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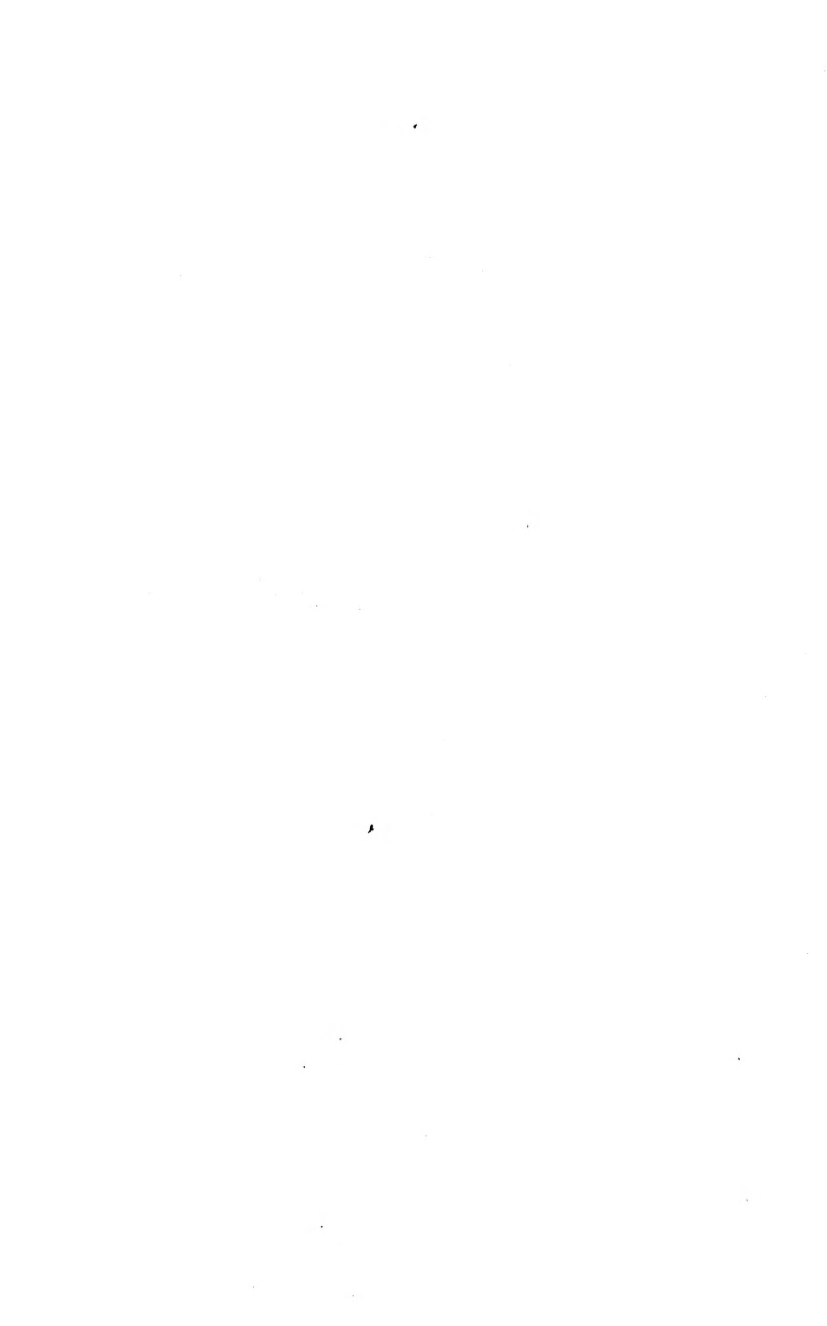
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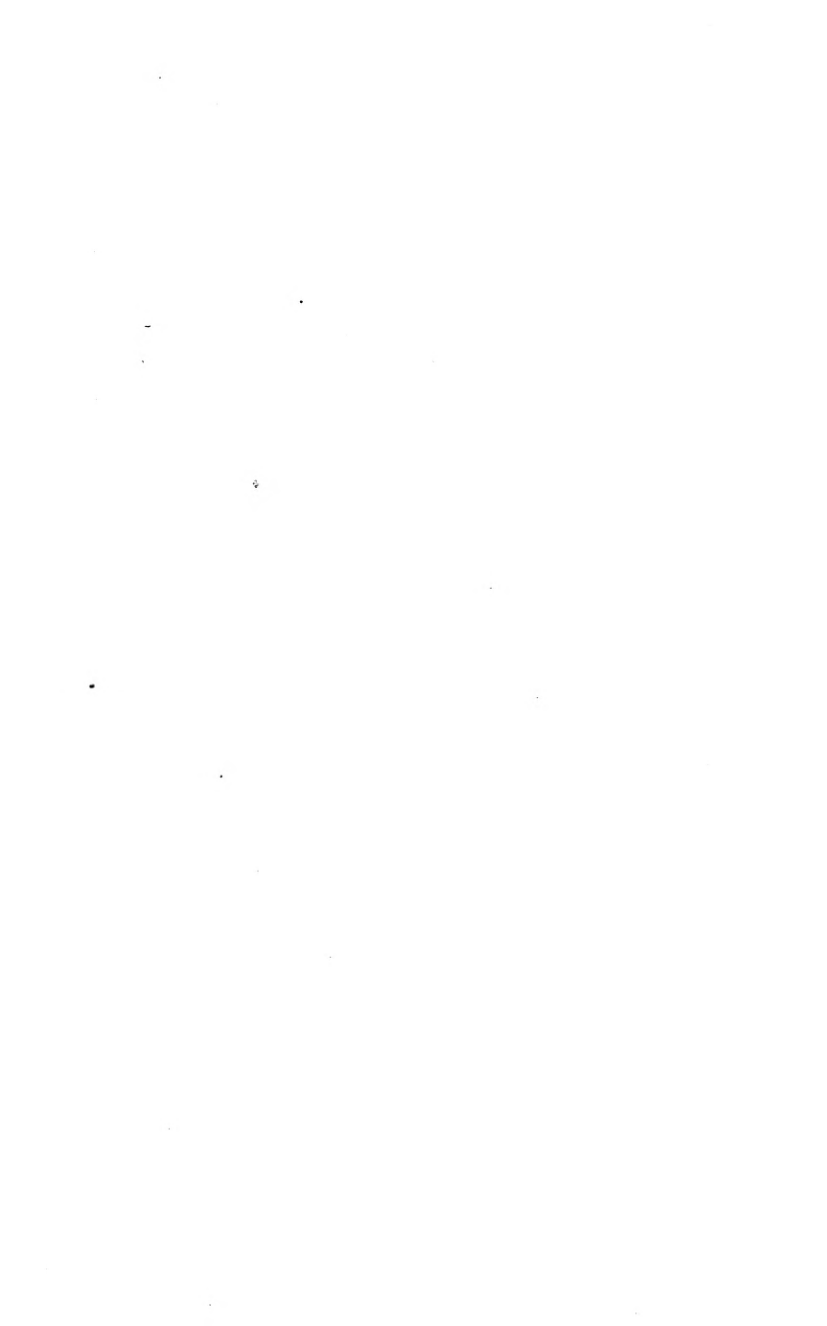
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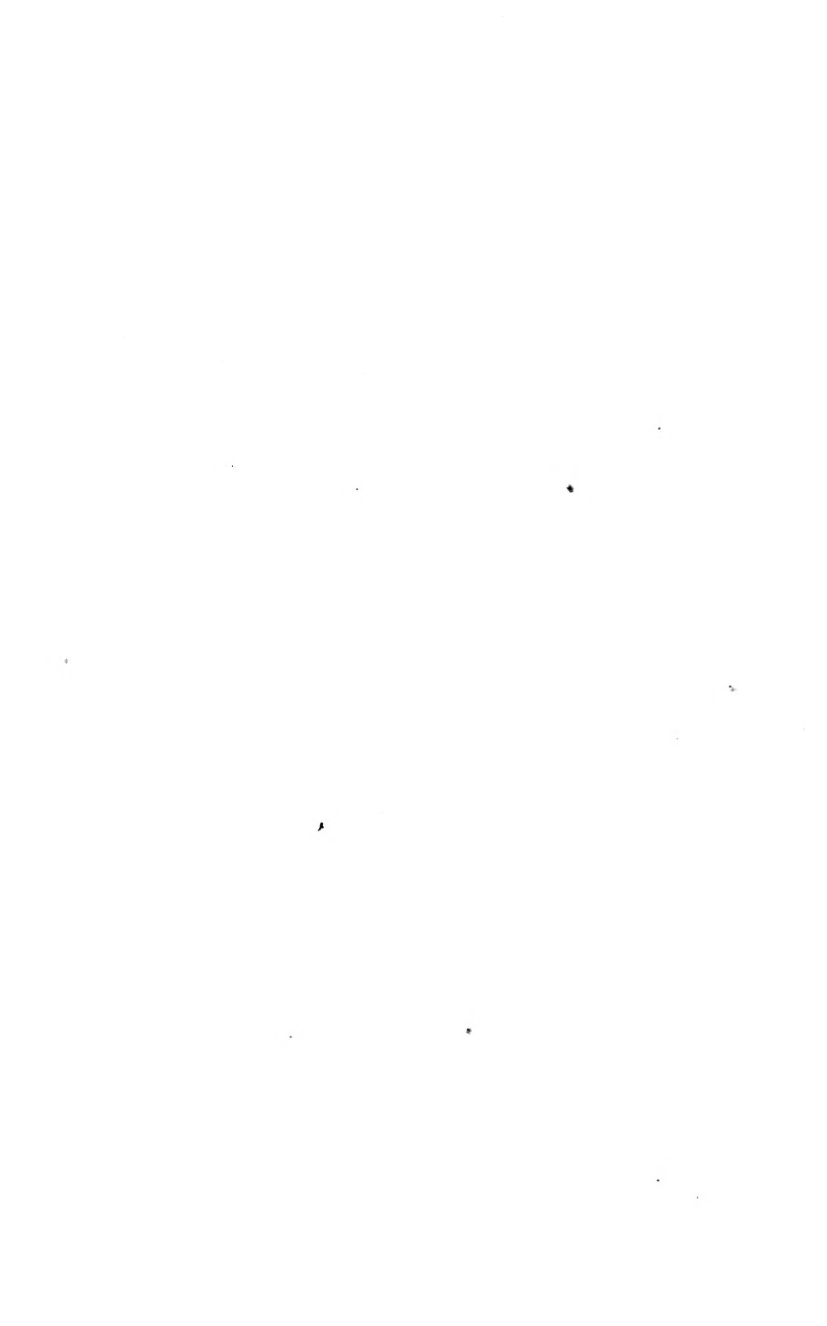
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## PREFACE.

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**A**MONG the various sentiments which incite intelligent persons to the perusal of a new book, an earnest love of Bible truth—a willingness to “prove all things” and “hold fast that which is good”—is that to which the present attempted exposition of a portion of the Apocalypse makes its appeal.

In the introductory chapter are stated the grounds for my conviction that the Revelation proper (not the entire Book) is wholly symbolic. The establishment of this point I regard as of fundamental importance in reaching any clear and legitimate conclusions. The reasons urged in its support, its uniform application in detail throughout the three visions canvassed, and the resulting beautiful harmony, must speak for themselves. Of their imperfect presentation I am deeply sensible, and on that score I sincerely crave the indulgence of my readers, specially of those whose critical acumen is sure to detect blemishes.

It was my original intention to comprise in one volume the twenty-two chapters of the Revelation. But means were lacking for so large an undertaking; and, to avoid the greater delay in publication, I found it convenient to close with the end of the eleventh chapter, thus covering one-half the book. This portion contains the three great serial lines—the Seven Golden Candlesticks, the Seven Seals and the Seven Trumpets—three prophetic highways across the symbolic continent, from Advent to Advent. These three

chains of symbols are, each in itself, entirely distinct and complete. Studied together, there is a perfect textual harmony, and a synchronism as accurate as the most rigid interpreter would require. The whole affords a view which will render comparatively easy an explanation of the last eleven chapters of the Revelation ; inasmuch as the remaining symbols pertain, each, to some part of the ground already thrice canvassed, and fall obviously into their proper places and the general harmony.

The possibility of a harmony so complete among the dissimilar symbols of this portion of Holy Writ, coming from the application of an exclusively symbolic interpretation, inspires the strong confidence I have expressed in giving this exposition to the Christian public. I have called it, *The Divine Key of (not to) the Revelation*, because, as I conceive, and have attempted to demonstrate, it is furnished *by* the revelation. A study of the Chronological Diagram accompanying the exposition, in order, as its several divisions are elaborated, will disclose additional reasons for this assurance. And I cannot too strongly urge upon the attention of my readers the importance of thorough familiarity *with the symbols*, as they are divinely portrayed to us, in detail; for herein has the Holy Spirit largely placed the power: it is the arrangement, the grouping, the relationships of the various living creatures, horses, riders, etc., principally, which makes the revelation; and it is the understanding and application of these—the revelation itself—which brings the blessing sought.

But perhaps it should be suggested, if not with some emphasis, that, in reading an expository work of this kind, where differences of opinion are sure to antagonize at points, there should be the most calm deliberation of thought, and a complete reading up to and past those points, (if not first the entire exposition,) before even in

mind, one arrays and asserts the objections which may afterwards be very properly, more fairly, and more safely put forth. Let another's position be fully understood, then intelligently judge it by the aid of an enlightened judgment and reason, and by the infallible Word of the Lord. Fair criticism and corrections forwarded to the author's address, will receive his most careful consideration. And should any truly felt commendation, by way of endorsement, inspire a communication in the interests of truth and those who seek it, it might prove an earnest of reward after the labor incident to the preparation of such a work for the public.

May the blessing of God attend the reading of this volume. May Christ sanctify to each reader all of truth that it contains. And may the power of the Holy Spirit avert the deleterious effects of any misconceptions which may mar its pages.

W. E. B.

PHILADELPHIA, PA.,

1725 Edgely St., August, 1897.

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PART FIRST.

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A SYMBOLIZED REVELATION OF THE LORD JESUS  
CHRIST, CONCERNING SEVEN HISTORIC  
DISPENSATIONS IN THE  
GOSPEL AGE.

*“Blessed is he that readeth and they that hear the words of this prophecy.”*

CHAPTER I.—INTRODUCTORY.

KEY WORDS AND UNDERLYING PRINCIPLES OF EXPO-  
SITION—THE WRITER—THE DATE.

CHAPTER II.—GOD’S INTRODUCTION.

IMPORTANCE OF THE BOOK—GLIMPSES OF THE DAVID-  
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CHAPTER III.—BEGINNING OF THE REVELATION  
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JOHN’S FIRST VISION—THE SEVEN GOLDEN CANDLE-  
STICKS—A GOLDEN-GIRDED ONE, LIKE UNTO  
THE SON OF MAN, IN THE MIDST.

The study of prophecy identifies in the mind the God of revelation with the God of nature and of history ; and, if investigated in a right spirit of seriousness, may be mightily instrumental in establishing a strong and practical sense of religion in the heart of the inquirer.

—*Chalmers.*

ANALYTICAL EXPOSITION  
OF THE  
REVELATION OF JESUS CHRIST.

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PART FIRST.

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CHAPTER I.

INTRODUCTORY.

KEY WORDS AND UNDERLYING PRINCIPLES OF EXPOSITION—THE WRITER—THE DATE.

**W**HAT can be more inspiring than a revelation from the Son of God? Given under mystic symbols, what could be more timely than a correct, harmonious exposition, or more interesting than a clear understanding, of its vexed questions? It has been long before the world, comparatively little studied, and much misunderstood; it is ripe for its harvest, and ready to yield rich fruit to studious "servants." Dear reader, let us approach the divine message with becoming reverence and faith, and with earnest prayer.

The present title, "The Revelation of St. John the Divine," is not the true title of the book, but was added, it is supposed, perhaps for greater brevity, by Eusebius, "father of ecclesiastical history," about the beginning of the fourth century. The first two verses, evi-

**Original  
Title.**

dently, is its original, divine and proper title; namely,—

“THE REVELATION OF JESUS CHRIST, which God gave unto Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John: who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.” (Ver. 1, 2.)

The wonderful book thus described closes up the canon of our Holy Scriptures. It is the last revelation of God to man. It came to earth direct from God, through His Son, our Lord Jesus Christ—indited in the highest wisdom of the courts of Heaven, and brought down to men by the highest ambassador and the holiest harbinger ever sent on royal mission to foreign shores.

It is the Holy Father’s precious gift to His Son, who graciously shares the royal treasure with men, the objects of His love. In it we possess—all unappreciated, it may be—one of the richest bequests ever vouchsafed to mortals; and in its study we approach the grandest work ever engaged in by men, even “that good part which shall not be taken from” those who choose it.

A REVELATION CANNOT REMAIN A MYSTERY.

**The Revelation of Jesus Christ.**—There are two *key words* in the original title which, if rightly understood, seem, in our opinion, after long, careful and prayerful study of the Book—twenty-six years—to fairly unlock the treasures of this Heavenly casket, namely: “**revelation**” and “**signified.**” And these



key words render us the most valuable and indispensable assistance.

Every branch of human learning, called "science," has its rudimental principles first stated, to enable the student to master the deepest things which follow. It must be so in divine science, to fit it for human understanding.

I. The term revelation (Greek *apokalupsis*) signifies properly the *removal of a veil*. It means something *made known*; and is divinely applied to this book. But if a very popular conception concerning it is right, namely, that it is beyond the power of men to comprehend it—that it is, was so intended, and must ever remain *a mystery*—then its divine title is a divine misnomer! which thought involves an unthinkable absurdity. Surely the great Teacher, divine, all-wise, all-beneficent, would not apply the term *revelation* to that which "must remain *a mystery*." Furthermore, in closing the book (chap. xxii. 10), the Lord expressly instructed John to "seal *not* the sayings of the prophecy of this book, *for the time is at hand*." Why this injunction, if mystification rather than revelation was intended—why? Does it not openly and plainly, even positively, disclaim any such thought of impenetrable mystery? Most surely it does.

The Prophet Daniel, on the contrary, in the last chapter of his great prophecy, was told as positively to "shut up the words, and seal the book." Now the Book of Revelation is to the Book of Daniel what the New Testament is to the Old. It has been very aptly said that the Old Testament is the New Testament *concealed*; and that the New Testament is the Old Testament *revealed*. Thus the *unsealed* prophecy of Revelation is designed to reveal the sealed-up prophecy of Daniel. For

**Compared  
With Daniel.**

Daniel was not told to close up and seal forever, but only "to the time of the end;" when in the nature of things it must be unsealed if ever to prove of any service to man. God, it would seem, could not so mock the curiosity, or the faithfulness (as the reader may term it) of His people by planning for, nor commanding, an unfruitful searching of any part of His Word. For should the seal remain to the *end of time*, the unmistakable and wise purpose of God in giving the prophecy would as certainly miscarry, as that the former purpose, had in sealing it, would be thwarted by any premature breaking of the seal.

The closing up and sealing of Daniel's prophecy evidently was because the time embraced **Why Daniel's Prophecy Was Sealed.** was long (chap. x. 1, 14). The seal covered just the time of those generations which would pass from the stage of action before the grand culmination of the prophecy, and which, for that reason, could not themselves be benefited by the knowledge of when the "time of the end" would be, while the no less divine *unsealing*, at the proper time, would furnish valuable information and warning to that particular generation on whom not only the "time of the end" should dawn, but on whom the *end of time* itself must come. The long sealed period would, through the awakened curiosity of the passing generations in marking the events of the earlier, unsealed visions, furnish, at the proper time, to the last generation (which alone is really interested in the sealed portion), the necessary proofs (if any were lacking) of the inspiration and infallible nature of the predictions. And this is very important to the last generation, since it must meet the grand culmination of all those predictions, as we said, not in the "time of the end" only, but in what is equally unerringly foreshadowed, *the end of time itself*.

In Revelation the case is quite different. The time is five centuries briefer than in Daniel, and not "long," but "at hand." The sealing up is therefore as positively prohibited in the Revelation as it was expressly enjoined in Daniel.

**Why the Revelation is Not Sealed.**

**Jesus Needed the Revelation.**

"Which God gave unto him."—Therefore there was a time when Jesus, the Son of man—equally also the Son of God—needed a revelation, not having the inherent power to know concerning the time of His return to earth; else it would not have been so openly and confessedly given to Him. A time when, as He Himself says, neither He nor the angels in Heaven, more than men, could penetrate the sealed secret of the most High, and reveal to the Church the nearing end of her sorrows, and the beginning of her promised eternal joy. When the "**Father only**" knew or could make any revelation concerning it.

"But of that day and hour knoweth no man; no, not the angels which are in Heaven, *neither the Son*, but the Father [Matthew] only."—Mark xiii. 32.

But further, while here among men, Jesus distinctly taught His disciples that He spake not out of His own inherent wisdom:—

"I have not spoken of Myself, but the Father who sent Me: He gave Me a commandment, what I should say and what I should speak. \* \* \* Whatsoever I speak therefore, even as the Father said unto Me, so I speak."—John xii. 49, 50.

Jesus was soon exalted to the right hand of the Majesty in the Heavens, not only in *power*, but in *wisdom* also, by this revelation from His Father. And He was apprised of this expectation, for He said to His disciples:—

“ I have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of Truth is come, He will guide you into *all truth*; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me; for He shall receive of *mine*, and shall show it *unto you*. All things that the *Father hath are mine*; [including the sealed book of Rev. v.] therefore, said I, that He shall take of *mine*, and shall show it unto you.”—John xvi. 12-15.

The Father, therefore, only foreknew—He who had foredetermined—at what time the end should come, and what signs should show the Saviour’s return to be “*at the door*.” But Jesus does here solemnly declare, repeating the assertion, that this knowledge, among “all” the infinite possessions of His Father, is His own inheritance (given to Him after His ascension—see chap. v. 1-7), and that after the descent of the Holy Spirit it should even be shown unto them, thus making His wise and faithful servants rulers “over all His goods”—*i. e.*, truths—as promised in the parable, Matt. xxiv. 46, 47.

“**To show unto His servants.**”—This, then, is that promised revelation. It is made both in symbol and in parable to His servants—believers: they will receive it and welcome it, while unbelievers would despise and reject it.

For “the natural man receiveth not the things [‘goods’ or truths] of the Spirit of God; for they are foolishness unto Him; neither can He know them, because they are spiritually discerned.”—1 Cor. ii. 14.

Again, “the secret of the Lord is with them that fear Him, and His covenant to make them know it.”—Psa. xxv. 14—Margin.

“**Things which must shortly come to pass.**” —To show or reveal to them the things or events which must soon transpire in the history of the Church *before* they come to pass. Otherwise there could be no special

revelation to His servants more than to others, since those who lack spiritual discernment could recognize events *after* their occurrence, why not as readily as they? We should therefore approach the study of the Revelation as servants—becoming such, if not already so, by obedience and the exercise of faith that it is a revelation, as stated. And let our faith respect and our love firmly grasp all these divine utterances of our blessed Lord and Teacher, even though it should show all human theories and views to be false, and prove “every man a liar”—a contingency suggested by the Apostle Paul.

The phrase, “shortly come to pass,” should have more weight than it has had with many expositors. Notice how it is ignored by some of the

#### VARIOUS “SCHOOLS OF INTERPRETATION.”

The *International Cyclopaedia, in loco*, gives this summing of the different “schools:”—

“1. The *Præterist* school of interpretation, who look upon the Revelation as fulfilled in the past, and especially in the great conflicts of Christianity with Judaism and paganism. \* \* To this class of interpreters belong, among others, Grotius, Hammond, Bosuet, Calmet, Eichhorn, Ewald, Lücke, DeWette, Stuart, Lee, Maurice.

#### **Præterist School.**

“2. The *Futurist* school regard the book, with the exception of the first three chapters, as referring to events yet to come to pass, and this view has been advocated, in modern times, by such writers as Dr. J. H. Todd, Dr. S. R. Maitland, Newton and others.

#### **Futurist School.**

“3. What has been called the Historical and Continuous school of expositors, who regard the Revelation as a *progressive symbolic history* of the fortunes of the Church from the first century to the end of time. To this school belong a host of eminent names, such as Mede, Sir Isaac Newton, Vitringa, Bengel, Faber, Ebbard and others.”

#### **Historical and Continuous School.**

The writer finds himself in full accord with the Historical and Continuous view as far as is indicated in this summing, however he may differ with the various writers in detail. For the word "shortly" clearly shows that the revelation was to begin in Apostolic times, not only as seen in the seven churches "of the first three chapters," but as seen also in the other serial visions—the seven seals and the seven trumpets. For, as in the visions of the Book of Daniel, each passed over the same general history, but adding new details with each added vision, so we find do the several distinct visions of the Revelator cumulate the tints and colorings which perfect and finish the divine picture.

But again the periods of Revelation are so manifestly identical with those of Daniel, and of the year-day order, that it will be found impossible to exhaust them in the early part of the Christian era, as taught by the Præterists; nor, since they measure the papal system, or "Man of Sin," can they be delayed to the future of our time as taught by Futurists.

#### SYMBOLIC CHARACTER OF THE LANGUAGE USED.

"**And He sent and signified it.**"—That is, He sign-i-fied or *symbolized* it—gave it in signs and symbols.

II. Thus the term *signify* becomes the second key word in the study of the book, and it is quite important to note this fact at once, for it settles an all-important matter in first principles in any hopeful, harmonious exposition. Nearly all of Jesus' teaching while here among men was by parables and figures; and it seems unquestionable that this revelation is also *wholly* of this order, since the descriptive terms make

**Signify the  
Second  
Key Word.**

no exception: "it"—the Revelation, which includes all that is revealed—is "sign-i-fied," *symbolized*. I think few expositors have heretofore understood it to be entirely symbolic, but have thought it partly literal—some more and some less. But how then shall it be determined certainly which part is symbolic and which literal? Shall we deny to so important a divine revelation any fixed authoritative *rule* of interpretation, and thus open the field of its exposition to the misguided judgment or caprice of uninspired men, so liable, like a ship on the sea, with chart and compass lost, to quickly stand on unseen rocks or shores? It seems incredible that a revelation specially sent from Heaven to enlighten the Church concerning the perilous road over which she is to travel, and couched in the strange language of this book, should be accompanied by no fixed clue or rule for understanding it. If algebra had no fixed rule for its characters, nor geometry for its figures, how could their difficult problems be solved? On the contrary, every science taught by man formulates its own rules: the rules are but the principles embodied. Revelation is God's science.

**Symbolism a**  
**Fixed Rule of**  
**Entirety.**

And here is the divine rule for understanding it, one which at once settles its questions and harmonizes its difficulties amazingly, namely, *the entire revelation is "sign-i-fied"—symbolized*. A failure to recognize the entirety of its symbolic order no doubt accounts for the greater part of the confusion in the many conflicting expositions extant. One interpreter has said, *this* is symbolic and *that* is literal; and another, equally confident, has been as free to say, *this* is literal and *that* is symbolic; while a third, with the same assumed right, has made still another variation, and so on to the end of the list. And, indeed, how can such individual discretion be denied to

any, if allowable in any? But again, I ask, and with all the emphasis I can put in the words, if God has symbolized the "Revelation," who may safely literalize it, or any part of it?

#### UNDERLYING PRINCIPLES OF EXPOSITION.

The principles which underlie this exposition appear in the following simple, natural deductions:—

1. "The Revelation of Jesus Christ" is not as extensive as the book which contains it.

2. The *first two* verses form the original and proper title of the Revelation.

3. The *third to the tenth* verses, inclusive, are introductory, the third being God's introduction, the rest John's—his explanatory words, as writer, as to place and occasion of writing, and containing some plain, helpful figures and references to the symbols of the revelation proper.

4. The revelation proper begins with the eleventh verse (of the first chapter), and extends to include verse five of the last chapter (i. 11—xxii. 5).

5. The rest, versè six to twenty-one (xxii. 6-21), inclusive, are explanatory and exhortatory, with also a few easy figures interspersed.

Thus there are four plain parts to the whole matter contained in the book:—

1. Chapter i. 1, 2.—THE DIVINE TITLE.

2. Chapter i. 3-10.—PREFATORY AND INTRODUCTORY.

3. Chapter i. 11—xxii. 5.—THE REVELATION PROPER.

4. Chapter xxii. 6-21.—EXPLANATORY AND EXHORTATORY.

*THE REVELATION PROPER, GOD GAVE TO CHRIST: CHRIST WHOLLY SYMBOLIZED IT TO JOHN: JOHN FAITHFULLY WROTE IT OUT FOR THE CHURCH.*



6. The other three parts (1, 2 and 4) require the ordinary discretion of the reader, or expositor, in deciding in any case the nature of the language used, as is required in other Scripture writings, where no rule of entirety is affirmed.

7. As God has Himself premised the symbolic nature of the revelation, leaving expositors no discretion on that point, so is no discretion left them in interpreting the symbols; for every principal symbol used therein—mark this—is somewhere in the Scriptures explained by the Holy Spirit.

Relative to the entirety of its symbolism, let it not be supposed that in asserting and maintaining it, an extreme radicalism is put forth, or intended,—such as that *every word* is symbolic,—by any means, for reference is had only to *statements*, as a whole. The following illustrations will make this clear: Some principal *words*, as such, must necessarily have a literal, natural signification in order to convey the proper interpretative first impression—the most natural sense of the words being usually made the basis of the symbolic reference;

**Symbolic  
Entirety  
Defined.** but the sentences formed, or statements made, with which such words are connected, must in verity as necessarily conform to God's enunciated rule. For instance:—

1. In chapter viii. 8, "the third part of the sea became blood." *Blood* here, as a word, has its literal sense, else no correct, helpful, first impression is conveyed in the statement to the puzzled mind—a requirement as absolutely necessary as it was unquestionably intended; but that any part of the sea literally became *blood* cannot reasonably be concluded. Blood is the life fluid in man and beast.

“The blood is the life of the flesh,” said Moses (Gen. ix. 4). And so that literal sense is made the basis of many *figurative* expressions involving “sanguinary deeds collectively, bloodshed, slaughter, murder, war, or the state of war; as, the French Revolution was a revel of *blood*.” (*Standard Dictionary*.) Therefore, since the angel interprets the *waters* (ch. xvii. 15) to signify “peoples, and multitudes, and nations and tongues,” we may easily and unerringly interpret the whole as signifying or symbolizing the extremely *bloody conflicts* into which those diverse peoples were plunged; as in the Napoleonic wars which covered Europe with blood, and cost two million lives. \*

2. Again, in chapter viii. 11, the *star* called “*Wormwood*” was seen to *fall* upon “the rivers and fountains of *water*,” and “many men died of the waters, because they were made bitter.” Here is the divine interpretation of the symbol *wormwood*, bitterness, in closer connection than is usual. (1) If wormwood were thrown into water, the water would soon, in a literal sense, become bitter. (2) A *star*, which is a *light* in the *Heavens*, is explained (ch. i. 20) to be an “angel,” *i. e.*, an *agency*, a *teacher* or spiritual light-bearer in the Church. But this is a *fallen* star, hence an apostate, false teacher. (3) The literal sense of the name wormwood, then, naturally indicates the bitter fruits in the experiences of those “peoples,” etc.—“waters”—upon which said star fell, or whom said false teacher deceived. For false teachers “compass sea and land” to proselyte, and leave their converts “twofold more children of judgment than before (Matt. xxiii. 15). Further, the multitudes of unsaved humanity are troubled, polluted, restless (Isa. lvii. 20, 21), unfeeling and boisterous (Jer. vi. 23), like the turbulent, roiled, acrid and roaring *waters of the sea*. And these natural conditions are greatly intensified among all peoples when greedy, false

teachers deceive them—all history demonstrating their double portion of *bitterness*, both spiritually and temporally.

Thus it is seen that these symbols, though somewhat difficult, are not meaningless and unprofitable, but yield rich fruit, as we shall further show, when a reasonable effort is put forth to understand them. The above passages will be considered historically when reached in the order of exposition.

The writer confidently believes that the principles of interpretation thus indicated will be found on the most rigid examination and criticism, if also candid and Christian, to constitute a safe rule for the entire revelation, and proving more and more satisfactory, the more it is applied in personal investigation, as making the most perfect and general harmonies throughout the book, with the fewest possible, if any, exceptions. Riper experience demonstrates that with its faithful use in the study of this blessed revelation, most of the difficulties which have heretofore been felt vanish, and a host of vexed questions are answered. And many doctrinal extravagancies, also, of which literalists have been manifestly convicted, will be avoided. This will appear as we proceed. And, on the other hand, the vagaries of Swedenborg, and the freaks of other fanciful and visionary expositors, who explain these symbols arbitrarily, with little or no reference to divine rule or example, will be avoided.

#### THE GREAT VARIETY OF SYMBOLS USED.

It is interesting to note the great variety of symbols called into use in the Revelation. Nearly every known thing in Heaven and in the earth is laid under tribute to

enrich these most wonderful visions—the Holy Spirit, the angels, Heaven, the sun, the moon and the stars; the air, light, the rainbow, clouds, thunder and lightning, rain, hail and smoke; the earth, mountains, islands, earthquakes, a volcano (or “burning mountain”), rivers, fountains, the sea and ships; a man, a woman, a child, a birth, souls, death, a song and crying; Asia and seven of its cities, walls, gates, a synagogue, a Jew, and churches; the temple, the court, the altar, incense, and the candlesticks; kings, thrones, crowns, a sword, a girdle, a trumpet; merchants, gold, wine, oil, bread, manna, wheat, barley; an hour, a day, a month, a year, and a pair of balances; a dragon, horses, beasts, a lamb, an eagle, blood, wormwood, brimstone, fire and water; locusts, heads, horns, wings, a tail, a mouth and eyes; and the colors white, red, black and pale. All these and others must be understood symbolically. If they are given literal signification, in their various connections, the evident rule of the Revelation is violated, unless something in the connection or the circumstances furnishes a valid reason for an exception to a general rule.

#### THE MEDIUM OF COMMUNICATION.

“By His angel.”—The angel of communication, whether a celestial messenger was literally, or only *in vision*, present with *John*, is doubtless a symbol of the Holy Spirit with the Church, since he does not bring a written-out revelation, but impresses *John* with the matter, and requires him to write it out for the Church. It has been shown that this is the predicted work of the Holy Spirit, as promised by Jesus in literal discourse—quoted on page eight, and found in *John* xvi. 12-15.

## THE WRITER.

“**Unto his servant John.**”—There seems no room to doubt that the writer of the Revelation was the beloved Apostle John. Who else would be referred to so unqualifiedly in this connection but the *Apostle* John? Characteristically, and unlike the popes, he withheld his proper official title, and modestly styled himself John; but the reference to his “record of the Word of God,” for which he was banished to Patmos (verse 9), gives a very clear clue to his identity. For who but the *Apostle* John “testified the Word of God, and the testimony of Jesus Christ, whatever things he saw” (*Emphatic Diaglott*), to the annoyance of the great Empire of Rome? He evidently “testified,” or “bare record” (past tense, in his present writing, therefore) in his Gospel, some time before his exile.

Little confidence can be placed in the testimony of the so-called Christian fathers of the early **Testimony of the Fathers.** Gospel centuries, so utterly confused and contradictory are they, except as they are found to agree with Scriptural requirements. But we have this: “So far as historic testimony is concerned, the authority of the early Church fathers—*c. g.*, Justin Martyr, Theophilus of Antioch, Irenæus, and Clement of Alexandria—all point to the Apostle John as the writer.” (*International Cyclopedia.*) Sir Isaac Newton says it was “a tradition of the first churches, that John was banished into Patmos in the days of Nero.” And that, “with the opinion of the first commentators, agree the traditions of the Churches of Syria, preserved to this day in the title of the Syriac version of the Apocalypse, which is this: The Revelation which was made to St. John the Evangelist by God, in the Isle of Patmos, into which he was banished by Nero the Cæsar.” (*Observations on the*

*Apoca.*, pp. 236, 237.) And Dr. Davidson, in his *Introduction to the Study of the New Testament*, says that "Theophylact agrees with the claim of the Syriac version." (Vol. I, p. 348.) But add to this the stronger testimony, the identity of *style*, by a comparison of chapter i. 2, 9; John i. 14; xix. 35; xxi. 24, and 1 John i. 2, and the case is clear for John the Apostle. But by this it is not claimed that the *general* styles of the two books are not as dissimilar as is contended by those writers who deny both the Apostolic writing, and the divine *authorship* of the Revelation. But John does not claim to be the *author* of Revelation as of the Gospel which bears his name, and he was not; so that no such similarity of style is demanded between the Gospel which he indited and the Revelation which he copied! save in such explanations as were his own words, as pointed out above. Those skeptical writers, therefore, who so declaim against the book, greatly missed their mark, and fired their guns of merely human lore and criticism at men of straw. But even Luther was deceived by them, and received it not.

#### ✓ THE DATE.

Unfortunately, all authentic cotemporary clues and records concerning the time of writing either his Gospel or the Revelation is lost. And there has been much confusing and needless speculation among ecclesiastical writers as to which book was written first, though the texts above cited clearly give the Gospel the priority. Some have even claimed the Gospel of John to have been the last of the New Testament writings. But Dr. William Smith, author of the *Dictionary of the Bible*, and Dr. A. Clarke, the *History of the Bible (in loco)*, more reasonably concludes that "probably the

**Statements of  
Dr. Wm. Smith  
and  
Dr. A. Clarke.**

date of the Gospel [of John] was about A. D. 78." But Dr. Adam Clarke says, "this Gosepl is supposed by learned men to have been written about A. D. 68 or 70, by others A. D. 86 [which was his own view], and by others A. D. 97." And thus all writers have expressed their several preferences to a *probability* ranging from A. D. 68 onward to A. D. 97. But even the earliest date is too late a probability to trust without a single real Scriptural support. It has been said, because John in his Gospel does not mention the destruction of Jerusalem (as Luke) that therefore he must have written *after* that event. On the contrary, it would appear that had he written after the destruction of the holy city and the scattering of the Jewish people, he *would* have mentioned the fact *as a fulfillment* of the Lord's prophecy as recorded by Luke (ch. xxi. 2). And would he have said (ch. v. 2), "*Now there is at Jerusalem, by the sheep market, a pool,*" etc., if he was writing years after the city was destroyed and plowed up as a field? But a reputable class of writers, from a statement of Irenæus, bring the writing of Revelation down to A. D. 96, under Domitian, which would bring the offence of John's Gospel also down to about A. D. 86, or early in that Emperor's reign, and over FIFTY YEARS after the ascension, which is next to incredible. The Scripture clues are better than anything that can be drawn from the confused and contradictory statements of the fathers. *John's Gospel "record" undoubtedly caused the exile, during which he received the Revelation, not later than A. D. 54 or 55, which latter fact, from a strong Scriptural clue, will appear incontrovertible when we reach the message to the Church of Ephesus (the date, p. 72). And that Gospel, or "testimony of Jesus Christ," to have stirred up the powers of Rome to the point of banishing John from the Empire, as he positively asserts, must therefore have been written*

as early as A. D. 50—eighteen to twenty-eight years earlier than Drs. Clarke and Smith have suggested, and even then twenty years after Jesus' ascension! Twenty years, even, not to say *sixty-seven* with the latest view, was a long time, as one would think, for a beloved disciple and "eye witness" to have delayed his "testimony" concerning the wonderful work, teachings, death, resurrection and ascension

of his Lord. But fifty years' delay, until

**The Apostle** he was a decrepit old man, *eighty*, or as

**Not a Dilatory** some will have it, *ninety* years of age, is,

**Witness.** as I have said, too incredible to consider;

and I cannot believe that the beloved dis-

ciple of his Lord was so dilatory as to procrastinate his

"testimony" to that late period of his life. John, that was

always nearest the Master; that was first at His side after

His arrest; that stood by His cross when all his brethren

had fled; that outran Peter, and was the first *man* at His

tomb after the news of His resurrection; that was "im-

mediately in the Spirit" when the voice announced the

opened door (ch. iv.); that was "about to write" as soon

as the seven thunders had spoken (ch. x. 4), and was only

prevented by commandment; incredible, I say, that he

would delay his important "record of the Word of God,"

his "testimony of Jesus Christ," until he trembled with

the weight of years! And it would seem extremely doubt-

ful also, that even a pagan Emperor would banish a man

of that age, or that God would choose such an aged man

for the great revelation of Patmos! Where is a precedent

to be found in all God's choices of agencies?

#### SECRET OF THIS CONFUSION OF DATES.

The importance of finding, as nearly as possible, the true date of John's work will be appreciated, and will reward the reader's patience in this effort to unearth what



misconception, prejudice and bias concerning an understanding of the strange symbols portrayed to the Apostle has so successfully covered from a casual view, when its bearing on exposition is met in the very first message to the Church. Many of the early writers and so-called fathers held mistaken views relative to the heads of the leopard beast (ch. xiii.), supposing them to symbolize *seven Roman emperors*, when nothing could have been further from truth, as we now know it. They looked also for a *personal* antichrist to be developed in one of those early emperors; and more strangely still, associated the "antichrist" with the head that was "as it were wounded to death," and was healed. By some strange freak in counting the emperors, such as only the fanaticism of religious prejudice could devise, and which history no more warrants than do the Scriptures their application of the prophecy, they made out Nero (who really banished John) to be both the antichrist and the "wounded head"—to be "healed" *by rising from his grave!* The Church was filled with that vain and fanatical speculation, and troubled with the constant and idle expectation of the revival of the dreaded Nero—more dreadful as the prophetic antichrist and "man of sin" in the temple of God. Other "fathers," furiously disgusted at these insane extravagancies (and in a degree rightly so) sought, by ignoring Julius Cæsar and the short-termed emperors, Galba, Otho, Vitellius, either to put the antichristian crown on the head of *Domitian* (who also inaugurated a bloody war upon the Church), or else at least to bring down the banishment of John and the writing of the Revelation into that reign, and thus, by some means or any means, to rid the whole subject of the *Neronian* expectation and heresy. All parties took sides in this controversy, which is undoubtedly the true secret of the confusion concerning this date, which is still

so perplexing to students and encyclopedists. The date became a watchword or a target for parties in the strife, and soon the weather-vane of opinion and conjecture in the study of the Book.

#### EARLY CHURCH AUTHORITY ON THE DATE.

But even so far as so-called "authorities" go, the early date stands as good a showing as the later.

**Dean Alford's Quotations.** Dean Alford quotes Epiphanius (fourth century) in two passages where he says (1) that John's return from Patmos "took place under *Claudius Cæsar*;" (2) that he prophesied long ago in the days of *Claudius Cæsar*, when he was in the Island of Patmos." (*New Test. for Eng. Readers*.) It seems to have been taken for granted by those who have criticised Epiphanius in this that he referred to the *fourth* emperor, usually styled Claudius, instead of the *fifth*, commonly called Nero. But this is not certain or necessary, for the two names in full are very similar: (1) TIBERIUS CLAUDIUS DRUSUS NERO (A. D. 41-54); (2) NERO CLAUDIUS CÆSAR DRUSUS GERMANICUS (A. D. 54-68). Nero and Claudius being in both names, and Cæsar in but the latter, it is probable, almost certain, that Epiphanius distinguished the latter emperor by adding Cæsar to Claudius, the same as the old Syriac version (above quoted) did by adding Cæsar to Nero. Roy, author of the *Hebrew and Greek Dictionary*, says that "Epiphanius, Tertullian, Origen, Andreas and Arethas, all assert that the Revelation was written before the destruction of Jerusalem, and in the reign of Nero. Bishop Newton, and many other eminent men, were of the same opinion." (*Expos. of the Book of Rev.*, p. 5.)

Some writers will have the destruction of Jerusalem in the question, but for no reason that any modern expo-

sition can recognize. Thus Dr. Jackson says, "the choice [of dates] lies between A. D. 68 or 69, and A. D. 96—*i. e.*, prior or subsequent to the destruction of Jerusalem. The preponderance of scholarly opinion inclines to the earlier date, but the arguments [he thinks] are evenly balanced." (*Johnson's Univer. Ency.*) Dr. Kitto

**Dr. Jackson's  
Statement.**

**Dr. Kitto's  
Testimony.**

writes thus: "The language of Tertullian, Clement and Origen, is more appropriate to *Nero* than to Domitian. Thus Eusebius, who follows Irenæus, associates the Patmos exile with the death of Peter and Paul, who suffered under *Nero*." (*Cyclo. of Bib. Lit.*, Vol. II, p. 62.)

The testimony altogether seems clear for the banishment of John by Nero, the fifth emperor from Augustus, A. D. 54 or 55. And yet it is not impossible from the disturbances that were in the empire even in the days of Claudius, the fourth emperor (in case that Epiphanius' reference—which is so improbable—was to the former Claudius), that John may have been banished as early as A. D. 50, in that reign. Dean Merivale, the historian, speaking of the condition of the scattered Jews, says:—

"They were agitated year by year with rumors of new Messiah's appearing on the streets of Jerusalem, or on the slopes of the wilderness, and drawing after them excited multitudes, till their career was rudely intercepted by the Roman sword. The direct establishment of the Roman power in Palestine by Claudius, followed so soon upon the brutal attack of Caius [Caligula], seems to have driven this frantic population of Judea to a succession of desperate outbreaks. Among the Jewish sojourners in foreign cities, connected as they were by constant intercourse with their native land, the same restless feeling was

**Quotation from  
Dean Merivale.**

speedily manifested. It is thus that we can best explain the hasty notice of Suetonius, when he states that Claudius once more expelled the Jews from Rome, on account of their repeated riots at the instigation of a certain Chrestus. This name, as is well known, was a form of the title Christos, the anointed Messiah \* \* the watchword, no doubt, of the disturbers of peace in the city, who looked at every fresh arrival of exciting news from home, for a divine manifestation in favor of the Kingdom of God." (*History of the Romans under the Empire*, Vol. VI., p. 263.)

In the Miles Martindale *Dictionary of the Bible* is a statement concerning the edict of Claudius (the fourth Emperor) "expelling all Jews out of Rome," and confirming the above popular charge against Christ as current at that time. (Acts xviii. 2.—It was through the work of the Apostles, of course, since Jesus Himself ascended seven years before Claudius' reign began, and his consequent rage.) He quotes Suetonius (who wrote early in the second century), and says: "It is very probable that the *Christians*, who were at that time confounded with the Jews, were banished thence likewise." (*In loco*.) The reasonableness of this latter suggestion will at once appear, since it was not that they were *Jews*, but that they were believing in Christ and falsely charged with tumult. (See Acts xvii. 3-8; xxiv. 5, 12, 13, 17-18; xxv. 7, 8.) These Scriptures explain the true cause of the excitement noted in the last two quotations, and Claudius' edict and rage, and are strongly in favor of the early date of the banishment under one of the Claudiuses. And Mosheim further confirms the probability when he says: "It is certain that the laws enacted against the Christians were enacted against the whole body, and not

**Mosheim**

**Confirms**

**Martindale.**

against particular churches, and were consequently in force in the remotest provinces. The authority of Tertullian confirms this." (*Eccl. Hist.*, Vol. I., p. 32.) Another writer, recounting the cruelties and murders of Nero, says: "He also executed, or banished, many persons highly distinguished for integrity and virtue." (*Interna. Cyclo.*)

It is therefore almost certain that John wrote his Gospel, which caused his exile, during the Claudian period (that of the fourth Emperor), long before the destruction of Jerusalem, while the excitement was rife among the Jews in expectation of the Messiah, and they were stirring up the people everywhere against any belief that Jesus was the Son of God, and causing the Christians the greatest trouble, both from local and imperial authority. And it was the Apostles, the "ringleaders of the sect of the Nazarenes," who were arrested and executed and banished. Twenty years had passed since the miracles, crucifixion and resurrection of the true Messiah; a new generation had come upon the scene, and what was more necessary under the present conditions than the

**Luke Wrote** written testimony of the eye-witnesses?

**Late in A. D. 60.** There is no question that Luke wrote his

Gospel under Nero (the second Claudius) about A. D. 60. But he says that many *before him* had "taken in hand to *set forth in order* a declaration of those things which are most surely believed among us, even as they *delivered* them unto us [<sup>1:2</sup>], who '*from the beginning*' were '*eye-witnesses*' and '*ministers of the Word*.'" Must we not think that these "eye-witnesses" and "ministers of the Word" included John the Apostle, whose very words were cited—an "eye-witness" from "the beginning?" And must not those things "set forth in order," and surely believed, have included John's Gospel? But I will not follow

this point further here; we will find some strong internal evidence, as I have said, in connection with the Church of Ephesus (p. 70).



## CHAPTER II.

### GOD'S INTRODUCTION.

IMPORTANCE OF THE BOOK—GLIMPSES OF THE DAVIDIAN  
OR GOSPEL KINGDOM—THE LORD'S DAY.

*Text*, Chapter i. 3.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”

THE blessing here promised is not to him who shall exhibit the best natural nor acquired abilities to understand the book, nor to expound the difficult problems of the prophecy—not that, that would confine the blessing to a very few of “His servants;” but to the *reader* and *hearer*; to every individual who gives attention, such as he can, and *keeps*—holds in loving remembrance and reverence—the words of his Lord’s communication, and yields ready obedience to its requirements. Suppose indifferent and careless people say, “There is no use in vexing ourselves with those strange figures; we can never understand them.” Are they not plainly doubting—if unconsciously—the wisdom, power and providence of God to make it profitable to them? Is not God “more willing” to give wisdom, even the Holy Spirit, to those who ask it, “than earthly parents are to give good gifts unto their children?” Could we comprehend the love of God before He forgave our sins as well as we do now? But was that

the extent of His love, or the end of His power? Shall we impeach the wisdom of God by saying it cannot benefit nor instruct us to study this book, because it is symbolic, and more difficult to understand, when it was so carefully given the Church *as a revelation*? or shall we impeach His love, by saying that He did not even intend we should understand it; that it is only an idle curiosity, filled with vexing, puzzling, unprofitable wonderments? On the contrary, I understand it is a wonderful faith-tester and faith-developer. If we only *believe* that we are reading or hearing *a revelation* from God through Jesus, and know that we are *keeping* the words of His wonderful prophecy, the blessing of understanding it will surely follow. The promised blessing will *be* the understanding of it.

“**For the time is at hand.**”—Time for understanding all prophetic visions. Prophecy has almost reached its culmination, as it spans the last historic arch of time, leaping triumphantly from Advent to Advent! And this is a reason assigned that such a blessing should follow faithful attention to it. We have seen that in Daniel’s prophecy the time was *long*; immediate understanding was

<b>Time of</b>	not necessary, and therefore the vision
<b>the End.</b>	was sealed up to “the time of the end”—
	till the time should be “at hand,” when
	an understanding would be necessary.

The Revelation came at a time when the *unscaling should begin*, unfolding event after event, in order to an understanding—a premonition of ending probation, and dawning eternity, so necessary to be known by all men; therefore the seal was withheld from this prophecy (ch. xxii. 10), removed from Daniel’s, and the *blessing* of understanding put in its place.



## JOHN'S INTRODUCTION.

*Text*, Chapter i. 4-10.

4. John to the seven churches which are in Asia: Grace *be* unto you, and peace, from Him who is, and who was, and who is to come; and from the seven Spirits that are before His throne;

5. And from Jesus Christ, *who is* the faithful witness, *and* the first begotten of the dead, and the prince of the kings of the earth. Unto Him that loved us, and washed us from our sins in His own blood,

6. And hath made us kings and priests unto God and His Father; to Him *be* glory and dominion for ever and ever. Amen.

7. Behold, He cometh with clouds; and every eye shall see Him, and they *also* that pierced Him; and all kindreds of the earth shall wail because of Him. Even so, Amen.

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, who is, and who was, and who is to come, the Almighty.

9. I, John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the Word of God, and for the testimony of Jesus Christ.

10. I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet.

“The seven churches.”—It will be better to consider the symbolic churches at their next mention, verse eleven. *Asia* is not repeated in that place in the oldest manuscripts, but its being here is complete authority for the filled elipsis there.

“Grace be unto you, and peace.”—This apostolic benediction of grace, mercy and peace has the apostolic ring, and seems to further confirm the apostolic identity of the writer. Paul uses it in opening and closing all his fourteen epistles, save in the opening to the Hebrews. Peter, also, except in closing his second epistle. John, in opening his second epistle and closing his third. And Jude, in opening his. This little *straw*, small though it may seem, and unnoticed by those mistaught expositors who put so little of the answer of prophecy into the Gos-

**An Apostolic  
Benediction.**

pel age, and so much of it into the so-called "millennium," or "age-to-come," which should point the closer student to the great prophetic consummation, *so far as concerns the prophetic ages*, as being answered fully in our own Gospel period. The prophets put it in sharp contrast with what Moses and the law had given to the world. Both the law and the prophets made their obeisance to the Son of God on the Mount of Transfiguration; and the veiled glory that *was* was immediately eclipsed and lost, like moon and star at sunrise, in the "open-face" glory of the Son of God. For the same voice that commissioned Moses and Elijah in their day, now commanded them (in vision and representatively) into the presence of the glorified and glorifying Jesus, and said, "HEAR YE HIM." All the prophets saw His glory and wrote of it. All power in Heaven and earth was about to be put into His hand, "by reason of the glory which excelleth:" "that in the dispensation of the *fulness of times* [the Gospel age] He might gather together in one all things in Christ." This is the true and more than "millennial" glory in the age that *has come*.\*

**"From Him who is, and who was, and who is to come."**—A word description of the eternal nature of God, similar to the Prophet Daniel's descriptive phrase, "The Ancient of Days"—the ever-existing Father.

The seven Spirits of God will be treated in connection with the seven churches.

**"And from Jesus Christ, the faithful witness."**

—The Pharisees withstood Jesus and sought to invalidate

\*These thoughts run all through the Revelation, according to the prophets and apostles, but cannot be followed here; yet a comparison of the following texts will not only warrant the above notice, but bespeak the reader's further and closer attention. Compare the "grace and peace" benediction of the text, and of the apostolic epistles with Psalms lxxii. 3, 7, 8; lxxxv. 7-11; cxxii. 4-8; Isa. ix. 6, 7; xxxii. 15-18; lli. 7; liv. 10-13 (John xiv. 26; 1 John ii. 20-27; Isa. xi. 9, 10; Jer. xxxi. 31); Zech. ix. 10; Mic. v. 4, 5; Luke i. 79; ii. 14; xvi. 4, 9, 16; xix. 42; John i. 16, 17; Acts x. 36; Rom. v. 1, 2; xiv. 17; xv. 12, 13; Eph. ii. 13-17, etc.

His testimony. They said, "Thou bearest record of Thyself, Thy record is not true." But the **Two Faithful Witnesses.** Lord answered, "Though I bear record of Myself, yet My record is true; \* \* \* for I am not alone, but I and the Father who sent Me. It is also written in your law, that the testimony of two men is true. I am one that bear witness of Myself, and the Father who sent Me beareth witness of Me." (John viii: 13-18.) We shall find these two witnesses under symbol in Chapter xi.

**Divine Seal of the Testimony.** "The first begotten of the dead."—The original term here is *protokos*, first-born, not begotten, and is so rendered by the *Emphatic Diaglott* and other critical versions, as in Colossians i: 18. Said Jesus, "That which is born of the flesh is flesh; and that which is born of the Spirit is *spirit* (John iii. 6; 1 Cor. xv. 44-46; Gal. vi. 7, 8). Our Lord was made perfect through sufferings" (Heb. ii. 9, 10); for "He was made of the seed of David according to the flesh, and [through it reached the perfect and divine nature, and] was declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the dead*" (Romans i. 3, 4). Others have been raised from the dead to the flesh life (only to die again in the order of nature), as examples of resurrection power; but Jesus "ever liveth," He is "alive forevermore"—"the first-born of the dead."

**A Prince of Kings Must be a Reigning King.** "The prince of the kings of the earth."—The prince of demons is necessarily a demon; and the prince of merchants, a merchant; and so Christ, to be prince among kings, must at the same time be, *de facto*, a king. This was "the good confession" which Jesus "witnessed before Pilate" (1 Tim.

vi. 13), which the Jews “denied” (Acts iii. 13; compare John xviii. 33-39; xix. 12-22). Paul preached “another King, one Jesus” (Acts xvii. 7). “All power in Heaven and in earth” was given into His hand at His ascension and enthronement “on the right hand of the throne of the Majesty in the Heavens” (Matt. xxviii. 18; Heb. viii. 1). “Therefore let all the house of Israel know assuredly, that God HATH made that same Jesus whom ye crucified, both Lord [Ruler, King] and Christ” (Acts ii. 36; xiii. 32, 33). “Of His kingdom there shall be no end,” said Gabriel to Mary (Luke i. 33). His *reign*, and all that is *Davidian* of His throne, will end by divine limitation when the divine purpose, through priestly power and mediation, is accomplished in the redemption of God’s kingdom and the establishment of God’s will in the earth. For the Apostle, by inspiration, has declared it: read—

(1 Cor. xv. 24-28.)

24. Then *cometh* the end, when He [Christ] shall have *delivered up the kingdom to God*, even the Father; when He [Christ] shall have put down all rule, and all authority and power.

25. For He [Christ] must reign, till he hath put all enemies under his feet.

26. The last enemy *that* shall be destroyed *is* death.

27. For He [God] hath put all things under His feet. But when He saith, All things are put under *Him* [Christ] *it is* manifest that He [God] is excepted, who did put all things under Him [Christ.]

28. And when all things shall be subdued unto Him [Christ], then shall the Son also Himself be *subject* unto Him [God] that put all things under Him [Christ] that GOD may be ALL IN ALL.

To deny Jesus’ *present reign* on the throne and in the kingdom of David (and of God), and defer it to the “millennium,” or a supposed age subsequent to the Gospel dispensation, is to misplace every relative prophecy in the Psalm, Isaiah, Jeremiah, Ezekiel, and the lesser prophets,

and deny what the Apostles said of it in the above passages and elsewhere. The present reign of Christ is His present glory; and the throne, dynasty or power of David (and of God) is as surely the present throne of His glory. (Type, 1 Chron. xxviii. 5; xxix. 23; 2 Chron. ix. 8. Antitype, Psa. lxxxix. 1-6, 35-37; Isa. lv. 1-5.)

**“And hath made us kings and priests unto God.”**—This associated officiation or reign in the kingdom

**A Joint Reign.** of God (and of David) will be found strikingly apparent when we reach the symbolism of the fourth chapter (which see) and other places. It was promised by the Lord to the twelve in a special manner, Matt. xix. 27-30; (Luke xviii. 28-30;) xxii. 25-30; and affirmed by Paul, Col. i. 13; and by Peter, 1st Epis. ii. 9, as clearly as here, in verse 9, and elsewhere.

**“To Him be glory and dominion forever and ever.”**—This divine ascription of *glory*

**A Glorious Reign.** and *dominion* can refer only to Jesus' present glorious reign, of which the Scriptures reveal but *one*, and that “*in Heaven,*”

not in Palestine; while the *rule*, as heired from David, is, of course, over mortal Israel in the *earth*: “Lo, I am *with you* always,” He said. For proofs, add to the former citations Psa. cx. 1-6; cxxxii. 8-18; Jer. xxxiii. 14-17; Eze. xxxiv. 22-26; Dan. vii. 12, 13; Zech. vi. 11-13, etc.

**“Behold, He cometh with clouds.”**—This is the second coming of Jesus, and the key-note of this Revelation. Every event revealed therein has its relationship to this greatest of all events fixed—near to or remote from it—according to its place in the septenary scale always before us in the series of symbolic churches, seals, trumpets, plagues, etc. Some may say this is a part of the Revelation proper, and therefore a symbolic coming. But John knew

this perfectly well already, from the literal words both of Jesus while here (Matt. xxiv. 30), and of the angels at His ascension (Acts i. 9-11).

**“And every eye shall see Him, and they, also, that pierced Him.”**—The subject of John’s thought

here is the *visibility of the advent*, only, and not, as is sometimes supposed, the universality of the resurrection: only living eyes can logically be understood from such an unqualified statement. The *Jews* are the parties guilty of piercing Jesus. They clamored for His crucifixion, and when Pilate washed his hand of the guilt, they said “His blood be upon us and on our children” (Matt. xxvii. 24, 25; Acts ii. 22, 23; v. 28-30). They came therefore under the curses predicted by Moses, which, he said, “shall be upon thee for *a sign* and for a wonder, and upon *thy seed forever* (Deut. xxviii. 46). But if possible, John referred to the very individuals who plead for His death in the presence of Pilate: who were accused at Pentecost of His murder, were pricked in their heart, and cried out, “Men and brethren, what shall we do?” they must have been included in the three thousand whom Peter and his helpers baptized in His name, adding them to the Church (Acts ii. 22, 23, 37-41). They thus came under the pledge of Christ (John vi. 39, 40; 41, 45; 53, 54; xi. 24, 25; Romans viii. 11; 2 Cor. iv. 13, 14; Phil. iii. 10-12; 2 Tim. ii. 18, 19, etc.), and will be awakened in time to behold the glory of His descent.

**“And all kindreds of the earth shall wail because of Him.”**—Jesus had also described the weeping of the unready tribes of the earth at sight of His sign in Heaven (Matt. xxiv. 27, 30). It will be the saddest wailing that will ever go up from the earth, because absolutely inconsolable and hopeless; the throne of grace and mercy

will have been vacated forever! But it will not be an eternity of sadness and woe, as *men* have taught, for they will not be without one element of mercy even in their destruction. Brimstone, in an execution by fire, is a mercy—taking life very quickly. And Jesus Himself said, it shall be “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* when the Son of Man is revealed.” (Luke xvii. 28, 30—for the preservation of the righteous, dead and living, see 1 Thes. iv. 14-18).

“**I am Alpha and Omega.**”—The first and last letters of the Greek alphabet—symbols of “the first and the last” of any work. These are the first words of the Voice which John heard (verse 11), and the first words of the Revelation proper: John has interjected them here in his introduction, for he credits them and describes the author thus:—

“**Saith the Lord, that is, . was, and . is to come, the Almighty.**”—John seems immediately to have associated this first symbol given him with God, the Almighty, the author of the Revelation, from his claim as stated in Isaiah xlv. 6; xlviii. 12, namely, “I am the first, and I am the last,” etc. He had made the same application to God in verse 4; therefore, those who apply the Alpha and Omega here to Christ, as in chapters ii. 8, and xxii. 13, are not in harmony with John.

“**Companion in tribulation, and in the kingdom and patience of Jesus Christ.**”—John here clearly puts the *kingdom* of our Lord where the tribulation and patience are. It is through “much tribulation” that we “must enter into the kingdom of God” (Acts xiv. 22). He who is not laboring in the “kingdom of God

**A Kingdom  
De Facto.**

and of Christ" now, in its earthly phase; suffering for, and seeking, its development; in "patience" waiting for its triumph over worldly kingdoms, until in their utter destruction (through the *smiting* of Daniel ii. 34, 35, 44, 45), it only shall fill the world, may not expect to be glorified then. Tribulation and the exercise of patience surely cannot be transferred to a future millennial or any other fancied age. They belong now, while our King-High Priest *rules* as well as mediates, and that "in the midst of his enemies" (Zech. vi. 13; Psa. cx. 2). The *kingdom* of God under Moses (Ex. xix. 5, 6) was "the *Church* in the wilderness" (Acts vii: 38), and the kingdom under Jesus is the Church of the New Covenant. The "rock" of the wilderness Church was Christ (1 Cor. x. 4), and "upon this rock," said Jesus, "I will build *My Church*" (Matt. xvi. 18). But to Peter, an officer in the *Church*, for confessing the true foundation, our Lord in the next verse presents the "keys of the *kingdom of Heaven*"—power to loose from, or bind men in sin! And in Luke xxii. 25, 30, Jesus places the Apostles of the *Church* on *twelve thrones*, appointing them a kingdom, that they might "eat and drink," said He, "*at My table* [the Lord's table, or table of the Church] in *My kingdom*." And Paul writes, not less clearly, that God "*hath* delivered us from the power of darkness, and *hath* translated us *into the kingdom* of His dear Son" (Col. i. 13).

Here is a kingdom in the Church of Christ (before intimated in verse 6), with apostolic officers. It is not of the carnal order, dominating through physical force, and carnal weapons, like Gentile kingdoms; but a kingdom of voluntary service, through conquest of the *will* and the affections. "My kingdom is not of this world" (*kosmos*, "order, arrangement, regulation," etc.), said Jesus; "if My kingdom were of this world (*kosmos*, order),



then would My servants fight, that I should not be delivered to the Jews; but now is not my kingdom from hence"—not from this *place—earthly*. (John xviii. 36.) It is Heavenly in its nature, not earthly and brutal; and its power is love. Its keys were entrusted to Peter *for use* during his Apostleship; with one he opened the Kingdom of Heaven (in its third and last formative phase—see page 149) to the Jewish nation on the day of Pentecost; with the other, to the Gentile world at the house of Cornelius, three and one-half years later. What was officially loosed or bound on earth was to be ratified in Heaven; not the notions, prejudices or favor in the minds of Peter and his fellow Apostles, nor of the Church, to whom the same power extended in its official and proper capacity (Matt. xviii. 17, 18); but in the coöperation of the Holy Spirit, while preaching *justification*—freeing from sin—through obedience to the Gospel, and *condemnation*—binding in sin—through its rejection, and in deciding any questions of Gospel order and propriety in cases of contention among brethren. Therefore eternal conditions to all subjects of all other kingdoms hinge upon the official deliverances of the Church of the Son and heir of David and of God; for “the words that I speak unto you,” said He, “they are spirit and they are life:” they “shall judge” them “at the last day.” It is His “*kingdom*” over Israel! It is His “*throne of glory!*” Let all the earth praise Him, and “*Crown Him Lord of all!*”

“**Was in the isle that is called Patmos.**”—A small island in the Mediterranean sea, off the coast of Asia Minor. It contains a population of four or five thousand. The Monastery of “John the Divine” is there since the twelfth century, and the monks point you to a natural grotto in the rocks, where they tell you that John wrote the Revelation. He received it there it is sure; but his say-

ing that he “*was in the isle,*” etc., seems to convey the idea that he had escaped at the time of his writing.

“**For the word of God, and for the testimony of Jesus Christ.**”—In describing the martyrdom of the fifth period of the Church (chapter vi. 9), John uses this same phrase. Those holy martyrs were slain for holding to the Word and testimony of the Prophets and Apostles; but John was banished for his published “record” of the Word and testimony, having been an eye- and ear-witness of the ministry of Christ, as I have previously shown.

“**I was in the spirit on the Lord’s day.**”—It is true that Sunday is often styled the Lord’s day, having reference to Jesus’ resurrection. But we must not so interpret here, that John was “in the Spirit” on any certain *day of the week*, because that would mean that He was not in the Spirit on other days as well. The Apostles did not put on and off religion, as is said, with “Sunday clothes.” They walked in the Spirit, were led by the Spirit, and were filled with the Spirit, *all* the days of the weeks and months. The

**The Lord’s  
Day is the  
Gospel Day.**

Lord’s day here cannot, therefore, refer to Sunday. In the Prophets, the Gospel age is called a day. “This is the *day* the Lord hath made; we will be glad and rejoice in it” (Psa. cxviii. 22-24). “In that *day* there shall be a fountain opened in the house of David and to the inhabitants of Jerusalem for sin and uncleanness” (Zech. xiii. 1). “In that *day* the light shall not be clear nor dark; but it shall be one *day*, which shall be known unto the Lord; not day nor night; but it shall come to pass that at evening time [the ‘time of the end’] it shall be light” (Zech. xiv. 6-8). Again, He limiteth a certain *day*, saying in David [*i. e.* in Psa. xcv. 7], “*To-day*, after so long a time, as it is said, *To-day* if ye will hear His voice, harden not your hearts” (Heb. iv. 7). “Exhort one

another daily while it is called *To day*' etc. (Heb. iii, 13). Here we have a twenty-four-hour *daily* running along in the symbolic or dispensational day. John evidently "was in the Spirit on," in relation to, or concerning, the day of proffered salvation, the Gospel day or age. He doubtless was in a special way *en rapport* with the Spirit for the revelation. (See also chapters iv. 2; xvii. 3.)

"**And heard behind me a great voice.**"—There is a figure even in the fact that the voice came from behind John—meaning behind him *in time*, or chronologically. For in a literal sense there would be no significance worth the Apostle's time in writing the statement, whether the voice came from behind him, in front of him or from one side; from overhead or underfoot. His visions are to cover **The Voice Was Behind John in Time.** the history of the whole Christian age, which spans from the first Advent to the second. About a quarter of a century has passed since Jesus finished His work on earth and ascended, and John is in Patmos. He has written the earth life of Christ, he must now write a history of the Church, many centuries of which were still future. To begin it, he must go back and bring up what is past. The voice said, as shown in verse 19 (and which, for convenience, we will anticipate at this point), "Write the things which thou *hast* seen [the *past*], and the things which *are* [now transpiring], and the things which *shall be hereafter*." Thus the vision embraces something of the *past*, as well as of the present and the future. Therefore, very significantly, the voice comes from *behind* John, calling him to look backward. Knowing the history of the Church from Christ to his time, the symbols representing it would the more easily interpret themselves both to him and to his readers, and become samples for interpreting those of the present and future.

“As of a trumpet.”—A trumpet call is to arouse all within the sound of its voice. There

**A Trumpet Call** is nothing *secret*, to be kept quiet, or to  
**is Anti-Secret.** be suppressed, indicated by such a figure.

And let it be particularly observed, that all the voices in this book are of this character; which fact is a sharp rebuke, both to the inattention of the Church, and to any indulged suspicion of great mystery as being connected with the revelation.



## CHAPTER III.

### BEGINNING OF THE REVELATION PROPER.

JOHN'S FIRST VISION—THE SEVEN GOLDEN CANDLESTICKS  
A GOLDEN-GIRDED ONE, LIKE UNTO THE  
SON OF MAN, IN THE MIDST.

*Text, Chapter i. 11-13.*

11. Saying, I am Alpha and Omega, the first and the last : and, What thou seest, write in a book, and send *it* unto the seven churches which are in Asia ; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

12. And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks ;

13. And in the midst of the seven candlesticks *one* like unto the Son of man, clothed with a garment down to the foot, and girt about the breasts with a golden girdle."

**H**ERE begins the revelation proper. The symbols introduced are the first and last letters of the Greek alphabet, seven of the local churches of Asia Minor, seven golden candlesticks, and a glorious personation of Jesus in the midst.

"**Alpha and Omega.**"—This figure was explained on page 51, and there was applied to God. Here the speaker is as plainly Christ, as it was evident before that John was quoting what "the Lord," the "Almighty," said to Isaiah. For as God the Father was first and last in the purpose and work of creation, and in the *purpose* of redemption, so Immanuel, God with us, was first and last in the *work* of redemption.

"What thou seest, write in a book."—John is

here commanded to write, and he is also "in the Spirit;" so that this prophecy has all the importance and authority that former prophecy had, which, Peter says, "came not by the will of man, but holy men of God spake as they were moved by the Holy Spirit" (? Peter i. 21).

For the moment, we will again pass over the seven mentioned churches, to consider John's  
**The Royal** first and royal vision, as, startled by the  
**Vision.** "great voice, as of a trumpet," and looking backward for the speaker, he saw the seven golden candlesticks, and the golden-girded One, "like unto the Son of Man," walking in the midst of them. This glorious personage cannot be mistaken neither from his position among the candlesticks, nor from the description which follows. John recognized the likeness of the Master: it clearly symbolizes, or represents, our Lord. But, without taking into our minds just now more of the wonderful vision, (the details of which can be considered later.) let us try to understand it thus far.

We have now seven churches, seven golden candlesticks, seven stars and seven spirits of God, brought before us as before John. They enter into the *revelation*, therefore must be treated as symbols according to our rule. Are they anywhere explained? Partly. In the twentieth verse we read:—

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

The churches and the candlesticks then are identical.

And notice how easy this first lesson is:  
**Easy First** A candlestick is a special design to hold  
**Lesson in** up the natural light, while the Church is  
**Symbols.** specially designed to hold forth spiritual light. "Ye are the light of the world. A

city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father who is in Heaven" (Matt. v. 14, 16).

The stars are also designed to give, or reflect, light. These are "*angels*," messengers, or agents of light to the churches, therefore must represent their teachers—their official ministry. (See page 69.)

**"Send it to the seven churches which are in Asia."**—Our next duty is to determine what is signified by the seven Asian churches, for they are symbols, like the candlesticks, and not the literal Asiatic congregations of the names mentioned. Many writers have supposed them to be, and have ransacked history, and made pilgrimages to the ruins of the cities of those names in Asia Minor, where they were severally located, to ascertain the significance of the message to each. But no such labor has proved fruitful, because it was in a wrong, a literal, and not a symbolic direction. For if the Revelation of Jesus Christ to "*His servants*"—all His servants—narrows down to the geography of literal Asia Minor, and even to seven of her local congregations of believers, it certainly comes very far short of its presumable scope. Surely, if we were not held to a rule of symbolic interpretation, who could imagine why those seven congregations should be singled out for so great a manifestation of the grace of God through Christ, and not extend the favor to *all* the churches in Asia Minor, and in Asia, as well; and to all the churches everywhere also, which the Apostles and disciples in the wide range of their travels "set in order?" Why leave out Antioch, Colosse, Derbe, Lystra and Iconium? They were in Asia, too, and no doubt needed all the exhortations to

repentance, and all the encouragements for overcoming that their seven favored sisters did. But still further evident is it that we must seek a symbolic exposition of the seven messages and churches, in that "grace, mercy and peace is multiplied unto them" from God, from Christ, "and from *the seven Spirits* which are before His throne" (verse 4). God is no respecter of persons in dispensing grace; and, besides, in no literal sense are there *seven* Spirits of God! But "there is *one body*, and *one Spirit*, even as ye are called in *one hope* of your calling; *one Lord*, *one faith*, *one baptism*" (Eph. iv. 4-6). It is now very evident to all that there must be the same symbolic reference

**The Seven  
Churches are  
Seven Ages.**

of these "seven Spirits" to the "one Spirit" of God, as there is of the "seven churches" to the "one body." Jesus prayed for the *unity* of the body as regards any literal conception, which is opposed to a literal septenary or any other division. He said to them, "Lo, I am with you always, even unto the end of the world." So He is here seen walking in the midst of these seven candlesticks. But the promise was made to the Church universal, and in no special way can belong to any special congregations. Therefore the golden candlesticks and seven *Asian* churches must symbolize the *whole Church of Christ*, in which He abides from age to age; and the *seven* must accordingly represent seven *ages* of the Church. For so far as *locality* is concerned, Jesus can be no more walking with the candlesticks, or churches, of Asia Minor, than with those of the greater Asia, of Europe, of Africa, and of America. No more with local Ephesus, Smyrna and the others, than with the Corinthian, the Galatian, the Philippian, the Colossian, the Thessalonican, and the thousand other local congregations.



## THE SIGNIFICANCE OF SCRIPTURE NAMES.

A ready solution of the whole difficulty is found in the significance of the names selected. *All*

**Third Key  
to These  
Symbols.**

*Bible names* were chosen for their *signification*: Adam, red earth; Eve, life; Noah, rest; Job, a desert; Moses, drawn out; Samuel, heard of God; Isaac, laugh-

ter; Solomon, peaceable; David, beloved; Daniel, God's judge; Immanuel, God with us; Lazarus, God will help; Babylon, confusion; Jerusalem, peace. The list might be greatly extended. When Jacob wrestled with the angel of the Lord all night, his name was changed to *Israel*; that is, A Prince of God, because he prevailed with God. And that name has ever since been the favorite designation of the Church: "Jacob my servant, and *Israel* whom I have

**Names Changed  
With Change  
of Character.**

chosen." "For Jacob my servant's sake, and *Israel* my elect"—elect because of *his* prevailing—(Isa. xlv. 1; xlv. 4). "For the hope of *Israel* am I bound with this chain" (Acts xxviii. 20). "All *Israel* [pre-

vailers] shall be saved" (Romans xi. 25). "Peace be upon the *Israel* of God" (Gal. vi. 16). And when God made a covenant with Abram that Christ should come of his seed, He immediately changed his name to *Abraham*, *i. e.*, "Father of a great multitude;" and his wife's name, which was Sarai, to "Sarah," *i. e.*, "Princess" (Gen. xvii. 5, 15). This principle of signifying by names follows into the Revelation, and explains many symbols.

"**Which are in Asia.**"—Asia means a morass—miry, marshy land, difficult to pass over. It is a striking symbol of the Gospel age and its diffi-

**Walk by Faith,  
Not by Sight.**

culties. Here we walk by *faith*, not by *sight*. The perplexities of the way are many. "For now we see through a glass

*darkly*, but then face to face" (1 Cor. xiii. 12). And then the passage before quoted from Zechariah is beautiful here: "In that *day* the light shall not be clear nor dark; but it shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at evening time it shall be light" (chap. xiv. 6-8).

Now from all this, it seems clear that the golden candlesticks, with the Saviour walking in the midst of them, or, as the symbolism is varied, the seven churches of Asia with the seven angels and the seven Spirits of God ministering unto them, do not in any sense relate to that geographical locality; but to the Church-at-large chronologically, in a septenary, *Asian* age. An age wherein the Church is walking by the twinkling star-light of faith over her difficult wilderness way, toward the Canaan of her eternal rest. Her journey, it is here revealed to her, is through a stretch of time, divided into seven lesser ages, or dispensations, named Ephesus (desirable); Smyrna (bitterness, persecution); Pergamos (elevation, exaltation, pride); Thyatira (sweet savor, sacrifice); Sardis (a remnant, an escaped few); Philadelphia (brotherly love); Laodicea (judgment of the people). Thus these significant names each beautifully and accurately characterizes its age—mark this—in *all its general or more prominent features*, while the detailed characteristics are found in the several *messages*. And this, on contemplation, will be seen to be more than wonderful—a supernatural coincidence—divinely forearranged, that the names of those seven Asiatic churches in their several significations should accurately represent the prominent characteristics of seven subdivisions of the Gospel age, to which the Spirit of God, through seven ministerial agencies, should deliver the sevenfold, or seven-sealed revelation, thus giving each oncoming age a specific message of "**present truth.**" All this will be

brought out fully when we reach the seven messages and the corresponding seven seals. On the following page will be found a diagram illustrating the prophetic-historic order and characteristic developments of these seven divisions of Gospel time. If the reader will carefully compare the prophetic requirements with the historic answerings, it will be found very helpful, and suggestive of many otherwise unseen harmonies with the parallel symbols, which will more or less readily suggest themselves, according to the reader's familiarity with the book.

