of bullocks, all of them fatlings of Bashan. And ye shall eat till ye be full, and drink blood till ye be drunken, of my sacrifice which I have sacrificed for you. Thus ye shall be filled at my table with horses and chariots, with mighty men, and all men of war, saith the Lord God. And I will set my glory among the heathen, and all the heathens shall see my judgment that I have executed, and my hand that I have laid upon them. So the house of Israel shall know that I am the Lord their God from that day forward. And the heathen shall know that the house of Israel went into captivity for their iniquity; because they trespassed against me, therefore hid I my face from them, and gave them into the hand of their enemies; so fell they all by the sword. According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them. Therefore, thus saith the Lord God, now I will bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will
be jealous for my holy name; after that they have borne their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made them afraid. When I have brought them again from the people, and gathered them out of their enemies' lands, and am sanctified in them in the sight of many nations; then shall they know that I am the Lord their God, which caused them to be led into captivity among the heathen: but I have gathered them unto their own land, and have left none of them any more there. 

Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God." (Ezek. xxxix. 17–29.)

Thus it is manifest that this final encounter between the powers of light and darkness—between Christ and Antichrist—is to take place in the land of Judea. The Antichristian host, composed of the Beast, his False Prophet, and the Kings of the earth, with their armies, leads us back to the portents of the sixth vial, where we find the opposing forces thus described,—"And the sixth angel poured out his vial on the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared. And I saw three unclean spirits like frogs, come out of the mouth of the Dragon, and out of the mouth of the Beast, and out of the mouth of the False Prophet. For they are the Spirits of Devils working miracles, which go forth unto the Kings of the Earth and of the whole world, to gather them to the battle of the great day of God Almighty. Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk
naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon.” Thus the two earthly armies which shall be opposed to each other on the plains of Armageddon, will be the Kings of the East, or the returning Ten Tribes on the one side, and the Beast and the Kings of the Earth with their armies, on the other side; as described in the chapter of “the Revelation” which we are considering. “And I saw the Beast and the Kings of the Earth, and their armies, gathered together to make war against him that sat on the horse, and against his army.” And it is at this crisis that Christ and his saints shall suddenly come in power, as foreshadowed in the announcement, “Behold, I come as a thief,” etc.; and openly revealed in the imagery before us, as “King of Kings and Lord of Lords;” advancing “with the armies which were in heaven,” “to smite the nations,” and to “rule them with a rod of iron,” and to tread the “wine-press of the fierceness and wrath of Almighty God.”

The issue of this conflict is, that the Beast and the False Prophet are taken, and cast alive into a lake of fire burning with brimstone, perishing utterly, like Korah and his rebel company, in their avowed iniquity; while the remnant are represented as slain with the sword of him that sat upon the horse, and the fowls were filled with their flesh.

“And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold of the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years; and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be fulfilled: and after that he shall be loosed a little season.” (Rev. xx. 1–3.)
The only member of this Antichristian confederation that remains is the Dragon—the Devil himself, the origin and promoter of all this wickedness thus cut off and exterminated. He was not one of those who appeared in open rebellion on the field of Armageddon; and therefore it is that he does not here meet with his final end. However, on Christ's advent to earth, as on the occasion of his ascension to heaven, as described in the twelfth chapter of the book of "the Revelation," the Devil is to be cast out of the place of his bodily presence. And accordingly an angel is sent to shut him up in the bottomless pit, that he should deceive the nations no more until the expiration of a thousand years—the duration of the millennial reign—the nature of which, as revealed in Scripture, we shall presently endeavour to ascertain.

We shall conclude this section of our inquiries with a few observations, to show how necessary the scheme of interpretation, which we have been following out, flows from the doctrines and principles which are avowedly held by Mr. Birks, Mr. Bickersteth, Mr. Elliott, and other eminent preterist divines of the present day—we mean those of the Jewish restoration, the personal reign of Christ, and the individuality of an Antichrist yet to arise.

Mr. Birks states, in his explanation of the closing verses of the description of the Wilful King in the eleventh chapter of Daniel, that—

"It may be inferred from a careful comparison of several Scriptures, that at this time (the Jewish Restoration), the temple described in Ezekiel will have been built, and that there this fierce and mighty king will seat himself as a sovereign, and claim to be the object of a divine adoration."* And again

THE LATTER DAYS

"The Papacy, directed by the Wilful King, in its last hours will fill up the measure of its apostasy, and gather to itself those partial features of Antichrist which are now to be seen in the Mahometan delusion, and its open rejection of the Son of God. At the same time a leader will arise, the last personal head of the compound system of evil, and the heathen Antiochus, the Pope, and the Turk, contribute to supply the features of this iniquity. The Wilful King, in this last stage of his power, and represented now by this leader, will gather in himself the predicted character of a King of the North, and then come down like a whirlwind on the land of Israel. Success for a time will attend his banners, so that, in the words of Habakkuk, he will gather to himself all nations, and heap unto himself all people. The faithful witnesses, who protest against his idolatry and blasphemy, will be persecuted with great wrath, and hunted out for destruction. The king of pride will take Jerusalem, the holy city, for his seat, where he will plant his standard, and probably claim divine honours from the subject nations; a worship to be paid, in his person, to the dignity of regenerate and glorified humanity, freed from the long delusion of past ages."

The Being described in the foregoing passages is manifestly the same as that which is predicted by St. Paul as the Man of Sin, "the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) And it is equally manifest that the same Being is identical with the first Beast of the thirteenth chapter of the Revelation; for, independently of the similarity, we might say the identity, of the distinguishing characteristics of each of them, viz. rejection of God, and the setting himself up as an object of divine adoration, the end of each is the same, in point of time and manner, by the hand of the Lord at his

* 'The Two Later Visions of Daniel,' p. 338.
second advent. Indeed, Mr. Birks admits the identity of the Man of Sin with the first or second Beast of the thirteenth chapter of "the Revelation;" for he states "that the Wilful King and the first or second Beast of Rev. xiii. are in truth different expressions for one single power;"* and, in the next page, that St. Paul's description of the Man of Sin identifies him with the Wilful King.† Therefore, as Mr. Birks admits, that an individual, "a fierce and mighty king," is to seat himself in the restored temple at Jerusalem, and claim divine adoration, we are warranted in our conclusion, that this circumstance will, when it shall take place, be the obvious fulfilment of St. Paul's prediction of "the Man of Sin," who shall sit "in the temple of God, showing himself that he is God." And as "the Man of Sin" is, according to his own admission, the same power as that symbolized by the Beast of Rev. xiii., it follows that this Beast of "the Revelation" will be an individual, "a fierce and mighty king," who is yet to arise, take his seat in the temple at Jerusalem, and cause "all that dwell upon the earth to worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

That he is to be an individual appears also from the description of his destruction, being "taken and cast alive into the lake of brimstone."

But this Beast is to slay the two witnesses, as portrayed in the eleventh chapter of the Revelation; and Mr. Birks intimates, in his foregoing description of the proceedings of this Being, that such will be the case. That event is, therefore, still future; and if so,

the second woe, which is not to expire until after the resurrection of these two witnesses, has not yet passed away. Consequently the portents of the sixth trumpet cannot symbolize the Turkish inroads on Christendom, which, according to all preterist expositors, have long since come to an end.* This will be found to displace the chronology of the fifth trumpet portents, commonly denominated, in the preterist system, the Saracen woe, and of all the preceding trumpets and seals; and proves, at all events, that if the imagery of the seals and trumpets is a fulfilled prophecy the fulfilment is yet to be discovered.

It is true, that though Mr. Birks interprets this prediction of the Wilful King to be one that is yet to be fulfilled, in the manner he has stated above, yet he also interprets it to have had a past fulfilment in the wars of the Saracens and Turks; in fact, that the prophecy has a double fulfilment—one precursive and the other full and complete. Admitting this, though there are strong grounds for questioning the position, it may be contended, in like manner, that the symbolic predictions of the two Beasts may have a double fulfilment; one in the Papacy, which is partly past and partly in progress; and the other, in the proceedings of the individual Antichrist, who is to fall before Christ at his second coming. That such may be the case to some extent we are far from denying. It may be that God, in his wisdom, has framed this divine revelation so as, in some portions of it, to be capable of a double fulfilment. But, however that may be, all that we now contend for is, that there is to be a fulfilment of the

* According to Mr. Elliott, the Turkish woe came to an end in the year 1688.
symbolic predictions of the Apocalyptic Beasts, in the future proceedings and final doom of an individual Antichrist who is yet to arise; and this, we submit, has been established.