SIGNIFICANT FIGURES IN NUMBERS.

Seven and twelve, composed of *three* and *four*, either as parts or factors, are symbols of perfection or completeness. (Three and four are **Three, the Heavenly, and Four, the Earthly Number.** seven; but three times four are twelve.) Three is always the *Heavenly* number, while four is the *earthly*. There are in Heaven *three* divine intelligencies—the Father, the Son and the angels. There are in the firmament *three* great lights—the sun, the moon and the stars. There are in the earth *three Heavenly* witnesses, the Spirit, the water and the blood, which agree in one (1 John v. 8). There are in the divine plan of salvation *three* developing periods—the patriarchal, the Mosaic and the Christian, as seen in the three measures of meal (Matt. xiii. 33), and the three stages in the growth of corn (Mark iv. 28). There were *three* entrances for the *high* priest between the four pillars which supported the veil of the Holy of Holies, the *Heavenly* court of the tabernacle; while there were *four* entrances for the common priests between the five pillars which supported the veil of the holy place, or *earthly* court, of the tabernacle. There are *three* gates on each side of the Heavenly

city; but there are *four* earthly sides to the city. Altars of sacrifice or incense were *four* square, and each had *four* horns. In nature's analysis, there are *four* elements—earth, air, fire and water. There are *four* seasons and *four* winds, or points of compass. *Four* natural divisions of the Word of God—history, prophecy, doctrine and the practical things. *Four* witnesses wrote the history of Jesus' earthly life. *Four* metals and *four* beasts represent the great world-empires. And *four* living creatures and four horses are found in the seven-sealed book.

There were *twelve* patriarchs and *twelve* tribes of God's typical nation; and there were *twelve* Apostles in the antitypical dispensation. When Levi lost his numerical standing among the tribes, the number *twelve* was made good by the division of Joseph's tribe into two, Ephraim and Manassah. And when Judas fell from the Apostleship, another was chosen to maintain the number of *twelve* Apostles. There are *twelve* gates to the city of God, and *twelve* foundations to its walls. And the tree of life bears *twelve* manner of fruits, as it ripens *twelve* times in the year.

There are seven series of sevens in the Book of Revelation: (1) *seven* Spirits of God minister and send (2) *seven* messages to (3) the *seven* ages of the Church; (4) *seven* seals are opened, as seven thunders utter their voices; (5) *seven* trumpets are sounded as seven historic views are delineated; (6) *seven* heads the beast had, and (7) *seven* plagues were poured out upon them. These considerations strengthen the view of a symbolie revelation; and the parallelisms found all along these seven series, as we proceed with them, will greatly strengthen the view of the entirety of the symbolization.

# TRISEPTENARO-CHRONOLOGICAL DIAGRAM.

The Three Great Serial Prophecies of the Revelation Harmonized, Giving Three Bird's-Eye Views of the Entire Gospel Age.

## I. THE SEVEN ASIAN CHURCHES—"GOLDEN CANDLESTICKS."—REV. I., II., III.

[Asia, "A Morass;" Myrr, Marthy Land—The Antitypical Wilderness Journey to Canaan.]

"It shall be One Day which shall be known to the Lord, not day, nor night."—Zech. xiv. 7-9. "For now we see through a glass, darkly"—1 Cor. xiii. 12.

1 <b>EPHESUS.</b> "Desirable." LIGHT OF THE WORLD Power of the Apostolic Church fell to the Ends of the Earth. AUGUSTUS--	2 <b>SMYRNA.</b> "Bitterness," Trial, Persecution. 10 PADAN PERSECUTIONS Three Million Christian Martyrs Weekly Suffer NERO -- DIOCLE.	3 <b>PERGAMOS.</b> "Elevation," Pride, Exaltation. THE CHURCH OBTAINS a Controlling Influence in the Roman Empire. Became 325 State-Church Councils CONSTANTINE--	4 <b>THYATIRA.</b> "Sweet Savor," Acceptable Offering or Sacrifice. STATE-CHURCH SUPREMACY—PAPAL PERSECUTION Fifty Million Christian Martyrs Suffer. Creeds Enforced by Fire and Sword. JUSTINIAN AND SEVEN IMPERIAL "ELDEST SONS," 1260 YEARS WAR ON THE SAINTS	5 <b>SARDIS.</b> "A Remnant," an Escaped Few. GREAT PERSECUTION CHECKED by the Protestant Reformation, and Ended by Luther and the 1 <sup>st</sup> Wesley and 1 <sup>st</sup> Great Awakenings. 1779	6 <b>PHILADELPHIA</b> "Brotherly Love." THE "KEY OF DAVID." An "Open Door"—Bible and 4 <sup>th</sup> Recovery Sermons 1820—The Present Message HOLY ALLIANCE	7 <b>LAODICEA.</b> "Judgment of the People" THE "HOUR OF TRIAL" The "Kings" Slumber, Her Palaces and Politics Lutheran Church and "Knocking" of the Door "IRON AND CLAY"
30 - 34 Years - a.d. 64	249 Years - a.d. 313	216 Years - a.d. 529	1000 Years	1529 - 260 Years	1789 - 51 Years - 1840	57 Years -

"HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES"—Jesus

## II. THE SEVEN SYMBOLIC SEALS REV. V., VI., VII., VIII., IX.

The Voices of the Living Creatures, and of the Altar, like thunder, said, "COME AND SEE."

1 <sup>st</sup> SEAL LIKE A LION THE WHITE HORSE AD 64	2 <sup>nd</sup> SEAL LIKE A CALF THE RED HORSE AD 313	3 <sup>rd</sup> SEAL FACE AS A MAN THE BLACK HORSE AD 529	4 <sup>th</sup> SEAL LIKE A FLYING EAGLE DEATH THE PALE HORSE AD 1529	5 <sup>th</sup> SEAL SOULS UNDER THE ALTAR HADES FOLLOWED WITH HIM AD 1789	6 <sup>th</sup> SEAL SEA OF THE LIVING GOD LIBERAL GOVERNMENTS BEAST-POWER DESTROYED GREAT EARTHQUAKE AD 1840	7 <sup>th</sup> SEAL THE LITTLE OPEN BOOK BEHOLD HE COMETH RELIGIOUS TOLERATION CHRIST'S MANIFEST POWER PROPHECYING AGAIN
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## III. THE SEVEN SYMBOLIC TRUMPETS REV. VIII., IX., XI., 15-19.

"And the Angel took the censer, and filled it with fire of the Altar, and cast it into the Earth."—Rev. viii. 5.

1 <sup>st</sup> FIRST JUDGMENTS UP ON ISRAEL, HAIL, FIRE, BLOOD One Third part of Trees, and all Green Grass, burnt up	2 <sup>nd</sup> SECOND. A BURNING MOUNTAIN cast into the Sea One Third part of the Sea became Blood	3 <sup>rd</sup> THIRD. PAGANISM, THE CHURCH, THE GREAT STAR WORMWOOD, fell upon a Third part of the Rivers and MEN died of the Embittered Waters	4 <sup>th</sup> FOURTH. THE SUN, THE MOON, and the STARS, darkened one Third part	5 <sup>th</sup> FIFTH. WOE, AND THE WOE. THE SUN and the AIR darkened with Smoke from the Pit. LOCUSTS Torment MEN Five Months—150 Years.	6 <sup>th</sup> SIXTH. ROMAN EMPIRE. THE FOUR ANGELS, bound in the EUPHRATES, loosed for 391 years and 15 days, to SLAY a Third part of MEN, by Fire, and by Smoke, and by Brimstone.	7 <sup>th</sup> SEVENTH. WOE. GREAT VOICES PROCLAIM the Kingdom of the World, Our LORD and HIS CHRIST'S Nations angry, Judged — TEMP OPENED.
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"At the LAST trumpet, the DEAD shall be raised, incorruptible, and WE shall be changed"—1 Cor. xv. 52.



## THE SON OF MAN IN THE MIDST OF THE CANDLESTICKS.

Before closing this chapter we must briefly consider the glorious personage seen walking in the midst of the seven golden candlesticks:—

*Text*, Chapter i. 11-18.

“His head and hairs, white like wool, as white as snow; and His eyes as a flame of fire; and His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters. And He had in His right hand seven stars; and out of His mouth went a sharp, two-edged sword; and His countenance as the sun shining in his strength. And when I saw Him, I fell at His feet as dead. And He laid His right hand upon me, saying unto me, Fear not; I am the first and the last; He that liveth, and was dead; and, behold I am alive for evermore, Amen; and have the keys of *hadēs* and of death.”

The thirteenth verse, which has already been considered in part, says that He was girded with “*a golden girdle.*” All the angels seen in this vision, and those also described in Daniel’s, were thus girded because they were messengers of great truths. Jesus said He *was* the truth. The *girdle* represents strength, and the *gold* truth. How do we get this explanation from the Spirit? Said David, speaking of Christ, “Thou hast *girded* me with *strength*” (Psa. xviii. 39). This is the purpose of the laborer in girding himself. Wrote Paul, “Having your loins girded about with truth” (Eph. vi. 14). And Peter, “Gird up the loins of your *mind*” (1 Epis. i. 13). That is, strengthen yourself mentally with truth. The whiteness of

**Explanation of Symbolic Fire.** His hair represents the purity of His character. The fire of His eyes represents *righteous judgment*. Malachi wrote of Him, “He is like a refiner’s fire, and like fuller’s soap; and He shall sit as a refiner and purifier of silver; and He shall

purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness" (chap. iii. 2, 3). "By the spirit of *judgment*, and by the spirit of *burning*" (Isa. iv. 4). "I am come to send *fire* on the earth; and what will I, if it be already kindled?" (Luke xii. 49). "The Father judgeth no man, but hath committed all judgment unto the Son" (John v. 22). These passages show that the burning light of the eyes in the symbol mean righteous judgment in the office work of Jesus; and explain at the same time the symbol of *His feet* "burning as in a furnace," to represent His coming in *executive* judgment. "*His voice, as the sound of many waters.*" indicates the universality of His message—the preaching of His Gospel in all languages (chap. xvii. 15). For Jesus is not using His own voice, but the voices of a million zealous preachers of all tongues, to make known the Gospel throughout the world. The "*sharp two-edged sword out of His mouth*" will be interpreted easily as "the Word of God" (Heb. iv. 12). "*His countenance, as the sun shining in His strength,*" identifies Him as "the Light of the World," the "Sun of Righteousness" (Mal. iv. 2); as "the Day-Spring from on high" (Luke i. 78). *The keys of hades* [the grave] *and of death* represent His power to raise the dead. The key is the symbol of power to unlock: "Key of knowledge" (Luke xi. 52); "key of the house of David" (Isa. xxii. 22; chap. iii. 7); "key of the bottomless pit" (chap. ix. 1); "keys of the kingdom of Heaven" (Matt. xvi. 19). Jesus, having conquered death and the grave, has the *key* of power over them forever for His people. (John xvii. 2, 3; xi. 23-26; x. 27, 28; vi. 27, 39, 40, 44, 45, 53, 54; iii. 36.)

Let all that have breath praise Him! and adore the matchless Presence in the midst of the golden candlesticks.



## PART SECOND.

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### THE SEVEN SYMBOLIC CHURCHES.

#### SEVEN DISPENSATIONS OF THE CHURCH, EXTENDING FROM ADVENT TO ADVENT.

*“He that hath an ear, let him hear what the Spirit saith unto the Churches.”*

#### CHAPTER IV.

- I. THE EPHESIAN OR APOSTOLIC PERIOD—A.D. 30 TO  
A.D. 64.

#### CHAPTER V.

- II. THE SMYRNIOT OR NERONIAN PERIOD—A.D. 64 TO  
A.D. 313.

#### CHAPTER VI.

- III. THE PERGAMENE OR CONSTANTINIAN PERIOD—  
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#### CHAPTER VII.

- IV. THE THYATIRIAN OR JUSTINIAN PERIOD—A.D. 529  
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#### CHAPTER VIII.

- CONTINUATION OF THE THYATIRIAN OR JUSTINIAN  
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#### CHAPTER IX.

- V. THE SARDIAN OR LUTHERAN PERIOD—A.D. 1529 TO  
A.D. 1789.

#### CHAPTER X.

- VI. THE PHILADELPHIAN OR RENAISSANCE PERIOD—  
A.D. 1789 TO A.D. 1840.

#### CHAPTER XI.

- VII. THE LAODICEAN OR JUDGMENT PERIOD—A.D. 1840  
TO THE END.

## PART SECOND.

### CHAPTER IV.

#### I. THE EPHESIAN OR APOSTOLIC PERIOD—

A. D. 30 TO A. D. 64.

*Text*, Chapter ii. 1-7.

**The Message to the Angel of Ephesus.** 1. Unto the angel of the church of Ephesus write; These things saith He that holdeth the seven stars in His right hand, who walketh in the midst of the seven golden candlesticks;

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them who are evil: and thou hast tried them who say they are Apostles, and are not, and hast found them liars;

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

4. Nevertheless I have *somewhat* against thee, because thou hast left thy first love.

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

6. But this thou hast, that thou hatest the deeds of the Nicolaitans, which I also hate.

7. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.

**E**PHESUS.—The meaning of this word is *desirable*. It describes the age which brought to the world "The Desire of all Nations" (Hag. ii. 7); and also the Holy Spirit's work as never before nor since seen (Acts ii. 2-4; Heb. i. 1, 2; ii. 1-4). It is the Apostolic age, and

desirable also because taught by men who were themselves taught directly by the Lord Jesus, and by the Holy Spirit. It is the first age in the diagram. And these ages, or "churches," it should be noticed, are always mentioned in the order there given. That Ephesus is the Apostolic Church or age is confirmed by the fact that false Apostles appeared in none of the others. And in no other but the true one could impostors set forth such a claim without immediate detection, as the *age* of the person would show him to be of a later period.

**"Unto the angel of the church of Ephesus write."**—The term angel has already been defined as any

**Angel** agency which God uses to accomplish His purposes. But we shall meet it often, and  
**Defined.** we will consider the proofs at this point, and settle the matter at once, and for the

remainder of our investigation. In Luke vii. 19, 24, John's disciples are termed "angels," in the Greek (*angelon*), but in English the term is rendered "messengers." In the 27th verse, *angelos* is applied to the Baptist. The quotation is from Malachi iii. 1, where the Hebrew term is *malak*, messenger. These are the terms that are applied to the celestial beings, and rendered by the English term angel, in both Testaments. *Angel* is not a proper name, but is simply the name of an *office*, like the term president or secretary. Any one may occupy these offices. The names of the celestial angels are Gabriel, Michael, *etc.*; of some of the terrestrial angels, the disciples of John, John himself, Jesus' disciples (Luke ix. 52), Paul (Gal. iv. 14), Joshua's spies (Jas. ii. 25), the high priest (Mal. ii. 7), Haggai (Hag. i. 13), and many human agencies throughout the Bible. The angels of this revelation are *all* human agencies, except the one who delivered the Revelation to John, and before whom John fell down to worship (chap.

i. 1; xxii. 8, 9, 16), as indicated on page 32. Carefully note this fact for future help.

**“Hast left thy first love.”**—The first love of the Apostles and the Church of their period was great. They had been with Jesus before and after His resurrection, and knew the base falsehood of the Jewish claim that He was an impostor, and still dead! and they themselves were implicated, if it was an imposture that Jesus rose. Therefore, in their great zeal for what they knew to be a glorious, living truth, they sold their possessions and had all things common. “And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people. And the Lord added to the church daily such as should be saved.” (Acts ii. 46, 47.) But as scorn, and hatred, and persecution developed, and weariness from constant labor, their zeal and ardor cooled, and they allowed their exertions to flag. Repentance and first works are required of them.

**“Else I will come upon thee quickly, and will remove thy candlestick out of his place, except thou repent.”**—Now if this message had been addressed in any sense to the literal Church at Ephesus, it was a singular divine threat—to literally remove the Ephesian church! Had God adopted the Roman custom of banishment? Would they do better, or be suitably chastised, by removal, as a Church, over the mountain, across the river, or sea, into some other city or land? Who can suppose that that is the nature and substance of the address? But, on the contrary, if addressed symbolically to an age, how natural that the thought of being *set aside* as unworthy teachers and ambassadors of the cross they claimed to

glory in; as flickering lights in the great Gospel illumination, to which they had contributed so much, would tend to arouse again all their remaining energies, and again inspire their "first works." When the Jewish nation refused to walk in and reflect the light of God, they were removed out of their place *as teachers*. The kingdom was taken from them and given to *another nation*. "No man, having put his hand to the plow, and looking back," said Jesus, "is fit for the kingdom of God." God has always been removing candlesticks whenever one fails to hold up the true light. We shall soon see how He removed the smoking old Roman lamp and raised up the Reformers. And He will in like manner remove us, those Reformers' children, if we are recreant to our trust.

#### THE DATE AGAIN—INTERNAL EVIDENCE.

The threat was to shorten the Ephesian period and introduce another. The fact that Ephesus is required to repent, and do her first works, shows that this letter was sent to her some time *before* her removal. And here the question of the date is met again. For the command is as positive to send a message to Ephesus, the Apostolic age, late enough for her to have lost her first love, yet early enough for repentance—as it was to send one to Smyrna or any of the rest: and demands that out of the conflicting historic testimony we find a date that is early enough to permit the Ephesian repentance, since it is utterly out of reason to suppose a divine message of severe censure was sent too late to be of any service to the parties in question. Dr. Jackson's "choice" of dates—A. D. 68 or A. D. 96 (page 39) are both too late, though being chosen as prior and subsequent to the destruction of Jerusalem, which has no determinative

**Time for  
Repentance,  
a Clue to  
the Date.**

relationship whatever to the question. The burning of the city of Rome—A. D. 64—has such a relationship, since the Emperor Nero “threw the blame on the Christians, whom he persecuted with relentless fury.” (*Students’ Encyc.*) Thus in A. D. 64 began the series of *ten* persecutions which characterize the Smyrniot or bitter age; fixes the dividing line between Ephesus and Smyrna, and at the same time proves an earlier date necessary for any message to Ephesus. A. D. 54 or 55, the date I have given (pages 34-40), therefore allows twenty years to the Ephesians for the loss of first love, and nine or ten years afterward for repentance. The Encyclopædia Britannica strikes the first intelligent Scriptural position which I have met for deciding the date in the whole investigation—in these words: “Finally, almost every one regards the year A. D. 64 as the *terminus a quo* of the composition of the book, inasmuch as the bloody persecution of the Christians in Rome (xiii. 7; xvii. 6; xviii. 20-24) is presupposed in the narrative.” (*In loco*.—The passages here cited, however, are totally irrelevant, since they each relate to the *papal* persecutions of the *middle ages*. The right references are chapters ii. 10; vi. 4, which relate to the *pagan* persecutions of the *first century*.) The book of Revelation has been so generally misunderstood, that the majority of writers have failed entirely to discover what the true internal evidence and requirements are.

**Dr. Patton’s View Illustrates the Common Misconception.** Dr. William Patton, who prepared the notes to the *Cottage Testament*, contends for the late date, and, as the rest of his class, that “all antiquity” authorizes it; which authority “is supported,” he says, “by strong internal evidence, for this book describes the seven Asiatic churches as not only existing,

but as having flourished, and some of them, subsequently decayed, which could not have been the case at a much earlier date." (!) This complete misconception, with the others before mentioned, are undoubtedly the origin and end of the late date theory. If John had been addressing those literal churches, there would have been plausibility in the view. But we have seen that the churches to which the late date writers refer are not the same as those to which the Revelation is really addressed—in the midst of which the Son of Man was walking—but only the symbols of them *through the signification of their names*, and not through similarity or correspondence of history. Thus it is clear that the true "internal evidence" supports the early date traditions, and not the late. But we return to the details of the message.

"**The deeds of the Nicolaitans.**"—Tradition furnishes an account of a "supposed" sect of this name in the first century who openly taught the practice of adultery and the eating of idol sacrifices. But there is no reliability in the suppositions of those who were so deceived in the character of the writing as to be only anxious to find literal fulfillments of the messages. If we follow our divinely

**Rising Spirit  
of Popery.**

announced rule, we will find the true signification without supposition. *Nicolaitans* comes from two Greek words—"nikao, to conquer," and "laos, people"—conquerors of the people. Jamieson, Fausset and Brown say, "Mr. Chaelis' view is probable: Nicolaos (conqueror of the people) is the Greek version of Balaam, from *Hebrewe* Belang Am. destroyer of the people. Revelation abounds in such duplicate Hebrew and Greek names: as Apollyon, Abaddon; Devil, Satan; yea (Greek, *Nai*), Amen. The name, like other names, Egypt, Babylon, Sodom, is symbolic." (Comm. *in locc.*) There is no such thing known

in the Gospel kingdom as carnal or physical conquest; that desire is sensual, earthly. While Jesus was yet with His disciples, they sometimes contended for masteries, "who should be the *greatest* in the kingdom of Heaven" (for He was declaring very positively that it was "*at hand*"—Mark ix. 34; Luke xxii. 24-30, *etc.*). But this spirit Jesus rebuked, saying that the principles of His kingdom demanded submission and service, even of its highest officers as of Himself, their Lord; and, unlike human kingdoms, disallowed lordships, official dignities and ostentation. Still that spirit lived and lurked in the hearts of men. Paul, even in his day, said that "the mystery of iniquity doth already work; only he who now hindereth will hinder, until he be taken out of the way" (of its advancement—2 Thes. ii. 7). The Apostles saw in this ambitious, Nicolaitan spirit, the incipient Abomination of Desolation that the Prophet Daniel had said (chap. vii. 25; viii. 23-25; xi. 31) should war upon and conquer the people of the saints of the most High in the days of the great Roman beast. Paul denounces this spirit in others, and disclaims it in himself. "Not for that we have dominion over your faith," said he, "but are helpers of your joy; for by faith ye stand" (2 Cor. i. 24). "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? (2 Cor. iii. 5). Paul, the great Apostle, only a fellow minister, having no dominion over faith in others! There was little of papal succession then through him. How about Nicolaitanism in Peter? "The elders therefore who are among you I exhort" (only *exhort*), he said, "who am (Greek) a fellow-elder: \* \* feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready



mind; neither as being lords over the heritage, but being ensamples to the flock" (1 Peter v. 1-3). How much of the conquering or papal spirit was found in either Paul or Peter is apparent here at a glance. Apostolic Ephesus *hated* the desire to subordinate individual faith to human notions and formulas, or anything but the pure Word of God, according to the language of the Holy Spirit. And God also *hated* it, He said, and still hates Nicolaitanism in prince, or priest, or pope. For "faith cometh by [intelligent] hearing, and hearing by the Word of God" (Romans x. 17), not through human wisdom, nor creed, nor confession; albeit men, in a subordinate way, if conversant with and loyal to the Word, and led by the Holy Spirit, may be valuable assistant teachers, and God has always used them as such. But we shall soon see how Nicolaitanism grew in the world.

**"He that hath an ear, let him hear what the Spirit saith unto the churches."**—It is what the Spirit saith *unto* the churches, let it be noticed, and not *of* or *about* them; and this confirms what was said in connection with the question of the date of writing the Revelation, that it must be early enough to make each message serviceable to the church addressed. The later dates allow the Ephesian period to pass away without their ever having heard of the Revelation, and cannot be right. Seven times is this commandment reiterated in connection with these messages, *i. e.*, in chapters ii and iii. "If ye love Me keep My commandments," said the Lord Jesus, while with men. Is it less a duty, or less pleasing to Him, now He is in power in Heaven? May He, through the Holy Spirit, inspire love and loyalty in every reader of these pages, and in all His professed people the world over, for this revelation and to these commandments.

**"To him that overcometh will I give to eat of**

the tree of life."—This symbol is drawn from the original tree of life in Eden. Before their sin, our first parents had free access to it; but afterward they were driven from it, and a flaming sword guarded it, lest man should now, a sinner, eat of it "and live forever." This right to eat of *living* food was never restored in the same form, but came with Jesus, the Son of God—the only begotten, as Adam was the only created. He, the second Adam, became the life of the world—the "bread of life," the "water of life," the "light of life," the "way of life," and the "resurrection and the life." (John iv. 10-14; vi. 27-54; viii. 12; xi. 25, 26; Luke xx. 35, 36.)

**Christ the Tree of Life.** "Which is in the midst of the Paradise of God."—Jesus, the true "tree of life," is "in the midst" of the seven golden candlesticks—the Church of the living God. "Lo, I am with you all the days, till the end of the age" (Matt. xxviii. 20—*Emph. Diag.*). Therefore paradise is a symbol here of the Church or kingdom of God. But if this is not quite clear to any, we may reason from another standpoint: the "Church in the wilderness" (Acts vii. 38) is identical with the "kingdom" as established on Mount Sinai (Ex. xix. 5, 6). And this kingdom in the Old Testament is also symbolized by the "garden of Eden" and the "garden of God," as Assyria is by the forest of Lebanon. The princes of Israel were "*trces*" in the garden, as the King of Assyria was a "*cedar* in Lebanon." The princes of Israel had been envious of that great king, and he in time had both desecrated and desolated the Lord's garden. Like the King of Tyrus, he had been upon the "holy mountain"—Zion, typical of Israel; and in the midst of the "stones of fire;" and these twelve precious stones (of the high priests' breast-plate) had been *his* "covering," which

**Paradise.**

signified his intrusion into that system of typically illustrated truths which Israel represented, corrupting them. This point cannot be followed further here, but if the reader will compare, thoughtfully, Ezekiel xxviii. 1-14; with xxxi. 3-12, it will be seen from the use of those symbols there how Jesus, the true "King of Israel," is here called the "tree of life, in the midst of the paradise [garden, kingdom, Church] of God." Said He to His followers, "He that eateth Me, even He shall live by Me" (John vi. 57), using nearly the same symbol. Nothing could more beautifully illustrate the important relationship that the Lord Jesus holds to the future and eternal well-being of every son and daughter of mankind, than is shown by these symbols. May every reader thus partake of this spiritual food from the "tree of life," and "never hunger."



## CHAPTER V.

### II. THE SMYRNIOT OR NERONIAN PERIOD—

A. D. 64 TO A. D. 313.

*Text*, Chapter ii. 8-11.

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

**The Message  
to the**

**Angel of Smyrna.** 9. I know thy works, and tribulation, and poverty (but thou art rich), and *I know* the blasphemy of them who say they are Jews, and are not, but *are* the synagogue of Satan.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

11. He that hath an ear, let him hear what the Spirit saith unto the churches; He that overcometh shall not be hurt of the second death.

**S**MYRNA comes from *myrrh*, a bitter gum, and signifies bitterness, trial, persecution. The second era of the Church opened and closed with bitter persecution. The encouragement given to this Church is that the message of life is from one—

“Who was dead and is alive”—“for evermore,” the former statement (chap. i. 18) added.

“Fear none of those things which thou shalt suffer; \* \* \* Be thou faithful unto death.”—*I. e.*, be faithful unto the very article of death, as a martyr for truth, and for Him who was a martyr for you, “and I will give thee a crown of life.” Jesus is now “crowned with glory and honor” in Heaven; *i. e.*, rewarded with the

highest position of glory and honor in the gift of Heaven. And this *crown* of life which He promises here is the highest reward of life: it is *eternal life*.

**“Tribulation and poverty.”**—Meaning affliction and trial, and helplessness in this life; but—

**“Thou art rich.”**—Rich “in faith,” and in the hope of the future life. “*Heirs* of the kingdom which He hath promised to them that love Him” (Jas. ii. 5).

**“Blasphemy of them who say they are Jews, and are not.”**—The Jews, in a literal sense before Christ, were the chosen people of God. And, therefore, in a figurative sense, to say one is a Jew is to claim to be the true people of God. In this case, it was a false claim. Those who troubled Smyrna were not *Christians* (the true representative name in this Gospel age), but were

**“The synagogue of Satan.”**—Temple or synagogue, literally, a place of worship, in a figure stands for the worshipers themselves: as, “*Ye* are the temple of God; and the Spirit of God *dwelleth in you*,” and “*ye* are God’s *building*” (1 Cor. iv. 9, 16). But these false pretenders were the people of the Lord’s *adversary* (for that is the meaning of the term “satan”), a false, opposing people, seeking to cover their iniquity by assuming a good name, which was blasphemy.

**“The devil shall cast some of you into prison.”**—The devil (Greek, “*diabolos*, accuser, calumniator”) is the equivalent of the Hebrew term *satan*. The great accuser and adversary of the Church in the second period was not an evil spirit, but the pagan element in the empire; for we know it was their pagan *accusers* that cast the Church into prison. “In 64, A. D., occurred the great conflagration in Rome—a disaster due, according to Dion and Suetonius, to Nero himself. The emperor threw the blame on the Christians, whom he persecuted with relentless

fury." (*Students' Cyclo.*) This *accusation* from the *enemy* of righteousness fired the heart of the whole pagan world against the supposed incendiaries of the proud capital of the Roman Empire, as those innocent victims of the emperor's hatred were now already scattered throughout his vast dominions.

"**That ye may be tried.**"—"That the *trial* of your faith," said Peter, "being much more precious than of gold, which perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing [not of death, but] of Jesus Christ" (1 Epis. i. 7). Quotations from the prophets, before made, show that this was to be Jesus' method of purifying and perfecting the Church—Himself having been "made perfect through suffering."

"**And ye shall have tribulation ten days.**"—This prediction evidently had its fulfillment in the "ten persecutions" which originated and were legalized in the ten edicts issued in the succession of Emperors from Nero to Diocletian. The days being so *few*, they seem (as in the case of the "one hour," and "half an hour," which we will meet further on) to be exceptions to the year-day rule (see page 101), and simply to represent *comparatively* short periods of time, as were those persecutions. A writer says:—

**The**

**Great Pagan**

**Persecutions.**

"The ten persecutions, commonly regarded as general, are the following: Under Nero, 64 A.D.; under Domitian, 95 A.D.; under Trajan, 107 A.D.; under Hadrian, 125 A.D.; under Marcus Aurelius, 165 A.D.; under Septimus Severus, 202 A.D.; under Maximinus, 235 A.D.; under Decius, 249 A.D.; under Valerianus, 257 A.D.; under Diocletian, 303 A.D."—*Interna. Cyclo.*

Some think that the ten days should conform to the rule of the longer periods of days—"a day for a year"—which rule will be considered when we reach the longer

periods. In that case it is a fact that *ten years* are specially mentioned by historians during this Smyrniot era. Thus:—

“The tenth [persecution] began in the nineteenth year of Diocletian, A.D. 303. In this dreadful persecution which lasted ten years, houses filled with Christians were set on fire, and whole droves of them were tied together with ropes and thrown into the sea. It is related that 17,000 were slain in one month’s time; and that during the continuance of this persecution, in the province of Egypt alone, no less than 144,000 Christians died by the violence of their persecutors; besides 700,000 that died through the fatigues of banishment or the public works to which they were condemned.”—*Buck’s Theol. Dict.*

“In A.D. 303, Diocletian stained his name by authorizing the last and fiercest of the ten great persecutions inflicted on the Christians by the Roman emperors. See *Mason’s Persecution of Diocletian.*”—*Student’s Encyc.*

It has been estimated that during the Smyrniot age

not less than 3,000,000 Christians were  
**Three Million** destroyed to satisfy the furious rage of  
**Martyrs.** paganism against Christ and His truth.

Most clearly, then, the “ten days” of this message had its fulfillment, either in the *ten seasons*, or the *ten years*. The writer is inclined to regard them as an *exception* to the rule, on account of the small number, as before stated, and as referring to ten brief seasons. “He that hath an ear,” now repeats the Lord, as He had said to Ephesus, “let him hear what the Spirit saith unto the churches.” Oh, that the Church would listen to her Lord.

“He that overcometh shall not be hurt of the second death.”—The term “second death” occurs no-

where else in the Scriptures but in the  
**Second Death** Revelation; therefore we must understand  
**Found Only** it as a symbol, and not literal. For four  
**in Symbol.** thousand years no inspired writer had ever

broached the idea to men of a *second dying*, or more than one literal death for sin. The Book of Revelation was given four centuries after man was given a

law, not as a new revelation of final rewards and punishments (which were righteously revealed in the outset), but of "things which must shortly come to pass;" and the reader will not discover any departure from this rule. For it could not be that the whole penalty for sin was not stated by God in the giving of His law in Eden. He threatened one death only as a penalty; therefore this late *second death* in this symbolic book must be a symbol, and not literal. Accordingly, "second death" is found in Revelation four times: here (ch. ii. 11); xx. 6, 14; and xxi. 8. The last two places affirm that the (symbolic) "lake of fire" is the "second death." This death is spoken of in apposition (1) with the "crown of life;" (2) with the "first resurrection;" (3) with the "book of life;" and (4) with the "water of life," all which symbols relate to final *reward*. As a corollary truth, then, this opposite figure, second death, *symbolizes* some final *penalty*. The term is found in the old Jewish targums, and Professor Hudson quotes this Jewish definition: "From which no man can come to life again."

**Second Death  
Not a Second  
Penalty.**

(*Debt and Grace*, p. 178.) It cannot mean a second *dying*, literally, since none that were cast into the "lake of fire" for the "second death," namely, the "beast," the "false prophet," the "dragon," *etc.*, were ever in the *lake of fire*, or died as a penalty, *before*. The "man of sin," Jezebel, and the adulterous kings of the earth—all spiritually dead—had had many preliminary judgments, as we will find, during their long space to repent: this is their *final judgment penalty*.\* A second death im-

\* We shall show, when we reach the symbol of the "lake of fire," that it represents a condition in a great fire of the Word of God, kindled in the "time of the end," for the destruction of the above mentioned *systems* of deception and of corrupting the Word. (See Isa. xxx. 27, 28; Jer. v. 14; xxiii. 28, 29; Hos. vi. 5; Rev. xi. 5; xvi. 8, 9.) The symbol is based, as is nearly always the case, on a literal Scriptural precedent, namely, the lake of water which destroyed the old world, and the lake of fire which the Apostle Peter (2 Epistle, chapter iii.) says shall destroy the world that now is.



plies a first death; and accordingly there are two deaths recognized in the doctrinal Scriptures which have that order: *first*, death *in* sin; second, death *for* sin: *sin* or *trespass* death—a figure; and death the *penalty* for sin, which is literal. Said Paul: “You hath He quickened who were dead *in trespasses and sins*; \* \* \* even when we were dead *in sins*, hath He quickened us *together with Christ*, \* \* \* and hath *raised us up* together, and made us sit together in Heavenly places in Christ Jesus” (Eph. ii. 1-6). Here is seen the first resurrection as from the

first death—both always symbolic. Let

**Trespass and**

this fact be noted. Adam first died fig-

**Penal Deaths.**

uratively—*in* sin, then penally and liter-

ally—*for* that sin. The first death is *tres-*

*pass* death, and the second is *penal* death. In this sense

only can the “lake of fire” be a “second” death—it is a

symbolic penalty inflicted, temporarily and typically, for

first or trespass death—sin.

Those who “overcome” have their sins pardoned;

hence they will not reap sin’s final penalty, or “be *hurt* of

the second death.” They are, as overcomers, dead *to* sin,

and alive unto God. Their “life is hid with Christ in

God;” and when Christ, who is their hope of life, “shall

appear,” then will they “also appear with Him in glory”

(Col. iii. 1-3). How? By the resurrection—unhurt of the

second or penal death, because made victors over it. “The

*sting* of death is sin; and the strength of sin [or power to

hold] is *the law*” (1 Cor. xv. 56); but the “victory” is

gained now, and the *sting* is withdrawn. The *law* is

answered and *ended* in Christ; and because He rose, un-

harméd by death, so shall His people rise *unhurt*.

The importance of this exposition will be better seen

when we reach chapter xx. 6.

## CHAPTER VI.

### III. THE PERGAMENE OR CONSTANTINIAN PERIOD—A. D. 313 TO A. D. 529.

*Text, Chapter ii. 12-17.*

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

**The Message  
to the Angel  
of Pergamos.**

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

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

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

16. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth.

17. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth *it*.

**P**ERGAMOS, or Pergamum (Revision), means "*height, elevation,*" and therefore signifies, in this connection, high-mindedness, pride or worldliness. This is the natal age of Churchianity.

"The sharp sword with two edges."—It is He out of whose mouth came the sharp, two-edged sword, who addresses Pergamos. In addressing Ephesus He held the

“seven stars” in His right hand, and was walking in the midst of the golden candlesticks. She was encouraged by this with special protection from Jewish and all subsequent hatred which seemed ready to swallow up the infant Church; and thus were all sister churches to be encouraged. Their Lord, invested with almighty power, would always be “in the midst” of them. In addressing Smyrna, the martyr age, it is “He who was dead and is alive for evermore,” comforting her overcomers with the promise and hope of a like revival. Thus we shall find that in each message He assumes a character, or attitude, just adapted to show Himself to be the necessary help of that Church in her chiefest *need*, as detailed in her message, just as the significance of the names He gave them indicated the chiefest *characteristics* of each. Here in

**The Church** *Pergamos* the sharp sword with two edges  
**is Charged** suggests serious departure from truth,  
**With Apostasy.** apostasy, deserving the free use of the  
 Word of God, even to “piercing to the  
 dividing asunder” of the lustful Balaamitical teachers,  
 and the hateful Nicolaitan subjugators who were dictating  
 their false “doctrines” and manners, and forcing them  
 upon the heritage of God.

“Thou dwellest where Satan’s seat is.”—Literally, where the adversary’s *throne* is. The true place for the Church to rest is in the *throne* with Christ, not acting the adulterous paramour of a pagan king, his *adversary*. Did not Jesus say while personally with her, “I appoint unto you a *kingdom*, as My Father hath appointed unto Me; that ye may eat and drink at My table, in My kingdom, and sit on thrones, judging the twelve tribes of Israel?” And the Apostle Peter, “Ye are a chosen generation, a *royal* priesthood, a holy nation.” And Paul, “Ye have *reigned as kings*,” *i. e.*, in a Biblical sense; not fought carnally, nor

tyrannized, as kings of the earth do, but reigned jointly with Christ. But in the Pergamene period the spouse of Christ is found in quite a different throne. The message to her is a clear outline of the Constantinian era. The Smyrniot

**The Noted**

**Edict of Milan,**  
**A. D. 313.**

period closed with the great pagan persecution, and the Pergamene age was ushered in by the noted edict of Constantine the Great, A. D. 313. That monarch saw that the dreadful persecutions of his predecessors had not so much depleted the Church, as it had strengthened the still multiplying followers of Christ. He discovered the world's historic wonder, that "the blood of the martyrs is the seed of the Church." And he resolved, as a mere matter of statecraft, to change sides. He accordingly issued (in conjunction with Licinius, who was then associated with him in the empire) the celebrated Edict of Milan, "which restored peace to the Christian Church \* \* \* and was received as a general and fundamental law of the Roman world." Gibbon continues:—

"The wisdom of the emperors provided restitution of all the civil and religious rights of which the Christians had been so unjustly deprived. It was enacted that the places of worship and public lands, which had been confiscated, should be restored to the Church, without dispute, without delay, and without expense. \* \* \* The two emperors proclaim to the world that they have granted a free and absolute power to the Christians, and to all others, of following the religion which each thinks proper to prefer."—*Decline and Fall, etc.*, Vol. II., p. 198.

Constantine claimed to have been converted to the Christian cause through a vision, which exhibited to him a cross in the Heavens, with the legend, "CONQUER BY THIS." He therefore placed a CROSS upon the Roman standard which led his armies in carnal warfare. The following historical picture of the results tallies well with the charges of the message:—

"In the days of Constantine, the Christian religion had pene-

trated almost every part of the empire, No sooner, therefore, did that prince declare in favor of it, than it became the religion of the court, of the capital and soon of the empire itself. This was truly an amazing change, and forms one of the most memorable eras in ecclesiastical history. \* \* \* From this period the Christian Church was loaded with honor, wealth and power; nor did her virtue ever sustain a severer trial. The chief dignitaries of the empire could scarcely do less than imitate their master; and Christianity soon became a necessary qualification for public office.

“The Church now no longer appeared in her ancient simplicity and purity; *lords* and *princes* were among her converts, and she was dressed *in robes of state*. Her ceremonies were increased; her forms of worship were loaded with pomp and splendor; her doctrines were intermingled with the senseless jargon of a philosophy equally absurd and vain; and the way seemed prepared, not only for the decay of Christian doctrine and morality, but of every science which distinguishes civilized from savage nations.”—*Whelpley's Compend of Hist.*, Vol. I., p. 222.

Surely the Church was in the throne with the adversary, when Christianity, *i. e.*, its profession, became a necessary qualification for public office in the Roman Empire. It was the throne of the very “devil”—“adversary” or “accuser”—that we have shown cast so many saints of the Smyrniot period into prison and into death. It was a dizzy and dangerous “*height*” for the mistaken spouse of Christ. She rushed from persecution no greater than the man of Nazareth suffered for her, to win her, and which would have kept her humble and faithful, to national petting, position and power, which only stimulated her pride, her vanity and her lust, till the sacrifices of idols and fornication even were written among her sins. And yet she held fast the name of her Lord, and would not *in words* deny the faith, even in those days when faithful “Antipas” was martyred among them, “where,” said Jesus, “the adversary dwells.” (*Emph. Diag.*) Antipas, here,

**Faithful**  
**Antipas.**

like the other symbols, should be understood as a representative *character*, and not as an individual. The name is thought to be derived from the words *anti*, opposed, and *papas*, pope, father. There was always a remnant of strong faith, which *opposed* any departure from the Word of God, even in the worst times of apostasy. Always a Job and a Jeremiah for persecution, the prison and the dungeon to cut off their *opposing* testimonies; always a Joseph, "whose feet they hurt with fetters," a Daniel for the den of lions, and a Shadrack, Meshach and Abed-nego for the furnace of fire. So there were "*Antipas*," or anti-papal, martyrs in those high-minded Pergamene times. The Apostle Paul had pointed out the incipient "mystery of iniquity" working even in the early Ephesian day. "Only he who *now* hindereth," said he, "will hinder until he be taken out of the way" (2 Thes. ii. 7). Paganism was the great "dragon" that hindered the rise of the papacy, as it had before hindered, with all its power, the rise of the true Church. It must be "taken out of the way," for the papacy must rise. It will be "cast out," and "bound," and shut up in the pit, as the sequel will show, when we reach chapters xii and xx. The papal "mystery of iniquity" rose in the Church; and "*Antipas*," was its inside foe and martyr, while paganism was its outside foe, to be also conquered and put "out of the way."

"**The doctrine of Baalam.**"—(See the history of Balaamism, Num. xxii., xxiii., xxiv.) Balaam was called a prophet, but he was more pious in word than in deed.

**Balaamitical Piety.** He would not for any consideration, *in words* nor by *outward act*, go against the commandment or pleasure of the Lord—so he thought or reasoned. But, though outwardly he appeared so devout, his actions showed that he "loved the wages of unrighteousness," and was self-

deceived. He went anxiously enough with the Elders of Moab and Midian to curse Israel—who were to God “as the apple of His eye”—when the Lord at his first request had said, “*Thou shalt not go with them.*” And when they offered him greater rewards or gold and honor, he angered the Lord by pleading with Him, as if to change His mind or purpose toward Israel, and went with those heathen princes, and burnt sacrifices with them, to the shame of all Israel.

“**To eat things sacrificed unto idols.**”—Thus Balaam taught Israel, by example, which is more powerful than precept, to mingle with the heathen, and eat of their idol sacrifices (Num. xxv. 1-3). The Gospel commands separation from sinners; but high-minded, false-hearted Pergamenians, after the “doctrine” or practice of Balaam, allowed their desires to drown their consciences, and their actions to commend what their professions condemned. They had escaped the Smyrniot adversary of persecution, only to meet the Pergamenian adversary of enticement.

What is it to eat symbolically? The Scriptures must answer. Said Jesus, “Man shall not live by *bread* alone, but by every *word* that proceedeth out of the mouth of God” (Matt. iv. 4). *I. e.*, he must by study *digest* in the mind, and by faith *assimilate* into the spiritual life the principles of truth and righteousness as taught in all the Word of God. “Take the (little book) and eat it up,” said the angel to John (chap. x. 9), and he obeyed; and thus also Ezekiel ate his roll (chap. iii.). In this, John and Ezekiel, as representative prophets, were giving the Church object-lessons in the necessity of really receiving into the inner life the divine principles enunciated in the “little book” and in the “roll.” The great truths concerning our Lord Jesus Christ were taught objectively by the law of

**Symbolic**

**Eating.**

sacrifices on Jewish altars. The priests *ate* the sacrifices, both of burnt offerings and sin offerings (Num. viii. 8-10), as the Christian now *eats* the body of Christ, our burnt offering and sin offering, in the emblems of the Lord's table. All this is beautifully symbolic of the imperative necessity of assimilating our lives to the life of the Son of God. We eat natural food to live; and we eat spiritual food to live *again*. But the sacrifices of idols, or false gods, represent not the truth nor any divine principles, but falsehood and error; and to eat of them is, not to have the Spirit of truth nor walk in the light, but to have the spirit of error and walk in darkness. It is error and falsehood, therefore, that the Pergamenian church, from her exalted position in the Roman Empire, is charged with receiving from off pagan altars as "sacrificed unto idols." Constantine, the ostensible and doubtless sincere friend of the Church—yet from the "adversary's throne," let it be remembered—removed persecution, restored that peace which the world giveth, and the estates which former (and pronounced) adversaries had confiscated, and built fine temples for essayed worship; but at the same time, without the knowledge of God, but with the rashness of Uzzah, "who put forth his hand to the ark of God and took hold of it," he assembled the Council of Nice (A. D. 325) and formulated a *creed*—the Church without wisdom or wariness consenting. Creeds are words of men, and not the Word of God—much less "every word which proceedeth out of the mouth of God," by which the Church should live. They are but formulations of truth and error—mostly error, and "senseless jargon," as said Whelpley. They have never given one heart a thrill of joy or comfort, nor the Church one moment of peace; but have filled the whole world with woe. If the

**The First  
Stumbling  
Stone.**



first had been the last, it would have been well for us, and for the glory of God; and the "dark ages" would have been ages of light.

**"And to commit fornication."**—Jesus is the true Bridegroom and Husband of the Church. He is her only legal helper aside from the Holy Spirit, which is of His appointment. But the Church was eased with her release

from persecution, pleased with the gifts and favors of the great emperor and the unaccustomed applause of lords and princess now; she forgot her separation from the world and her union with Christ; she accepted the coveted human help, united with the State, and thus committed spiritual "fornication."

**Spiritual**

**Adultery.**

**"Hold the doctrine of the Nicolaitans, which thing I hate."**—No sooner had the Church officially received the creed—humanly formulated—in place of the whole pure Word of God—divinely given—than the Nicolaitan "conquerors" began to *force* their pago-Christian dogmas upon the "people." The Word of God was given to men in a way to demand personal attention, study and meditation, from old and young, ignorant and learned alike. (See Psa. i. 2; cxix. 9-16, 24, 41, 42; 48, 89, 92, 97-100.) The creed was devised to rid the Church of just that exercise. And kings and priests united under "the doctrine of the Nicolaitans" to force the living Word, the source of faith, out of the hands and hearts of the people, and the creed, a lifeless "symbol of faith," into its place. The Lord said, "He that *believeth* not [the Word—graciously testified] shall be condemned." The Nicolaitans said, "He that *receiveth* not the creed—unquestioned—shall be condemned." But God hates this assumption, and every Christian should hate all and any intervention of man—priest or prince—between his fellow and God.

“**Repent!** \* \* \* **sword of my mouth.**”—Repentance is commanded; and if obedience is not yielded, fighting them with the sword of His mouth will be quickly instituted. This shows the serious *errors* of the Church of this period. Who can doubt or deny it? And who can state the errors better than they are stated *in the creed*—the words of the errorists themselves? Then comes the significant challenge again—who will heed it?—“He that hath an ear, let him hear what THE SPIRIT saith unto the churches”—not what the creeds say.

“**Give to eat of the hidden manna.**”—“To him that overcometh will I give *to eat* of the hidden manna.” This is a promise that if they will cease *to eat* the prohibited food from idol altars—cease to believe or receive the false teachings of their day, though it may cost a great effort thus to “overcome,” He will give them the proper food for their spiritual health—the “hidden manna.” Literally, manna was the “angels’ food,” the “corn of Heaven” (Psa. lxxviii. 24, 25), which sustained the lives of Israel during the years of their wilderness journey. It was a type of Christ, who is the “true bread from Heaven.” A golden pot was filled with this manna, at the close of Israel’s journey through the great wilderness, and *hidden* in the ark of the Old Covenant, as a testimony to all their generations to come. The outside world had not this manna then. It was a gift *to Israel*, prevailers with God, or overcomers; and typified a great truth concerning future life, only in Christ.

IMMORTALITY NOT INHERITED, BUT SECURED THROUGH  
CHRIST.

Notice these strong words of Jesus:—

“My Father giveth you [not that formerly given through either Adam or Moses, now, but] the true bread from heaven.

For the bread of God is *He* who cometh down from heaven, and giveth [future] life unto the world." (John vi. 32, 33.) "Except ye eat the flesh of the Son of Man, and drink His blood, *ye have NO life in you.* Who so eateth My flesh, and drinketh My blood, *hath eternal life*; and I will raise him up at the last day. \* \* \* As the living Father hath sent Me, and I live by the Father; so he that eateth Me shall live *by Me.*" (*Ibid.* 53, 54, 57.)

The New Testament is brimming with the truth of future life only through Jesus; and the Old is not less so; but with the difference that the former states it more plainly, the latter generally in type. The Jews whom Jesus was teaching had learned through their fathers, who learned it in Egypt,\* the doctrine of the *natural* immortality of the soul. The pagan idolaters, with whom the Pergamenians mingled, also taught the same doctrine. No inspired writer affirms it, but to the contrary, that man is mortal, wholly so. That death extinguishes all life in man, and is a condition of entire unconsciousness.† That the doctrine of natural or soul immortality, as popularly held, is not true, and is a denial of the truth as it is in Christ, is clearly set forth in 1 John v. 9-13:—

**How Men Make God a Liar.** "If we receive the witness of men, the witness of God is greater; for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God *hath made Him a liar*; because he believeth not the record that God gave of His Son. AND THIS IS THE RECORD, *that God hath given to us eternal life*, AND THIS LIFE IS IN HIS SON. *He that hath the Son HATH LIFE*; and he that hath not the Son of God *hath not life*. These things have I written unto you that believe on the name of the Son of God; that ye may

\* Herodotus, "the father of history," who wrote in the 5th century B.C., says that the Egyptians were "the first of mankind who had defended the immortality of the soul."—*Euterpe*, c. 123. (*Debt and Grace*, p. 267.)

† See Gen. ii. 17; iii. 17-19; Job xiv. 10-15, 21; xvii. 13-16; Psa. vi. 5; cxv. 16, 17; cxix. 175; cxlvi. 2-4; Eccl. iii. 18-20; ix. 4-6, 10; Isa. xxxviii. 10, 17-19; Eze. xlii. 22; xviii. 4, 20.

*know* that ye have eternal life, and that ye may believe on the name of the Son of God."

Why, then, do men say this life is in the soul?

Paul also declares this life to be *in Christ*, through faith, and not naturally in the soul:—

**Pauline  
Theology.**

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead [to self and sin], and your [future] life is hid with Christ in God. When Christ, who *is our life*, shall appear, THEN [not at death] shall ye also appear with Him in glory."—*Col.* iii. 1-4.

James says we "shall *receive* a crown of life, which the Lord hath promised to them that love Him (ch. i. 12). That to convert the sinner from the error of his way is to "save a soul from *death*" (ch. v. 20). And Peter also, together with Jesus and the Apostle Paul, holds up before us the "precious promises" of God, "*that by these,*" says he, "ye might be *partakers of the divine nature*, having escaped the corruption that is in the world through lust" (2 *Epis.* i. 4). And then the words of Jesus in prayer:—

**James'  
View.**

**Peter's  
Faith.**

"As Thou hast given Him power over all flesh, that He should give eternal life to *as many as Thou* hast given Him. And this is eternal life, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent."—*John* xvii. 2, 3. See x. 27.

It is very clear that in Jesus' teachings while here, and in His offer of "hidden manna," or "true bread of life," to Pergamenian overcomers—those who rejected the alluring "doctrines" that were being pressed upon them—there is a recognition of man's *mortal* nature, and need of eternal life, only to be secured through Himself, of Him "who only hath immortality, dwelling in the light which no man [in mortality] can approach unto" (1 *Tim.* vi. 16).

There seems to be no other possible signification in the symbol of "hidden manna" as a gift and cure for false doctrines. Who can find another?

**The "White Stone."**—Those who received the "hidden manna" were also to receive the "white stone, and in the stone a new name written." We are told of an an-

**Ancient  
Tesserae.**

cient custom among the Romans, when two persons or families became mutually attached to each other through kindness, friendship or love, to divide a small white stone upon which some representative name or legend was inscribed, each party retaining a piece as a memento. Only when these two pieces were joined again would the complete inscription appear as proof of the original mutuality. These "*tcsserac*," as they were called, were highly prized, and handed down from father to son, and perhaps from generation to generation. Thus the "white stone" is a symbol of *covenant relationship*. "Whosoever shall confess Me before men," said the King of kings, "him will I confess before My Father who is in Heaven." What a blessed promise of love! What a precious *tcssera* of hope!

**"A new name."**—The "new name" seems to relate to the divine custom already mentioned (p. 61) of changing the names of parties in covenant with God, as Abram to *Abraham*; Sarai to *Sarah*; Jacob to *Israel*, etc. It is a memento of fellowship, communion with Christ. And since "no man knoweth" it saving the receiver, it is *personal* fellowship or communion through the Holy Spirit's witness in the heart. A most blessed, and absolutely inestimable witness. Who would not secure it at any cost?

## CHAPTER VII.

### IV. THE THYATIRIAN OR JUSTINIAN PERIOD—

A. D. 529 TO A. D. 1529.

*Text*, Chapter ii. 18-20.

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

**The Message to the Angel of Thyatira.** 19. I know thy works, and charity, and service, and faith, and patience, and thy last works *to be* more than the first (*Emph. Diag.*).

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

**T**HYATIRA signifies “a sweet savor,” an “acceptable offering.” We approach in this symbolic outline the greatest *altar* that faith has ever reared for sacrifice, or furnished with offerings. A new era now dawns upon the Church and upon the world. There is no historic evidence to show that the Pergamenians listened to the Lord’s call to them to repent of their pride, fornication and false doctrines, though He fought them with the sword of His mouth: by which we understand that, through faithful *individuals*, He cut and goaded them with the Word, showing them their errors, and warning them of judgments. And as a result we find no improvement in the characteristics of Thyatira, her sister in succession. It is the Justinian era we reach now, which is as clearly outlined and detailed in history as in these symbols—a very marvel of correspondence. As Constantine “the

Great" espoused the cause of the Church against paganism in the former period, securing her a perilous rest from the divinely imposed labor and duty of personal searching of the Word, in the convenience of the creed and the necessities of priestcraft, so now Justinian, in some respects the Greater, espoused the cause of popery (Nicolaitanism) and the creed against the Holy Spirit, the only authoritative teacher outside the Word of God itself, and the liberties of the Church. The Pergamenians officially conceived a creed and gave it birth. The Thyatirians adopted it, trained and educated it, worshiped it, and made it the supreme arbitrator in Church and State. And the bloody trail of its imperial edicts against

**The Creed**

**Exalted Above  
the Word.**

the individual thought and liberties of the humble, godly laity of the Church, drawn across the Thyatirian historic field, is as indelible, and an hundredfold more visible, than the galaxy across the blue of Heaven. The darkness and blood of the "dark ages" rose up against the light and life of truth, put her to death, and threw a sackcloth of mourning over the Gospel sun for a thousand years. Our Lord therefore appears to this erring age with—

"**Eyes like unto a flame of fire.**"—This strikingly denotes the authority and power of His rejected truth—despised and trodden under their feet—for *judgment* (as has been shown); for as sun and flame *light* yet have power to *scorch*, so the truth, when proclaimed, is "the savor of life unto life," to the believer; but becomes "the savor of death unto death in them that perish" through its rejection.

"**His feet like fine brass.**"—Literally, fine white copper, or *glowing* "as in a furnace" (chap. i. 15). Such *feet* would denote the absolute irresistibility of *approaching* judgment—tarrying only for possible repentance.

“**Works, charity, service, faith, patience.**”—This Church is somewhat commended, it seems, for these qualities, doubtless, as seen generally among the individual and humble members of her laity.

“**Last works more than the first.**”—The Ephesians were censured for diminished zeal in first works; but these Thyatirians seem to be commended (?) for increased zeal in last works. If “first works” in Ephesus came of “first love,” they would seem to indicate works of real truth and righteousness as opposed to *routinism, formalism*. Like the Jews, they had “a zeal for God, but not according to knowledge;” of which it was said in the prophets, “The zeal of thine house hath eaten me up.” And as Paul described his own ante-Christian state, “being more exceedingly zealous,” said he, “of the *traditions* of my fathers.” The next verse seems clearly to warrant this view.

“**Notwithstanding I have this against thee.**”—The words “a few things” were supplied by the translators to fill an ellipsis here, but they minimize the charge which follows. The *Emphatic Diaglott* is better, giving, “I have *this* against thee:”—

“**Thou sufferest that woman Jezebel \* \* to teach.**”—Jezebel was an idol-worshiping princess, daughter of the King of the Zidonians, whom Ahab, King of Israel, married, in open violation of Jewish law—an offense to God, and to the scandal of the Israelitish nation. The signification of Jezebel is uncertain: according to Martindale’s *Dictionary* it is, “*two to thee, or the dunghill*,” in Young’s *Analytical Concordance* it is, “*without cohabitation.*” Her history is found in 1 Kings xvi. 31-33 and onward to xxii. 25; also, 2 Kings ix. and x. God chose that history and pointed it out, as He did the Babylonian history later on, *and we must find it typical of the great Thyatirian apostasy, persecu-*

**God Chose  
the Types—  
We Must Find  
the Antitypes.**



tion, tribulation and death of antitypical *Ahab*, *Jezebel*, and "her children." Ahab, as anointed King of Israel, represents in the antitype the body official of the Church. Jezebel, his heathen wife, represents, then, idolatrous paganism in union with the body official of the Church. Women were not allowed under the law *to teach*. Jesus chose no women *teachers*; nor does Paul in his writings allow it in the Gospel. (1 Cor. xiv. 34-37.) Thus "that woman Jezebel" is prohibited for more than one reason—she is also an *adulterous* woman.

The Church was constituted by our Lord a body of kings and priests (chap. i. 6), and as such they are, so far as truly led by the Holy Spirit, the proper teachers of this age. But when the Church was married to Constantine, Justinian and other human rulers, she forsook Christ, grieved the Holy Spirit, demeaned herself, forfeited her true exaltation, and perverted God's whole arrangement. In yoking up with the imperialism of the world, she received its spirit, and, desiring to please and edify her pagan paramours, essayed to teach the followers of Christ, authoritatively, what each must find, or believe is found, taught in the Word of God. That was the hateful *Nicolaitanism* that so displeased God. And there came of it an over-pious zeal for "the Church," abating proportionately her zeal for God. Churchianity in her eyes eclipsed, and in her hand destroyed, Christianity. Jezebel taught, more than Christ. Creed-making destroyed the duty and the act of faithful, earnest study of the Word. And persecution, to put religion in others, destroyed true religion in the persecutrix herself. But she was a brazen-faced woman, and her antitype, the Roman Church, and "her children," modern (so-called) orthodoxy, I fear will never con-

fess their errors. But I respectfully submit that it is a fearful arraignment of the "orthodoxy" of a church or people for Christ to say, "Thou sufferest [willingly allowest] that woman Jezebel to teach," etc. In doing so she must at the same time turn away her ear from the true teacher, who so unqualifiedly condemns the Jezebelitic doctrines in "mother" and "children" alike. And it is useless and sinful to deny it, since God declares it. For, as Jezebel influenced all the succeeding history of the kingdom, after her baneful influence was once gained therein, so paganism in Christian garb—the "spirit of error," and not the "Spirit of truth"—has been the teacher *ex-officio*, and grand inquisitor general of the faith, from the Councils of Nice, Constantinople, Ephesus and Chalcedon onward throughout the dark ages, and—how far? It is enough for us here to say that the *stars* and the *moon* paled to darkness, and the *sun*, which rose in splendor over *Ephesus*, went down at noon in clouds of darkness over *Thyatira*. Tradition, mysticism, speculation and theological "smoke" and fog reigned supreme. The reader may decide later whether the truth was "*established*" in the empire in such an atmosphere, or *remained* in the mountains and caves in spite of it. We must give considerable attention to the doctrines of this age, but will first consider the types. Will the "orthodox" reader exercise candor and patience?

#### TYPES OF THYATIRA.

"Ahab served Baal and worshiped him;" built him an house and altars, and made him a grove: thus in antitype did *Thyatira* *officially* unite with paganism in spirit and letter, receiving temples and altars and forms and mysteries.

Jezebel slew the prophets of the Lord, save one hundred that Obadiah hid in a cave and *fed* on BREAD and WATER, and *fed* 850 of the prophets of Baal and of the groves at her royal PAGAN TABLE; teaching Israel “to eat things sacrificed unto idols.”

**Jezebel.**

Elijah, who represented the prophets of the Lord or prophecy, predicted that there should be neither dew nor rain those years but by his word. Dew and rain represent the favor and blessing of God; without them the earth would be a barren desert. So, however the “orthodox” may look for good doctrines or “authoritative” “symbols of faith” in the creeds of that period, while their eyes are closed to the type, those whose eyes are open to the Lord’s figures see that the type clearly discloses the fact that the Church had no distilling dews of Heavenly grace, nor “showers of blessing,” for as many *years* as Israel was deprived of those literal blessings in *days*; or as there were *days* in Elijah’s “three years and six months” of famine. For symbolic

**Elijah.**

events are measured by symbolic time. The propriety and fitness of such a rule will readily commend itself to every thoughtful reader. A day represents a year in all symbolic prophecy; that is, one revolution of the earth on its axis being taken for one revolution in its orbit around the sun. (See Eze. iv. 1-6, and margin; and Num. xiv. 34; also, exceptions as noted in index.) For Elijah, by commandment, hid himself during the period, from the vengeance of Jezebel, and was fed by the ravens, or as miraculously shared the hospitality of an impoverished widow, whose empty “barrel of meal” and “cruse of oil” nevertheless wasted not nor failed.

Ahab accused Elijah (as Thyatira accused the

“Arians”—of whom we will speak later) of being the troubler of Israel! But Elijah rebuked his accuser by “fire of the Lord” from Heaven, and slew all the prophets of Baal—the type of the symbolic “lake of fire” of to-day, as we shall see, which is consuming the beast, dragon and false prophet, and is scorching Trinitarianism and other Roman falsities. Then, at the prayer of Elijah, the rain

came *abundantly*—which must also have its antitype. Then came the lying spirit from the Lord, in the mouth of Ahab’s prophets, which led to Ahab’s death—the dogs licking his blood. And then, the

**A Lying Spirit  
as a Strong  
Delusion.**

anointing of Jehu and the death of Jezebel,—eaten by dogs,—and the violent death of all Ahab and Jezebel’s children. So in the antitype, we shall find when the events of this period are brought out, through the Message we are considering, the corresponding Seal and Trumpet, that the Lord had a people hidden away in the mountains and secluded corners of the earth, miraculously sustained, and with bread, both spiritual and temporal, not found on Jezebel’s table, for a period of 1,260 years of “war on *the saints*”—mark the term “saints”—as described by the Holy Spirit (Dan. vii. 21; viii. 12, 24, 25; Rev. xiii. 7; xvii. 6); but who were “heretics” and “disturbers of Israel,” as charged by that false teacher Jezebel.

If the types are true (and they are) all this time, there was an antitypical lying spirit in the mouth of creed makers, who were so indifferent to the statements of the Holy Spirit that they set aside the plain Word of God for the verbose formulations of men and councils. Said God, “They have chosen their own ways, and their soul delighteth in their abominations. I also will choose their delusions” (Isa. lxvi. 4). And said Paul: “For this cause [“because they received not the love of the truth”] God

shall send them strong delusions, that they should *believe a lie*: that they all might be condemned who believed not the truth" (2 Thes. ii. 10-12). Is it any wonder that "a lying spirit in the mouth" should be accompanied by a murderous spirit in the heart, which originated the Inquisition to destroy the lives of those who did receive the truth, as Jezebel, their prototype, destroyed them, and, as history shows, of "her children?"

It will be seen that the work begun in the Pergamian age of teaching and seducing the people of the Church to *eat* things sacrificed to pagan idols, and to commit fornication (as explained *in loco*), is not only continued, but greatly increased in the Thyatirian era. Now we have

**Heresy**

**With Jezebel**

**Was Truth**

**With God.**

only to study the history of the period to determine who antitypical Jezebel is; it is the *persecuting* power: who the "children" are; they are those churches connected with the State, which hold and teach her doctrines: what the *real* "heresy" was that troubled *Israel*; it was what Jezebel taught with authority: who the "heretics" were, upon whom she launched all the war forces of the State: they were the "saints of the most High;" and their "heresy" was "the truth," which Rome "cast down to the ground." Let the reader ponder these things which meet us so squarely from these symbols and types without prejudice; and, in sight of God, without fear or favor of men, decide in his or her own mind whether we should continue to call "heresy" what Rome calls heresy, but what God calls truth. Whether we should continue to call "orthodox," and "evangelical" and true what Jezebel and "her children" call thus, when God calls it idolatrous and false.

But we must proceed to the direct history of Thyatira. The Ephesian or Apostolic age was short—thirty-four

years—and gave way for the Smyrniot age of bitterness, caused by the persecutions of the pagan emperors, Nero to Diocletian—249 years. That was followed by the Pergamenian age of pride and growing apostacy through the influence of the so-called Christian emperors, Constantine to Justinian—216 years. From the new Justinian code of law, issued by that emperor in A. D. 529, the Thyatirian period extends for 1,000 years to the Protestant League of A. D. 1529, when a change is met, and Sardis fills out the balance of the 1,260 years of Roman Catholic domination and persecution, 260 years, down to A. D. 1789.

The marriage of antitypical Ahab and Jezebel, *i. e.*, the formal union of Church and State, occurred in A. D. 519, and was celebrated with courtly display and ceremony at Constantinople, by the Roman Senate, and the Church as represented by the Patriarch of that city, and an embassy of papal legates from Rome. The union was officially declared by the legates, who “then attended the patriarch to the great church,” says Bower, “assisted at divine service performed by him with great solemnity, *the emperor, the empress, the whole court, and the senate being present*; and to seal the union, received with him, and probably at his hands, the holy eucharist.” (*Hist. of the Popes*, Vol. I., p. 298.) This was “artfully calculated to *subject*, rather than to *unite*, the see of Constantinople to that of Rome,” as the patriarch declared, but he was forced to submit. This union occurred just ten years before the “war on the saints” fully began, by the giving of “times and laws” into the hands of the Roman Church. (See Dan. vii. 23-27.) A schism had separated the Eastern and Western churches for thirty-five years prior to the union, which was made the excuse for calling on the State to enforce the union

**Formal Union  
of Church  
and State.**

(nominally of the churches, but really of State and Church), so that by imperial edicts and papal bulls at last all the churches were forced to subscribe to the decrees of the Council of Chalcedon concerning the supposed *two* natures in Christ, "so distinct that they could not be inter-mixed, yet so conjoined that in Christ there was but one person." [!] (*Students' Encyc.*). This was the "in two

**The  
Eutychian  
Theory.**

natures" theory with which the Council intended to thoroughly uproot the Eutychian "of two natures" theory, which Mr. Bower sums up thus: "1. That as there was but one Christ, so there was but one

nature in Christ. 2. That this nature consisted of the human and the divine natures become *one* by the hypostatical union." (*Hist. of the Popes*, Vol. I., p. 199.)

Eutyches was summoned before a council assembled in Constantinople, to answer the charge of heresy, and, being abjured "to declare without ambiguity, and in the plainest terms, his real sentiments concerning the nature of Christ, he confessed with great candor that he acknowledged two natures before the union, and but one after it."—*Ib.* The whole Council, in great rage condemned him. He appealed to the emperor and the pope, but he is said to have "disappeared from history"! "Much at-

**Council of  
Constantinople.**

tention was paid," Mr. Bower says, "to settling the Catholic belief with respect to the mystery of the incarnation"—a

mystery of their own manufacture! For the truth concerning the holy unction, the overshadowing of the Virgin of Bethlehem by the "power of the Highest," and the subsequent birth of Jesus, is really no more mysterious, in itself, than was the first Adam's creation out of dust, if we only drop the creeds, and take an independent stand upon the Word."

“But at last a symbol or creed was happily composed, to which they all agreed; and the substance of it was that there is but one Christ, perfect God and perfect man, in His divinity consubstantial with God, and in His humanity consubstantial with us; that in Him the two natures were united without change, division or mixture; and subsisted, not in two persons, but in one, agreeably to the symbol of Nice.”—*Ib.*, p. 213.

But what an exhibition of sublime nonsense and explano-tangled contradictions! It is “confusion worse confounded;” and sublimely mysterious enough! Surely, “no man can hope to muddle others without first muddling himself.” It is not at all surprising

**Dr. Shedd  
Can Fully  
Endorse.**

that the learned and “orthodox” Dr. Shedd (*Hist. Chris. Doct.*, Vol. I., p. 408), concerning this definition, thinks it probable that “the human mind is unable to

go beyond it in the endeavor to unfold the mystery of Christ’s complex person.” I should say so, if only mystery were desired, and this line of *unfolding* were to be followed. But Dr. Shedd had not read Dr. Schaff. Divinity

**Dr. Schaff  
Can Further  
Explain.**

has had many “doctors” since the deliverances of Chalcedon; and we have this *explanation* of the “kenotic theory”! Philip Schaff, D.D., LL.D., informs us in his *Ency. of Relig. Knowl.* (Vol. I., p.

465 ~~466~~), that “the true kenosis is a renunciation of the *use* (*chreccsis*), but not of the *possession* (*ktesis*), of divine attributes.”

But, if the “*divine attributes*” were abandoned for the great work of the atonement, did not the work itself cease to be so specially divine? Why, then, the sacrifice of the *Son of God*? Was it all a farce, after all? If His divinity was really dormant during His earthly ministry, why might not John the Baptist, the greatest of prophets, or some other sanctified agent, all whose powers were active,



enlisted and in exercise in his office, have performed the service instead? No reason can be assigned, I think, but one which seeks more the clothing of mystery, than the body of truth.

#### ORIGIN OF TRINITARIANISM.

In harmony with the angels' charge of false doctrines in the Thyatirian age, we have the testimony of Edward Gibbon to the origin of Trinitarianism there. He says (*italics mine*):—

“During ten centuries of blindness and servitude, [under her Nicolaitan conquerors,] Europe received her religious opinions from the oracle of the Vatican; and the same doctrine, already varnished with the rust of antiquity, *was admitted without dispute into the creed of the reformers, who disclaimed the supremacy of the Roman pontiff. The synod of Chalcedon still triumphs in the Protestant churches; [!] but the ferment of controversy has subsided, and the most pious Christians of the present day are ignorant, or careless, of their own belief concerning the mystery of the incarnation.*”—*Decline and Fall, etc.*, Vol. IV., chap. 47, ¶ 20.

#### CONFESSED MOTHERHOOD.

The above charge by the foremost secular historian of the 18th century is candidly confessed by the foremost Christian writer of this century, the late president of the American Bible Revision Committee, Dr. Philip Schaff, as follows:—

“The Council of Ephesus (431), convened by Theodosius II. and Valentinian III., frequented by about 200 bishops, and led by Cyril of Alexandria, and the Council of Chalcedon (451), convened by Marcian, frequented by 500 or 600 bishops, and led by the representatives of Bishop Leo, of Rome, *laid the foundation upon which the orthodox Christology of our days is still resting.*”—*Ency. Relig. Knowl.*, Vol. I., p. 560.

Oh, shame, Thyatira! “Thou sufferest that woman Jezebel, that calleth herself a prophetess [in her lauded and “authoritative” Councils], to teach,” said Jesus, “and

to seduce My servants"! O "Orthodoxy"! where is thy repentance? and where is thy light?

TRINITARIANISM JUSTLY REBUKED.

In contrasting the unity and permanency of Moham-  
medanism with the divisions and apostasy of the Christian  
Church, Gibbon ironically writes:—

"If the Christian Apostles, St. Peter and St. Paul, could re-  
turn to the Vatican, they might possibly inquire the name of the  
Deity who is worshiped with such mysterious rites in that magnifi-  
cent temple; at Oxford or Geneva they would experience less  
surprise; but it might still be incumbent on them to peruse the  
catechism of the church, and to study the commentators on their  
own writings and the words of their Master. But the Turkish  
dome of St. Sophia, with an increase of splendor and size, repre-  
sents the humble tabernacle erected at Medina by the hands of  
Mahomet. \* \* \* 'I believe in one God, and Mahomet the Apostle  
of God,' is the simple and invariable profession of Islam."—*De-  
cline and Fall, etc.*, ch. 50, ¶ 41.

I would that these charges and reflections were not  
truthful ones. But the Revelation gave the forewarnings  
of all these things centuries before the historians lived  
that record them. Space forbids my entering fully into  
the discussion of the questions involved. Many objections  
will rise in the mind of the "orthodox" reader (if he be-  
lieves himself *orthodox*), from the unconscious bias of early  
misteachings; but faithful exposition demands their recog-  
nition, and I hope that enough will be made clear to in-  
spire a new personal investigation for the rest.

One error begets another. The first was that Christ  
preëxisted as a divine *person*, being or intelligence, before  
His birth of Mary. Then, having the divine nature first,  
it could not be obliterated or destroyed, and therefore in  
assuming the human, as the theory goes, it must be in  
some way mixed, or blended, or "conjoined" with the  
human. But *how?* was the theological and mystical—

“Ignis fatuus that bewitches  
And leads men into pools and ditches.”

If black and white paint were simply *mixed*, the painting would be spotted; if blended, it would be gray. But there was no mixing, blending nor conjoining of natures in our Lord. To make my simple figure at all illustrate the human and the divine in Jesus we must let the paint first be wholly *black*. Then let the Almighty Father, at the proper time, by one omnipotent word, “*change*” the black to the most immaculate whiteness. For Jesus did not take the angelic or divine nature at *birth*, but at the *resurrection*. He “was made a little lower than the angels *for the suffering of death*;” hence first human—exactly like the first Adam—then divine, after trial; for He “was declared to be the Son of God with power, according to the spirit of holiness, *by the resurrection from the DEAD*.” (Rom. i. 4; 1 Cor. xv. 3, 4.) He was “made of the seed of David *according to the flesh*,” not, to be sure, by the natural law of generation, but by a new, *divine overruling*, and creating A NEW HUMAN SEED, to be, and which was, *developed* after the natural law of the flesh; so that the “second Adam” is the only *begotten* Son of God, as the “first Adam” was the only *created* “Son of God” (Luke iii. 38). The *life* of that new human seed *was divine*: it came down, not from Adam, but “from Heaven,” from God. It was that *divine life*, unforfeited by any subsequent sin, that the law demanded, and which was sacrificed for the sins of the world. I see no necessary *mystery* connected with the message of the angel to Mary the Virgin Mother of our Lord; with Jesus’ life, His sacrifice, or His death. Why should there be, more than about the creation, history, conviction and death of the

**Order of  
Jesus’ Two  
Natures.**

first Adam? Why should man's redemption be more mysterious than his original creation from the dust?

A leading misconception with Trinitarians is that they regard it necessary to deify our Lord in all His past history, even in His human nature, that He may be properly deified in His resurrection history, present and truly divine nature! Another false notion is that a divine *nature*, as well as a divine germination, or life, is necessary

to a divine *mission*. But Jesus, to accomplish His divine work, must consummate it in *death*; and that which is elementally divine cannot suffer death or pain; because it is immutable. Therefore He was

**Divine Nature**  
**Cannot Suffer**  
**Death.**

“made a little lower than the angels,” that He might suffer death, and be declared to be the Son of God with power, “by the *resurrection*” into the divine and deathless nature. He “poured out His *soul* [life] unto death”—“the travail of His *soul*”—“his *soul* an offering for sin” (Isa. liii. 10-12). “His *soul* [*nephcsh-psuchc*, life—the same in the four instances quoted] was not left in hell [*shcol-hades*—“grave-land”], neither His *flcsh* did see corruption” (Acts ii. 31). Sinless and pure, He took the very sinner's place in recognition of the righteousness of God's violated law, and was “made a curse for us;” died God-forsaken, and was soul and body *dead* for three revolutions of the earth—“silent in the grave;” for “the dead know not any thing:” their “love and their hatred is now perished; \* \* \* for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither *thou* goest.” (See Psa. xxxi. 17; Eccl. ix. 4-10.) Any argument to make the “*thou*” of this and like passages refer only to the body, not including the soul, is the veriest priestcraft—“handling the Word of God deceitfully”—and only to be reprobated by all persons loyal to the expressions of the Holy Spirit, and hating, as God hates, the work and doctrines of Jezebel.

SCHOLARS DO NOT FIND SOUL-IMMORTALITY DIRECTLY  
TAUGHT IN SCRIPTURES!

The candid acknowledgments of scholarly Christian men, relative to there being no Scriptural authority for the doctrine of natural or soul-immortality, cannot be successfully invalidated.

**Abp. Tillotson.** Abp. Tillotson says: "The immortality of the soul is rather supposed, or taken for granted, than expressly revealed in the Bible." (Sermons 100, 166.)

**Dr. Parkhurst.** Dr. Parkhurst, author of a Hebrew-English Lexicon and a Greek-English Lexicon to the New Testament, writes: "As a noun, *nephesh* hath been supposed to signify the spiritual part of man, or what we commonly call the soul, I must, for myself, confess that I can find no passage where it hath undoubtedly this meaning."