Now, as regards the system of Mr. Elliott, who appears to have been adopted as the exponent of the views of those of the Millenarians who still adhere to the preterist expositions of the Apocalypse, Mr. E. admits that the Wilful King, whom he styles "the Papal chief," will be an individual. He also, in consistency with his views of the premillennial advent, construes the conflict on the field of Armageddon to be a literal conflict, which shall take place between Christ and his adversaries, in which the Beast and False Prophet are to be taken, and cast alive into the burning lake, and the remnant are to be actually slain with the sword on the mountains of Israel. Thus Mr. Elliott admits the individuality of the Beast in the nineteenth chapter, which involves, as we before observed, the individuality of the same Beast in the eleventh and thirteenth chapters of this book, and the futurity of the predictions of the seals and trumpets. The same consequence follows from the predicted slaughter of the remnant. For, if the slaughter of the remnant is to be a literal slaughter, on what principle can we exempt the slaughter of the witnesses in the eleventh chapter from being a literal slaughter also? If the adherents of the Beast, in the nineteenth chapter, are to be actually slain, as predicted, surely the overcoming and killing of the witnesses by the Beast, in the eleventh chapter, as there predicted, cannot, with any consistency, be taken to be a figurative slaughter of them; as a mere Papal proclamation of their testimony having been silenced.
would be. This also disproves the preterist scheme of interpretation, inasmuch as it is not pretended that any such literal slaughter has ever taken place.

It will not be an answer to these observations, to contend that the Beast of the thirteenth chapter symbolizes the Popedom, or the whole succession of Popes, and that the Beast of the nineteenth chapter symbolizes the last one of that succession. We apprehend, that when a symbol is used in Scripture or elsewhere, to represent or indicate any matter or thing, all that is predicated of that symbol is predicated of, and must be applicable to, all the constituent parts of the same. So that if a symbol is used to represent a collective body of successors to an office, whatever is predicated of that symbol must be predicated of that body collectively, and be applicable to it collectively. Therefore, to predicate of the Beast, that he is to be taken, and cast alive into the burning lake, must, if the Beast designates the succession of the Popes, be applicable to the whole succession of Popes, which is an obvious absurdity.

According to Mr. Elliott, Leo X. and the Lateran Council overcame and killed the two witnesses; and the last of the Popes is to be taken, and cast alive into the burning lake. Could it be predicated of the last of the Popes that he slew the witnesses, or could it be predicated of Leo X. that he is to be taken, and cast alive into the burning lake? To illustrate this position—suppose the dynasty of the Sovereigns of England to be symbolized by a Lion. One of the Sovereigns caused the burning of the reformers, Ridley and Latimer; and another of them was beheaded by his own subjects;—could it, with propriety, be
predicated of the Lion, that he caused the martyrdom of these two reformers, and that he was beheaded by his own subjects? Whatever, therefore, may be advanced by Anti-millenarians, in support of the preterist system of interpretation, we conceive it to be impossible for a Millenarian to maintain that the Beast of the thirteenth chapter can primarily designate the Papacy as a system, or the Popes as a collective body. Consistently with their principles, it must symbolize an individual, which, as we have already shown, is fatal to the preterist scheme of interpretation of the Apocalypse. This nineteenth chapter of "the Revelation" is the test of the principles of the expositor—whether he is a Millenarian or the reverse; and it is remarkable that Mr. Elliott's observations on it do not occupy more than half-a-dozen pages of his very voluminous work. Could the previous positions of his interpretations have been strengthened by his explanation of this all-important chapter, his observations on it would not, we feel assured, have been comparatively so limited in extent.

The time is approaching when the truth of the interpretations of the preterist commentators will be tested by events. According to their system and calculations, the final consummation and completion of this dispensation are to occur within the period of the next twenty years, at the furthest. The ne plus ultra of our present mundane chronology, according to Mr. Elliott, will be from 1877 to 1882.* Other commentators bring the completion still nearer, and within the period of the next seven years. And within this period, ranging from seven to thirty years, according

* Hor. Apoc. p. 1431.
to the sure Word of God, as admitted by these commentators, if their system of exposition is correct, Rome is to be raised to the state of worldly prosperity and importance that is described in Rev. xviii., and then to be destroyed by the instrumentality of the ten confederated Kings; while the Jews are to be taken out of every country on the face of the globe—to be restored to, and established in a covenant character in, their own land; and their temple to be rebuilt, according to the gorgeous and extensive pattern laid down in the latter portion of the prophecies of Ezekiel. All this, we admit, may, and must, be accomplished within the allotted time, if such be the will of God. But when there is a question whether such be the will of God, few will be found to bring their minds to the belief of the probability that events of so momentous, extraordinary, and extensive character, will be condensed into so limited a period. And hence it may be in the counsels of God, that the futurist expositions of this book, which have recently become so prevalent, are to take the place of those which may, and we think must, in all human probability, become falsified by the lapse of a very few years. The times and seasons of the restoration of the kingdom to Israel, and of all that is to accompany that leading event, are not, we conceive, to be discovered by human calculations of days and years. God has, we are told, put them "in his own power" (Acts i. 6, 7), and not in the power of man. But the chronology of the Christian is to be deduced from the comparison of the events which he finds predicted in Scripture, with those that have passed and are passing in the world around him. The conflict of the principles of Satan
with the principles, promises, and doctrines, which the goodness of God has bestowed on mankind for their guidance, in the pages of Holy Writ, affords to the observing and believing mind ample evidence of those things that are coming upon the earth, and of the nearness of their approach. And, as time progresses, and the evil principle waxes stronger, and becomes more triumphant, as it will, the true believer's chronology will become more defined, and the guiding stars of Revelation shine forth more distinctly to his inquiring eye, in proportion to the intensity of the darkness that is falling around him.
CHAPTER X.

THE MILLENNIAL DISPENSATION.

"And Saviours shall come up on Mount Zion to judge the Mount of Esau; and the kingdom shall be the Lord's."—Obad. 21.

The Beast and the False Prophet having been taken, and cast into the lake of fire, and their adherents slain by the sword of Christ at his second advent, and Satan himself having been bound and cast into the bottomless pit, that he should deceive the nations no more until the expiration of one thousand years, the present dispensation, or "the times of the Gentiles," is closed. The remainder of the Apocalypse is a revelation of another dispensation, which is to intervene before the final judgment and consummation of all things. The subject of these remaining propheticies are of mighty import to the human race, as beings of responsibility. They present to us scenes in which all the hopes and fears of those who look for an existence beyond the grave are to be realized; and though the revelation is scanty, it will be found sufficient to fill up the portion of man's destiny, and disclose all that is necessary for his instruction and guidance to the knowledge of the will of the Almighty in his creation, redemption, and sanctification.
After the revelation of the binding of Satan, and of the casting of him into the bottomless pit, there to remain for the space of one thousand years, during which time he is not to be permitted, as theretofore, to deceive the inhabitants of the world, the Prophet continues:

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death have no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

(Rev. xx. 4-6.)

In this passage we have a succinct prophetic description of the millennial dispensation. Taken in what may be termed its obvious and literal meaning, it presents no difficulties to those who are content to read the Scriptures with submissive and unprejudiced minds, and are willing to adopt the revelations of the Holy Spirit in their simplicity. The subject is so intimately connected with the restoration of the Jews, that it is vain to expect that those on whom that truth, and the importance of it, have not dawned from the pages of Scripture, should have recognized and adopted the true and simple doctrine of the millennial dispensation; while, on the other hand, it cannot long remain concealed from those who look forward to the re-establishment of the seed of Abraham according to the flesh, in the land of promise.

And what was the promise to Abraham regarding
the settlement of himself and his posterity in the land
of Canaan? "And the Lord said unto Abram, after
that Lot was separated from him, Lift up now thine
eyes, and look from the place where thou art, north-
ward, and southward, and eastward, and westward:
For all the land which thou seest, \textit{to thee will I give it,}
\textit{and to thy seed for ever.} And I will make thy seed
as the dust of the earth: so that if a man can number
the dust of the earth, then shall thy seed also be num-
bered. Arise, walk through the land, in the length of it
and in the breadth of it, for I will give it \textit{unto thee.}"
(Gen. xiii. 14–17.) And again God says: "And I
will give \textit{unto thee}, and to thy seed after thee, the land
wherein thou art a stranger (the land of thy sojourn-
ings), all the land of Canaan for an everlasting pos-
session." (Gen. xvii. 8.) The same promise was after-
wards repeated to Isaac and to Jacob. It is an ab-
solute and unconditional promise, which could not be
annulled or avoided by any subsequent promise, act,
or event; and therefore the conditional promises
afterwards made to the Israelites could not alter or
modify it.

Now, such being the promise, has it been fulfilled?
That it has not, is clear from many passages of Scrip-
ture. The testimony of Abraham himself is conclu-
sive on the subject, when he addressed the children of
Heth after the death of Sarah—"\textit{I am a stranger and}
\textit{a sojourner with you;} give me a possession of a bury-
ing-place with you, that I may bury my dead out of
my sight." (Gen. xxiii. 4.) David likewise, when
king over Israel, made a similar confession (Psalm
xxxix. 12); and St. Paul, in his Epistle to the
Hebrews, repeats it (Heb. xi. 13). Again, we find
OF JERUSALEM AND ROME.

God, long after the deaths of Abraham, Isaac, and Jacob, repeating his promise to Moses, and in language which shows that it had not been fulfilled in their days, and yet was to be fulfilled to them personally—

"And I appeared unto Abraham, unto Isaac, and unto Jacob. . . . And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers." (Exod. vi. 3, 4.) Thus, the promises that Abraham, Isaac, and Jacob should personally inherit the land of Canaan, and that their posterity should likewise inherit, not merely occupy as sojourners and pilgrims, the same land, remains to be accomplished; and will, as sure as God is truth, be accomplished to the letter.