**Prof. Vinet.** Prof. Vinet, of the University of Basel, and the Chair of Practical Theology of Lausanne, asserts: "The doctrines of the existence of God and of the immortality of the soul are everywhere taken for granted in His [Christ's] words, but never proved." We know that all *believers* in the "never proved" view take it for *granted*, but not so Jesus, the Apostles, or the prophets, in a solitary instance. Who can point out such an instance? I have already shown to the contrary in connection with the "hidden manna" (pp. 92-95). In the same connection it is (incidentally) shown why man cannot "kill the soul," or life, which Jesus says God "can *destroy*" (Matt. x. 28); namely, it being secured through faith, and "hid with Christ in God," it is beyond the reach of man, though he kill the body, and directly in the volition of God, as the individual may prove true or recreant to Christ. If the soul may be *destroyed* with the body, how could Jesus, who made the assertion, "take it for

granted," or any other way, that it is immortal? It is an unsupported notion in those who were educated from infancy to believe it, without proof, and over whose minds it consequently has now such a power, that, until they are aroused and undeceived, they suppose it to be the "corner-stone of religion."

Dr. John Kitto renders Genesis ii. 7, as follows: "And Jehovah God formed the man, dust from the ground, and blew into his nostrils the breath of life; and the man became a living animal. Here are two objects of attention, the organic mechanism of the human body, and [~~the~~] the vitality with which it was endowed." Note. "We should be acting unfaithfully, if we were to affirm that an immortal spirit is contained or implied in this passage."—*Cycl. Bib. Lit.*, Vol. I., p. 59. The Spanish version also gives "living animal;"

*i. e.*, living creature, being or person. The very able linguist, Dr. Thomas J. Conant, who translated the Book of Genesis in the American Bible Union edition, in his note on the phrase "breath of life" in the above passage, says: "There seems to be no more implied than is recognized in Isa. ii. 22, where it is said, with probable reference to this passage: 'Cease ye from man, in whose nostrils is breath,' only breath, so frail a principle of life and so easily extinguished." And, speaking of *nephesh*, he says: "The Hebrew word here rendered *soul* includes all beings that have animal life; and hence is applied to animals of the sea and land, in chapter i. 20, 21, 24, 30. The English word *soul* (like the German *seele*) originally had this extent of meaning, as in verses 20 and 30, in the margin of the common version. But, as the word is *now* used, it would misrepresent the meaning in those passages."

INTELLECT A FACULTY OF THE BRAIN, NOT OF THE SOUL.

This shows that intelligence is not a faculty of the soul; since the soul is the *life*, as defined by the Spirit of God,—no matter how modern lexicons define it,—and is common to the whole animal kingdom. The beast has

the same kind of animal life that man has.

**Distinction**

It is maintained, also, in the same way

**Between Man**

—by food, drink and respiration. So that

**and Animals.**

the distinction between man and beast is

not in *life* or *soul*; but in intellect, which

is the function of, and inheres in, the *living organ of the*

*brain*. The faculty of vision in the beast is equal to that

in man because its organs of vision are equally perfect.

So with the functions of hearing, smelling, tasting, feel-

ing. And from these considerations, it

**Intellect**

seems incredible that, failing to find in-

**Not a Faculty**

telleet a faculty of the *soul*, it should be

**of the Spirit.**

attributed by any to the *spirit*. The spirit

is not life, but that which produces life,

or soul, at the will of the Creator, in *organized* matter—

animal and vegetable—it is the *vital force*. It also is ident-

ical and common in man and in all the animal kingdom.

The original terms are, Hebrew, *ruach*; Greek, *puema*;

Latin, *spiritus*, from which our English term is derived.

The *Septuagint*, or Greek version of the Old Testament,

renders *ruach* (spirit) in Genesis i. 2, “a breath of God.”

Gesenius in his lexicon defines the *verb*,

**Primarily,**

“to breathe, to blow, especially with the

**Spirit Means**

nostrils;” the *noun*, “spirit, breath, breath

**Breath, Wind.**

of the mouth,” citing Psa. xxxiii. 6. “By

the word of the Lord were the Heavens

made; and all the hosts of them by the *breath of His*

*mouth*.”

*Ruach* occurs in the Old Testament 400 times, and has

twenty-two renderings—the chief being spirit, 236 times; wind, 95 times; breath, 28 times. A clear illustration of its meaning is found in Eze. xxxvii. 1-14, in which passage it occurs twelve times; rendered breath five times, spirit four times, wind two times. *Webster, Worcester, Todd's Johnson's Dictionary, The Encyclopaedic, and The Century*, all support Genesis' definition as the primary meaning. The last says:—

“The primitive and natural notion of life was that it consisted of the breath, and in most languages words etymologically signifying ‘breath’ are used to mean *the principle of life.*”


To so-called orthodoxy, this truth is the “lost Pleiad” in the constellation of truths concerning the nature of man. It is thoroughly and uncontrovertibly authenticated in the Scriptures and in philology, nevertheless. But “Jezebel” taught that the spirit and the soul are the same, and constitute an immortal and the *rational* principle in man; notwithstanding the fact that the thirty-three inspired writers of the Scriptures have used the term soul 785 times, (in both Testaments,) and the term spirit 858 times,—1,643 times in all,—and have never used them interchangeably, but in contradistinction to each other. (See 1 Thes. v. 23; Heb. iv. 12.) And “her children” in the orthodox Protestant world have received of her idol sacrifices, and zealously teach her “doctrine”! And therefore it is that in Worcester’s edition of Webster’s *Dictionary* (1847) we find this note following the primary definition of spirit as given above: “This sense is now unusual.” Why *now* unusual? Since it is Scripturally and philologically sound; because of the substitution, among “her children,” of Jezebel’s teachings for the Word of God. So that now we find in the great “*Standard Dictionary,*” (of



1895,) the *primary* definition of spirit given thus—note it well:—

“The form of being or substance characterized by self-consciousness, self-activity, and personality, and by the absence of the properties that distinctively belong to matter, *etc.* \* \* \* 2. A being of this kind as now or formerly associated with a human body. The part of man that has intelligence and is invisible and incorporeal; the rational principle of the human body.”

And it is coolly and tersely stated that, “modern philosophies may be classified by their views regarding spirit and its relations to matter.” While the true, primary definition is relegated, in this late “Standard,” to the twelfth place (!) in the order of definition, as follows:—

“12. *Old Philos.* (1) In ancient and medieval physiology, an attenuated or immaterial principle, bestowing and governing vital phenomena, generally connected in some way with breath: usually in the plural, and used often with a qualifying adjective; as vegetative *spirits*; vital *spirits*; animal *spirits*. This use gave rise to numerous expressions [] now regarded as figurative, but [notice] intended literally by old writers.”

What an admission—candid enough—for the “modern philosophies to make!” But the old writers must include the writers of the Word of God to us; and their use of the word *ruach*, and their intentions concerning the meaning conveyed to us, ought to settle the question of the nature of spirit, in man, and in the animal creation as well, with every “modern” Christian. May God continue the good old literal truth “intended” by the old writers: as, for instance, Moses—Gen. vii. 22; and Solomon—Ecc. iii. 18-21. Any innovation of the newer philosophies upon *these* “old writers” is very dangerous. Jesus appeared to the Thyatirian age—the age which conquered the Church with the doctrines of those “orthodox” Roman Catholic councils, Ephesus and Chalcedon—with “eyes like unto a flame of fire!” It was a dangerous apostasy to

demand such a threatening aspect towards it: its only cure was the "hidden manna"—the Word of God concerning Jesus, in place of the bread of idol sacrifices. And the Nicolaitan spirit of the Pergamenian age was still alive and frenzied in its determination to *deify* Christ in His first or human nature, and force the dogma (not so much as if it were a wholesome faith into the *heart*, as arbitrarily force it) into the mouth of every time-serving priest that would cater to the spirit of so-called orthodoxy and Rome.

“What think ye *of Christ*? Is the test  
To try both your state and your scheme;  
You cannot be right in the rest,  
Unless you think rightly of Him.”

—*Newton.*

The origin of Trinitarianism was Preëxistentism (that is, “the doctrine of the [personal] existence of the spirit—of Christ and of man—before its union with the body”); the origin of Preëxistentism was the doctrine of the immortality of the soul; and the origin of the doctrine of the immortality of the soul was the original lie told in the garden of Eden: “Ye shall *not* surely die;” but “ye shall be as gods, knowing good and evil”—squarely contradicting God’s Word, which said, “THOU SHALT SURELY DIE.” (Gen. ii. 17.) And this seemed like philosophy and reason to our deceived and doubting first-parents, as it has been pretended by deceived doubters and philosophists all the ages since, in all the grades of doubt and “higher criticism.” We have seen that the Bible does not teach present immortality, but denies it, and makes it a *hope* to those “who, by patient continuance in well doing, *seek for* glory and honor and immortality” (Romans. ii. 7); and cited the confessions of authorities, that fairly represent the consensus of learned

opinion, that the doctrine is only assumed, inferred, but “never proved.” In palliation of the naked inconsistency of assuming what cannot be proved by revelation, reason or experience, it is customary to associate with this postulate a fellow assumption,

**Error as a  
Shield for  
Error.**

namely, that the existence of God is also “taken for granted!” The *Presbyterian Quarterly* (1860, p. 600) says: “The Bible generally assumes the immortality of the soul, as it does the existence of God.” The *Boston Review* (1861, p. 446) says: “We know that the soul is immortal as we know there is a God.” I regard this as a shame on Christian scholarship. Prof. Vinet said the words of Christ, also, assumed “the existence of God.” But outside Jesus’ own declared experience, having seen the Father, there was the faith of all Israel in the abundant testimony of the prophets, that rendered it unnecessary for Him to formally prove to them the existence of God as to prove to them the existence of Abraham or Moses. Moses did not take it “for granted” that God, whose existence he assumed, made the Heavens and the earth, man and all things! Moses *talked* with God as Adam did, and *saw* God. He also received the law from the hand of the Angel of his Presence, some of it written by God Himself in the tables of stone. And yet, according to this theory of “orthodoxy,” the existence of God is not proved! Why is it not proved, as clearly as any thing can be proved, in the experience of Moses alone?

**The Bible on  
the Existence  
of God.**

Because, as a last resort, if not proved, it helps in the advocacy of natural immortality, which must be received without proof! “Misery loves company.” And people in their zeal for the traditions of their fathers, too easily accept such propositions as truthful, or at least as plaus-

ible excuses for—what? for attending Jezebel's banquet, and partaking of things sacrificed unto idols. But the fact remains, that "the Lord descended upon (Mount Sinai) in fire;" and "they saw the God of Israel [that is the Angel of his Presence—Ex. xxiii. 20-22; Judg. xiii. 20-22]; and there was under His feet as it were a paved work of sapphire stone, and as it were the body of Heaven in clearness" (Ex. xxiv. 10). "The earth shook, the Heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel" (Psa. lxxviii. 8). To ignore all this, and very much more, will not inspire students of the Word that other Scriptures are not ignored at the same time—specially those relating to immortality, which is the direct cause of this ignorance. The above demonstration was in presence of all Israel whom Moses had "brought out of the camp to meet God," that they might "believe [Him] forever" (Ex. xix. 9, 17). And the Lord, while hidden in the cloud, "spake unto Moses face to face, as a man speaketh to his friend." Moses took nothing for granted; but said, "I beseech Thee, show me Thy glory." And God said, "I will make all My goodness to pass before thee, and I will proclaim the name of the Lord before thee. \* \* \* And He said, thou canst not see My face; for there shall no man see Me, and live. \* \* \* Behold, there is a place by Me, and thou shalt stand upon a rock; and it shall come to pass, while My glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with My hand while I pass by; and I will take away Mine hand, and thou shalt see My back; but My face shall not be seen" (Ex. xxxiii. 11-23). But the words of Jesus also, as do the words of Isaiah and others of the prophets, prove the existence of God. Jesus said not only that God was His Father, but that He knew the Father, and came forth from Him. He said God

always heard His requests; and at the grave of Lazarus, and in the voices that came to Him from Heaven in the hearing of the people, on the Mount of Transfiguration, and as recorded in John xii. 28-30, were convincing enough proofs of His Father's existence, to all convincible people. But to be convinced against the will, is to hold the same opinion still—was then, and is now.



## CHAPTER VIII.

### CONTINUATION OF THE THYATIRIAN OR JUSTINIAN PERIOD.

*Text, Chapter ii. 21-29.*

21. And I gave her space to repent of her fornication; and she repented not.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

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

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and who have not known the depths of Satan, as they speak; I will put upon you none other burden.

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

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

27. And He shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father.

28. And I will give him the morning star.

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

**W**E cannot trace the doctrine of natural immortality from Eden to Egypt, but the "father of history," as we have seen, locates it again there, where Israel were bondmen for 215 years. We know the Jews held it after their return, and that Jesus charged His disciples to "*beware of the doctrine of the Pharisees and of the Sadducees.*" It was held doubtless by all the nations who forgot God, and worshipped idols: for, "this is life eternal, that they might know Thee," said Jesus, "the only true God, and Jesus Christ, whom thou hast sent" (John xvii. 3), that is,

this is the way to the *obtaining* of immortality—this knowledge of God. Present immortality was taught vigorously by the schools of Athens, we know. But why, then, should Justinian, the great Imperial Theologue, suppress those schools? It was simply killing the dragon to drink his broth. Independent heathen *schools* could not be tolerated; but their philosophy could be assimilated. Justinian is justly charged in this with “avarice and jealousy,” by Gibbon, who says further that “the *establishment* of a new religion proved fatal to the schools of Athens,” which “had given so many sages to mankind.” (*Decline and Fall*, etc., Vol. IV., ch. 40.)

Rotteck also says:—

“The heathen philosophers were silenced by the mandate of Justinian; but their principal teachers, Plato and Aristotle, *continued to prevail even in the Christian schools*. The reputation of the *Stagirite* [Aristotle] was greatly enhanced by Philoponus (in the 7th century), and still more by John of Damascus (in the 8th), who founded his system of theology upon the Peripatetic wisdom, and by this means gave birth to the scholastic philosophy. Isidorus and Beda in the West were also friends of the *Stagirite*.”—*Hist. of the World*, Vol. II, p. 21.

Thus the Church of Christ, as the Jewish Church had done before, received from heathenism the doctrine of soul-immortality, which is so pleasing to the pride of the unenlightened human understanding. Ahab had taken *Jezebel* to wife; and Jezebel was feeding the prophets, and teaching the Church. But further:—

“At the General Council of Vienne, under Pope Clement V, the ‘*Clementine Constitutions*,’ or decrees by Clement, were approved. One of those constitutions is in this form: ‘All doctrine, either rashly asserting the position or calling in question the fact that the rational or intellectual substance of the soul is not truly and perfectly of the form of the human body—this, with the approval of the holy council, we rep-

**Council of  
Vienne,**

**A.D. 1311-1313.**

robate as erroneous and hostile to the truth of the Catholic faith: defining this in order that the truth of an unadulterated faith may be known to all; and that whoever hereafter shall presume to assert, defend, or hold pertinaciously, that the rational soul is not, in itself and essentially, of the form of the human body, should be considered as a *heretic*.—CARANZA. *Summa Conciliorum*, fol 433. LUGDUNI, 1587.”

A comparison of the definition of *spirit*, quoted from the new *Standard Dictionary* a few pages back, will quickly determine with which it agrees best, our quotations from Scripture, or with the above decrees of Pope Clement V.; and whether or not the popular Dictionary of to-day may fairly be said to represent the *daughters* of Jezebel. The Council of Lateran, under Pope Leo X., decreed as follows:—

“Whereas in these our days, some have dared to assert concerning the nature of the reasonable soul, that it is *mortal*, or one and the same in all men; and some, rashly philosophizing, declare this to be true: \* We, with the approbation of the sacred council, do *condemn* and *reprobate* all those who assert that the intellectual soul is *mortal*, \* and those who call these things in question; seeing that the soul is not only truly, and of itself, and essentially, of the form of the human body, as is expressed in the canon of Pope Clement V., published in the General Council of Vienne; but likewise *immortal*, and, according to the number of bodies into which it is infused is singularly multipliable, multiplied, and to be multiplied: which manifestly appears from the gospel, [?] seeing that our Lord saith, They cannot kill the soul; and elsewhere, He who hateth his soul in this world, etc., and also because He promised eternal pain [?] and eternal torments [?] to those who are to be judged according to their merits in this life. Otherwise the incarnation, and other mysteries of Christ, would not profit us, nor were a resurrection to be expected; \* \* \* and we strictly inhibit all from dogmatizing otherwise, and we decree that all who adhere to the like erroneous assertions shall be shunned and punished as heretics.”

Thus the Council asserted not only the natural immortality of the soul, but its transmigration into other



bodies. And sought to draw Jesus into the view of its continued life after death by a misuse of His words. For Jesus taught that, "He that hath the Son hath life [a future life]; and he that hath not the Son of God hath NOT life" (1 John v. 12); or "shall not see life" (John iii. 36). The future, immortal life (or soul)\* is not a gift of nature, but of Christ. (John iv. 14; vi. 27, *etc.*) Paul speaks of the Christians of Colosse as being "dead," *i. e.*, to sin, and to the world; and then says, "Your LIFE is hid with Christ in God. When Christ, WHO IS OUR LIFE, shall appear, then shall ye also [by a resurrection] appear with Him in glory." (Col. iii. 3, 4.) It is thus true that though man may kill the body, he cannot destroy the life which is hid with Christ; while were the same person, as a "branch" in Christ, to cease to bear fruit, he would be cut off for utter destruction. (John xv. 1-5.) God could, and would, *destroy the life hidden* as well as the body.

"In Luther's Defense of the Propositions condemned by Leo X., proposition xxvii., he replies: 'It is certain  
**Martin Luther's** that it is not in the power of the Church or the  
**Answer.** (1520.) pope to establish articles of faith, or laws for morals or good works. \* \* \* But I permit the pope to make articles of faith for himself and his faithful, such as the bread and wine are transubstantiated in the sacrament. The essence of God neither generates nor is generated. The soul is the substantial form of the human body. The pope is the emperor of the world, and the king of heaven, and God upon earth. *The soul is immortal*, with all those monstrous opinions to be found in the *Roman dunghill of decretals*, that such as his faith is, such may be his Gospel, such his disciples, and such his church.'" —*Luther's Works*, Vol. II., fol. 107. WITTENBERG, 1562.

\* *Zōē* is the Greek term most frequently rendered life in our English Version. is the term for life in the passages just quoted; [*ψυχή*] and is *never rendered soul*. *Ψυχή*, on the contrary, is rendered life forty times and soul fifty-eight times. It is the term for soul in Matthew x. 28, as cited in the decree of the Lateran Council; and is twice rendered life and twice soul, in Mark viii; 35-37. It means life and should be so rendered—is, in the *Revision* in Mark viii, 35-37, though soul is retained in Matthew x, 28, where the *Emphatic Diaglott* gives life.

In Archdeacon Blackburne's *Works*, he says, "Luther espoused the doctrine of the sleep of the soul upon a Scriptural foundation, \* \* \* and continued in that belief to the last moment of his life." "Luther was plainly on the side of those who maintain the sleep of the soul." (Vol. III., pp. 64, 65.) "In this opinion [~~the~~] he followed many fathers of the ancient church." (*Ib.*, p. 348.)

"In the year 1530, William Tyndale [the translator of the New Testament, and martyr for his faith] answered Sir Thomas More's Dialogue. More objected to Luther, that he held, '*that all souls lye and sleep till domes day.*' It is to be supposed that if this was not Luther's doctrine, Tyndale would have denied it; or at least would have said that it was not held by Protestants in general. Instead of that, he acknowledges it for the doctrine of the Protestants, grounded on Scripture, as appears by his answer: namely, 'And ye, in putting them [departed souls] in Heaven, hell, and purgatory, [~~the~~] destroy the arguments wherewith Christ and Paul prove the resurrection. \* \* \* The true faith putteth [teacheth] the resurrection [as to a hope of future life], which we are warned to look for every hour. The philosophers denying *that* [the resurrection], did put that souls did ever live. And the pope joined the spiritual doctrine of Christ and the fleshly doctrine of philosophers together, things so contrary that they cannot agree. \* \* \* And because the fleshly-minded pope consenteth unto *heathen doctrine*, therefore he corrupteth the Scriptures to establish it. \* \* \* If the souls be in Heaven, tell me why they be not in as good case as the angels be? And then what cause is there of the resurrection?' Again, More objects thus: 'What shall he care how long he live in sin that believeth Luther, that he shall, after this life, feel neither good nor evil, in body nor soul, until the day of doom?' Tyndale answers: 'Christ and His apostles taught no other, but warned to look for Christ's coming again every hour: which coming again, because ye believe will never be, therefore have ye feigned that other merchandise.' (*Tyndale's Works*, p. 327.) These extracts plainly shew what was the doctrine espoused by the first reformers upon this subject; that is to say, they shew what they were charged with by their adversaries, and what they themselves avowed."—*Blackburne's Works*, Vol. III., pp. 65-67.

Thus did Thyatira suffer that heathen woman Jezebel to teach and seduce God's servants. **George Wishart**, "the Martyr," was cruelly burned at the stake as a *heretic* in A. D. 1546, by her order, one of the several charges brought against him being that he had said publicly that "the soul of man should sleep till the last day, and should not obtain immortal life till that time." This is found in Fox and in Blackburne. But it was "an acceptable offering" to God, as were all those 50,000,000 lives that were sacrificed during the twelve dark centuries of Jezebel's reign, on the altar of a pure, loyal faith, and of a Scriptural hope.

I have said that the doctrine of soul-immortality was the origin of Preëxistentism, which brought those great troubles to the Church in the fourth and fifth centuries. For if the soul is "the man proper," the "intellectual man," the "spiritual nature as incarnate," as men are fond of thinking, and can, and does, survive the death of the body; then it may have lived or existed in the same consciousness before it became connected with the body,—independent of the body, as well before as after death; why not?—as all the heathen philosophers have reasoned; and then the "light of Asia" may yet outshine the "Light of the world!" For the Light of the world, as contained in the Word of God, contains no data from which such an inference even can be fairly drawn. But when Rome could not draw proof or fair inferences from the Scriptures, she could take any thing she pleased "for granted," summon tradition or a council, or both, formulate theories, and fulminate bulls and edicts against all who could not find the same in the Word of God. As early as the beginning of the fourth century **Arius**, a presbyter of Alexandria, became

involved in a dispute with the patriarch (or bishop) of Constantinople over the nature and preëxistence of Christ, which resulted in the calling of the Council of Nice, and the first authoritative creed. "Arius taught that the Son was not *coessential* nor *coeternal*, that he had a beginning; and there was a time when he *was not*. The Nicene council pronounced these doctrines heretical, and Arius was exiled to Illyricum." (*Johnson's Cyclopaedia*.) The Nicene creed was (partly) in these words:—

**The Nicene Creed.** "We believe in one God, Almighty, \* \* \* and in one Lord, Jesus Christ, the Son of God, begotten of the Father, the only begotten; that is, of the *substance* of the Father; God of God, Light of Light, very God of very God; begotten, not made; of one substance of the Father; by whom all things in Heaven and earth were made. \* \* \* And those who say there was a time when the Son of God was not, or that He did not exist before He was made [man], because He was made out of nothing, or of another substance or essence, or that He was created or untable—the Catholic and Apostolic church anathematizes such."

These were the first breathings of what was then piously styled (and is still subserviently believed to be) "an ineffable mystery"—**"An Ineffable Mystery."** "a mystery," says Bower, "which could not be expressed;" and yet whose adherents exiled or "massacred all who did not agree with their way of expressing it." And, says Gibbon, "In the beginning of the fifth century, the *unity* of the *two natures* was the prevailing doctrine of the Church. On all sides it was confessed that the mode of their co-existence could neither be represented by our ideas nor expressed by our language!" (Vol. IV., ch. 47, ¶ 10.) It would not be worth our while to speak of these things if it were not for the fact that the same "ineffable" folly is taught in the great schools of our day. It is a wonder that these men, in their unscriptural zeal to *deify* the man of Naza-

reth and of Calvary, would have allowed Him ever to have been begotten or born at all, or at least that He was in any sense the *Son of man*. When the proper relationship existed between God and the Church, as in the days of the Apostles, in her simple, unadulterated faith, her artless teaching of the Gospel as it imitated the Spirit and manner of Jesus Himself, was accompanied by demonstrations of the power of God to convert men to the true faith, "according to His will." But when she began to magnify mysteries more than the Gospel, (the whole spirit of which she neglected to mouth her own incomprehensible theories,) she had departed from God, and had no power to rely upon but the power of the State. And here is strong proof in itself that she had departed from God as a teacher; for if there were no proof in the Scriptures (which there is in abundance) that her doctrines of "the Trinity," and of the "divinity" (or duality) of nature, and preëxistence of Christ, are corrupt, the corruption of the teacher of those doctrines, and *in* teaching them, is sufficiently demonstrated, both in prophecy and history, by her loss of divine power, and her adulterous leaning on the dragon's broken staff of State-power. And what a lesson it should teach the Protestant world respecting the declaration of God, "I will kill her children with death." But death, alas! being a state of unconsciousness, how insensible are the dead or the dying to their condition! Oh, "the creeds of Christendom!" how their history should cause every sensitive Christian to recoil! how their verbiage should make thinking Christians ashamed; and how their grandiloquent vagaries put to blush and to flight—give the world its way—such simple Scripture sentences as these: that God's Son was "*of the seed of David, according to the flesh;*" (it would not require an inspired revelation to inform us that of simply *David's* son;) that He was "*put to death* in the

flesh, but quickened by the Spirit" (1 Pet. iii. 18); "who in the days of his flesh, when He had offered up prayers and supplications with strong crying and tears unto Him who was able to save Him from death, (not from dying,) and was heard in that He feared" (Heb. v. 7); "being made perfect through sufferings" (ver. 8, 9; ch. ii. 10); that, "the first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that *was not first*, which is spiritual, but that which is natural; and *afterward* that which is spiritual" (1 Cor. xv. 45, 46).

When we allow the Scriptures their simple, natural sense, the great mystery that "MYSTERY, BABYLON THE GREAT," has thrown around the mythical "incarnation" theory vanishes like the morning dew. Until it can be shown that there can be vision without the eye, hearing without the ear, sensation without the organs of sense, thought without the brain, organs in man which the Almighty Himself originally devised and created, it is useless to continue assuming the mentality or intellectuality of *spirit*, with the philosophers of heathendom. This is the primal error of all the false theologies of the world.

Jesus did not "*assume*" flesh, as Trinitarians say: human flesh could accomplish nothing for an immortal, immutable, sentient spirit; but the inanimate Word of God (the *logos*) was *made* flesh; and *that* was the miracle. *Jesus* was divinely (*gemmao*) "begotten," but humanly (*gemmao*) "conceived," developed and brought forth. "In the beginning was the Word"—the *logos*, ("a speaking, speech, utterance,")—not a sentient spirit being. Our translators in John i. 3, 4, in the interests of preëxistentism and creeds, have personified the *logos* by rendering *autos*, (manifestly *it* when applied to the Word,) "*Him*;" and are followed by the Revisers. *Autos* in these verses

**The Creative Logos.**

is rendered *it* by Tyndale, Coverdale, Cranmer, Badius, Wakefield, Thompson, Dickerson, Baker, Taylor, Folsom, Sharpe, Campbell and the Emphatic Diaglott. The first thing in the act of creating was *to speak*. God said, "Let there be light; and there was light." "By the *Word* of the Lord were the Heavens made; and all the hosts of them by the breath of His mouth. \* \* \* For He *spake* and it was done; He *commanded* and it stood fast" (Psa. xxxiii. 6, 9). "The *Word* of God is quick and powerful, and sharper than any twoedged sword, \* \* \* and is a discerner of the thoughts and intents of the heart" (Heb. iv. 12). "That which was from the beginning," says John, "which we have heard, which we have seen with our eyes, [because made flesh], which our hands have handled of the Word of life; for the life [promised in Eden—a living seed] was *manifested* and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was *manifested* unto us," *i. c.*, in Jesus (1st Epis. i. 1, 2). "In hope of eternal life," said Paul, "which God, who cannot lie, *promised* before the world began; but hath in due time *manifested* His *Word* (*logos*) [of promise] through preaching," *etc.* (Tit. i. 1-3). That Jesus did not assist God in the creation of the world is manifest, (1) because the "seed of the woman" and the "second Adam" could not precede our first parents; (2) because the Holy Spirit every where declares that *God* created all things; (Gen. i. 1; ii. 1-4; Psa. xxxiii. 6, 9; cii. 25; cxlvi. 6;) personally, "alone," *by Himself*. (Isa. xlii. 5, 6; xlv. 24; xlv. 12, 18. Also, Jer. x. 10, 12; li. 14, 15; Heb. i. 10; iii. 4.) Our Trinitarian translators have erred seriously in several New Testament passages in favor of preëxistentism.

The passage in Hebrews i. 2, does not refer to the

creation: the word is *aionas*, ages, not *gc* nor *kosmos*. The *Emphatic Diaglott* renders it, "On account of whom also He constituted the *ages*." The phrase "by Jesus Christ," in Ephesians iii. 9, is an interpolation, now rejected by all authorities. Col. i. 16, 17, when carefully read, has *God*, not *Christ*, the antecedent of "Him." 1 Cor. viii. 6, first clause, is clear: the second has *dia*, through, not *by* Christ—through the *Word*, in harmony with the above testimony. Through is the only proper rendering of *dia* also in John i. 3, 7, 10, 17 (twice). In this tenth verse there is an ellipsis in the original which any careful, unbiased reader might fill correctly. Our translators have put in the word "made"—"the world was *made by Him*" (Jesus)! This makes a square contradiction of all those passages which declare that *God* made the world. If they had rendered *dia* and *autos* correctly, the contradiction could be avoided by understanding that John meant as the Psalmist says, "*through it*," "the *Word*"—before it became flesh. But the entire subject, from the fifth verse to the tenth, is "*the light*," *the light*. And thus the *Diaglott* renders verses 9 and 10: "The true light was that which, coming into the world, *enlightens* every man. He was in the world, and the world was (*enlightened*) by Him; and yet the world knew Him not." The "world" here does not mean the *globe*, needing nature's light, but the *inhabitants*, needing spiritual enlightenment, the same as in John viii. 12; iii. 16, 17.

I am impressed that the Word of God warrants the serious charge of "a kind of blasphemy," made by some during the age of the great councils, against any effort to distinguish between the Son of man and the Son of God, by attributing *personality* to the divine Word (*logos*) before it became flesh—an organized being. I submit to



candid thought, that the wonderful "incarnation" is only wonderful as all God's acts are so, and that it has not the pretended Trinitarian complexity of two "conjoined" natures. Over such an imagination, the Roman Councils discoursed and descanted, bickered and contended, *ad nanscam*. They lauded to the skies its surmised "*mystery*," and mystified to infinity its native Scriptural *simplicity* (which, in fact, they despised as the Jews did Jesus' unassuming person). For wherein, after all, was the actuation of God's Word any more wonderful than that of Jesus' word (*logos*) during His ministry and miracle working? by which, I mean, as the lexicons define the term, primarily, His "word as uttered by the living voice, a speaking, speech, utterance." (Robinson.) For when Jesus spake, also, "it was done," as at the beginning. For, behold!—

His wonderful word at the feast made the waters blush ;  
 His "Peace! Be still!" in the ship caused the tempest to hush ;  
 His loud "Come forth" at the tomb gave e'en corruption life—  
 But *Life Divine!* Ah! He bowed His dear head in that strife ;  
 He *died*—the *Christ* died!—but joy! He revived, as He *said*,  
 "I will rise the third day!"—for *this logos was not dead!*

The Word of God and the Word of Christ alike are living or life-giving words. The birth of Jesus, and the resurrection of Lazarus and others, are miracles of the same order. And wonderful as was the plan of a virginal conception, it was not that astounding *mystery* that the creeds would make it; but a simple miracle of the divine *logos*—a plain actuation of the living Word of God pledged to our first parents, fallen, and renewed in the oaths of God to the patriarchal fathers, Abraham and David, that there should rise to the race, in their family line, a divine seed that should bless "all the families of the earth." And yet, it will be seen, the *origin* of this seed cannot be wholly of the race, since every indi-

**Divine  
 Manhood of  
 Christ.**

vidual of it (in direct line) is tainted, and every *life* forfeited, in the sin of the first progenitors. *Life* inheres in the male parent: the coming One, in blessing all the families of the earth, must be a righteous mediator between God the aggrieved and man the aggrieving parties; and a *mediator* must be equally related to the parties at variance. Therefore, as I have before said, A NEW *divine-human* seed must be produced, and was, through the agency of the Holy Spirit—the “power of the Highest” overshadowing a virgin: the *life* coming “down from” God, and not down from Adam, even as the first Adam’s life had come directly from God; while the indispensable flesh which clothed it *was* from Adam and not from the dust. This was the *plan* of wonderful love: this was the Scriptural and original faith. “Justin Martyr informs us (HASSE. *Hist. Chris. Church*, 98) that in his day (A. D. 140) it was not regarded as inconsistent with Christianity to hold that Christ was a mere man.” (*Recast Cred. Script.*, Vol. II., p. 52.) Now by this, they did not mean “a mere man” in the sense of a sinful man, *since the fall*; but as the “*first Adam*” was, before the fall; for God pronounced him, not simply good, but “very good,” as he came fresh from the plastic dust, and the divine creative hand. There was equal *sonship* in the *created* first Adam (Luke iii. 38) and the *begotten* “second Adam” (1 Cor. xv. 45-49), with no known Scriptural difference but circumstance and environment. “Tertullian (A. D. 192),” the quotation continues, “reluctantly testifies that in his vicinity this was the common sentiment.” (*Ib.*) It certainly is the plain sentiment of the Scriptures; and it would have been good for the Church if “scholastic philosophy” had not come in to cover it up with a garment of mysticism. “It would be useless,” continues the author, “to multiply authorities establishing the great influence that Platonism exerted

on the primitive Church. Even so late as the fourth century, St. Augustine acknowledged that after he had renounced Manicheism, that he regarded Christ to have been a mere man *until after he had read certain Platonic writers*. See Lardner, *Credib. Gospels*, iii., 440.—*Ib.*, p. 21

There is a principle in divine revelation which was not recognized by those medieval Councilmen in dealing with the Christology of the Bible; and modern Trinitarians have failed to discover, at least to correct, their mistake and learn the truth—nor can they learn it

**A Principle  
Unrecognized.**

till they do. I speak not hastily and inconsiderately, but confidently, and with the greatest solicitude for both the truth and the Church. The Apostle Paul announces the principle I refer to, in Romans iv. 17; notice it carefully. God had said to Abraham 2,000 years *before Christ*, “A father of many nations *have* I made thee” (Gen. xvii. 5), when as yet he had no child; and when it was through Christ that Abraham was to obtain the fruition of the promise; and this was the inspired explanation: “before him whom he believed, even God, who quickeneth the dead, and *calleth those things which be not as though they were.*” That is, whatever God speaks, promises, or designs to be, is to be considered from that moment as an accomplishment, as surely as though it were already a demonstrable fact—a living actuality. And the language of Scripture

**Importance of  
the Prophetic  
Sense.**

frequently assumes this principle, and encourages this faith. For instance: seven hundred years before the birth of Jesus, Isaiah said: “Unto us a child *is* born, unto us a son *is* given” (ch. ix. 6). One thousand years before the ascension, David wrote: “Thou *hast* ascended on high; Thou *hast* led captivity captive; Thou *hast* received gifts for men” (Psa. lxxviii. 18). And

Jesus likewise said to the Sadducees who denied a future resurrection: "Now that the dead *are* [shall be] raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. *For He is not the God of the dead, but of the living.*" Not that they are not dead; for that sense would entirely thwart His purpose to prove to the Sadducees a resurrection; but that, as He said, continuing, they "all live *unto Him*" (Luke xx. 37, 38), *i. e., prospectively.* It is in His *plan*, prophetically; and they *will* therefore live again. This is plainly the *prophetic* sense of such expressions, and very important to understand. It is this same prophetic import, so seldom recognized, that characterizes the so-called preëxistent texts; as Jesus' statement to the Jews (John viii. 55-58): "Your father Abraham rejoiced to see My day; and he saw it, and was glad." The Jews, quite misunderstanding His meaning, replied, "Thou art not yet fifty years old, and hast Thou seen Abraham?" Jesus did not say He had seen Abraham: He was not claiming great age, but divine and prophetic *origin*, (which is very far above the scope of the age question;) and He answered with characteristic preciseness and wisdom: "Before Abraham was, *I am*," not *I was*. *I am* the prophetic seed foreknown and foretold in Eden, 2,000 years before Abraham was born. Abraham had the spirit of prophecy, and recognized the divine arrangement in the coming "seed" that should bless "all the nations of the earth." (Gen. xxii. 12-18.) The same thought is in Jesus' prayer: "O Father, glorify Thou Me with \* \* \* the glory which I had with Thee before the world was" (John xvii. 5). Jesus had this glory, not in the absolute, or personally, but prophetically; for He did not live then only in the purpose or mind and *promise* of God. The same is true of

every Christian (in an inferior degree): said Paul, "according as He hath *chosen us* in Him *before the foundation of the world*, that we should be holy and without blame before Him in love" (Eph. i. 4). "With the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was (*proginosko*) *forcknozen* before the foundation of the world, but was manifested in these last times for you" (1 Pet. i. 19, 20). Other passages might be cited, were it desirable to multiply them; but the principle is Scripturally established; and the reader can verify it at pleasure. And thus "the Creeds of Christendom" are arraigned before the bar of divine revelation, under the charges of adding to, taking from, and perverting, the Word of God. Jezebel and her children of Thyatira are identified through "the orthodox Christology of our days," and they stand indicted under the charges of spiritual adultery with kings and world-powers; and of eating "things sacrificed unto idols,"—harmonizing with heathen philosophers, and saying, not, "Thus saith the Lord," but, "Plato, thou reasonest well!" How can they answer, "not guilty?"

The Lord Says: "I gave her space to repent." —"Time so that she might repent" (*Emphatic Diaglott*). How long a space of time was given the false teachers for repentance? It is not specially mentioned in this message, but is clearly foreshadowed in the type, as 1,260 years in duration, as we saw (page 101). This period is given in some definite symbolic form five times in Revelation (xi. 2, 3; xii. 6, 14; xiii. 5), and twice in Daniel (ch. vii. 25; xii. 7). We will consider the different forms as we meet them.

"Behold, I will cast her into a bed."—That is a bed of pain, affliction and helplessness. Her adulteries

must be made manifest, to her shame; and her sins must be requited with languishing and sorrow, according to the Word of the Lord, until her end is reached in death; for she "shall not come down from that bed," as was said by Elijah to Ahaziah, the son and successor of Ahab and Jezebel, both in the kingdom of Israel, and in the worship of Baal. It is Jezebel's *death-bed*. Her judgments and languishing will be detailed as we go on in the prophecy.

**"And them that commit adultery with her."**

—These are kings and rulers. All her adulteries are said to have been "with the kings of the earth." She lusted after power. She had lost the love and the power of Christ; and held the hateful Nicolaitan doctrine of conquering subjects, not with the Gospel power of love, but with the carnal power of the State.

**"Into great tribulation, except they repent of their deeds."**—The history of Catholic kings has shown no repentance, and the "tribulation" came upon all kings and princes who used their power and influence in the conquest of honest thought and liberty of conscience. The history will be further detailed when we reach the judgments and poured-out plagues of Jezebel's bed-ridden period—"the time of the end;" but one extract of a premonitory nature, and of general application, from McCabe, will suffice here:—

"The treaty of Wesphalia [A.D. 1648] was the first effort to reconstruct the European system of states by diplomacy. It was fatal to the *empire*, which from this time existed in Germany only in name. Instead of the compact realm which Ferdinand II. had hoped to establish, Germany

**Premonitory  
Judgments  
on the Empire.**

was *split up* into several hundred petty sovereignties, each with all the distinctive machinery of a separate State, and bound together in a nominal confederacy, with scarcely a shadow of national feeling. The international authority of the emperor was at an end. The power to conclude peace or war, to build fortifications, to raise

armies, or to levy contributions for their support, was taken from him and conferred upon the diet, which was composed of the envoys of the princes of Germany and the representatives of fifty-three free cities. \* \* \* Germany emerged from the Thirty Years' War in a terribly *crippled condition*. Between one-half and two-thirds of the German people perished during the struggle. \* \* \* No part of Europe has ever suffered so terribly."—*Hist. of the World*, p. 570.

What a change for Germany and Jezebel from the time when Luther confronted Charles V. and all the satellites of the pope, a century and a quarter before, in the Diet at Worms. The living *Word* had wrought its judgments, in its conflict with *tradition*.

**"And I will kill her children."**—As Jezebel is a symbolic mother, so her children are such symbolically. That is, they are all those State-Church and politico-Christian institutions which imitate her Nicolaitan example, and, particularly, which teach her doctrines. They are children by choice, and justly punishable with the old mother.

**"With death."**—What is it to kill with death? If the reader has well in mind what was said of the "second death," this figure will not be difficult. It was shown that not to be "*hurt*" of death is to have its "sting" (which is sin) withdrawn by pardon in this life; and the "strength of sin" (which is the law) ended in Christ; so that there is said to be a life hidden "with Christ in God;" in other words, the resurrection from death, and the appearing with Christ in second advent glory, is pledged to the pardoned penitent. But the "children," like the "mother," as systems are false to Christ in spirit and in doctrines, therefore composed of individuals out of Christ, who are impenitent and unpardoned, having no life in Christ, and no resurrection pledge; and when dead are *killed* "with death," and are dead forever; or past hope: "twice dead,

plucked up by the roots." (Jude 12.) Having been given over to reprobacy. (Romans i. 24, 28.) It was so with the fathers who ate manna in the wilderness, and yet lusted for the melons and leeks of Egypt. It was not the manna of faith to them, and they "are dead"—killed "with death" in the wilderness experience. (Comp. Num. xi. and John vi. 47-54; xi. 11-14; Matt. ix. 24; x. 28, etc.)

**"And all the churches shall know."**—The remaining dispensations—Sardis, Philadelphia, and Laodicea—shall have before them the evidences of God's righteous judgments upon the children of that woman Jezebel, who is suffered to teach, and know that each will be chastened or rewarded according to their works. "But unto you I say, and unto the rest in Thyatira,—

**"As many as have not this doctrine."**—This statement shows that there were some who were not corrupted with the unscriptural teachings of "the Church," as Jezebel styled herself, but held to the Word in spirit and letter in her day; and it would be strange, indeed, if there were none to challenge those errors still: all which shows the importance to every Christian to recognize "this doctrine" by whomsoever propagated. It is the same to-day as when first taught, as we have seen.

**"And have not known the depths of Satan, as they speak."**—Depths (*lou satana*) of the adversary indicates studied iniquity in opposition. God holds false teachers as adversaries worthy of judgment (Matt. v. 19). They "wrest the Scriptures," said the Apostle, "to their own destruction" (2 Pet. iii. 16)—"handling the Word of God deceitfully." For with the Gospel, God gave the world the Holy Spirit as a guide, helper and teacher; and He holds all other teachers responsible if they do not accept its help and its teaching. And, relative to the certainty of its help, Jesus says, "He that followeth ME," not



“the Church,” nor the Councils of men, but “*me*,” “shall not walk in darkness, but shall have the light of life” (John viii. 12). “My doctrine is not Mine, but His who sent Me. If any man will do *His will*, *he shall know of the doctrine*, whether it is of God or whether I speak of Myself” (John vii. 16, 17). How do the Scriptures speak concerning the nature of Christ, of man, of death, and of rewards and punishment? And how do “they speak” whom the text terms adversaries? We have only to read the Scriptures, and the creeds and deliverances of the so-called orthodox Councils, to find the answer. Let no one neglect to examine for himself, or herself, that each may “know of the doctrine.” For there is danger in Romish or “orthodox” error, as much now as then. Of such as had it not, He says,—

“**I will put upon you none other burden.**”—Namely, than that which you, faithful Thyatirians, already bear in connection with your condition and surroundings—driven to the mountains like felons, and slaughtered in the valleys like sheep. But here is the great commandment and the bow of promise to them:—

“**But that which ye have hold fast till I come.**”—Till the close of your period and trial, and I come with the overcomer’s blessing, and the message to Sardis. The general apostasy is so extensive, and the changes during the long Thyatirian period so great, that it is necessary to characterize the Church anew, and assume a new relation to it through a new—the fifth—message. “He that overcometh, and keepeth My works unto the end,” He continues,—

“**To him will I give power over the nations.**”—The overcomers of this period, though a comparatively small company, were the projectors of the Protestant Reformation. Representative among them were Luther,

Melanethon, Zwinglius, Wishart "the Martyr," etc. Not that these workers for Christ and opposers of Jezebel were correct in all their teachings, as no mortals are, but *they acknowledged the inspiration of the Scriptures, and their sole authority in matters of faith.* They refused to suffer that woman Jezebel to teach, and made a vigorous warfare on her teachings. The religious liberty of the world to-day, the Bible the freed Book it is, every man worshiping God according to the dictates of his conscience under his own vine and fig tree, is but the echo down the centuries of the godly protests of those Christian heroes. Did they receive power over the Catholic nations? The click of Luther's hammer, on the 31st of October, 1517, as he nailed his ninety-five propositions to the door of the Palace Church, at Wittenberg, announced the early dawn of such an emancipation for the Church. Power over the nations soon began to revert from the pope and priests to the people, to demand, receive and exercise the natural rights of conscience in religion; and this confidence to claim, and providence to receive, has never ceased nor waned, in its onward march toward universal toleration, to our own day.

June 26th, A. D. 1520, Luther wrote an "Address to the Christian Nobility of the German Nation, on the Reformation of Christendom and the Babylonian Captivity of the Church." In August he published his address "To the Christian Nobles of the German Empire," both in Latin and in German, urging the superiority of the secular over the so-called "spiritual arm."

The pope's bull of excommunication appeared in September. In December, on the banks of the Elbe, in the presence of the professors and students of the Wittenberg University, Luther burned both the bull and the books of Canon Law. On the following April,

**Luther Burns  
the Pope's Bull.**

(1521,) Charles V., the greatest emperor, and most bigoted Romanist since Charlemagne, always counseling "to preserve the Catholic faith, and to show no quarter to heretics," summoned Luther before the Imperial Diet at Worms. Though incurring the risk of being led to the stake like Huss a century before, that great Reformer, said: "Had I known that there would be

**Luther and the Diet at Worms.** as many devils at Worms as there are tiles upon the house-tops, still I should joyfully have plunged in among them.

Though they burned Huss, they could not burn the truth." Standing with the firmness of a martyr in the presence of Charles V., the electors, archbishops, bishops and nobility of the empire, the Chancellor of the Archbishop of Treves addressed him thus: "Martin Luther, his sacred and invincible Majesty has cited you before his throne, acting on the opinions and advice of the States of the Holy Roman Empire, to answer these questions: First: Do you acknowledge these writings to have been composed by you? Secondly: Are you prepared to retract them, and the propositions contained therein, or do you persist in what you have therein advanced?" Luther frankly acknowledged the authorship of his books, and made his great defense which shook the whole empire of Jezebelism. God was with him as he stood before the august assembly, firm as a rock, yet calm as a Christian, his countenance glowing with the light and peace of Heaven. These were his closing words: "*I am bound by the Scriptures which I have quoted; my conscience is submissive to the Word of God; therefore I may not, and will not, recant, because to act against conscience is unholy and unsafe. God, help me! Amen.*" The evident Providence that attended Luther and his colaborers in all this is beautifully set forth by D'Aubigne:—

“The clouds were gathering over Luther and the Reformation.

**The Leipzig  
Discussion,  
A.D. 1519.**

The appeal to a General Council was a new attack on papal authority. A Bull of Pius II. had pronounced the greater excommunication against any one, even though it should be the emperor himself, who should be guilty of a rejection of the ‘Holy Father’s’ authority. Frederick of Saxony, scarcely yet well established in the evangelic doctrine, was on the point of banishing Luther from his States. A second message from Leo X. would, in that case, have thrown the Reformer among strangers, who might fear to compromise their own security by harboring a monk whom Rome had anathematized. And even if one of the German nobles had taken up arms in his defense, such poor knights, looked down upon with contempt by the powerful sovereigns of Germany, must ere long have sunk in the hazardous enterprise. *But at the moment when all his courtiers were urging Leo to rigorous measures, when another blow would have laid his enemy at his feet, that pope suddenly changed his course and made overtures of conciliation.*”—*Hist. Reformation*, Vol. II., Book V.

Speaking of the Roman bull of 1520, D’Aubigne continues:—

“A new actor was about to appear on the stage. It was *the will of God* that the Monk of Wittenberg should be brought face to face with the most powerful monarch who had appeared in Christendom since the days of Charlemagne. He made choice of a prince, in the vigor of youth, to whom everything promised a reign of long duration, a prince whose sceptre bore sway over a considerable part of the old and also over a new world, so that, according to a celebrated saying, the sun never set upon his vast domains; and with this prince he confronted the humble Reformation that had had its beginning in the secret cell of a convent at Erfurth, in the anguish and groans of a poor monk.

“The history of this monarch, and of his reign, was destined, apparently, to read an important lesson to the world. It was to show the nothingness of all ‘the strength of man,’ when it presumes to strive against ‘the weakness of God.’ Had a prince friendly to Luther been called to the empire, the success of the Reformation might have been attributed to his protection. Had an emperor of feeble character filled the throne—even though he

should have been opposed to the new doctrine—the success that attended it might have admitted of explanation by the weakness of the reigning sovereign. *But it was the haughty conqueror of Pavia whose pride was to be humbled before the power of the divine Word; and the whole world was called to witness that he to whom power was given to lead Francis I. to the dungeons of Madrid was compelled to lay down his sword before the son of a poor miner.*—*Ib.*, Book VI.

“God arrests the billows on the shore,” said Luther, “and He does so with the sand.”

Failing entirely to enforce the decree of the Diet at Worms against Luther, the new Diet at Spires early in 1529 resolved that the reformers should accept the decision of a *majority* vote on individual faith, *i. e.*, “accept defeat wherever their adversaries declared themselves in the ascendent, and at the same time to abjure all thought of progress.” But the Northern princes and dukes, favorable to the Reformation, would not for a moment entertain the unreasonable proposition.

**Protestant League (1529).** “These,” says Dr. Peter Bayne, “were inflexibly determined that the decree of *the majority* [in no way based on the Scriptures] should not be assented to. Philip, Landgrave of Hesse, George the Pious, Margraf of Brandenburg-Auspach, the Dukes of Lunenburg and Brunswick, the prince of Anhalt, and the representatives of Strasburg, Nürnberg, and twelve other free cities, entered into a solemn *protest* against the popish resolution. They were called **PROTESTANTS**. The name, as is customary with names that felicitously express and embody facts, was caught up in Germany and passed into every country in Europe and the world.”—*Martin Luther, his Life and Work*, Vol. II., Bk. XIV., Ch. iv.

Larned’s *History for Ready Reference* thus speaks of the incipient Protestant cause:—

“The Leipsic disputation [Dr. Eck had challenged Carlstadt, a professor at L.] was preceded and followed by a host of controversies. The whole mind of Germany was in motion, and it was no longer with Luther alone that Rome had to contend. All the celebrated names in art and literature sided with the Reformation;

Erasmus, Ulric von Hutton, Melancthon, Lucas Cranach, Albert Dürer, and others."—Vol. IV., p. 2449.

Thus, wonderfully, God gave the overcomers of Thyatira "power over the nations." But further, Mr. Charles Hase says:—

"The Holy League between the Archbishop of Mentz, the Archbishop of Strasburg, the Duke of Bavaria, **The Holy League.** George of Saxony, Henry of Brunswick, Francis (1538.) of France, Henry VIII. of England, and other northern Powers was formed in 1538 to stay the papal persecution and protect the Reformation."—*Church Hist.*, p. 391.

It was a long, hard struggle, and the "Thirty Years' War" came on at last, and ended with the Peace of Westphalia (1648), by the terms of which—

"The emperor conceded religious freedom in Germany, proclaimed a general amnesty, and acknowledged the sovereign rights of the several princes in peace and war. The Protestants were to retain all the religious property they had held in 1624, **The Peace of Westphalia.** and were to be represented equally with Catholics in the Imperial Chamber. \* \* \* The emperor was obliged to forbid the publication in his dominions of the bull of Pope Innocent X., which pronounced the treaty 'null, invalid, iniquitous, and void of all power and effect.' *The necessity of peace was imperative, and the bull was disregarded by all the Catholic Powers.*"—J. D. McCABE. *Hist. of the World*, p. 570.

Why did the pope suddenly change his course, and Luther continue and prosper in his? Why did those dukes, princes and powers unite to help on the Reformation? and why did the Peace of Westphalia restore equality between Protestant and Catholic in the Imperial Chamber? Because the overcomers had received the promised power; and it was—

"**A Rod of Iron.**"—If it was invisible on account of a lack of faith-sight in those who felt its power, it was, nevertheless, strong and inflexible, and it has held the

nations of earth to the constantly increasing concession toward individual liberty in Christ, to the downfall of legal Nicolaitanism among them; for, in this respect, said Jesus,—

“As the vessels of a potter shall they be broken to shivers.”—Consider the imperial German fragments, and the dead Roman bulls! Says McCabe:—

“At the beginning of the sixteenth century, all Western Europe was Christian, and every nation in this part of the continent was in communion with the Roman Church and acknowledged the supremacy of the pope. It is true that the principles of the early reformers had affected England and some other countries so deeply that martyrs had already been found, but as yet no nation had definitely broken with Rome or set up any new system of religion for itself. Early in the sixteenth century, however, men began to think more earnestly on matters of religion.

**Power of the Word of God.** The Bible had been circulated to a limited extent since the days of Wycliffe, and after the invention of printing the early printers had scarcely been able to supply the demand for the sacred volume. The effect of the reading of the Scriptures was to open men’s eyes wider than ever to the abuses of the Roman Church. *The divisions of Europe into independent states* had made many men in all countries very anxious to be rid of the supremacy of the pope, but as this was a matter of religious doctrine, they had felt powerless to accomplish their desire. When they found that this supremacy was not sanctioned by the Bible, and that the tyranny which the pope had set up in all lands was repugnant to the Word of God, their resistance to it became an hundred times more vigorous and determined.”—*Hist. of the World*, p. 551.

Observe the spectacle of the “Holy Roman Empire” in shivers before the power of the Divine Word, as thus told in history—McCabe’s statement already given (pages 136, 137), and the following:—

“Germany was terribly enfeebled by the long strife [the Thirty Years’ War]. Half, if not more, of her people had perished in the intestine fighting. \* \* \* All national feeling seemed dead

the differences of creed which arose at the Reformation tending strongly to *split up* the country. Henceforth, until recently, Germany was merely a loose cluster of petty states, ruled by despots or oligarchs, over whom the emperor had no control. \* \* \* After the war Germany continued to sink into degradation."—*Student's Encyc.*, Art. Germany.

“Before 1750, all Italy, saving a few isolated republics and the Papal States, was *divided* among the houses of  
**Shivered Italy.** Lorraine, Bourlon and Savoy. Forty years of slavery and apathy followed till, in 1792, the French Republic invaded Savoy. Napoleon formed the Cisalpine Republic in 1796, and the Roman Republic in 1798, and in 1804 added the crown of Italy to his imperial crown, making his brother Joseph king of Naples in 1805.”—*Ib.*, Art., Italy.

“At the end of the Thirty Years' War France was the chief power in Europe, and under Louis XIV. stepped  
**Shivered France.** into the place from which Spain had fallen. Louis' policy of aggrandisement was at first successful, but in the Spanish War of succession his ambitions were shivered. His armies were defeated, the revocation of the Edict of Nantes (1685) [revived dreadful persecutions and] deprived France of a large industrious population, the revenue was scandalously misapplied, and at Louis' death, in 1715, the national debt amounted to £140,000,000 sterling. Under Louis XV., costly wars were carried on with England, Spain and Austria, and by the treaty of Paris (1763) the larger part of the colonial possessions was given up. So gross was the misgovernment that France was brought to a seemingly *incurable bankruptcy and misery*. The country was dying under the weight of the monarchy, when in the days of Louis XV.'s successor, Louis XVI., the changes began which led to the French Revolution.”—*Ib.*, Art. France.

“During the sixteenth century,” says McCabe, “the wealth and valor of her troops made Spain the most formidable power in Europe. \* \* \* The constant intercourse between that country and Germany during the reign of Charles V. had caused the Lutheran doctrines to be well known in Spain, and many persons had adopted them. Bibles in the Castilian tongue were generally to be found in the houses of the nobles and the middle class. Philip II. was greatly alarmed by these signs of heresy, and at once set the inquisition to work to rid his kingdom of the evil. By a cruel persecution he



succeeded in banishing the Bible and the Protestant doctrines from Spain. He also struck down, by the same blow, freedom of thought, and threw his kingdom back into the barbarism from which it has never yet emerged.”—*Hist. of the World*, p. 1073.

Larned, in treating the seventeenth century in Spanish history, heads the section, “THE FIRST CENTURY OF DECLINE AND DECAY.” And says that,—

“In economical, physical, moral and intellectual aspects, a decay pervaded the peninsula under the later Hapsburgers, such as no civilized nation has undergone.”—*Hist. for Ready Ref.*, Vol. IV., p. 2988.

If this list were to be extended, it could be shown that in whatever nation Rome has obtained a political influence, the same general decay has followed. Rome wars upon the Bible, upon the truths of the Bible, and so upon God, and the well-being of all men; and righteous judgments must follow such a course. The Reformation, liberty of conscience, a free Bible, live and thrive throughout the world, while popery and legislative interference with the rights of conscience are to the same extent decayed and “broken to shivers.”

“**And I will give him the morning star.**”—The harbinger of coming day—the light of prophecy. This symbol is said (ch. xxii. 16) to represent Jesus Himself: “I am the \* \* \* bright and morning star;” that is, as said in chapter xix. 10, “The *testimony of Jesus is the spirit of prophecy.*” The overcomers of Thyatira were to receive special light on prophecy. And true to the promise, they were contending for the overthrow of the papacy, which

they clearly recognized as the antichrist of prophecy. Luther’s answer to the bull of Pope Leo X. was entitled, “**AGAINST THE BULL OF ANTICHRIST.**” They not only recognized the “man of sin,” but saw that Jezebel’s space for repentance, and antichrist’s period of power

**Antichrist  
Recognized.**

were drawing to a close. Paul had said concerning the "man of sin," "whom the Lord shall *consume* with the spirit of His mouth, but destroy with the brightness of His coming." (2 Thes. ii. 1-8). They rejoiced in the prospect of Christ's coming, and hailed the first bright rays of the nearing glory that glimmered into that long night of papal darkness, superstition, error, falsehood and hypocrisy. The spirit of His mouth is the symbol of His word. "The words that I speak unto you," said Jesus, "they are spirit and they are life" (John vi. 63). The antichrist then must be consumed, as a power, by the Word of God, before final destruction by the coming of Jesus. The Bible had been kept in the dead languages, by the connivance of the popes, to hold the people in ignorance through which to establish and augment their

**The Early Translations.** own power; and while a dead letter with the people the Word could not do the predicted consuming work. Wycliffe had translated the New Testament in 1380.

Pope Gregory XI. issued three bulls against him, condemning his writings, and ordering his arrest. He escaped with his life, but forty-one years after his death, the Council of Constance "ordered his bones to be taken up and burned; which sentence was executed." (Abbott.) Tyndale published his English New Testament in 1525, and was arrested by order of Charles V., convicted of heresy, strangled by the executioner, and his body burned. Coverdale translated the whole Bible from the Latin to English in 1535. Cranmer's, the Geneva, and the Bishop's Bible followed in the same century. The desperate exertions of the papacy to suppress a true knowledge of the Word proved a knowledge and fear among the Catholic hierarchy of its consuming effects upon their whole system. While the incipient *consumption*, in connection with

the initial preparations for the sending out of the Bible to the nations, became the "morning star" of hope to the Reformers in the indicated *destruction* of the papacy, by the coming of their Lord.



## CHAPTER IX.

### V. THE SARDIAN OR LUTHERAN PERIOD.

A. D. 1529-1789.

*Text*, Chapter iii. 1-6.

1. And unto the angel of the church in Sardis write; These things saith He that hath the seven Spirits of God, and the seven stars; I know thy works, that thou hast a name that thou livest, and art dead.

**The Message**

**to the**

**Angel of Sardis.**

2. Be watchful, and strengthen the things which remain, that are ready to die; for I have

not found thy works perfect before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

4. Thou hast a few names even in Sardis who have not defiled their garments; and they shall walk with Me in white: for they are worthy.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before My Father, and before His angels.

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

**S**ARDIS means "*a remnant*," an "escaped few." This age, together with the Thyatirian, as I have said, fill out the 1,260 years of Daniel's prophecy (ch. vii.—mentioned also five times in this), which measure the whole period of the domination of the papacy over the Church. During these ages, from 50,000,000 to 75,000,000 of God's truth-loving people were put to death by every inhuman means that human fiends could invent to torture out their lives. For what cause? For faithfulness to the Word

**Milton on  
the Martyrs.**

of God as against the traditions of Rome, and heresy to the creeds of men. Thus Milton prayed:—

“Avenge, Oh Lord, Thy slaughtered saints, whose bones  
Lie scattered on the Alpine Mountains cold ;  
E'en them who kept Thy truth so pure of old,  
When all our fathers worshiped stocks and stones,  
Forget not. In Thy book record their groans  
Who were Thy sheep, and in their ancient fold,  
Slain by the bloody Piedmontese, that rolled  
Mother with infant down the rocks. Their moans  
The vales reëcho to the hills, and they  
To Heaven. Their martyred blood and ashes sow  
O'er all Italian fields, where still doth sway  
The triple tyrant , that from these may grow  
An hundredfold, who having learned Thy way  
Early, may fly the Babylonian woe.”

After such a wholesale slaughter of her members, through the machinations of the great antitypical Jezebel, the Church is left but a *remnant* of herself, either in numbers or in the power of her faith. And Jesus appears to Sardis with the very encouragement which her depleted condition at once suggests, namely, as—

“**He that hath the seven Spirits of God, and the seven stars.**”—That is, *help*\* from the Spirits and *light* from the stars for *each* of the churches, and both, therefore, as surely, even for desolated Sardis, as the rest. Thus sympathy is expressed while no word of commendation is given.

“**Thou hast a name that thou livest, and art dead.**”—These words cannot apply to the *overcomers* of Thyatira nor Sardis; but, as in all other instances, de-

\* Jesus had promised the Holy Spirit (John xiv. 16, 26 ; xv. 26) as a helper: Greek, *parakletos*, literally, “one called along side of for help.” (*Young's Anal. Conc.*) A “helper.” (*Emph. Diag.*) The Diaglott, in appendix, defines thus: “Advocate, monitor, helper, comforter;” and says, “Comforter is the most remote meaning of the word, and does not adequately describe the office of the *paraclete*; it was to help and direct, as well as to console.”

scribe the *general* condition of the Church at large. It may be illustrated by the Jewish Church at large at the first advent. Jesus described them as "hypocrites," a "generation of vipers;" but still there were His disciples, a small band of faithful, truth-loving "overcomers."

**"Strengthen the things which remain, that are ready to die."**—"Be watchful;" wake up to truth, and your work of publishing it, to the salvation of yourselves and those who hear you. Help those who are nearly overcome of their persecutions and trials. For what will be your own condition if so much more of the salt shall "lose its savor?"

**"For I have not found thy works perfect before God."**—Perfect has the sense of "completed" here, and is the better rendering of the *Diaglott*—"fulfilled," *Revision*. Inactivity is the ground of complaint. It was the fault also of Thyatira to "let alone" the Jezebel teachers; and Sardis is only completing that work of indifference, and neglecting the work of God—an active warfare on the adversary. "Ye should earnestly contend for the faith which was once delivered to the saints," said Jude. Paul reasoned with the Jews in the synagogues and market places daily. He was active. He went where the people were to be found, and put forward in his "disputings," or reasonings, the truths of the Gospel. As he exhorted Timothy, so he himself preached "*the Word*," and not tradition nor theory.

Repentance and watchfulness are demanded of the Sardians, and he says in a manner sharply to them:—

**"If thou shalt not watch, I will come upon thee as a thief."**—Come upon *thee* in chastisements and judgments, and to remove thy candlestick. This is not the Second Advent—the coming to all the world—for the Philadelphian and Laodicean ages must succeed Sardis.

But it is evidently typical of that coming, being much like that which will come upon Laodicea, in that it requires watchfulness for a thief-like surprise; and doubtless is practically, to Sardis, all that the latter will mean to Laodicea; for He continues:—

**“And thou shalt not know what hour I will come upon thee.”**—Individual opportunity for making their “calling and election sure” will suddenly and unexpectedly terminate—as much so, and as fatally, in the Sardian or other ages, were God to give one over to himself without further extension of mercy, as in the Laodicean age, at the sudden termination of further mercy to the world. “No man having put his hand to the plow,” said Jesus, “and looking back [deliberately turning away from the work] is fit for the kingdom of God” (Luke ix. 62). He might be any moment “abandoned unto death,” in either willful negligence or disobedience. Not so those who are still striving earnestly to overcome. A critical rendering of Psalm cxvi. 15, is: “Too precious in the sight of the Lord are His saints, to be abandoned unto death.” (Boothroyd.) Looking back is to cease to be a saint. “Remember Lot’s wife,” said Jesus.

**“Thou hast a few names \* \* that have not defiled their garments.”**—Although Sardis is but a remnant all told—that being her noted characteristic—there are but a “few” overcomers even in her ranks. The greater number have defiled their white garments—their righteousness in Christ—by unwatchfulness, and not holding fast what they had *received* and *heard* from Christ; but rather had leaned toward, countenanced, or “suffered” Jezebel as a teacher, in order to be “in line with the world,” or to be “orthodox” *in name*, whether or not in truth. But God always has “a few,” faithful ones, and here in Sardis, even, of whom He says:—

**“And they shall walk with Me in white; for they are worthy.”**—These few worthy overcomers of every age and clime, when all are gathered at last, will swell the innumerable throng of the saved, till it fills the kingdom of God to its entire fullness. The “white raiment,” we are told (ch. xix. 8), “is the righteousness of saints.” Please compare Romans x. 3; Phil. iii. 9; and fix in the memory this promise until we reach its point of parallel in the corresponding seal (as exhibited in the diagram) to consider it more fully. And notice the repetition concerning white raiment—no other promise is thus magnified:—

**“He that overcometh, the same shall be clothed with white raiment.”**—That is, “unto every one that hath shall be given, and he shall have abundance; but from him that hath not shall be taken away even that which he hath.” As is also so often said, “God helps them who help themselves”—those who really seek after righteousness will find it.

**“And I will not blot out his name out of the Book of Life.”**—Here the possibility of “falling from grace,” of “receiving the grace of God in vain,” and having the name once “written in Heaven,” blotted out of God’s book, is very clearly seen. Only the overcomer’s name will be confessed before the Father, not all theirs who have “known the way,” but have turned “from the holy commandment delivered unto them.” And here again, for the fifth time, comes the exhortation, “He that hath an ear, let him hear what the Spirit saith unto the churches.”



## CHAPTER X.

### VI. THE PHILADELPHIAN OR RENAISSANCE PERIOD—A. D. 1789-1840.

*Text*, Chapter iii. 7-13.

7. And to the angel of the church in Philadelphia write ;  
These things saith He that is holy, He that is  
true, He that hath the key of David, He that  
openeth, and no man shutteth ; and shutteth,  
and no man openeth ;

**The Message  
to the Angel  
of Philadelphia.**

8. I know thy works ; behold, I have set

before thee an open door, and no man can shut it : for thou hast a little strength, and hast kept My word, and hast not denied My name.

9. Behold, I will make them of the synagogue of Satan, who say they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

10. Because thou hast kept the word of My patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

11. Behold, I come quickly : hold that fast which thou hast, that no man take thy crown.

12. Him that overcometh will I make a pillar in the temple of My God, and he shall go no more out : and I will write upon him the name of My God, and the name of the city of My God, *which is* new Jerusalem, which cometh down out of Heaven from My God : and *I will write upon him* My new name.

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

**P**HILADELPHIA means *brotherly love*. It is a striking change from the Jezebelitic and Nicolaitan spirit of other ages. It is the renaissance (new birth or resurrection period of the Church—*i. e.*, as a body.

**Renaissance of the Church.** The renaissance of letters and art *began* as early as the fourteenth century, and the Lutheran period is so counted by some for the Church. But Luther and the Reformers were the earthly fathers who *begat* the new condition. The *birth* took place with the organization of missions and Bible societies after the French Revolution. Then love, which had seemed shut out of the hearts of men for twelve centuries, returns like Noah's dove with the olive leaf of peace; not like her to enter again, for a single week, the dark confinement, but to call out from thence forever the preserved Church of God into the broad, free sunlight of Heaven—into an open door to truth and knowledge, and into a large liberty in Christ. This remarkable change came with the reactionary effect which the Revolution had upon the world and the Church generally. Mystic Babylon, that for nearly thirteen centuries had held God's people in worse fetters than either Egypt or Babylon of old, met her judgment in that great Revolution as signally as did Pharaoh and his hosts meet theirs in the Red Sea, or Belshazzar and his lords theirs at the hands of Cyrus, the Lord's "shepherd" to let go his captives and rebuild his city. And as with those typical judgments there came great deliverances to ancient Israel, so to the Church of the nineteenth century there came with the reaction after the French Revolution a *Canaan* of rest from *Egypt*, and a return to *Jerusalem* from *Babylon*.

There is peculiar significance again in the character which Jesus assumes, and the manner in which He introduces Himself to this age. The Church had been for centuries shut up in spiritual darkness and heathenish superstition—a wilderness of great privation and dreadful persecution, until the Sardian condition was developed. From

this condition, some way must be supernaturally opened for the light of truth ever to shine on the world again. The power that had been usurped by, or delegated to, the kings of the earth must revert to the original, divine channel—the Davidian reign as extended under David's Son. Jesus therefore appears at this point as, "He that is holy, He that is true"—

"**He that hath the key of David.**"—A key is the natural symbol of *power*. And here is a divine application of one of Isaiah's prophecies given seven hundred and fifty years before, as follows: Speaking of Christ, the prophet said: "And the key of the house of David will I lay upon His shoulder; so He shall open, and none shall shut; and He shall shut, and none shall open" (ch. xxii. 22). The use of this key of power relates to Jesus' work for the world, and therefore is to be used during time, or probation. The *power* of David was delegated by God to that patriarch to reign over mortal Israel. His reign was

**Three Phases  
of the  
Kingdom.**

the second of the three distinct formative phases of the Gospel kingdom, as they are clearly represented in two of Jesus' parables. (1) That of the "*three* measures of meal," in which the leaven—the Gospel—was hidden "until the whole lump was leavened;" that is, until the *completion* of Gospel work (Matt. xiii. 33). (2) That of the seed which grew, "first the *blade*, then the *ear*, after that the *full corn* in the ear. But when the *fruit is brought forth, immediately*," he continues, "he putteth in the sickle, *because the harvest is come*" (Mark. iv. 26-29). (1) Paul tells us that the Gospel was preached "unto Abraham," saying, "In thee shall all nations be blessed." The patriarchal age then was the blade form of the kingdom. (2) This kingdom was first regularly *organized* under Moses (Ex. xix. 5, 6), and he was the first

king (Num. xxiii. 21; Deut. xxxiii. 4, 5); which makes the Mosaic age correspond with the *car* form. Saul was the first king who reigned separately from the priesthood; and this second phase of the kingdom was thrice overthrown, or perverted, as predicted in Ezekiel xxi. 25-27; Hos. xiii. 7, 8: perverted first under the Babylonians; second under the Medes and Persians, and third under the Grecians. "It shall be no more the same," said God, "until He come whose right it is, and I will give it Him." Jesus was the rightful heir. When He came, the third phase—the "full corn in the ear," the *harvest* phase or age—was due, and He preached it *at hand*.\* Thus,—

*First*, Abraham and the patriarchs,

*Second*, Moses and the prophets,

*Third*, Jesus and the Apostles,

**Keys of the Kingdom.**

have formed the succession of God's mediating rulers in bringing the world back from rebellion to subjection to Himself.

The keys of the kingdom of Heaven (in this third phase, let me repeat, as said on page 52) were given to Peter (Matt. xvi. 19), not eighteen hundred years too soon, but for his prompt use in unlocking its privileges and removing all bars to citizenship (1) to the Jews on the day of Pentecost, when sixteen or seventeen nationalities of that scattered people were represented at that great reunion of the House of David; and each heard the "Gospel of the Kingdom" in his own tongue in which he was born: (2) to the Gentiles at the house of Cornelius, three and one-half years later, when they also were baptized with the Holy Spirit as a testimony that they were received to citizenship, by faith, with the Hebrew tribes.

\* See Zech. ix. 9, 10; John i. 49; xii. 12-16, 23. 37-41; xviii. 33-39; xix. 1-5, 12-22; Matt. xxviii. 18-20; Acts ii. 29-36; xiii. 32-34, 47; xv. 16, 17 (with Isa. xvi. 5); Acts xvii. 7; xviii. 23, 31; Rom. xv. 12; Col. i. 13; Heb. vii. 1, 2; viii. 1, 2; 1 Cor. xv. 21-28, etc.

Jesus possessed the key—the power—of David; *i. e.*, He heired His throne or reign over mortal *Israel*—now extended, as the name implies, to all believing *prevailers*. Jesus also possessed the keys of death and *hadcs*, the grave; that is, power over them to liberate His people at the appointed time, according to the purpose of God. Jewish lawyers possessed, and withheld from the people, the “*key of knowledge*” (Luke xi. 52), they would not enter the kingdom under Jesus, themselves, and prevented those who would enter. So the papacy, all the centuries of its power, withheld the “*key of knowledge*” from the Church, so long as the *Bible* was locked from them, and the creeds and tradition thrust in its place.

**“He that openeth, and no man shutteth; and shutteth, and no man openeth.”**—Who shut the door of oppression against Jezebel and her Nicolaitan paramours in their Dark Age policy? Who but He in whom was vested at the beginning of the Gospel age, “*all power in Heaven and in earth?*” Who else gave the saints over into the hands of the persecuting powers for the 1,260 years (Dan. vii. 25; Rev. vi. 2, 4, 8; xiii. 5, 7, 12)? Who could open the door of the Inquisition, but He who could give “*power over the nations,*” to “*rule them with a rod of iron?*”

**“Behold, I have set before thee an open door, and no man can shut it.”**—An open door to individual thought, investigation and faith. This naturally followed the gift of “*power over the nations*” which, from the changes wrought through the “*opened door,*” can no longer support Jezebel in dictating all faith and obedience to the world. “*Faith cometh (ek) from hearing,*” said Paul, “*and hearing (dia) through the Word of God*” (Romans x. 17). But the “*Scriptures died out of the world’s memory*” in the Dark Ages, writes Croly

—being hidden and smothered by the traditions and creeds of Pergamos and Thyatira. Jesus, foreseeing this, while speaking of the affliction and hatred that should befall the Church, predicted, nevertheless, that “This Gospel of the Kingdom *shall be preached* in all the world for a witness unto all nations,” before the end should come (Matt. xxiv. 14). This could not be done unless a new spirit could be infused into the world—“brotherly love”—in place of Nicolaitanism. This new brotherly feeling came in the wake of the French Revolution—an “open door” of hope to the whole world; such as was opened to Paul for preaching the Gospel (1 Cor. xvi. 9; 2 Cor. ii. 12). The old creed spirit said, “*Think as I do*, or die as a heretic!” While the new spirit of the nineteenth century says, “*Think, as I do*, and be free!” Consequently, this is an age of missions and Bible societies. This one century has outdone all the previous centuries in Bible work and missions. The Bible has been translated into over three hundred different languages and dialects, and about one hundred and fifty million copies have been distributed to all parts of the globe. And no man can shut this door of light and knowledge. Popery has always used all its powers to stop the work, and keep the Scriptures from common use. Pius VII., in 1816; Leo XII., in 1824; Pius VIII., in 1829; Gregory XVI., in 1832 and 1844, published bulls against the circulation of the Scriptures. The latter, in his rage against the Word of God among the people, said: “We earnestly bid you in the Lord (!) to seize out of the hands of the faithful, not only Bibles translated into the vulgar tongue, [the only language in use by the common people,] published contrary to our directions, but also proscribed

**Spirit of the  
Nineteenth  
Century.**

**Bulls Against  
the Bible.**

books of every sort.”—And he the successor of Peter? No. An adversary and a thief. “Therefore, behold, I am against the [pretended] prophets, saith the Lord, that steal My words every one from his neighbor” (Jer. xxiii. 30). Brotherly love changed things. A door was opened by a mightier hand than the pope’s, which cannot be closed again. Let all earth’s loving intelligences praise God!

**“For thou hast a little strength, and hast kept My Word, and hast not denied My name.”**—The

efforts of Philadelphia early in this century seem well to warrant this commendation. The British and Foreign Bible Society, said to be “the greatest agency ever devised for the diffusion of the Word of God,” was formed in 1804. It declared its fundamental law to be, “to circulate the Bible ALONE, *without notes or comments.*” (*Ency. Brit.*) The doctrinal basis of the Evangelical Alliance is stated in nine articles, three of which are directly antagonistic to Romanism: “1. The divine inspiration, *authority and sufficiency*, of the Holy Scriptures. 2. The right and duty of private judgment in the interpretation of the Holy Scriptures. \* \* \* [Thus challenging “the Church,” and denying its claim of equal authority for the traditions of Rome.] 6. The justification of the sinner by faith alone.” (*Schaff-Herzog Ency. of Relig. Knowl.*, Art. Evang. Alliance.)

**“Behold, \* \* \* the synagogue of Satan.”**—Of the adversary, of the paganish worship—the same as in Smyrna, or Jezebelitic as in Thyatira, if there was any difference.

**“Who say they are Jews, and are not, but do lie.”**—Who say they are Christians, but are false to true Christianity; who worship “the Church” and creeds more than Christ.

**“I will make them to come and worship before thy feet, and to know that I have loved thee.”**

—The blessings upon those who are faithful to the Word and name of Christ will be so clear and apparent to all, that even their adversaries will be forced to publicly acknowledge it, admiring the white-robed company, *i. e.*, for their evident righteousness, and fairly coveting the blessings that follow them. It is the company that in another symbol is seen with the Lamb (Christ) on Mount Zion, and commended for following *Him*, and not the ways or theories of men. For these parallels, see chapters vii. 13-15; xiv. 1-5.

**“Because thou hast kept the word of My patience.”**—A repetition, emphasizing the commendation of the eighth verse, evidently, and furnishing a reason for the promise.

**“I also will keep thee from the hour of temptation.”**—That is, of “trial,” (Emph. Diag.,) some noted hour of testing, since it affects “the whole world;” but from which the Philadelphians, who have kept the Word of the Lord’s patience, or who have been faithful and patient in observing the Word and commandments of God, at every sacrifice, are to be kept—kept from over-discouragement and from falling. It is evidently a grand prophetic trial to thoroughly test the whole world—all earth’s inhabitants of whom the Philadelphians are a part. Such a test by God is not necessarily great in visible display, but it will be necessarily perfect in its testing power. And that it is a prophetic testing in connection with faith in the return of Christ, is evident from the next statement:—

**“Behold, I come quickly.”**—Here is a manifest reference to the Second Advent of our Lord: it is not said here, I will come to *thee*—*i. e.*, to thee as a church—quickly, as in speaking to the other churches, of coming



in temporal judgments, for there is not a word of censure in this message. This is such a coming as we had in chapter i. 7—"Behold, He cometh with clouds," etc.—cometh quickly now to the world—all "that dwell upon the earth"—with rewards or the final judgment. As soon as this door of independent thought was opened to the world, and the Bible was restored to the people, the overcoming class of the period began an earnest investigation of the blessed Book; and soon the parable of the ten virgins (Matt. xxv.) began to be fulfilled. In the 24th chapter, Jesus had given a running survey of the history of the Gospel age from His time to "the end," briefly sketching the Abomination of Desolation, and the political and physical signs that should precede His return to

**The Ten  
Virgins.**

earth. Then He gave the parable mentioned, which begins with an adverb of time—the only one in the New Testament beginning thus: "THEN shall the *kingdom of Heaven* be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." Here is a world-picture in the Philadelphian age; which Jesus terms the "kingdom of Heaven," not therefore of darkness nor of fanaticism. The "wise virgins" represent the overcomers of the period, and the "foolish virgins," those who receive the prophetic "grace of God in vain." They had oil in their lamps—Bibles—but not in their vessels—their hearts. The going forth to meet the bridegroom represents a demonstrated expectancy in the Church of the coming of Christ; comparatively small, as there were but ten virgins. The tarrying of the bridegroom, which so disappoints the expectant virgins, is the "hour of trial" that was to "come upon all the world to try them." For in Luke xxi. 24-36, Jesus, after giving the signs of the advent very nearly as in Matthew, speaks

specially to the Church as follows: "And take heed to yourselves, lest at any time *your hearts* be overcharged with surfeiting and drunkenness, *and cares of this life*, and so that day come upon you *unawares*. FOR AS A SNARE shall it come on all them that dwell on the face of the whole earth. Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things [the snare—to stand *the test*, or "trial"] and to stand before the Son of man." The history of this period furnishes just such an example of a world-wide expectancy, and resulting, in the early part of this century (just over the border line, in the first days of Laodicea), in an actual demonstration, before all the world, of going out to meet the Lord Jesus. Josiah Litch, a Methodist clergyman, of Boston, Mass., thus writes of the movement in his work published in 1842—more than half a century ago:—

**Josiah Litch  
on the  
Movement.**

"Toward the close of the last century, and during the career of Bonaparte, a very unusual excitement prevailed on the subject of the fulfillment of the prophetic Scriptures. More was written and said on the subject than had been before for ages. In 1775, John Fletcher, the bosom friend of Wesley, wrote a long epistle to Mr. W. on the Second Advent, and the prophetic times. He declared it as his firm belief that the Second Advent would be pre-millennial; and thought the periods would expire during the last century. 'But come,' he adds, 'it most certainly will, before three generations have passed off.'

"It was the age that drew forth a host of writers on the prophecies in England and other countries. It called forth Spaulding and Smith, with a long list of others in our own country. The 'dark day' [May 19, 1780], the French Revolution, the fall of Popery, and the wars of Bonaparte, unquestionably awakened the public mind in an unusual degree to the fulfillment of prophecy. \* \* \* It was about twenty-four years ago (1818), that persons in different parts of the world, and entirely unknown to each other,

made the discovery that the 70 weeks and 2,300 days of Daniel's prophecy began together; and, of course, that the 2,300 days would end in 1810 years after the ending of the 70 weeks. Some, thinking the 70 weeks did not end until four years after Christ's death, carried the end of the vision to 1847. Those who take the ground that the 70 weeks ended with the death, or at most, the ascension of Christ, *end it in 1843*. Among those who about the same time saw this point, and began to preach it, were Mr. Davis of South Carolina; A. J. Krupp, of Philadelphia; William Miller, of New York State; David McGreggor, now of Falmouth, Me.; Edward Irving and Rev. Mr. Way, of England; Joseph

**Joseph Wolff's** Wolff, the Jewish missionary; and a great many  
**Message.** others of more or less note. So that, within the

last fifteen or twenty years, the cry that is being made, '*Behold, the Bridegroom cometh,*' has been most distinctly announced in both hemispheres. In Wolff's Journal of his missionary labors, we learn that he proclaimed it all through the East, where he traveled, and awakened public attention to the subject. At most of the missionary stations in the East, he preached the doctrine in 1831-2-3-4; had free conversation with most of the missionaries on the subject, as also with both Jews and Mohammedans. Some of his discussions with the Mohammedans are very interesting. More than twenty years ago, as we learn from a missionary in Tartary, in a letter published in an English magazine, a Tartar priest discovered from the Bible that the prophetic times were nearly run out, and fixed on 1844 as the time.

**A World-wide** Within the last three years there have been sent  
**Proclamation.** from our office in this city (Boston) Second Advent publications to nearly all the English and American missionary stations on the earth. They have been sent to China, to Burmah, to Hindostan, to the East Indies; to Persia, Egypt, Palestine, Syria, Asia Minor, Greece, Constantinople; into Africa, the West India Islands, the islands of the Pacific, and the Indian missions on both sides of the Rocky Mountains. They have also been scattered broadcast all over these States, and in the Canadas, Nova Scotia, New Brunswick, *etc.* There are now probably five or six hundred ministers of the Gospel in the United States who are engaged, more or less, in preaching the doctrine of the speedy coming of Christ, and a large number who are devoted entirely to the work. The doctrine has made more progress within the last four months than in all previous time."—*Prophetic Expos.* Vol. I., pp. 164-7.

The whole world was aroused under that proclamation and expectation (although so few, comparatively, of the virgins of the “kingdom of Heaven” were actually engaged in the *agitation* of the subject). The great expectation centered on the “Tenth Day of the Seventh [Jewish] Month,” 1843,—the ancient typical day of atonement—and when that passed by without revealing the King in His glory, so intense was the interest in, and desire for, the coming glory, that the expectation held over, and was even intensified as the next tenth day of Tisri, in the fall of 1844, drew on. All classes of those who did not love the appearing, and were not ready for it, were nevertheless filled with anxious fears lest it might be so. The meetings that were held by devout believers were most powerful; and probably no sudden movement of equal magnitude was ever attended with less fanaticism. The excitement was great,—it could not be otherwise,—but greatest outside the ranks. The firmest believers were the calmest actors. Men *believing* that the end of time, of probation, and of hope, was *at hand*, consistently neglected their planting and sowing, and other worldly vocations, and joined in the work of warning all to be ready. Multitudes as consistently sold their possessions to swell the fund for publishing and sending the living Heralds everywhere with the joyful tidings of the coming kingdom. But some ridiculed and published very many falsehoods about the movement, as the “ascension robes” story, *etc.* These have been thoroughly refuted, and shown to have been in every particular false, by the most reliable eye-witnesses of the whole movement, again and again;\* but still the falsehoods crept into the cyclopedias, where they are cruelly propagated to this day.†

**Consistent Sacrifices.**

**The Ascension Robe Falsity.**

See Appendix, A. † See Appendix, B.

These words are penned advisedly, from personal knowledge and experience in the matter, from which many particular instances could be cited.

“The Bridegroom tarried.” The disappointment was real and great. But the “calamity” predicted by the class who are always able to say, “I told you so,” did not result. Those “wise virgins” neither backslid nor lost their balance of mind, although they “slumbered and slept” on the *time* element of the message. From any disastrous results from this great disappointment and “trial,” those who “kept the word of (the Lord’s) patience”—who had “oil in their vessels with their lamps”—were promised a KEEPING POWER, *and they were kept*—a glorious testimony and evidence of which is found in consecrated survivors, and fruits of their after-work, in nearly all parts of the world, specially in the United States of America.

Thus it is clear to be seen that the “hour of trial” in the Philadelphian age was a prophetic test of the faith of the Church in the Word of prophecy, as there had been a like test upon the Jewish Church respecting the first advent. There were thirty years of anxious suspense from the time of the angelic song, “On earth peace, good will toward men,” to the miracles which Jesus performed in proof of His Sonship. For “the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not” (Luke iii. 15). They would not believe prophecy, and asked for more signs. And Jesus gave them one last prophetic sign: “As Jonah was three days and three nights in the whale’s belly, so shall the Son of man be three days and three nights in the heart of the earth” (Matt. xii. 40). But all that went before, and this at last, failed to convince them. They were not really honest men, but proved to be canting hypocrites, and were condemned as such. What, therefore, shall we fear

for those of this century who not only have no faith in prophecy, no light on prophecy, but who have no interest in the subject ?

That the movement of fifty years ago was the true answer of the parable will appear certain when we reach the exposition of chapter x. And that it was, and still is, a genuine test of the faith of the Church is shown in the immediate textual connection, "Behold, I come quickly," and:—

**"Hold that fast which thou hast, that no man take thy crown."**—Peter, speaking of the evidences at the first advent, said: We have also a more sure Word of prophecy; *whercunto ye DO WELL that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts;* knowing this first, that no prophecy of the Scripture is of any private interpretation (2 Epis. i. 19, 20). Showing that for the wise virgins there is light respecting the return of the Lord; but for the foolish, inattentive and unbelieving, who do not "do well" in taking "heed," there is condemnation. The same intimation also is put forth in the text concerning a possibility, of the loss of the crown of life, that we found in the exhortation to Sardis respecting a possibility of blotting a name out of the book of Life.

**"A pillar in the temple of my God."**—The overcomer of Philadelphia, the wise virgin of the parable, during the tarrying of, and the anxious waiting for, the Bridegroom, is to be made a *strong support*, in the "building of God," or temple, "which temple," said the Apostle, "*ye are*" (1 Cor. iii. 16, 17). A pillar, a strong support, as a prophetic light-bearer in the Church; such as Peter, James and John, in a measure, were to Ephesus (Gal. ii. 9); while the foolish virgins, inattentive, and neglectful of prophecy, have allowed their lamps to go out: they are

no spiritual support to the Church; and their professions prove to be of no use to themselves. Will not so solemn a warning arouse the indifferent masses of mere “professors of religion” to a sense of their duties, while the door is still open, and the Bridegroom still tarries to test them?

These overcomers have so thoroughly proved their entire loyalty to the will of God, that they are reckoned as immovable, and the names of God, of the city, and of Christ, are written upon them. They are new creatures in Christ, and the new name Christian, symbolically, is written in their foreheads. By it we shall recognize them later. And here occurs the sixth repetition of the Spirit’s exhortation, “He that hath an ear, let him hear what the Spirit saith unto the churches.”



## CHAPTER XI.

### VII. THE LAODICEAN OR JUDGMENT PERIOD.

A. D. 1840 TO THE END.

*Text*, Chapter iii. 14-22.

**The Message  
to the Angel  
of Laodicea.**

14. And unto the angel of the church of the Laodiceans write ;  
These things saith the Amen, the faithful and  
true witness, the beginning of the creation of  
God ;

15. I know thy works, that thou art neither  
cold nor hot : I would thou wert cold or hot.

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

17. Because thou sayest, I am rich, and increased with goods,  
and have need of nothing ; and knowest not that thou art wretched,  
and miserable, and poor, and blind, and naked :

18. I counsel thee to buy of Me gold tried in the fire, that thou  
mayest be rich ; and white raiment, that thou mayest be clothed,  
and *that* the shame of thy nakedness do not appear ; and annoint  
thine eyes with eye-salve, that thou mayest see.

19. As many as I love, I rebuke and chasten : be zealous, there-  
fore, and repent.

20. Behold, I stand at the door, and knock : if any man hear  
My voice, and open the door, I will come in to him, and will sup  
with him, and he with Me.

21. To him that overcometh will I grant to sit with Me in My  
throne, even as I also overcame, and am set down with My Father  
in His throne.

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

**J**UDGMENT OF THE PEOPLE, is the signification  
of *Laodicea*, as drawn from its root words, *laos*, the  
people, and *dike*, justice or judgment. It is the last  
age, and therefore *for* judgment; but in another sense, having



been thoroughly tested in Philadelphia, and the first days of this period, concerning the "spirit of prophecy," the people, nearly *en masse*, have repudiated it as an unprofitable study, and have judged themselves unworthy of its blessing. The *general* outlook for the Church is far from encouraging to her "saints"—the few—for the "higher criticism" and semi-infidelity flourish, and spiritual power is far in the background.

Jesus characterizes Himself in this last message as "**The Amen.**"—As He was the "beginning" in power, to Ephesus, so He will be the "ending," in glory, to the *overcomers* of Laodicea.

"**Thou art neither cold nor hot: I would thou wert cold or hot.**"—The great prophetic test or "trial" proved the *heart* of the professed Church, and changed the whole tenor of her thought and desire, as is shown in the condition of Laodicea, not as she *professes*, as we will see, but as uncovered by Him "who searcheth the reins and hearts."

"**Because thou art lukewarm \* \* \* I will spew thee out.**"—They had been "in Christ," and knew His sufferings; but could not "watch" with Him *one* hour of trial, much less *three* or *four*. A half century of earnest brotherly love and missionary work gave way, for lack of persistent, living, active faith in the Word of prophecy—gave way before the strain of that faith-trial,—to this Laodicean lukewarmness; so that after all those commendable works alone could not avail. God is ready to spew His professed people, as He did the Jews of old, out of His mouth, as a nauseating draught of lukewarm water is rejected. Let the reader reflect that this is our condition, and the period in which we are now living. In mediæval times Christianity was most antagonized by *Churchianity*,

and Nicolaitan zeal for creeds. But in these Laodicean days, new foes to genuine religion and consecration to God have arisen and *joined the Church*: Fashion and Popularity are the twin goddesses that sit in the modern Diana's seat; the latest fad in catchpenny amusements, entertainments and feasts, desecrate places formally dedicated to the worship of God; pulpit drolleries, wit, worldly wisdom and eloquence mostly displace the *power* of the Gospel; and optimistic views, anecdotes, funny or otherwise, and pathetic pictures answer largely for the Gospel itself. Prayer-meetings are not sought after by the membership as the festivals are; and when attended, an amazing few take an active part in the worship of the former, while the masses engage freely and zealously in the festivities of the latter.

“Because thou sayest, I am rich, and increased with goods, and have need of nothing.”—No one should think these are literal “riches” and “goods,” of which the Church is boasting: they are symbolic. The “goods” and “talents” which Jesus left with the Church (Matt. xxv. 14), instead of gold and material wealth, were the *truths of the Gospel*, which He left with His servants, as each possessed “ability” and zeal to teach them. By “trading,” as the parable has it, the one talent would increase to two; the two to four, and the five to ten. So in accepting and teaching the principles of the Gospel, they will increase and expand to the comprehension, more and more, according to use. But the Church of this lukewarm period are satisfied with what the early Reformers dug out for them, and consider themselves, in their lukewarmness, “rich and increased with goods”! when with a proper love for truth and zeal for God, they would constantly desire and increase, and would also receive more

and more, according as they use it, and as it unfolds through revelation. No true Christian will ever say, I have enough of truth, "and have need of nothing." It is as unnatural for a Christian to be satisfied with past attainments, as for a worldly man to be satisfied with his past gains. Satisfied professors are lukewarm indeed; and are, without knowing it,—

**"Wretched, and miserable, and poor, and blind, and naked."**—What an indictment for us, from Heaven! How well it stands us in hand to examine ourselves, as an apostle exhorts, whether we be in the faith; to prove our own selves (2 Cor. xiii. 5). Many among the multifarious teachers, and many forms among the multifarious systems of faith, *are wrong*—all cannot be right. Who is wrong? and what is wrong? are questions of moment for every individual of Laodicea to settle. And I answer, emphatically, *Rome* is wrong, radically so, for God is her accuser. And accordingly every system, and every individual, that borrows in matters of faith from the doctrines of Jezebel, are wrong, and censurable with her; and must "repent" with or without her, before any further light will shine for them.

**"I counsel thee to buy of ME gold, tried in the fire, that thou mayest be rich."**—We have seen that *gold* is a symbol of *truth* (p. 65). When "tried in the fire," a metal is refined from dross and impurities. So God would have Laodiceans, whose "riches" are not genuine, tried and refined, even through the fire of persecution, and loss of popularity; and at the expense of being counted by men as "unorthodox," and "unevangelical," because holding in all things to the Word, without fear of men, or favor from the traditions or creeds of men. Rich in pure faith, unalloyed with tradition. This is the kind of riches which God respects, and counsels us to obtain.

“And white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear.”—The white garments of righteousness have already been noticed (p. 154). Not to have the genuine righteousness of Christ is to be *unclothed* in the sight of God; for man has no natural righteousness.

“And anoint thine eyes with eye-salve, that thou mayest see.”—Laodicea, then, is defective in her own vision—spiritually and doctrinally. God charges it; and “He who formed the eye, can He not see?” Her teaching, *i. e.*, the representative, “orthodox” teaching of this age, is therefore defective: will the reader note this? Anointing symbolizes the reception of the Holy Spirit as a helper and teacher. (Comp. John xiv. 26, and 1 John ii. 20, 27.) Anointing the *eyes*, that is, the “eyes of the understanding,” will correct the misteaching of those who have “that doctrine,” which God denounces, and calls the “depths of satan, as they speak,” coming down to them through the creeds of Pergamos and Thyatira. They of this lukewarm condition, being satisfied with what they have received from popular sources, because they do not closely and independently scrutinize the Word, cannot without this helpful anointing see the great *present* truths that are more and more unfolding to this generation. Their minds are filled and spiritually dwarfed with formulations and traditions of the Dark Age

**Facts Not  
Misstated.**

Councils. That I am not misstating, but citing recognized facts to meet the plain requirements of the prophecy, I will refer any reader who fears or doubts, to quotations from such credible authors as Edward Gibbon, “the greatest of English historians,” and the late Philip Schaff, D.D., LL.D., author of *The Creeds of Christendom, History of the Christian*

*Church, Schaff-Herzog Encyclopedia, etc.*, and President of the American Board of Bible Revision, as already given on page 107. The prophecy, being by the inspiration of God, warrants the facts in history; and the history being so well authenticated warrants the inspiration of the prophecy.

What then should be done about this Jezebelitic “doctrine”—this Roman Catholic, but so-called “*orthodox*, Christology of our days?”

**The Popular Error Should be Renounced.** By all means *renounce it*, as we repudiate the pope, and his wife, Jezebel, herself.

Anoint our eyes that we may understand the simple Bible doctrines concerning the nature of man and the Son of man; that man is wholly mortal; that death is the destruction of all present life and consciousness; that the resurrection is the new birth into eternal life, promised to all true Christians, at the last day (John vi. 37-54); that Christ, as the *second Adam*, had the human, mortal nature during His earthly life—

**Christology of the Scriptures.** “was made of the seed of David *according to the flesh*, and was declared to be the Son of God with power, *according to the spirit of holiness, by the resurrection from the dead*” (Rom. i. 3, 4). That thus He was “the first born from the dead,” as regards the *divine nature*, through the power of the Holy Spirit, at the beginning of the Gospel day (Acts xiii. 33), and not long ages before the first Adam.

Or that, in His birth of woman, Jesus “was made a little lower than the angels *for the suffering of death*” (Heb. ii. 9). So that in that life, He was human in *His nature*, and divine only in origin, character and mission; while in His birth from death, He was “crowned with glory and honor,” even the divine nature, and “exalted” to (not

reinstated in) the divine presence. So that, as regarded His first, human or trial life, "He who sanctifieth, and they who are sanctified, *are all of one*; for which cause He is not ashamed to call them *brethren*. \* \* \* For verily he taketh not hold of angels, *but of the seed of Abraham*, He taketh hold" (*Ib.*, margin, verses 11, 16).

Or that the Son of God, in His first life, was born of a woman, born under the law (Gal. iv. 4), which decided His nature in that life; but He was begotten through the instrumentality of the Holy Spirit, the "power of the Highest" overshadowing His virgin mother, which decided the divine character of His mission. And that "therefore that *holy thing* that shall be *born of thee*," said the angel of the Annunciation, "shall be called the Son of God" (Luke i. 35). That He, this Son of God and of Mary, "was twelve years old," only, (not twelve thousand,) when He so astonished the doctors and lawyers in the temple with His questions and answers (Luke ii. 42-47). That afterward He "*increased in wisdom*, and stature, and in *favor with God and man*" (ver. 40, 52). That He "began to be about thirty years of age" at the time of His baptism (*Ib.*, iii. 21-23). And that with these unequivocal statements of the Holy Spirit, must and do, agree all other Bible assertions concerning the Son of God, whether understood by Romanist translators and correctly rendered by them or not. To despise the prescribed eye-salve is to despise the prescribing Physician: if not, why not?

"As many as I love, I rebuke and chasten: be zealous, therefore, and repent."—Oh, let not misguided Laodicea persist in her former boast of spiritual treasures, and need of nothing, disdain this reproof,—not

mine, the Lord's,—and refuse to repent! If the Church at large in our day is not “wretched, and miserable, and poor, and blind, and naked,” in her doctrinal standards, as Jesus describes, where then, let me ask the “orthodox,” is the Laodicea of which He predicted such conditions? Was He mistaken, or is *she* who falsely boasts of riches—of *orthodoxy*? “Her children,” in every feature and lineament; but like the Jews, are ever saying, “WE be not born of fornication; WE have one father, even God!” But Errorists are blinded by their own obstinacy, and seldom ever discover their errors without help—eye-salve—which they so uniformly despise. Otherwise Romanism, Mohammedanism, heathenism, and all false isms could be cured by an unprejudiced, comprehensive investigation of the Word of God.

“Behold, I stand at the door, and knock.”—This is one of the frequently misused texts. It is often taken, detached from the book and message in which it occurs, as a general exhortation to sinners to open the doors of their hearts to the Saviour, who is knocking for admittance. This is an unquestioned truth that may be proved from many pertinent texts, but it is an entire perversion of this. This address is not to sinners, in the ordinary sense; but to “the Church in Laodicea.” To Philadelphia, it was, “Behold, I come quickly;” to Laodicea, it is, “Behold, I stand *at the door*, and knock.” And it is only the lukewarmness of the Church, that they do not **The Knocking** *hear* the knocking. The *knock* is the first **is the Signs of** thing you expect, when your friend is *at* **the Advent.** *the door*. And a prompt opening of the door is what your friend expects when he knocks. This is a symbolic knocking, at a symbolic door.

*It is the signs of the Advent, challenging the attention of a lukewarm church!*

The disciples asked the Lord, on the Mount of Olives, "What shall be the sign of Thy coming, and of the end of the world?" With other things that should occur in history, Jesus told them of the "Abomination of Desolation, spoken of by Daniel the prophet," and of the great tribulation that should accompany it—greater than had ever been before, or ever should be again; (which occurred, as we have seen, in the Thyatirian period;) of the false Christs, and false prophets that should rise; of the darkening of the sun and moon, and of the falling stars, and the shaking of the powers of Heaven. At this point he said: "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*" (Matt. xxiv. 32, 33). Thus it is clear that the signs of the Advent constitute the symbolic *knocking* that shows the Saviour "*at the door*" of Laodicea. Will she, even now, *hear* what the Spirit saith unto her? Will she hear the knocking at her door? and will she open the door? O Laodicea, listen to Jesus now:—

**"If any man hear My voice, and open the door."**—How shall this lukewarm church prepare herself to hear Jesus' voice? Jesus Himself has told us in Luke's Gospel (ch. xii. 34-37); suppose we place the passage from the Gospel and this in Revelation side by side before our eyes, that we may see them together, and discover their harmony. It may prove the very anointing they need:—



Luke xii. 34-37.

“For where your treasure is, there will your heart be also.

“Let your loins be girded about, [*i. e.*, with truth,] and *your lights burning*; and ye yourselves *like unto men who wait* for their lord, when he will return from the wedding; *that when he cometh AND KNOCKETH, they may open* unto him immediately.

“Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird Himself, and make them to sit down to meat, and will come forth and serve them.”

Cannot the Church of to-day instantly recognize the identity of thought here, in the exhortation, requirement, and promise of the two passages? Surely it is but a question of candid attention; and only one verse further in the Revelation and we reach the exhortation repeated in every message. “He that hath an ear, let him hear what the Spirit saith unto the churches.” What is the promised reward for love enough for the Master to respect His request, and watch for His return? It is to sup with Him, *i. e.*, spiritually, while He tarries personally; to feast in delighted fellowship with Christ on the “present truth” of prophecy concerning His personal return to earth, now so near to be realized.

In the Gospel of Luke, the Lord continues as follows: “And if He shall come in the second watch, or in the third watch, and find them so, [*i. e.*, watching,] *blessed are those servants*. And this *know*, that if the good man of the house had known

**Watching,**  
**a Duty**  
**Imperative.**

Rev. iii. 20.

“Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with Me.”

what hour the thief would come, [by any premonitions such as I have given you,] *he* would have watched, and not have suffered his house to be broken through. *Be ye therefore ready also*; for the Son of man cometh at an hour when *ye think not*." [I. e., of yourselves, intuitively, or without watching the divine signals; for it is the Father's *intention* to bring it upon the world—upon all disobedient people, "evil servants," and unwilling watchers—"as a snare," and "as a thief in the night."]

"Then said Peter unto Him, Lord, speakest Thou this parable unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his lord shall make ruler over his *household*, to give *them their portion of meat in due season*?" (Ch. xii. 38-42.)

Who cannot see in this that the watching attitude is the one that alone can please God, and *prove* love for Jesus? The *watches* here, like the parable of the wise and foolish virgins, and the tarrying bridegroom, show, if they teach anything, repeated expectations on the part of the virgins, and that it was so arranged, predicted, and intended by God, as an "hour of temptation" or trial, "to try" or test the love or the indifference of the whole world for the return of His Son and their only Saviour to their midst. Love and loyalty are proved by the *watching*, and rewarded by the Master's blessing, which is represented as sufficient to save them.

But let us continue the parallel quotations as each goes on in its place:—

Luke xii. 43, 44.

"Blessed is that servant, whom his lord, when He cometh, shall find so doing [watching]. Of a truth I say unto you, that *He will make him ruler over all that he hath*."

Rev. iii. 21.

"To him that overcometh will I give to sit with Me in My throne, even as I also overcame, and *am set down with My Father in His throne*."

This joint rulership is during all the last part of this period, after the type of Joseph's ruling over all Egypt, "except Pharaoh in the throne." "Ruler over all that he hath" —all revealed truth! It is thought by most people, and frequently observed—sometimes even from the pulpit—that the whole of God's Word cannot be understood by the Church, and even that it was never designed to be! If the statement were no more than a bit of ministerial modesty, or an individual confession of partial understanding of the sixty-six books of God's great revelation to the world, it would not be at all surprising; for every student of the Word must feel his own littleness, as he wrestles with the many "things hard to be understood" in the divine volume. But that is not the thought usually: they mean that none in any age of the Church, nor all the Church, could ever, nor were designed ever, to understand it all. This is truly a remarkable position for men of piety and faith to assume. It really impeaches the candor of the Word, if not the very wisdom and love of God, if He were thus to trifle with the Church—commanding diligent study and meditation upon what is absolutely beyond human power to comprehend! Of course no one can understand it without sufficient study. But "all Scripture, given by inspiration of God, *is profitable* for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works (2 Tim. iii. 16). "Knowing this first, that no prophecy of the Scripture is of any private interpretation" (2 Peter i. 20). One Scripture must interpret another. How could any Scripture passage be profitable that is not understood by anybody in the Church? It depends wholly on how much proper study has been given to the Word, spirit and letter, how much understanding there

is in the Church, or how much profit to the individual. There is the express promise of Jesus before us, to any servant who uses well what he *has received*, in giving "meat in due season" to others, that "He will make him ruler over ALL that He hath;" that He will give him throne fellowship, like His own throne fellowship with God. This is a restoration of the Ephesian power of loosing and binding, which means, evidently, (as stated *in loco*,) condemnation for rejecting a plainly delivered message of truth, or justification through a ready acceptance of the same. (Matt. xvi. 19; xviii. 18.) In all history, men have strangely despised and rejected judgment messages to their own swift condemnation. Notably was it so with Noah's message, Lot's, Jeremiah's, the Baptist's, and even that of our Lord Himself. It is sad to contemplate, but Jesus' word for it, this oft-repeated history will repeat again in connection with Laodicea. Only overcomers can escape it.

Many suppose that the sharing of Jesus' throne is

**A Present**

a promise of future or final reward with Christ in the everlasting kingdom. But

**Enthronement.**

this cannot be, since these promises are local, relating to conditions of the Church

in time, and not to eternity. The eternal rewards are one thing to all people in all times; while the rewards to the

overcomers of these several churches are

**Melchisedec**

different in each case. Besides Jesus'

**Reign Limited.**

throne and kingdom (as specifically His) do not comprehend eternity, but time

only. Jesus is of the Melchisedec order—*priest-king*. His

reign is peculiar in that it is subjective under the Father,

as was David's through whom He heired it; *mediatorial*

like Melchisedec's, and therefore limited to the age of

mercy. There will be nothing to mediate in eternity.

When He leaves the mediatorial *office*, He "delivers up the

*kingdom*" to the Father, Paul expressly tells us, Himself thereafter to be again "*subject*" to Him, "that *God may be ALL IN ALL*" (1 Cor. xv. 24-28). Then, under the answered prayer of our Lord, the perfected kingdom of God will have come, and God's will will be done as universally and perfectly in earth, as it is now done by *all* the celestial hosts in Heaven.

Thus we have passed over the seven great eras of checkered Gospel history. How diversified it has been; but how perfectly have all the predicting symbols found answer in events and conditions that have overtaken the Church. Who that has given ear to what the Spirit said unto these several eras, can doubt the divine authorship of the Revelation? And who that gives ear to the last of the series of messages, cannot recognize the picture drawn of our own times? and does not feel the chilling shadows of impending judgment hanging over lukewarm Laodicea? If the "**Amen**" is about to say, "It is finished," once again, ought not every sinner to be warned of the certain consequences of careless or willful delay? While the gates of the "city of refuge" are still unbarred, why not flee as a fugitive from "wrath to come?" And should not every Christian be encouraged at the prospect of beholding, on this side of death, the KING in His beauty, and in His glory? Soon, soon, will the weariness, the longing, the anxieties, the perplexities of his waiting and watching close, and the gates of eternal life and glory open wide and forever unto him.

"Behold, I come quickly." "Behold, I stand *at the door.*" Amen. Even so, come, Lord Jesus!

PART THIRD.

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A VISION OF THE RESTORED KINGDOM OF  
ISRAEL.

CHRIST IN THE THRONE WITH GOD—THE CHURCH IN  
THE THRONE WITH CHRIST.

*“Come up hither, and I will show thee things which must be hereafter.”*

CHAPTER XII.

SYMBOLIC ORGANIZATION OF THE GOSPEL  
(DAVIDIAN) KINGDOM.

A CENTRAL THRONE SURROUNDED BY TWENTY-FOUR  
OTHERS—ALL WITH CROWNED OCCUPANTS.

CHAPTER XIII.

THE LION-LAMB AND THE SEVEN-SEALED  
BOOK.

NO MAN ON EARTH, NOR ANGEL IN HEAVEN, COULD  
BREAK THE SEALS—THE LAMB PREVAILS,  
AND THE ELDERS AND LIVING  
CREATURES REJOICE.

## PART THIRD.

### CHAPTER XII.

#### SYMBOLIC ORGANIZATION OF THE GOSPEL (DAVIDIAN) KINGDOM.

A CENTRAL THRONE SURROUNDED BY TWENTY-FOUR  
OTHERS—ALL WITH CROWNED OCCUPANTS.

*Text*, Chapter iv. 1-11.

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

2. And immediately I was in the Spirit: and, behold, a throne was set in heaven, and *One* sat on the throne.

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

4. And round about the throne *were* four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

5. And out of the throne proceeded lightnings and thunderings and voices: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God.

6. And before the throne *there was* a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, *were* four (*zōa*) living creatures full of eyes before and behind.

7. And the first living creature *was* like a lion, and the second living creature like a calf, and the third living creature had a face as a man, and the fourth living creature *was* like a flying eagle.

8. And the four living creatures 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, who was, and is, and is to come.

9. And when those living creatures give glory and honor and thanks to Him that sat on the throne, Who liveth for ever and ever.

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

11. Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created.

**W**E now approach another very interesting serial prophecy, comprising five chapters of the Revelation—IV., V., VI., VII. and X. The first two of these chapters are introductory to the others, which give the opening of the seven seals, and are among the most important chapters for careful study, in view of the harmonies that we must find both in the entire book, and with all other prophecy, even at the loss, if need be, of some popular but inharmonious views. It brings to view the reorganization, under Jesus, its rightful heir, of the old overturned Davidian kingdom (see pages 157-9). Will the Millennialist reader kindly fortify himself, or herself, against any possible prejudice that may be in the mind for some already formulated view, while we read and reason upon these introductory chapters? *Truth only* will ever be found to harmonize with itself in all parts of divine revelation.

“**After this.**”—After the vision of the seven golden candlesticks, with Jesus in the midst of them.

“**A door was opened in Heaven.**”—A door of *vision* like Paul’s symbolic “door of *utterance*” (Col. iv. 3), not a door of personal entrance, since the Heaven into



which it opens is itself a symbol of the "kingdom of Heaven," as used in the Gospels. It is true a door of vision was opened into the literal Heaven to the dying martyr Stephen; but that was a real and not a symbolic vision, and was to encourage that saint with an actual vision of the exaltation of his Lord, for which faith he was yielding up his life. No person except the high priest, clothed in his official robes "for glory and for beauty," and he but once a year, could ever enter the typical "holy of holies;" nor therefore can any one except Christ only, the antitypical high priest, enter the antitypical holy of holies, that is, Heaven. But John was freely invited to enter this door, opened into the symbolic Heaven, or "kingdom of Heaven." Again, in chapter xi. 15, we read that at the sound of the seventh trumpet, "there were great voices *in Heaven* saying, The kingdom of the world has become our Lord's and His Christ's, and He shall reign for the ages of the ages." (*Emph. Diag. and Revis.*) The world and kingdom here mentioned is evidently "*this*" world (*kosmos*, order, arrangement of things), and the "kingdom of Heaven" which Jesus and the apostles preached, and under which we are living. Thus we may determine

**Proofs of  
Symbolism.**

in all cases where the word is used, what Heaven is meant. In chapter xii. 7, we read, "And there was war in Heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels." Now it is simply preposterous to think of this as the Heaven where God resides — of dragons and war in the actual presence of the Almighty. The Heaven of Heavens where God dwells will never be turned into a gladiatorium for the exhibition of angelic and dragonic prowess in deadly battle. But such characters and such strife are found in the *kingdom of Heaven*, here in the earth. Another instance is found in

chapter xix. 11, 14, where Christ is seen in Heaven *on horseback*, making *war* and followed by armies *on horseback*, "*in Heaven!*" We are warned by these things that there is no safety in Revelation outside the symbolic rule; and we are forced to understand that the Revelator's "Heaven" is identical with the "kingdom of Heaven" in literal references.

**"And the first voice which I heard was as it were of a trumpet."**—Loud, distinct, definite, intelligible. Every voice and message in the Revelation is of this character, showing the design to be understood—to give a *revelation*.

**"Which said, come up hither."**—There was a mental effort *for John* to put forth, in order to be in harmony and touch with the revelation to be made. And thus is the attention, sympathy and desire of the reader also challenged, and each one who would have the knowledge must *come up* at the call of the trumpet to this Heavenly plain with John, by an effort of the mind to grasp the offered information.

**"And I will show you things which must be hereafter."**—Show them beforehand; since all can see them equally well, without supernatural showing, when they become *history*.

**"And immediately I was in the Spirit."**—John was evidently filled with the Spirit expressly for the purpose of receiving the vision; but it is equally evident that he was previously in the condition of mind that Jesus taught all to be in (Luke xii. 36), watching, ready to open immediately to the Master at His knock—ready at the call to receive the Spirit and any message it might bring. By meditation and study along prophetic lines—past fulfillments and present and future prospects—every individual Christian may be ready in a degree like John at any time to receive the light that is constantly developing.

“And, behold, a throne was set in Heaven, and One sat on the throne.”—In what Heaven is this scene pictured? is an important question. And the reader will see that it is quite as important that we have some rule whereby we may confidently locate the scene, as whereby to interpret it. If “Heaven” here, as in all other places, does not symbolize the “kingdom of Heaven” that John the Baptist, Jesus, the twelve apostles and the seventy commissioned disciples, preached (Luke ix. 1-11; x. 1-11), then let any futurist dissenter produce another that will harmonize the various references. The experiment may open eyes that otherwise will remain closed to beautiful truths and harmonies concerning the reign of

David’s Son. A *throne* symbolizes a kingdom, and with one enthroned upon it, an actual, present reign. No other logical conclusion can be drawn from this language. Let the reader observe closely, and determine to his own satisfaction, if any Scriptural qualifications can be found that can possibly defer this kingdom and reign to any other than the Gospel age.

“And He that sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne.”—The personage here described is explained in verse 8 to be the “Lord God Almighty,” in verse 11 to have created all things. Jesus is not described or mentioned in this chapter, but is the chief character in the next.

The precious stones mentioned are among the beautiful gems that composed the high priest’s breastplate, the foundations of the walls of the Heavenly city, and called (Eze. xxviii. 13, 14) “the stones of fire:” they are the most precious of earth’s gems, and the strongest symbols in time and mortality of the glorious Personage enthroned in the vision. The accompanying rainbow is a type of the Cove-

nant of the age symbolized, therefore the New or Gospel Covenant, as it was originally the "token" of the Noachian covenant at the time of the deluge (Gen. ix. 12-15).

**"And round about the throne were four and twenty thrones."**—The original word *thronos* is twice used here, and should not be rendered "seats," as in our version, in the case of the surrounding thrones any more than of the central throne. Our translators seemed to think that the grandeur of the central throne would be enhanced if the surrounded *thronos* were diminished to *seats*, merely; but they did not comprehend the scene, and took a very unwarranted liberty with the divine terms.

**"Twenty-four elders sitting \* \* \* on their heads crowns of gold."**—This symbolism—a grand central throne, surrounded by twenty-four other thrones, all occupied, and the occupants crowned with golden crowns—can possibly signify but one thing, namely, an associated kingdom or reign. And this is just what we have in the Gospel age—"The kingdom of Heaven" established in the earth, as Jesus preached it. He said, "If I cast out demons by the Spirit of God, then the kingdom of God is come unto you" (Matt. xii. 28). And again, "I appoint unto *you* a kingdom, as *My Father* hath appointed unto *Me*; that ye may eat and drink at My table *in My kingdom*, and *sit on thrones* judging the twelve tribes of Israel" (Luke xxii. 29, 30). It is doubtful if any clearer harmony can be found in Bible study than is here exhibited. As God delegated power to Christ with Himself in His kingdom, so Christ at the same time delegated to the symbolic elders, (which I will show symbolize the apostles) some of the same power with Himself. Christ in the throne of power with God, and the Apostles in the throne of power with Christ. To delay the Apostolic thrones to the "age-to-come" or "millennium" is to deny

the Lord's table to the Gospel age, and place that also in the age-to-come.

Should the reader question the exercise of regal power by the apostles, let him consider the *royalty* of Christian priesthood (1 Peter ii. 9); the *reign* of 1 Cor. iv. 8, 9; the contrastive significance of the terms "speech" and "power" of verses 19, 20, the "rod" of verse 21; the "*judgment*" of Paul in verse 3 of the succeeding chapter; the delivering over to the adversary of the unruly brother *for the destruction of the flesh*, and the phrase, "with the *power* of Christ," of verses 4, 5, and the *judgment* "without" and "within" (the kingdom mentioned in verses 19, 20 of chapter iv.) of verses 12 and 13.

As to the twenty-four thrones in the symbol representing but twelve in fact, the reader will notice that in this age *both* the ancient houses of Israel, the "*two* sticks" of Ezekiel's prophecy (ch. xxxvii. 16, 22, 24-28), have become *one* in the prophet's hand. This *dual-one-ness* was originally signified in the *courses* of the priesthood which were not twelve only, but twenty-four in number, indicating the succession or addition of the spiritual to the literal tribes; in the *two* tables of stone that, being broken by Moses, were *replaced* by another pair; in the *two* cherubim on the mercy-seat in the tabernacle and temple: one for the old dispensation or house looking *forward* to the coming of Messiah, the other for the Gospel dispensation or house looking *backward* to the work of Christ; and in the shewbread on the priest's table, which was baked in *twelve* loaves to represent twelve tribes, but was arranged always in *two* rows to represent two dispensations—the spiritual or "Lord's table" also, which should succeed that of Moses.

**The  
Twenty-four  
Crowned  
Elders.**

**“And out of the throne proceeded lightnings, thunderings, voices.”**—Lightning, in leaping from cloud to cloud, separates the atmosphere like a cannon ball plowing through the water, leaving, for the instant, a vacuum behind. The thunder and voices is the concussion of the separated elements in refilling the vacuum. This aptly illustrates the division among men which the Gospel kingdom causes, and the discussion and contention which immediately results. Jesus frankly told His followers that the results of His work would not bring them peace *in the world*, but division. “But *in Me*,” He said, “ye shall have peace.” “For from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the daughter against the mother,” *etc.* (Luke xii. 51-53). When the truth concerning the Gospel and kingdom of Christ comes to a community, some gladly receive the Word; others reject it with scorn: then comes the “voices” and contention. This kingdom or Gospel of Christ has entered the world as an organized force; and those who receive it have peace within in believing, but tribulation in the world. The lightning and voices proceed from the *throne*—the power of Christ, the Light, through His people, is pitted against the “powers of darkness” that reign in the world (Eph. vi. 11-13).

**“And there were seven lamps of fire burning before the throne, which are the seven Spirits of God.”**—The seven stars, seven angels, seven lamps of fire and seven spirits are the same in office. They symbolize the dispensational *agencies* which God uses to enlighten the Church in so many “present truths” during the Gospel age. The candlesticks, we have seen, on the contrary, represent the dispensational *churches* for enlightening the world; these other seven therefore, like the ancient priests, attend to the candlesticks to keep them in burning order. They

are before the *throne*—subject to and directed by the power enthroned.

“**And before the throne a sea of glass like unto crystal.**”—This sea of glass is the antitype of Moses’ “brazen laver,” “brazen sea,” or “molten sea,” as it was variously called, which was made of the beautiful brazen mirrors of the women of the congregation, who contributed them for the purpose on account of the great proportions designed for it: it being much the largest article of furniture in all the sanctuary service. Its base was the backs of twelve molten oxen, typical of the twelve tribes; and its contents an immense supply of pure water, typical of the abundant grace for Israel’s pardon or the abundant means at their disposal for securing it. The laver was placed between the door of the sanctuary and the altar of sacrifice, for the convenience of the priest’s washings. For they must wash hands and feet in its pure water, whenever they ministered before the Lord, “that they die not.” This was a “statute forever to them, throughout their generations.” (See Ex. xxx. 17-21; xxxviii. 8; 1 Kings vii. 23-26.) It is clear that this was figurative of their *cleansing* through the “righteousness of the law,” and typical of ours through the “obedience of faith.” (Deut. vi. 24; Romans x. 4-9.) It was a visible symbol to the Israelite, as the Jordan and baptism is to the Christian, of necessary cleansing and purity in order to any communion, peace or fellowship with God.

Thus the sea of glass represents righteousness, or a cleansed condition *before God*. It is before the *throne* as the molten sea was before the door of the sanctuary wherein was the Davidian throne. (See Ex. xv. 17, 18; Isa. xvi. 5; vi. 1; Psa. lxviii. 24; xcix. 1-4; Jer. xvii. 12; Eze. xxxvii. 24-28; xliii. 7; Zech. vi. 13.) Israel was baptized (*eis*) unto Moses (1 Cor. x. 2) as we are baptized (*eis*) unto Christ

(Romans. vi. 3)—made “*clean through the Word,*” *i. e.*, through *faith in and obedience to*, the Word of Jesus (John xv. 3). The Word of Jesus was epitomized to the nations in the great Commission (Matt. xxviii. 19, 20). For as there were forms under the law, so there are under the Gospel. Said the great Apostle, “Ye have obeyed from the heart that form of doctrine that was delivered you. Being *then* made free from sin, ye became the servants of righteousness” (Rom. vi. 17, 18).

“**In the midst \* and round about the throne were four living creatures full of eyes before and behind.**”—Not “beasts,” as in the common version, but (Gr. *Zoa*) “living creatures.” (*Emph. Diag. and Revis.*) That they represent the Church is determined by their constant adoration; since “they rest not day and night, saying, “Holy, holy, holy, Lord God Almighty, who was, and is, and is to come.” Each has six wings, which symbolize the *Heavenly* agency of the Church. It was to signify Heavenly service that the cherubim in the tabernacle and temple were represented with wings, not that literal angels have or need wings, but because they pass through the atmosphere from Heaven to earth as if by wings, and in a figure are said to *fly*. And throughout the New Testament, the Church is characterized as the “kingdom of Heaven” or “of God,” harmonizing with the symbols of wings and flight in its “angels” or *agencies*. Being filled with eyes signifies that the true Church is full of light. “The light of the body is the eye” (Matt. vi. 22). Eyes before signifies power to look forward *prophetically*; eyes behind, power to appropriate the lessons of history; within, to discover native sinfulness, and need of Christ. The principal characteristics of the four living creatures apply to the Church as a body, in the first four divisions, severally, in a remarkable manner, as will appear.



## CHAPTER XIII.

### THE LION-LAMB AND THE SEVEN-SEALED BOOK.

NO MAN ON EARTH, NOR ANGEL IN HEAVEN, COULD BREAK  
THE SEALS—THE LAMB PREVAILS, AND THE  
ELDERS AND LIVING CREATURES REJOICE.

*Text, Chapter v. 1-14.*

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

2. And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?

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

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

5. And one of the elders saith unto me, Weep not: behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.

6. And I beheld, and, lo, in the midst of the throne and of the four living creatures, 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.

7. And He came and took the book out of the right hand of Him that sat upon the throne.

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

9. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation;

10. And hast made us unto our God kings and priests: and we shall reign on the earth.

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

12. Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing.

13. And every creature that is in Heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, *be* unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.

14. And the four living creatures said, Amen. And the four *and* twenty elders fell down and worshipped Him that liveth for ever and ever.

ANCIENT books were *scrolls*, or rolls of parchment, made of prepared skins. There were seven of these skins on which the seven messages to the churches were written. The first skin was usually rolled on a piece of wood; and the rest followed one upon another. In this case, as each was rolled on it was sealed with wax. The breaking of a seal therefore would loosen but one parchment sheet, and reveal but one message. But being written on the "backside" as well as the inside, a portion of each would be exposed and unsealed as the outer seals were removed, and then readable at any time. Prophecy was never wholly sealed; some portions were always open to the understanding; and how beautifully symbolized here. Can we identify the closed book in the hand of God? The only sealed book of which we have any account is that which contains the last or fourth vision of the Prophet Daniel (chapters x., xi., xii.). Daniel was told to "*shut up the words, and seal the book, even to the time of the end*"—not the end of time. And

**The  
Sealed Book  
Identified.**

again: "The words *are closed up and sealed* till the time of the end" (ch. xii. 4, 9). This book must be unsealed and opened by the divine hand which closed it up, before it can be read by men. And since God both gave that wonderful vision to Daniel, and sealed it, the book is therefore figuratively *in the hand*, or within the power, only of Him who sat upon the throne.

"And I saw a strong angel proclaiming with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"—The strength here symbolized evidently is spiritual. The question is not an impertinent one, but a difficult one, requiring power and exercise of thought, is the clear inference of the proclamation. For it was a *loud*, frank inquiry, by a Heavenly agent, intended to arouse attention. Why will not all, who regard Christ at all, notice these things in His revelation, and regard the words of the Spirit? This strong angel shows a commendable and typical interest in the book; and so ought we to emulate His noble example.

"And no man."—Greek, *oudeis*, no one: So the *Emphatic Diaglott* and the *Revision*; then not even the angels, nor Christ, as we shall see.

"In Heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."—God is in sole possession of the book, and of the knowledge it contains. But when was this?—that no one in Heaven or earth possessed the sealed knowledge but God? It was when Jesus was on the earth with the Church. Let the reader recall the circumstances. It was after Jesus' sermon in the temple (Luke xxi.), in which He had spoken of the end of time, and of His coming at the last day. The disciples the following evening, on the Mount of Olives, asked Him, saying, "Tell us, when shall these things be? and what shall be the *sign* of Thy coming,

and of the end of the world (*aionos*, age—Matt. xxiv. 3). Jesus promptly answered them, giving them a list of general signs to be carefully watched for, and declaring that they were sufficient to determine for them when His coming would be imminent—in His own words, “*at the door;*” and as certainly so as the budding fig-trees would prove that summer is nigh. “But of that day and hour,” said Jesus, “knoweth no man, no, not the *angels of Heaven*, [*neither the Son*—Mark adds,] but My Father only” (verse 36). That was not saying that they should never know anything definitely concerning it, by any means; but that it was *at that time* (“knoweth” being of the present tense) sealed up in the hand of the Father only; and only to be revealed by signs on God’s part, and watchfulness on the part of the Church.

“**And I wept much, because no one was found worthy to open and to read the book, neither to look thereon.**”—John was “in the Spirit” in a remarkable manner, and all his words and acts are suggested by the Spirit, and they reveal *typically* what words, acts and feelings *in the Church* would be approved by the Holy Spirit. And we are told that even the angels *desire* to look into these precious items of sealed knowledge (1 Peter i. 11, 12). So here is a spiritual thermometer by which the reader may test the warmth or coldness of his feelings toward Christ. Nine case out of ten, dear reader, the sensitive mercury of the Lord’s thermometer stands at “lukewarm”—many degrees below your own estimate of your spiritual temperature—a degree nauseating to Christ, and indicative of the *perilousness* of our times (2 Tim. iii. 1-7). For we are living in *Laodicea*, as God gauges us, an age of lukewarmness and indifference, yet flattering itself, even boasting, of its spiritual wealth, and all-rightness for the kingdom. It was not so with John, with Ephesus nor

Philadelphia. There was an earnest desire to know from the sealed book its promised revelation: I call to witness in modern history the efforts of the Church—at least of the five wise virgins—even prematurely to penetrate beneath those inviting but testing seals of prophecy, just as the parable described, with the full approval of Heaven, while the foolish, indifferent virgins were fatally disappointed. John in our text had the earnest prophetic desire, even to weeping. If the reader has none of this feeling, he may well be alarmed at his *lukewarmness*, and should earnestly seek this fruit of the Spirit.

“**And one of the elders said unto me, Weep not; behold, the Lion of the tribe of Juda, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof.**”—John is consoled. Christ appears upon the scene—as He will in answer to every other like prayer—and prevails. This is Jesus’ first appearance in this symbolic view of the kingdom of Heaven. He is the Revealer!—the “Light of the World!” and appears in an opportune time, when all others in Heaven and earth had failed. When did our Lord prevail to reach this office and “power?” When He walked the earth in sorrowful obedience, and departed to the “far country” of the parable—“the enemy’s land”—deathland, God-forsaken and alone. When He returned on the third day, triumphantly and gloriously with the “*keys of death and hades,*” with the “*key of David,*” and with many crowns and rewards of righteousness, as will now appear.

“**And I beheld, and, lo, in the midst of the throne and of the four living creatures, 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.**”—Here Jesus, “the Lamb of

God," is put in His proper place in this most apt and beautiful symbolism of the "kingdom of Heaven." He is in the *midst of the throne* of the Eternal, of the four glory-giving living creatures, and the twenty-four royally enrobed, encrowned, enthroned, yet worshiping elders. And all this glory is rightfully His. Surely, He *was* the "King of the Jews," as Pilate's superscription over His cross, in Hebrew, Greek and Latin, said; He *was* the "King of Israel," as Nathaniel exclaimed; as the great concourse of gathered Israelites proclaimed with their hosannahs, when He rode to the last Passover feast on the prophetic and untamed colt; and as Peter boldly asserted on the day of Pentecost, and as Paul unwaveringly affirmed at Antioch and maintained at Rome. And now He *is* the "KING OF GLORY:" the "everlasting doors" opened to Him who had prevailed, and He went in and took the antitypical "castle of Zion," the "holy hill"—where is building the "city of David" again—"Jerusalem which is above," and which "is the mother of us all," as the Apostle says, and as even David exults in Messianic Psalm (xxiv).

The seven *horns* of the Lamb are the seven age-divisions of His Church with which He has shared His "power," and to which He has distributed the crowns and thrones of promise; for *horns* like *heads* upon a symbolic beast *always* represent so many divisions of the original kingdom; (see Dan. vii. 24; viii. 20-22, and Rev. xvii. 12;) and no exception to this rule can be logically or reasonably pleaded here, since in this grand symbolism of the "kingdom of Heaven," as an associated reign, is the only place in Scripture where the "Lamb of God" is described with "horns." These seven *horns* and *eyes* are the "seven Spirits of God," that is, His divine *power*, and *light* or truth, running through the seven Messianic ages.

“And He came and took the book out of the right hand of Him that sat upon the throne.”—Jesus has “prevailed,” and as He said, “All things that the Father hath are Mine” (John xvi. 15), He had the right and the power with God to take that which He had prevailed to make His own; and the “sealed book is henceforth in the hand, that is, within the power, of Christ.

I trust every reader feels an inspiration of gladness and song at this prophetic acquisition of our Lord. And let us sing it out:—

“Blessed be the name, blessed be the name,  
Blessed be the name of the Lord.”

This is the “REVELATION OF JESUS CHRIST, *which God gave unto HIM to shew unto HIS SERVANTS things which must shortly come to pass,*” as we shall presently see. Immediately on Jesus’ reception of the book, the living creatures and the twenty-four elders fell down before the Lamb with harps and incense, and the New Song of worthiness and praise to the Lamb in taking the book with a view to the opening of its seals to the Church. And thus they typify to us the proper respect to be paid the revelation, and teach us the proper attitude of the Church toward it. If the conscience of the reader is quick, and the heart tender with love to Christ, let me ask here if there is no need in his or her individual case of changing the attitude he or she has held toward prophecy before the world, as before God, up to this time? And I will further suggest to the conscience of such an one the question, What have I done to know more of it myself, and that others may know more of it, to the honor of Christ, and to the Glory of God? If these questions are properly considered they may be of infinite value to some.

The New Song continues:—

“And hast made us unto our God kings and priests; and we shall REIGN on the earth.”—This was said at the reception of the book by the Lamb, and before any of the seals were removed—at or immediately after the ascension of Jesus; and harmonizes with previous quotations, showing the then present, joint reign of the Apostles with Christ. For they could not have been crowned and made kings and priests 2,000 years before there was an organized kingdom in which to reign. This reign extends in a measure to the whole Church who are reckoned kings and priests, or as Peter expresses it, “a royal priesthood, a holy nation” (1 Epis. ii. 9). Their priestly reign is in connection with the royal priestly office of Christ, when all are exhorted to come boldly to “the throne of grace” (Heb. iv. 15, 16), which will be vacated at the return of our Lord to earth and the giving up of the kingdom to God (1 Cor. xv. 24-26). It is a PRESENT KINGDOM, and let all take up the chorus of these rejoicing priest-kings in ascribing “power, and riches, and wisdom, and strength, and honor, and glory, and blessing,” to the great King.





## PART FOURTH.

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### OPENING OF THE SEVEN SEALS IN ORDER, AND WHAT FOLLOWED EACH.

*"Come and See!"*

#### CHAPTER XIV.—THE FIRST THREE SEALS.

- I. THE FIRST SEAL OPENED— THE WINGED LION  
AND THE WHITE HORSE.
- II. THE SECOND SEAL OPENED—THE WINGED  
CALF AND THE RED HORSE.
- III. THE THIRD SEAL OPENED—THE "FACE AS  
A MAN" AND THE BLACK HORSE.

#### CHAPTER XV.—FOURTH AND FIFTH SEALS.

- IV. THE FOURTH SEAL OPENED—THE FLYING  
EAGLE, DEATH AND THE PALE HORSE.
- V. THE FIFTH SEAL OPENED—SLAIN SOULS  
UNDER THE ALTAR, AND HADES.

#### CHAPTER XVI.

- VI. THE SIXTH SEAL OPENED—GREAT EARTH-  
QUAKE, DARKENED SUN, MOON, AND  
FALLING STARS.

#### CHAPTER XVII.—SIXTH SEAL CONTINUED.

FOUR ANGELS HOLD THE WINDS.

#### CHAPTER XVIII.

- VII. THE SEVENTH SEAL OPENED—A HALF  
HOUR'S SILENCE IN HEAVEN.

#### CHAPTER XIX.—THE TARDY EVENTS OF THE SEVENTH SEAL.

THE MIGHTY RAINBOW ANGEL.

#### CHAPTER XX.—SEVENTH SEAL CONTINUED.

THE LITTLE OPEN BOOK.

## PART FOURTH.

### CHAPTER XIV.—FIRST THREE SEALS.

#### I. THE FIRST SEAL OPENED—THE WINGED LION AND THE WHITE HORSE.

THE APOSTOLIC AGE—FROM THE ASCENSION, A. D. 30, TO  
THE BURNING OF ROME UNDER NERO, A. D. 64.

*Text*, Chapter vi. 1, 2.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, Come and see.

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

**I**N EACH case, one seal is broken at a time, as first, second, third, *etc.*, which shows their consecutive order, as in the case of the seven churches.

“The noise of thunder.”—Loud and bold—designed to command the attention of all, as of necessity. It was the voice of *the Church* quickly responding to Jesus’ act in breaking a seal—

“One of the four living creatures saying, **COME AND SEE.**”—This was evidently the first of the four, described in chapter iv. to be “like a lion;” for those which follow are called the second (“like a calf”); the third (with the “face as a man”); the fourth (“like a flying eagle”), in order. Besides the living creatures should come in this order to correctly represent the first four epochs of Church history, as will appear by reference to the dia-

gram (of seals). The first or Ephesian epoch had the characteristic courage and strength of the lion, the king of beasts; that is, the most striking feature in the character of the Apostolic Church was quick, strong intrepid action; and the other epochs will be found as aptly illustrated by their respective symbols. Not only the loud tone of voice but the appeal of the living creature is a call to attention. How can there be indifference to the Spirit's invitation to "Come and see?"

"**And I saw, and behold a white horse.**"—The living creatures which represent, as we have seen, the Church—the "kingdom of Heaven," the succession of ecclesiastical powers—are seen in the highest portion of the diagram of the seals,—"*in Heaven,*" as the symbol is termed,—in contrast with the lower portion—"the earth," where the horses, the civil or world-powers are seen. Thus when the war occurred "*in Heaven,*" *i. e.*, in the sphere of the Church, for it was a religious war, the dragon (which was never in any other than a symbolic heaven) was said to be "cast down to," and "cast out into, *the earth,*" *i. e.*, into a lower and subordinate condition. For the kingdom of Christ is the highest authority in the world. Thus Heaven and earth, the Church- and the World-Power, are put in symbolic contrast, in order to show John "the things [ecclesiastical and political] which must come to pass hereafter."

It is certain also from their work that the horses and their riders represent the earthly or political powers—there is no song of praise heard from them, as from the living creatures. White is a symbol of purity—not necessarily religious purity: there may be purity in a political party. But by most, if not all the older writers, the *white* horse has been supposed to symbolize Christianity, and its rider,

Christ. They bring forward the white horse of chapter xix. as a plausible parallel. But they fail to observe the very different conditions in the two symbolisms. In chapter xix., the white horse and rider are as clearly described as Heavenly characters as are the living creatures. The sword of the rider proceeds out of His mouth, hence the Word—the sword of the Spirit. His name is called the Word of God, and His vesture was dipped in blood. It is plainly Christ; and His opposers are “the beast, and the kings of the earth and their armies.” Besides the Church, in this connection, had already been identified in the living creatures, full of eyes, light, and which were praising God day and night. How can the horses represent the Church also? There would be nothing then left to represent the world-power or foes of the Church. The white horse is a symbol of the Roman empire, which could be as pure in its own sphere as the Church in hers; for “the powers that be are ordained of God” (Rom. xiii. 1). It will be seen that the color of the horses changes as the eras change, and the empire changes its attitude toward the Church.

In the Ephesian or Apostolic epoch, the period of the first seal, Rome had not stained its robes with the blood of the saints. Pilate, the Roman Governor, washed his hands in the presence of Jesus’ enemies, as innocent of his death. That was Jewish and not Roman persecution. The historian thus describes the first period:—

“In the 30th year before Christ, the 724th from the building of Rome, commenced the imperial reign of Octavius, under the titles of Emperor and Augustus. \* \* \* The Roman empire now appeared in its utmost splendor. \* \* \* In the 30th year of the reign of Augustus, Jesus Christ, the Son of God, was born.

“The principal nations of the known world being reduced under one head, and wars and commotions, revolving through long tracts of time, now terminating in one immense dominion, the

troubled elements of human society *sunk into an universal calm*. Thirst for conquest was satiated with blood; the ambition of one man was gratified while that of millions was left without hope. The spirit of war, wearied with universal and almost perpetual carnage, seemed willing to enjoy a moment's slumber, or was hushed to silence by the advent of the Prince of Peace."—*Whelp-ley's Compend of Hist.*, Vol. I, pp. 198-201.

There can be no doubt that the white horse is the empire in peace, but especially in peace with the Church—before its persecutions began. "The spirit of war" in the Apostolic age slept. The temple of Janus, the heathen god which had two faces, and was supposed to have some influence over war, was closed at this same time. The shepherds on the Judean mountains heard the angel-song on the night of our Lord's birth: "Glory to God in the highest Heavens, and on earth peace, good will among men." It was a fit time for the birth of the Prince of peace, the Son of God. Did this all happen by a mere chance of events? or had the Almighty, who sealed the vision of Daniel five centuries before, with a purpose foredetermined this condition of things as introductory to the age of "grace, mercy and peace?"

"And he that sat on him had a bow; and a crown was GIVEN unto him; and he went forth conquering and to conquer."—The horse being the empire, the crowned rider would symbolize the emperor. It will be noticed that the crown, or office, was *given* unto him; so it is with all the Powers of this book and of the world; and we shall learn that God, through judgments or blessings, is back of all history, causing the wrath of men to praise Him, and restraining the remainder. On account of his pride, God drove the great king of Babylon out from his gilded palace, and out from among men, to eat grass as oxen for seven years, "till his hairs were

grown like eagle's feathers, and his nails like bird's claws"—"till thou shalt know," said God, "that the most High ruleth in the kingdom of men, and giveth it to *whomsoever He will*; and until "thou shalt have known that the *Heavens do rule*" (Dan. iv. 25, 26).

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## II. THE SECOND SEAL OPENED—THE WINGED CALF AND THE RED HORSE.

PAGAN PERSECUTIONS—FROM NERO, A. D. 64,  
TO THE EDICT OF MILAN, UNDER  
CONSTANTINE, A. D. 313.

*Text*, Chapter vi. 3, 4.

3. And when He had opened the second seal, I heard the second living creature say, Come and see.

4. And there went out another horse *that was red*: and *power* was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.

**T**HE scene is greatly changed. The lion-like courage of the Church, and the white-horse indifference of the empire is displaced in the symbols for the yielding, submissive calf, and the red and bloody horse and his furious rider. And, again, the watchful living creature calls—

"Come and see."—The Church is faithful still to the work of Christ, and calls the attention of all to the broken seal. The second living creature was "like a calf:" a non-resistant animal, a creature of slaughter. The principal characteristics of the history of this epoch—most fitly symbolized—is *sacrifice*; "faithfulness unto death," as has been shown in connection with the Smyrniot church.

“And there went out another horse that was red.”—A great change has taken place in the empire, and the changed color of the horse, in harmony with the change in the living creature, is the emblem of persecution—the

horse is red with blood. Power is *given* to the rider to take peace from the earth; and a great sword *was given* unto him. **The Great Sword was Given by Jesus.** Given by whom? It could be by none other than Him in whom “all power in Heaven and earth” was at the time vested, namely, Jesus; for He declared Himself thus endowed after His resurrection, and made it the basis of the great Gospel Commission (Matt. xxviii. 18-20). For what purpose was such power delegated to a heathen emperor? Jesus was following out the plan of His Father, who gave His beloved and only-begotten Son up to a cruel death. “In bringing *many sons* unto glory,” He chose to make the Captain of their salvation “*perfect through suffering*” (Heb. ii. 10). A note in the Cottage Bible quotes the following history concerning this remarkable change in the empire. The historian is speaking of the persecution of Christians inaugurated by Diocletian, and writes thus:—

“This persecution was both more sanguinary and more extensive than any of the preceding: its avowed object being nothing short of the utter extirpation of Christianity. The places of Christian worship were everywhere demolished, Bibles destroyed, and an immense number of Christians martyred. ‘It were endless and almost incredible, (says Mr. Echard,) to enumerate the variety of their sufferings and torments: they were scourged to death, had their flesh torn off with pincers, and mangled with broken pots; they were cast to lions, tigers, and other wild beasts; they were burnt alive, beheaded, crucified, thrown into the sea, roasted with slow fires, and holes were made in their bodies for melted lead to be poured into their bowels.’

“The number of Christians [see three million martyrs, page

81] who suffered during this period led their enemies to flatter themselves that they had extirpated Christianity; and a pillar is said to have been erected in Spain to the honor of Diocletian, with an inscription to this effect, that he had everywhere abolished the superstition of Christ, and extended the worship of the gods. Another pillar in the same country is stated to have borne a similar inscription; and a medal in honor of the same tyrant still exists, with this motto: 'The name of Christians being extinguished.'—*Notes on ch. vi.*

Peace was indeed taken from the earth, but not Christianity. The enemies of Christ were reckoning entirely without their host. The pillars exist only in name to-day; while Christianity has encircled the world with Bibles and missionaries. The name of Diocletian is held in merited execration, and his honor has perished with the pillars that celebrated it; while the name of Christ is the most precious name in all history to millions of earth's purest minds and brightest intellects; and His honor is sung in all lands and in all languages of earth, and by the choirs of Heaven; and is as enduring as the pillars of Heaven. The reader will see that the prophetic-historic epochs, as seen in the messages to Ephesus and Smyrna, and in the first and second seals, agree most perfectly.

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### III. THE THIRD SEAL OPENED—THE "FACE AS A MAN," AND THE BLACK HORSE.

THE APOSTATIZING PERIOD—FROM CONSTANTINE,  
A. D. 313, TO THE NEW CODE  
JUSTINIAN, A. D. 529.

*Text*, Chapter vi. 5, 6.

5. And when He had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.



6. And I heard a voice in the midst of the four living creatures 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.

A WONDERFUL change has again spread over the empire. The red horse and the great sword of its bloody rider have disappeared. The horse is black, and its rider carries a pair of balances—the symbol of justice; but his appearance cautions us, and the living creature, of many eyes, calls—

“**Come and see.**”—The living creature that speaks now is as greatly changed as is the horse and rider—from having the appearance of a “calf,” it now presents “a face as a man”—a most singular figure, reminding us of the Babylonian lion which had a “man’s heart” (Dan. vii. 4), and the eleventh horn of the “terrible” beast that had “eyes like the eyes of man, and a mouth speaking great things” (verse 8): the heart of man represents his pride and ambition (Dan. v. 20; Eze. xxxi. 10); his eye is “an evil eye” (Mark vii. 21, 22), and, with his boasting mouth, represents perverted human wisdom. His face is suggestive of wily human prudence, in direct contrast with the docility of the calf, and a proper child-like trust in God and submission to chastisements and judgments.

“**And I beheld, and lo a black horse.**”—Black is the symbol of *calamity*. And the change from the red horse to the black denotes the cessation of persecution and the visitation of judgments for the same. It corresponds with the third epoch of Church history,—the Constantinian,—which is very clearly marked. The historian, in describing this period, says:—

“At his [Constantine’s] death, 337, the empire was divided among his sons who, unhappily, quarreled among themselves, whereby the empire was *so weakened* as not to be able to resist the numerous hordes of barbarians by which it was surrounded.

“At the same time the Christian Church became infested with all the vices of the state—*ambition, jealousy, duplicity*, and a spirit of hostility still more criminal among those who bear the name of Christians than among heathen governments.”

**The “Face as a Man.”**

—*Cottage Bible*, Note on Rev. viii. 7, 8.

In this extract we have a reference not only to the calamitous division, weakness, and barbarian sources of the “decline” of the Roman empire, (which at last wrought out its “fall,” and forms the subject of Gibbon’s great history,) but to the human face of the living creature: the lineaments of the face could not be better depicted than by the words “*ambition, jealousy, duplicity*” (or double-dealing), which is so easily read in the faces of some men. These descriptive words seem to have sprung almost by inspiration from the historic pen, to assist us both in identifying the living creature, and in appreciating the singular symbol of its face. The corruption of the Church in this period through these typical qualities are forcibly stated by Mr. Whelpley, in the extract quoted on pages 86 and 87. And further, relative to the calamities symbolized by the black color of the horse, we have this from Rotteck:—

“In the commencement of this period [A.D. 395 to 800] the Roman name fills up still the greatest part of the historical world. But the immense realm is now divided into two parts, the Western and Eastern, of which the former is brought by *internal disease* and *external storms* to a speedy fall, the latter after an almost miraculous destiny, continues its existence, *for the most part miserable*, yet for many centuries. \* \* \*

**Rotteck on the Black Color.**

“In the North the diverse and multinominal swarms of Germans, Sarmatians and Sythians move around like the *threatening clouds of a tempest*, and fulfill, by their contemporaneous shock, the destiny which had so long hung over Rome, AND CHANGE SUDDENLY THE ASPECT OF THE WORLD. \* \* \* The Eastern empire also had to see the greater part of its provinces *desolated* by the barbarians; some of the Northern provinces were entirely lost.

All the tribes of the Goths *ravaged* the countries of the Danube and the Hæmus before their Western expeditions."—*Hist. of the World*, Vol. II., p. 11.

How well the black fits the horse during such a history. Only inspiration could have foreseen it.

"And he that sat on him had a pair of balances in his hand."—Not that the sword of the former rider was entirely abandoned, but *his* use of it against the Church was, and the balances become more typical than the sword in the formulation of the characteristic history of this epoch. The use of the balances was also perverted by the pretender, so that in his hand they come, as we shall find, to typify the *creeds* which we found in Pergamos—the corresponding age-symbol. We have seen that Constantine was instrumental in substituting the first creed for the Word itself. And here is another wording of history that, in view of the symbol, reads like an inspiration:—

"Such was the rise and progress, and such were the natural revolutions of those *theological* disputes, which disturbed the peace of Christianity under the reigns of Constantine and of his sons. But as those princes presumed to extend their despotism over the faith, as well as over the lives and fortunes of their subjects, the *weight* of their suffrage sometimes inclined the *ecclesiastical balance*: and the prerogatives of the *King of Heaven* were settled, or changed, or modified, *in the cabinet of an earthly monarch*."—*Decline and Fall, etc.*, Vol. II., ch. 21, p. 325.

Gibbon, the infidel, who said so many sarcastic things concerning Christianity, (it must be confessed that he had as a basis of his bitterness many damaging inconsistencies in the Church,) had no idea of the importance of his testimony as answering the prediction of Christ. In this case, with the one just previously mentioned, and several that will follow in the course of this exposition, no person who is first familiar with the Word of prophecy can

**Gibbon on  
the Balances.**

**Infidel Wrath  
Praises God.**

read these remarkable, if not inspired, words of history without associating them. And here is seen the power of God to cause the wrath of men to praise Him, as well in those who record history as in those who project its events.

**“A measure of wheat for a penny, and three measures of barley for a penny.”**—Was Constantine selling provisions by the pint? Literalists and those who confess their Christology to have been settled by the Councils of Nice, Ephesus and Chalcedon, will find some difficulty in reconciling the retail grocery business with the dignity of the Roman emperor, with his history, or with the Scriptures. It is better to confess this to be a sale of symbolic breadstuffs, and take the consequences of the only rational interpretation that can be put upon it. Constantine and his sons were extending “their dominion over the *faith* as well as over the lives and fortunes of their subjects.” They were doling out small pittances of the Book, “*every word*” of which, Jesus declared, should be for man’s food. This is the secret of the *human* face which the living creature had. It was human wisdom interfering with the divine arrangement. God gave the whole Word to all men, and equal rights to all to study, understand and obey it according to the dictates of their individual consciences. Creed-makers were diverting attention from the Bible, and hindering its free and independent personal study. They were weighing out the doctrines of “Jezebel,” which God condemns, and pronounces “the depths of satan, as they speak.” But as surely as they were giving out anything, they were promulgating the doctrine of the Trinity, the preëxistence of Christ and the immortality of the soul. All history attests this; and all the Bible attests that they were putting falsities for truths, and heresies for orthodoxy.

“And see thou hurt not the oil and the wine.”

—The oil and wine would stand for the most precious truths. And here is a pious solicitude on the part of the creed-makers for “*the truth*,” or what they think or wish to be the truth. They have never lacked it. Rome in her bloodiest days was as clamorous for, and as

**Over-Pious** *piously* solicitous about, “the truth” as  
**Solicitude.** Mohammed, and yet the *zeal* of neither made him right. To be right one must be right with God, before zeal will be counted a virtue. This is illustrated also by the bulls of the popes against Bible societies, lest the minds of the common people be demoralized through the Word as given by the Holy Spirit! God was displeased with the Pergamenians, how could He be pleased with the living creature that had not only the “face as a man,” but a man’s presumption, to reply and explain when God has spoken. The two symbols are quite unlike in appearance, but in signification are practically identical.



## CHAPTER XV.

### THE OPENING OF THE FOURTH AND FIFTH SEALS.

#### IV. THE FOURTH SEAL OPENED—THE FLYING EAGLE, DEATH AND THE PALE HORSE.

APOSTASY AND NICOLAITANISM PERFECTED—FROM JUSTINIAN, A. D. 529, TO THE PROTESTANT LEAGUE, A. D. 1529.

*Text*, Chapter vi. 7, 8.

7. And when He had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see.

8. 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 the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the (Gr. *theriōn*) wild beasts of the earth.

**S**TRIKING changes again appear in the imperio-eccelesiastical heavens. The living creature becomes a six-winged "flying eagle," and the calamities foreshadowed in the *black* horse have culminated in the pallor of death over the horse of this period: Death is its rider, and *hades*, the grave, follows, *i. e.*, when the next change shall come. Again the living creature calls to—

"Come and see."—This call, then, comes from the eagle. As the lion is the king of beasts, the eagle is the

king of birds. Its chief characteristics are strength and timidity. As a bird it has the strength of a lion, but not a lion's courage. It is the most timid of all creatures of its strength. It swoops down upon its prey, and hies away to the highest perches and craggy peaks of the mountains. It therefore symbolizes *flight*, and that people whom Jesus exhorted to "flee to the mountains" (Matt. xxiv. 15, 16).

"**And I looked, and behold a pale horse.**"—Pallor is the symbol of *death*. The persecutions of the second epoch brought the calamities to the empire in the third epoch, and they in turn wrought death to State Imperialism in this fourth epoch. The empire, as such, is dead; and the pale horse's rider is *Death*—Death astride a dead Imperialism or "*horse*." Can this be made clear? Let us study it and try.

The fourth epoch of Church history is the Justinian period, as we have seen, harmonizing with the Thyatirian age; and it is not less clearly marked than were the second and third epochs. It commences, as is indicated in the heading of this chapter in A. D. 529,—the completion of the Justinian CODE OF LAWS,—as will be explained when we reach chapter xiii., and continues to the formation of the Protestant League in A. D. 1529—just one thousand years. Church and State were formally united, in this epoch, as was shown in Thyatirian history. In the third period Pergamos and Constantine embraced and plighted loves; and in the fourth, Thyatira and Justinian were as formally as illegally married. It was a plain case of "fornication with the kings of the earth," for the Church was legally married to Christ. He was her sole legal Counselor, Guide and Protector. But she leaned on the arm of the State; and after the calamities to the empire

of the third epoch, the power of the State was gradually sequestered by the Church, and for 1,260 years (A. D. 529-1789) the Roman empire, proper, was practically dead,

**A Prophetic Paradox.** and for 1,000 years was completely so. In the 17th chapter we read about the beast “that *was*, and *is not*, and *yet is*” (verse

8), being ridden by a woman whom we recognize as *Jczbccl*. It is this same pale beast having death for its *ridcr*: seen here from the standpoint of its present subordination to the riding power; but in that place as a scarlet-colored beast, from the standpoint of its persecutions in obedience to its rider, Death. So that to have a clear view of this paradoxical dead and Death-ridden beast, it must be seen in three lights:—

I. The horse or “beast that was”—white, red, *etc.*

II. The pale horse, or beast that “is not” (because of its *ridcr* that *is*).

III. The future condition of the beast indicated by the words, “and yet is,” and, “shall ascend out of the bottomless pit” (which must be reserved to its place in the 17th and 20th chapters).

I. As to the horse or beast that “was,” we have already sketched its history, as it affects the Church, in connection with the white, red and black horses—*Pagan Rome* in its Christian-Era phases; and it is only for classification, and simplifying the apparent difficulties, that it needs mentioning at this time. Old Pagan Rome “*was*” the greatest power of the world during the Ephesian and Smyrriot periods. But it weakened through division and judgments, during the Pergamenian or black-horse period, as has been shown from Gibbon, Rotteck and Whelpley.

II. That the “pale horse” correctly symbolizes the death of the empire, historians confirm. Rotteck says:—



“In the sixth century, under Justinian M., the heroic glory of Rome seemed to flourish anew through the genius of Belisarius and Narses. But it was a fleeting glimmer. The old causes of *decay* remaining—*degeneracy* and *internal dissolution*.”

**Rotteck on the Pale Color.**

—*Hist. of the World*, Vol. 2., p. 13.