"He hath remembered his covenant forever, the word which he commanded to a thousand generations. Which covenant he made with Abraham, and his oath unto Isaac. And confirmed the same unto Jacob for a law, and to Israel for an everlasting covenant, saying, unto thee will I give the land of Canaan, the lot of your inheritance." (Ps. cv. 8–11; Mic. vii. 20.)

There is another class of promises of the throne of this kingdom of Israel, the throne which David filled, to Christ the Saviour, which are yet to be accomplished: "He (Jesus Christ) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." (Luke i. 32.) "Behold the days come, saith the Lord, that I will raise unto David a righteous branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth." (Jer. xxiii. 5;
Acts ii. 30–32.) There are many passages of the prophetic Scriptures to the same effect; and the prophet Ezekiel, under the name of David (the beloved one), expressly connects this enthronement and government of Christ on earth, with the temporal and spiritual restoration of the Jews. (Ezekiel xxxvii. 20–25.)

Thus, there are three classes of promises remaining to be fulfilled. First—the restoration of the children of Israel to the land of promise. Second—the personal enjoyment of the inheritance of the same land by Abraham, Isaac, Jacob, and the other saints. Third—the personal reign of Christ over the restored kingdom of Israel.

Now turn to the New Testament, and we there find that when all the tribes of the earth (the land) shall mourn, Christ is to come in the clouds of heaven, with power and great glory (Matt. xxiv. 30); that he is to come to the Mount of Olives "in like manner" as he was seen by the Apostles to ascend into heaven (Acts i. 11); that he is to be accompanied by his saints (Zech. xiv. 5; Jude 14), and the dead in Christ shall rise first (1 Thess. iv. 16). From these and many parallel prophecies, we may conclude, that when Christ shall come again, he shall be accompanied by all his saints, including the patriarchs of Israel, to sit on the throne of his father David, and to restore the kingdom to Israel—to be from thenceforth "an holy nation, a kingdom of priests," exalted above, and supreme over, all the nations of the world. Satan, the tempter and deceiver of mankind, the Prince of this dispensation, is to be chained up for a season; and in his absence, the earth will be restored to the state of peace and fecundity which has been lost by
the fall of man. Then will be accomplished the predictions, that "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fatling together; and a little child shall lead them," etc.; and "the plowman shall overtake the reaper, and the treader of grapes him that soweth seed; and the mountains shall drop sweet wine, and all the hills shall melt" (Amos ix. 18); "and they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations" (Isa. lxi. 4); "and they shall say, This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities are become fenced, and are inhabited." (Ezek. xxxvi. 35.)

Thus, considered in connection with the restoration of the Jews, the unfulfilled promises to Abraham, Isaac, and Jacob, of the inheritance of the land of Canaan, and the unfulfilled promise of the throne of Israel to Christ, the doctrine of the millennial dispensation is simple and intelligible; and it will be found, on inquiry and reflection, that the obscurity and doubts which have pervaded the Christian Church on this momentous subject, have arisen from the high-mindedness of those who have been grafted into the olive-tree, and who, in despite of St. Paul’s warnings and remonstrances, boast themselves against the natural branches. Is it not a truth that, until within a very recent period, the hopes of the Jew, as such, have been, if not literally, at all events practically, denied by Gentile Christians to have any existence? The writings of the fathers of the Church, of the wisest and best among the champions of Christen-
dom, who have fought the good fight against the wiles of Satan, disclose little or nothing of the peculiar hope and expectation of the Jews in their restoration to the land of their forefathers. Some few incidental observations may here and there be found respecting the restoration of Israel; but that restoration is nowhere dwelt upon as a receiving of life from the dead to the Gentile Christian Church. On the contrary, we do not hesitate to affirm, that the prevailing doctrine of Christian divines, more especially since the Reformation, and the doctrine which is even now held by the great majority of those of the present day is, that Christ's kingdom is to be established by grace, and not by judgment; that by their exertions as preachers and teachers, the knowledge of the Lord is to be spread over the earth, as the waters cover the sea; and that Christ will come to a world smiling like the garden of Eden, instead of, as he himself has told us, to a world like the earth in the days of Noah, and like Sodom and Gomorrah in the days of Lot; and when, according to his own word, it is questionable if a particle of faith shall be found among the human race. (Luke xviii. 8.)* Such erroneous views of a subject so important, must have tainted all their inquiries and conclusions respecting the nature and meaning of these prophecies of the millennial dispensation, and have shut out the truth from their eyes.

But to return.—A reference to the historical and prophetic records of the Old Testament dispensation

* The celebrated Dr. Chalmers has well observed, "I utterly despair of the universal prevalence of Christianity as the result of pacific missionary process. I look for its conclusive establishment through a widening process of desolatory judgments, with the utter demolition of our present civil and ecclesiastical structures."
will furnish us with much useful information on this subject. We are there told, that the glory of God dwelt, in the visible form of a cloud, in the tabernacle in the wilderness, and in the temple at Jerusalem. We there also find (in the prophecies of Ezekiel x. and xi.) an affecting description of the departure of the visible glory of the Lord from the temple, when the sin of Israel had reached its summit—descending to the threshold of the building, going up from the midst of the city, and lingering on the Mount of Olives; and then, in the forty-third chapter of the same prophecies, after the accurate delineation, in the three preceding chapters, of the temple that is to be rebuilt in the days of the restoration, we are presented with a prophetic picture of the return of the same glory of the Lord to Israel, and to their restored temple. "And, behold, the glory of the God of Israel came from the way of the east; and his voice was like the noise of many waters; and the earth shined with his glory. . . . And the glory of the Lord came into the house by the way of the gate whose prospect is towards the east." (Ezek. xliii. 2-4.) And in the succeeding verses, the Prophet describes this glory as the actual and personal advent of the Lord. "So the spirit took me up, and brought me into the inner court; and behold, the glory of the Lord filled the house. And I heard him speaking unto me out of the house; and the man stood by me. And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever." (v. 5-7.) Compare this with the description of the same event in the Prophecies of Zechariah—"And his feet shall stand on that day upon the
Mount of Olives, which is before Jerusalem on the east;" and also with the testimony of the angels at the ascension—"This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven"—and we shall have little difficulty in arriving at the conclusion, that as sure as the glory of the Lord dwelt visibly with, and departed and continues absent from, Israel—and as surely as the Saviour pressed with his feet the Mount of Olives, and rose in human form to heaven, so surely shall the glory return in the bodily form of the glorified Saviour, to reign over the kingdom of Israel, and to subdue all nations, and bring them under his dominion. Of the manner in which the Lord shall communicate with, and exhibit himself to, the inhabitants of the world, nothing is revealed; and therefore it is not for us to speculate on the subject. It is sufficient to know, that Christ shall reign at Jerusalem with his saints, gloriously; and that then shall be fulfilled to the letter the promises to the patriarchs and their seed.

There is another Scripture doctrine, the clear understanding of which will be found to be of the utmost importance in elucidating the subject under consideration—we mean the doctrine of the first and second resurrection; or, in other words, the pre-millennial resurrection of the saints of Christ, to reign with him on earth during the millennial dispensation. There is no truth better established by revelation than that all who die must rise again—that there will be a resurrection both of the just and of the unjust. On this there can be no controversy among Christians. At the same time, it is an equally incontrovertible truth, that there will be a resurrection of saints at the second
advent of the Saviour—that those who have suffered with him shall reign with him. For instance, in the Epistle to the Thessalonians, we are told—"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first." (1 Thess. iv. 16.) Again, our Saviour speaks of certain persons being recompensed at "the resurrection of the just:" and of others being "accounted worthy of that world and the resurrection of the dead." And St. Paul, in his Epistle to the Philippians, expresses an anxiety to "attain unto the resurrection of the dead"—not, of course, alluding to a general resurrection, or even to simple salvation at the last, of which he must have been well assured, but to a peculiar and distinctive resurrection, the privilege and reward of the true and consistent believer in Christ. The same Apostle testified likewise before Agrippa, that the resurrection from the dead was "the promise made of God unto the fathers" (Acts xxvi. 6–8), viz. that they should inherit the land; and therefore the resurrection of the dead to which St. Paul alludes, is the resurrection of the saints to enjoy the promises to their fathers. Thus, it is clear, that there is to be a resurrection of those that are called the just, distinct from, and preceding, the resurrection of the rest of the dead; but, apart from the Book of the Revelation, the period that is to intervene between the two events is not disclosed. This we shall find supplied in the chapter under consideration; to the explanation of which we shall now return.