“We will yet add to the general picture of the character of this period some principal traits. The world remained divided, although unequally, between Roman degeneracy and northern barbarianism. \* \* \* The monuments of art and industry, the traces of opulence and taste, *vanish*; the constant residences of a dense population, the sources of sociality, and the higher culture of man, *the cities, sink into the dust*. In the vast empire of Attila, there was not a single city; *half of Europe served for pasture-grounds for the encampments of unsettled hordes of Calmucts*. \* \* \* Upon the whole, after the fall of the Western empire, *Europe is in a wild and desolate state*. Places of conflagration, heaps of ruins, vast deserts mark the course of the migrating nations and the misfortune of the times.”—*Ib.*, pp. 16, 17. (Italics mine.)

Let me add Mr. Whelpley’s testimony which is to the same effect as the above:—

“From the fall of the Roman empire, a period of *darkness* ensued, equally dreadful for its length and for the number and greatness of its calamities upon mankind. To trace the history of these times is like making a progress through chaos, amidst upper, nether, and surrounding *darkness*. \* \* \* If we except Constantinople, the whole of Europe, from the fall of Rome to the establishment of Charlemagne, resembled a troubled ocean. The most splendid cities, the most populous countries, and the most delightful regions of the earth, were harrassed and *overwhelmed with ruin and desolation*.”—*Compend of Hist.*, Vol. I., Ch. XVI., pp. 225-6.

**Whelpley confirms Rotteck.**

Not only was the empire completely paralyzed through its division, and the ravaging hordes of barbarians that, as “the scourge of God,” were accomplishing His judgments upon the guilty paramours, both Church and State, but the papacy climbed upon the back of the jaded beast, secured the reins of power, and drove his fast ebbing life, for the time, out of him.

III. Let us take a Scriptural view of this rider.

“And his name that sat on him was Death.”

—Death riding a pale or dead horse—the one “which *was*, but *is not*,” (*i. e.*, politically dead,) because being ridden, controlled. It is a symbol of the great prophetic anti-christ or “man of sin”—the papacy—that for the period (before mentioned) of 1,260 years usurped not only the throne of the Roman empire, but of the “kingdom of Heaven,” as well. Paul, in describing him, says:—

3. Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and that man of sin be revealed, the son of perdition;

4. Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God.—(2 *Thess. ii.*, 3, 4.)

This is his arrogant assumption in the Church which, since God abandoned the Jewish temple,—rending its veil at the crucifixion of His Son,—has been God’s dwelling place. (Comp. Zech. vi. 12-15; Jer. xxxi. 31-33; xxxii. 37-40; 2 Cor. vi. 16; Eph. ii. 17-22; Heb. viii. 1, 2, 10; 1 Pet. ii. 5.) In Johnson’s *Cyclopædia* we find this concerning the papal usurpation both in the Church, God’s temple, and in the Roman throne, the pale, dead horse:—

“Upon the *ruins* of the ancient Roman empire there arose,

gradually, a new empire, which soon became

**Rise of the  
Man of Sin.**

all the more powerful as it *claimed control over*

the souls of men as well as their bodies, and

extended its dominions beyond this life into

eternity. Rome became, after a short interregnum, once more the seat of the central power in Europe, and thus earned its historic name of the ‘Eternal City.’ It owed this supremacy to the gradual development of Christianity [*i. e.*, of Catholicism]. At first the new church consisted of priests and laymen. Among the former, however, external circumstances soon produced a certain *hierarchy*. The heads of large and wealthy congregations naturally enjoyed advantages which raised them above the great mass of clergymen. Out of this number a few, again, rose to special

eminence because they controlled the churches of great provincial centers, such as Ephesus, Antioch, Alexandria and Rome. *They claimed and gradually obtained superior powers, presided at great councils, and enforced obedience to their decrees.* The bishop of Rome not only inherited the prestige of the former capital of the world, but skillfully enhanced it *by claiming supreme spiritual authority as successor to St. Peter, the presumed first bishop of Rome.*"

Thus the "man of sin" exalted *himself*. The Lord had exalted Peter and the apostles to His throne, in that He gave them power to loose or bind (*i. e.*, to justify or condemn, as sinners repent or refuse to) for the very throne of Heaven; but this man presumptuously took this glory to himself, and called down the wrath of Heaven upon not his own head only, but on the pusillanimous heads of all his accessories, sycophants and subjects, in the Church and in the empire. But why is the papal rider personified by Death? Because, as the antichrist, "the man of sin," the whole line of popes are "*dead in sin.*" As Christ is personified by Life, the antichrist is fitly personified by Death. We put *bread*, which is the "staff of life," upon the Lord's table to represent a living and life-giving Christ. And we put a skeleton or rackabones, which is the symbol of death, upon the horse to represent a spiritually dead and death-dealing antichrist.

"**And Hades followed with him.**"—Hell, the word which occurs in our English version in this passage, is from the old "Saxon term *hclan*, to cover, or hide; hence the tiling or slating of a house is called in Cornwall, *hcling*, to this day; and in Lancashire the *covers* of books are so called." (Dr. A. Clarke on Matt. xi. 23.) With *that* sense it is, perhaps, a fair enough rendering of the Greek, *hadcs*. But with its modern meaning, a lake of fire, it is in the highest sense inadmissible. *Hadcs* means,

**Antichrist  
Personified.**

**Clarke  
on Hell.**

**Bullinger  
on Hades.**

“The realm of the invisible, the kingdom of the *dcad*, grave-land, gravedom, all the graves in the world viewed as one; the place where the divine declaration is fulfilled, ‘Dust thou art, and unto dust shall thou return.’” (Bullinger’s *Anal. and Crit. Lex. and Conc.*) It is not “spirit-land,” but the land of the *dcad*—of putting away, out of sight; and personifies the buried condition of the Church during the period that “follows” that of Death on the pale horse; so that in the succeeding epoch, we have “the souls under the altar;” for it required both the Thyatirian and the Sardian periods, corresponding with the fourth and fifth seals, to complete the 1,260 years of papal usurpation.

“And power was given unto him over the fourth part of the earth.”—Unto *him*, namely, the rider: so the Greek, margin, *Emph. Diag., etc.* Over the fourth part of the inhabitants of the earth: not as respects numbers, or territory, but *degree*; as if it were said, power sufficient that if it were three-fourths stronger nothing could stand before it, and “no flesh should be saved,” as in Mark xiii. 20, in which case God preserved a remnant by shortening the time—the number of days; but in this case, by limiting the power. God has promised that His people shall not be tempted above that they are able to bear. If no limit were placed upon this rider, Death, nothing could resist his power and influence. Daniel, speaking of this time, says: “Now when they shall fall, they shall be holpen with a little help; but many shall cleave to them with *flatteries*” (ch. xi. 34). A type of this is found in Zech. xiii. 8, 9, where God preserved a third of the Jewish people from the snare that destroyed the nation; and its parallel is in the fourth or corresponding trumpet, to be noticed in its place.

“To kill with the sword, and with hunger, and with death, and with the beasts of the earth.”

—This killing must be understood as symbolic, since the killer is a symbol. It may or may not ultimate in literal death by violence, according to circumstances. Killing by the sword and beasts seems to indicate an ultimate violent death, and the arm of the state as a factor in the work; while by hunger and by death would indicate ultimate eternal death by the sin and indifference of the parties themselves. After the union of Church and State, the popes had only to pronounce the words “heretic,” and “excommunicated” to effectually kill an individual. He was *legally dead* from that moment—disfranchised, and having no rights that the empire would respect. He must recant, and confess to the priests of the papacy, the reigning rider, “Death,” or flee to the mountains to reign with Christ, and in all probability die at his post, “faithful unto death.” (See on chapter xx. 6.) Paul was dead in this sense when he said: “For I, *through the law*, am *dead to the law*, that I might live unto God. I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God” (Gal. ii. 19).

I. When thus thoroughly outlawed and disfranchised by the papacy, the Christians were liable **Killed Through Legal Process.** to immediate arrest and a violent physical death “by the sword” or “by the beasts of the earth.” For as the Prophet Daniel predicted, “his power shall be mighty, but not by his *own* power; and he shall destroy wonderfully, and shall prosper and practice, and shall destroy the mighty and the holy people” (ch. viii. 24). And again, “Arms shall stand on his part \* \* \* 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” (ch. xi. 31-33). Gibbon testifies the fulfillment of this prophecy:—

“The reign of Justinian was a uniform yet various scene of persecution; and he appears to have surpassed his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the *conversion or exile of all heretics*. \* \* \* But in the creed of Justinian, the guilt of murder could not be applied to the slaughter of *unbelievers*; and he *piously* labored to establish, with fire and sword, the unity of the Christian [*i. e.*, the Roman Catholic] faith.”—*Decline and Fall*, etc., Vol. IV., p. 528-530.

Such history, including that of the terrible Inquisition, might be cited all along the track of the Church during the reign of the papacy, from Justinian to Charlemagne, and from Charlemagne to Louis XVI., and through which, as has been before stated, fifty million martyrs were killed with the sword and beasts of the earth.

II. But many yielded too easily to the demand to relinquish their *personal* hold on the **Killed Through** Word of God as the only food that could **Seductive Arts.** possibly sustain their spiritual lives. And in hunger for the Word of God, and through fear of the power of Rome, they allowed themselves to lose all spiritual life and become dead to God, as they should have been to the world. They were killed “with hunger.” And now, if they remain in this condition, and turn not again to God, at the cost of all things worldly, even of this life if needs be, they are killed to all hope of a future life “with death”—with this death state.

## V. THE FIFTH SEAL OPENED—SLAIN SOULS UNDER THE ALTAR, AND HADES.

A REMNANT OF THE CHURCH GROANING TO BE AVENGED—  
FROM THE PROTESTANT LEAGUE, A. D. 1529,  
TO THE FRENCH REVOLUTION, A. D. 1789.

*Text*, Chapter vi. 9-11.

9. And when He had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

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

**W**E now have a change quite unlike any preceding one: horse and rider and living creature vanish; and we have only the altar left, and the cries of the martyr company beneath, to tell of their years of sacrifice; and *Hades* to represent the *inactivity* now of the pale-horse empire, and therefore the hope of the promise (for which they cry) concerning “shortened” days and requiting “judgment” upon those who “dwell upon” and “corrupt the earth;” namely, the “man of sin,” Jezebel, their horses and their riders.

“**Souls slain.**”—It was shown (pages 92, 113) that there can be no such thing as an intangible, “discembodied” soul. The original term has three distinct significations in the Bible: 1. A *being*; as, “man became a living *soul*,” “eight *souls*” were saved in the ark. 2. The *life* of a being; as, “He poured out his *soul* [*psuche*, life] unto death;” “This night thy *soul* [*psuche*, life] shall be re-

quired of thee;" "what shall it profit a man, if he shall gain the whole world, and lose his own *soul*" [*psuche*, life]? 3. "A *state of feeling* in a being;" as *desire*—that word being the English rendering in several passages.

In the first sense the original Hebrew word *nephesh* is rendered person, thirty times; creature, nine times; body, seven times. It was the *persons* that were slain, as John saw them—the whole company of the outlawed, disfranchised Church of this fifth or Sardinian period.

**"For the Word of God and for the testimony which they held."**—They persistently rejected the creeds and held to *the Word*. They also persistently *testified* for truth—letting the light that was in them shine all about them; refusing to put it under the Romanist bushel, even to save their lives, in view of life at the Resurrection.

**"Under the altar."**—The company seen were not dead in a literal sense, nor were they literally under an altar. It was the symbolic altar of their faith, upon which they were being offered all those gloomy centuries. They were in the mountains and secluded places—hiding away from their enemies.

**"And they cried with a loud voice."**—Cried as the voice of Abel's blood cried, *to God* if not to their slayers. So, too, it was a *loud* voice in the *car* of God, as their righteousness was great in His *sight*, if not in the ears and sight of men. In their weary and tedious hiding they were crying for judgment upon their persecutors.

**"How long, O Lord, holy and true, dost thou not judge and avenge our blood?"**—Such judgment had been promised the Church at this time. After describing the beast and his work, the Prophet Daniel had said: "But the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the



end." And "judgment shall be given to the saints of the Most High" (ch. vii. 22, 26). The white robes given them was the comfort of the Holy Spirit witnessing to their righteousness in Christ. And the fact that they must rest or wait yet a little season shows that the period was not quite exhausted, and all their brother martyrs had not yet been brought under the power of the pale-horse rider. The judgment promised and prayed for came, as we have seen, in the French Revolution, A. D. 1789.

**"On them that dwell on the earth."**—It was to the whole system or dynasty of pale-horse riders—lines of rulers—on whom they prayed to be avenged—they, and not merely *individuals*, are referred to as *dwelling* on the earth, or reigning in the empire. These were the "kings of the earth," who had "committed adultery" with Jezebel, and were threatened with "great tribulation" as a judgment. See chapter ii., 22.

To make this a picture of the literally dead martyrs, their so-called "immortal souls" under the altar really in Heaven (if there is an *altar* in Heaven), crying for judgment upon their persecutors (if souls could *cry* in Heaven), and receiving white robes (if souls could have entered Heaven in other than white robes, or at all), would border so nearly upon the ludicrous, and would be so far beneath the scope of this revelation, as to be unworthy of serious criticism. These were the white robes promised to the overcomers of Sardis. They could not be reckoned as overcomers of this period until "a little season" before its close. The reader should keep these robes in mind: they will be more appreciated in the exposition of the seventh chapter, and most in that of the fourteenth chapter.

## CHAPTER XVI.

### VI. THE SIXTH SEAL OPENED--A GREAT EARTHQUAKE, DARKENED SUN AND MOON, AND FALLING STARS.

JUDGMENT UPON JEZEBEL, ROME AND CATHOLIC KINGS  
FROM 1789 TO THE CONGRESS OF VIENNA, 1815.

*Text*, Chapter vi. 12-17.

12. And I beheld when He had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood;

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

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains;

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

17. For the great day of His wrath is come; and who shall be able to stand?

**T**HE most remarkable symbols and convulsions in nature figure in the opening of the sixth seal, deciding the importance of the events foreshadowed. Judgment was due; and God chose His own agencies to announce and bring it about.

“Lo, there was a great earthquake.”—A great earthquake is a great concussion of the forces in nature,

a shock, a calamity, and doubtless usually a judgment. This was a great concussion of the moral, political, and religious forces of the effete old Roman system; a shock to the world, and a judgment upon the Roman Church. No one of the seven epochs is more clearly marked than this by the great French-infidel Revolution, the first angry rumblings of which began in 1789. It was a godless revolution, and it struck the knell of the godless old State-Church *regime*, and, at the same time, of the 1,260 years "space" given the Roman Jezebel to finish her work of rioting and drunkenness, and to repent of her fornication, and of her deeds of blood. It was the shock that broke up the foundations of the old Thyatirian earth, and brought her "heavens" down upon the ruins; it rent asunder the still bloody altar of Sardis, liberated the weeping, white-robed company of martyrs, inaugurated the calm of Philadelphia, and the joy and "new song" that burst forth from the holy throng of the sealed thousands

upon Mount Zion with the Lamb (ch. **An Earthquake as Seen by Historians.** xiv.). An earthquake from which the sun and the moon withdrew their faces, and the disturbed stars rattled down from their places, as described by the Revelator, must find a conspicuous place in history. Let us see. Mr. Bower writes of it as follows:—

"The unparalleled wonders of the French Revolution were considered by many as the great symbol of other political *earthquakes*, which should prostrate thrones and altars in a common ruin, transform society, and regenerate the world."—*Hist. of the Popes*, Vol. III., p 419.

The following are Sir Archibald Alison's words:—

"There are few periods in the history of the world, which can be compared, in point of interest and importance, to that which embraces the progress and termination of the French Revolution. In no

**Alison Also;**

former age were events of such magnitude crowded together, or interests so momentous at issue between contending nations. From the flame which was kindled in Europe, the whole world was involved in conflagration, and a new era dawned upon both hemispheres from the effect of its expansion."—*Hist. of Europe*, Vol I., p. 51.

These passages show that the Revelation, in depicting the great earthquake of this seal, was an inspiration beyond human power to foresee, and should impress us with the fact that if the judgment of the papacy, according to Daniel and the sixth seal, was so promptly and visibly executed, that the judgment of Laodicea and the seventh seal will not be less so. But was the French Revolution a judgment on Romanism—civil and ecclesiastical? It most certainly was. Much might be quoted to show the fact with a consensus of intelligent opinion. A. M. Lamartine, the illustrious French poet and historian, writes thus:—

“So long as Catholicism had been the sole legal doctrine in Europe, these murmuring revolts of mind had not upset Empires, they had been punished by the hands of rulers. Dungeons, punishments, inquisitions, fire and fagot had intimidated reason, and preserved erect the two-fold dogma on which the two governments reposed.”—*Hist. of the Girondists*, Vol I., p. 13.  
 “Did royalty fall? Catholicism as a sovereign and civil institution fell with it, and instead of one ruin caused two.”—*Ib.*, p. 178.

Both the horse and its rider fell, as the text of this seal, and the message to Thyatira show. In the latter place it was said: “Behold, I will cast *her* into a bed, and *them that commit adultery with her* into great tribulation, except they repent of their deeds.” The following is from Marsh’s *Ecclesiastical History*, p. 300:—

“A civil constitution was formed for the clergy, to which all were required to swear, on pain of death or banishment. The great body refused, and priest and altar were overturned, and blood, once

esteemed sacred, flowed to the horses' bridles. Such as could, escaped through a thousand dangers, and found an asylum in foreign countries. No tongue can tell the woes of the nation."

Speaking of the events of 1798, Mr. Alison says:—

"The Directory declared war against Rome with a promptness that showed how eagerly they sought the quarrel, and Berthier received orders to advance immediately upon the ecclesiastical dominions. That general, at the head of eighteen thousand veterans, entered Ancona on the 25th of January, 1798. \* \* \* On the 15th of February all was arranged: the revolutionists, in open revolt, passed through the streets, inviting the French to enter, and Berthier hoisted the flag of the Republic over the walls of Rome. But the Republic did not stop at the mere conquest of the city. They ordered the pope to retire into Tuscany, dismiss his Swiss guards, supply their places with French soldiers, *and dispose himself of his temporal authority.* \* \* \* The aged pontiff was dragged from the altar in his palace, his repositories were plundered, the very rings were torn from his fingers, and he himself, with only a few domestics for attendants, was conveyed into Tuscany, amid the brutal jests and sacrilegious songs of the French dragoons. The subsequent treatment of this venerable man was still more disgraceful to the Republic. [Yet God was causing the wrath of the French infidels to praise Himself in the humiliation of the blasphemous antichrist of the Vatican.] \* \* \* But long before the pope sunk under the persecutions of his oppressors, Rome experienced the bitter fruits of republican fraternization. Immediately on the entrance of the French troops into the city, a systematic pillage was commenced that surpassed any to which Rome had previously been subjected. \* \* \* The work of revolution now proceeded rapidly in the Roman states. *All the ancient institutions were subverted.*"—*Hist. Europe*, (Abrid. Edi.), pp. 108, 109.

Hon. Gerard Noel propounds two questions that will be answered negatively by all who are at all conversant with the succeeding history of the papacy: "Can the overthrow of the monastic orders, plunder of the Church property, the destruction of religion by legislative en-

**Waging War  
Against Rome.**

**Noel's  
Questions.**

actment, and the massacre of a hundred thousand of her clergy, be consistent with any reasonable estimate of domination and power? Under such terrific *judgments* upon the persecutors, can we refuse to admit that the *period of the twelve hundred and sixty years* has terminated its course?"

#### RELIGIOUS EFFECTS OF THE EARTHQUAKE.

“**And the sun became black as sackcloth of hair, and the moon became as blood.**”—This is a symbol of the putting out of the light of Christianity, or the legal ostracism of the Word of God—the New Testament *sun*, and the Old Testament *moon*. For a ban was placed upon the whole Bible—against any private or public use of it, or any confessed faith in it. Thus treated, it was darkened, and could no longer emit its precious light. Of such a national condition of things, what could more aptly symbolize it than the darkening of the literal lights of heaven? The figure is drawn from that most remarkable phenomenon in nature predicted by our Lord in Matt. xxiv. 29, according to which the darkening of the sun and moon (literally) was to be the sign of the ended tribulation on the saints. It occurred just nine years before the judgments on their enemies began by the opening of this seal, and the earthquake and darkening we are considering. The world had never before seen, either in nature or Christianity, a phenomenon to compare with either. Of the darkened sun the astronomer Herschel, as quoted in “*Our First Century*,” says:  
**Herschel on** “The dark day in North America (May  
**The Dark Day.** 19, 1780) was one of those wonderful  
 phenomena in nature which will always  
 be read of with interest, but which philosophy is at a

loss to explain." \* What that darkening was to the physical world, the results of the French Revolution were to the religious or Christian world. Of the latter darkening there is also much testimony like this:—

**Faber on the French Revolution.** "On the memorable 25th of August, in the year 1792, an open profession of *atheism, irreligion and infidelity* was made and forthwith acted upon by a whole nation once devoted to the papal superstitions. Christianity was then *formally abolished* as a notorious and malignant imposture by the government of revolutionary France; and so well did the people second them, that, while not a trace of the Gospel could be found throughout the reprobate metropolis, every frantic oration in praise of atheism was loudly and enthusiastically applauded."—FABER, *On the Prophecies*, Vol. III., p. 363.

"On the 12th of August, 1792, the infidel king exalted himself above all law; on the 26th of the same month he exalted himself above all religion. As the first of these days witnessed the abolition of all the distinctions of civil society, so the second beheld the *establishment of atheism by law*. A decree was then passed, ordering the clergy to leave the kingdom within a fortnight after its date; but, instead of allowing them the time specified, even by their own decree, the Jacobin tyrants of France employed the whole of that period in seizing, imprisoning, and putting them to the most cruel deaths."—*Ib.*, Vol. II., p. 43.

But not only were the *sun* and the *moon* darkened, but the lesser lights of the theological firmament were equally affected:—

"And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind."—These smaller lights represent the individual ministry—the "angels" of the churches. They were specially affected, as seen by the last part of the last quotation; and many of them were

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\* For further testimony and particulars concerning it see above Work, Pres. Dwight's *Hist. Coll.*, Gage's *Hist. of Rowley, Mass.*, or tract No. 379 of American Tract Society.

unable to endure the loss of property, homes, and *all things*, and they “fell,” and were no longer lightbearers. What led to the picture which Mr. Faber draws, began in the close of 1790. Pressense, speaking of the new “Civil Constitution of the Clergy,” says:—

“It would have been just to require an oath of submission to the civil laws, but to extend it to the new Constitution of the clergy was to outrage the conscience of many respectable priests.” But that its advocates “loved it because it trampled under foot the cause of Ultramontaniam and the power of the papacy from which (they) had suffered so much. \* Finally, the decree requiring the oath of the clergy was passed on the 27th of November, 1790.\* This is a sad date in the history of the Revolution. It consummated the divorce between young France and religion, and led to still more flagrant violations of liberty. \* \* \* This decree set all France into ferment. The revolutionary press brandished it as a sword in the face of all reactionary priests.”—*Relig. and Reign of Ter.*, p. 108.

Just one year later, the great body of the priesthood having refused to take the oath, the Assembly resolved on violent measures. Mr. Rowan writes of it as follows:—

“It was decreed, November 29th, 1791, that the members of the clergy who had not taken the oath required by the constitution should be deprived of their pensions, which had been given them as an indemnity for the sale of their property; that they should no longer be allowed to exercise their holy functions, *even in private houses*; that they were declared suspected of entertaining thoughts of sedition, and were placed under the surveillance of the authorities; that if any disturbance should take place in the commune inhabited by a refractory priest, the departmental authorities should be bound to force him to change his residence.”—*Hist. French Revo.*, Vol. II., p. 13.

It will be seen that this was not a war upon individuals, nor nationality, but upon Christianity, or any

\* This date stands “1795” in the first edition of Lacioix’s translation and American reprint, but it is manifestly a typographical error, as the whole connection goes to show.



profession of it. These helpless men, thus made responsible for every misdemeanor that should occur in their vicinity, however improbable, false or scandalous the charge, were at the mercy of every neighboring miscreant that had learned to hate religion and its representatives. But all this was exactly in reverse—an exact counterpart—of what had been enacted by Justinian in behalf of the *Church*, in his edict against the testimony of any *declared heretic* in courts of justice, just 1,260 years before. The judgment was not unjust; but multitudes of the provincial priests throughout the kingdom, deceived, but honestly laboring among the peasantry, and nearly as much oppressed by the papacy and higher orders of the clergy as the peasantry themselves, were thus put to the last extremity. Their property had been confiscated; and now, because they could not conscientiously take the infidel-prescribed oaths to the state, which they justly thought derogatory to religion, and subversive of its proper exercise, they were to be stripped of the pensions they had received in lieu of their property rights, and put in peril of their homes at any occurring disorder, which they might as much regret, being as helpless also to prevent, as the state itself; and were as unreasonably prohibited from even *private worship*, as the *pagans* themselves had been when the Church had the better of them, one thousand years before.

By the same decree the National Assembly put a premium on infidel books and writings, “to the level of the common people,” declaring that they would consider it for the “public benefit,” and would cause the same “to be printed and distributed at the expense of the state, and recompense the writers of them.” Mr. Rowan remarks: “It is needless to say that France was inundated

with works which, not satisfied with attacking the refractory priests, contributed to destroy all religion.”—*Ib.* With all this, it could not be otherwise than that many natures or characters, through fear or favor, would fall in with the general and popular defection; and so the “stars” of the Church would *fall*. The following speech in the French Assembly, quoted by Mr. Alison, represents this:—

“Citizens, representatives: You see before you your brothers, who desire to be regenerated and to become men. You see the *bishops* of Paris, the *grand vicars* and some of the *priests*, who, conducted by reason, came to lay aside the character which superstition had given them; that great example will be imitated by their colleagues. It is thus that the minions of despotism concur in its destruction; it is thus that soon the French Republic will recognize *no other worship* but that of liberty, equality and eternal truth, which, thanks to your immortal labors, will soon become universal.”—*Hist. of Europe*, Vol. IV., p. 149.

Those were times again which tried men’s souls. No light from *sun* or *moon* or *star*. The darkness was like that which covered the land of Egypt, and for a season reigned supreme in that wretched kingdom. It was the legitimate fruit of the Roman Catholic mixture of paganism, tradition, mysticism and perversions of the Scriptures. Roman supremacy was now ended under predicted judgments from the hand of God. Jezebel’s fiendish work of blood was over; and as the sun was darkened at Jesus’ expiring cry from the cross, so at the last cries from those centuries of agony of His people, the *sun* of eternal truth was veiled to mark an hour on the Christian’s prophetic dial.

“And the heaven departed as a scroll when it is rolled together.”—The old *regime*, the old church-state “abomination of desolation” and of *authority*, began to break up and roll away like the dismal clouds of a long equinoctial storm. Mr. Alison says:—

“It is not surprising that the higher ranks mistook the signs of the times. They were advancing into a region in which the ancient landmarks [the old “heavens”] were unknown, where the signs of a *new heaven*, and hitherto unseen *constellations* were to guide the statesmen.”—*Hist. Europe*, Vol. I., p. 51.

Mr. Bower has preserved the brief of Pius VI., 10th March, 1791. He says, “it was especially addressed to the prelates who were deputed to the National Assembly. In it the pontiff discussed many articles of the civil constitution of the clergy, that had been enacted by that body in July 1790, and the effect of which was the *entire subversion of the papal jurisdiction, and hierarchy in France*. \* \* \* The changes and innovations introduced by the Assembly into the ecclesiastical discipline, *destroy the fundamental principles on which the authority of the Roman church is founded*.”—*Hist. of the Popes*, Vol. III., p. 415.

“**And every mountain and island were moved out of their places.**”—As Mount Zion was a symbol of the kingdom of God, so these mountains and islands are used as symbols of greater and lesser kingdoms covering the field of prophecy, namely, Europe. Earthquakes, though local, are often far-reaching in their effects. So it was with the great Revolution in France: Mr. Redhead writes:—

“*All Europe stood in amazement and perturbation at the events that were passing. The prodigious increase of power by France, and the revolting purposes to which she applied it, began to arouse a universal dread for the independence of nations and the existence of social order or public morality. It was natural that kings and aristocracies should regard even the*

**Redhead's  
Description.**

first outbreak of the revolution with dislike and apprehension now from the frightful features it had assumed. This feeling was partaken by *the whole world* and prevailed even among the most democratic communities. The enlightened citizens of the United States shared it with the ignorant populations of Sarmatia and Romelia. Upon the first reverse sustained by France, all the nations of the earth seemed to rush simultaneously to quell her. The sympathies of mankind were enlisted against her, for she had shown how hideous was the spirit by which she was actuated.”—*Hist. of France*, p. 113.

In the excitement, which was justly aroused, every kingdom in Europe, great and small, furnished its quota of troops for the allied armies, to check the mad career of the infidel Republic; for the dragon, as we shall find (ch. xx.), was loosed for a season from the pit. True to the symbol, these nations, as the effect of the earthquake, were “moved out of their places.” Who can fail to read in these wonderful predictions and fulfillments, both the foreknowledge and the oversight of the mind divine?

“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 in the rocks of the mountains.”—We must not forget that all these, too, are symbols—the men; their riches and might; the dens, and rocks, and mountains. The figure is based on a like symbolization in Isaiah ii. 10-21, when the prophet, looking forward to the first advent of the Messiah, was picturing the recoiling of the guilty house of Jacob from Him who should “sit as a refiner and purifier of silver” (Mal. iii. 2, 3); “sift them as corn is sifted in a sieve” (Amos ix. 9); “shake terribly the earth,” and “alone be exalted in that day.” Haggai (ch. ii. 6-9) testifies that the shaking of the nations should occur at *the appearing* of the “Desire of all nations”—He in whom “all

**A similar First  
Advent Symbol.**

the families of the earth" were to be blessed; and the Apostle Paul, in his epistle to the Hebrews (ch. xii. 26-28), quotes this prophecy of Haggai as fulfilled in the Gospel age. The whole description as given by the three prophets and the apostle is very similar to the Revelator's view of the sixth seal; and both are undoubtedly highly symbolic. They are judgment scenes, however, and are often referred to the final judgment at the last day, not without violence to all the harmonies of the two Testaments. At the first Advent Jesus sat in judgment upon the Jews and extended His judgment to the Gentiles. (See Isa. ii. 4; iv. 4; ix. 7; xi. 3, 4; xxxii. 1, 16; xxxiii. 5; xli. 1, 2; xlii. 1-4; Mic. iv. 3; Mal. iii. 5; Matt. xii. 18, 20; John ix. 39, *etc.*)

The judgment of the sixth seal is upon the papal power, as we have seen by quotations from Daniel; and must be succeeded by the whole period of the seventh seal, and Laodicean church. The scene depicts the universal consternation among the ruling and official classes of the Roman "earth" concerning the wonderful change that has come over the constituted authorities in the exercise of power; for the prophecy, as I have said, relates not to individuals, as such, but to *systems*, and the *official characters* connected with them. "Bondman" and "freeman," and "chief captains" and "mighty men" are not, therefore, such literally, but relate to official subordination and independence in position. They seem to recognize the intervention of the Almighty and the displeasure of Him who has the "key of David," to open and to shut; and to realize His predicted "power," and "wisdom," and "honor," to control events according to His will (ch. v. 12). And, as the events and transformations of this century loom up before the minds of those who have marked the opening of these seals, there is no wonder at their expressed anxiety; for the day of their pride and power

had brought the day of their "perplexity" also—as all this century thus far attests. Hiding in the dens and rocks of the *mountains* (kingdoms) would represent their justifying themselves individually as the disinterested servants of the *governments*—screening their personal iniquities under the plea of governmental interests or precedents, and seeking their protection.

"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."—Fear seizes the political spirits of the world, but it is not intelligently directed; for while their call for governmental help or protection indicates disturbed consciences, and some knowledge of God and Christ as instituting judgments, yet their *fear* of the divine does not appear greater than their confidence in human institutions. The description seems extravagant until the reader is familiar with prophetic imagery. But in rhetoric

**Hyperbole**  
**a Common**  
**Figure.**

also *hyperbolic*, exaggeration, is an allowable and common figure. Jesus said that Capernaum was "exalted *unto Heaven*." John said that if all the things which Jesus said and did were written, "*the world itself could not contain the books*." And David, in his lamentation over the death of Saul and Jonathan, said, "they were *swifter than eagles*, they were *stronger than lions*." (2 Sam. i. 23.) In symbolic prophecy the figure is most frequently used—naturally so. If any one is uncertain on this point, let the same extravagance (?) of joy put into the typical song of the living creatures and elders at the Lamb's *reception* of the power (ch. v. 12, 13) be considered, and it will immediately account for the necessary typical anxiety in the minds of those who are to come under the *exercise* of the power, at the time of its

exercise, to be in keeping, the one with the other. But the "extravagance" really is in our own obtuseness, and unimpressibility, in matters prophetic and divine. And it is not more noticeable on this special point than on the attention which is usually given to all things earthly and present, and the general indifference shown to all things heavenly and future. To illustrate this, let us give a little closer attention to *Daniel's* portrayal of this same judgment scene, but which it is probable that the greater number of readers, on account of the supposed "extravagance" of the description, class as a *final judgment scene* at the end of time: whereas it clearly marks only the destruction, by the direct judgment or intervention of God, of the beast *powers* in the world. For the power had only been held by the several beasts in trust (which they had abused) since "the kingdom" was first "given" to Nebuchadnezzar (Dan. ii. 37); to the lion, the bear, the leopard, *etc.* (Dan. vii.); and the "great sword" was "given" to the red horse, and the "power" was "given" to the pale horse, *etc.* This power once secured, was relinquished, and reverted to its original source, only through the judgments of the Lord. Notice the words of the Prophet Daniel:—

" I beheld till the *thrones* were cast down, and the *Ancient of days* did sit, whose garment was white as snow, and the hair of His head like the pure wool :  
**Analogous Prop- and the hair of His head like the pure wool :**  
**hetic Scenes.** His throne was like the fiery flame, and His wheels as burning fire. A fiery stream issued and came forth from before Him : thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him : the judgment was set and the books were opened."— Ch. vii. 9, 10.

Compare this pen-picture with that of Revelation iv. It is the same in spirit down to the last clause of the above passage. The Revelator was describing the original inauguration of the kingdom under Christ, at the first Advent.

Daniel was looking beyond this, and the subsequent delegation of power by Christ to the beasts, to the revocation of the same at the end of their periods, and the reinauguration of the kingdom under Christ, for judgment on the beast-systems because of the misuse of delegated power. Daniel therefore adds to his picture:—

“The judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: I beheld *even till the beast was slain*, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time” (ver. 11, 12).

In explaining this vision, Daniel said (ver. 25-27) that the power *given* to the horn for blasphemy, and for wearing out the saints, was for “a time, times, and a half,” or 1,260 years. “But the judgment shall sit, [*i. e.*, the judgment upon the papal horn] and they shall take away *his dominion* to consume and destroy it *unto the end*” (ver. 26). For there are two other periods in Daniel’s visions to end after the 1,260 period, which cover the “time of the end”—a period of more than a century. Thus he represents a direct war upon the *life* of the horn-power after his *dominion* is taken away, contrary to the course pursued with the other beasts, whose lives were prolonged. They were allowed to continue their home-rule as provinces tributary to the conquering beast—they were tolerated; but every effort is made to arrest and consume the life of the last beast or horn under fiery judgment—“the burning flame,” Daniel calls it; but the Revelator terms it “seven last plagues,” and the “lake of fire.” And it is said that they were cast *alive* into the “lake of fire” (Rev. xix. 20), showing it to be a process of

**Daniel’s**

**Explanation.**



judgment *before* final execution. These symbols will be treated as we reach them in their places.

**“For the great day of His wrath is come; and who shall be able to stand.”**—Day of wrath against Jezebel for seducing the Church to commit fornication and to eat of idol sacrifices. Day of predicted judgment because her given “space for repentance” is expired, and she has not repented (ch. iii. 21-24). It should be sufficient to simply repeat here (for the futurist reader), that whatever this day of wrath may be thought to mean, it is all under the *sixth* seal, and is, therefore, necessarily as far removed from the final day of wrath or executive judgment upon the world at large, as the events of the seventh seal and the Laodicean church period require space for accomplishment. Every rule of this book requires it—a proposition so simple and axiomatic, that it would even seem puerile to explain at length were it not for the fact that it has seemed undiscoverable to the mass of expositors. Its parallels are ch. xi. 18; xiv. 10-12, 19; xv. 1, 7, 8; xvi. 1, 2; xix. 15-20; and they fully justify the above statements, as will appear when they are reached.



## CHAPTER XVII.

### CONTINUATION OF THE SIXTH SEAL—FOUR ANGELS HOLD THE WINDS.

THE GREAT SEALING MESSAGE—WHITE-ROBED PHILADELPHIANS—FROM THE CONGRESS OF VIENNA, 1815, TO 1840.

*Text*, Chapter vii. 1-17.

1. 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.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

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

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

5. Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6. Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephtholim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7. Of the tribe of Simeon *were* sealed twelve thousand. Of the tribe of Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8. 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.

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

10. And cried with a loud voice, saying, Salvation to our God who sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and *about* the elders and the four living creatures, and fell before the throne on their faces, and worshipped God,

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

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

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

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

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

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.

**H**ERE we are presented again with a most remarkable, and apparently extravagant, change of scene: angels standing on the four corners of the earth, holding or restraining the four winds, and preparing to seal the servants of God; intended, no doubt, to impress the Church that final work is being completed, final decisions, being made, and final conditions about to be entered upon. If the hyperbolism, bold and strong as it is, shall only startle thought, awaken interest, and arouse action in the Church and among those who are ready to perish, without hope, it shall be well for them.

“**After these things.**”—After the horrors, the confusion, and the convictions, which sprang out of the French Revolution—the earthquake which came with the opening of this seal.

“**I saw four angels standing on the four cor-**

ners of the earth, holding the four winds of the earth.”—Four angels or agencies—see on chap. ii. 1, p. 69. The four corners of the earth must represent the universality of the influence exerted by the quadruple agency. Holding the four winds must symbolize a restraining, or holding in check, the *spirit of war* abroad in the earth. For in Daniel vii. 2, we find a similar scene: the four winds of heaven were striving on the great sea, and four beasts came up out of the troubled sea. Waters symbolize “peoples, and multitudes, and nations, and tongues” (ch. xvii. 15). The four winds lashing the waters into angry billows and dashing them against each other, form an easy symbol of *war*, by which the four empires rose one after the other.

“**That the wind should not blow on the earth, nor on the sea, nor on any tree.**”—That the spirit of war should not influence the *empire* (the “earth,” as in contrast with “heaven,” the Church); nor the infidel Republic of *France* (the “sea”—a principal body of the “waters” which had been so much disturbed); nor any *prince* or *king* (“tree” being frequently used to symbolize rulers—see 2 Chor. xxv. 17-25; Eze. xvii. 1-14; Dan. iv. 4, 5, 20-22) to inspire a general war, till the Church could be sealed.

“**And I saw another angel ascending from the east.**”—Another agency of God ascending (Greek, *apo anatoles heliou*) from the sunrising (*Emph. Diag.* and *Revis.*). He came with the light of “present truth,” before which the dim mysticism of the dark ages may be dissipated at the will of every individual according as he, or she, is attentive or indifferent to the messages of the Spirit to the seven churches, and to the signification of these opening seals. We will identify the angel by his work, shortly.

“Having the seal of the living God.”—Which represents *truth*, since it was to be placed in the *forchcad*, the seat of the understanding, or where truth is perceived and stored. The object being to mark, set apart, *sanctify* (John xv. 3; xvii. 17; 2 Thes. ii. 13) to the service of God.

“And he cried with a loud voice.”—All the agencies of this book have had loud, prompt voices—courage and boldness to deliver their messages—because they were designed to be understood, and are important to know.

“To the four angels to whom it was given to hurt the earth and the sea.”—To the four principal independent Powers of the earth then capable of precipitating war, or liable to sanction it. The four agencies referred to are doubtless England, and the three Powers of the Holy Alliance known as the “signatory Powers;” namely, Russia, Austria, and Prussia. Had they heretofore exercised such power, hurting earth and sea? Describing what succeeded the shock which Europe received from the excesses of the Revolutionists, history answers:—

“Angry communications were exchanged between the courts of Vienna, Berlin and Paris. At length [about March 1st, 1792] \* \* \* the Austrian minister Kaunitz despatched an ultimatum to Paris, demanding that the French monarchy should be re-established in conformity with the royal declaration of June 23d, 1789. \* \* \* Europe was now to enter on a struggle which, whether we contemplate the momentous magnitude of the interests involved, the permanent results arising from it, or the *terrible extent of the suffering and sacrifices it entailed*, is altogether without parallel in the history of nations.” (*Student's France*, pp. 545, 546.)

“We are able to show,” says Durivage, “that more general actions were fought, and more lives lost by the fortunes of war from 1800 to 1815 than ever before in a period of ten times the same extent; among them Marengo, Alexandria, Austerlitz, Corunna, Aspen and Essling, Wagram, Borossa, Elbuera, Boridino,

**The Winds of War Unrestrained.**

**Durivage on the Winds.**

Lutzen, Toplitz, etc., \* \* amounting to nearly two hundred general actions."—*Cyclo. of Hist.*, p. 707.

Prophecy now demanded the *holding* of these winds of war, since Jezebel and the kings who had committed fornication with her had received so severe a judgment, that a work might be done for the Church and the world. Therefore the voice was heard, saying:—

“**Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.**”—And now, according to the marvel of prophecy, for a like period of fifteen years. (until the Revolution in France of 1830,) the “earth” and “sea” were as comparatively calm as they had been storm-swept with war. Josiah Conder, in the *Missionary Annual* for 1833, speaking of the period succeeding 1815, says of it:—

“Comparatively speaking, the *whole earth is still*; and with this stillness is combined a very general expectation, vague and erring though it may be, of great remedial changes, of a moral restoration fatal to the waning superstitious and crumbling [“iron and clay—Dan. ii. 42, 43] systems of the old world.”—Goodrich’s *Hist. of the Church*, p. 493.

The sealing is very similar to the marking described in the ninth chapter of Ezekiel: one with an inkhorn was commanded to go through the city of Jerusalem, and set a mark upon the foreheads of all “who sigh and who cry for all the abominations that be done in the midst thereof.” And others were commanded to follow and slay all who had not the mark: So here the war-judgments in the hands of the four agencies are *stayed* until those who sigh over the corruptions and desolations of the Church can be sealed for preservation and blessing. In the message to this people, (the Philadelphian age—as the reader will recall,) they who faithfully kept the word of His patience

were in turn to be kept from falling when the test of faith in prophecy came—the “hour of trial;” and the over-comers were promised to be made “pillars in the temple,” or strong supports in Gospel work. This could only be done by giving them extra and increasing light on the Word of Prophecy. That was just what was done as the answer of sealing “in the forehead”—the symbol of the understanding. Daniel said, concerning the last days of his sealed vision, “The *wise* shall understand;” while “the wicked shall *do* wickedly, and none of the wicked shall understand.” This is the wisdom of *obedience*, rather than that of a superior order of mind, as seen in the “wise virgins,” who *did right* in keeping the word of patience, and watching, obediently, in contrast with the “foolish virgins,” who *did “wickedly”* in not keeping the Word of Christ’s patience, and watching continuously for His return.

The preparation which God made for this sealing was to darken the sun and moon in 1780, **Preparatory to the Sealing.** (Matt. xxiv. 21, 22), and of the *great* persecution; then at the end of the whole period came the predicted judgment by the French infidels, who went further and darkened the Gospel *sun*, and the *moon* (as reflecting from Moses and the prophets); then fifteen years of dreadful judgments upon the whole system of European Powers which had tolerated and assisted the papacy—all “the kings of the earth, the chief captains, and the mighty men,” *etc.*; then fifteen years of quiet, which allowed the young Bible and missionary societies to spring into great activity; a more general dissemination of knowledge concerning the Bible, the prophecies, and the signs of the times; and then the “hour of trial,” as we have seen. This developed the wisdom or folly of the

masses concerning the truth, and sealed the wise "in the forehead," in a figure.

They were premature in their expectations, but their very mistake taught them that they were right in the main; that, though the Bridegroom was tarrying, he was yet near, in a prophetic sense, "even at the door." They learned to greatly love the doctrine and the prospect; and besides, in their extended and earnest investigations, other great truths came to light: some which had for centuries been lost sight of through the creeds, but which had been struggling for recognition since Luther's day; namely, the truth concerning *one* God and Father; concerning our Lord Jesus Christ *His Son through the virgin Mary*, and as such not a son independent of her; concerning the Holy Spirit "which proceedeth from the Father," not as another Son, or an independent, sentient being or person, *but an influence*, a "*power*," which was "*poured out*" upon the disciples on the day of Pentecost, "*filled all the house where (the apostles and disciples) were sitting*;" so that they were *anointed* with it, and *immersed* in it; and which has held a controlling influence *in the hearts and minds* of individual members of the Church to this day, and will till the Lord's return, and forever. That the whole being of man is subject to death, which is entire unconsciousness, until the resurrection by the power of Christ. That the earth, renovated at the return of Jesus, is to be the future, eternal home of Christ and His redeemed people. That the Church are called unto holiness or sanctification, "without which no man shall see the Lord."

To seal in the forehead, literally, would be to mark or set apart for preservation, while others are to be destroyed, as in the case of the inkhorn marking of Ezekiel



and the Passover blood on the door-posts of ancient Israel. But with God, to *set apart*, to separate for preservation eternally, is to sanctify or make holy; and this work is accomplished *by the truth*. "God hath from the beginning," said the Apostle, "chosen you to salvation *through sanctification of the spirit and belief of the truth*" (2 Thes. ii. 13). "Sanctify them through Thy truth; *Thy Word* [not a human formulation] is truth." "For their sakes," said Jesus in His prayer, "I sanctify myself, that they also might be sanctified *through the truth*" (John xvii. 17, 19). Thousands and thousands have rejoiced in the light of these plain truths during the last half century, while more thousands are still in the toils and mazes of Roman Trinitarianism, soul-immortality, the *personality* of the Holy Spirit and the devil, the "heaven's-my-home" songs and like theories.

It was shown, in connection with the message to Philadelphia, that an "*hour of trial*" was about to "come upon all the world to try them that dwell upon the earth." This trial was in connection with the "open door" which we found was the restoration of the Bible to the world, as a free book, in all languages and dialects. This sealing in the forehead, therefore, must be of those who are *proven* by that test, for they were sealed out of *all nations*. How much of absolute truth on any certain line one must be possessed, in order to be sealed unto salvation, must be decided by the sealing angels: all mortals will necessarily come short, in some degree, when weighed in the balance of Heaven; but it is reasonably certain that each must be found possessed of the "*spirit of truth*," that is to say, of that true candor of faith, and courage of conviction, that would cause them to receive and obey the truth, at least when it is forced upon the attention.

**"And I heard the number of them that were**

sealed, a hundred and forty-four thousand, sealed out of every tribe of the children of Israel.”—In connection with this statement, by way of emphasis, are given the names of the several tribes. It cannot be thought that the number is literal, but a figure of the perfect number. It may be that the definite, in contrast with the indefinite number, which immediately follows, was intended to startle the Jew as to the importance of the Gospel dispensation, and the work of Christ among the Gentiles. The indefinite statement is as follows:—

“After this I beheld, and lo, a great multitude which no man could number.”—These were “of all nations, and kindreds, and peoples, and languages,” and were standing “before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” The whole figure will yield to a careful survey of the origin of the representation: Thus; nearly all the symbols of this Revelation, and of prophecy are based on some historic type or incident: this on the first giving of the Gospel to the nearly apostate Jewish tribes. The light shone in the “darkness, and the *darkness* comprehended it not.” A *limited* number received it. It was first preached to them exclusively; “after” that to “every nation, and kindred, and people, and language”—*i. e.*, the Gentile world. The Holy Spirit was first poured out on Jews only at Pentecost; afterward on the Gentiles at the house of Cornelius. “It was necessary,” wrote Paul, “that the Gospel should first have been spoken to you; but seeing *ye put it from you*, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so the Lord hath commanded us” (Acts xiii. 46). Those Jews were the special people of God by covenant relation; and as such, in figure, represent church relationship in the Gospel dispensation. That is, God’s people were in tribes before Christ, but in

church organizations since; while the Gentiles were without organization or covenant relationship. Thus when the Dark Ages were ending, and the light of truth was returning under this seal, the design was first to arouse the *churches* which were in about the same darkness that the Jews were at the First Advent; and when they, as organizations, turned from it and despised it, choosing to remain on "the foundation laid" by the Roman Catholic Councils and bishops—"the depths of the adversary, as they speak"—then it was designed to go to those outside, in the "highways and hedges," to "constrain them to come in." For as the body of the Jewish tribes rejected the blessings of the "early rain" to their own confusion, so the masses of Christendom have rejected, and are rejecting, the blessings of the "latter rain" to their own hurt.

These white-robed ones, with palms of victory over Death and the pale horse, have none of **The Sealed Ones Identified.** Jezebel's livery on. Their robes are the righteousness of saints; and their blood stained all the garments of the mother of abominations. They had not eaten at "Jezebel's table," and therefore were *heretics* to those Jezebelitic churchmen who "laid the foundation on which the *orthodox* Christology of our days is still resting;" but they have found on the Lord's table the pure Word of God. They are not lauding the Romanist Councils, but "our God who sits on the throne, and the Lamb." They rejoice that he who exalted himself in God's temple is dethroned, and there is none to fear or worship any more but God. "These are they who came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." It is the martyr throng from under the Sardian altar—not necessarily all the individuals, but the over-coming company that crossed the line into Philadelphia.

**Truth was  
Misnamed  
"Heresy."**

The cause of their tribulation was their so-called *heresy*; and the nature of their heresy was the belief in "one God," according to the Scriptures, but contrary to the Roman creed (and there is really no other creed in all Christendom); the belief in *one* nature in Christ (at one time), as we have seen, but contrary to the Councils of Nice and Chalcedon; the belief that the soul is not an immortal entity that can live independent of the body, and that (in the language of that noble martyr, George Wishart) man "will not obtain immortal life" until the resurrection at the last day—contrary to Leo X. and the Council of Lateran; that life is "hid with Christ in God [not in the soul]; and when He who is our life shall appear, then shall ye also appear with Him in glory" (Col. iii. 3, 4). Their righteousness is not their "own" righteousness, nor that of "the Church," but of God.

**"Therefore are they before the throne of God, and publicly serve Him day and night in His temple."**—The *Greek* warrants the rendering "*publicly*" serve him. Young, in his *Analytical Concordance*, thus defines *latréúo*, and it is so given in the *Emphatic Diaglott*. It is a beautiful thought in this connection. All through the long centuries of papal persecutions, the Church were forced to seek secluded resorts in desolate frontiers, unfrequented valleys or mountain fastnesses, in order to worship God according to the Scriptures, reason, and the dictates of their consciences. But now a marvelous change has come, and the open door of free thought, free speech, free home and freedom of public worship "in the temple," or in the great congregation, to remove the figure, calls forth this glad thanksgiving song: "Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen." Note

the contrast, as Dr. Barber describes the sufferings of the Scottish Covenanters during the rage of papal persecutions:—

“During the storm of religious persecution which raged in Scotland, the Covenanters were hunted from crag to glen, throughout the highlands. The story of their sufferings is almost incredible. Nothing can be more affecting than the measures they took to enjoy the privileges of religious worship. Watches were stationed from hill to hill—men so sunburnt and worn out that they could be hardly distinguished from the heather of the mountains—who gave a note of alarm on the approach of danger, and the Covenanters had time to disperse before the bloody swords gleamed in the retreats where they worshipped. In the gloomy caverns and recesses made by the awful hand that fashioned Scotland’s mountain scenery, these martyrs, each one mourning some dear friend who had been hunted down by the destroyers, met and heard the mysterious words of God, and sung such wild songs of devotion, that they might have been thought the chantings of mountain spirits. As their sufferings increased, their sermons and devotional exercises approached nearer to the soul-chilling trumpeting of the ancient prophets, when they foresaw desolation coming out of the North like a whirlwind.”

James Grahame, the Scottish divine and poet, thus beautifully describes one of their assemblies for preaching:—

“But years more gloomy followed; and no more  
 The assembled people dared, *in face of day*,  
 To worship God, or even at the dead  
 Of night, save when the wintry storm raved fierce,  
 And thunder peals compell’d the men of blood  
 To crouch within their dens; then dauntless  
 The scattered few would meet in some deep dell,  
 By rocks o’er-canopied, to hear the voice,  
 Their faithful Pastor’s voice; he, by the gleam  
 Of sheeted lightnings, op’ed the sacred book,  
 And words of comfort spake: over their souls  
 His soothing accents came—as to her young  
 The heath-fowl’s plumes, when at the close of eve,  
 She gathers in, mournful, her brood dispersed  
 By murderous sport, and o’er the remnant spreads  
 Fondly her wings; close nestling ’neath her breast  
 They, cherished, cower amid the purple blooms.”

After twelve centuries of such cruel treatment and sufferings, when the effectual "door" of Philadelphia and the sixth seal was thrown open to them, that they might *publicly* worship God, and rejoice in Christ, why should they not shout? "Amen: blessing and glory, and thanksgiving, and honor, be unto our God for ever and ever." The man of sin has now lost his place of blasphemy "*in the temple,*" and the people can fearlessly enter. Critically rendered, the text continues:—

**"And He that sitteth on the throne shall spread His tabernacle over them."**—So the Revision and Diaglott. The symbol is drawn from the cloud which covered the Hebrews at the time of their deliverance from the cruel bondage of Egypt. Said the Psalmist, "He spread a cloud for a covering, and fire to give them light in the night" (Ps. cv. 39). Isaiah also uses the same beautiful figure in describing the Gospel rest as a relief from the "yoke of bondage" (ch. iv. 5, 6): "And the Lord shall create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for above all the glory shall be for a *covering* [margin; "canopy," Revision]. And there shall be a *tabernacle* [pavilion, Revision] for a shadow in the daytime from the heat, and for a place of refuge, and for a covert from storm and from rain." It is divine protection.

**"They shall hunger no more, neither thirst any more."**—They have been hungering for the Word of God. It was shown in connection with the message to Philadelphia (pp. 159, 160) how the Scriptures were forced out of the hands of the common people by all the power the popes could wield. The consequent hunger for the word is further shown by the dearth of Bibles among the people, at the beginning of this century, even. The fol-

lowing statistics, remarkable to consider, are found in the *Encyclopædia Britannica*:—

“In 1812 inquiry was made in the case of 17,000 families in London, when it was discovered that half of them did not possess a Bible at all. \* \* \* \* \*

**Former Dearth of Bibles.** “When the [B. and F. Bible] society began to inquire into the state of the continent, the dearth of the Scriptures was found to be greater, if possible, than at home. Thus, in Lithuania, among 18,000 Germans, 7,800 Polish, and 7,000 Lithurian families, *not a Bible was to be found*. One-half the population of Holland appeared to be without the Scriptures. In Poland a Bible could not be obtained at any price. In the district of Dorpat (Esthonia), containing 106,000 inhabitants, not 200 Testaments were to be found, and there were pastors who did not possess the Scriptures in the dialect in which they preached. Into Iceland, with a population of 50,000, of whom almost all could read, not above 40 or 50 copies had penetrated; while in Sweden a single auxiliary found 13,000 families totally unprovided.” (Art., Bible Societies.)

The people of this generation have small appreciation of their privileges, in such marked contrast with our persecuted ancestors, being surfeited, it may be said, with copies of the Scriptures in their own language, and having every opportunity and facility for studying them, which they greatly neglect.

“Neither shall the sun light on them any more, nor any heat.”—This, with the preceding clause, forming verse 16, in connection with verse 17, is drawn from a prophecy of Isaiah concerning the change which came to Israel at the First Advent, when the darkness, and the bondage, into which the Church had fallen in those days, were in like manner displaced by the work of Christ. I will paraphrase the passage a little to show us the striking analogy between that original work of Jesus and this under the sixth seal. Isaiah says:—

“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 raise up the earth, to cause to inherit the desolate heritages: that thou mayest say to the prisoners, [crying under the altar], Go forth; to them that are in darkness, [hidden away, fearing *the church* and its traditions,] Shew yourselves. They shall feed *in the* [public] *ways*, and their pastures shall be *in all high places*. They shall not hunger nor thirst; neither shall the heat nor sun [judgments declared by the Word against persecutors] smite them; for He that hath mercy on them shall lead them, even by the springs of water shall He guide them." (Isa. xlix. 8-10.)

The parallelism is perfect in all its parts. Jesus came to liberate the prisoners and captives (Luke iv. 18-20), but also to introduce a day of vengeance (Isa. lxi. 1, 2; Luke xii. 49) upon their prison-keepers and captors. And so under the seal came not only the restored bread and water of life, and protection from heat and sun, but the judgment avenging them of their adversaries, which was promised them under the altar of the fifth seal. And this

judgment, from which *they were free*,  
**Scorching** came upon the papal "dwellers upon the  
**Power** earth" through the scorching effects of  
**of the Truth.** the Gospel sun. That the Word has such  
 power is seen by the Prophet Jeremiah  
 (ch. v. 10-14), where he charges the Church with dealing  
 "treacherously" against the Lord, having "belied" Him;  
 and that the "Word is not in them:" "Wherefore thus  
 saith the Lord God of the hosts, Because ye speak this  
 word, behold I will make My words *fire*, and this people  
*wood*, and it shall devour them." Compare also ch. xxiii.  
 28, 29; Isa. xxx. 27, etc.

It is this power of the Word that causes men who depart from its spirit to hate it; but why had God's people been hungry for the Word of God? Because the papal "man of sin," for the time, was *in power in the temple*, or Church. Why will they "hunger no more," now?



“For the Lamb that is in the midst of the throne SHALL FEED THEM, and shall lead them unto living fountains of water.”—To be in the throne is to be in *power* in the *temple* or Church again (Isa. xvi. 5). And thus, when God and Christ resume their places, and feed the Church again, it will not be a mixed diet of human theory, tradition, and chaff, such as the pope-god and his councils have furnished, but of His own pure word of truth—genuine wheat, as furnished by prophets and apostles. And the fountains to which God will lead them will not be human “cisterns,” the so-called “orthodox” creeds, but to the river of the pure water of life through our Lord Jesus; for our *future life* is through faith *in Him*, contrary to the trumpetings of popular Christendom that it is a product of the natural “immortality of the soul.” “My people have committed two evils,” said God, “they have forsaken me, the fountain of living waters, and have hewed them out cisterns, broken eisterns, that can hold no water”—or give no (future) life (Jer. ii. 13). We have seen that ancient Israel learned in Egypt the doctrines of the natural immortality of the soul, its transmigration to other bodies at death, etc., and all their prophets reproved them. Isaiah had described the reception of false views very much as Jesus did in the message to Thyatira, under the symbol of “*cating* things sacrificed unto idols” or false gods. That prophet says:—

“They err in vision, they stumble in judgment. For all *tables* are full of vomit and filthiness, so that there is no place clean. Whom shall He teach knowledge? and whom shall He make to understand doctrine? \* \* \* Wherefore hear the word of the Lord, ye scornful men that *rule* this people that is in Jerusalem [i. e., in the Nicolaitan sense]. Because ye have said, We have made a covenant with *death* [as if it were ‘the gate to glory,’], and with *sheol* [“gravedom,” the buried or “under-the-altar,” condition—see definition on page 221] are we at agreement; when the over-

flowing scourge shall pass through it shall not come unto us; for we have made *lies* [creeds] our refuge, and under *falsehoods* have we hid ourselves: therefore thus saith the Lord God, Behold, I lay in Zion for a *foundation* [of future life, by a resurrection from the dead] a stone, a tried stone, a precious corner-stone, a sure foundation: he that *believeth* shall not make haste [to receive reward *at death*, by "agreement" with grave-land]. Judgment also will I lay to the line, and righteousness to the plummet; and the hail [*the truth*]\* shall sweep away the refuge of *lies*, and the waters [which Jesus gives—true living water; that of eternal life—John iv. 10-14] shall overflow the hiding place. And your *covenant with death shall be disannulled*, and your agreement with *sheol* ['grave-land'] shall not stand."—(Isa. xxviii. 7-18; and see ch. xlix. 2.)

It is truth only that tests faith, truth which is revealed in the Word, and as it is there set forth; and nothing that we can arrange can take its place. The sure foundation for future life as set forth by God, is Christ, who is the "*resurrection and the life*," not the "*death-and-glory*" foolishness of men. It is not happiness merely that is promised to Christians, but LIFE which is the basis of all experience. The following is the *emphatic* rendering of 1 John v. 11, 12 in the *Emphatic Diaglott*: "And this is the TESTIMONY, That God has given to us [the Church] aionian Life, and This LIFE is in HIS SON. He who HAS the SON has the LIFE; HE who has not the SON has not the LIFE." Having secured the LIFE, we have hope. (John vi. 37-40; 44, 45; 53, 54; Lu. xx. 35, 36; Phil. iii. 8-14.)

"And God shall wipe away all tears from their eyes."—These are the tears of a class, those formerly "under the altar," and the promise relates only to persecution tears. The beheaded weepers asked only for

\* Hail is a symbol of *truth*, because it *cuts* and *pierces*, like that other symbol, the "sharp two-edged sword." Besides, truth is the only thing that can "sweep away" a lie; the prophet so uses it, as also the Revelator. See also verse 2, of same chapter.

judgment upon their persecutors. Now the promise is fulfilled to them; they are liberated, and free to worship God anywhere without molestation. They have the bread and water of life now in easy access to all—the pure Word of God scattered as autumn leaves; displacing the authority of creeds and human “disciplines”—and there is no more cause for “under-the-altar” tears. But God, not man, has wiped them away, through the judgments brought upon the “man of sin.”



## CHAPTER XVIII.

### VII. THE SEVENTH SEAL OPENED—HALF HOUR'S SILENCE IN HEAVEN.

NO PROMPT RESPONSE FROM THE WAITING CHURCH.

*Text*, Chapter viii. 1.

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

**W**E have had the “noise of thunder,” the “loud voice,” or the “great earthquake,” heretofore, in the opening of the seals, but now, at least by contrast, and to the thoughtful, a more striking change in the silence that ensues—

“**Silence in heaven.**”—At the opening of each of the other seals the promptly responding “Voice” or “thunder,” loud and clear, called, “Come and see”! attracting the attention of the Church, and of the perishing world if they would listen, to what was next to occur. But now it is quiet—no voice, thunder nor earthquake; but a half hour’s hesitating silence in the “heaven” of this prophecy, *the Church*. How can she love the appearing of her Lord, if there is not a ready response at every token of the nearing Advent welling up from her inmost affection, and crying out, “Amen. Even so, Come, Lord Jesus”? Ah, it is the Laodicean period opening now, and lukewarmness is to reign. The Lamb of God has broken another seal, the last one of the series, and holds up the *open* pages of the book, but, for the

moment, there is neither "angel" nor elder to say, Come and see. We shall find the explanation in connection with the Rainbow Angel soon (chapter x.—see diagram).

**"About the space of half an hour."**—An indefinite, short space, representative of only a brief period for the fulfillment; for in its connection with these symbols, it must be symbolic, and not a literal space. Laodicea, the name-symbol for this last period, had "an hour of trial" which she was not able to endure creditably enough to hear the Master, say "Well done," but, instead, "Because thou art lukewarm, I will spew thee out of My mouth;" and all because when the Lord called out this opened seal, or period, her indifference to divine things—even prophecy—was upon her, and she could not promptly and earnestly respond, with a true, warm missionary invitation, to all within the sound of her voice, to behold what the Lord will do.

The "virgins," with trimmed lamps, were wide awake in Philadelphia, and during the period of the sixth seal; but they are slumbering and sleeping in Laodicea, and during the seventh and *last* period of her history! A world doomed to destruction! the last hour striking by the great prophetic clock of the ages! and the Church as

much asleep in indifference as the world!

**Slumbering** Asleep *prophetically*: not that she has no  
**and Sleeping** conscious desire to save the perishing, no  
**Prophetically.** missions and no sacrifices, by any means;  
 but the Lord said He would rather that she  
*were cold*, than making the misdirected efforts that she is. God's ways and thoughts are higher than hers, and she knows it, but she is *satisfied with her own* thoughts and ways; and that is her fault—her "lukewarmness." God's way is to "thunder" His prophetic marvels in the ear of the world, to startle an intelligent individual

investigation, on which to build an intelligent, operative faith in the coming of Israel's King and Life-giver. For all the Scriptures iterate and reiterate the great truth, that all hope of future life and immortality depends on that coming, and a resurrection from the dead, or the equivalent "change" of the living saints. But through the pride of the human heart which despises subjection to death, which is nevertheless

**Tradition  
and Vain  
Philosophy  
at Fault.**

the inexorable penalty of God's violated law, and through tradition and vain philosophy of men, the theory has prevailed all along the ages—as general doubt and disobedience have prevailed—that the true and higher life begins at the event of

death by the escape of an imprisoned, conscious spirit, also popularly called the soul. When the Church received this view, as she did from heathen philosophers, she taught, of course, that the "departed" soul had gone to be *with Christ in Heaven*. And that moment she lost her interest in the return of Christ to earth, and the resurrection of the dead.\* For why should He come again to us, if dying saints go immediately to Him? Thus Israel of the nineteenth century is but repeating the history of Israel of the first, as the great Apostle testifies, saying, "They that dwell at Jerusalem and their rulers, because they knew Him not, *nor yet the voices of the prophets* which are read every Sabbath day, they have fulfilled them in condemning Him" (Acts xiii. 27).

So prophecy is a dead letter to the mass of Christendom to-day. "They make broad their phylacteries, and enlarge the borders of their garments" again, and are called by men, Reverend doctors and teachers; but they

\* See *A Reply to Dr. Lyman Abbott, Concerning the Resurrection of the Dead*, by W. N. Pile (*Herald of Life Office*, Springfield, Mass.).

heed not the voice of Christ, and have not the "*testimony of Jesus,*" for they have not the "*spirit of prophecy*" (Rev. xix. 10). And so it is that the Church at large, that is, as popularly seen (I say it sadly), is plodding with flickering lamp over an idolatrous computation, and flattering the perishing multitudes with her inability to express a commensurate estimate of the "inherent *value* of a human soul"! and making *that*, more than the present work of Christ in connection with all His past doings, an object for recognition and a motive for action. That the "value," in the estimation of God, is not in the soul alone considered, but in the *loving, obedient* soul, is shown by the perishing millions left with scanty opportunities to know God and His requirements. Albeit the *spirit of obedience* may as easily be tested in the dark as in the light—as perfectly and fairly, if not as solicitously and graciously, else, what meaning to Paul's words to the Romans, chapter i. 19-25 and ii. 12-16? Can the Church be justified in toying thus amidst the prophetic voices and thunders, and refusing her Lord's invitation to Come and see? She thinks to evangelize the world, asks sinners to hold up their hands or sign cards, and endeavors to induce them to say, We will obey Christ, and "join *some* orthodox church"! but she will not say, "Come and see" what Christ has done and is doing prophetically, to move the people as *He* would move them. She will not say, "*Behold, He cometh* with clouds, and every eye shall see Him! She will not say with the "*wise virgins,*" *Behold, the Bridegroom cometh; go ye out to meet Him!*" Is it not because He tarried to the disappointment of the few watchers, in an "hour of trial," once? and because it has become a matter of indifference to her, at best, through neglect of "the Word

**Popular  
Revival  
Methods  
Faulty.**

of (Jesus') patience" in Philadelphia, and not being *kept* now in Laodicea? What other reason can be assigned for this continued "silence in Heaven" on the part of all save the agency represented by the Rainbow Angel (of chapter x., next to be introduced)?

"Who then shall conquer? Who maintain the fight?  
 Even they who walk by faith, and not by sight:  
 Who, having washed their robes, and made them white,  
 Press toward the mark, and see the promised land,  
 Not dim and distantly, but near at hand."

—*Jane Taylor.*

At this point of silence Jesus drops, for the time, the *events* of the seal, and introduces the series of seven trumpets, six of which He details in this eighth and the ninth chapters, and returns to the events of this seal in the tenth chapter, with the evident object of bringing the relative events of the last or seventh seal and seventh trumpet into very close connection before the reader as they are brought out, making it easier to associate their harmonies, and tending to intensify the effect. The seals are completed, it will be noticed, at chapter xi. 14, the first thirteen verses of which are data furnished by the French Revolution, and introduced there to enable us to locate ourselves in relation to the 1,260 years persecution and papal dominion in the "temple of God;" and then the seventh trumpet occupies the remaining five verses of the chapter. The reader can follow this order by reading between this and the next chapter the exposition of the first six of the trumpets; then, returning, and reading, *The Events of the Seventh Seal* before reading what is said in connection with the seventh trumpet. Else read on regularly (with the exposition) and re-read the seventh seal after the seventh trumpet.



## CHAPTER XIX.

### THE TARDY EVENTS OF THE SEVENTH SEAL— THE MIGHTY RAINBOW ANGEL.

THE ADVENT MESSAGE—EVENTS WHOLLY OF AN ECCLE-  
SIASTICAL NATURE—GREAT LIGHT FOR THE CHURCH.

*Text*, Chapter x. 1-7.

1. 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:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and *his* left *foot* on the earth,

3. And cried with a loud voice, as *when* a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

5. And the angel that I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And swore by Him that liveth forever and ever, who 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:

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets.

**W**HEN the half hour's "silence" announced at the opening of this seal ended, the seventh thunder, or seventh voice of the Church, at once came out loud and clear, as in the other seals. It was a positive and forcible judgment message—"Behold, the Master

cometh! lo, the Judge is at the door! Haste thee, and be ready for the eternal judgment!" This cry, as we have seen in considering the Philadelphian Church (pages 164-168), went round the civilized world; and has left its impress upon the literature of that day, and upon the generation whose fathers and mothers heard the solemn message. It is the burden of this seal. It will be seen that its events are wholly of an ecclesiastical nature: nothing political or military is seen or mentioned. The importance to the world, at this time,—when "THE JUDGE STANDETH BEFORE THE DOOR,"—of a concerted public demonstration of faith is made to supersede any political or secular consideration whatsoever. It is a detailed account of "the hour of trial" that came "upon all the world, to try them that dwell upon the earth" (page 164). The winds of war are being held, we have seen, by the four agencies as commissioned in chapter vii. 1-3, for the sole purpose, it appears, of removing the most exciting causes of a national or political character that might seem to furnish an excuse for neglecting the message of the "mighty angel" of this prophecy.

**"And I saw another mighty angel come down from heaven."**—John had seen the four military angels, as we may term them, restraining the war spirit over the earth for the time, the angel that commissioned them, the seven trumpet angels and the angel of incense (of chapter viii.), but none of them were termed *mighty*, as in this case: showing that God esteems Gospel work as of greater importance to the world than all the boasted work of the nations with their trusted armies and navies. Let no reader fail to mark the significance of this description, and the work ascribed to this angel. His coming down from a symbolic heaven, must be a symbolic descent: he

came down *historically* from the Philadelphian experience. But Philadelphia in the diagram corresponds with the upper portion of the sixth seal, which is called heaven—the sphere of the Church—in contrast with the lower portion, which represents earth or the civil sphere. He comes down from the Philadelphian or sixth experience with a *seventh* seal message to proclaim on “sea” and “earth,” as we will presently see.

“**Clothed with a cloud.**”—A cloud in symbol denotes the presence of God: He descended to Sinai in a “thick cloud” (Ex. xix. 9); He called to Moses out of a cloud (Ex. xxiv. 16); He “rideth upon a swift cloud” (Isa. xix. 1); He “covered Himself with a cloud” (Lam. iii. 44); and a cloud filled the temple, at the dedication, when the Lord took possession of it, to dwell with Israel (2 Chron. v. 13, 14).

“**And a rainbow was upon his head.**”—The “token of the covenant” which God made with Noah (Gen. ix. 12-15) must symbolize the fulfillment of some covenant through this “mighty angel.” And as we shall find this angel the chosen agent through whom the great world’s trial-of-faith (predicted in ch. iii. 10) is to be made, the rainbow evidently points to the *promise* there recorded to *keep* all those who had “kept the Word of (Jesus’) patience,” during the Philadelphian age, from being overcome through the trial which introduced and developed the Laodicean age.

“**And his face was as it were the sun.**”—As the sun is the symbol of the Gospel, the angel’s sun-bright face would be representative of the return of great truths—truths as they were taught by Jesus and the Apostles, but lost and hidden during the ages of darkness, mysticism, persecution and popery. The Pergamenians were charged with serious departure from original standards

in the reception of false doctrines, *hateful to God*. The Thyatirians were still more seriously accused of openly receiving the teachings of Jezebel, and when reproved, and given space, refused to repent. Can anyone reasonably deny these charges against the Church? that they apply to the so-called "orthodox" church during the centuries pointed out? and to the doctrines specified in this exposition? Surely, then, there was need in the Church of such a mighty effort of the Holy Spirit through the agency symbolized, and indicated by the descent, the clothing, the rainbow and the sunlit face. Sardis was but a remnant Church, at best, and but "few" of them had "not defiled their garments," we are told, and the work of this angel was not done in her day. But when we reach Philadelphia, there are indications of such a work at hand. The "open door" to the Word of God, characteristic of this period, made it one of independent personal investigation of the Scriptures, and this *prepared an agency* that could be most aptly personated by the Holy Spirit in the form described. For the Spirit is the divine agency that *God* employs, while the form assumed personates the human agency through which the work is visibly accomplished: as if the very image of Christ were stamped upon a people who faithfully proclaim His messages.

A considerable number of Philadelphian overcomers, called "wise virgins," whom Jesus said represented the "kingdom of Heaven," learned of the corruption of the doctrines of the Bible by Romanism much further on the same and other lines than Luther and the Reformers before them had done; namely, making God a pure *Spirit*, "*without body, parts or passions*"! making Christ, (who is the express image of His [God's] *person*"—2 Cor. iv. 4; Heb. i. 3,) not to have been "the seed of David *according to the flesh*," (Ro. i. 4; Gal. iv. 4; 1 John iv. 1-3, etc.,) but

to have been "begotten" without a mother! and to have lived ages before "his mother" who gave him birth was born. Thus putting the antitype before the "figure" or type (Ro. v. 14; 1 Cor. xv. 46,) the "last man" before the "first man," and the "second Adam" before the "first Adam," (1 Cor. xv. 45-47,) perverting the Scriptures. Making man immortal by nature, whereas the Word teaches that he seeks immortality through "patience continuance in well doing" (Rom. ii. 7)—through Christ; and obtains it, if at all, at the resurrection (1 Cor. xv. 52-55). Making death, which is the "wages of sin,"—the penalty of the Edenic law,—the "gate to glory," or the separation from the body of a *conscious*, intelligent spirit, instead of the destruction of life and consciousness. Making Heaven the place of the saint's reward, instead of the earth renewed and glorified. Making immersion, that "form of doctrine which was delivered" to the Church, which illustrates the hope of the resurrection, and gives the "*witness*" of the *water* (1 John v. 6, 8) to one's faith in the *death* (the point of agreement in the three witnesses), or burial and resurrection of Christ, answered by only moistening the forehead with water, or sprinkling a few drops upon the candidate—a picturing of nothing in the life or death of Christ! etc., etc. They also saw through prophecy that the reverses of Romanism since the French Revolution were the direct judgments of God, and constituted the leading sign that the coming of the Lord was near. It was time that light should come to the Church again, and that a voice should be raised everywhere—on sea and land—against these corruptions of the truth. The light did come, and the voice rung out upon the ear of the world, at the right time. And the light increased with them until we find in the Adventist peoples, who went out in faith to meet the Bridegroom as we have seen,

an agency truthfully answering the personation we are considering in this angel. And this will the more appear as we proceed.

Not that this agency is to be compared to a celestial angel in perfection of knowledge, or wisdom, more than the earlier Reformers were. God often uses very imperfect instrumentalities, in themselves alone considered, to accomplish His purposes. And it is only understood that they were used (mark) by the Holy Spirit, to the extent of the knowledge they had gained by its help, *through the Word*—the “open book.” The angel or agency represents a specific message, and the unfolding of great truths to the Church. In other words, it is a representation of the special presence of Christ with His people, for a special work or message. The reader will notice that John makes no mention of seeing this angel retire from the earth and sea after his descent. He remains with the Church, praise his name! the light of his countenance continually dispelling the darkness of her former superstitions, until the *very* coming of the “same Jesus” whose image he wears. For see on the sounding of the seventh trumpet (first pages of the chapter).

**“And his feet as pillars of fire.”**—The symbol of fire in the eyes and upon the feet was treated on pages 65 and 66. This angel’s message clearly is one of *hastening judgment*. The rainbow on his head is a reminder that God will never destroy the world by *water* again; the fire on his feet, that he is coming “in flaming fire” (2 Thes. i. 7, 8); and that the world “is reserved unto fire, against the day of judgment and perdition of ungodly men” (2 Pet. iii. 7). Here the fire is not seen in the *eyes*, as in the former symbol. That personated Jesus, and indicated that He, personally, was the source of the threatened judgment, as was also shown by the Scripture there quoted.

**“And he had in his hand a little book open.”**—

This recalls the opening of this *seventh* seal—it was the last one upon the book; and when broken, left an *open* book; readable, intelligible, so that it could be comprehended throughout, by the faithful and trustful reader, in proportion to the faith exercised in, and the study bestowed upon it. Thank God for an open Bible in the hands of consecrated people and all lovers of “His appearing”!

**“And he set his right foot upon the sea, and his left foot on the earth.”**—He has a universal proclamation—an important message to all peoples. Some history of the rise and development of this agency was given in connection with the Philadelphia Church. For in coming down “from heaven”—the upper plain of the sixth seal, as we said—to the “sea” and “earth” of the seventh, he comes down historically from a former experience with the Holy Spirit, through which he is *crowned* with the rainbow of promise; *clothed* with the power and presence of God; and given the little open book: his face is lighted up like the sun, from the reflection of its pages of light; his feet are glowing with all the fire of his being to speed the news of joy, yet of judgment, *at the door!* Suddenly his feet, with burning zeal, with awe-inspiring, warning aspect, are set on sea and land: he breaks the ominous “silence in heaven” from whence he descends,—

**“And cried with a loud voice, as when a lion roareth.”**—Before the earthquake’s shock there is a stillness in the atmospheric heavens as if nature was in awe and suspense under a presentiment of evil. So it was at the descent of this angel: throughout the sixth period, the conviction had been gaining strength among the watching virgins of the parable, that the coming of the Lord was near. To those who observed the signs as given in the

24th of Matthew, and the rapidly declining power of the papacy, there was, of course, no lack of evidence of the *nearing* event.

They had not learned that to be prophetically “near” or “at hand,” means *comparatively* so.

**Prophetic Near-** In their prophetic inexperience they were  
**ness Is Com-** like the impatient child journeying 3,000  
**parative Time.** weary miles across the continent, having no experience, and therefore no judgment, concerning comparative distance or time. Fifty times a day he asks, “Aren’t we almost there?” In the morning of the last day of the ride the parent cheers him, to keep up his interest and courage, with the news that “It is not far now; we’ll soon be there.” That is true to the parent, but not in harmony with the feelings of the child. He expects to be there in an hour, at least long before dinner-time. And *after* dinner he impatiently chides his parent inquisitively: “Papa, you said it wasn’t far; and that we’s ’most there, and we’ve rode ’most all day!” “Well, child, we’ll be there right soon now; it’s only a very little distance farther—just a few miles; we’re due at sundown.” But to the child, the sun is *days* in going down; and never went so slow before.

The “parable of the ten virgins,” the “watches,” the “hour of temptation” or trial, were given expressly to develop patience and faith: faith pleases God; and “patience worketh experience, and experience, hope.” The whole history of the Church has proved that the same plan has been followed with each generation—varying in detail. Noah waited 120 years, vexed with the unbelief of his generation. Abraham and Sarah waited thirty years for Isaac, the child of promise, vexing their souls with the Hagar and Ishmael affair. Israel waited

**Watching**  
**Designed to**  
**Test Faith.**



long for Canaan, and were afterward in no less perplexity over the long delay of the "Desire" of Israel and "of all nations." So were these prophetic virgins developing experience, faith and hope, concerning the return of Christ. But there was also, on the part of others, a growing un-

faith and opposition to the preaching of the advent at hand. For even in Philadelphia, that had been so zealous for "*the Word*," there were many who, from long traditional schooling, and familiarity with prevalent Romanist theories, failed to distinguish between tradition and the Word, as the "overcomers" were careful to do. They were loth to yield the comforting notions, received in babyhood, that, "Heaven's my home;" and of death, "'Tis but the voice which Jesus sends to call us to His arms." They loved to think—"Our friends are passing over, and just before the shining shore we may almost discover." They were so oblivious to the plainest statements of the Word concerning the penalty for sin, dating back to Eden, and to natural dread of death—even of the Saviour, in the face of that great "enemy" of man—that they could sing with devout paganish complacence, "Then persevere till *death* shall bring thee to thy God; He'll take thee at thy parting breath to His divine abode." And, "on joyful wing, cleaving the sky, sun, moon, and stars, forgot, [!] upward I fly." No such Platonism and folly could have inspired the Apostle Paul's love for "His appearing," and trust for his "*laid-up*" crown "*at that day*," namely, of the Advent (not of death—? Tim. iv. 8); nor could have actuated the Apostle to "look for Him," when "He shall appear *the second time*"—*i. e.*, on earth—"unto salvation" (Heb. ix. 28); nor could have inspired David, who said, "As for me, \* \* \* I shall be satisfied when I *awake* with Thy likeness" (Psa. xvii. 15); nor Job in his

common-sense statement, chapter xiv. 10-15, which see. But with those unprotesting Protestants, it was the gospel of Addison: "It must be so—Plato, thou reasonest well"! instead of the Gospel of Paul and the apostles and prophets, who wrote at least reasonably, and predicted rightly, even as the Holy Spirit moved them. Therefore as the opposition developed, and the supposed coming with its trial drew nearer, zeal increased until faith in the Advent, definitely in 1843, was of so great proportions, and of such a positive nature that, when the seal was removed (in the Lord's nick of time), the virgins were fairly awed to "silence" by their own position and at the next step

**The Angel's  
Descent  
Symbolizes an  
Organized  
Movement.**

to be taken: it was to organize themselves—the "ten virgins," we now understand—for a world-wide missionary campaign, in the face of all unbelief—not counting it a sacrifice in many instances to sell houses and lands, stocks and personal effects, to leave business and pleasure, friends and families, to warn the Church and the world in spite of all things, of judgment, resurrection and the translation of the saints, at the end of the 2,300 days; namely, in 1843. The first prophetic convention was held in the city of Boston, October, 1840, where the organization was formed, and the work was systematically and zealously begun. That was the more immediate or visible coming down of the angel to Laodicea. The historic extracts mentioned above (see page 164) tell how thoroughly he compassed sea and land with the evidences that compelled his action. Their attitude was a bold one; and "verily, their sound went into all the earth, and their words unto the ends of the [civilized] world."

"And when he had cried, seven thunders uttered their voices."—Thunders represent a purifying

change as taking place. Said the Psalmist, "His lightnings enlightened the world" (Psa. xcvi. 4; lxxvii. 18); that is, the *Holy Spirit* enlightens some human agency, and the voice of the agency is the thunder announcing the light to the world. John heard the voice of thunder, the first *living creature* saying, "Come and see," at the opening of the first seal. There were literal thunders on Mount Sinai at the change from slavery in Egypt to the better bondage of the law under Moses. These thunders were to cause the people to "hear and believe Moses"—to impress them with the fact that God was speaking in the message. So the symbolic thunders here are doubtless for effect, as an emphasis—an exclamation point—at the close of a remarkable series of events—the last seal being broken. Each seal was opened with a thunder, a voice, an earthquake or a cry. This last was first delayed, and now, when so stoutly given, there is a grand cloud-salute; an answering *chorus* from the perfect chime of bells in the great prophetic tower! Strange that all are not inspired with these Heaven-devised transactions.

And when the seven thunders had uttered their voices, John "was about to write;" but said he, "I heard a voice from Heaven saying unto me,—

**"Seal up those things which the seven thunders uttered, and write them not."**—John seems self-prompted here to *explain* matters that should remain for the regular removal of the seals by the Lamb; for that is the sense of "write" as opposed to "seal up." The command clearly shows that these utterances were not intended for the general revelation, which he *was* to write; but doubtless only to assist him in his writing, or in his oral teaching, and in establishing the Revelation among the early churches of his ministry. It was so with the Gifts of the Spirit—of healing (not referring to healings through

faith and prayer), power to raise the dead, to speak in unknown tongues, and other remarkable powers conferred upon the Apostles for the confirmation of the New Testament, and the establishment of the Gospel Church: they were special, not intended for the succeeding centuries; and they have not come down to us.

**“And the angel \* \* lifted up his hand to heaven, and swear by Him that liveth for ever and ever.”**—This is the most solemn attitude that could be assumed, and the strongest asseveration that could be made, that the statements of the parties represented by this angel are genuine and true, to the best of their knowledge and understanding, and of the greatest importance to be investigated and understood by all peoples. The military and other secular events of prophetic revelation have required no such solemnities, beyond angelic statement, in either Daniel or Revelation, except in this matter of informing the Church, and warning the world, concerning the expectation and the event of the coming of our Lord. Why? Why was the fruit of the *forbidden* tree in Eden more tempting and “desirable” to Mother Eve than that of the *tree of life*, and of all the *permitted* trees of the garden? Simply because it poised her little *will* against the will of God. She could neither make a molehill, nor unmake a mountain, but, by the grace of God, she could shake her little broom in the face of the Almighty, and say, I *will* and I *won't*, concerning the every-day affairs of life. And the world of her children have wept an ocean of tears, notwithstanding her experience, for indulging the same defiant, willful spirit. God has left nothing undone to show us that He would have us think less of political and secular matters, and more of prophetic and religious things, specially those of this last seal. But the “people” just *won't*—“the

Church" and the world are very much alike in this. They are wiser than Solomon in all questions of science, art, civil government, political economy, moral and mental philosophy, physics and metaphysics, but they cannot understand, that is to say, they will not interest themselves, in prophecy. And if our doctors do attempt it, it is usually not simple, plain prophecy they wrestle with, but 'way up there, over the heads of the people—in the fifteenth or twentieth story—in the learned department of *Eschatology* or *Hermeneutics*. Oh, that the Drs. Zaccheus would come down, that Jesus might *dine* with them! and His people be *fed*. But what did the angel affirm?

"That there should be time no longer."—"That the time shall be no longer [delayed]," as suggested by Doddridge, Gill, *Emphatic Diaglott*, etc. The sense does not seem to be changed. The time is at hand for finishing up the revelation now—and for the last demonstration, even the "coming in the clouds of heaven." In the third verse of chapter i., the time was at hand for the *beginning* of the Revelation; now for its ending, in the same sense.

That the definite time proclamation of this mighty angel was fulfilled in the Adventist movement of 1840-43, inaugurated by William Miller and his co-laborers, I quote from a prominent pioneer of the faith and an able writer of the time, Josiah Litch, before quoted. He was writing, in the fall of 1842, under the heading "THE THIRD WOE OR SEVENTH TRUMPET," and gives a clear view of the position they held. He says:—

"The second woe ended with the fall of Ottoman supremacy in 1840. At that period the Word of God had gained its ascendancy in the world, and is now high in the moral heaven, flying as on the wings of the wind, borne by a mighty angel through the midst of heaven: and the enemies of the Bible see the triumph of the

**Josiah Litch on  
the Early  
Adventist  
Movement.**

cause; and great fear falls on the infidel world. . . . Having passed through six of the trumpets, and the darkness, death, resurrection, and triumph of the witnesses, we stand at the present time on the verge of the *great crisis* when the seventh trump must sound. That trump is a *woe* to the world, and a blessing to the saints of God. It introduces the time, not when the world will be converted, and the spiritual reign of Christ be introduced, but the time when the dead shall be judged, all God's servants rewarded, and the destroyers of the earth destroyed. [Citing here: Rev. xi. 15-18.] Is there any millennium and return of the Jews here predicted, as the world has been taught to expect? There is no place found for it! *But eternity cometh quickly.*

"More than two years have now elapsed since the *second woe* passed away, and the voice from heaven, by the mouth of Christ's witness proclaimed, '*the third woe cometh QUICKLY.*' That period of delay must soon expire, and the *seventh angel sound!* Then he that is filthy will be filthy still! And he that is holy shall be holy still! There will be no more change in the moral characters of men. That trump will come with awful suddenness on the world. It will be a twinkling of an eye, and all will be over! The want of instant preparation and watchfulness will be an awful calamity when that day arrives . . .

"*On the point of setting the day and the hour*—I wish here to enter my most *solemn disclaimer* against setting any definite time for the second advent of the Saviour; whether it be February, March, April, May, or June, or any other month in the year; I have no judgment on that point. There are several points in history and chronology, the anniversary of any one of which may be the time; which it will be, I am utterly unable to decide. I believe it will come in 1843, but for 'the day and hour,' I believe, we must watch. If others think they have discovered the day or hour, and preach it, let the responsibility be on them. I enter the same disclaimer also in behalf of my esteemed brethren and fellow-laborers, Miller, Himes, Fitch, and Hale. I do it because I know their sentiments to be the same as above expressed. There are others also of the same opinion. That it will come the third or twenty-third of April, we have not either of us affirmed. We have stated the fact that Ferguson, in his astronomical calculations, has given us, *viz.*,

that Christ was crucified on the third of April. We have a right to that *fact*, and so has the world, and they must make what use of it they think proper. But whether the 'seventy weeks' ended precisely with the death of Christ, or at some other point, is what I am unable to determine. That it ended not many months from that, is clear and satisfactory."—*Prophetic Expositions*, Vol. II., pp. 223-5.

On page 244, Mr. Litch replies to a charge of censoriousness, and a hard spirit, as follows:—

"Nay, nay, my brother, my sister! you wrong me. If you *saw*, or *thought* you saw, your neighbor's house on fire, I ask, would you not think it your duty to arouse them and tell them the worst you feared? Would you let them sleep on, lest, by trying to awake, you should offend them by your earnestness and importunity? I believe the Lord Jesus requires of all His ministers and people to look into this subject and look out for His coming. I do not believe it can be neglected with impunity; and hence I must cry aloud to my fellow-travelers. I should be guilty if I did not tell them all I fear will come upon them. Let them show me that my fears are ungrounded, and I will desist from my importunities. I cannot until then."

That was exactly the spirit and plea of Paul before Felix, and of Luther before Charles V. and the Diet at Worms. Was there fanaticism in that? Surely, these men had the calm, resolute spirit of the symbol. They "cried with a loud voice," and the whole civilized world heard the message, not only through the secular press, (sometimes mockingly) but, as we have shown, through their own publications, like the *Expositions* quoted above.

## CHAPTER XX.

### CONTINUATION OF THE SEVENTH SEAL—THE LITTLE OPEN BOOK.

THE ADVENT MOVEMENT, THE BITTER EXPERIENCE, AND  
THE PROPHESYING AGAIN.

*Text*, Chapter x. 7-11.

7. 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.

8. And the voice which I heard from heaven spake unto me again, and said, Go *and* take the little book which is open in the hand of the angel that standeth upon the sea and upon the earth.

9. 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.

10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

**W**ITH the opening words of this passage we are able to locate the seventh trumpet in its relation to the seventh seal. For the effect of the great proclamation of this seal is to take place under that trumpet. Notice it particularly:—

“But in the days of the voice of the seventh angel, when he shall begin to sound.”—This shows that six of the trumpets had already sounded when this



angel, who is speaking, namely, the "mighty" rainbow angel, begins his work; and, therefore, that the last trumpet and last seal (which we are now considering) nearly harmonize, chronologically, for the seal is already opened and the trumpet *is about to begin* to sound. It has been contended by some that what is to transpire now is *before* the sounding, and when it is "*about to sound*;" Doddridge, Woodhouse, and even Mr. Wilson, of the *Emphatic Diaglott*, fall into this error. But clearly it is "*in the days of the voice*" OF THE TRUMPET, therefore *after* beginning to sound; and demanding the rendering we have, "When he *shall begin*," etc.

"The mystery of God shall be finished, as He hath declared to His servants, the prophets."—This mystery must relate to that which had been so long under seal. When Daniel, one of those "prophets," was commanded to seal the book, he had just given the three great prophetic periods, in their relationship—the 1,260 years, the 1,290 years, and 1,335 years, which he said the "wise" (virgins) should, but the wicked (including the foolish virgins) should *not* understand. The wisdom referred to is that of faithfulness to the study of the Word, or as Jesus termed it, of keeping "the Word" of His "patience." Every seal is now off, the last trumpet is about to sound, therefore every key to the unraveling of that which was sealed from the understanding even of the wise and studious, is now to be put at their command. But it must not be thought that the keys will unlock the matter to their comprehension without their personal application of the same. Will they, will they even now, "come and see"? Will they now "hear what the Spirit saith unto the churches"? Notice what follows, calling for individual effort: 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, that standeth upon the sea and upon the earth.”—There is absolutely nothing of this whole matter in reserve now. The opened book is freely offered to John for his personal use. John represents the whole Church, as he has all the way through. The angel, who is already possessed of the book, represents the few “wise virgins” of the parable—those who were overcomers in Philadelphia, as before said—who by their faithful watching received the book in advance. How so? Think: Jesus promised that the Holy Spirit should take the contents of this book “and show it unto” “His servants”—see the proof on pages 24, 25. “His servants” are not the whole body of the apparent Church. Hear the Saviour, Himself:—

“Not every one that saith unto Me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father who is in heaven. *Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out demons? and in Thy name done many wonderful works?*

“And then will I profess unto them, I never knew you: depart from me ye workers of iniquity. Therefore whosoever heareth these sayings of mine, *and doeth them*, I will liken him unto a *wise* man, who built his house upon a rock. . . . And every one that heareth these words of Mine, and doeth them *not*, shall be likened unto a *foolish* man, who built his house upon the sand,” etc. (Matt. vii. 21-26.)

It requires both these classes to represent “the kingdom of heaven,” the Lord said (Matt. xxv. 1, 2). Again, in Luke vi. 46, He said, “Why call ye Me, Lord, Lord, and do not the things which I say?” It is therefore plain to be seen how the class that is represented by the angel came in possession of the book—why his face was so bright; why the rainbow of promise was about his head; and why he had such zeal in his work: he had studied the pro-

phetic Word at command, with faith in, and out of respect to, its Author; and the Holy Spirit had done the rest, showing him "things which must shortly come to pass" by opening the book of prophecy to his understanding.

**"And I went unto the angel and said unto him, Give me the little book."**—Not the whole Bible, let it be observed: that, with this exception, had already been restored to the Church, and had developed the rainbow agency; but the sealed portion is now wide open, by the breaking of the last seal, and John is told to take it. The "temptation" or trial that was arranged to try the whole world is now to be experienced. The Church are to act upon the proclamation of this symbolic angel, that the mystery of God will be finished when the seventh trumpet *begins* to sound; and that would be, he said,—he, the only agency noticed in modern history that has given the world any such message, said it would sound—in 1843.

**"And he said unto me, Take it, and eat it up."**—To eat is to masticate and swallow our food. To eat a book is a figure for revolving its statements in the mind, and incorporating them into the understanding. This, this faithful, zealous messenger did most thoroughly; and he did understand very much that the "foolish virgins" did not, as was promised the "wise," notwithstanding the great mistake and the passing of the time. They had not quite comprehended what was next told the angel, however, and that is the explanation:—

**"And it shall make thy belly bitter, but it shall be in thy mouth sweet as honey."**—The contemplation of the subject of the book—the coming of the Lord—would be very delightful to the mind of the Church; but the experience connected with the expectation—the tarrying of the Bridegroom—would be a bitter disappointment to them. The predicted bitterness came through a

misapprehension which they were allowed to act upon, by way of the great test or trial of faith. When John was "about to write," impulsively, without a thorough digestion of the matter spoken by the chorus of thunders, he, too, would doubtless have explained the seventh seal as introducing, not the "time of the end"—the true limit of the *seal* (Dan. xii. 9)—but the end itself; the preliminary symbolic descent of the rainbow angel, not as personating Christ *in His people* proclaiming the Advent near, but as representing Christ personally in His actual return; and the finishing of "the mystery of God," *i. e.*, the seal of the prophecy, said to be due when the seventh angel should "*begin* to sound," not as the end of the seal-mystery of Daniel's vision, which was due then, but as the grand culmination or consummation of all prophecy due at the *end* of the trumpet's sound. These mistakes appear unnecessary as we look back at them, now. A more thorough *digestion* of what the little book contained would have shown that all the trumpets required considerable periods of time for their soundings: the fifth, 150 years; the sixth, just preceding, 391 years; and that the coming of Christ could not be expected at the *beginning*, but as the *last* event of the last trumpet. And yet, through this same misapprehension, there are many to this day, who think the seventh trumpet has not even yet sounded, nor the seventh seal been broken, "else," they say, "Jesus would have appeared."

The history of the Church during the last half of the Philadelphian period and the first years of the Laodicean period furnished, as we have already shown in the exposition of the former Church, just such a premature, world-wide expectancy, trial, tarrying, and bitterness of disappointment. It was a movement so spontaneous and

genuine, so candid and intelligent, and withal so unique and powerful that, without the same divine influence and incentive, it could never be reproduced in human experience. But no people, I suppose, since the days of the apostles, were any worse misrepresented and falsified than those who proclaimed the coming of the Lord at hand, basing their hopes wholly on the words of Christ and the apostles and prophets. It is not denied that there were fanatics and fanaticisms connecting themselves with the genuine movement, like barnacles to a ship—impossible to prevent, hard to remove, and exceedingly detrimental to the progress of the vessel. Every good movement ever inaugurated has suffered more or less in the same way. The writer could cite facts and personal experiences if space permitted. The interested reader may consult the "*History of the Advent Message*," by I. C. Welcome.

The thoughtful reader will have noticed that no word of censure was spoken by the Lord to the virgins of the parable, who prematurely expected the Bridegroom. They were commended as wise for having oil in their vessels, and for being ready by constant watchfulness to enter without delay when He did suddenly appear. It is so here: there is no criticism, even, upon the loudness, boldness, or positiveness of the angel's voice, nor the definitiveness of his message; not one word—where the Laodicean spirit in the Church has been so full of censure. On the contrary, John, as representing the Church, is commanded to continue the same work, and furnished every facility for doing so. For notice: "And he said unto me," he next declares,—

**"Thou must PROPHECY AGAIN before many peoples, and nations, and tongues, and kings."**—The world-wide extent of his proclamation is thus indi-

cated. History furnishes no other example, in modern times, of a message concerning Jesus' personal return, that could possibly be taken for a fulfillment of this prophecy, or that at all approaches its requirements, than that which has been cited concerning it in Philadelphian history. If it has been unpopular and despised by the world and a worldly Church, "as a day of small things," so was the great Gospel work and message under the Son of God Himself, and His own chosen representatives. It matters not whether priests, and scribes, and authors, and writers of encyclopædias have spoken well or ill of it, the pertinent question is, Do the Scriptures predict such an expectation and disappointment? For all writers confess that there were 50,000 adherents in the movement in the United States during what was termed the "Millerism" excitement. The "virgins" have "slumbered and slept" so far as *definite* expectation is concerned; but, for fifty years, has the expectation ceased? have the waiting virgins been out of sight? And is not the proclamation revived again, and sounding to the ends of civilized life, "Behold the Bridegroom cometh; go ye out to meet Him"?

There is another place, besides our text and Matt. xxv., that speaks of tarrying and prophesying again; and in the mouth of two or three witnesses every word should be established. Habakkuk ii. 2, 3: "And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it: *for the vision is yet for an appointed time* [to be unsealed]; but at the [appointed] *end* it shall speak and not lie; though it tarry [to your mistaken and premature expectation], wait for it; because it will surely come, it will not tarry," that is, in reality—beyond the *real end*. But there would be a bitter disappointment and *seeming* tarrying, by the virgins' mistake in interpreting the "time of the end" as the end

itself. They mistook also the judgment of Daniel vii. 26, that was to come upon the papal horn at the end of its period—for which the saints under the altar were praying—for the final judgment of the world. They mistook, in their incipience in prophetic study, the *cleansing of the Sanctuary* for the cleansing of the *carth* by the judgment fires of the last day: whereas Daniel viii. 14 relates to the cleansing of the Church of papal error. Dan. xi. 31 says, “they shall *pollute* the *Sanctuary*”: that is, not the *carth* but the temple, the holy place of God’s abode with His people (Eph. ii. 20-22): the temple into which the “man of sin” brought his polluting presence, doctrines and influences; in which he cast both “the stars” and “the truth” to the ground (viii. 10-12), as stated immediately preceding the statement about *cleansing*, in verse 14. Cleansed at the “time of the end”: for He proceeds to explain to Daniel (ver. 17) that “at the time of the end shall be the vision.” *i. e.*, “belongeth the vision” (Sharpe and Revision); or, “the vision shall be fulfilled” (Douay); “for [it points] to the time of the end” (Tafel). This settles the ending-point of the 2,300 days.

William Miller and his co-laborers, therefore, were right in ending the 2,300 days (or years) of Dan. viii. in 1843. That argument **The Movement Not all Wrong** never has been shown wrong, and never can be overthrown. It was not the *time*, but the *event* which the period pointed out, that was wrong in their teaching. It was putting the end where the time of the end—the day, not of His coming, but “the day of His preparation”—was being marked. For it will be noticed, by those who study prophetic time, that the periods which end at this point of mistake are all given in symbols—“times,” “months,” “weeks,” “days,” with one single exception in each book, namely, the 1,000 years of Revela-

tion, and the 1,290 years\* of Daniel. The symbolic periods bring us to the *time of the end* and of symbolic accomplishments—a symbolic coming of Christ (the coming down of the rainbow angel), a judgment (the terrible French Revolution, in answer to the cry of the martyrs), all which have been already considered; the “lake of fire,”

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\*The original word *yamim* is rendered “days” three times in Dan. vii.—1,290 *yamim*, 1,335 *yamim*, end of the *yamim*—verses 11, 12, 13. Primarily, days is its meaning, but not its only meaning; it means in cases *years*, too. There should be some other reason for rendering it days, in a particular case, than simply that days is its primary sense. Gesenius says it means

**Gesenius’  
Testimony  
on Yamim.**

“(2) *time*, without any reference to days, Gen. xlvii. 8, ‘the time (period) of thy life.’ In ‘the time of Abraham,’ Gen. xxvi. 1. . . . (3) The signification of time is limited to a certain space of *time*, namely, *a year* [italics

his], as in Syriac and Chaldee (the corresponding term being here given) signifies both *time* and *a year*; and in German also several words which designate time, weight, measure, etc., are applied to certain specific periods of time, weight, and measures: Lev. xxv. 29; Judges xvii. 10. An anniversary sacrifice; 1 Sam. ii. 19. Yearly: Ex. xiii. 10; Judges xi. 40; xx. 19; 1 Sam. i. 3 (comp. ver. 7); ii. 19. Also used in a plural sense for *years*, with the addition of numerals: 2 Chron. xxi. 19, ‘at the end of two years;’ Amos iv. 4, ‘every third year.’” (*Heb. and Eng. Lex.*) It is rendered *season* three times, as Gen. xl. 4, “they continued a season in ward,” etc.; (in the singular and plural forms) *time* and *times* sixty-two times, as Gen. iv. 3, “in process of time it came to pass,” etc.; *year*, *years*, and *yearly*, in eight other places than those mentioned by Gesenius: Nu. ix. 22; Josh. xiii. 1 (twice); 1 Sam. i. 21; xx. 6; xxvii. 7; 2 Sam. xiv. 26; 1 Kings i. 1. (See *Young’s Anal. Conc.*) To these should be added the three instances of its use referred to above,—the angel’s closing words to Daniel—where there is little doubt that *years* and not “days” were intended; for the angel was not then giving additional symbols but was explaining now to the prophet, in plain terms, the practical use of those symbols which he had already given him; namely, that from the hidden or sealed point of the setting up of the Abomination of Desolation, to the unsealing point of the time of the end, “There shall be,” said he, “1,290 (*yamim*) years; Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty (*yamim*) years. But go thou thy way till the end be; for thou shall rest, and stand in thy lot at the end of the (*yamim*) years.”



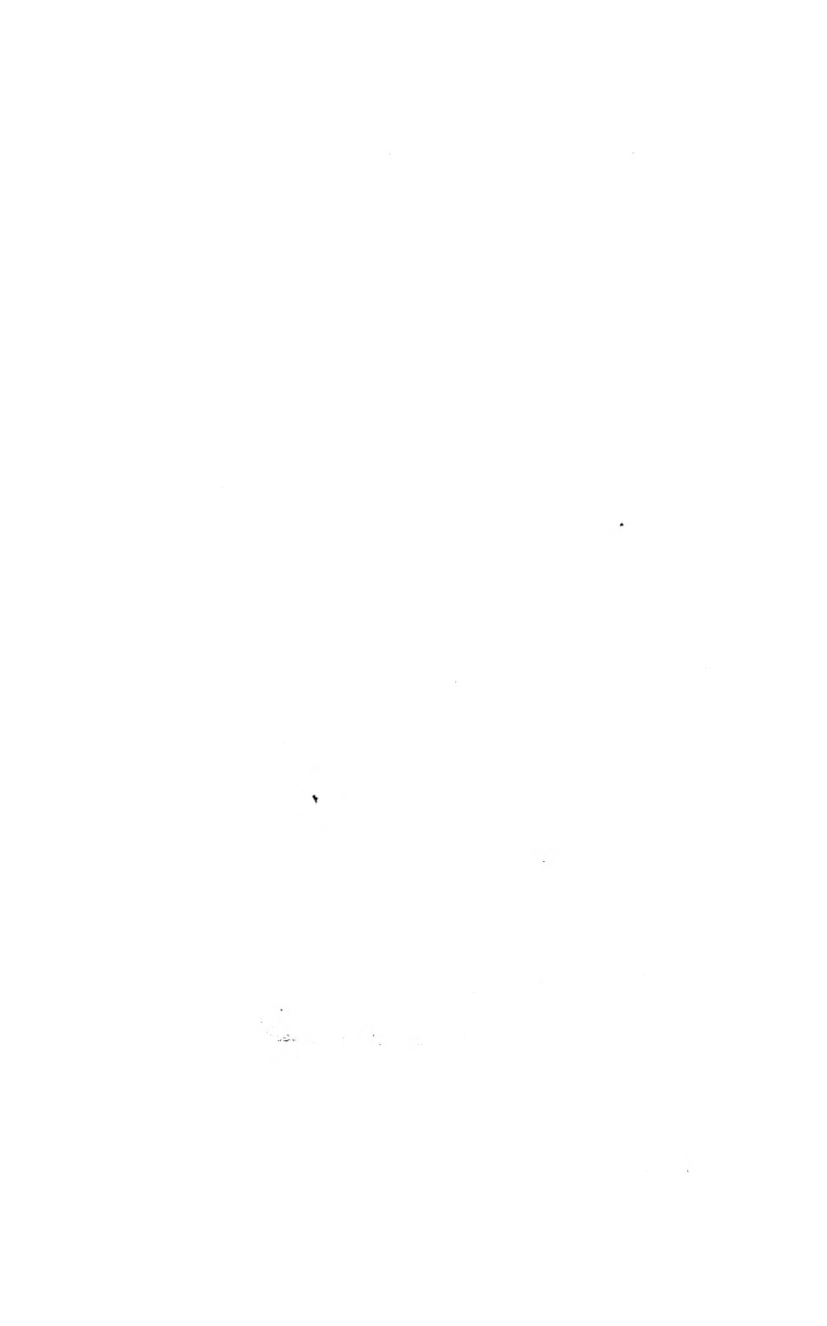
the "new heavens and new earth," the "sea of glass," the harps, and song of Moses and the Lamb, the holy city from heaven, and God dwelling with men—all which points are yet to be met in the course of the exposition. The 1,335 period of *years* has a close connection with these symbols, but goes to the *end itself*—to a real coming of Christ; a real descending city of God;\* a final judgment of real fire, that will devour all the adversaries of Christ; songs of final victories; the real and glorious new heavens and earth; and the literal and perfect return of the power and kingdom to God, and His more real abode with men.

How John was divinely furnished for repeating His work, or prophesying again before all peoples, is shown in the next chapter.

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\* Compare John xiv. 2; Heb. xi. 10, 16; xii. 22; xiii. 14; 2 Cor. v. 1, 2; Gal. iv. 25, 26; Phil. iii. 20, Greek *politeuma*. "Our city, or citizenship, or civil rights. The word properly signifies the administration, government, or form of a republic, or state. . . . It signifies also a *republic*, a *city*, or the *inhabitants* of any city or place."—A. Clarke, *Comm., in loco*.





**PART FIFTH.**

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THE STUDY OF PROPHETIC TIME COMMANDED,  
AND AID GIVEN.

AN INFIDEL WAR ON THE CHURCH OF ERROR,  
AND UPON THE SCRIPTURES OF TRUTH—  
THE TRUTH TRIUMPHANT.

*“The Angel Stood Saying, Rise, and Measure the Temple  
and Altar.”*

CHAPTER XXI.

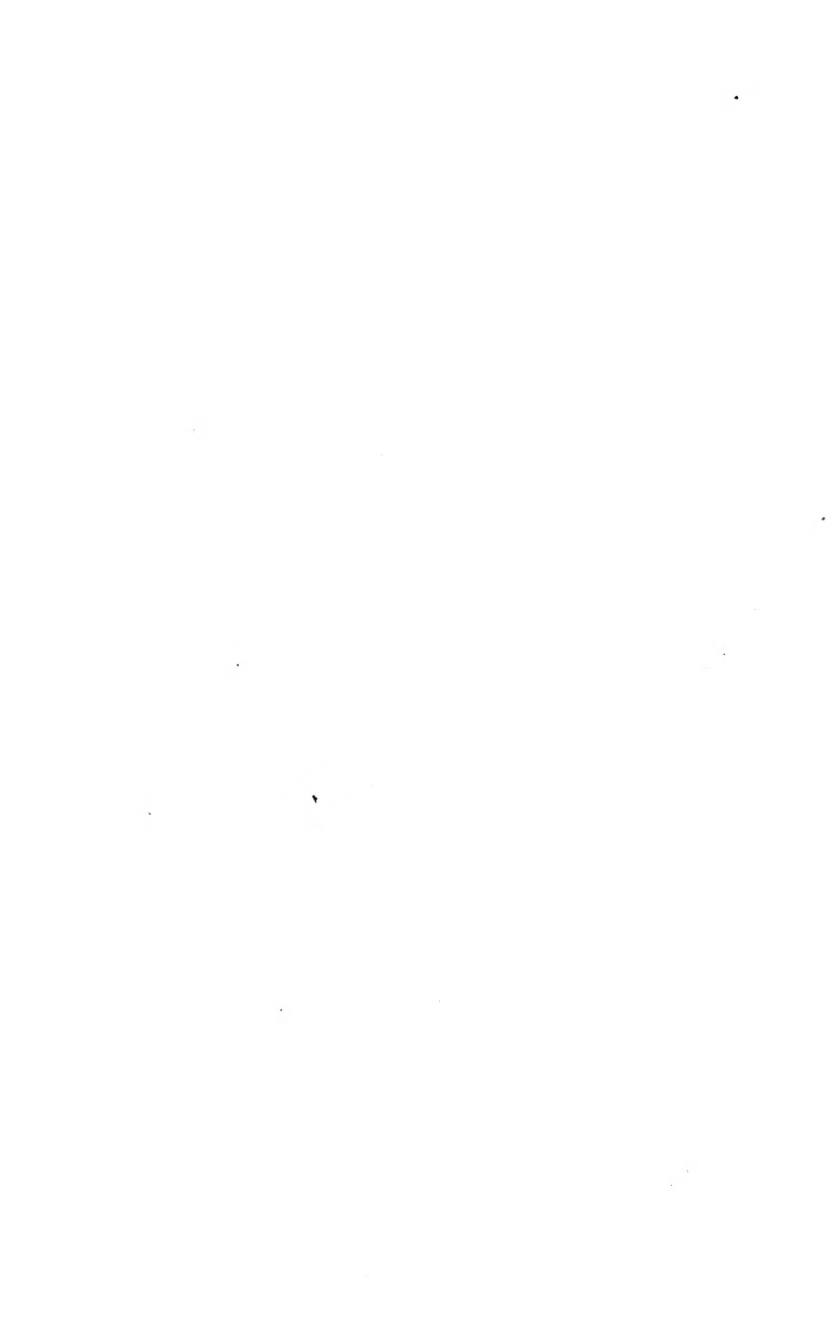
THE CHRONOMETRIC REED—MEASURING THE  
TEMPLE AND ALTAR—THE AGE OF  
FALSE WORSHIP WHICH  
POLLUTED THEM.

THE TWO WITNESSES SLAIN BY THE DRAGON OUT  
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CHAPTER XXII.

REVIVAL OF THE TWO WITNESSES—THEIR  
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## PART FIFTH.

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### CHAPTER XXI.

#### THE CHRONOMETRIC REED—MEASURING THE TEMPLE AND ALTAR—THE AGE OF FALSE WORSHIP WHICH POLLUTED THEM.

THE TWO WITNESSES SLAIN BY THE DRAGON OUT  
OF THE PIT.

*Text*, Chapter xi. 1-9.

1. 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.

2. But the court which 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.

3. And I will give *power* unto My two witnesses, and they shall prophesy a thousand two hundred *and* threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies: and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. 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.

8. 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.

9. And they of the people and kindreds 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.

**J**OHAN is now told to measure the polluted temple and altar—polluted by the Thyatirian “man of sin” (2 Thes. ii. 3, 4; Dan. xi. 31), and is given a symbolic measuring reed.

“**A reed like unto a rod.**”—This reed is similar to one seen by Ezekiel (chap. xl. 3, 5) in the hand of one who also had “a line of flax,” with which he measured the temple of that prophet’s vision. Zechariah (chap. ii.) saw the same personage, or angel, with line in hand, going, as he said, “To measure Jerusalem, to see what is the length thereof, and what is the breadth thereof.” The line and the reed, of course, were symbols, the same as the temple and city of the visions were; and were, therefore, not for linear measurements, but chronometric—for the measurement of time, or an age. Doubtless either Ezekiel or Zechariah could have informed those measurers, had they inquired, of the exact linear dimensions of the temple, or of the walled city of Jerusalem, for they were matters of Scriptural record.

“**Rise, and measure.**”—Whatever may be the popular sentiment of our times relative to prophetic measurements, John, as representing the Church, was commanded by the angel to rise and go about the the work of measuring. Chronometric study was, therefore, safer for him, and is safer for us to-day, than its neglect under the miserably deceptive excuse that it is “prying into the mysteries of God.” He must measure something: what is thus symbolized?

**“The temple of God, and the altar, and them that worship therein.”**—The temple of God in the Gospel dispensation is the antitype of the original Mosaic tabernacle and Solomonie temple (built after the same pattern)—the place selected by God for the official communication of His will to Israel through the priesthood; that is, the Gospel Church *as an organized body*. The “altar” and the “worshippers therein” (that is, in the temple) are the *official body* of the organization—its High Priest (Heb. viii.), its bishops and deacons (1 Tim. iii.), its evangelists, pastors and teachers (Eph. iv. 4-11)—instituted, like its Levitical type, “for the perfecting of the saints, for the work of the ministry, for the edifying of the *body* of Christ (ver. 12).

**“The court which is without the temple.”**—The temple was surrounded by three walls inclosing three open courts: the first, immediately about the temple, contained the brazen sea and altar of burnt offerings, and was called the “inner court,” or “*court of the priests*,” and was included in the measurement. Next, outside this, was the “outer court,” or “*court of Israel*,” in two apartments, the first, entering it from the east through the “beautiful gate,” was called the “*court of the women*.” Outside the court of Israel again was still a much larger court, beautifully ornamented with variegated marble pavement, its outer wall with “porches” and magnificent galleries; and was called the “*court of the Gentiles*,” because the Gentiles were permitted freely to enter into it. But they must not approach too near the court of Israel, which was guarded by a low balustrade, called *chel*, with pillars at certain distances “on which there were Greek and Latin inscriptions, interdicting all heathen, under penalty of death, to advance farther.” (See Kitto and others.) It was this last court which John was told to leave out, and

**“Measure it not, for it is given to the Gentiles.”**

—The reason assigned for not measuring this court is itself symbolic, and, before it can explain, must be explained, through a study of the old type. Connected with Moses' tabernacle there was no such recognition of the Gentiles as was afterward “given” to them, when King Solomon built the temple and added the beautiful “court of the Gentiles.” But if the temple and altar were more highly typical, they were not more surely types, than even this court. It but illustrates the Abrahamic promise that his seed should bless *all nations*, and the prophecy that in the last days God would pour out His Spirit upon *all flesh*. Solomon built the Gentile court in type; Jesus received the Gentiles in antitype. In this antitypical dispensation there is neither Jew nor Gentile, as such, before God. But the term Jews may be used as a symbol of its original designation, namely, those in covenant with God—whom we now call Christians. We found the term thus used in chapters ii. 9, and iii. 9. And so also the term Gentile, though it no longer conveys the idea of class or covenant interdiction, may still be used as a symbol of the old condition—“children of wrath,” and “having no hope and without God in the world” (Eph. ii. 3, 13)—in the ordinary sense, sinners.

Men of the world, we understand then, at some time in the history of the Church, according to the type, are to have special recognition of the Court. by the Church—a court prepared for them and afterward to be incorporated together, and other prophetic conditions result. Accordingly, we find in the dispensational symbols of the Church (Rev. iv. 7), as we have already seen, “*the face as a man*” as the principal characteristic of the “living creature” which symbolized that period which immediately preceded



the age of the great apostasy and persecution. The first answers to the Constantinian period, beginning in the fourth century; the last, to the Justinian period, beginning in the sixth century. Of this "face-as-a-man" period, I will quote a note in the Cottage Bible, which reads thus: "At the same time [of Constantine's conversion] the Christian Church became infested with all the vices of the state—ambition, jealousy, duplicity, and a spirit of hostility, still more criminal among those who bear the name of Christians, than among heathen governments."

All this was clearly typified in the **Solomon's Acts** work and the resulting apostasy of Solomon. After that king had built a beautiful court for the Gentiles, instead of bringing them to a better knowledge of God, they drew him away after their idols:—

"But King Solomon loved many strange women [attracted to his Gentile court by the splendor of its appointments and surroundings], together with the daughter of Pharaoh, women of the Moabites, Ammonites, Edmonites, Zidonians and Hittites; of the nations concerning which the Lord said unto the children of Israel, Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your heart after their gods; Solomon clave unto these in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart after other gods, . . . after Ashteroth the goddess of the Zidonians, and after Milcom, *the abomination* of the Ammonites. And Solomon did evil in the sight of the Lord, [thus "forsaking the holy covenant"—see antitype, Dan. xi. 28, 31,] and went not fully after the Lord, as did David his father. Then did Solomon build *an high place* [typical of *Pergamos*] for Chemosh, *the abomination* of Moab, in the *hill* that is before Jerusalem and for Molech *the abomination* of the children of Ammon. And likewise did he for all his strange wives, who burnt incense and sacrificed unto their gods. And the Lord was angry with

Solomon, because his heart was turned from the Lord God of Israel, which had appeared unto him twice." (1 Kings xi. 1-9.)

In this history of Solomon (as we saw in the case of Constantine in the *heights* of Pergamos) is it not easy to discern the typical lineaments of the "face as a man"—"ambition, jealousy, duplicity"—drawn over a picture intended to represent the divine ideal of human relationships—meekness, humility, love, chastity, and an eye single to the glory of the one God? Had Solomon retained these, he never could have "set up" the "abominations" of the heathen. But, having made them a court, to save them, he allowed them an influence over him to destroy himself; an abomination was soon set up, *Babylon* was soon reached, and seventy long years of bondage for that people, and desolation for that land, succeeded to teach Israel the will of God. So again, history repeated itself when Constantine, thinking or pretending he was converted to Christianity, set about converting its simple unpretentious institutions and offices to conform to human vanity and pomp and show; and he brought all his influence and wealth, as Emperor of Rome, to enhance the glory of that Church whose divine Founder had said, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." The Church embraced Constantine, and were intoxicated with the spirit of the world and the splendor of his designs, and thus early committed spiritual adultery with an earthly king. All her graces were gone. The middle wall of partition between the Church and the world was broken down; and the court, which should have remained under the faithful surveillance of Israel, was given up, instead, to the "Gentiles"—the world.

It is thus evident that the court of the Gentiles (which was not to be measured) represents the privileges extended to the Gentiles at the very beginning of the Gospel dispensation; while the temple, to which the court led, (and which *was* to be measured,) represents the accepted relationship between Christ and believers, or, in one word, that condition known as the Church. We are not to measure the privileged condition in the court, but the *assumed relationship* in the temple or Church. The world once fairly settled in the courts of the Lord's house, the "man of sin" would soon advance to the temple itself, and seat himself there, as we have already seen in the history of Thyatira—the Union of Church and State (p. 104), and the antichrist (p. 147).

**“And the holy city shall they tread under foot forty and two months.”**—The holy city was Jerusalem, the “mother” of literal Israel, and a symbol of the Gospel Church, the same as the temple so often is. “They,” the worshipers at the altar and in the temple to be measured—these Gentile intruders, usurpers of the legitimate powers of the true ministry—shall tread the “holy city”—the Church or “the saints”—under foot for a specified period of time: that work and power are the subjects of the several periods of prophecy, already mentioned, found in the Book of Daniel. In forty-two months there are (as the Jews reckoned) 1,260 days, the same period of time which we have already considered; and the only one of Daniel's periods that **The Prophetic** is duplicated in this book. But if we learn **Championship.** to use the reed correctly in connection with this one period, we will be prepared to “rise and measure,” perhaps, all that the visions furnish for measurement. This forty-two months period measures the “war on the saints.” It is plain that the war must

commence and go on to a certain point of conquest before the warring power could "set up" the Abomination of Desolation "in the holy place;" for that work was to be done by "arms" or armies standing "on his [the horn's] part" (see the prophecy of Daniel, chap. xi. 31). The 1,290 period measures the complete supremacy of the papal power, from the setting up of the Abomination of Desolation to the "last end" of its "indignation against the holy covenant." And the 1,335 period reaches from the same point to the resurrection of the dead! But that point of the complete *establishment of the abomination* is the divine enigma of prophecy and history. Its discovery will crown the successful student as the champion of prophecy, the *Columbus* of prophetic research, and shower upon him the grateful applause of all his fellow students, if not the plaudits of the angels who "desire to look into these things," and have watched our respectful and patient study of these visions and revelations from God.

**"And I will give power unto my two witnesses, and they shall prophesy a thousand and three-score days, clothed in sackcloth."**—The giving of power to the witnesses only shows the desperate struggle of their enemies for their life. Four questions arise here:

- I. What power was given to the witnesses?
- II. What is represented by the two witnesses?
- III. What is their testimony?
- IV. When do they begin and end the sackcloth state?

I answer briefly, before offering proof, (1) *divine* power was given to (2) the Old Testament Prophets and New Testament Apostles to continue, throughout the sackcloth period, (3) their testimony of truth against the creeds and popular doctrines of their enemies, (the Roman Coun-

cils that “darkened counsel by words without knowledge,”—words of their traditions,) faithfully verifying all their predicted judgments upon their enemies, from (4) A.D. 531 to their death in A.D. 1791.

I. *The Divine Power Promised.* Our translators correctly supplied the word *power*. This is seen in verses 5, 6: “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.” These witnesses both prophesy and work genuine miracles, therefore they have received the necessary *divine* power.

This symbolism is drawn from the experiences of the Prophet Elijah. They were recounted at page 100, and onward, in connection with the Church of Thyatira. Elijah, driven into the wilderness by Jezebel, did the wonderful things mentioned, of calling down fire from heaven, and destroying the enemies of God; of closing the heavens against rain over the land of Israel for three and one-half years, that is “forty and two months,” or 1,260 days; and again of opening the heavens for copious showers at the close of the period. So were the Church without those special showers of grace and blessing, according to the predictions of the prophets, during the 1,260 years that the true Church, like Elijah, was driven to the wilderness and mountains; and so, like Elijah’s rain, did the blessings of God come down from heaven with the open and multiplied copies of the Scriptures in the early part of this century; and at the same time the fire of fatal papal and national judgments fell on Rome in sight of all the world.

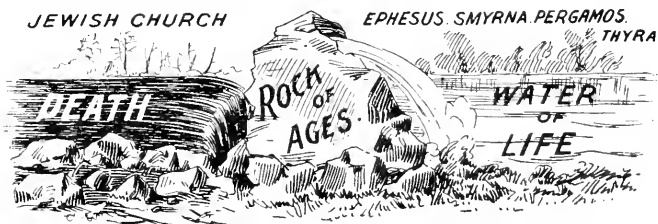
11. *The Two Witnesses, the Old and New Testaments*, as representing the Prophets and Apostles. We know they have the prophetic spirit and power, for they prophesy truly. They are identified by the description of verse 4:—

“These are the two olive trees, and the two candlesticks standing before the Lord of the earth.”—The two cherubim in the Holy of Holies were made of “*olive tree overlaid with gold*” (1 Kings vi. 23), and placed upon the mercy seat, facing each other, their wings spread out to the walls of the sanctuary. God (in Christ) is always represented as sitting “between the cherubim;” and thus they were “standing before the Lord of the earth.” The *two*, therefore, represent the two dispensations which meet in Christ—the Mosaic and the Christian. The *testimony* of God concerning all divine things in the former age is through the prophets; that in the latter age is through the apostles. The space between the cherubim was filled with the *Shckinah*, or cloud of visible glory, indicative of the *presence* of God. This was a symbol of Christ, who should be manifested to Israel between the two dispensations. The cherub representing the Mosaic dispensation was looking *forward* to that manifestation; and all the prophets *testified* of it as a matter of prophetic certainty; the cherub representing the Christian dispensation was looking *backward* to the same manifestation; and the apostles *testify* of it as a matter of historic verity.

The symbols are borrowed more directly from the vision of Zechariah, and are partly explained in chapter iv. of his book. That prophet saw a golden candlestick crowned (1) with a *bowl*, (2) with *seven lamps*, which were connected with the bowl by means of seven pipes, all of gold. Beside these, on the right and on the left, were two *olive trees*, connected with the bowl by two

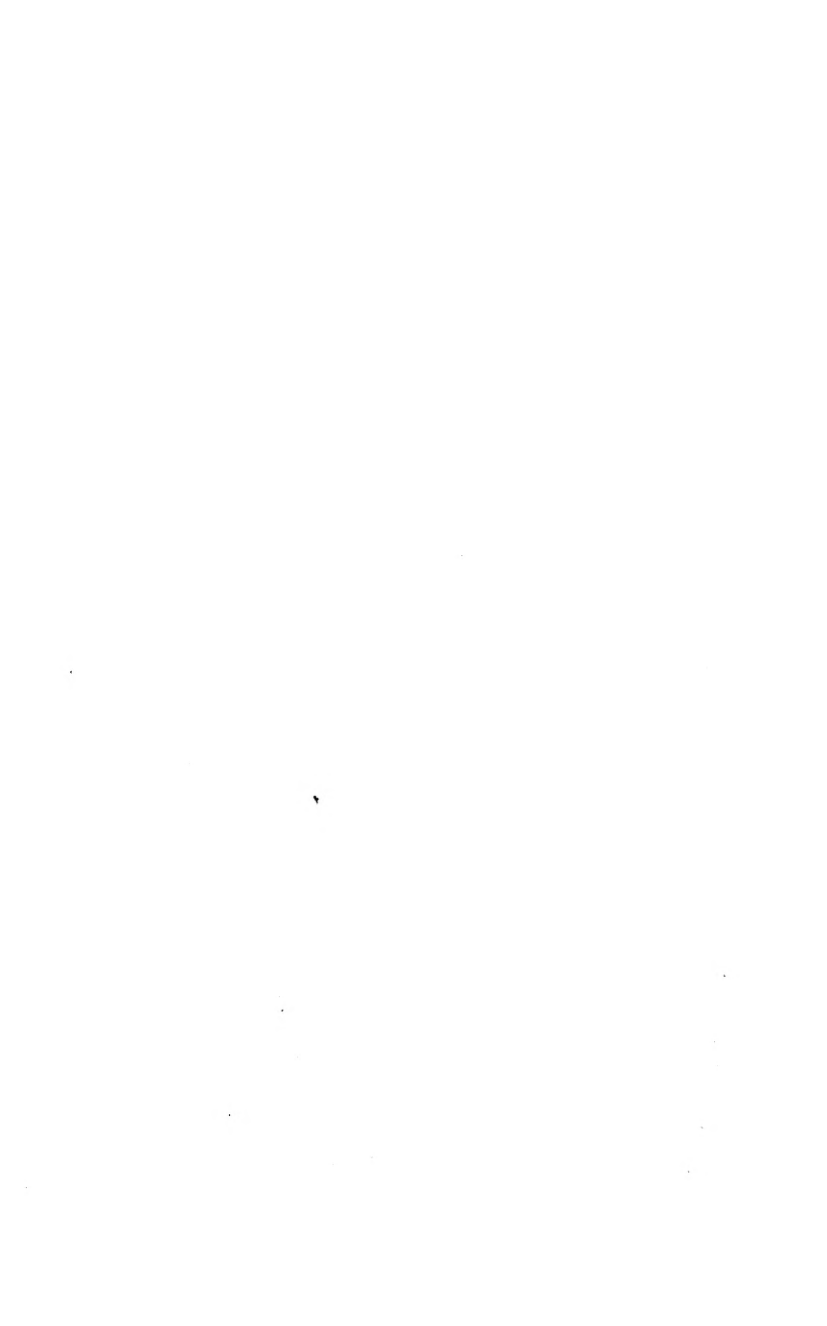
**Zechariah's  
Candlestick.**

# "THE LIGHT OF THE WORLD"



## THE GOLDEN CANDLESTICK.

The "Two Witnesses," two "Olive Trees," or "Anointed Ones," that stand by the Lord of the whole earth.—Zech. iv.





golden pipes, and emptying golden oil out of themselves. The oil is explained to be the "Word of the Lord" (ver. 6); the seven lamps, "the eyes of the Lord" (ver. 10), *i. e.*, *the Church* (chap. ii. 8), the same as the seven lamps and candlesticks of the Revelation (see pages 59, 60); and the two olive trees, "the two anointed ones [referring to the temple cherubim] standing before the Lord of the whole earth" (ver. 14). These are the only direct explanations given. But we understand the whole to be a symbolic picture of the grace of God as revealed to, and bestowed upon, men in two great dispensations—the Mosaic and the Christian. The candlestick has two sections: (1) *the bowl*—the "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and uncleanness;" it was the fountain of sacrificial blood, typical of Christ the Hebrew Seed, and the Hebrew Church, in "the dispensation of death;" (2) *the seven lamps*, connected with the bowl by their seven golden pipes,—Christ in the Christian or all-nations Church, in its seven phases, in "the dispensation of the Spirit." The *olive trees* are the prophets and the apostles of the two dispensations, "anointed"—filled with the Holy Spirit—to stand "before [Gr. *tau Kuriou*] the Lord of the earth," *i. e.*, Jesus (Ln. i. 17, 76; ii. 11; iii. 4; Acts ii. 36; x. 36), as His two witnesses. The oil comes through the trees, but it is not *of* the trees, for it is not *olive*, but *golden* oil. And as gold represents *truth*, it is the Word of God spoken by the prophets and apostles.

The oil is first poured into the bowl through the two pipes, and then flows on through the seven pipes to the seven lamps. **The Golden Oil.** Jesus, Himself the seed of Abraham,—His throne the throne of David,—and all truth through Him, sprang out of that Hebrew fountain, and is the *light* and hope of the all-nations Church. And all the prophets, of both dis-

pensations, concentrate all their glorious predictions of God's mercy, and exhaust all their glowing descriptions of His love, *in Christ*, whose blood is the fountain of life, and began to flow "from the foundation of the world," and ended with the old dispensation, at His cross. But that bowl, *in itself*, was all dark; it could receive nor reflect no bright ray of light from the murky waters of the river of death, flowing down all the Old Testament dispensation; there was no light or life in it—nought but golden oil and *faith*. The golden oil flowed silently on, through the bowl and pipes, past the cross to the *resurrection* and the lamps of light and joy—the churches of the new dispensation situated along the river of life; for at the cross the dark river was turned out of its course, to be lost in the sands of time; but at the resurrection, out of the new hewn rock, there came also the bright new river of life and hope. Along its fertile banks, on either side, (the Jewish and the Christian,) and alike accessible to the Ephesian at its head waters, the Thyatirian on lower banks, or the Laodicean near where it empties itself in the great eternal sea, there is the Tree of Life, of which who eats shall never die.

### III. *What is the Testimony of the Two Witnesses?*

It is not something strange or new, but "the old, old story." "I am not alone," said Jesus, "but I and the Father who sent Me. It is also written in your law that the testimony of two men is true [or to be received]. I am one that bear witness of Myself, and the Father who sent Me beareth witness of Me" (John viii. 16-18). This was very true to Jesus' immediate audiences. But in the general way, which we are considering, it is plain that all the way back of Jesus the Father's testimony was through the prophets; and all the way before Him, His own testi-

mony was through His apostles. "Search the Scriptures," said He, \* \* \* "they are they that testify (Revision, witness) of Me" (John v. 39). Men have looked in vain, and will, for an individual antichrist; and also for individual witnesses to rise up for a brief space before the end, and testify concerning the work of Christ. But it seems very clear that the prophets in the Old, and the apostles in the New Testament, are "the two anointed ones" of God, to stand always before the Lord as witnesses: the first testifying prophetically of the coming of the "Seed of the woman," of Abraham and David, and predicting the glory and triumph of His work; the second testifying historically of His coming, His mighty works, His death, His resurrection, and His glory. They are "two olive trees" dispensing the holy oil, and "two candlesticks" holding high the light of life in Christ.

IV. *Their Testimony, Clothed in Sackcloth, A. D. 531-1791.* The familiar period of 1,260 years is the measure given for their time of prophesying in humiliation, and it accords very nearly with the period of war upon the saints; but the war did not necessarily put them in immediate mourning. Procopius, a Greek historian of the time, has the following notes: "530. The heretics are forbidden meeting at public assemblies." "531. A new law forbids the heretics *from giving testimony* in courts of justice." Only in 529 the Justinian code of laws had been completed, framed entirely in the interests of Romanism; in 530 the assemblies of Christians were prohibited; and now, in 531, they cannot be heard in testimony before a court of so-called justice. But what greater injustice could be done any people. For we remember that "in the Creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers." Thus the helpless

witnesses for God and truth had no rights left them that the imperial courts of so-called justice were bound to respect. The new law was but a license for a guerilla warfare upon them throughout the empire. There was not a valuable civil right, more than religious, left them. They were the only genuine representatives of Old and New Testament faith left. Tradition and Falsity reigned; and the few resolute believers had to flee to the mountains and forests, with their secreted Testaments, for their lives. To put the only living representatives of the prophets in mourning was to put the prophetic and apostolic writings themselves in sackcloth. But, with the loss of all earthly toleration, they nevertheless retained that heavenly investment of divine power by which their predicted judgments were visited upon their enemies; and their "rain" was withheld from them throughout the period.

If we add 1,260 to 531, we have 1,791 for the close of their sackcloth testimony, which was with the death of the witnesses. For "when they shall have finished their testimony," John continues,

**"The beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them."**—The witnesses had been warred upon for 1,260 years by Romanism, as much so, and as bitterly, as paganism had been. We meet a wonderful change-about now. I have showed, in connection with the sixth seal (pages 232 to 236), how at the end of the 1,260 years of papal persecution, in the French Revolution, all the long pent-up fury of paganism burst out, nor stopped with the wreck of Romanism, but, without discrimination, made a bitter onslaught upon Christianity also. It was this beast of the pit warring upon the witnesses. Did he kill

them? There is but one answer, and that is given by the Revelator.

There was never but *one beast cast into* the bottomless pit in these symbols; and consequently *but one can come out*. It is the great red dragon, whose history begins regularly in the 12th chapter, where he is conquered in war, and “cast out” of his exalted position. He is despoiled of everything in the 13th chapter, further described in the 17th chapter, and “bound” and “cast into the pit” in the 20th chapter. The reference here is only incidental, but is valuable in determining points in his chronology. We cannot here follow the war upon him which led to his casting out and binding, but leave those things to their order in the exposition. But it is a most significant fact brought out by the Revelation here, in view of the somewhat popular notion of his *present incarceration* and *future escape*, that he escaped ONCE, at the close of the two witnesses’ testimony, in sackcloth! Who can show that to be a future fulfillment? Who can show another incarceration in the pit? Who, then, can show another prophetic release? Who can maintain the millennial expectation without it? If the beast came out of the pit when the witnesses finished their testimony in sackcloth, then the 1,000 years of the dragon in the pit end in unison with the 1,260 years of the witnesses in sackcloth. This is too plain to be candidly overlooked.

The dragon is the symbol of paganism, and the synonym of infidelity; and it is one of the most patent facts in history that since the days of Constantine paganism had been under duress and the ban of the great Church-State union. The French Revolution was the loosing of the beast for war. Thus Mr. Alison wrote:—

**War upon the  
Witnesses.**

“The Jacobines of Paris founded their influences on the ridicule of every species of devotion, and erected the altar of Reason on the ruins of the Christian faith. Nor was this irreligious fanaticism confined to the citizens of the Metropolis: it pervaded equally every department of France where the republican principles were embraced, and every class of men who were attached to its fortunes.”—*Hist. of Europe*, Vol. i., p. 31.

Pressense, a French writer, says:—

**Pressense on the Same.** “On the last day of September, 1791, the Constituent Assembly handed over its powers to that stormy Legislative Assembly which accomplished the sad work of sweeping away the monarchy and establishing the Republic on the ruins of liberty. . . . It sought to subordinate this [the salaried State] clergy to the government [now purely pagan] by means of the civil constitution and the political oath; it carried constraint even into the consciences. Thus in the very temple of liberty the old idol of the State had been replaced on the altar by legislators who, while believing themselves bold innovators, were in this manner revivers of the most obsolete pretensions of the ancient monarchy. . . . Docile and passionate disciples of an unbelieving age, the Girondists displayed in their opposition to the reactionary clergy all the prejudices of a materialistic philosophy which was incapable of respecting God as manifested in the human conscience. They gave to the world the shameful spectacle of persecuting disciples of Voltaire.”—*Relig. and Reign of Ter.*, p. 138-144.

“The sole sublime characters in these deplorable struggles were the humble martyrs, whether priests or peasants, who, strangers to all political intrigues, suffered and died simply for their faith.”—*Ib.*, p. 151.

Further on the same writer continues:—

“The great battle was fought between the Constitutionalists of 1789 and the hot Radicals of 1791; between the friends of liberty and the champions of mad democracy. The victory fell to the latter, for the fever of the moment and the danger of foreign war played into their hands. . . . Some churches were

opened for the nonjuring priests, and the service unmolested. Still the cause of irreligion made progress day by day, and the Jacobin club was constantly the theatre of violent declamations against Christianity. In the departments the greatest anarchy reigned."—*Ib.*, pp. 162-166.

The infidel cities of France, to intensify their expressions of hatred for the Bible, Christianity, and Christ, vied with each other in doing homage to the memory of the great infidels Voltaire and Rousseau, and "contested for the honor of possessing the bones" of Voltaire. The Assembly granted the inglorious "honor" to Paris. Lacroix thus describes the profane spectacle of receiving them:—

"On July 11, 1791, the authorities went in a body to the city gate to welcome his mortal remains. The **Lacroix's** coffin was placed on the site of the Bastile, and **Account.** exposed to the multitude the rest of the day. The next day the body of Voltaire was mounted on a triumphal car drawn by twelve magnificently caparisoned white horses, and drawn in procession through the city towards the Pantheon. The National Assembly, and all the chief official bodies of the city surrounded, preceded, or followed the sarcophagus. Nothing could surpass the enthusiasm of the day, or the fulsome laudations that were devoted to the memory of the great scoffer by the unbelieving generation of the Revolution."—*Relig. and Reign of Ter.*, p. 387.

France had opened the pit and let out the dragon. In November, 1791, under the direct pay of the Assembly, as our quotation from Rowan (p. 235) shows, he attacked the Bible—the two great pillars of Christian testimony—and deluged not France alone, with the ravings of a corrupt, infidel philosophy, "which contributed to destroy all religion," and prostrated the witnesses dead in the dust. With all this testimony, can we fail to see that the two witnesses were killed, and had ceased to give even a sack-

cloth testimony to the nation where this scene is laid, as shown in the next statement of the Revelator:—

**“And their dead bodies shall lie in the street of the great city.”**—The clothing of the witnesses in sackcloth is chargeable upon the Catholic Church, and was as extensive territorially as that church or “city;” but the war, killing, and exhibition of the dead bodies, was by the dragon, and confined to one of the streets of the city. When the symbol is a beast with seven heads, France is one of the heads; or if with horns, one of the horns. When as a city with streets, France is one of the streets.

**“Which spiritually is called Sodom and Egypt, where also our Lord was crucified.”**—The sins of Sodom and Egypt were licentiousness and idolatry, and are fit symbols for figurative application to the “mother of harlots and abominations,” who has committed adultery with so many kings of the earth. Our Lord was spiritually crucified in the persons of His two witnesses. Christianity as revealed in the Old and New Testaments completely lost its hold on the affections, and its power over the consciences, of an entire nation, given over to riot, licentiousness and murder. The witnesses lay dead in that great French street of Catholicism at the close of the year 1791.

**“And they of the \* \* nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves.”**—If Mr. Redhead had been composing history for the occasion, with special reference to this prophecy, there could hardly appear a more striking coincidence than the following statement of facts furnishes:—

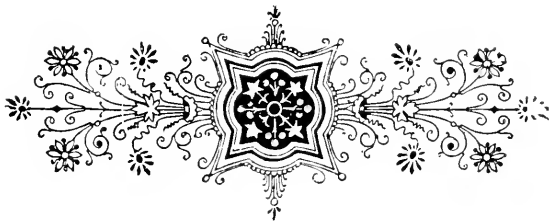


“All Europe,” says that historian, “stood in amazement and perturbation at the events that were passing.

**Redhead's  
Graphic  
Account.**

The prodigious increase of power in France, and the revolting purposes to which she applied it, began to arouse a universal dread for the independence of nations, and the existence of social order or public morality. . . . *All the nations of the earth seemed to rush simultaneously to quell her.*—*Hist. of France*, p. 113.

It was of this national “struggle” that the author of *Student's France* wrote, as quoted on page 247.



## CHAPTER XXII.

### REVIVAL OF THE TWO WITNESSES—THEIR ASCENSION.

RENAISSANCE OF THE CHURCH IN FRANCE—END OF THE  
SECOND WOE—GREAT EXALTATION OF  
THE WORD OF GOD.

*Text*, Chapter xi. 10-14.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and a half the spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; *and*, behold, the third woe cometh quickly.

**T**HE death of the two witnesses was to be fully recognized during their prostrate condition. Therefore were they left so long in sight of their enemies, that their revival and subsequent exaltation might appear the more prominent and prophetic by contrast.

“And they \* \* shall rejoice over them, and make merry \* \* because these two prophets tormented them.”—A writer gives the following account:—

“A very remarkable and prophetic distinction of this period was the spirit of frenzied festivity which seized upon France. The capital and all the republican towns were the scene of civil feasts, processions and shows of the most extravagant kind. The most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety and extent of the republican exhibitions.”

**Testimony of Dr. Croly.** And though this was “a time of perpetual miseries throughout France,” and “the guillotine was bloody from morn till night,” yet “in the midst of these horrors,” he continues, “there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the ‘triumph of reason!’ But more formal scoffings were prepared by the express command of the government. On the first of November, 1793, Gobet, with the republican priests of Paris, [an example of the falling *stars* of the sixth seal,] had thrown off the gown and abjured religion. On the 11th a ‘grand festival,’ dedicated to ‘reason and truth,’ was celebrated in the cathedral of Notre Dame, which had been desecrated and been named ‘the temple of reason;’ a pyramid was erected in the centre of the church, surmounted by a temple, inscribed ‘to philosophy’ The torch of ‘truth’ was on the altar of ‘reason’ shedding light! etc. The National Convention and all the authorities attended at this burlesque and insulting ceremony. In February, 1794, a grand fête was ordered by the convention, in which hymns to ‘liberty’ [meaning blasphemous license] were chanted. . . . In June another festival was ordered—to the ‘supreme being,’ the god of philosophy! But the most superb exhibition was the ‘general festival’ in honor of the Republic. It was distinguished by a more audacious spirit of scoffing and profanation than all the former. Robespierre acted the ‘high priest of reason’ on the day, and made himself conspicuous in blasphemy.”—CROLY, *On the Apocalypse*, pp. 119-121.

Nothing but biting consciences could have instigated all this. Dr. Thomas Coke also writes, as follows:—

“To prevent, in the midst of these commotions, every symptom of returning remorse, and to banish reflection from every bosom, the minds of the Parisians were kept in a continual fever of the most dissolute gaiety. ‘Between the 10th of August, 1792, and the 1st of January, 1794,’ says Robinson, ‘upwards of two hundred new plays were acted in the Parisian theatres. Their immorality and their barbarism exceeded all conception. All the voluptuous sensuality of ancient Rome [the mother dragon] was brought upon the stage, No decoration was spared that could dazzle the eye; and the dialogues and representations were calculated to inflame the passions, and nourish the hatred of all subordination.’”—*Comm.*, Vol. vi., p. 187.

Thus did men “rejoice” and “make merry” over the heavenly witnesses’ prostration in the dust. But it was brief merriment and expensive joy; for—

“If any man will hurt them, he must in this manner be killed.”—This prediction was not less strikingly verified, specially while the witnesses lay dead before the nations. Vengeance returned speedily upon the heads of the worst promoters of the sacrilegious work. The iniquitous monster Marat, president of the committee of

“surveillance,” perished at the hand of a young woman, Charlotte Corday, who traveled from Caen to Paris to kill him.

Twenty of the blaspheming Girondists were guillotined at one time, October, 1793, victims of the jealousies of the equally blasphemous Jacobines, when they came to power, under the lead of Robespierre. Then the wicked Duke of Orleans and Madame Roland were led to the scaffold. The March following Robespierre turned against the Hebertists, through whose influence the decree had been obtained by which “the religion of Jesus Christ

was formally proscribed and suppressed," and "all Christian worship prohibited;" and nineteen of the vilest blasphemers that ever lived to hate God and revile their only Saviour, including Hebert himself, Vincent, Ronsin and "Anacharsis" Clootz, were brought to their own bloody block: all but the last two "betraying the most abject weakness and terror in the last moments." Chaumette, who had played high priest to reason in November, was next put under the terrible knife; and in April Danton, Camille Desmoulins and thirteen associate revilers of the witnesses were "dragged away from the bar [of the Assembly] in the midst of their angry declamations," and silenced by the same keen-edged guillotine that had slain its thousands with their approval. Having now "pitilessly trampled down all opposition" among his companion terrorists, "Robespierre reigned for a *brief period* in sole and undisputed despotism." In June, at the great "Fête de l'Être Suprême," he acted the grand high priest, in open mocking blasphemy, before the assembled thousands! but in July "the triumvirate," Robespierre, Couthon and St. Just, with the "ferocious Henriot," were seized and put under the awful knife. And, as if the heavens would laugh at this summary vengeance, the historian recounts that "insults, maledictions, and brutal exultations accompanied them to the guillotine; and as the head of Robespierre rolled off the scaffold, the vast crowd broke into a loud, unanimous and prolonged chorus of acclamation." See *Student's France*, pp. 566-575.

Thus closed the Reign of Terror—*prophetically* terrible to the maddened, impious terrorists themselves—godless haters and slayers of Jesus' two witnesses. They "must in this manner be killed"—how quickly the merited retribution came. As one faction after another, by fortune or by conspiracy, came to power they furiously cut off the

heads of their predecessors in blasphemy and butchery, and, in their turn, cravenly laid down their own necks to their swift successors in sacrilege and slaughter.

“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 that saw them.”—God’s two witnesses were not dead beyond revival like their guillotined adversaries, even in France, for God had both determined and predicted *their revival*; nor were they to remain in robes of sackcloth longer. Three and one-half years from 1791 (allowing the war which the dragon made on them before the killing was reached, to have continued to the close of that year) bring us to the middle of 1795. Accordingly, in April of 1795, Mr. Rowan says,—

“The Convention decreed that all individuals who had contributed to ‘the vast tyranny abolished on the 9th Thermidor (27th July, 1794—namely, Robespierre’s survivors) should be disarmed; that the National Guard should be reorganized on the basis of ’89; that all families, whose property had been confiscated for any other cause than emigration should be reinstated in their rights; *that religious worship should be performed in the edifices designed for that purpose*; that the revolutionary tribunals should be definitely suppressed; and, lastly, that a commission of eleven members, all Girondins, should occupy itself with the framing of a new constitution. This last blow was most severely felt by the Jacobines; and to all their other accusations against the Convention they now added that of apostasy.”—*Hist. French Revo.*, Vol. II., p. 172.

Surely, when their adversaries *apostatize*, the witnesses may revive. The dragon was now satiated with blood, dizzy from the heights of his revelry and blasphemies, and staggering from the enormity of his crimes. Said a journal of the time, the *Eclair*:—

“We are the only people in the world who ever attempted to do without religion. But what is already our sad experience? Every tenth day [the recreation-day which the infidels chose to displace the Christian rest-day] we are astounded by the recital of more crimes and assassinations than were committed formerly in a whole year. At the risk of speaking an obsolete language, and of receiving insult for response, we declare that we must cease striving to destroy the remnants of religion if we desire to prevent the entire dissolution of society.” (Quoted by Pressense.)

**The  
Eclair's  
Words.**

This is an illustration of what man is, or what men would become if left to themselves, without the influences of the Holy Spirit upon or about them. Their whole course, inevitably, would be an evolution downward and bruteward instead of Godward or upward. Mr. Alison bears this testimony:—

“Everywhere the churches during the reign of terror were closed, the professors of religion dispossessed, and their rights overturned; and the first steps toward the restoration of a regular government were the *restoration of the temples*, which the whirlwind of anarchy had destroyed, and the *revival of the faith*, which its fury had extinguished.”—*Hist. Europe*, Vol. I., p. 31.

**Alison's  
Testimony.**

The three days and a half would represent, in this prophecy, three years and a half, and would reach from the close of 1791 to the middle of 1795, before the new life would be infused into the witnesses. Mr. Henry Kett, B.D., Fellow of Trinity College, Oxford, in his history says, “On the 28th of May, 1795, the Convention passed a decree for the freedom of religious worship. *On the 27th of June, same year, the churches of Paris were opened, and services performed with great ceremony.* This appearance of tol-

**Dr. Kett Wrote.**

eration in the government diffused general satisfaction." Rowan also says, "the Convention proclaimed liberty to all religious creeds."

This was a most remarkable coincidence, if it was not a divine fulfillment. Who can doubt which it was? The "restoration of a regular government" was by means of the new constitution, which was adopted, Pressense says, "August 17th, 1795;" but that was preceded by the "*revival of the faith*," which had been "extinguished." For, about the beginning of the year, two noble and zealous patriots, one a Christian, but the other still in the mazes of infidelity, plead with burning eloquence, at the bar of the Assembly, for a *complete liberty of conscience*—Gregory, Bishop of Blois, and Boissy D'Anglas. No doubt there was a providential moving of the patriotic heart, and the courage and eloquence of D'Anglas, who, as a skeptic, could be of so much service in a nation so degenerated, to the lone and despised voice of a Christian bishop. Their discussions brought out a decree of the Assembly (Feb. 21) that "*the exercise of no worship should be disturbed*;" and this decree, as Pressense says, "allowed religion to spring up anew on the tormented soil of France. Under its favor all branches of the church were allowed everywhere to celebrate their worship." Another decree was secured "on the 1st of May, 1795," by which, "in the short debate which thereupon ensued, the cause of religious liberty triumphed, and the law of February 21st received the most happy extension." (See *Relig. and Reign of Terr.*, pp. 259-266.)



“The new constitution,” continues Pressense, “was the work of the moderate party, and was presented in the Convention by Boissy d’Anglas. It was easy to see that *three years* of contest had overturned many a revolutionary prejudice. . . . As to religious liberty, the new constitution asserted the great principles which had triumphed in the Convention after the fall of Robespierre. It contained the words, ‘*Every one is free in the exercise of his worship.*’ The words, ‘*The Republic salaries no worship,*’ consecrated one of the most precious and most dearly bought of the conquests of revolution. . . . Worship had been revived throughout the land, and it was easy to see how indestructible is the religious sentiment.”—*Ib.*, pp. 268-275.

The worst of the scoffing infidels had bit the dust in their own fight, and the witnesses for God revived, and the work of God resumed.

“If Heaven send no supplies,  
The fairest blossom of the garden dies.”  
—*Wm. Browne.*

But—

“Behind the dim unknown,  
Standeth God within the shadow, keeping  
watch above His own.”—*Lowell.*

“And pleas’d th’ Almighty’s orders to perform,  
Rides in the whrlwind and directs the storm.”  
—*Addison.*

Pressense gives this glorious summing as the *finale* of the brief dragonic victory over the two witnesses, to the honor of our prophecy, faithful to history, and to the shame of those who will not believe the one, and cannot deny the other. It is one of the brightest pages of history. Hear what his graphic pen records:—

“Scarcely had any degree of liberty been allowed when Gregory convoked at Paris, May 15th, 1795, a number of bishops. These men in union published two encyclical letters, designed to obviate various disorders, set aside the unworthy [apostate] priests, and provisionally organize the church. In one of the letters these pious bishops say, ‘Let those to whom God has given grace to remain faithful

**The Church  
Springing out  
of the Dust.**

in the midst of the terrors of death, rejoice to have been worthy to suffer something for Jesus Christ. We bishops especially, pastors of souls, are responsible to God, to the Church and to posterity for our efforts to revive the faith.' Elsewhere in this document, which is worthy of the first ages of the Church, we read, '*Let the pastors show their zeal to proclaim Christ; let them exhort the faithful to a careful study of the New Testament; let them by their conduct render their ministry respected.*' The bishops caused to be translated the fine treatise of St. Cyprian, *De Lapsis*, which seemed to have been written for the exigencies of that very time. Multitudes of answers were sent to the circulars, and the faithful bishops and priests joined hands in the work of raising up the Church. A journal for mutual communication was established, and Gregory conceived the happy thought of establishing a society of Christian philosophy for the purpose of circulating works in defense of religion. In most of the cities the people flocked to the services with unprecedented ardor. The temples did not suffice to contain them. There seemed to be a desire to prolong indefinitely the acts of devotion, and tears filled the eyes of all. At Lens all labor ceased, and the church of St. Peter was crowded with prostrate penitents bewailing their past unfaithfulness. One could have witnessed scenes as full of pathos as those which took place at Jerusalem when the Jews, on returning from exile, were able again to worship the God of their fathers in their own land. The bishops, by their circulars, favored and directed the good movement. '*Having no longer any political connections,*' so wrote Gregory to his colleagues, '*you will not be tempted to stay yourselves on the arm of flesh. God alone will be your strength.*' The splendor of the precious metals will no longer confound with true piety that which too often was only its poison. Let religion revive among us; let it revive pure as it came from the hands of Christ. We are placed as it were again at the origin of the Church.' '*We declare,*' wrote Bishop Lecos, '*that being subjects of a kingdom not of this world, we will not dispute for temporal interests. Christianity does not meddle with governments; it conflicts with none, and lives peaceably under all.*' This was the spirit that animated the constitutional Church as revived by Gregory and his colleagues."—*Id.*, pp. 305-307.

It was truly the "spirit of life from God" that had entered into the witnesses anew, and they were exerting their old-time influence upon the minds of men again;

else no such remarkable change could have so suddenly come over the whole attitude of a people towards God, the Bible and religion. And the value of the Bible and religion to men and nations, as promoters of *present* peace, general welfare, good order, collective and individual happiness, as well as hope for the eternal future, is most manifest and unmistakable. In confirmation of the dates, I will yet add the testimony of Dr. Henry Kett, who wrote his history at the time and says (about p. 220):—

“On the 28th of May, 1795, the Convention passed a decree for the freedom of religious worship. On the 27th of June, same year, the churches of Paris were opened, and services performed with ceremony. This appearance of toleration in the government diffused general satisfaction.”

The dates and periods thus established by historians of the time, may be summarized in the following diagram; and it would seem incredible that so many points in prophecy and history could be found so completely harmonized, in so many details, in a *wrong* arrangement.

DIAGRAM OF THE LEOPARD, DRAGON, AND TWO WITNESSES PERIODS.