Those who fill the thrones which appear to the Evangelist, are the saints who are introduced to our notice in the preceding chapter, as accompanying
Christ "upon white horses, clothed in fine linen, white and clean," which is explained in a preceding verse (ver. 8) as denoting the righteousness of saints. These are they who, in the regeneration, are to sit on thrones, judging the twelve tribes of Israel (Matt. xix. 28)—those who, having suffered with Christ, shall be privileged to reign with him (2 Tim. ii. 12)—to whom the Lord has appointed a kingdom, as his Father hath appointed to himself (St. Luke xxii. 29)—those to whom, having overcome the enemy, it is granted by the Saviour to sit with him on his throne, even as he himself overcame, and is set down with his Father on his throne (Rev. iii. 21)—and to whom, moreover, it is granted, that they shall judge the world (1 Cor. vi. 2; Obad. 21). From these references it is obvious, that this revelation of the saints sitting on thrones to judge the world in the regeneration or millennial dispensation, is not for the first and only time introduced to our notice in the passage of Holy Writ before us. It is a simple, and ought to be a familiar, doctrine of Scripture. As Christ has suffered in the flesh on earth, so shall he return in the flesh to reign personally on the earth, until he shall have subjugated and put all his enemies under his feet: and those who have not shrunk from taking part with their suffering and despised Lord, shall, according to his benignant and unfailing promises, sit with him on his throne, and become partakers of his glory.

Among this happy band, we find those especially designated who shall have submitted to and suffered martyrdom "for the witness of Jesus, and for the word of God, and (those who) had not worshipped the Beast, neither his image, neither had received his
mark upon their foreheads or on their hands." This special notice is, doubtless, introduced as a peculiar consolation to the saints of the latter days, who shall be exposed to the fiery persecutions and subtle deceits of the Antichrist and his False Prophet. The mention of them is an evidence of the severity of their trials; and the triumphant result and reward of their faith and patience that is here depicted, will no doubt in their hour of trial, strengthen and support them in their sufferings, and enable them to persevere and endure even unto the end.

These saints, we are told, "lived and reigned with Christ a thousand years." This expression we take in its literal sense, and conclude that the millennial dispensation, the period of the personal reign of Christ on earth, will be one thousand years. The phrase is repeated four times in this and the three following verses; and, as there is nothing figurative or symbolical in the language of the passages in which it occurs, we are warranted in taking the words in their literal sense.

As to the nature of this millennial reign of Christ and his saints, we conceive that Jerusalem will, in fulfilment of the prophecies, become the metropolis of the world; and that all the other nations of the earth shall have been subdued and become subordinate to the kingdom of Israel, restored to God’s favour, and in possession of the blessings promised and secured by covenant to the fathers, with Christ their acknowledged King, sitting on the throne of David, and ruling gloriously with his saints on Mount Sion. "The nations shall see and be confounded at all their might. . . . They shall lick the dust like a serpent, they shall move out of their holes like worms of the
earth: they shall be afraid of the Lord their God, and shall fear because of thee." (Mic. vii. 16, 17.) "For the nation and kingdom that will not serve thee (Israel) shall perish; yea, those nations shall be utterly wasted." (Isa. lx. 12.) And that all these nations shall be required to do homage periodically to the ruling powers at Jerusalem, is plainly predicted in the prophecy of Zechariah:—"And it shall come to pass, that every one that is left of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of tabernacles." (Zech. xiv. 16.) They shall be witnesses of, but not communicants in, the glory of Christ and his saints, as the Israelites were witnesses of God's presence with Moses on Mount Sinai; and as Peter, James, and John beheld the glorified Saviour in company with Moses and Elias, on the mount of transfiguration.

"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the Devil that deceived them was cast into the lake of fire and brimstone, where the Beast and the False Prophet are, and shall be tormented day and night for ever and ever." (Rev. xx. 7-10.)

Thus it appears, that at the close of the millennial dispensation, Satan is to be loosed out of prison, and to recommence his long-suspended labour of deceiving the nations, and exciting them to rebellion against the reigning powers at Jerusalem. And, at his instigation, the nations of the earth shall combine, and march
their hosts, in number like the sand of the sea, to encompass "the camp of the saints about, and the beloved city," when they shall be signally discomfited and destroyed by fire from heaven; and their deceiver, Satan, shall be again taken and cast into the lake of fire, where, with his former agents, the Beast and False Prophet, he is to be tormented for ever and ever. All this is, for the most part, a repetition of the prophecy of Ezekiel concerning the descent of Gog and Magog, like a cloud, on the land of Israel "in the latter days," when the inhabitants are described as dwelling safely "without walls, and having neither bars nor gates;" and when the Lord shall plead against their assailants "with blood and pestilence, hailstones, fire, and brimstone," and cause them to fall upon the mountains of Israel, they and all their bands. (Ezek. xxxviii. and xxxix.)

"And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire." (Rev. xx. 11–15.)

The millennial dispensation having closed with the destruction of Satan and his rebellious host of the nations of the world, we are presented with a picture of the great and final judgment, in which the dead, both small and great—those to be saved and those to
be damned—appear before God to receive their final doom. "The Books were opened," and we are told that "the dead were judged out of these things which were written in the books, according to their works." These are obviously the Books of the law; and by which all being judged according to their works, are therefore all to be condemned; and would be for ever lost, but for the mercy of God in providing another book, which is "the Book of Life," in which are entered the names of the saved through Christ. It is styled, in the thirteenth chapter, "the Book of life of the Lamb slain from the foundation of the world," "and whosoever was not found written in the Book of life was cast into the lake of fire." The final abode of those who shall be found written in the Book of life will be depicted in the next chapter.

"And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea." (Rev. xxi. 1.)

It is of importance to observe, that this verse, though it has been placed at the commencement of another chapter of "the Revelation," is obviously the concluding paragraph of the prophecy we have been considering; and is not, as is generally supposed, the commencement of the next. This appears from the passage immediately preceding it, where we are told, that before the face of him who sat upon the great white throne "the earth and heaven fled away; and there was found no place for them"—to be succeeded, as is there announced, by a new heaven and a new earth; "and there shall be no more sea." The sea, we may recollect, when introduced in the Book of the Revelation, as distinct from the earth, symbolizes the
Gentile nations. This announcement we, therefore, conceive to be a prediction, that at this time there shall be neither Jew nor Gentile; all shall be God's people—all of them inhabitants of the New Jerusalem, with which this blessed revelation of God's dealings with mankind closes, and to the investigation of which we shall proceed in the next chapter.

Whether there will be, at this period of the world's history, a literal accomplishment of this prophecy of "no sea," is one of those matters of which we can have no assurance. The first chapter of Genesis introduces to our notice the globe on which we dwell compassed with water only. "Darkness was upon the face of the deep;" and the dry land did not appear above the surface of the waters until the third day of the creation. This revelation is fully confirmed by geological discoveries; and therefore, from revelation and observation, we know that at the beginning of the present abode of man, there was no earth. The last revelation to man discloses that in the "new earth," his future abode, there is to be "no more sea"; and may not this be fulfilled, without involving in its fulfilment physical impossibilities, by the conversion of the surface of our globe, by volcanic disturbances, into a world of islands, without any of those extensive continents or oceans which now exist? Here there would be "no sea"; and as the climate and soil of a globe so circumstanced would be very superior in salubrity and fertility to those which now surround us, might not this transformation of the surface of our planet become the means by which the Almighty purposes to realize for the children of men his promises of "a new heaven and a new earth"?
CHAPTER XI.

THE NEW JERUSALEM.

"Put on the beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come unto thee the uncircumcised and the unclean."—Isa. lii. 1.

"And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things: and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending
out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal; and had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth foursquare, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolyte; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour unto it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of
it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever.'

(Rev. xxi. 2–27, and xxii. 1–5.)

The foregoing is a description of the final abode of those "which are written in the Lamb's Book of Life." It is styled, "The holy city, new Jerusalem," "the bride, the Lamb's wife." But whether it is to come into existence during the millennial dispensation, or only after that it shall have closed, is a question on which there has been much discussion and diversity of opinion. One class of expositors maintain that the New Jerusalem is to be in existence throughout the millennium, while another class insist that it is not to come into existence until after the millennium, and the creation of the new heaven and new earth. Difficulties present themselves to both of these constructions, which neither of the foregoing parties have been able to explain away to their own satisfaction, much less to the satisfaction of their opponents. We conceive that the New Jerusalem shall come into existence at the commencement of the millennium, at the time of the marriage of the Lamb—that it shall be the abode of the risen and reigning saints during the millennium—and that it shall continue after the close of the millennium, and throughout all eternity. This, on a critical examination, we shall find to be disclosed in the prophetic announce-
ments before us; and we hope to be able to convince our readers that this view is not chargeable with any of the difficulties and inconsistencies which its opponents have alleged as objections against it. We shall first state these objections:—

To those who maintain that the New Jerusalem is to exist during the millennium, it is objected—

1. That the New Jerusalem is subsequent in point of time to the creation of the new heaven and the new earth; and that, therefore, as the new heaven and the new earth do not come into existence until the first heaven and earth shall have passed away, which occurs at the close of the millennium, the New Jerusalem cannot be in existence during the millennium.

2. The sea is to be in existence during the millennium, inasmuch as at the close of it the sea shall give up its dead; whereas there is to be no sea when the New Jerusalem shall come into existence.

3. Death is to exist during the millennium; for death is not destroyed until the close of it; whereas in the New Jerusalem "there shall be no more death."

4. The exclusion from the New Jerusalem is described as the "second death," which is the final award of the lost, and after the millennium.

5. The title to enter the New Jerusalem is, that "they are written in the Lamb's Book of life," which is not to be opened until after the millennium.