THE GREGORIAN, HERMONGIAN AND THEODO-SIAN CODES CANCELLED.	CODE JUSTINIAN.		PROTESTANT LEAGUE.		FRENCH REVOLUTION.	
	A. D. 529	THYATIRA.	15 29	SARDIS.	17 89	PHILADELPHIA.
GREEK EMPIRE.	The beast like a Leopard makes war on the Saints 1260 years.				“JUDGMENT” DESTROYS HIS DOMINION.	
OLD PAGAN ROME.	The Great Red Dragon “CAST OUT,” “Bound” 1000 years;				TEN HORNS, ONE HOUR. “LOOSED A SEASON.”	
OLD AND NEW TESTAMENTS.	The Two Witnesses “in sack-cloth” 1260 years.				DR’G’N 3½% KILLS THEM. DEAD. REVIVE AND ASCEND TO GOD.	
A. D. 531	A. D. 791*	Dec. 17 91 to 17 95-June.				

\* This date and the binding will be established in history when we reach chapter xx.

“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.”—They were called out of the dust to a very *exalted* position in the world. Jesus used the same figure, in a reversed order, saying, “And thou, Capernaum, which art *exalted* unto heaven, shalt be brought *down to hades*”—to destruction in death. (Matt. xi. 23; Isa. xiv. 11-15; Lam. ii. 1; compare iv. 6.) The spirit of life from God having revived the two witnesses, it also reacted upon the Lord’s people, not only in France, as testified by Pressense, but throughout the world; and in a very few years Bible societies for the translation of the Bible into all languages and dialects, and for its cheap publication, and extensive dissemination in all lands, were formed in every quarter of the globe. Thus, after nearly thirteen centuries of contumelious sackcloth, and three and one-half years of being dragged in the streets, and trodden in the very mire, the dawn of the nineteenth century opened a new and glorious era for the Word of God, and clothed it with garments of praise and beauty.

The nations, true to prophecy, refused to allow the desecrations of revolutionary France to go on unrebuked, as we have seen. But, **Origin of Bible Societies.** further, a great reformatory work immediately began which was to shed an influence over the nations in *sight of their enemies*. An “Association for Discountenancing Vice, and Promoting the Knowledge and Practice of the Christian Religion,” was established in Dublin in 1792—when infidelity in France was in the high tide of its brief triumph, and shocking the nations with its awful blasphemies. Also “a French Bible society was founded in London, in the same year (1792), for publishing the Bible in French;” and, to the

glory of God be it said, “an edition of the New Testament was published *in Paris*, in 1802, by another English society!” In London, in 1802, “Joseph Hughes had given utterance to the idea of a Bible society for the world,” which was well received; and steps were immediately taken “to awaken interest, and find out the extent of destitution at home and abroad.” Three hundred persons, of all denominations, attended its first meeting, March 7, 1794. It took the name of British and Foreign Bible Society; and its total issues to 1881 were 91,014,448 copies. “When, in 1806, the first wagonful of Bibles came into Wales, it was received like the ark of the covenant; and the people, with shouts of great joy, drew it into the city.”

The Nuremberg Bible Society was organized May 10, 1804, for supplying Austria and Germany, and received the stereotype plates of the German Bible from the British and Foreign Society. In 1880 it had issued 684,313 copies. The Ratisbon Society was formed in 1805, changed to the Berlin Bible Society in 1806, and in 1880 had issued 4,661,796 copies. The American Bible Society was organized in Philadelphia in 1808, and in 1880 had issued 38,882,811 copies. Following this society, says the secretary, “the idea was quickly taken up everywhere; so that, in June, 1816, a hundred and twenty-eight Bible societies were reported!” A society was formed in Hungary in 1811, and “others in Hanover, Saxony, and the smaller German States followed;” that at Wurtemberg, formed in 1813, one of the most flourishing, reports a total issue, in 1880, of 1,463,801 copies.

“Steinkopf’s tour through Switzerland, in 1812, awoke great enthusiasm; and Bible societies sprang up everywhere.” The Russian, 1813; Swedish, 1814-1880, 920,747

copies; Danish, 1814-1876, 346,026 copies; Iceland, 1815—, 10,445 copies; United Netherlands, 1815-1878, 1,386,180 copies; Norway, 1816-1880, 248,924 copies; Protestant Bible Society, of Paris, 1818-1880, 624,488 copies; Malta, 1817; Iona, 1819, 7,377 copies; Calcutta, 1811-1880, 1,706,615 copies; Bombay, 1813-1880, 444,675 copies; Madras, 1820-1880, 2,871,792 copies; the Evangelical Bible Society in Russia, 1831-1880, 945,683 copies; another in Russia, by imperial sanction, 1869-1881, 668,103 copies; and the Bible Society of France, 1864-1877, 267,047 copies. See *Schaff-Herzog Ency. Relig. Knowl.; Ency. Britan.*

What a change for the Bible—for the two witnesses!

**A Glorious  
Triumph.**

What a glorious triumph for eighty years' work! Nearly one hundred and thirty million copies by the British and Foreign and American societies alone; and over one hundred and forty-six million copies, all told, up to 1880 and 1881! But that was fifteen years ago; no doubt, present statistics will pass 150,000,000 copies!! From the rarest and costliest of books it rose, in half a century, to be the cheapest and the commonest of any book in use in the world. Surely, a heavenly "voice" had bidden it thither, or no such eminence could have been attained in *ten* half-centuries. Its position in the world is now beyond the reach of its enemies, who are obliged to behold it rising still, and, like a cloud of glory, spreading over the earth.

"And the same hour was there a great earthquake, and the tenth part of the city fell."—One *hour* of prophetic time—"a day for a year"—would be 15 days of literal time. But it does not appear a definite symbolic period is intended here, since no such period is elsewhere described. Like the "hour of temptation" that came "upon all the world" to try them, it represents a

comparatively, not a definitely, short space of time. An *earthquake* is a shaking of the earth in the struggle for release of pent-up forces, at which time anything built upon the earth is liable to have its foundations destroyed. The great apostate church, called Catholic, had forsaken the solid rock, Christ, and had built Great Babylon on the sandy soil of the Roman earth. France was a "*tenth part*" of the territory; and during the Revolution was rocked and tossed like a fragile ship in a furious storm. Tremendous forces, imprisoned there for "a thousand years," were struggling now for liberty, and shaking all dependent foundations. The reader will recall an extract from Lamartine, quoted on page 230, showing how throne and altar fell. Church and State in France—a tenth part of the great Roman "beast" or "city"—were overthrown, before the eyes of the whole world. It was the earthquake of the sixth seal, which we there found was this same Revolution, a harmony very worthy of notice.

Chas. A. Goodrich, the historian, writes:—

"At the commencement of the French revolution the clergy in France were both numerous and wealthy. They amounted to no less than eighteen archbishops, one hundred and eleven bishops and 150,000 priests, having under their control a revenue of five millions sterling, annually, besides 3,400 wealthy convents. The clergy and their wealth were now attacked by the infidel revolutionists, and fell an easy prey. The tithes and revenues of the clergy were taken away by a decree of the Constituent Assembly; the possessions of the Church were now declared to be the property of the nation; the *religious orders* were abolished, the monks and nuns ejected from their convents, and their immense wealth seized for the nation. The revolutionary torrent, which was thus set in motion, destroyed law, government and religion in France, and laid waste the Roman Church, both there and in neighboring countries. "The priests were massacred, her silver, shrines, and

**Goodrich's  
Statement.**

saints were turned into money for the payment of the troops, her bells were converted into cannon, and her churches and convents into barracks for soldiers. From the Atlantic to the Adriatic she presented but one appalling spectacle. She had shed the blood of saints and prophets, and God now gave her blood to drink.”—*Hist. of the Church*, pp. 183, 184.

Could there be a truer and more sadly perfect picture drawn?—a tenth part of the apostate Roman *city*—one whole Catholic kingdom—fallen!

“**And in the earthquake were slain of men seven thousand.**”—Not of “men,” but (*Greek*) “names of men”—see margin, *Emphatic Diaglott*, and other critical renderings. The *names* which were destroyed in the Revolution refer, doubtless, to the numerous vain titles which the dignitaries of the Church had drawn to themselves. She was following the antichrist now, and despising the true Master’s exhortation to call *no man* on the earth, father, rabbi, or master (Matt. xxiii. 8-12), and had heaped to herself a multitude of vain distinctions, such as Father, Father in God, Holy Father, Reverend, Very Reverend, Right Reverend, Most Reverend, Doctor, Cardinal, *Archbishop*, *Archdeacon*, Monk, Carmelite, Augustinian, Dominican, Jacobin, Franciscan, Capuchin, Jesuite, Minimite, *etc., etc.* All titles of honor and nobility, as King and Queen, Prince and Princess, Count and Countess, Duke and Duchess, *etc.*, were declared illegal, and the term “citizen” made the common and only prerogative of all Frenchmen; and not less than a symbolic seven thousand of them fell. I do not understand it to represent such a literal number, but a perfect abandonment of titles for the time; which was literally fulfilled. Jesus had established in the Church the apostles and prophets, and besides, gave “some evangelists, and some pastors and teachers;” and the apostles, through the Holy



Spirit, established the offices of bishop\* and deacon; but the Church, like Capernaum, were soon “exalted unto heaven,” as Reverend *Archdeacons*, and Most Reverend *Archbishops*, *etc.* They were not satisfied to hold legitimate and humble offices for such labor and sacrifices *for the Church* as their names suggested, but sought to elevate the offices as a means of elevating themselves in the sight of men. And to such an extent was this carried that God used the outraged moral sense of the infidel French Assembly to rebuke the carnal sensuality of the so-called Church of Christ. They fell for a time, and for such a rebuke, yet we are not told that they repented or gave God the glory. But—

“**The remnant were affrighted, and gave glory to the God of heaven.**”—Men are so obstinate in their desires, and methods to satisfy them, that the masses are not profited by reproof and chastisement; only a remnant are so “exercised thereby” as to bring forth the “peaceable fruit of righteousness” afterward. The history that has been cited of the work and teachings of Gregory and his co-laborers, so far as the same departed from the old ways of Jezebel’s children, abundantly illustrates such a startling of the remnant to think of reforming the Church and glorifying God.

“**The second woe is past; and behold, the third woe cometh quickly.**”—The second *woe* (which is met only incidentally here, which was inflicted under the sixth trumpet, and is directly connected with that history—chapter viii. 13) was ended, then, with the revival of the witnesses, in 1795. Let us not forget this when we reach that part of our exposition. The woes, of which

\*Or *elder*, see 1 Tim. iii. 1, 2; Tit. i. 5-7.

there are three, are directly connected with the last three trumpets, which we will soon consider. There is, of course, from this point but one woe or trumpet more; and that to sound "quickly" thereafter. How quickly? We may answer without presumption, perhaps, Just as soon as the din, and confusion, and terror, of the great revolutionary earthquake shall sufficiently subside to allow men to contemplate its results, and discover what is lost, and what is left. (See "quickly" on the chart.)

It had been a "*woe*" upon the papacy. Under the sixth trumpet, with which this second woe is connected, Mohammedanism was the scourge which God used to *destroy* the prestige, power and life of Rome. Its bluster and success almost throughout the empire *revived the spirit of paganism* in France, which had been "cast out," as we shall find when we reach the 12th chapter, and "bound," when we reach the 20th chapter. (See a reference, also, on page 307.) If Rome could have contended with Islamism, it could have resisted still the struggles of paganism, and held it in chains. But the beast had broken his "chain," according to the divine arrangement—*Moslemism* meriting his thanks. In consequence, the judgment of Dan. vii. 26 had now dethroned the man of sin; but what was loss to the pope, was gain to the Church. If the papacy had lost its prestige and power, the witnesses had gained the loss of their sackcloth, or its exchange for robes of light. If the beast had lost his dominion, it had reverted to Christ, in whose name the "saints of the most High" had taken it (Dan. vii. 18, 26, 27; Rev. xi. 17, 18). For the kingdom of God cannot be lost—it is ever God's, and everlasting, age in and age out the same, whatever changes in its temporal administration, and whoever may

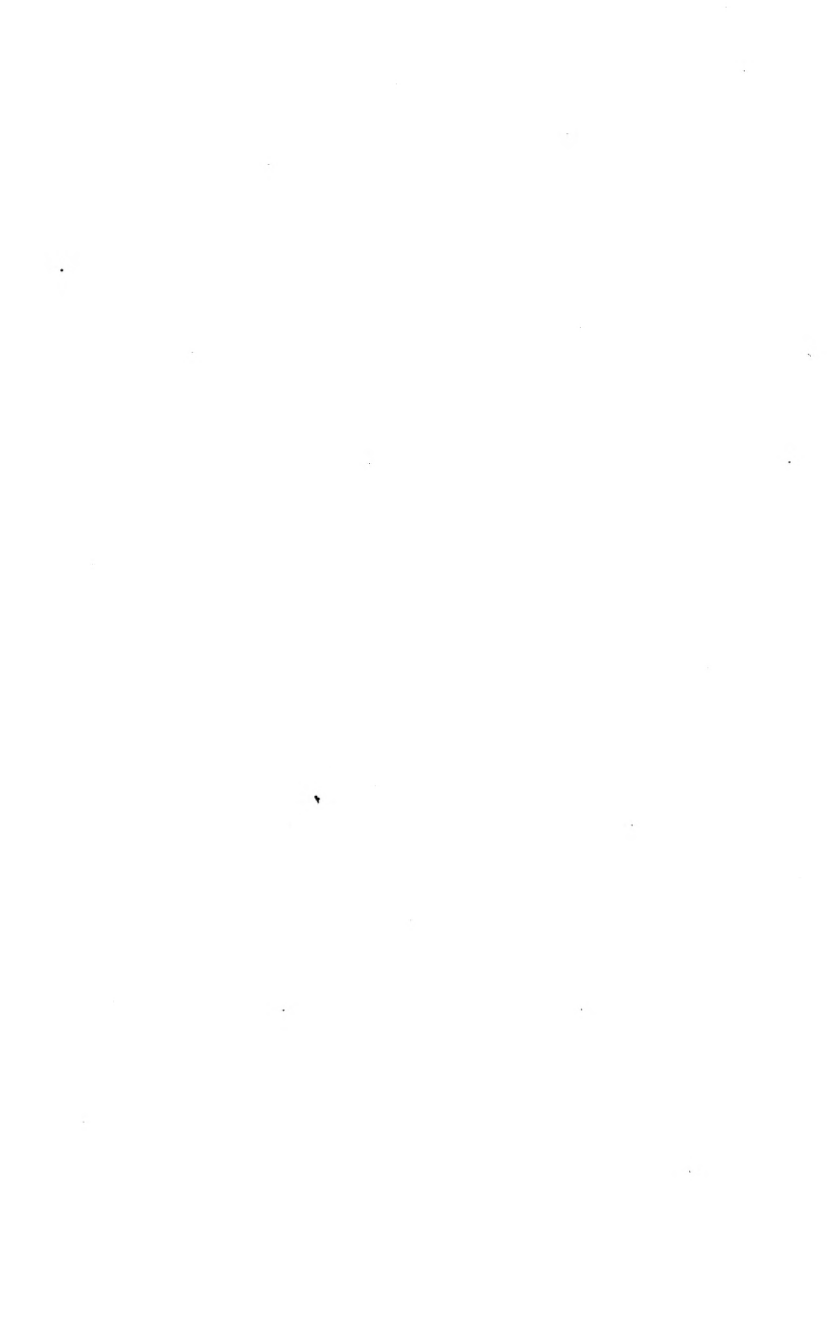
lose delegated dominion; for He giveth it, from time to time, to whomsoever He will.\*

There are five verses remaining in this chapter, but they belong to the seventh trumpet; and we must now return to chapters viii. and ix., and bring up the six preceding trumpets before we can proceed with them.

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\* Compare Psa. cxiv. 1, 2; 1 Chron. xvii. 11-14; xxix. 11, 12, 23; Dan. iv. 17, 25, 34, 35; Eze. xxi. 25-27; Psa. lxxxix. 1-4, 26-29, 36, 37; Mic. iv. 8, *etc.* The "first dominion," after several "overturnings," came at length to Christ (Lu. i. 31-33) when He rose from the dead and from the earth to sit on the throne of God as son of David and heir of David's throne. (Psa. cx. 1-6; Zech. vi. 12, 13.) Jesus had first put the Apostolic Church in power (Lu. xxii. 28-30; Matt. xvi. 19; xviii. 17, 18); but when the Church apostatized "times and laws" were given over to the **beast** (Dan. vii. 25, 26) for a limited period. When that time expired in 1795, there certainly was a reversion in favor of the saints of the Most High; for since that time religious toleration and the Bible have been increasing in State and public favor throughout the world.





## PART SIXTH.

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SOUNDING OF THE FIRST FOUR OF THE SEVEN TRUMPETS.

EMBRACING JUDGMENTS COVERING THE FIRST SIX CENTURIES OF THE GOSPEL AGE.

*"Fire of the Altar Cast into the Earth."*

### CHAPTER XXIII.

INTRODUCTORY TO THE SEVEN TRUMPETS—  
THE ANGEL OF INCENSE FILLS HIS  
CENSER WITH FIRE.

MISSION OF THE FORERUNNER OF CHRIST.

### CHAPTER XXIV.

I. THE FIRST TRUMPET SOUNDED—HAIL AND  
FIRE CAST UPON THE EARTH.

BOTH TRUTH AND JUDGMENT DESCEND UPON  
ISRAEL AND THE GENTILES.

### CHAPTER XXV.

II. THE SECOND TRUMPET SOUNDED—A BURN-  
ING MOUNTAIN CAST INTO THE SEA.

MOUNT ZION, THE KINGDOM OF LITERAL ISRAEL,  
CAST OFF AMONG THE NATIONS.

### CHAPTER XXVI.

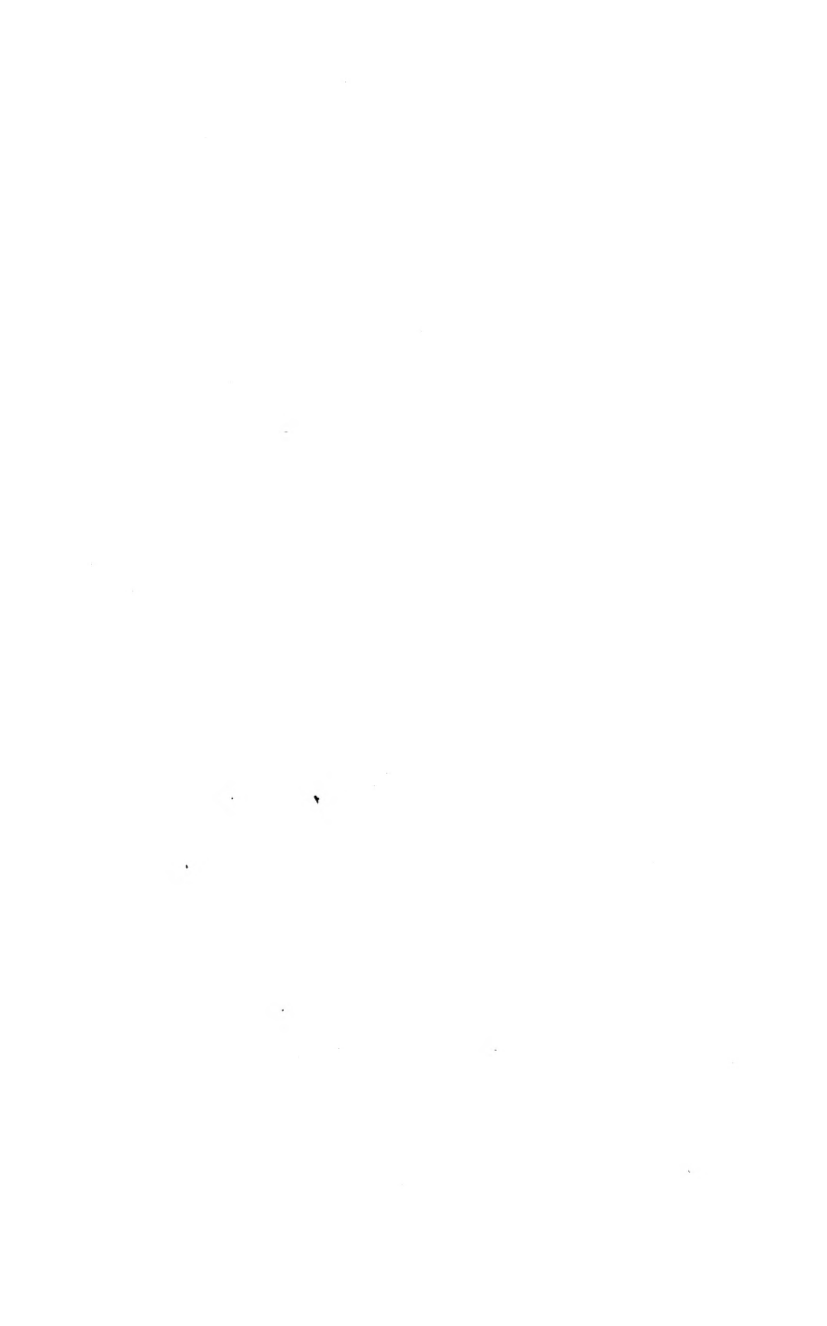
III. THE THIRD TRUMPET SOUNDED—THE  
STAR, WORMWOOD, FALLS UPON RIVERS  
AND FOUNTAINS.

THE NICENE COUNCIL AND CREED FILL THE  
CHURCH WITH SMOKE AND PAGAN PEOPLES  
AND PROVINCES WITH THE  
SPIRIT OF ERROR AND STRIFE.

### CHAPTER XXVII.

IV. THE FOURTH TRUMPET SOUNDED—THE  
SUN, MOON, AND STARS DARKENED.

THE OLD AND NEW TESTAMENTS, AND THE MIN-  
ISTRY, SHROUDED IN A DARK VEIL OF  
TRADITION.



## PART SIXTH.

### CHAPTER XXIII.

#### INTRODUCTORY TO THE SOUNDING OF THE SEVEN TRUMPETS.

THE ANGEL OF INCENSE FILLS HIS CENSER WITH FIRE—  
MISSION OF THE FORERUNNER OF CHRIST.

*Text*, Chapter viii. 2-6.

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

**John the Baptist.** 3. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne.

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

5. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.

6. And the seven angels that had the seven trumpets prepared themselves to sound.

**I**N this vision, John first sees the seven angels that *stand before God* receiving the seven trumpets. Then appears an eighth angel, whose ministry was at the altar *in the tabernacle*, and was INTRODUCTORY to the ministry of the seven that had the trumpets. The first scene is, therefore, laid symbolically close about the tabernacle, and relates particularly to the only nation that ever

had such a recognized service—*Israël*. And since nearly all the symbols of Revelation are based on Bible history, the standing before God of these seven angels doubtless has reference to the history of the calling of Moses' seventy assistant elders about the tabernacle before God, as noted in Numbers xi. 16, 17, 24, 25.

The seven trumpets form a third series of events similar to those of the churches and seals: each of these series goes over the entire Gospel age, from Advent to Advent; and this introductory scene of the eighth angel's ministry is evidently symbolic of the work of John the Baptist, as forerunner of Christ, whose ministry spans the age in seven subdivisions of its time. This angel is at the altar of incense, the sweet odors of which were typical of *prayer*, and offers much incense with the prayers of *all saints*. What had been the prayer of all saints from Abel to the last priest before Christ? Was there not one desire of the Church of God? and was that not for the coming of the Seed, promised to our first parents in Eden?

Notice, 1. In the figure, after the incense had risen from the angel's hand, he signifies the close of that ministry by taking fire from the altar—which had consistently and legally burned there from Abel's kindling it—and cast it into the earth, as Jesus sent the Apostles with the Holy Spirit and fire to all the nations of the earth. 2. The law and the prophets were until John; since that time, the "kingdom of heaven is preached" (Luke xvi. 16). What happened next, considered from either of these standpoints? Great contention in the symbolic world:—

"Voices, thunderings, lightnings, and an earthquake,"—(For an explanation of these symbols see



pages 192, 276.) We must, therefore, expect to find some great and significant commotion in the world at the dawn of the Gospel age—of the “kingdom of heaven”—and just before the sounding of the seven trumpets which were in preparation. And Jesus Himself taught that the result of the work which John introduced would be “fire,” a “sword,” and “division”—father against son, and mother against daughter, *etc.* (Matt. x. 34, 35; Luke xii. 49-53). But let Haggai describe the scene as he saw it four hundred years before:—

“For thus saith the Lord of hosts, Yet once, it is a little while, and I will shake the heavens, and the earth, the sea and the dry land; and I will shake all nations, AND THE DESIRE OF ALL NATIONS SHALL COME; *and I will fill this house with glory*, saith the Lord of hosts.

“The silver is mine, and the gold is mine, [the power to execute,] saith the Lord of hosts.

“The glory of this latter house shall be greater \* than the former, saith the Lord of hosts; and in this place will I give PEACE, saith the Lord of hosts.” (Chap. ii. 6-9.)

Isaiah also beautifully describes the ushering in of the Gospel Era, as succeeding the law:—

“And it shall come to pass in the last days, 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 unto it.* † . . . For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low. . . . And the loftiness of man shall be bowed down, and the haughtiness of man shall be made low; AND THE LORD ALONE *shall be exalted in that day.*” (Chap. ii., 2, 12, 17.)

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\* Compare 2 Chron. ix. 13, 11, 20-28 for a type.—the temple succeeding the tabernacle,—and 2 Cor. iii. 13-18 for a fulfillment—the Gospel succeeding the law.

† See also chap. xl. 9, on the high mountain.

This is an unmistakable description of the first Advent, the exaltation of our Lord, and His manifestation not to Israel only, but to the nations of the Gentiles; and coupled with it, in immediate connection, a word-picture of the great change wrought—radical and complete: *i. e.*, there is now such a revelation of the will of God concerning man, in the Gospel, is the assumption or foresight of the passage, such a presence of the Holy Spirit, such a quickening of the consciences of men, that they can no longer retain their pet idols, neither can the ignorance of former times be longer “overlooked”\* by God; and the contrast is so great—the new view of God’s presence so vivid in the minds of the prophets—that they represent the people as hurling away their idols, which they had supposed were hidden from God’s sight, and seeking to hide themselves. All this has an antitype in the symbols of the sixth seal (which see), where the same *hiding* was attempted. Hear the prophet, as he continues:—

“And they shall go into the holes of the rocks, and into the caves of the earth, for the fear of the Lord, and for the glory of His majesty, when he ariseth to shake terribly *the earth*. [Morally and spiritually—with the “fire of the altar”—of course, not literally.] “In *that day* a man shall cast his idols of silver, and his idols of gold, which they have made each one for himself to worship, to the moles, and to the bats; to go into the clefts of the rocks, and into the top of the ragged rocks, for fear of the Lord, and for the glory of His majesty, when He ariseth [in Christ] to shake terribly *the earth*.” (*Ib.*, verses 19-21.)

\* Not “winked at,” as in the common version. See all other renderings of Acts xvii. 30.

This symbolic or spiritual shaking of the earth—  
 “earthquake”—the Revelator saw was the  
**Ministry of** result of the eighth angel’s casting the fire  
**the Baptist.** of the Jewish altar abroad in *the earth*—  
 among all nations—causing also the sym-  
 bolic “voices, thunderings and lightnings.” Let us see  
 if all this did not come through the ministry of John the  
 Baptist, which resulted in introducing the fire of the  
 Gospel among all nations. What does Isaiah say of John’s  
 ministry? He first refers to his “voice.” Thus:—

“The *Voice* of him that crieth in the wilderness, [not in the  
 temple; but out in the “earth” where the fire was cast,] say-  
 ing, Prepare ye the way of the Lord, make straight in the *desert*  
 a highway for *our* God [Immanuel—God with us]. *Every valley*  
 shall be exalted, and *every mountain and hill* shall be made low;  
 and the crooked shall be made straight, and the rough places  
 plain. And the glory of the Lord shall be revealed, and *all*  
*flesh* [or all nations—in contrast with the one Hebrew nation  
 hitherto sought] shall see it together; for the mouth of the  
 Lord had spoken it.

“The *voice* said, Cry. And he said, What shall I cry? All  
 flesh is grass, and all the goodness thereof is as the flower of  
 the field. . . . O Zion, that bringest *good tidings*, get thee up  
 into the high mountain: O Jerusalem, that bringest *good*  
*tidings*, lift up thy *voice* with strength; lift it up, be not afraid;  
 say unto the cities of Judah, Behold *your* God!” (Isa. xl. 3-9.)

The Psalmist, also, seems clearly to refer to the intro-  
 duction of the same “good tidings” when he says:—

“The clouds poured out *water*; the skies sent out a *sound*;  
 Thine arrows also went abroad. The *voice* of Thy thunder was  
 in the heaven; the lightning lightened the world; the earth  
*trembled and shook.*” (Psa. lxxvii. 17, 18.) Again: “His light-  
 nings enlightened the world; the earth saw it and *trembled.*”  
 (xcvii. 4.)

In these and in many other passages, we have the  
 same symbols which the Revelator uses so freely—voices,  
 thunders, and lightnings, and the shaking of the earth—

describing the work of the *Baptist* in introducing Jesus to the world. One Scripture thus explains another; and the symbols of the Old Testament are shown to be the same in the New. The principle surely is right. The chronology, therefore, of casting fire into the earth, and of the seven angels *preparing* to sound their judgment trumpets, seems fixed, beyond question, at the beginning of the Gospel age. If anything were lacking in the above citations, Zechariah xiv. 4-9 might well have been added.



## CHAPTER XXIV<sup>†</sup>.

### I. THE FIRST TRUMPET SOUNDED—HAIL AND FIRE CAST UPON THE EARTH—GRASS AND TREES BURNT UP.

BOTH TRUTH AND JUDGMENT DESCEND UPON ISRAEL AND THE GENTILES.

*Text, Chapter viii. 7.*

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast up-

**From Ascension, A.D. 30, to A.D. 70.** on the earth; and the third part of trees was burnt up, and all green grass was burnt up.

**T**HAT the *first* trumpet sounded with the ascension of our Lord (as He will return with the sounding of the *seventh*) seems very evident from the Scriptures. Said the Patriarch David:—

“God is gone up with a shout, the Lord with the *sound of a trumpet*. Sing praises to God [*i. e.*, to “Immanuel”—“God with us”—Matt. i. 23], sing praises; sing praises unto our King, sing praises. For God is King of ALL THE EARTH; sing ye praises with understanding.”—Psalms xlvii. 5-7.

Every expression in the above quotation, and of many other similar passages, points to the dawn and gladness of the Gospel day. Our Lord ascended with a *shout*, and the sound of the first trumpet; and He will return “with a shout, and the voice of the archangel,” to raise the dead, “at the sound of the last trumpet”—the seventh. It is common with expositors to assign the sounding of the first trumpet to the fourth century, from the mistaken

view that the whole series relates to judgments upon the Roman Empire; whereas, only the last three, which are called "woe" trumpets, are so devoted (see verse 13). As we proceed it will be shown that the first two were judgments upon the apostate Jewish Church; the third upon paganism; the fourth upon the apostate Christian Church, and the last three upon the great apostasy of the whole Old Roman State-Church system.

**"And there followed hail and fire, mingled with blood."**—Hail, as was said (page 260), is the symbol of *truth*. Said the prophet, speaking of Jesus,—

"Behold, the Lord hath a mighty and strong One, who as a tempest of *hail* and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. . . . Judgment also will I lay to the line, and righteousness to the plummet; and the *hail* shall sweep away the *refuge of lies*, and the waters shall overflow the hiding place."—*Isa.* xxviii. 2, 17. See also *Amos* ii. 4, 5.

Nothing but the truth *can* sweep away a "refuge of lies." *Fire mingled with blood* symbolizes the Word of God in judgment, or the fatal effect of trifling with the truth. Notice what followed the manifestation of Jesus to Israel: He was the very personification of truth, but He came to "send fire on the earth," to those who would not receive Him; and, said He, "what will I, if it be already kindled?" (*Lu.* xii. 49). Because the Word of God *is a fire*, and He came *as the Word*. God had said by Jeremiah:—

"Because ye speak this word, behold, I will make My words in thy mouth *fire*, and this people *wood*, and it shall devour them" (chap. v. 14). "Is not My word like as a *fire*, saith the Lord; and like a hammer that breaketh the rock in pieces?" (chap. xxiii. 28, 29).

And to Isaiah He said, speaking of the introduction of the Gospel by our Lord:—

“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* as a devouring fire. . . . And the Lord shall cause His glorious *voice* to be heard, and shall shew 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*.” (Chap xxx. 27-30.)

Thus, in the highly wrought symbols of the ancient prophets, is described the manifestation of Israel’s Messiah. As the altar-fires of typical sacrifice burned out in Moses’ age, the fire of Messianic truth was cast into the earth, and men were burned or cleansed, according as they chose relations to it. Again:—

“But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner’s fire, and like fuller’s soap. And He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. Then shall the offering of Judah and Jerusalem\* be pleasant unto the Lord, as in the days of old, and as in former years.” (Mal. iii. 2-4.)

Isaiah uses similar language. He says:—

“When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof by the spirit of *judgment*, and by the spirit of *burning*.” (Chap. iv. 4.)

Relative to the blood as symbolic of temporal judgments at the first Advent, the reader may further compare Isaiah lxiii. 1-3, and Revelation xix. 11-16.

“And they were cast upon the earth.”—The *earth* here, in contrast with the *heaven* of verse 1, which represents the Church, or the “kingdom of heaven,” must be the symbol of the world, or all those peoples outside the restraints of the law of God and the Gospel of Christ. John the Baptist, personally, introduced Jesus only to

\* As to antitypical Judah and Jerusalem, please see the author’s pamphlet, “*The Abomination of Desolation*,” etc., section VI., pp. 16-19.

the Jewish people; Peter and Paul afterwards introduced the Son of God to the nations of the Gentile world. "It was necessary," said Paul and Barnabas, "that the Word of God should first have been spoken to you: but seeing ye put it from you and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation to the *ends of the earth*." (Acts xiii. 46, 47.)

**"The third part of trees \* \* and all green grass was burnt up."**—The *trees* and *green grass* symbolize the children of God, in proof of which I quote Jeremiah xvii. 7, 8:—

"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as *a tree* planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall *be green*; and shall not be careful in the year of drought, neither shall cease from *yielding fruit*."

And again, in Revelation ix. 4, a contrast is drawn between the *grass*, any *green thing* and any *tree*, and "those *men* who have *not* the seal of God," or who are *not* His people.

Thus the *burning up* of the trees and green grass, as representing the genuine Israelites of the old dispensation, must signify the transformation from the *flesh* to the *Spirit*, or Gospel *conversion*—the new creation in Christ; or, as stated by the Apostle Paul:—

"For I through the law *am dead* to the law, that I might *live* unto God. I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I *now live* in the flesh I live by the faith of the Son of God." (Gal. ii. 19, 20; and compare Rev. ix. 4.)

The *third part* thus burnt up seems to refer to such a proportion of *Israel* as would prove themselves genuine



Israelites by receiving the Gospel of Christ. Zechariah makes the same proportion, and uses the same figures:—

“Awake, O sword, against My shepherd, and against the man that is My fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn My hand upon the little ones. 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* shall be left therein. And I will bring the *third part* through the fire, and will refine them as silver is refined, and will try them as gold is tried.” (Chap. xiii. 7-9.)

Here, then, is clearly seen the introduction or development of the Gospel in the Hebrew nation. For “Jews, devout men, out of every nation under heaven,” were providentially gathered at Jerusalem in the early days of the Gospel, and on the day of Pentecost heard the first great Gospel sermon in all the languages in which they severally, had been born, and through them the Gospel was introduced among *all men*. (See Acts ii. 5.) The wonderful manifestation that day was in fulfillment of Joel’s prophecy to pour out the Spirit “upon *all flesh*.” (Ver. 16-18.) This was casting fire of the *Jewish altar* into the *earth*. But the Jews, as a people, despised the Son of God, and the Word of God which He brought them, and prepared the way for the fiery judgment of the second trumpet upon the Mountain of God; and the second baptism of the Spirit, poured out upon the Gentiles.



## CHAPTER XXV.

### II. THE SECOND TRUMPET SOUNDED—A BURNING MOUNTAIN CAST INTO THE SEA.

MOUNT ZION, THE KINGDOM OF LITERAL ISRAEL, CAST OFF AMONG THE NATIONS.

*Text*, Chapter viii. 8, 9.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

**From Jerusalem's Destruction, A.D. 70, to A.D. 324.**

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

**I**T IS so clear that this "burning mountain" relates to Mount Zion, the Hebrew or Jewish kingdom, all on fire with judgments from the neglected and despised

**Mount Zion All on Fire.**

Word of God, that it is indeed singular that a place for it should ever have been sought by expositors in the literal Vandalic "fire ships" of the fourth century.

Let the prophets speak and tell us of the desolation and judgments of the Israelitish Mountain, and observe how their words pave the way for the figures of the Revelator:—

"The crown is fallen from our head: woe unto us, that we have sinned! for this our heart is faint: for these things our eyes are dim. Because of the *Mountain of Zion*, which is desolate, the foxes walk upon it." (Lam. v. 16-18.)

“Who art thou, O great mountain? before Zerubbabel thou shall become a plain; and He shall bring forth the headstone thereof [Christ] with shoutings, crying, Grace, grace unto it.” (Zech. iv. 7.)

“Turn ye unto Him from whom the children of Israel have deeply revolted . . . princes shall be afraid of the ensign, saith the Lord, whose *fire is in Zion*, and His *furnace in Jerusalem*.” (Isa. xxxi. 6-9.)

An example had been set before Israel in the Lord’s judgments upon the kingdom or *mountain* of Babylon which should have been a significant lesson to them; and Jeremiah’s figurative description of it should have been an ample commentary upon the above figures relative to Zion. They knew that the history of Babylon had justified the one prophecy; why did not their faith expect and shun the fulfillment of the others? Hear Babylon’s prefigured (and now historic) doom:—

“Behold, I am against thee, O destroying mountain, saith the Lord, which destroyed all the earth; and I will stretch out My hand upon thee, and roll thee down from the rocks, and will make thee a *burnt* mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever.” (Jer. li. 25, 26.)

It is impossible to find in the “fire ships” of Genesie, the kingdom of the Vandals, and the Mediterranean *Sca*, anything to answer the scope and requirements of the prophecy. It is only in a strained semi-literal sense that any such application could be made, and at the expense of the harmonies I have noted. But the application to Jerusalem answers perfectly all requirements and parallel referenees. Notice, further, how the Prophet Isaiah had prepared the mind of the Revelator for the vision of a burning mountain; he is describing the sins and judgment of Israel:—

“Therefore as *the fire* devoureth the stubble, and *the flame* consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust; because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel. Therefore is the anger of the Lord kindled against His people, and He hath stretched forth His hand against them, and hath smitten them; and the hills did tremble, and their carcasses were torn in the midst of the streets. For all this His anger is not turned away, *but His hand is stretched out still.*” (Chap. v. 24, 25.)

His hand was stretched out still to Jerusalem, because of His promises concerning Messiah, who must come of that kingdom. But Babylon must remain “desolate forever.” Again:—

“For wickedness *burneth as the fire*: it shall devour the briars and thorns, and shall kindle in the thickets of the forest, and they shall mount up like the lifting up of smoke. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire: no man shall spare his brother. And he shall snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied; they shall eat every man the flesh of his own arm; Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this His anger is not turned away, but His hand is stretched out still.” (Chap. ix. 18-21.)

“Therefore shall the Lord, the Lord of hosts, send among His fat ones leanness; and under His glory He shall kindle a burning *like the burning of a fire*. And the *Light of Israel* shall be for a *fire*, and His *Holy One* for a *flame*: [Is not this the fire Jesus came to kindle? Luke xii. 49:]\* and it shall burn and devour His thorns and His briars in one day; and shall consume the glory of His forest, and of His fruitful field, both soul and body; and they shall be as when a standard bearer fainteth. And the rest of *the trees of His forest* shall be few, that a child may write them.” (Chap. x. 16-19.)

\* See the author's *Exposition of the Parable of the Rich Man and Lazarus*, Chapters v. and vi.

“For it is the day of the Lord’s vengeance, and the year of recompenses for the controversy of *Zion*. And the streams thereof shall be turned into pitch, and the dust into brimstone, and the land thereof shall become *burning pitch*. It shall not be *quenched night or day*; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.” (Chap. xxxiv. 8-10.)

A multitude of such Scripture statements, with which Jesus was familiar, formed the basis in His mind of the Parable of the Rich Man and Lazarus, and of the “*Gehenna* fire,” which He said would overtake the unbelieving Jews. This *Jewish* fire was typical of the “lake of fire” which is predicted for the papacy in its last judgment, and is exactly like it in every respect, as we shall find. Is it any wonder that the Rich Man desired a little cooling *water* (such as Jesus only could give—John iv. 6-14) for his parched tongue and tormented condition?

“**Cast into the sea.**”—What sea is this? As I have said, it cannot refer to the Mediterranean, for it is a symbol, and not literal. The beasts of prophecy, which came up out of “the sea,” (Daniel vii. and Revelation xiii.) came out of those symbolie “waters” which are described as “peoples, and multitudes, and nations and tongues” (Rev. xvii. 15). Israel was “cast off” into such a *sea*—among the nations. In the language of Jesus, they were “led away captive into *all nations*,” while Jerusalem is being trodden down of the Gentiles. Take a text or two on their going *burning* into this sea:—

“The sin of Judah is written with an iron pen, and with the point of a diamond. . . . O My *mountain* in the field, I will give thy substance and all thy treasures to the spoil, and thy high places for sin, throughout all thy borders. And thou, even thyself, shall *discontinue from thine heritage that I gave thee*; and I will cause thee

**Origin of the  
“Gehenna”  
Figure.**

**Jeremiah also  
saw Israel  
burning  
in the Sea.**

to *serve thine enemies* in the land which thou knowest not; for *ye have kindled a fire* in Mine anger, which shall *burn forerer*.”  
—*Jer.* xvii. 1-4.

“And I will make thee to pass *with thine enemies into a land which thou knowest not*; for *a fire* is kindled in Mine anger which shall burn upon you.” (*Ib.*, xv. 14.)

“Ye have done worse than your fathers . . . therefore will I *cast you out* of this land into a land that ye know not, neither ye nor your fathers; and there shall ye serve other gods day and night; and I will not shew you favor.” (*Ib.* xvi. 12, 13.)

“**The third part of the sea became blood.**”—Here is shown an evident purpose and providence of God in graduating His judgment to turning only one-third part of the sea to blood;\* in other words, to the destroying to that extent of the helpfulness, protection and peace that *naturally* accrues from organized government—order and quiet for them among the nations. We are exhorted to pray “for kings, and all that are in authority over us, *that we may lead a peaceable and quiet life* in all godliness and honesty” (1 Tim. ii. 2). But this power of the nations to protect and benefit their wards scattered among them, is overruled now to the *third part* of the extent usually exercised, by these preventive judgments. A typical example of this prediction was furnished the Jews of the first century after Christ by the experiences of their forefathers in the days of the captivity. Describing those times, Jeremiah says:—

“For, lo, I begin to bring evil on the city which is called by my name. . . . 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 the wicked to the sword, saith the 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 earth, even unto the

\* Blood having the literal sense here—see page 29.

other end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." (Chap. xxv. 27-33.)

It is not difficult to understand how such a deadly condition of things in the "waters" is symbolized by representing them as turned one-third to blood. It was not *all* blood, for there was mercy mixed with the judgment—"His hand (was) stretched out still."

**"The third part of the creatures which were in the sea, and had life, died."**—These died symbolic deaths, it is understood, as in the case of the burnt-up grass and trees of the first trumpet, which we found illustrated in Paul's *crucifixion* with Christ. They "had life" in that they had the "spirit of truth," or a *desire* to be right with God, even before they knew the truth. And it was optional with the people, as they severally were possessed of a "spirit of truth" or a "spirit of error," to die to the world and live unto God; or to die to Christ and live unto their own lusts, not being "exercised" by their chastisements in a manner to bring forth "the peaceable fruit of righteousness." Notice how, in time of trial, God discriminates between the two classes. Isaiah, speaking of the Gospel age, says:—

"Behold, My servants shall eat, but ye [unbelieving Jews] shall be hungry; behold, My servants shall drink, but ye shall be thirsty; behold, My servants shall rejoice, but ye shall be ashamed; behold, My servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen; for the Lord God shall slay thee, and call His servants by another name." (Chap. lxxv. 13-15. Compare Acts xi. 25.)

"Behold, I will extend peace to her [Jerusalem] like a river, and the glory of the Gentiles like a flowing stream; then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem. And

when ye see this, your heart shall rejoice, and your bones shall flourish like an herb; and the hand of the Lord shall be known toward His servants, and His *indignation* toward His enemies. For, behold, the Lord will come *with fire*, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with *flames of fire*. *For by fire and by His sword* [i. e., by judgments and His Word] *will the Lord PLEAD with all flesh; and the slain of the Lord shall be many.*" (Isa. lxvi. 12-16.)

"And the third part of the ships were destroyed."—The destruction of the commerce and inter-communication among the nations is the loss of so much life and power. So was Israel so much further crippled, in his exile, under the judgments of God, as declared in the predictions quoted above, and made helpless to that extent. They were left to feel their awful desolation, and to bewail their outcast condition—forsaken of God among their enemies, and even bereft of one-third part of possible human sympathy and help.

**The Wandering Hebrews.** The condition of unbelieving Jews throughout the world during the Gospel centuries has been the most forlorn, and pitiable in the extreme. They are scattered as wide as civilization extends, driven from nation to nation, with no home-kingdom to appeal to for redress of grievances, or even to look back to for sympathy, or with patriotic pride. A wandering Saxon, Frenchman, German, Irishman, or descendant of any other race of men, can look back with native pride to *fatherland*. It is not so with the infidel Hebrew: his kingdom is destroyed, and his once holy city and land are under the requiting heel of the infidel Turk. "If they even return to view the place of the ancient Presence," says Dr. Robinson, "it is only as a purchased privilege that they are allowed to approach the foundations of the sacred hill where their fathers worshipped the only true God. Here, in a small area



near some huge and ancient stones, in the base of the western wall of Moriah, they gather, especially on sacred days, to sit weeping and wailing on the ground, taking up the heart-breaking lamentations of Jeremiah—living witnesses of the truth of God's word fulfilled in them."—*Bib. Dict.* (Am. Bib. Un. Ed.) Chiseled into the rock which forms the arched gateway into a Jewish cemetery in Glasgow, Scotland, are these truly pathetic words:—

"Tribes of the wandering feet and weary breast,  
Whither shall ye flee away and be at rest?  
The wild dove hath her nest, the fox, his cave,  
Mankind, their country, *Israel*, but a grave!"

This candid confession, wrung from the disconsolate but impenitent Hebrews, not only truthfully epitomizes all their sad history, but it has unwittingly "graven with an iron pen" in the "rock" of their inexorable (but well deserved, because well forewarned) destiny, the great truth, which might have been their glory, not, as now, their shame; namely, that Jesus of Nazareth, who wept over them, and at last died at their hands, and amidst their cruel jests, first with tears described their judgment, saying, "*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,*"—that such as He—was indeed the Prophet of God, the Son of the Highest, and their own rejected Messiah! "King of the Jews"! How can the world, much more the Jews, or any observing intelligence in the world, overlook the significance of that awfully realistic symbolism?—a mountain *on fire*, and cast into the *sea*—not quenched thereby, but burning ever!

## CHAPTER XXVI.

### III. THE THIRD TRUMPET SOUNDED—THE BURNING STAR, WORMWOOD, FALLS AND EMBITTERS RIVERS AND FOUNTAINS.

THE NICENE COUNCIL AND CREED FILL THE CHURCH  
WITH SMOKE, AND PAGAN PEOPLES AND PROVINCES  
WITH THE SPIRIT OF ERROR AND STRIFE.

*Text*, Chapter viii. 10, 11.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of water;

**Constantinian Era—A. D. 324-527.**

11. 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.

**A** GREAT STAR, in a normal state, reflects the pure light of heaven—shining clear and bright. But this star, on the contrary, *is on fire*, “burning” and smoking “as a torch.” (*Lcx., Emph. Diag. and Revis.*) A *torch* consumes itself in burning, illuminates little, and darkens and clouds the air with its *smoke* much more.

**A Torch is Unlike a Star.** As artificial roses do not emit the sweet odors of God’s roses, so neither can smoking torches transmit the pure light of God’s stars. We must not, therefore, look for any clear light from this star, which is not only smoking in self-consumption, but falling from its proper

place of illumination. Heaven, *i. e.*, the firmament, is the place for literal stars to shine; and the Church, the "kingdom of heaven," is the place for symbolic stars; for they are the "angels of the Church," not of the empire, and they should be filled with the Spirit of God, not of speculation and human prudence and policy, as Constantine and his creed-makers manifestly were. And for a representative of Christ to neglect his high calling of ministering in the Word, and doctrine, and grace of God, to dabble with things of a purely worldly nature; to introduce human theories, laws and policies; to cater to political preferments, rewards, and honors, is to *fall*, symbolically, from "heaven" to "earth;" from an exalted, God-approved position in the Church, God's sanctuary or holy place, to one disapproved of God, outside the temple, its courts and walls, *in the world*.

This third period of Church history, we have seen, both along the lines of the *churches* and of the *scals*, is the Constantinean Era. When Constantine came to wear the imperial purple of Rome, notwithstanding the gigantic efforts of his predecessors, since the days of Nero, to extirpate the religion and memory of Christ; and although three million Christians had been sacrificed to pagan fury; yet Christianity lived, and, as says Whelpley, "had penetrated almost every part of the empire." This emperor, therefore, saw it was of God, or at least that, in spite of human opposition, it was bound to succeed; and from mere policy, doubtless, (judging from his after life,) he declared his conversion to its principles, and claimed it was through a vision that was little less wonderful than was that of Saul of Tarsus. He saw a cross in the sky, he said, with this legend in letters of fire, "BY THIS, CONQUER." The office of Emperor of Rome was a most exalted position for a disciple of Christ to occupy; and

Constantine thus elevated, and being as true in his discipleship as in his rulership, he might have been a bright star in the Christian firmament. But it cannot be said of him, as of Saul, that he counted "all things but loss for the excellency of the knowledge of Christ." On the contrary, he demeaned that knowledge which he professed, by placing the cross (as a symbol of Christ) as a standard to lead his armies in carnal warfare, and that, chiefly, to glorify himself.

We have seen, also, how Constantine and his sons corrupted the light of the Gospel through the Nicene creed, and political interference with the affairs of the Church. They were but men of the world—unconverted save to a worldly *Churchianity*, which, from political policy, they sought to model after the gorgeous and extravagant forms of paganism. Mosheim writes thus of their *period*:—

"The fundamental principles of Christian doctrine were . . . often explained and defended in a manner that discovered the greatest ignorance, and an *utter confusion of ideas* ["smoke"]. The disputes carried on in the Council of Nice concerning the three\* persons [!] in the [one] Godhead, afford a remarkable example of this, particularly in the language and explanations of those who approved

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\* Mosheim here speaks of the *discussions* in the Council, not of the *creed*, which was its final, official, "authoritative [!] deliverance," it should be noticed. For "the more powerful part of the Church" at that time, and wisely, denied the *personality* of the Holy Spirit, which, as they well knew, inspired writers had only spoken of as having been "*poured out*," or "*shed*" and "*breathed upon*" the early Church; with which they had been "anointed," and *in which (en pneumati)* they had been immersed, by its filling "the whole house where they were sitting." Such phrases cannot rationally be used of *a person*. Therefore the vote of that Council refused only to declare officially in the creed the equality of the *Son* with the Father—even that being unscriptural, and never once claimed by Jesus

the decisions of that council. So little light, [! on account of the *smoke*,] precision, and order, reigned in their discourses, that they appeared to substitute [aye, they did substitute] three gods in the place of one. Nor did the evil end here; for those vain fictions which an attachment to the Platonic philosophy and to popular opinions had engaged the greater part of the Christian doctors to adopt, before the time of Constantine, were now confirmed, enlarged and embellished in various ways."—*Eccle. Hist.*, vol. i., bk. ii., pt. ii., ch. iii.

Himself; so that Lactantius "speaks of the heathen objecting to the Christian doctrine as implying two gods, [not three] one of whom was mortal, or could die (Ben Mordecai, Apol. i. 119, etc.);" while they were satisfied at that time with simply declaring further, "We believe also in the Holy Ghost"—the Holy Spirit. (Recast Credibil. Script., vol. ii., pp. 54, 55.) But after this, the majority were gradually won over to the theory which makes the Holy Spirit, also, an equal *person*; thus forming a trinity of gods—a doctrine wholly unknown to our Bible. (Mk. xii. 29-32; Dent. iv. 39; Isa. xlv. 6, 24; xlv. 5, 6, 14-21; John xvii. 3; 1 Cor. viii. 5, 6.) And thus at the Council of Constantinople (381) "a hundred and fifty bishops," says Mosheim, "who were present, gave the finishing touch to what the Council of Nice had left imperfect, and fixed in a full and determinate manner the doctrine of *three PERSONS in one God*, [~~⚡~~] which is still received among the generality of Christians"! And, to show the "spirit of error" that dominated the whole affair, Mosheim proceeds as follows: "This venerable assembly did not stop here; they branded with infamy all the errors, [of which they were evidently incompetent judges,] and set a mark of execration upon all the heresies, that were hitherto known; [~~⚡~~] they advanced the Bishop of Constantinople, *on account of the eminence and extent of the city in which he resided*, to the first rank after the Roman pontiff, and determined several other points, which they looked upon as essential to the well-being of the Church in general."—*Eccle. Hist.*, vol. i., bk. ii., chap. v., §xx.

What evidence is there that the truth can be even understood by such men; much less made more clear by their formulations, wordy speculations, and sanctioning, in the Church, such prestige from the State? But thus grew up in the creeds of men, the whole theory of the Trinity, in making the living presence and power of God—His omnipresence—His Spirit—a third *person*, *being*, or independent, living intelligence! A folly worthy only of Jezebel. (See on chapter ii. 20-24.) Three PERSONS in one God, unless we deny the personality of God himself! is confusion in language, and an absolute contradiction in terms.

“No sooner had Constantine abolished the superstitions of his ancestors, [*i. e.*, the open, avowed worship of the gods of the Romans,] than magnificent churches were everywhere erected for the Christians, which were richly adorned with pictures and images, and bore a striking resemblance to pagan temples, both in their outward and inward form.”—*Ib.*, Chap. IV., § II.

“The virtues which had formerly been ascribed to the heathen temples, to their lustrations, to the statues of their gods and heroes, were now attributed to *Christian churches*, to water consecrated by certain forms of prayer, and to images of holy men. And the same privileges that the former enjoyed under the darkness of paganism were conferred upon the latter under the light of the gospel, or rather, under the *cloud* of superstition [the smoke from the burning star] which was *obscuring* its glory. . . .”

“Many of the learned in this century undertook translations of the Scriptures; but few succeeded in this arduous enterprise. . . . . Of interpreters, the number was very considerable, among whom Jerome, Hilary, Eusebius, Diodorus of Tarsus, Rufinus, Ephraim the Syrian, Theodore of Heraclea, Chrysostom, Athanasius and Didymus, are generally esteemed worthy of the first rank. It is however certain, that, even of these first-rate commentators, [~~few~~] few have discovered a *just discernment*, or a *sound judgment* in their laborious expositions of the sacred writings. Rufinus, Theodore, and Diodorus, with some others, have, indeed, followed the natural signification of the words; [?] the rest, after the example of Origen, are laborious in the search of far-fetched interpretations, and pervert the expressions of Scripture, which they very imperfectly understand. . . .

“The doctrines of Christianity had not a better fate than the sacred writings from which they are drawn. Origen was the great model whom **Platonism** the most eminent of the Christian doctors **Ruling the** followed in their explications of the truths of the Gospel, which were consequently explained **Orthodox (?)** according to *the rules of the Platonic philosophy*, **Church.** as it was corrected and modified by that learned father, for the instruction of the youth. Those who desire a more ample and ac-

curate account of this matter may consult Gregory Nazianzen among the Greeks, and Augustine among the Latins, who were followed for a long time as the only patterns worthy of imitation, and who, next to Origen, may be considered as the parents and supporters of the *philosophical or scholastic theology*. *They were both zealous Platonists*; and, holding for certain all the tenets of that philosopher which were not totally repugnant to the truths of Christianity, [~~and~~] they laid them down as fundamental principles, and drew from them a great variety of subtile conclusions which neither Christ nor Plato ever thought of.”—*Ib.*, Chap. iii.

We have thus established the Platonic parentage of “scholastic theology.” And, remarkable **Smoke is not** to say, the foundations of that theology **God’s** are “orthodox,” so-called, still. Addison’s **Eye-salve.** “Plato, thou reasonest well,” holds its place in the popularly accepted hymnology of to-day, and is no better theology now than in Plato’s time. Surely, it was a smoky star that fell from the so-called orthodox firmament upon the Church and empire of the fourth century. This smoking torch fell upon—

“The third part of the rivers and fountains of waters.”—These waters represent the peoples, tribes and nations (Rev. xvii. 15) upon which Constantine warred as an ecclesiastico-military despot. For he prevailed, not only with his arts in the Catholic Councils, but with his arms over the pagan nations and provinces. Mosheim says:—

“There is no doubt that the victories of Constantine, the fear of punishment, and the desire of pleasing that mighty conquerer and his imperial successors, were the weighty arguments that moved *whole nations*, as well as particular persons, to embrace Christianity.”—*Eecl. Hist.*, vol. i., bk. ii., pt. i., §23.

Ah, they embraced not Christianity, but paganized Churchianity. Mosheim admits that Origen “has an undoubted right to the first place among interpreters of the

**Origen the  
Errorist.**

Scriptures"! in the third century; but says, "it is not without deep concern that we are obliged to add that he, also, by an unhappy method, [then why follow it up?] opened a secure retreat for all sorts of errors that a wild and irregular imagination could bring forth." Think of such a character being endorsed as a teacher and exponent of truth! He had a "lively imagination, and maintained that" the Scriptures "were to be interpreted in the same *allegorical* manner in which the Platonists explained the history of the gods. In consequence of this pernicious rule, he alleged that the words of Scripture were in many places absolutely void of sense"! And further, Mosheim confesses of this hero of ancient orthodoxy as follows: "Nor did the inventions of Origen end here. He divided this hidden sense, which he pursued with such eagerness, into the *moral* and *mystical*"! (Vol. i., bk. i., pt. ii., ch. iii., § 5.) Thus the mystical sense, of course, could be introduced wherever he pleased to find the Scriptures "void of sense."

And now take two statements from the same writer, and only a few pages beyond, which show **Still Upholding** Mosheim's own equal determination to **Origen.** maintain a popular error, and his strange inconsistency in doing so. And let those who wish to remain "*orthodox*" in faith console themselves as they can with the showing. In chapter v., § 14, he says:—

"At this same period, Beryllus, an Arabian, Bishop of Bozra, and a man of eminent piety and learning, taught that Christ, before His birth, had no proper subsistence, nor any other divinity, than that of the Father; which opinion, when considered with attention," Mosheim continues, "amounts to this: that Christ did not exist before



Mary, but **that** a *spirit* issuing from God Himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to Him at the time of His birth." And then he adds with evident pleasure, that "Beryllus, however, was refuted by Origen with such a victorious power of argument and zeal, that he yielded up the cause, and returned to the bosom of the Church." But on reading this, on the contrary, we should be filled with sorrow equal to Mosheim's orthodox joy, that a bishop of "eminent piety and learning," and holding, although not wholly correct,\* yet so much more reasonable and scriptural views than his opponent, should be overcome by the confessed subtilty and zeal of a man like Origen, who had so little, if any, real respect for the Scriptures, that he could at any time set them aside as "absolutely void of sense," if they did not please his "lively imagination," his ingenious "inventions," and his "mysterious and hidden senses." Does God give any truth to such teachers? See Matt. vi. 23; xiii. 12; Lu. viii. 18.

In the 16th section of the same chapter the bias of Mosheim is only too visible, in his efforts **The Bias of Mosheim.** to belittle the believers in conditional immortality: he says:—"It was not only in the point now mentioned, that the doctrine of the Gospel suffered, at this time, from the erroneous fancies of wrong-headed doctors." How they were more "wrong-headed" than Origen would be difficult to say. But as Mosheim will have it,—

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\* It may be doubted if Beryllus was correctly understood, else correctly reported, however sincere Mosheim's account. The seventh chapter of this work outlines, I have no doubt, the Scriptural and early Church belief concerning the nature of our Lord. Beryllus was not so far from this view, if, in fact, he did not hold the very same, as I more believe he did.

“There sprang up now, in Arabia, a certain sort of minute philosophers, the disciples of a master whose obscurity has concealed him from the knowledge of after ages, who denied the immortality of the soul, and believed that it perished with the body; but maintained, at the same time, that it was to be recalled to life with the body by the power of God. The philosophers who held this opinion were denominated Arabians from their country. Origen was called from Egypt to make head against this rising sect, and disputed with them, in full council, with such remarkable success, that they abandoned their erroneous sentiments, and returned to the received doctrines of the Church.”

Mosheim speaks very confidently about “erroneous sentiments,” and yet thinks that they were corrected by such an erroneous and misguided teacher as was Origen; when he might have reflected that, though disagreeing with the philosophy of Plato, and the notions of Origen, they were wonderfully in harmony with the statement of the “obscure” Jesus, who said that “He that hath the Son *hath* life: and he that hath not the Son of God hath *not* life” (1 John v. 12; John iii. 36). In the verse preceding this, He further said, “And this life *is in the Son;*” not, then, *in the Soul*. And the Apostle Paul said that “when Christ, who *is our life*, shall appear, *then* shall ye also appear with Him in glory;” not, then, *at death*. So that the “minute” and “obscure” Arabians may have been right, after all, before being robbed of the truth by Origen, that the mind or all the conscious faculties and forces of man’s being do sleep, or perish, with the destruction of the body. Solomon says, “The living know that they shall die; but the dead know not anything: . . . their love, and their hatred, and their envy, is now *perished*; neither have they any more a portion forever [for or during the ages of time] in any thing that is done under the sun [*i. e.*, again, during time] . . . for there

is no work, nor device, nor knowledge, nor wisdom, in the grave whither *thou* goest" (Ecc. ix. 5, 6, 10). And David says, "The dead praise not the Lord, neither any that go down into silence" (Psa. cxv. 17). Again, "Let my soul *live* and it shall praise Thee" (Psa. cxix. 175). "While I *live* will I praise the Lord: I will sing praises unto my God while I have *any* being. Put not your trust in Princes, nor in the son of man in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts *perish*" (Psa. cxlvi. 2-4).

Must we say, to be orthodox, that all these statements, and all other relative statements of the Bible are foolish and "void of sense," that the superior wisdom of Plato, and the subtile inventions and hidden senses of Origen may stand? God forbid! What, then, is the smoke, of which the Revelator saw so much in the early and middle ages? which were the "erroneous fancies," and which the "wrong-headed doctors," in those creed-building times? Is it difficult for the candid and truly orthodox student to answer? Must we not admit that the prophets, our Lord, and His apostles, were true and sound, even though it should prove that all the creeds are erroneous, and all the creed-builders, "wrong-headed"?

But, to proceed, we find the following lucid statements made by Mr. Gibbon:—

"The establishment of Christianity as the religion of the state followed the defeat of Licinius (A.D. 324). As soon as that event had invested Constantine with the sole dominion of the Roman world, he immediately, by circular letters, exhorted all his subjects to imitate the example of their sovereign, and to embrace the divine truth of Christianity. The irresistible power of the Roman emperors was displayed in the important and dangerous change of the national religion. The terrors of a military force silenced the faint and unsupported murmurs of the pagans. . . . Constantine

**How Gibbon  
Saw  
Constantine.**

and his successors could not easily persuade themselves that they had forfeited, by their conversion, any branch of the imperial prerogatives, or that they were incapable of giving laws to a religion which they had protected and embraced.”—*Student's Gibbon*, p. 122.

So it may be said that this great luminary of the Roman world *fell* from the position which he should have occupied, although an emperor, meekly submissive to “*the law of Christ*,” in “the kingdom of heaven,” teaching and exemplifying the *divine will*, down to that mean Roman, earthly Imperialism which was the glory of his *own will*; and in this he conferred upon his subject provinces, not the pure religion of Jesus, but the smoking exhalations of the human mind; for the Nicene creed was, at best, but a false explanation of the Word of God, a human “invention,” and purely *fancyful theory* of the truth: his mission thus reflecting in the pagan “rivers and fountains,” not the image of Christ, as we have already learned, but a creature having “a face as a man.” Their trust was in men; the “fathers,” more than in God; and their reliance on human prudence more than on the Holy Spirit.

Christ, the “Bright and Morning *Star*,” taught His disciples that men should live “by *every word* that proceedeth out of the mouth of God.” And proof that Constantine, the “great star” of this period, was symbolically fallen from the heavenly firmament or expansion of truth, is clear, in that the Nicene Creed, which he pushed both upon the Church and upon the pagan world, was not only many times less than “every word. . . of God,” but that it was not even in any degree true to its nevertheless plausible claim to being *based* on, or to being a fair explanation of, the Word of God. Furthermore, the name of this fallen star is—

“Wormwood; and the third part of the waters became Wormwood.”—Bitterness; and symbolic of the bitter contentions “about words to no profit, subverting the hearers,” which characterized all that long unscriptural contest concerning “two natures” in Christ.\* In glancing over Mosheim’s account of the “internal history” of the Church during the fourth century, my eye caught the words bitter and bitterness, as describing doctrinal dissensions, no less than six times. This bitterness, which was prominent in all the historic Romish controversies, is the very opposite of love, the true characteristic of the representatives of the Gospel and truth. But those apostatizing teachers and leaders were possessed of the bitter spirit of persecution, and joined in the hateful “Nicolaitan” work of *subduing* the people under the fallen smoky star, more than under Christ, the “Bright and Morning Star.”

“And many men died of the waters, because they were made bitter.”—“Men” here evidently symbolize *rulers*, as did the riders of the Roman horses in the seals of the sixth chapter. Those riders stood for whole dynasties of individual rulers. (See page 227.) No less than sixteen distinct reigns succeeded that of Constantine I., before the fall of the Western Empire. These emperors mostly took an active interest in the Church; ambition catered to the general popular trend of Roman thought towards apostasy: they therefore “*died*” symbolically, that is, to God, to truth, and the true interests of the Church, because of bitterness in the waters—because of the general defection of the Church throughout the empire, through the bitter, wrangling, selfish spirit in which the work (said to be for Christ) was carried on by the bishops, who, in turn, catered for imperial favors. And thus was all Christian life and work embittered to the great loss of the Church.

\* See page 105 and onward for something of its history.

## CHAPTER XXVII:

### IV. THE FOURTH TRUMPET SOUNDED—THE SUN, MOON AND STARS DARKENED A THIRD PART.

THE OLD AND NEW TESTAMENTS, AND THE MINISTRY,  
SHROUDED IN A DARK VEIL OF TRADITION.

*Text*, Chapter viii. 12, 13.

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

13. And I beheld, and heard an eagle 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 trumpet of the three angels, which are yet to sound!

**T**HE sun and moon, as symbols, represent the light or Word of God: the sun, the New Testament and the Gospel of Christ; and the moon, the Old Testament and the law of Moses. "The evening and the morning were the first day." wrote Moses: so the dimmer light of the Old Covenant, with the law added as a schoolmaster, brought the world on to Christ, "the Light of the World,"—the New Covenant, and the Gospel *day*. The stars

symbolize the *representative* lights—the “angels” of the Church, or the *ministry* of the period. The third part of all these Gospel lights are said to be put out in this fourth period; and the prophetic student will readily recognize the Justinian Era and influences. Constantine began the supplanting of the Word of God with the creed formulated at the Council of Nice. Justinian, two centuries later, formally united Church and State,\* completed the creed called orthodox, which had been growing steadily in the Roman Catholic Councils from the first, and enforced it with all the powers of the “Holy Roman Empire,” and the Roman Catholic Church combined. Constantine was a fallen star, smoking like a consuming torch, putting out the lights, and darkening the divine counsel with human words! Justinian followed zealously on, setting up, as we have seen, the “Abomination of Desolation” in the Church, and putting out one-third part of all the divine light in the world. Says the Historian Gibbon:—

“The reign of Justinian was a uniform yet various scene of persecution; and he seems to have surpassed **Justinian the Persecutor.** his indolent predecessors, both in the contrivance of his laws and the rigor of their execution. The insufficient term of three months was assigned for the *conversion or exile* of all heretics. . . . But in the creed of Justinian the guilt of murder could not be applied to the slaughter of unbelievers; and he *piously* labored to establish, with fire and sword, the unity of the Christian [Romanist] faith.”—*Decline and Fall*, Vol. IV., ch. xlvii., p. 528.

What other effect could such a murderous policy have upon all the weaker elements in the Church, than to put out their lights, which otherwise would have continued to shine for Christ? The proportion does not appear too great of those who would evidently apostatize before such fiery trials. Mr. Gibbon says:—

\*See *The Abomination of Desolation, The World's Great Sign of the Times*, § ix., x.

“Justinian addressed to the Senate and Provinces his *eternal oracles*; and his pride, under the mask of piety, **His Vanity.** ascribed the consummation of this great design to the support and inspiration of the Deity.”—*Ib.*, Ch. xliv., p. 461.

It is almost incredible that such work could be done in the name of Christ, and the hardihood assumed afterwards to blasphemously ascribe it to the “inspiration of the Deity.” When the church united with such a power, and for such a purpose, how could she longer shed a single ray of light? Truly, the Gospel sun and moon were darkened—the two witnesses were clothed in sackcloth, and Truth lay prostrate in the dust! The Prophet Daniel, in his visions, saw and described exactly the same condition of things taking place in this sixth century; and the Revelator also saw it in connection with the Thyatirian or fourth Church, and the events of the fourth seal. (The reader can refresh memory by rereading in those connections, if necessary.) Daniel describes the Roman power, in connection with the Church, as making “war with the *saints*,” not “heretics” (chap. vii. 21); and as casting “down the *truth* to the ground” (chap. viii. 12). There was no occasion to war upon the saints, nor the truth *as such*; and it was not so pretended. But, being filled with error, they piously—to use Gibbon’s irony—called the saints “heretics;” the truth “heresy,” and the light “darkness.” What was the matter? Rome, State and Church were “wrong-headed”—wrong in every particular of the creed; and the Church was wrong—then and now—in suffering that Roman woman “Jezebel to teach and seduce” the servants of God to eat, not the bread of God, but “*of idols*”—to put error for truth, and darkness for light. *Therefore*, in her doctrine of the Trinity, she was wrong on the nature of God, of Christ, and of the Holy Spirit; in her doctrine



of the natural immortality of the soul, she was wrong on the nature of man. And so to the end of her teachings; and all "her children" are wrong with her. The Arians, too, had errors and inconsistencies, but **The Arians had some Light.** they had light and faith enough to teach correctly that the *Son* "had a beginning, and that there was a time when He was not." The Nicene Council pronounced these doctrines *heretical*, and Arius was exiled." The Nicene Creed declared the Son to be "very God of very God . . . of one substance with the Father; by whom all things in heaven and earth were made [!] . . . And those who say there was a time when the Son of God was not, or that He did not exist before He was made [man], because He was made out of nothing, or of another substance or essence, or that He was created or mutable—the Catholic and Apostolic church [apostate! church] anathematizes such." Dr. Pond, in his Church History, says that Arianism "was *crushed* almost at once, when the Vandals were driven out of Africa, and the Goths out of Italy, by the arms of Justinian, in the sixth century." But that orthodox writer, not heeding Daniel's statement that "arms" should stand on the part of Rome—of which Justinian was emperor—to set up the Abomination of Desolation, to cast, or "*crush*" the *truth* to the ground, and to war upon the *saints*, confidently says, with the Romanists, that the "contest was carried on between *the Church* and *the heretics*"! But this was true only if *Jezabel* was "the Church;" *Romanism*, Christianity, and the fifty million *martyrs of Jesus*, "heretics," and not "saints." Is God right, or are Rome and her Protestant "children"? which? Can prophecy and history

**The Creed,  
Darkness  
and Bigotry.**

**Dr. Pond  
Squarely  
with Rome.**

both be wrong? Yet Dr. Pond is all right with the so-called "orthodox" Protestantism of our day. O inconsistent churchmen! Why protest against the pope and then meekly receive the cardinal doctrines of the Catholic councils?—the smoke and darkness of the fallen star? the teaching of Jezebel in contempt of God's Word, and in express violation of His will (ch. ii. 20-24)? Why?

John next beheld and heard—

**"An eagle flying through the midst of heaven."**

—The English translators here, though the original word is *actou*, eagle, give "angel." But when we know that the loud voice was that of an *eagle*, we at once identify the living creature or "flying eagle" of the fourth seal, therefore this same Justinian period. It is strange that those translators could be so heedless of faithfulness to the text, and of the right of the English readers, as to so meddle with the words of the Holy Spirit; for it is a valuable help in locating the fourth trumpet. This "flying eagle" was "saying with a loud voice.—

**"Woe, Woe, Woe to the inhabitants of the earth."**—Woe to the *rulers* of the earth, for the symbols here have a *political* reference, and cannot relate to the ordinary inhabitants of the empire; but to those "kings of the earth," of the fourth period, who had committed adulteries with Jezebel, and were soon to have their "great tribulation," severe judgment, or "woes," for their iniquitous work in persecuting and killing, not "hereties," but "saints."

**"By reason of the other voices of the trumpet of the three angels that are yet to sound."**—It should be remembered, therefore, that the last three trumpets are woes, or judgments, upon the world-powers for their iniquitous intercourse with, and support of, the great apostate, harlot Church, in her cruel war upon the defenseless saints of God.

## PART SEVENTH.

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SOUNDING OF THE LAST THREE OF THE SEVEN  
TRUMPETS—THE THREE WOE TRUMPETS.  
EMBRACING JUDGMENTS COVERING THIRTEEN LATE  
CENTURIES OF THE GOSPEL AGE.

*“Woe, Woe, Woe to the Inhabiters of the Earth.”*

### CHAPTER XXVIII.

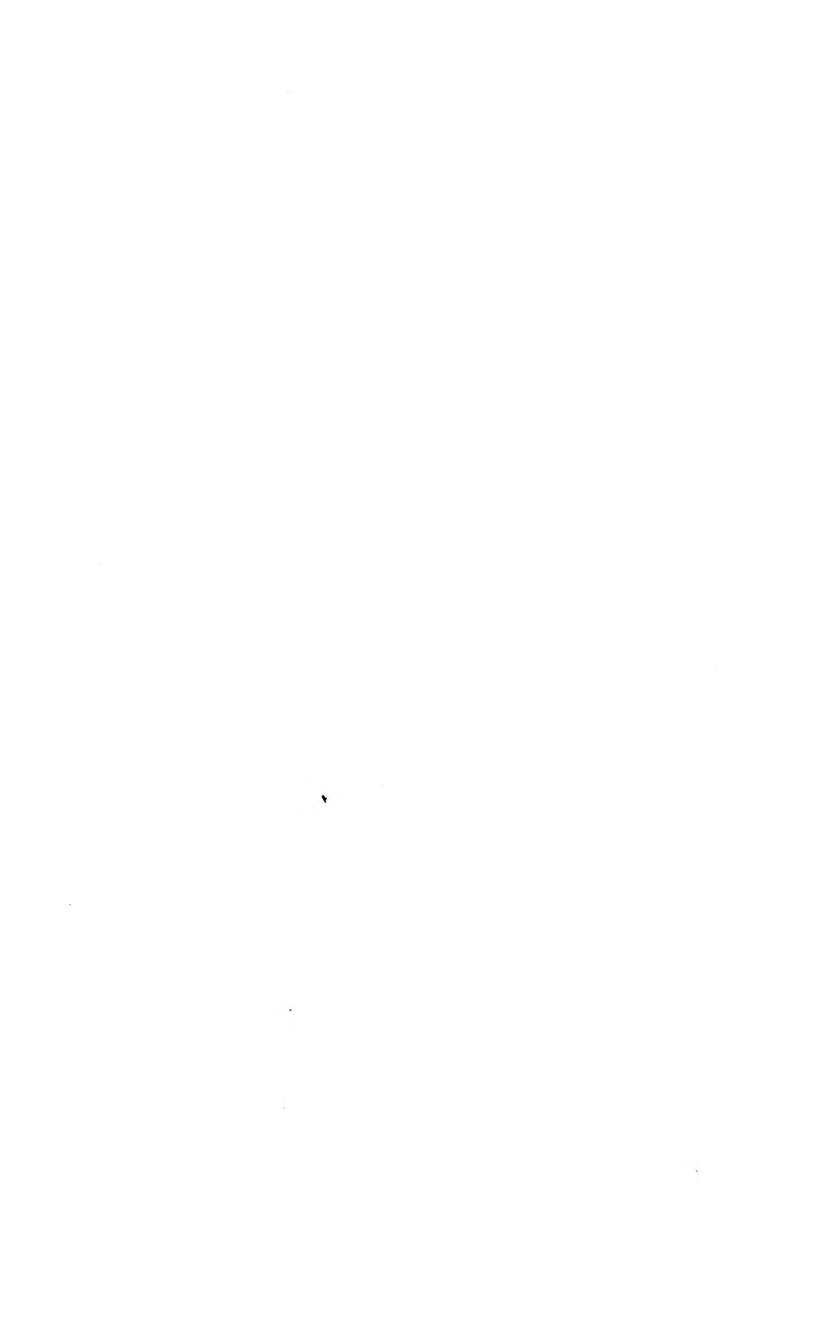
V. THE FIFTH TRUMPET SOUNDED—THE FIRST  
WOE—A GREAT SMOKE FROM THE PIT  
DARKENS THE SUN AND AIR.  
MAHOMET FILLS THE WORLD WITH CLOUDS OF  
REVISED ROMANISM AND WOE.

### CHAPTER XXIX.

VI. THE SIXTH TRUMPET SOUNDED—THE SEC-  
OND WOE—THE FOUR EUPHRATEAN-BOUND  
ANGELS LOOSED—THE THIRD PART  
OF MEN KILLED BY FIRE, SMOKE  
AND BRIMSTONE.  
DIVINE JUDGMENTS—DESTRUCTION OF THE  
EASTERN EMPIRE.