Now, as we have before observed, the view which we have taken of this prophecy is not open to any of these objections. This we shall proceed to show. In the first place, it does not appear from the language
or structure of the prophecy, that the New Jerusalem is to be wholly subsequent in point of time to the creation of the new heaven and the new earth; for, as we have before stated, the announcement, "I saw a new heaven and a new earth," etc., is the closing paragraph of the preceding prophecy of the final judgment, which is described at the conclusion of the previous chapter; and the vision of the New Jerusalem commences, as a separate vision, with the next verse, "And I John saw the holy city," etc. So that the New Jerusalem may exist during the continuance of the first heaven and the first earth, and continue to exist after that they shall have passed away. In the same manner, the New Jerusalem may, consistently with the language of the prophecy, exist when there is sea, and continue to exist when there shall be no more sea. This disposes of the first two of the foregoing objections. We shall now proceed to dispose of the others; and a critical examination of the language and structure of the prophecy will show that they are equally untenable.

The prophetic vision opens with a declaration by St. John, that he saw "the holy city, the New Jerusalem, coming down from God out of heaven;" and then, after a certain announcement of "a great voice out of heaven," and another announcement from him "that sat upon the (great white) throne," the Prophet again declares that one of the seven angels showed him "that great city, the holy Jerusalem, descending out of heaven from God." Thus there is a repetition of the vision of the descent of the New Jerusalem, after the intermediate announcements of the voice from heaven and of him that sat upon the throne;
and these announcements, which are thus inserted between the two declarations of the vision of the descent, are, we conceive, intended to convey to us the knowledge of the commencement and duration of the New Jerusalem,—that it is to commence with the millennium, and to continue through the millennial reign, and after the session of the Saviour on the great white throne of judgment, from whose face the first heaven and earth are to fly away, to be succeeded by the new heaven and the new earth. This we shall proceed to explain.

The announcement of "the great voice out of heaven," is, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain: for the former things are passed away." This we conceive to be a succinct description of the New Jerusalem, and of the state of those who shall be the inhabitants of it during the millennium. The voice coming from heaven, shows that the announcement takes place before the creation of the new heaven, and is therefore descriptive of a millennial scene, when "the tabernacle of God is with man"—and of the state of the inhabitants of the New Jerusalem during that period, in the prophetic declaration that they shall be God's people, without tears, without death, without sorrow, and without pain. It is obviously a description of the state of those within the heavenly Jerusalem during that period; and nothing is here revealed of the state of those who shall be without it,
at the same time. The exemption therefore from death is only predicated of those within the New Jerusalem.

Next comes the announcement of him "that sat upon the throne"—"Behold, I make all things new; and he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the waters of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death." This manifestly conveys a declaration of the existence of the New Jerusalem, when the great white throne shall have been set up—and therefore after the millennium—but, unlike the immediate preceding description, it discloses the state of those who shall be without the heavenly Jerusalem at that time—viz. that all without shall have their portion in the lake of fire.

Thus, these two announcements, inserted, as we have seen, between the two declarations of the vision of the descent of the New Jerusalem, disclose respectively the state of the blessed within the New Jerusalem during the millennium, and before the final judgment, and the state of the damned without the New Jerusalem after the final judgment. Nothing is revealed of the state of those who shall be without the New Jerusalem during the millennium; and it is only with respect to those that are within that we are told there shall be
OF JERUSALEM AND ROME. 491

no more sorrow, death, or pain. It is clear that the exemption from death must be limited to those within the New Jerusalem, inasmuch as if it were to be taken as a general extinction of death, we must also conclude that there is to be, at the same time, a general extinction of pain; and then, what becomes of the prophetic declaration, that “the smoke of their torments cometh up for ever and ever”? (Rev. xiv. 11.)

These observations, if well founded, dispose of the third and fourth objections to the existence of the New Jerusalem during the millennium. For if the prophecy, that “there shall be no more death,” is confined to those within the New Jerusalem during the millennium, there is no inconsistency in the fact that death shall exist during the same period; for it may and shall exist among the nations of the world who shall be without. Again, the description of the exclusion from the New Jerusalem being the second death, is not inconsistent with the existence of the New Jerusalem during the millennium; because, as we have shown, that is a description of those who shall be excluded after the setting up of the great white throne and the final judgment, and not of those who shall be excluded during the millennium.

The only remaining objection is, that those only who are found written in the Lamb’s Book of life shall be entitled to enter into the New Jerusalem; and that title cannot be discovered or manifested until the books shall have been opened at the close of the millennium. The words, however, of the prophecy are, that “they only which are written in the Lamb’s Book of life” shall enter, without limiting the time of entry to the opening of the books. It is the fact of being entered
in the Book of life, and not the opening of the book, that constitutes the title to be an inhabitant of the New Jerusalem. Thus it appears that the existence of the New Jerusalem during the millennium does not involve any contradictions or inconsistencies. On the other hand, there is much in the prophecy before us to lead to the conclusion that the foregoing interpretation is not only correct, but that any other would be open to insurmountable objections. In the first place, the New Jerusalem is styled "the Bride, the Lamb's Wife;" and when Christ is represented as coming to crush his enemies, and to reign for the thousand years, the song of congratulation and rejoicing is, that "the marriage of the Lamb is come, and his wife hath made herself ready;" and the marriage supper is announced and described. It would, therefore, do violence to the prophetic order of events, were the coming of the Bride to be suspended till after the marriage supper, and throughout the millennial dispensation. In the next place, St. John is represented, when the approach of the Bride is announced to him before the commencement of the millennium (Rev. xix. 9, 10), as falling down to worship the angel and receiving a rebuke; and afterwards, on witnessing the descent of the same Bride from heaven, in the prophecy before us, he is represented as falling down in the same manner to worship the angel and receives a similar rebuke. Now, it is more probable that the Evangelist should have been guilty of this offence but once, than that he should have repeated it; and if so, the repetition of the incident identifies the pre-millennial advent of the Bride with the descent of the New Jerusalem, "the Lamb's wife," from heaven.
Finally, the kings of the earth, it is stated, shall bring their glory and honour into the New Jerusalem (v. 24, 26). This, we need scarcely observe, could not occur after that the kings of the earth, and the earth itself, shall have passed away. For these reasons it is that we have arrived at the conclusion, that the New Jerusalem will be in existence during the millennium, and that it will then be the abode of the risen and translated saints of Christ. It will be the seat and centre of all power, dominion, and glory; and all the nations of the earth shall be coerced to acknowledge its supremacy, and to submit themselves to the iron rod with which they shall be ruled.

In confirmation of the foregoing conclusion, we shall find, in the structure of the description of the New Jerusalem, a sort of duplicate revelation of it; one part of it (as it appears to us) relating to the time of the millennium, and the other to something beyond. We have it, in the first place, portrayed as being without the need of sun or moon, for the glory of God was the light of it; that its gates were never shut, and that there was no night there; that the nations walked in the light of it, and that the kings of the earth shall bring their glory, and that of the nations, into it; and that nothing that defileth shall enter therein. The Angel is then represented, in the next place, as showing to the Evangelist the river of the water of life, and the tree of life; and then comes another description, that there is no more curse; that the throne of God and the Lamb is in it; with a repetition of the description, that there shall be no night, nor need of the sun, moon, or candle; for the Lord giveth them light, and they shall reign for ever and ever.
On a comparison of these two pictures, we are inclined to conclude, that the first is descriptive of the New Jerusalem during the millennium; and the second, of the same place subsequent to the millennium; and for these reasons. In the first place, the former of these descriptions is a repetition of all the features of the glorified Church which is given in the sixtieth chapter of Isaiah, and which is obviously a prophecy of that Church during the millennial dispensation, when the nations and kings of the earth shall be in existence. It is there represented, as it is in the passage of "the Revelation" before us, as having no need of the sun or of the moon, for that God is its everlasting light (ver. 19, 20)—that its gates should be open continually, that men might bring the forces of the Gentiles (the nations), and their kings into it (ver. 11)—and that the people should be all righteous (v. 21)—and that nothing that defileth should enter into it; all which is manifestly a picture of the glorified Church during the millennial dispensation, when the kingdoms of the earth shall have been given to the saints, who shall exact the homage of the nations and their kings. On the other hand, there is nothing to be found in the prophetic description of Isaiah, of the water of life, or of the tree of life, or of there being no more curse. We are, therefore, disposed to the conclusion, that the further revelation by the Angel of these particulars, is intended to be a revelation of something beyond the millennium, viz. of the New Jerusalem after the final judgment. Moreover, the otherwise needless repetition of the circumstances of there being no night, and of there being no need of the light of sun or moon, can only be ex-
plained or accounted for, on the supposition that there are two revelations—one of the New Jerusalem during, and the other of the same place subsequent to, the millennium. It is also worthy of remark, that the second of these revelations concludes with a declaration that the servants of God, or the saints, shall reign *for ever and ever*—not, as in the millennium, *for a thousand years.*

Comparing this latter description of the New Jerusalem with that of Paradise, in the second chapter of Genesis, we shall find a striking resemblance between them. The leading features of Paradise are the tree of life, the tree of knowledge of good and evil, and the river which went out of Eden to water the garden. In the Apocalyptic picture of the New Jerusalem, we have presented to us the Tree of Life, and the River of water of life, but the Tree of Knowledge of good and evil is absent, and the curse is withdrawn. It would appear, then, that the New Jerusalem will be the restoration to man of the blessings of the Paradisaic state, without the tree of knowledge, which was the origin of his disobedience, and without the attendant curse, under which the earth has been withering since the day of Adam’s temptation and fall. And thus, the end and aim of the dealings of God with mankind is this restoration to Paradise, purged of the curse that followed the disobedience of the first man. His redemption has been already purchased by the atonement of his Saviour. God, in his infinite love, has long since satisfied infinite justice. Mercy and truth have met together; and man’s justification is complete in the sight of his Creator. But sin and all its attendant evils must be
exterminated before the glorious work shall have been perfected in the sight of the Creator. Satan still exists in the world. He has sown his tares among the wheat, and they cannot be rooted up until the harvest. Wickedness must be consummated before it can be effectually cut off and finally destroyed; and the object of the prophecy which we have been considering, is to reveal to the believer the progress and increase of evil; and that its progress and increase will find a termination in the triumph of righteousness, the manifestation of God's glory and power, and the return of man to the Paradise in which God had originally placed him—

"New heaven, new earth, ages of endless date,
Founded in righteousness, and peace, and love;
To bring forth fruits—joy, and eternal bliss."

And thus, as the Bible opens with a picture of man in Paradise, so it closes with a similar scene of man restored to the same state of blessedness and communion with his God—while all that is intermediate is an inspired record of his Creator's works of mercy, in bringing him back to a state of innocence and bliss, through the atoning love of his Saviour and Redeemer, by which alone he could be restored to God's favour consistently with the divine attributes of truth and justice.

After the vision of the New Jerusalem, "the Revelation" concludes thus:—

"And he said unto me, These things are faithful and true: and the Lord God of the holy prophets sent his angel to show unto his servants the things which must shortly be done. Behold I come quickly: blessed is he that keepeth the sayings of the prophecy of this book. And I John saw these things, and
OF JERUSALEM AND ROME.

heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen.” (Rev. xxii. 6–21.)

The incident of the Evangelist falling down to worship before the feet of the angel, we have already considered. It is one of the evidences that the existence of the New Jerusalem is to commence with the pre-millennial advent of Christ, inasmuch as the same incident is recorded as having taken place

2 K
THE LATTER DAYS

when the preparation of the Bride (the New Jeru-

alem) for the marriage of the Lamb is revealed to the

Evangelist, in Rev. xix. 10. This is followed by an

injunction, that the Book was not to be sealed, or its

meaning veiled from the inquiring Christian, as the

closing prophecy of Daniel was declared to have been

shut up from those for whom it was written until "the

time of the end;" and an intimation that the inter-

vening period before the final fulfilment should be

one in which injustice and righteousness, filthiness

and holiness, are to be intermingled, like the tares

and the wheat in the present dispensation. Then,

after a pledge of the blessing that is to attend the

acquisition of a title to the "tree of life," and an

invitation to all to become partakers of the "water

of life," the revelation concludes with an anathema

on those who shall dare to meddle with the integrity

of this book, by adding to, or detracting from, it.

This warning threat is addressed to all generations of

Christians throughout this dispensation. But the

time is, in all probability, still in futurity, when the

necessity for such a warning will be more manifest

than it has ever yet been. The Holy Scriptures were

sealed up from the inspection of Christendom for cen-
turies, during which period no voice was heard pro-
claiming the glad tidings it contained; and though

now extensively circulated, and apparently within the
reach of all Christians, still the Bible is, to many, a
book prohibited by their blind leaders of the blind.

Even within the pale of the professedly Protestant
community, a class of theologians has, of late, arisen,
who have not hesitated to discredit and discounte-
nance it as the rule of faith, and as containing all things
necessary for salvation; and those who still cling to their inestimable treasure, are stigmatized as "Bibliolators." The existence of such principles are, to the watchful Christian, indications that the time may, and most probably will, come, when the agents of Satan shall add to their condemnation the anathemas denounced on all who shall add to, or take away from, the words of this prophecy; and when the blessing promised to him who "readeth, and they that hear the words of this prophecy, and keep those things which are written therein," shall be sought and acquired amid the fires of persecution, and at the peril of martyrdom.

Thus closes this revelation of God's dealings with man—restored to the enjoyment of all the blessings prepared for him by the inestimable love of his Creator and Redeemer, before the foundations of the world were laid. The scenes that lie beyond are among the secret things of God—they are not revealed for us or for our children; and to speculate thereon would be presumptuous and vain; "for eye hath not seen, nor ear heard, nor has it entered into the heart of man to conceive what God hath prepared for them who love him.” Enough has been disclosed for our warning and guidance, if our investigations are based on true principles and sound doctrine. A right understanding of the meaning and purport of the earliest revelations of God's intentions with regard to mankind, we have found to be, not merely all-important, but absolutely necessary; and the absence of it has tainted the labours of the wisest and best of Christian inquirers, in their endeavours to elucidate the meaning of this, the last of God's revelations. Without a clear knowledge
and constant recognition of the restoration of the Jews, in fulfilment of the promises to Abraham, Isaac, and Jacob, the nature of the kingdom of Christ, and the commencement of it in the extermination of the Roman dynasty, "the fourth kingdom on earth," could not have been understood; and all the Apocalyptic prophecies relating to the millennial dispensation must have been sealed up to them, rendering their other interpretations indistinct and comparatively unprofitable. Again, while the increase and consummation of evil was an unrecognized truth—while the investigations of the Christian interpreter proceeded on the false notion that the kingdom of Christ was to be established by grace, and not by judgment, how could the revelations of the development of that kingdom have been understood and appreciated? These principles are to be collected from the Old Testament prophecies; and as all the revelations of the Apocalypse must be consistent with them, they must naturally prove a lantern to the path of the commentator who recognizes and adopts them; while the rejection or non-recognition of them must necessarily darken the scenery, and mislead those who seek to explore its recesses.

The true test of a sound construction of prophecies will be found in their consistency with themselves, and with the other parts of the Scriptures. We shall, therefore, before we conclude, briefly recapitulate our interpretations of the portion of "the Revelation"
which we have been considering, to enable our readers to satisfy themselves, by a comparison of the several parts with each other and with the Scriptures at large, how far our conclusions can bear such a test.

First.—The Revelation opens with a vision of the Church's travail and the birth of the Saviour, while Satan, under the form of Pagan Rome, symbolized by a seven-headed and ten-horned Red Dragon, is watching to devour him—as Herod, the Roman Governor of Judea, was watching to destroy Christ at the time of his birth. The Saviour is, however, caught up to heaven; and, having purchased the redemption of his saints—the first fruits of whom were those who had seen and embraced the promise afar off—Satan, their accuser and antagonist, is cast out before the presence of the Mediator and purchaser of their redemption, and takes up his abode on earth as the Prince of the world (αἰώνος) throughout this dispensation. The first proceeding of Satan is to persecute the Woman, or the Jewish Church, which flies into the wilderness, where, like her prototype Elijah, a place is prepared for her for the Apocalyptic period of three years and a half, until the times of the Gentiles shall be fulfilled; which is symbolized throughout the book of "the Revelation" by that period. Satan then turns his wrath against "the remnant of the Woman's seed, which keep the commandments of God, and have the testimony of Jesus"—the Christian Church—and against whom he has ever since been waging his unholy warfare. All this we have found to be consistent with the prophetic symbols, with the other Scriptures, and with historic facts; while every other system of interpretation imposes the necessity of spiritualizing
the language of the prophecy to an extent that is dangerous in principle, and which renders all reasoning unsatisfactory and inconclusive.

That such a principle is most dangerous, is manifest, when we consider, that to construe the casting of Satan out of heaven as a figurative incident, entails as a consequence that the presence of Satan in heaven is also figurative; and then the record in the books of Job and Zechariah, of Satan appearing in the presence of God in heaven, as the accuser, must be taken to be figurative likewise. Admitting that, how can the Christian resist the conclusion of the free-thinker, that the temptation and fall, or any other supernatural incident among the inspired records, is but an allegory or a myth? And that the reasonings from such a principle are inconclusive, appears from the fact, that while Mr. De Burgh has, from the spiritualized imagery of the war in heaven, and the casting out of Satan, and a passage from Isaiah, drawn the conclusion that the prophecy is unfulfilled, Mr. Elliott has, from the same spiritualized imagery and the same text of Isaiah, arrived at the conclusion that it has been fulfilled.

Second.—Satan has gone forth, as we have seen, to make war with the Christian Church; and the first instrument of his warfare is presented to our view in the form of a seven-headed ten-horned Beast, with crowns on his horns, rising from the sea. Whatever may be the instruments of persecution which Satan may make use of, from the departure to the return of Christ, it is to be expected that the forms in which they are presented to our view in a revelation of this nature, ought to be in those forms which will comprise
and manifest all the worst and most remarkable of their features. And as it is plain, that these diabolic agencies must become more and more aggravated in their Antichristian characteristics, as the time progresses, the forms in which they are presented will be the last, most apostate, and most rebellious forms which they shall assume, before the Lord himself shall come to exterminate them altogether.

Accordingly, we have interpreted the Beast rising from the sea—"the Destroyer of the Gentiles"—to be the apostasy in its last form, impersonated by a blasphemous and rebellious persecuting potentate, claiming and receiving divine honours from all the Gentile world, and from "all that dwell upon the earth" (the Jews), except the very elect. This is the Antichrist, the King of ten kings, and the sovereign head of Rome, "the fourth kingdom upon earth," in its last stage, when it is to be struck by the Stone of Israel, that is thenceforth to fill the whole earth.

The second Beast is the agent of the first Beast (the Antichrist), to persecute, or seduce to his worship, "those that dwell upon the earth" (the restored Jews), who shall at this time be again in their own land, in covenant with God, and looking for their promised Messiah. He rises out of the earth, and all his revealed proceedings, his miraculous, coercive, and seductive powers are exercised in, and connected with, "the earth and them that dwell upon the earth;" while those of the first Beast from the sea are connected with "the whole world," and "all kindreds, tongues, and nations," denoting, as we conceive, the Gentile world.

Third.—Having disclosed the instruments of Sa-
tan's persecutions, the next revelation is a septenary of prophetic angelic announcements, which adumbrate a season of refinement and purification of the Christian branch of God's Church, by which the peculiar trials and frailties of the believer, in the present dispensation, as enumerated by our Saviour in the parable of the sower, are represented as cut off and separated from the good seed of God's word, in the harvest—while, under the figure of the treading of the wine-press, all the severed impurities are exterminated, as more fully detailed in the portents of the seven vials; and which end with the conflict between Christ and Antichrist on the field of Armageddon, in which Great Babylon is stated to come in remembrance before God.

This septenary of angelic announcements of God's dealings with the Christian Church, are similar in object and effect, and synchronous in time, to the portents of the seals which affect the Jewish Church; while the portents of the seven vials are in like manner analogous and synchronous to those of the seven trumpets—the one relating to the Christian, and the other to the restored Jewish Church. The intervening revelation of the redeemed on the sea of glass, singing the song of Moses, is analogous to the revelation which intervenes between the seals and trumpets of the sealed 144,000 of the tribes of Israel. The object and effect of these portents can alone be ascertained—the nature and particulars of the events predicted can only be disclosed by the fulfilment.

Fourth.—The Great Babylon having been mentioned as coming in remembrance before God in the seventh vial, an expanded descriptive revelation is
given of her fall, under the figures of the Scarlet Whore and Babylon—a system and a city embodied and identified—the exponents of apostasy and worldliness come to their full. Papal Rome is manifestly portrayed under these figures—not merely as she is and has been, but as she shall be hereafter, extended and exalted in spiritual supremacy. She is represented as riding on a seven-headed, ten-horned uncrowned Beast, "which was, and is not, and yet shall be"—symbolizing the Roman dynasty, stripped of her temporal supremacy, during the existence of the spiritual ascendency of the Papacy. Her extinction as a system, and her utter extermination as a city, are portrayed, at the hands of the Ten Kings that are to arise and confederate to give their kingdom to the Beast (the Antichrist), which has been exhibited to our view in the thirteenth chapter. The Papacy, apostate as she is, must give way and fall before that the rebellious usurper of divinity can be developed, and assume the temporal supremacy of "King of Kings," and the spiritual ascendency of "Lord of Lords." In this struggle Rome shall be burned, as described in the eighteenth chapter; and the Antichrist, with the aid of his False Prophet, shall seek to establish himself on the Messiah's throne on Mount Zion, where he shall stumble and come to his end.

Fifth.—The Papacy and Rome being extinguished, the next section of the Apocalypse (Rev. xix.) opens with a song of rejoicing for their destruction; and the Whore being destroyed, the approach of the Bride and the marriage of the Lamb is announced; and Christ appears, with his saints, to take vengeance of, and to exterminate his foes, who at last appear in open
rebellion, like Korah and his company, on the field of Armageddon, on the mountains of Israel. The Beast, and the Kings of the earth (the Ten Kings), with their armies, are vanquished. The Beast and his False Prophet are taken, and cast alive into the fire burning with brimstone, and the remnant are slain with the sword—they perish in the gainsaying of Core (Jude 11). The remaining enemy, Satan, appeared not on the field of Armageddon; and therefore, not having been captured in the conflict, an angel is sent down to bind and cast him into the bottomless pit, where he is to remain throughout the one thousand years of the millennial dispensation.

Sixth.—The enemies of Christ having been slain or taken captive, and the earth having been purged of the originators and promoters of iniquity, the next section of "the Revelation" discloses a picture of the millennial dispensation—the period of "the restitution of all things," when the glory shall return to Israel, and when Christ and his saints shall sit on thrones, and reign gloriously on Mount Sion, the centre of power and dominion over the nations of the earth, subjugated and submitting to his rule for a thousand years. At the close of this period, Satan is let loose, and is again to go forth to deceive the nations, and excite them to revolt against their King. Their hosts are to march against the beloved city Jerusalem, and to encompass the camp of the saints, where they meet their final doom; and their leader, Satan, is again captured, and finally cast into the lake of fire, "where the Beast and False Prophet are." Then appears the Great White Throne of judgment of the dead, both great and small; and whosoever
shall not be found written in the Book of life shall be cast into the lake of fire. The heaven and the earth pass away before the face of Him who sitteth upon the throne; and this sketch of the millennium closes with a vision of "a new heaven and a new earth;" when, it is said, "there shall be no more sea"—no more Gentiles; but all shall be inhabitants of the New Jerusalem.

Seventh.—The Evangelist closes his prophecy with a vision of the New Jerusalem, the holy city, the Bride, the Lamb's wife; and which we have shown, from the structure and language of the prophecy, to be a revelation of the New Jerusalem, the abode of the blessed, as it shall exist during the millennium, as well as subsequent thereto, when the new heaven and the new earth shall have come into existence. It will be, as we have likewise shown, the restoration of man to the Paradise in which he had been originally placed by his Creator, and which shall have been recovered for him by his Redeemer; but divested of the tree of knowledge which caused his transgression, and purged of the curse that was entailed on it by his fall. And thus, in the prophecy which we have been unfolding, we find a history of God's dealings with the human race, from the birth of the Saviour to the perfection of the work of redemption and "restitution of all things, which God hath spoken by the mouth of all his holy Prophets since the world began."

Let the reader compare the foregoing outline and summary of our interpretations with the Holy Scriptures, with history, sacred and profane, and with his own observations and experience, and he will find that they are consistent with God's past dealings with man-
kind, corroborated by his prophecies, whether fulfilled or unfulfilled, and confirmed by passing events. What has been fulfilled, or is in progress of fulfilment, is depicted with an accuracy that is as interesting as it must be astonishing to the eye of understanding. The origin of the new and the ejection of the old dispensation Church, are almost literally described; and the perversion of Christianity in the aggressive usurpations of Papal Rome, is depicted with the fidelity of an inspired pen. And the more closely we examine and study the progress and pretensions of the Papacy, the nature of her connection with Rome, and the state of the Roman dynasty during her existence, the more exact do we find the correspondence between the system of Romanism and the Harlot of "the Revelation;" a correspondence in feature and outline which, as time and events progress, is becoming each day more and more defined and manifest to the eye of the Christian inquirer. This knowledge of the fulfilled portion of "the Revelation" leads, as we have seen, to such a knowledge of that which is unfulfilled, as suffices to point out the nature, object, and result of the perils and trials which the believer of the latter days will be called on to encounter, and to strengthen him to endure unto the end, that he may be counted worthy to sit with Christ on his throne, even as Christ overcame and is set down with his Father on his throne.

Thus it is manifest from these prophecies, that, whatever may be the form in which the consummation of evil shall appear, and whatever may be the time of its appearance, it will be a development of "the mystery of iniquity" that is connected with Rome, "the fourth kingdom upon earth," which is to be struck
and exterminated by the Stone of Israel at the close of this dispensation. It is, therefore, the duty as well as the interest of the Christian, whether in his individual capacity or as a member of a Protestant community, to watch with jealous vigilance, and meet with uncompromising hostility, the untiring encroachments of Rome, and the no less fatal insinuations of Romish principles. The ultimate triumph of Romanism and apostasy is inevitable; for the pages of prophecy reveal what daily experience and observation is confirming to the inquiring mind, that this unchanging system shall spread like a cloud over the face of the earth, and extinguish Gospel truth, before that it shall be itself extinguished. And when once the final triumph shall have commenced, the progress will be sure and rapid. As a system it has, as we have seen, much to recommend it to unregenerate minds, which are influenced by events, and estimate the propriety of principles by results to the eye of sight, being wholly blind to that which is only discernible to the eye of faith. England has hitherto been hostile to Rome, and opposed a stubborn front to her aggressions even in the dark ages; and England may yet be permitted to continue to be a witness, defying her open hostility and withstanding her covert machinations. But, if we have rightly interpreted these prophecies, the time will come when she too will be drawn into the vortex of apostasy and infidelity; when the people of God must enter into their secret chambers, and shut their doors about them for a little moment, until the indignation be past.

Nor is it difficult for the reflecting mind to conjecture the progress of events that may lead to such a consummation. The spirit of liberty that stirs within
the breasts of the great body of mankind, but more especially of those of the Saxon race, has been the barrier, under God, that has long kept out the flood of Popery from this nation. That very spirit is, in its expansion, engendering principles of action which are obviously leading to democracy and licentiousness, and which must eventually, in their progress, rouse, in self-defence, the spirit of despotism, as we have lately seen exemplified in France. The aid of the Papacy, the right arm of despotic power, will be evoked, thus rendering it triumphant here as elsewhere, and opening the way for the development of the Antichrist, who shall reign over all the earth through his subordinate kings. Such will be the probable course of events. Let the Christian put on the whole armour of God, and be prepared, under all circumstances, to uphold His principles and His precepts. It is in our times, as it was in those of Eli, "the Word of the Lord was precious in those days—there was no open vision." (1 Sam. iii. 1.) May God enable each of us thus to hold fast the faith, and to vindicate and maintain in their integrity and sufficiency the Scripture evidences of it which have been committed to us, that we may "be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man."

Through the closing scenes of the latter days, we have traced the destinies of Jerusalem and Rome: the one, rising upwards until its earthly becomes
merged in its celestial glories; and the other, from a high worldly estate, sinking downwards into the abyss of apostasy. But is there not something in the aspect of the world, to authenticate the Apocalyptic picture of the future of these two remarkable cities, and to confirm the inspiration of the pages of Holy Writ on which we have been engaged? Humbled among the nations of the world, and stripped of all, or nearly all, of their temporal powers, the position of both indicate revival rather than continuing decay. Nineveh and Babylon, Edom and Tyre, and many other localities of great power and consideration, attest the natural effects of time on the seats of falling and fallen dynasties. The besom of destruction has there done its work; and they have been swept, as it were, from the face of the earth, because their hour had come. But though the hand of man has for centuries been turned against Jerusalem and Rome, denuding them of their temporal sway, and reducing them to dependence, they nevertheless fill a large space in the estimation of Christendom, and occupy the attention of the most powerful of the nations of Europe—for their hour has not yet come.

The sterile wastes and desolate heritages of Judea, though now the possession and home of the apostate and infidel, and with nothing to recommend them but the memories of the past, are the objects of solicitude to many among the great ones of the earth; and the city of David concentrates the affections and fills the future of the scattered, but influential, race of Israelites; whose increasing wealth must ultimately give them a position in the councils of the struggling European kingdoms, that may enable them to fulfil the hopes
which have survived the degradations and disappointments of eighteen hundred years. To plant the seed of Abraham in the land of their forefathers, has been frequently suggested by many, who regard not the voice of prophecy, as a scheme worthy of the most serious consideration in the political adjustment of the balance of power. And with a people willing and anxious to return, and furnished with the means for the smoothing away of difficulties, and facilitating such a project, we might look with assurance to the restoration of Israel to the land of their forefathers, under the auspices and protection of the great European powers, even though the pages of inspiration had been silent on the subject. There is nothing improbable or fanciful in such a speculation. The way lies open for the fulfilment of the prophecies respecting the Jew and Jerusalem. The people and the place are forthcoming, when the appointed hour of their revival and reunion shall have arrived. But had one or both disappeared, the inspiration and truth of the Scripture history of the future of God's ancient people might perhaps be questioned.

Look now to Rome—the eternal city, as she boastingly styles herself—and what does she present to the eye of sight? Proud in her poverty, and defiant even in distress, her haughty spirit has never succumbed; but arrogant and exacting, she dictates to the nations who uphold her, the terms on which she will lend them her countenance, and accept their aid; and, in many instances, has insisted on humiliating conditions as the price of her friendship or forbearance. The decay of a power evincing such vitality, under the circumstances of depression and subjection in which
she has so frequently been placed, is not to be calculated by the principles and rules which regulate our reasonings and conclusions respecting the decline and fall of nations in general. Her position is without precedent; and without precedent will be her coming career and final fall. Her past and present history reflect the prescient mind of the Almighty; and He it was who guided the pen of the Evangelist to describe the dynasty of the Seven Hills as a power "that was, and is not, and yet shall be."

Such are the positions of Jerusalem and Rome; and such they ought to be, if the prophecies of Daniel and St. John were inspired. And thus circumstanced, a mind of ordinary sagacity, without the aid of revelation, might readily reason out that in the future of both will be exaltation, whatever may be their ultimate destinies. Money and superstition are the two chief elements of power and influence—the means by which the possessors will be most likely to attain the object of their worldly desires. The Jew commands the one, and the Papacy works out its ends with the other; and however determined spirits may scorn and scoff at their respective hopes and pretensions, with such weapons the scattered Israelites will assuredly enter into the possession of the Holy Land, and the Papacy as certainly place a heavy heel on the necks of the submissive kings of the earth.

The time for such a consummation may be still distant, or it may be comparatively near at hand. There are wars and rumours of wars, but the end is not yet. The armies of two of the most powerful nations of the world are at this moment confronted in deadly strife; and Italy is the battlefield and subject of
their contention. Rivals in arms and diplomacy, they are also rivals for the affections and favours of the Popedom; and, whatever may be the issue of the contest, the Papacy will not be likely, under such circumstances, to be a sufferer. We may see her, either now or hereafter, relieved of her territorial possessions and secular functions; but any change that will sever the Mitre from the Crown, will be the removal of the chief impediment to her expansion as a spiritual potentate, and realize the visions of authority and power that fill the imaginations not only of her friends, but of her foes. To emancipate the energetic spirit of the Papacy from the lifeless body of her temporalities, and to use it for the extension of his influence with his own subjects and those of other nations, was one of the projects that haunted the intuitive imagination of the first Napoleon. Whether the third of that name is to contribute to its perfection remains to be seen. But the establishment of the Papal sovereignty on a less precarious foundation than that on which it has been tottering for years past, will assuredly not be overlooked by the great powers of Europe when the day of settlement shall arrive. On this subject, we have too much reason to apprehend a blind and fatal unanimity of sentiment, even among Protestant governments; and the Papacy will be found casting off her merely nominal power, and clothing herself with her real strength, in the assumption and exercise of purely spiritual authority, enforced perhaps, throughout most of the kingdoms of the civilized world, by their executive sanctions.

All this may be at our doors, but the end is not yet. The Jews are still a scattered race; and they have not
yet learned how to wield the powers which they possess for the attainment of the objects they so earnestly desire. But when their time shall have come, they too will be taught the secret of their strength, and be directed into the paths that will lead them back to Mount Sion and the beloved city. The shorn locks of Samson will have grown again; and though still blind, the sinews of the revived Israel will be sufficient to prostrate the kingdoms of their oppressors, and lay the pride and boastsings of the Philistine in the dust. The dry and lifeless bones of the unquickened army are still lying around us. The silence of centuries is yet unbroken. But when the noise of the shaking shall be heard, the eye of faith will discern the dawn of that troubous day of vengeance which is to precede the reign of righteousness—the theme of prophecy, and the fulfilment of all the promises which have exercised the faith of the children of men from the days of old.

---

**ROME.**

The ruthless she-wolf watched thy birth,
And nursed thee as her own;
A brother's blood bedewed the earth
Beneath thy corner-stone.
By felon hands thy walls were raised,
For demon-gods thy altars blazed—
And fast the few became
An empire built on human graves;
Where'er its Eagle banner waves,
Freemen are trampled into slaves
In Freedom's slandered name.
And every milder creed was scorned,
Till Herod slew, and Rachel mourned.

Then pagan altars burned no more—
Another faith is thine:
And territorial conquests o'er,
Thy bulwarks are a shrine.
A Christian garment wraps thy breast;
But still thou art the Roman priest,
Still thine the wolfish heart.
In purple, gold, and precious stones,
With iron will, and silver tones,
A whitened sepulchre of bones,
We know thee what thou art—
A tyrant spy in every land,
With Jacob's voice, and Esau's hand!

But higher hast thou yet to climb,
Proud city of the West!
I see thee down the stream of time,
And lofty is thy nest.
And one is there, who loudly boast
Himself against the Lord of hosts,
And bold defiance flings.
No hypocrite dissembler he,
Nor traitor with a bended knee,
A rebel, without mystery,
He rules,—a king of kings.
And Satan's hidden powers and might,
Thus from the cloud, leap into light.

This brief bad hour of triumph past,
The cup of vengeance fills—
A red right arm is stretched, at last,
Above the Seven Hills.
Pride, pomp, and glory—wealth, and power
Lie buried in a single hour,
   Like millstones in the deep—
All vanished, but perdition's son,
Usurper of Messiah's throne,
He plants his foot on Lebanon,
   Where Sion's daughters weep:
Till Tophet's flame devours its prey;
And all their tears are wiped away.

How have the mighty fallen! how
   Has godless glory ceased!
Where are the worshiped heroes now,—
   And where the kinglike priest?
The arm of flesh—their strength and trust,
Lies lifeless in the lifeless dust:
   And thus thy mischief wrought,
Back to the dark abyss return,
False spirit! where thy victims mourn
The everlasting fires that burn,
   And the worm that dieth not.
The prophet's page, I thus unfold;
And, haughty Rome! thy tale is told.

THE END.