### CHAPTER XXX.

VII. THE SEVENTH TRUMPET SOUNDED—THE  
THIRD WOE.  
DIVINE JUDGMENTS ON CATHOLIC NATIONS—  
THEIR HIDDEN TALENTS OF DELEGATED  
POWER REVERT TO GOD WHO,  
THROUGH CHRIST, JUDGES.  
REFORMS, REIGNS.  
RELIGIOUS TOLERATION THROUGHOUT CIVIL-  
IZATION, A GLORIOUS FRUITAGE.



## PART SEVENTH.

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### CHAPTER XXVIII.

#### V. THE FIFTH TRUMPET SOUNDED—THE FIRST WOE—A GREAT SMOKE FROM THE PIT DARKENS THE SUN AND THE AIR.

MAHOMET FILLS THE WORLD WITH CLOUDS OF REVISED  
ROMANISM AND WOE.

*Text*, Chapter ix. 1-12.

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

**of Invasion,** 2. And he opened the bottomless pit; and **A.D. 622-1449.** 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.

3. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

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

8. And they had hair as the hair of women, and their teeth were as *the teeth* of lions.

9. 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.

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

11. And they had a king over them, *who is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue hath *his* name Apollyon.

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

**H**ERE we have a second fallen star, and with little less to identify it than in the case of Constantine, who so openly and loudly professed a divine call and conversion. And everything in connection with this star and trumpet points to Mohammed and Mohammedanism—the great scourge, “plague” and “woe” of Christendom and the world for more than five centuries. At first thought, it may appear strange that one so false as the author of the *Koran* could be termed an “angel” in any sense, or be said to “fall from heaven.” But if we consider, Mohammed had opportunities to know God and Christ, equal to those of Constantine, and was an equally great religious teacher. Though born in Mecca, in the interior of Arabia, he had traveled, when a youth, with his uncle on a commercial expedition into Syria; and while there had been entertained in one of the Christian monasteries, and had received marked attention from some of the “fathers,” and such instruction as gave him, *at that time*, confidence in the Scriptures and in Christ. This passage is found in

**Mohammed  
Knew of the  
Gospel.**

the *Koran*, the book of his pretended revelations (Chap. iii. 40—as cited in Abbott's *Hist. of Chris.*):—

“Verily Christ Jesus, the son of Mary, is the Apostle of God, and his word, which he conveyed unto Mary, and a Spirit proceeding from him; honorable in this world and in the world to come, and one of those who approach near to the presence of God.” (Page 391. Also Gibbon, Vol. v., p. 108.)

Mr. Abbott says of him:—

“Mohammed, like Emanuel Swedenborg, accepted both the Old and New Testaments as of divine origin. He professed the most profound respect for both Moses and Jesus as prophets sent from God.”—*Ib.*

“He assumed that the Jewish religion was from God, but that its end was accomplished; that Christianity was true, a divine revelation, but that, having fulfilled the purpose for which it was proclaimed, it was now to pass away, and give place to a third and final revelation, which God had revealed to Mohammed, his prophet, and which, as the perfection of divine wisdom, was to endure forever.”—*Ib.*, p. 389.

**Abbott on  
his Open  
Blasphemy.**

Chesney says, “Muhammad announced that he was about to restore the true religion of Adam, through Noah, Abraham, Moses, Jesus, and the prophets.” (*Expedition to the Euphrates*, Vol. ii., p. 451.)

**Chesney.**

Sir James Porter, in speaking of a certain “text of Muhammad,” calling him “the Sent of God, Seal of all the Prophets,” says the Turks “acknowledge two prophets, Moses and Christ; but the Comforter promised by the latter, they suppose to be Muhammad.” (*Turkey: Its Hist. and Prog.*, Vol. ii., pp. 70, 71.) Abbott also mentions this claim to

**Porter.**

being the promised *Paraclete*,\* or Comforter of 1 John xv. 20.

Mohammed seems to have planned for himself an office superior to that of the Roman pontiff, Moses, or Jesus. He was of a contemplative mind, and after his marriage, at about twenty-eight years of age, to a wealthy widow, who made him independent, and afforded him abundant opportunity for study and meditation, he used daily to retire to a cave to be alone, as he said, with God. Here he claimed to have visions, and revelations from heaven. He said that a copy of the *Koran* "bound in silk and precious stones, was brought by the angel Gabriel to the lowest heaven, and revealed to him by chapters and verses. These fragments were produced at the discretion of Mohammed." And Gibbon says, "each revelation is suited to the emergencies of his policy, or passions; and all contradiction is removed by the saving maxim that any text of Scripture is abrogated, or modified, by any subsequent passages"! (Vol. v., pp. 109, 110.) But it was not until Mohammed was about forty years of age that he began to teach his extravagant falsehoods.

Gibbon's description of "the prophet" shows what a star of light he might have been in benighted Arabia, on his return from travel, had he meditated upon, and caught, the true revelations of God as he had received them, leaving *himself* out of the story. It is as follows:—

"According to the traditions of his companions, Mohammed was distinguished by the beauty of his person. Before he spoke, the orator engaged on his side the affections of a public or a private audience: they applauded his commanding presence, his majestic aspect, his piercing eyes, his gracious smile, his flowing beard, his countenance that painted every sensation of the soul, and his gestures that enforced each expression of the tongue. . . . The son of Abdallah

\* See this word defined, page 151 (note.)



was educated in the bosom of the noblest race, in the use of the purest dialect, and the fluency of his speech was corrected and enhanced by the practice of discreet and seasonable silence. With these powers of eloquence, Mohammed was an illiterate barbarian. His youth had never been instructed in the arts of reading and writing. The common ignorance exempted him from shame and reproach; but he was reduced to a narrow circle of existence, and deprived of those faithful mirrors which reflect to our minds the minds of sages and heroes.”—Vol. V., pp. 101, 102.

De Besse confirms this view that Mohammed had been enlightened. He says:—

“He had framed (his legislation) after the ancient law: this conformity with the holy books of Moses enabled the son of Abdallah the more effectually to impress upon the Arabs a firm belief in the mission which he pretended to have received from God.”—*Turkish Empire*, p. 38.

Besides, “Mohammed, when he first arrived at Medina . . . directed his disciples to pray towards Jerusalem, which he used to call the Holy City, the City of the Prophets;” but he soon repealed that law, and required the faithful to pray with their faces toward Mecca. (See Bush’s *Life of Mohammed*, p. 120.)

From all this it does not require a fertile imagination to discover in Mohammed a *fallen* “star,” light, or teacher—an apostate.

“**And to him was given the key of the bottomless pit.**”—A key is the symbol of power. Jesus has the “keys of death and *hades*;” and the “key of David” is “on his shoulder”—the *power* of David, since he heired his throne; and the *power* to raise the dead, *etc.* The power to open and bring “smoke” out of the pit is given this apostate. But what is the “bottomless pit”? We have seen that *heaven* symbolizes an exalted position of authority, light and truth; while earth, as in nature, is a sub-

ordinate position, on the same lines. Each represents a fixed system in contrast—the “kingdom of heaven” with the “kingdom of this world.” So the pit here must symbolize a system, a kingdom of darkness—subterranean, *hidden, mysterious*; “bottomless,” having no foundation in truth. In this connection it must stand for the great Roman or Latin system, which gave the world the “dark ages;” under which “the Scriptures died out of the world’s memory;” whose loudest bulls have been launched against Bible societies: it is well organized, but an *abyss* of tradition, superstition, vain show, and heathen forms; “mystery,” confusion and darkness; no light of God is in it; *it has no basis or foundation in truth*; it is bottomless.

“**And he opened the pit; and there arose a smoke out of the pit, as the smoke of a great furnace.**”—Mohammed opened the Roman pit, drew his inspiration from Romanism, and built his whole system upon the false foundation they had laid—the doctrine of the natural immortality of the soul; heaven- and hell-rewards after death; the merit of human works through which souls would be assigned *at death* to paradise, purgatory or hell; the merit of human intercession for detained souls—not the pope’s intercession, but Mohammed’s. In all these particulars and others, Mohammedanism was a complete reduplication of Romanism. (See Bush’s *Life of Mohammed*, Goodrich’s *Religious Ceremonies*, pp. 134-136, or the *Koran*.)

Smoke in nature clouds or entirely obscures vision, according to its density. So do falsehood, tradition and superstition cloud and obscure mental and spiritual vision, according to the boldness of departure from the pure Word of God. This metaphoric smoke was to be a great one; and so it was: the good Moslem would find corresponding degrees of happiness in Paradise, according to faithful-

ness to their prophet and his doctrines. On entering Paradise they would find water that would quench thirst forever; seventy-two wives of the “beautiful black-eyed maidens,” and servants, without restriction! The resurrection of the body would at last be brought about by forty days of rain on the earth. For the Moslem had no Redeemer but his own good works. There is but one God, and Mahomet is His prophet. God not having been begotten, never Himself begat a son: Jesus, like Abraham and Moses, was only a prophet now superseded by Mohammed.

“‘The sword,’ says the Koran, ‘is the key of heaven and hell. A drop of blood shed in the cause of God, a night spent in arms, is of more avail than two months of fasting and prayer. Whosoever falls in battle, his sins are forgiven. At the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk, and the loss of limbs shall be supplied by the wings of angels and cherubim.’ The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imagination; and the death which they always desired became an object of hope and desire.” (Gibbon, Vol. v., p. 130.)

Was not all that a “great smoke” in the eyes of men’s understanding? But notice its greatness as regards conquests:—

“Before the death of Mahomet, he had become master of all Arabia; had extended his conquests to the borders of the Greek and Persian empires; had rendered his name formidable to those once mighty kingdoms. . . . His throne was now firmly established; and an impulse given to the Arabian nations, which induced them to invade, and enabled them to conquer, a large portion of the globe. India, Persia, the Greek empire, the whole of Asia Minor, Egypt, Barbary, and Spain, were eventually reduced by their victorious arms. Mahomet himself did not, indeed, live to see such mighty conquests achieved, but he commenced the train which resulted in this

**Mahomet’s  
Conquests.**

widespread dominion; and before his death, had established over the whole of Arabia, and some parts of Asia, *the religion which he had devised.*—*Religious Ceremonies*, p. 122.

**“And the sun and the air were darkened by the SMOKE of the pit.”**—Is not a bookful of such absurdities as are quoted above, accepted by millions, and propagated by indomitable zeal by a powerful empire, enough to darken the light of the Gospel sun, and fill the spiritual atmosphere of the world with smoke? The *air* is the life element in nature; and therefore symbolizes the ecclesiastical or religious world—the Church, the same as heaven. The two words are used interchangeably in the New Testament: as “the birds of *the air*,” and “the birds of *heaven*.” Smoke rises in the air, and floats away over the fields. So Mohammedanism rose in the religious or moral atmosphere, and spread out like clouds of smoke and darkness over the world. And so great was this darkness, that it could not be overlooked in prophecy.

#### CENTURIES OF MOSLEM WAR AND WOE.

**“And there came out of the smoke locusts upon the earth.”**—The locusts come characteristically in great numbers; and they represent the most dreadful scourges God has ever brought upon any people as judgments—“My great army which I sent among you,” said God of them and the caterpillar of Joel ii. 25. They were one of the ten plagues of Egypt—“very grievous.” “They covered the face of the whole earth, so that the land was darkened . . . and there remained not any *green* thing in the trees, or in the herb of the field, through all the land of Egypt.” (Ex. x. 14, 15.) These locusts symbolized the Mohammedan armies. Of their immense numbers Gibbon uses the terms “millions,” and “myriads,” as I will quote later (under verse 16).

Keith, in his *Signs of the Times*, has this quotation:—

“While Chosroes of Persia was pursuing his dreams of recovering and enlarging the empire of Cyrus, and Heraclius was gallantly defending the empire of the Cæsars against him; while idolatry and metaphysics were diffusing their baleful influence through the Church of Christ, [demanding judgments] and the simplicity and purity of the Gospel were nearly lost beneath the mythology which occupied the place of that of ancient Greece and Rome, the seeds of a new empire and of a new religion were sown in the inaccessible deserts of Arabia.”  
—*Outlines of Hist.*, p. 168.

Keith also quotes the following from Gibbon:—

“While the emperor [Heraclius] triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief [A.D. 629]—an ordinary and trifling occurrence, had it not been the *prelude of a mighty revolution*. These robbers were the apostles of Mahomet; their fanatical valor had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.”

Thus they overran the empire, like the armies of the plague locusts, conquering everything before them.

“**And unto them was given power as scorpions.**”—Bush says “their attacks were *speedy* and *vigorous*; and Gibbon uses the terms “*deadly venom*” and “*inveteracy*” in characterizing their revenge. The Historian Abbott (J. S. C.) uses this language:—

“Immediately after the death of Mohammed, his disciples pushed their conquests with *amazing energy*.

**Great Conquests.** In the course of a few centuries they over-ran all of Egypt and of Asia Minor, and established the most *stern and unrelenting despotism* earth has ever known. Their military organization and prowess were such, that they could bring into the field a more powerful army than any other nation. . . . Through years of blood and woe, these Moslem assaults were continued. The conquering armies of the prophet took all of Asia, Egypt, Africa and Greece. They

crossed the Straits of Gibraltar from Africa into Spain, overran the whole Spanish Peninsula, and hung like a *black cloud* upon the northern cliffs of the Pyrenees, threatening the provinces of France. They swept both banks of the Danube to the walls of Vienna. The Austrian royal family fled at midnight. It seemed inevitable that all Europe was to be overrun by the Moslems, and that all Christendom was to be cut down by their bloody cimeters. . . .

**Fear of the Austrian Empire.**

“At one time, the Austrian Ambassador at Constantinople wrote to the Emperor Ferdinand in Vienna,—

“When I compare the power of the Turks with our own, the consideration fills me with dismay. I see not how we can resist the destruction which awaits us. They possess great wealth, strength unbroken, a perfect knowledge of the arts of war, patience, union, frugality, and a constant state of preparation.

‘On our side are exhausted finances and universal luxury. Our National spirit is broken by mutinous soldiers, mercenary officers, licentiousness, intemperance, and a total contempt of military discipline. Is it possible to doubt how such an unequal conflict must terminate? The all-conquering Mussulmans will soon *rush* with undivided strength, and overwhelm all Europe as well as all Germany.’”—*Hist. Chris.*, pp. 393-396.

I have quoted at length, to impress our minds with the Revelator’s apt and vivid picture of the rush and devastation of an army of all-devouring locusts—locusts to which were given the power of scorpions. And if I were to quote all of Gibbon’s statements, every line would be a commentary, in some sense, upon the text of the fifth and sixth trumpets.

“And it was commanded them that they should not hurt.”—This shows the locusts to represent an intelligent agency, with the power of self-restraint, as well as being a powerful army for action.

“The grass of the earth, neither any green thing, neither any tree.”—*I. e.*, do not hurt genuine Christians. The grass, and other vegetation, and trees

would seem to represent the common people of the empire—the masses, or multitudes, in contrast with the “men” of the clause which follows, that would be comparatively few in numbers; while the *green* grass, etc., would represent the *life* of the earth, and so the Church of Christ.

“**But only those men who have not the seal of God in their foreheads.**”—I will treat this text first in a general way, and notice the “*men*,” particularly, later. The Moslems were very quick to discover the difference between an honest faith and a dishonest profession. Gibbon says: “*To his Christian subjects, Mahomet readily granted the security of their persons. . . . and the toleration of their religion.*” (*Dec. and Fall*, Vol. v., p. 142.) And notice the following “command”:

REMARKABLE INJUNCTION OF THE CALIPH ABUBEKER TO YEZID UPON SETTING OUT ON THE EXPEDITION AGAINST SYRIA, THE FIRST UNDERTAKING OF THE SARACENS IN THE WAY OF FOREIGN CONQUESTS.

It can scarcely be doubted that these instructions have been preserved under the providence of God, for the express purpose of furnishing an illustration of this prophetic text:—

‘Remember [said Abubeker] that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise. When you fight the battles of the Lord acquit yourselves like men without turning your backs; but let not your victories be stained with the blood of women and children. Destroy no palm-trees, nor burn any fields of corn. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in religious monasteries, and propose to themselves to serve God that way: *let them alone, and neither kill them* nor destroy their monasteries. And you will find another sort of people, that

belong to the synagogue of satan, who have shaven crowns: be sure you cleave their skulls, and give them no quarter till they embrace the true faith or pay tribute.'—Oakley's *Hist. of the Saracens*.

"It has accordingly been noticed that those parts of the Roman empire which were left untouched by these Saracen hordes, were those in which it appears from history the remnant of the true Church of God was still found residing: they were only to hurt the men who had not the mark of God in their foreheads."—Bush's *Life of Mohammed*, p. 199.

ONE HUNDRED AND FIFTY YEARS OF TORMENT TO THE  
GREEK EMPIRE.

We come now to consider a definite period of Moslem invasion, not of neighboring states and provinces, but of the empire itself.

**"And to them it was given that they should not kill them, but that they should be tormented five months."**—Here is further restraint laid upon these chastising scorpions. God is giving Jezebel both time and occasion "to repent," as we saw in the message to Thyatira, and shall find in history. Five months prophetic time—a day for a year—equals 150 years—such a definite period of *torment*, before the loss of national life and independence, four years prior to the absolute conquest of Constantinople. Gibbon says:—

"While the state was exhausted by the Persian war, and the Church was distracted by the Nestorian and Monophysite sects, Mahomet, with the sword in one hand and the Koran in the other, erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and the spirit of his religion, *involve the causes of the decline and fall of the eastern empire*; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and lasting character on the nations of the globe."—Vol. v., p. 74.



“In the ten years of the administration of Omar, the Saracens reduced to his obedience 36,000 cities or castles, destroyed 4,000 churches or temples, and erected 1,400 mosques for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic Ocean;” and “at the end of the first century of the hegira, the caliphs were the most potent and absolute monarchs of the globe.”—*Ib.*, vol. v., pp. 174, 271.

Was not all that “torment” to Rome worthy of prophetic note? But Gibbon’s wonderful historic penetration, in ignoring prophecy and the divine pre-arrangement, seeks to explain these wonderful events. He writes thus—and it is remarkable (*italics, mine*):—

“The calm historian of the present hour, who strives to follow the rapid course of the Saracens, must study to explain *by what means* the church and state were *saved* from this *impending*, and as it should seem *inevitable* danger. . . . In this inquiry I shall unfold the events that rescued our ancestors of Britain, and our neighbors of Gaul, from the civil and religious yoke of the Koran; that protected the majesty of Rome, and DELAYED [150 years] the servitude of Constantinople.—*Ib.*, p. 273.

But back of the events which Gibbon finds contributing to said *protection* in the West, and *delay* in the East, was this prophetic announcement we are considering, which should also have been recognized by Mr. Gibbon, and computed. There may be an apparent difficulty concerning, or at least it is not very clearly stated, just where the five months begin, unless we notice that there are two instances of giving power to, and commanding, the locusts: the first, in verses three and four; the second in verse five—last quoted, and containing the five-months command. That the former relates to earlier torment, the latter, to 150 years of final torment, ending under the

**Gibbon's  
Remarkable  
Statement.**

next trumpet with the killing or destruction of one-third part of the *system*, or dynasty, symbolized by those “*men* who have not the seal of God.” For these “*men*” do not symbolize other individual *men*, but *rulers*. It was said of this last torment, that it was as the torment of a scorpion —

“**When he striketh a man.**”—If “*man*” was used here to represent an individual, merely, it would have been more natural to say, When he striketh a *person*—if a man, a woman, or a child. But *man* at creation was given dominion and rule over every subsequent creation; and used in this emphatic manner here, must symbolize the power, the empire. The earlier torment was through attacks upon the people of the *provinces*, and not so dangerous to the life of the empire itself; the later—as when “he striketh a *man*”—was through attacks directly upon the empire itself. Mr. Gibbon marks the day of the first attack, and providentially, since the period of the sixth trumpet (ix. 15) ends with a definite day. Notice how God guided the infidel pen to assist the student of prophecy. He says,—

**Definite Date**                    “It was on the *27th of July, in the year*  
**for the Period.** *1299* of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster.”—*Decline and Fall*, etc., Vol vi., p. 226.

The great calif Othman had, for the first time in the history of the Prophet’s followers, united the various Moslem tribes into one great empire, since known as the “*Ottoman Empire*;” and now his soldiers had made the first direct assault on the Greek Empire. De Besse has this significant passage:—

“It was Osman [Othman], in effect, who laid the foundations of a political and religious state in Turkey, and who, by his conquests, extended the bound of his hardy, nascent, and yet limited empire to the shores of the Black Sea. Such were the beginnings of the Ottoman Empire in 1299. One hundred and fifty years elapsed before it was securely established by the taking of Constantinople.—*The Turkish Empire*, p. 47.

The 150 years then would expire July 27, 1449. That was the year in which Constantine Paleologus, on the death of his uncle, John Paleologus II., came to the Greek throne. But at that time the empire was so weakened, and the Ottoman Power so strong and menacing, that the Greeks thought it policy to secure the *Sultan's endorsement* of Constantine, as against his rival brother, and did so, before he assumed the crown. Gibbon says:—

“An ambassador, the historian Phranza, was immediately despatched to the court of Adrianople. Amurath received him with honor, and dismissed him with gifts; but the gracious approbation of the Turkish Sultan announced his *supremacy*, and the approaching *downfall* of the Eastern Empire.”—*Ib.*, p. 365.

Henceforward it is plain that the emperor is but the vassal of the Sultan: the life and *independence* of his empire is gone; its *ruler* and his four dependent *præfects* (governors of the provinces) are now to be *killed*, *i. e.*, politically, after the sounding of the sixth trumpet; the new religion has not only overcast the writhing empire with the blinding “smoke” of its superstitions, but has invaded its territories, and for 150 years *tormented* it with its locust- and scorpion-like armies. Amurath II. had removed the foundations of the Greek throne; and Mohammed II. destroyed the remembrance of it, four years later (1453), by hoisting the Turkish crescent for the coming centuries over the imperial palace and city of Con-

stantinople. But I am anticipating: the *killing* of the third part of the *rulers*, or the entire subversion of the Greek portion of the empire, belongs to the next period; and there are several things yet to consider under this tormenting period.

“In those days shall men seek death, \* \* and death shall flee from them.”—These days refer to the 150 years of torment; and the death which those “men” or *rulers* sought was *official* death, through fear of their tormentors—the invincible and fanatical califs of Mohammed. The same excessive fear is symbolically manifested under the sixth seal,\* and for the same effect, namely, (as in the passages noted below) in order to a commensurate appreciation of the *causes* put in operation—the principles of the Gospel at the first Advent, the principles of the Reformation under the sixth seal, and now the tormenting judgments upon Romanism and the Greek Empire. Let De Besse state some of the horrors they suffered:—

“Osman himself already commenced the dismemberment of the Greek Empire in possessing himself of several of the cities and fortified places of Asia Minor; he created a sort of maritime power, by means of which he committed numerous acts of piracy. In 1307 he made an attempt upon the rich and flourishing island of Chios, with thirty ships, whose crews overspread the country, and massacred a greater part of the inhabitants. A similar fate was inflicted by turns on Rhodes, Samos, Lemnos, Malta, and other islands of the Archipelago. On the continent the same acts were committed; the towns were pillaged and burned, and the inhabitants put to death.”—*Turkish Empire*, p. 47.

“Every year a thousand Christian children were chosen from the prisoners of war, who were forced to embrace the faith of the prophet, and learn the art of war. When the num-

\* See on Isa. ii. 19; Hos. x. 8; Lu. xxiii. 30, pages 238-241.

ber of prisoners was insufficient, the deficiency was made up by a recruitment among the children of the Christians."—*Ib.*, p. 52.

"While the Ottoman Empire was extending its limits to the West and South, as far as Armenia and Caramania, everywhere gaining battles and capturing fortresses, it was no less successful to the North and East. Its arms prevailed in Hungary and Croatia, and its victorious *legions* returned loaded with booty. The Turkish cavalry overran Croatia, Styria, Carniola and Carinthia; and these incursions were renewed every year, *to the terror* of the inhabitants, and the ruin and desolation of the country. In 1471, this branch of the Ottoman troops covered all Croatia with fire and blood, carried off the cattle, and conducted into slavery more than 20,000 persons. Carinthia and Carinola underwent the same fate."—*Ib.*, p. 81.

**"And the shapes of the locusts were like unto horses prepared unto battle."**—The description now is symbolic of an army, or armies of cavalry: he is describing their *appearance*, here; before their *destructiveness*, and great *numbers*. Arabia is the home of the horse, it is said. And it is certain that the Moslem armies were mostly cavalry. Speaking of the pastoral life of the Arabs, Gibbon says:—

"The care of the sheep and camels is abandoned to the women of the tribe; but the martial youth under the banner of the emir is ever on horseback, and in the field to practice the exercise of the bow, the javelin and the cimeter."—

**Turkish  
Horsemen.**

Vol. v., p. 83.

"As the subject nations marched under the standard of the Turks, their *cavalry*, both men and *horses*, were proudly computed by the millions"

"Twenty-five years after the death of Basil, his successors were suddenly assaulted by an unknown race of barbarians, who united the Scythian valor with the fanaticism of new proselytes, and the art and riches of a powerful monarchy. *The myriads of Turkish horse* overspread a frontier of six hundred miles, from Taurus to Azerouni, and the blood of 130,000

Christians was a grateful sacrifice to the Arabian prophet. Yet the arms of Togrul did not make any deep or lasting impression on the Greek empire." (Vol. v., pp. 511, 512.)

This last statement will remind the reader of the restraint that at this period limits their work to *tormenting* the empire.

**"And on their heads were as it were crowns like gold."**—A reference to the *yellow* turbans always worn by the Arabs. For "horses prepared unto battle" would include the rider, who wore the turban like a crown, and yellow "like gold." We should understand that the Revelator is describing what he had never seen in real life—an army of Arab horsemen, with their peculiar attire, armor, fierce demeanor, and rush of battle and destruction; for the historian, also, has mentioned the rapid movement of Arabian horses in flight or pursuit: "No sooner," he says, "do they feel the touch of the hand or the stirrup, than they dart away with the swiftness of the wind." (Gibbon, vol. v., p. 79.) And in speaking of a Greek victory when, "in three laborious campaigns, the Turks were driven beyond the Euphrates," Gibbon says: "On the report of this bold invasion, Alp Arslan *flew* to the scene of action at the head of 40,000 horse. His *rapid* and skilful evolutions distressed and dismayed the Greeks." Etc. (Vol. v., pp. 514, 515.) Still more were these rushing squadrons perplexing and startling to the Seer of Patmos, ten centuries earlier. The whole was a mysterious or strange scene to a mild and inoffensive Jew. But how wonderfully true it all was to the facts of history, when we compare them. As these rushing armies dash across the field of symbolic vision, the Revelator gathers up the dim details of the whole *appearance*.

**"Their faces were as the faces of men."**—"Men" seem to be used literally, here, because in contrast

with women and lions, as we will see, and for the purpose of general identification. (See illustrative examples, p. 29.) A passage from Gibbon will illustrate this reference. He says, "The *gravity* and *firmness* of the Arab is *conspicuous in his outward demeanor*, . . . his only gesture is that of stroking the *beard*, the venerable symbol of *manhood*." (Vol. v., p. 86.)

"**Their hair was as the hair of women.**"—The Arabs, like the Chinese, wore their hair braided and hanging in long cues down their backs.

"**Their teeth were as the teeth of lions.**"—Having reference, doubtless, to their fierceness and destructiveness of character. Gibbon speaks of the "ferocious Bedoweens, the terror of the desert," and says:—

"The nice sensibility of honor, which weighs the insult rather than the injury, sheds its *deadly venom* on the quarrels of the Arabs: the honor of their women, and of their *beards* is most easily wounded; an indecent act, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient inveteracy that they expect whole months and years the opportunity of revenge."—Vol. v., pp. 88, 91.

"**They had breastplates as it were \* of iron.**"—The Arabs used breastplates, called *cuirasses*, and as early as the second battle of Mohammed with the Koreish of Mecca (A.D. 624), Gibbon says, "seven hundred of them were armed with cuirasses." (Vol. v., p. 132.)

"**The sound of their wings was as the sound of chariots of many horses running to battle.**"—In perfecting the symbolism, and describing the impetuosity of these *locusts*—their "speedy and vigorous" attacks upon their enemies—the Revelator must, necessarily, attribute the noisy confusion of such a furious onset to the "sound of their wings." We have seen that for ten years Omar averaged, *each year*, a conquest of 3,600 cities or

castles! destroyed 400 churches or temples! and erected 140 mosques for Mohammedan worship! Should not that be called a "running to battle"? Bush, in his history, characterizes the "astonishing success of the Saracen arms" as "a most terrible scourge upon the apostate churches in the East, and in other portions of Christendom;" and thinks that, as a judgment agency, nothing short of a "providential ordainment" could have "inspired them to the achievement of such a *rapid* and splendid series of conquests." (*Life of M.*, pp. 50, 51.)

**"They had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months."**—The tails seem to symbolize the cimeters or lances, both which are mentioned in the accounts of their battles: if belted to the side, when not in actual use, they would hang backward, or if flourished in the fury of battle, they might seem like the caudal lashings of infuriated beasts. These instruments pierce the enemy fatally, like the sting of a scorpion. The five months have been already mentioned—150 years: A.D. 1299-1449. During this period they were only permitted to torment, or hurt, men or *rulers*—not to kill, or *dethrone* them. Previous to this, they were *commanded not* to hurt the grass or green trees, as we have already seen; and soon all restraint is removed—at the close of the five symbolic months—and killing begins.

**"And they had a king over them, who is the angel of the bottomless pit."**—*I. e.*, they had a *king* during this five months of tormenting the rulers. Othman, the faithful calif and successor of Mahomet, was the first Sultan, and the first great organizer, or centralizer of the Moslem forces—founder, as the quotations show, of the Ottoman Empire (A.D. 1300-1326); and is therefore men-



tioned particularly as *king* of the locusts. As being the angel of the pit, he was one of the foremost promoters of the great smoke that rose with Moslemism. "On the verge of the Greek Empire" (where Romanism had ruled and ruined so long), says Gibbon, "the Koran sanctified his *gazi*, or holy war, against the *infidels*; and their political errors unlocked the passes of Mount Olympus, and invited him to descend into the plains of Bythinia;" which he did, as we have seen, in July, 1299. (Vol. vi., p. 226.)

"Whose name in the Hebrew \* is Abaddon, but in the Greek, \* \* Apollyon."—These names each denote the, or a, "destroyer." Othman is termed in history "the bonebreaker;" the "sword of God" and the "scourge of the infidels." Thus it seems that the Lord has left nothing necessary undone, to help us to identify the characters that figure in this prophecy. Creasy says the Sultan formerly was commonly called "*Hunkiar*," the "*manslayer*"; and cites Ryeant's statement that "The Grand Signor can never be deposed nor made accountable to any for his crimes, while he *destroys* causelessly of his subjects under the number of *a thousand a day*."—*Ottoman Turks*, vol. i., p. 152.

"One woe is past."—And behold, there come two woes more hereafter.



## CHAPTER XXIX.

### VI. THE SIXTH TRUMPET SOUNDED—THE SECOND WOE.

THE FOUR EUPHRATEAN-BOUND ANGELS LOOSED  
—THE THIRD PART OF MEN KILLED BY FIRE,  
SMOKE AND BRIMSTONE.

DIVINE JUDGMENTS—DESTRUCTION OF THE EASTERN  
EMPIRE.

*Text*, Chapter ix. 13-21.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God.

**Epoch of**

**Moslem**

**Supremacy,**

**A.D. 1449-1840.**

14. Saying to the sixth angel that had the trumpet. Loose the four angels that are bound in the great river Euphrates.

15. And the four angels were loosed, that were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men.

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

17. And thus I saw the horses in the vision, and them that sat on them, having 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.

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

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

20. And the rest of the men that were not killed by these plagues yet repented not of the works of their hands, that they should not worship demons, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk:

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

**U**NDER the fourth trumpet, the voice came from the eagle, the fourth living creature; this was helpful as one item of proof in settling the chronology of the voice as of the Justinian or "flying eagle" period. Here the voice comes from the four horns of the altar, the next visual symbol in order, and points to the altar period, which may be supposed to have commenced even with the flight of the Church from Death on the pale horse; certainly as early as A.D. 1449.

"Saying, \* Loose the four angels that are bound in the great river Euphrates."—The Euphrates seems here to have a literal signification, according to the principle stated on page 29, for furnishing a necessary clue to the locality from whence these tormenting locusts are to come. And when we are familiar with the prophecy, the statements of history seem like commentaries on the text. Notice the following:—

"During several centuries of almost unbroken hostility, the Roman empire and that of the Persians vainly disputed the possession of some *frontier* provinces upon the *Euphrates* and *Tigris*; the hour approached when this ancient enmity was to be buried in one common abyss, and those provinces were to recognize other rulers, and submit to other religion."—*De Besse Turkish Emp.*, p. 38.

It is very evident that the Turkish rulers and the Moslem religion perfectly answers the locust army and work of the vision. The Islamic hordes peopled and

issued from the great Euphratean region, and brought their torments, their victories, and their religion westward over the empire of the "man of sin," that merited so well the judgments inflicted. Gibbon writes thus:—

"The historians of the age of Justinian represent the state of the independent Arabs, who were divided by interest or affection in the long quarrel of the East: The tribe of *Gassan* was allowed to encamp on the Syrian territory: the princes of *Hira* were permitted to form a city about forty miles southward of the ruins of Babylon. Their service in the field was *speedy and vigorous* . . . and, in the familiar intercourse of war, they learned to see, and to despise, the splendid weakness both of Rome and of Persia. From Mecca to the *Euphrates* the Arabian tribes were confounded by the Greeks and Latins, under the general appellation of SARACENS, a name which every Christian mouth *has been taught* to pronounce with terror and abhorrence."—Vol. v., pp. 84, 85.

"Since the first conquests of the caliphs, the establishment of the Turks in Anatolia or Asia Minor was the most deplorable loss which the church and empire had sustained. By the propagation of the Moslem faith, Soliman deserved the name of *Gazi*, a holy champion; and his new kingdom of the Romans, or of *Roum*, was added to the tables of oriental geography. It is described as extending from the *Euphrates* to Constantinople, from the Black Sea to the confines of Syria; pregnant with mines of silver and iron, of alum and copper, fruitful in corn and wine, and productive of cattle and excellent *horses*."—Vol. v., p. 526.

There were *four* angels or agencies engaged in the prophecy; and accordingly we find the

**Four Agencies Identified.** Ottoman nation was really a mixture of Tartars, Turks, Arabs and Saracens. These *four* elements are always recognized, however designated. One writer, speaking of Asia Minor,—Anatolia (Turkish *Anadolia*)—says: "Here took place the wars of the Greeks with the Persians; of the Romans with Mithridates and the Parthians; of the *Arabs*,

*Seljuks, Mongols and Osmons* with the weak Byzantine Empire. (*Chamb. Ency.*) But historians also speak of the “separation of the Seljukian territory into four kingdoms: *Persia, Kerman, Syria and Roum (Anatolia).*” (*Gibbon, vol. v., p. 523; Chesney, Exped. to Euphrates, vol. i., p. 473.*) And again the religious house of Islam was also divided into four great *imamates*, (the term corresponding with the Christian term *episcopate*,) situated in *Alcppo, Iconium, Damascus and Bagdad.* So that we have four great Moslem agencies, in race, in State, and in religion, warring upon and tormenting the Roman Church and Empire. These agencies, which had been “bound,”—restrained—are now to be loosed. We have seen the *restraint* laid upon them: first, not to injure the grass, nor any green thing, nor tree, but only those *men* who have not the seal of God in their foreheads; afterward, under a king, for a period of 150 years, they were to torment, without killing, the “*men,*” *i. e.*, without destroying the dynasty; and now they are to be loosed for general havoc and destruction without constraint.

“**For an hour, and a day, and a month, and a year.**”—This period, like all others designed to measure symbols, must be understood as symbolic time, according to the year-day theory—the rule for which is stated on page 101. And since “*a day*” represents 1 *year*, 360 days,

One (prophetic) hour is 1-24 part of 360, = . . . . .	15	“
One (prophetic) day = . . . . .	1 year	
One (prophetic) month—30 days =	30 years	
One (prophetic) year—360 days = . .	360 years	

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The whole period, therefore, = 391 years, 15 days. Thus definitely did God mark off this period of unrestrained Mohammedan invasion and terror.

We have also seen that the former period of restraint—150 years of tormenting only—began with the entering of the Moslem forces into Roman territory, on the *27th day of July, 1299*; and therefore ended on the *27th day of July, 1449*. If to this date we now add the period of their being loosed, or unrestrained in their warfare, it would end on the *11th day of August, 1840*—for the prediction is thus definite to the day. And the historian at the beginning of the period had so carefully noted the day, as we saw, that it drew from Gibbon, as he cited it, his note of the fact. Could he have lived to see the record concerning Islamism—the handwriting on the palace wall of the Sultan—August 11, 1840, it might have given him faith in the God of prophecy and the Bible.

“**For to slay the third part of men.**”—Most people and writers, forgetting the symbolie nature of this prophecy, think here of the slaying of the third part of the *population* of the empire, instead of a third part of its *power* or *rulership*. If the inhabitants were meant, why were the women and children unnoticed, which made up the larger part of the population? The fact is, scripturally, *man* is the proper lord of creation. And “a man,” and “men,” as used here, must symbolize the *ruling power*. A third part of the power of the Roman Empire must be destroyed; and the facts in history abundantly warrant the prophetic requirement. Speaking of the fall of the Greek Empire, the historian Hallam says:—

“Every province was in turn subdued; every city opened its gates to the conqueror; the limbs were lopped off one by one; but the pulse still beat at the heart, and the majesty of the Roman name was ultimately confined to the walls of Constantinople. The long *deferred* but inevitable moment arrived [A.D. 1453], and the last of the Cæsars folded round him the

imperial mantle, and remembered the name which he represented in the dignity of heroic death. . . . Though the fate of Constantinople had been *protracted* beyond all reasonable expectation, [through restraint upon the four angels.] the actual intelligence operated like that of sudden calamity. A sentiment of consternation, perhaps of self-reproach, thrilled the heart of Christendom.”—*Middle Ages*, p. 259.

Further, “Mahomet the Great pursued his conquests, and soon made himself master of all Greece. He likewise subdued Epirus. . . . The revenues of the grand signior consists chiefly in the product of the several countries subject to his dominion. A vast number of vessels arrive annually from Greece, Egypt, Natolia, and the coasts of the Black Sea, which bring all sorts of stores.”—Tytler, *Univer. Hist.*, Vol. ii., pp. 211, 212.

Also see extracts on pages 379 and 382. And Spain, at that time, was one-half under Mohammedan rule, so that, at the least, one-third of the whole old Roman Empire became dead to the Pope and tributary to the Sultan. I will speak of the close of the period after finishing with the remaining symbols.

“The number of the army of the horsemen two hundred thousand thousand.”—Two hundred million—I have no very clear light as yet on this *number*; it is like the sixteen hundred furlongs of chapter xiv. 20, somewhat hard to understand. But it must have been intended to represent a very great company, only, as the terms are translated in Lu. xii. 1, and Heb. xii. 22; I think it was; for it is not possible that literally an army of 200,000,000 was ever raised at one time; and hardly reasonable that the total number in the field from A.D. 1299 to 1449, or even to the end of Turkish dominion in 1840, is meant, as some have suggested. John repeats, “I heard the *number* of them;” may not its greatness, then, signify the irresistibleness of their power? Doubtless this is the explanation; my own judgment accepts it as harmonizing with the general principles of the book.

“**Breastplates of fire, and of jacinth, and brimstone.**”—In this immediate connection fire and *smoke*, and brimstone are said to come out of the *horses’ mouths*, and that by these three the third part of men were killed, or the destruction just considered was accomplished. I regard the fire, smoke and brimstone as giving the literal clue (see pages 29, 395); and the smoke to be rather a repetition, by way of explanation, of the jacinth, as signifying a blue color: it comes from hyacinth, which is defined, “(1) Formerly, a bluish-violet gem:” (*Stand. Dict.*) Fire is red, and brimstone is yellow: these were prominent colors in the “breastplate of *judgment*” worn by the high priests who were the *judges* of Israel. To Jesus, our High Priest, all *judgment* is committed. (Mal. iv. 1-5; Matt. xii. 18; John v. 22.) The breastplates therefore symbolize a fact, namely, that the “woes” here being detailed are the judgments of God upon the empire now to be one-third destroyed.

“**The heads of the horses were as the heads of lions.**”—This would represent the strength, courage and boldness of these destroyers. For these descriptions and John’s vision were not intended to present an actual photograph of an Arabian army or cavalry corps, merely, but to *characterize*, as well as to identify the power. Greek fire, gunpowder, and cannon were comparatively new weapons of warfare in the age of Moslem invasion, and the califs were among the first to use them. Brimstone is a symbol of destruction; (Gen. xix. 24-28; Deut. xxix. 17-27;)

it is an ingredient of gunpowder and  
**Greek Fire and Gunpowder.** Greek fire, and with the fire and smoke issuing from the Arabian cannon and “copper tubes” seemed to come from the mouths of the horses, which were the principal feature in the picture thus dimly (because symbolically) outlined



before the Seer of Patmos. In the last siege of Constantinople, "From the lines, the galleys, and the bridge," says Gibbon, "the Ottoman artillery thundered on all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the final deliverance or [partial] destruction of the Roman Empire." (Vol. vi., p. 400.) And on page 379 he says the Turkish "artillery surpassed whatever had yet appeared in the world." But it is altogether probable that the Revelator's description is particularly of the use of musketry which, if fired from the horses' backs, would cause the smoke and flash of the rude fuses of those primitive guns to appear, from a distance, to escape from their mouths.

I do not find a definite statement relative to muskets in the hands of the Turkish cavalry, but Gibbon, in speaking of a sally which the Greeks made from the gates upon their besiegers, mentions their use of muskets, as well as cannon, and says that "the same destructive secret had been revealed to the Moslems, by whom it was employed with the superior energy of zeal, riches and despotism." (*Ib.*, p. 388.) He further says that from the time of the

**A Turkish Military School.** first Amurath (A.D. 1360) "The provinces of Thrace, Macedonia, Albania, Bulgaria, and Servia, became the perpetual seminary of the Turkish army." That they levied a tax of every fifth child upon Christian families, and educated and trained them for their armies: the most robust were seized (at the age of twelve years), "their bodies were exercised by every labor that could fortify their strength; they learned to wrestle, to leap, to run, to shoot with the bow, and afterwards *with the musket.*" (*Ib.*, pp. 286, 287.) Greek fire was produced from naphtha (which

ignites as soon as it comes in contact with the air), sulphur and pitch, and was revealed to the Greeks by Callinicus, of Syria, "a deserter from the service of the calif to that of the emperor." (*Ib.*, vol. v., 282, 283.) Its use "was continued to *the middle of the 14th century*, when the scientific or casual compound of nitre, sulphur and charcoal effected a new revolution in the art of war and the history of mankind." (*Ib.*, 285.)

Wells quotes *Hexvitt on Ancient Armor*, as follows:—

"Callinicus, the philosopher, taught the use of it [Greek fire] to the Greeks. He himself had probably **Greek Fire, but derived the knowledge of this composition from Arabia.** *from the Arabians*; for though powder acting by *detonation* (and consequently cannon) appears to have been first produced in Europe, and that not earlier than the beginning of the 14th century, the Asiatics had the use of powder that would *fuse* at a very early date. The Greek fire was discharged from tubes that could be turned in every direction."—*Things Not Generally Known*, p. 128.

And Tomlinson, on this point, also says:—

"The Chinese appear to have been acquainted with *gun-powder* before the Christian Era, and to have **Chinese used it in their fireworks, and for purposes of deflagration, but not for detonation, or the Gunpowder.** propulsion of solid bodies. Such a compound as this is supposed to have been obtained *by the Arabs*, in their intercourse with China, and by them communicated to the Greeks of the Lower empire. . . . The crusaders in their early conflicts appear to have been struck with terror at the incendiary weapons used against them."—*Cyclo. Use. Arts*, Vol. i., p. 823.

From this testimony, altogether, there seems to be every probability, if not certainty, that the Moslem cavalry, which are chiefly described, won their unprecedented victories largely through the use of gunpowder and muskets, and Greek fire, the flashes of which *seemed* to come out of the horses' mouths, with smoke and brimstone.

“For their power is in their mouth and in their tails.”—Their tails seem to refer to the long copper tubes for Greek fire, which Gibbon says “was employed with equal effect *by sea and land*, in battles or in sieges.”

“It was either poured from the rampart in large boilers, or launched in red-hot balls of stone and iron, or darted in arrows and javelins, twisted round with flax and tow, which had deeply imbibed the inflammable oil; . and was *most commonly* blown through long tubes of copper, which were planted on the prow of a galley, and fancifully shaped into the **Savage, Headed** *mouths of savage monsters* that seemed to vomit a stream of liquid and consuming fire.” (Vol. v., p. 284.)

John’s next statement must be, I think, descriptive of these *headed* tubes:—

“For their tails were like unto serpents, and had heads, and with them they do hurt.”—Just how these could have accompanied the cavalry, we do not certainly know. It could hardly have been in so real a sense as with the musketry; but they may have been operated by the infantry or artillerymen following up the cavalry, as “tails like unto serpents;” in which case the description would seem most perfect.

“And the rest of the men that were not killed by these plagues yet repented not.”—These divine judgments had entirely destroyed the Greek Empire; nothing was left of the pride and power of the creed-making, and creed enforcing, kingdom of the great Justinian, but its idolatrous and adulterous history. A “third part of *men*,” rulers or rulerships, of the apostate “Holy Roman Empire” had sunk into ignominious graves, notoriously

under the curse of Heaven; and yet there was no spirit of repentance on the part of the Powers which remained in the West. Spain, first to rally from the shock, under Ferdinand *the Catholic*, was first to establish the iniquitous Inquisition, to protect Jezebel, uphold the creed, and destroy the Bible and the saints; and under Phillip II., to organize the "Invincible Armada, to dethrone Queen Elizabeth, and destroy Protestantism in Europe. Austria, France, Germany, Italy, and the lesser Catholic Powers continued to "suffer that woman Jezebel to teach," and "to worship" her *demons*,—spirits of the *dead* as "*departed* saints,"—her "idols of gold, silver, brass, stone and wood."\* The worship of the images of Christ on the cross, the Virgin Mary, and other canonized "saints," is openly practiced in the Roman Church. Gibbon gives an account of an effort by the Emperor Leo III., in the beginning of the 8th century, to break up the shameful idolatry. He says that it was done "under the mask of Christianity," and that the Greek "heard with grief and impatience the name of *idolaters*—the incessant charge of the Jews and Mahometans, who derived from the law and the Koran [even] an immortal hatred to *graven images* and all relative worship." (Student's *Gibbon*, p. 429.) "The first assault of Leo against the images of Constantinople had been witnessed by a crowd of strangers from Italy and the West, who related with grief and indignation the sacrilege [!] of the emperor." (*Ib.*, p. 430.) "Amidst the triumph of the Catholic arms, the Roman pontiff convened a synod of 93 bishops against the heresy [!] of the iconoclasts"—image-breakers. (*Ib.*, p. 432.)

\* See pagan origin and practice of saint worship on pages 356, 357.

“Neither repented they of their murders,”—the 50 million martyrs; “nor of their sorceries”—numerous false miracles—such as causing “the blood of Christ” and the saints (centuries dead) to appear to liquify, their images to bleed or move their heads or eyes, and other tricks which I have not space to recount; “nor of their fornication”—with “the kings of the earth,” as we have seen; “nor of their thefts”—exacting money of the innocent and credulous for the forgiveness of sins, and for indulgencies, etc. And because there was no repentance, the French Revolution came, and all its consequences, (as we have already seen while studying the “two witnesses” of chapter xi.,) as the end of the *sixth trumpet*, and of the *second woe*.

END OF THE THREE HUNDRED AND NINETY-ONE YEARS  
OF OTTOMAN SUPREMACY IN THE GREEK EMPIRE.

We have now to consider the ending of the period of 391 years and 15 days, said to measure the four angels' power or permission to slay, as we have seen, the third part of men. This period began definitely, as we found, on the 27th day of July, 1449, where the 150 years' period ended, and must, therefore, close as definitely; namely, (adding the period to the initial date,) *on the 11th day of August, 1840*. The four Moslem angels had been restrained from independent action for 150 years; now they are *loosed* for nearly four centuries. It is fair to suppose, therefore, that the period covers their *independence* as a power. Their independence began in 1449, not by any special conquest of arms, but, as was shown in the extract from Gibbon, by a *voluntary surrender* by the Greek Empire, under stress of circumstances, of its own independent action, in deference to the Moslems; for they cravenly consulted the Turkish Sultan to settle a question involving the Eastern throne, thus, we may say,

officially acknowledging, at that date, the independence of the Ottoman power. It would seem fair, therefore, to expect that Ottoman independence would depart at the close of their period, by a like *voluntary surrender* of independent action, under like stress of circumstances, and general weakness.

What were the circumstances which led to the surrender of Ottoman independence in 1840?

In answering this question, I depend on the work of Josiah Litch, *Prophetic Expositions*, vol. ii., pp. 192-199. He was, or had been, a minister of standing in the Methodist Episcopal Church, and active in the Rainbow-Angel message of the Advent *at hand*. He studied these trumpets, and published an exposition advocating the *prospective* fall of the Ottoman Empire, August 11, 1840, *early in 1838*, more than two years before the expectation. And he says in his later work, published in 1842, (from which I quote,) speaking of the extent of the circulation of the former work, that "minds were arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, "If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *Advent near*;" for he, with Wm. Miller and others, were then also preaching the definite ending of Daniel's periods in 1843. And the fact of the accurate fulfillment of that calculation, as the event proved, gave great weight with all parties, as well as with the leaders themselves, to the other expectation, namely, that Jesus would come, as determined by the other periods, in 1843; and was, perhaps, the main factor in the development of the "loud voice, as when a lion roareth," that characterized that movement, and was sealed by the seventh thunder.

**Their End**

**in 1840**

**Precalculated.**

Mr. Litch saw things clearly, wrote as it were on the spot, drew his material from original documents, and his integrity and the candor of his conclusions will not be questioned. Answering the question,

WHEN DID MOHAMMEDAN INDEPENDENCE IN CONSTANTINOPLE DEPART ?

the author says:—

“In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

“For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt.

**Trouble** In 1838, there was a threatening of war  
**Between the** between the Sultan and his Egyptian vas-  
**Sultan and** sal. Mehemet Ali, in a note addressed to  
**Mehemet Ali.** the foreign consuls, declared that in the future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was finally averted by the announcement of Mehemet Ali, that he was ready to pay a million dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

“In 1839 hostilities again commenced, and were prosecuted until, in a general battle between the armies of the Sultan and Mehemet, the Sultan’s army was entirely cut up and destroyed, and his fleet taken by Mehemet, and carried into Egypt. So completely had the Sultan’s fleet been reduced that, when hostilities commenced, in August, he had only two first-rates and three frigates, as the sad

remains of the once powerful Turkish fleet. This fleet Mehemet Ali positively refused to give up and return to the Sultan, and declared, if the Powers attempted to take it from him, he would burn it.

“In this posture affairs stood when, in 1840, England, Russia, Austria, and Prussia interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet Ali would soon become master of the Sultan’s throne.

“The following extract from an official document, which appeared in the *Moniteur Ottoman*, August 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four Powers above named, and was held in London, July 15, 1840:—

‘Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great Powers at Constantinople, in a collective official note, declared that their governments were unanimously agreed upon taking active measures to arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, **ACCEPTED** *the intervention of the great Powers.*’

“Here was certainly a voluntary surrender of the question into the hands of the great Powers. But the document proceeds:—

‘His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference, which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pasha’s pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to



obedience in case he persisted in not listening to pacific overtures, the Powers have, together with the Ottoman plenipotentiary, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part,, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposal of the Sultan and his allies, the four Powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributed solely to his own fault.

'His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a government steamer to Alexandria, to communicate the ultimatum to the Pacha.'

"From these extracts it appears:—

- Ultimatum  
of the  
Four Powers.**
- "1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian Powers of Europe to settle his difficulties.
- "2. That the great Powers were agreed on taking measures to settle the difficulties.

"3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet Ali if he could. The Sultan was to offer him the terms of settlement. So that, if Mehemet accepted the terms, there would still be no actual intervention of the Powers between the Sultan and Pacha.

"4. That, if Mehemet Ali rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great Powers* stood pledged to the coercion. So long, therefore as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne.

But that document once submitted to Mehemet, and it would be beyond his reach to control the question. It would be for Mehemet to say whether the Powers should interpose or not.

“5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople August 5th,) to Alexandria to communicate to Mehemet the ultimatum.

“This was a voluntary governmental act of the Sultan.

“The question now comes up, *When was that document put officially under the control of Mehemet Ali?*

“The following extract of a letter from a correspondent of the *London Morning Chronicle*, of September 18, 1840, dated ‘Constantinople, August 27, 1840,’ answers the question:—

‘By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this therefore is now inevitable, all hope may be considered at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclop’s steamer with the news of the convention of the *four Powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor, by his own presence, to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of his absence, *the Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte’s leaving, and on the very day on which he had been admitted to pratique, [permitted to communicate with the shore,] the above named functionary had had an audience

**Ultimatum  
Presented  
to Ali.**

with the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him ten days which have been allotted him by the convention to decide on the course he should think fit to adopt.'

“According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his orders, viz., sent to quarantine, ON THE 11TH DAY OF AUGUST, 1840.*

“But have we any evidence, besides the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th day of August, that Ottoman supremacy died, or was dead, that day?

“Read the following, from the same writer quoted above, dated ‘Constantinople, August 12, 1840:—

‘I can add but little to my last letter on the subject of the plans of the *four Powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Pacha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him, with another ten days to deliberate on it, before actual force is employed against him.

‘The manner, however, of applying the force, should he refuse to comply with these terms—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces—is the point which still remains to be learned; nor does a note delivered yester-

**Test of the  
Sultan's  
Departed  
Supremacy.**

day by the four ambassadors, in answer to the question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming himself about any contingency that might afterwards arise.'

"Let us now analyze this testimony.

"1. The letter is dated 'Constantinople, August 12th.'

"2. 'Yesterday,' *the 11th of August*, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire, and was told that 'provision had been made,' but he could not know what it was; and that he need give himself no alarm 'about any contingency that might AFTERWARD ARISE!!' From that time, then, *they*, not *he*, would manage that.

"Where was the Sultan's independence that day? GONE! Who now had the supremacy of the Ottoman Empire in their hands? *The great Powers!*

"According to previous [*prophetic*] calculation, therefore, OTTOMAN SUPREMACY did depart on the ELEVENTH OF AUGUST, 1840, into the hands of the great Christian Powers of Europe."

The case seems overwhelmingly established, but Mr. Litch proceeds to give further contemporary testimony:—

"The following is from Rev. Mr. Goodell, missionary of the American Board, at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, April, 1841, p. 160:—

"The power of Islamism is broken forever; and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower."—*Proph. Expo.*, Vol. II., p. 189.

**Contemporary  
Testimony.**

Mr. Litch continues: "But it is said the Turks yet reign! So also says our witness—but it is by '*mere sufferance*.' They are at the mercy of the Christian nations. Their independence is gone."

He then introduces the following adverse testimony,—so intended,—but which he refutes:—

"Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman Empire fell in 1840, says:—

'How can an honest man have the hardihood to stand up before an intelligent audience and make such an assertion: when the most authentic version of the change of the Ottoman Empire is that it has not been on a better foundation in fifty years, for it is now re-organized by the European kingdoms, and is honorably treated as such.'

**Adverse Testimony Refuted.**

"But how did it happen that Christian Europe *re-organized the government*? What need of it if it was not *disorganized*? If Christian Europe has done this, then it is now, to all intents and purposes, Christian Europe's government, and is only ruled nominally by the Sultan as their vassal. This testimony is the more valuable from having come from an opponent. It is true, the Christian governments of Europe have reorganized the Turkish Empire, and it is their creature. From 1840 to the present time, the Ottoman government has been *under the dictation of the great Powers of Europe*; and scarcely a measure of that government has been adopted and carried out without the interference and dictation of the Alliance; and that dictation has been submitted to by the Turks.

"The London *Morning Herald*, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman Empire, says:—

'We [the allies] have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with

a halo the name of Mehemet Ali. We have in all probability destroyed forever the power of that hitherto successful ruler. But have we done ought *to restore strength to the Ottoman Empire?* We fear not. We fear that the Sultan has been reduced to the rank of a mere puppet; and that *the sources of the Turkish Empire's strength are entirely destroyed.* If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia.' ”

Eight years subsequent, (1848,) Mr. Litch wrote his work, *The Restitution*, and, speaking of this same prophecy of the sixth trumpet, wrote:—

“Since 1840, every act of the Turkish government has shown that its power was gone, and that it was dependent upon the Christian Powers of Europe for its existence. When, in 1843, a renegade from Mohammedanism was put to death by order of the government of Constantinople, it well nigh cost the government its existence, and would quite have done so, had not the pledge been given England and Prussia that no more should be put to death on that account. And so in every other case, the Turkish government *has submitted to Europe in every great measure of government, ever since the eventful year of 1840.* We are therefore still bound to hold that prophecy accomplished.”

Mr. Litch, in his day, was right in that affirmation; and from his day to our time, the same is equally true. The Sultan of Turkey has been known as the “sick man of Europe” now for over half a century; and had he not been bolstered up by England and other European Powers, would ere this have entirely lost his hold in Europe. “The Turks have now ceased to be formidable. The empire becomes weaker and weaker every day,” says Goodrich, “and may be regarded as tottering on its base.” (*Hist. All Nations*, vol. ii., p. 823.) And within the last forty years large portions of their provincial territory have been wrested from them by the Powers. Surely, then, in 1840, the *supremacy* of Islamism was ended.

And here, with the close of its last period, which covers all the time that is measured to Moslemism as a special judgment agency, I believe that the Turk drops out of special prophecy ; and that his collapsed and servile empire remains to disturb only under the general prediction of "distress of nations, with perplexity" (Luke xxi. 25). What is brought out further of national disturbance, under the following trumpet and last woe, comes from the fret and anger of the other European Powers, at the visible decay of Monarchism under the first proclamation of the seventh trumpet, namely, "*The kingdom of this world is become our Lord's and His Christ's.*" What I shall there say of the new power exercised in the world, the new spirit infused into it in spite of mad monarchies, the vivid and truthful picture of the citation which I shall give from a writer in the *New York Independent*, etc., seems to fit the mold, and fill out the prophetic outline, in full. As to the expectation of many that Turkey must yet come to a more marked, or utter end, with none to "help him," (Dan. xi. 45,) I am confident that that prophecy applied to the willful king of that chapter, and was exhausted with the "eighth-head" empire under the Napoleons. Of this I will speak (D. V.) in connection with chapter xvii.

This now completes the six trumpets of chapters viii. and ix., and we will return to chapter xi. 15, where, in following out the *scals*, we found the *seventh trumpet* introduced, and whence we returned to bring up to that point the first six. For it will be seen that chapters x. and xi. 1-14 are equally related to the *sixth trumpet* and the *seventh seal*, there being a lapping of that seal and trumpet, as regards chronology. Those passages, therefore, having been traced under the seal, need not be repeated here, under the trumpet.

## CHAPTER XXX.

### VII. THE SEVENTH TRUMPET SOUNDED—THE THIRD WOE.

DIVINE JUDGMENT ON CATHOLIC NATIONS—  
THEIR HIDDEN TALENTS OF DELEGATED  
POWER REVERT TO GOD WHO, THROUGH  
CHRIST, JUDGES, REFORMS, REIGNS.

RELIGIOUS TOLERATION THROUGHOUT CIVILIZATION, A  
GLORIOUS FRUITAGE.

*Text*, Chapter xi. 15-19.

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdom of this world is become our Lord's and His Christ's; and He shall reign for ever and ever.\*

**Epoch of the "Mighty Angel," the Advent Cry, 1843 to the End.**

16. And the four and twenty elders, that sat before God on their seats, fell upon their faces, and worshipped God.

17. Saying, We give Thee thanks, O Lord God Almighty, who art, and wast, and art to come; because thou hast taken to Thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them that destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament: and

\* This verse is thus rendered by the *Emphatic Diaglott, Revision and all critical versions.*



there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

**W**E now have reached the twenty-first and last of the general serial prophecies of Revelation. It embraces the most interesting period among all the others we have passed over, in the history of the Church in her militant state. Liberty of investigation and of faith, free speech, and general enlightenment, and universal religious toleration among civilized nations, is the glorious fruitage of the destruction of papal and Moslem supremacy in the world. The Christian Church gives Christ the glory, attributing her new-found privileges to the exercise of His power.

“**Great voices in heaven.**”—These represent, as we have before seen, distinct and definite messages of joy and hope in the Church of Christ—“heaven,” the “kingdom of heaven,” as opposed to the kingdoms of the world. But let it be particularly noticed that the greatness of the voices manifestly represent the divine importance of the *messages* being delivered, or of the *proclamations* being made, and not the greatness of the Church, or of its remnant, making the announcements. They come immediately at the close of the Philadelphian period. The Church is just realizing the power of love upon the world, in contrast with that exercised by the papacy, and the influence that one brief age of “brotherly love” has had upon the governments of earth, in so changing their policies as to cause them to grant the unprecedented liberties they enjoy. They acknowledge it to be the work of Christ, and no more fear the pale horse or its rider. They are—

“**Saying, The kingdom of this world is become our Lord’s and His Christ’s.**”—When Jesus rose from

the dead, all power in heaven and in earth was given into *His* hand. It was He, therefore, who delegated the great power to the horses and their Roman riders, as we have seen, for 1,260 years; but those years have expired now, and the beast Power has met its judgment under the two preceding trumpets and woes, culminating in the French Revolution, at the close of the period, A.D. 1789, and onward. And now the power thus delegated for that specific period, reverts to God and Christ, who sit in one throne of grace and power. The Church, so long oppressed by Rome, now rejoices to behold prophecy fulfilling, and the power of God manifested in these judgments, and changed conditions. The rejoicing is the voice of the Advent angels or agencies in the world; and are the same as the Ten Virgins that represented the "kingdom of heaven"

**Parallel**

**Figures.**

in the 25th chapter of Matthew, and were saying, Behold the Bridegroom cometh; the same *class* as the overcomers of the Church of Sardis, who were clothed with white raiment; and the chronology is the same as of the Church of Laodicea, the "lukewarm" members of which were exhorted to buy themselves "white raiment," and anoint their eyes with eyesalve that they might see what was fulfilling about them, while the overcomers, who *had* these preparations, were promised *to sit with Christ in His throne*, even as He was Himself sitting in power and authority with the Father. (On this, see pages 180-183.) This joint-reign is all in relation to the power of condemnation or justification in connection with the message intrusted to them for proclamation—the power to loose from sin, or bind therein (see pages 51, 52); and is *in time*, under the period of this trumpet, and not *after* the trumpet influence is past, and the eternal age begun. It exactly synchronizes *in character* with the rejoicing of the Church,

and their new song of reigning *on the earth* with Christ, at the opening of the little book (chapter v. 9, 10); and *in time* with the song of chapter xix. 1-6, which came immediately after the results of the judgments as delineated in chapters xvii. and xviii.

**“The twenty-four elders \* \* fell upon their faces and worshipped God.”**—These twenty-four elders (explained on page 191) were seen in chapter iv. surrounding the great central throne on which *God* the Almighty was sitting, holding the little book; and from whose hand *Christ*, the Lamb, who was afterwards seen in the midst of the throne and of the elders, took the book. Thus the two personages of the Father and the Son are everywhere recognized throughout the Revelation—a fact that should not be overlooked. The elders were worshipping the *Father*, here, and in chapter iv. 8-11; while in chapter v. 8-12 the worship is specifically that of the Lamb; but in verses 13, 14 changing to both God and the Lamb. Some will have it that Christ is the Almighty of this book—a most manifest error: it comes from failing to see that the terms “Alpha and Omega,” the “first and the last,” are equally proper as applied both to God, first in creation (Isa. xli. 4, xlv. 6, xlviii. 12; Rev. i. 4, 8, xxi. 5, 6), and to Jesus, who is the “first-born from the dead,” and first in redemption (Rev. i. 5, 11, 17, 18; ii. 8; xxii. 12, 13).

**“O Lord God Almighty, who art, and wast, and art to come.”**—Evidently the Almighty Father, uncreated, unbegotten, always and ever existing, is here described.

**“Because thou hast taken to thee thy great power, and hast reigned.”**—The Almighty, John says, has taken or *retaken* to Himself (*Syriac*, “assumed”) the

great power which, through Christ, he had for 1,260 years delegated to the beast, or death on the pale horse, to put the saints to death, and to cast the truth to the ground. This *giving* of power for that work is made clear in Dan. vii. 21-27; Rev. xiii. 5, 7. We have seen how at the close of 1,260 years of dominion, Romanism was judged, and its dominion over the saints taken away by means of the French Revolution. God reigned over the nations of the earth in a new sense in that dreadful judgment, and also through the period of the sixth trumpet. There was a taking to Himself great power such as He had not been exercising for centuries before, and the Church rejoiced, and shouted, as is said in chapter xix. 6, 7—just following the detailed account of the judgments of chapters xvii. and xviii.—“Alleluia; for the *Lord God omnipotent* REIGNETH . . . rejoice, and give honor to *Him*; for the marriage of the *Lamb* is come.”

“**And the nations were angry, and thy wrath is come.**”—That is, the third “woe” is come upon the angry nations. Under the sixth trumpet, the wrath of God upon the papacy had completed itself for a brief space in the French Revolution; and as that woe closed (xi. 14), it was said, the third woe *cometh* quickly: the second woe had followed the first without a single year’s respite; but now, the third and last “cometh” after a comparatively brief intervening space called “quickly.” The great anger of the nations, which called *soon* for the wrath of this last trumpet and woe, is seen in the work of the so-called Holy Alliance of 1815 and onward. All the Powers of Europe, great and small, from England and Russia to Denmark and Switzerland, except the Pope and the Porte, had joined in an *unholy* alliance for the maintenance of the old monarchial systems, and despotisms, which the dark ages had made darker and more

despotic, and from which the great Revolution—God's judgment—had called loudly for a halt.

Concerning the national commotion and anger, the spirit of the Alliance and of those times, the historian J. S. C. Abbott, speaking of Napoleon's work in Italy, (1809 to 1815) writes:—

“All Europe was divided into two parties, *deadly hostile* to each other—the friends of the liberal principles which the French Revolution had introduced, and the friends of the old *regimes*. All of the one party followed the lead of France, for with France they stood or fell. All of the other party obeyed the call of England, Austria, Russia, and Prussia, for it was only by the combined energies of all these courts, that the *people* of Europe, every where clamoring for popular rights, could be prevented from overthrowing the aristocratic governments.

“Joseph Bonaparte, at a sweep, had annulled all the feudal laws of Naples, and all the corrupt tribunals connected with them. Joachim Murat, following in his footsteps, and guided by the equitable principles of the Code Napoleon, which code is still the admiration of enlightened jurisprudence, established impartial tribunals of justice, in which the people had a fair representation; equalized all taxes; opened every post of emolument or honor alike to the competition of the rich and the poor, the high-born and the lowly-born; suppressed the convents which had become nurseries of fanaticism, idleness and licentiousness; established institutions of popular education; endowed colleges in every province, and a university at Naples, with the highest course of classical, mathematical, and philosophical studies; and devoted especial attention to the establishment in every province of seminaries for the education of females. ‘France,’ said Napoleon, ‘needs nothing so much as good mothers.’ This sentiment he enjoined upon all governments over which he could exert an influence.”—*Hist. Italy*, p. 534.

Again, Mr. Abbott wrote of the nations' anger, which so soon called for another earthquake, in the wrath of God:—

“The great object of the Congress of Vienna, upon the downfall of Napoleon, in 1815, was so to dismember and reconstruct Europe as to hold its peoples in entire subjection to the feudal kings. Italy was, therefore, by the allies, cut up into fragments, and so parcelled out as to render any rising of the people in favor of popular rights almost impossible.” (*Hist. Italy*, p. 590.) “For ten years,” he continues (after the organization of the *Carbonari* Society in 1820) “the volcanic fires were gathering for a new eruption. The overthrow of Charles X., and the enthronement of Louis Philippe, [1830,] aroused the popular party all over Europe,” *etc.*

Napoleon's influence was felt to every part of the earth, and yet, notwithstanding the glorious change he wrought, the deadliest opposition came from every quarter of the old adulterous Church-State system, which *knew* not God and *believed* not His Word, and saw only Napoleon as their foe. But the “*living creature*” had “eyes” that could *see*, and so the last thing under the sixth seal was “a loud voice, saying, *Salvation to our God who sitteth upon the throne, and unto the Lamb*” (ch. vii. 10); and the last thing under the sixth trumpet was the “remnant” also giving “glory to the *God of heaven*” (ch. xi. 13). Some one may candidly suggest here, “But Napoleon and the Revolutionists were infidel, and neither did *they* know God, nor believe His Word.” Can anything good come from such a source? No, not *from* such a source; but from God *through* it, the same as God raised up Pharaoh, that he “might shew (His) power” in him, and that His “name might be declared throughout all the earth” (Ro. ix. 17). God could not well institute these necessary re-

forms as a means to dispell the mediæval darkness, and enlighten and liberate the Church, through Jezebel or “her children;” (who were *worse* than infidel, because they were adding hypocrisy to unbelief;) for they held a position before all the world as “The Church! Orthodox and Evangelical!” and as such would have taken all the glory to “the Church.” Or had God chosen as his instrument the *remnant* of the period, those who “have the testimony of Jesus,” (the ten virgins,) they were so small, for so great a work, that the result would have appeared immediately as an astounding miracle, and would have enabled them that saw it to walk by *sight* and not by faith, and would thus have thwarted the purpose of God. So it was the infidel Republic which destroyed the Bible, and the infidel, or Mohametan, Napoleon who blasphemed God, yet brought His judgments upon Jezebel, and opened and suppressed 3,400 convents and monasteries—“nurseries of fanaticism, idleness and licentiousness”—in France alone; in Italy 9,817 of them, setting the idle fanatics to work—digging both for spiritual and for natural food. For not only were schools established, but, as Mr. Abbott continues,—

“Agricultural societies were formed in every province; charitable institutions founded; a national institute was established, and a general board of directors of public works was organized, under whose vigorous superintendence the most important improvements were prosecuted all over the kingdom. The state revenues were augmented, the public credit completely established, and the enormous national debt so far liquidated as to amount, at the fall of Napoleon, to but six hundred thousand dollars.”—*Ib.*

And speaking of the improved condition of the papal states, after these judgments upon the pope, he says:—

"The people of the papal states were so intensely hostile to the ecclesiastical government under which they had groaned, that this change was hailed with general and cordial satisfaction. There is undisputed testimony that the papal states had never before been so prosperous and so happy."—*Ib.*, p. 335.

But multiplying republics and advancing *peoples* were dangerous neighbors of monarchial and despotic *governments*; and the "nations were angry," for Napoleon and his plans were their constant terror. Four republics had been established in Italy, and—

"All Europe was alarmed, for all Europe was in danger of being revolutionized step by step. Naples was almost frantic with *rage* in seeing the principles of the French Revolution advance thus, even to her very doors. Austria and Spain were roused vehemently. And the applause with which the English *people* greeted these republics, and their clamor for parliamentary reform, so thoroughly alarmed the English *government* that they adopted the secret resolve that, at every hazard, the Republic must be put down in France, and the Bourbons restored to their despotic throne. For it was manifest to the least discerning, that these increasing and growing republics were but the fruit which the French Revolution was bearing."—*Ib.*, p. 516.

"In the winter of 1812, the proudest army France has ever raised perished among the snows of Russia. It was the signal for all the old monarchies of Europe again to combine to destroy Napoleon, the disturber of *their thrones*. He struggled against them with a heroism which has excited the wonder of the world. One million two hundred thousand bayonets advanced upon exhausted France, and Napoleon fell; and with him fell, of course, all those liberal governments his genius had created, and his arm had upheld. . . . The execrable despotism of the Bourbons was reëstablished over the subjugated French people. . . . Earth has witnessed many crimes, but never one on a more gigantic scale than this.

"Italy encountered the same doom as France. Her constitutions were trampled in the dust, her liberal governments



indignantly demolished, and the old worn-out *regimes* of priestly fanaticism and aristocratic tyranny unrelentingly reëstablished. The triumphant allies met in congress at Vienna (1815) to divide the spoil, and to map out Europe anew, in such a way, that the people should be effectually prevented from any farther attempts to establish free governments.”—*Ib.*, p. 537.

“The revolution in France in 1830, by which the elder branch of the house of Bourbon was driven from the throne, and the scepter placed in the hands of Louis Philippe, convulsed Italy from the Alps to the extremities of Calabria” (*Ib.*, p. 549); and “aroused the popular party all over Europe” (p. 591).

I have given these extended extracts—a titling out of the mass, had I space for more—to show, as they do conclusively, what the text demands, an *international anger*, definite, fixed, and recognizable, not general, uncertain and doubtful, during the short space of time called “quickly,” between the French Revolution, which ended the second woe, and the coming of the third woe. The seventh trumpet must introduce it, but seems to be held back for a little time, as if for a last “space to repent,” or else, if they chose, to develop their obstinate anger. And then, at its sounding, the *Lord’s wrath* is come. Now, this trumpet was still future, we saw, under the seventh seal, when the “mighty” rainbow angel was making his positive proclamation, in 1840, “that there should be time no longer;” but in the days of the voice of the seventh angel, when *he should begin to sound*, the mystery of God should be finished; *i. e.*, the matter so long sealed up from human penetration, should then be accessible to the understanding of the Church. The historic, world-wide proclamation of the advent, that it would occur in 1843, which fulfills the symbolic proclamation of the rainbow angel, (which see) had for its basis this very expectation, that the seventh trumpet would then

**The Date,**  
**Right; The**  
**Event, Wrong.**

sound, at the expiration of the 2,300 days of Daniel viii. 14. Let the reader refresh his memory of their position as stated in the language of Josiah Litch, page 279. The exactness of the fulfillment is, indeed, very striking. The ending of that period in 1843 is demonstratable: it was clearly demonstrated in the exposition of Daniel viii. and ix., by those pioneer writers of this sealing age;—*unsealing* of the book of prophecy, but the sealing of the servants of God in the forehead—intellectually—as regards prophecy; (see sealing under the sixth seal;) and their position on that period and date never has been, nor can be, successfully controverted. But they mistook the *cleansing of the sanctuary* for the *coming of Christ* and the *cleansing of the earth* of sin and its effects, and fitting up the earth for the inheritance and home of the saints. This was the mistake that caused for them the “tarrying” of the Bridegroom, as the parable of our Lord, prophetically fitted to their history, required; and called for the instruction to the rainbow angel, as we have seen, that he must prophesy *again*. If, then, that “mighty” angel was not mistaken in regard to the ending of the period, and the sounding of the seventh trumpet in 1843, what *should* have been expected to end the period, and answer the trumpet at the *beginning* of its sound (*i. e.*, had there been no “hour of trial,” and no test for wise and foolish virgins to enter the programme)? This is an important question: let us consider it in the clear light of the requirement of this prophecy in connection with Daniel’s predictions; and in order best to do so, let every reader not familiar with his seventh and eighth chapters, read them just here, and we will also advance a step in the text:—

“**And the time of the dead, that they should be judged, and that thou shouldst give reward unto \* \* prophets and saints.**”—The reference

here evidently is to the dead represented by the rider of the pale horse, and the souls under the altar, *etc.*, and to the expired time of the “quickly” which intervened, as we found, between the second and third woes. We have also found a relationship, as we came on, between this *quickly* and the *revolution* which, as a judgment, closed the 1,260 years of Daniel vii. 25, 26, and also the *second woe*. For the seventh trumpet must bring the third woe. We may, therefore, consider the answer to the above question under these heads:—

I. The true cleansing of the sanctuary.

II. The beast’s lost power and its reversion to the original giver—its visible assumption by the Almighty; and

III. The time for judging the world-powers (as such), and avenging the crying souls beneath the Sardian altar.

All this, it must be remembered, is to be accomplished under this trumpet, in time, not after the Advent. Even Dr. Patton, Editor of the *Cottage Testament Notes*, says:—

“We agree with Lowman and Fuller that the judgment here spoken of (ver. 18) is not the *last* judgment, or ‘the consummation of all things;’ but ‘manifestly refers to the avenging of the martyrs by the judgments to be inflicted on the papal power under the seven vials, antecedent to the millenium:’”\*

I. The sanctuary is not the earth, but the Church.

**The Mistake Explained.**

God’s literal dwelling is in Heaven, not in the earth. But Moses’ tabernacle and Solomon’s temple were by God’s arrangement made for a typical and spiritual dwelling place for God; and were, for that reason, carefully

\* That is, antecedent to the coming of the Lord. I can find no future millennium taught in Revelation, nor mentioned by Jesus nor any Apostle, nor in the Prophets. A right view of the present reign of Jesus will, I believe, correct that misjudgment, and put the true light on Revelation xx. I hope soon to examine that subject in another volume.

modeled after heavenly "patterns." They were typical of the Gospel Church, which is an "holy temple" in which God and Christ, by the Holy Spirit, dwell (see 1 Cor. iii. 15, 16; Eph. ii. 19-22, *etc.*). This temple was *polluted* by the "man of sin," (Dan. viii. 10-12; xi. 31; 2 Thes. ii. 3, 4,) who cast the *truth* to the ground, and destroyed the *saints*. This temple must be cleansed from his polluting presence and power, so that universal liberty of conscience shall obtain in faith and in religious worship.

II. The seventh trumpet is decidedly a *proclamation* trumpet. Its "great voices," the prostration

**The Trumpet  
Belongs to  
Time.**

tion of the elders and their song of thanksgiving, represent the grateful recognition and distinct and positive proclamation by the Church of the wonderful, new,

changed condition of affairs in the world by the loss of beast power,—*Nicolaitan*, Jesuitical, papal, monarchial,—and its assumed, extended and beneficent exercise by God. The joyous proclamation is the first thing under the sounded trumpet; therefore the great achievements which were being celebrated by the symbolic elders, must have *preceded* the sounding, and belong to time. The extracts from *history* which have been cited, and which might have been multiplied and extended, show exactly what the symbols demand as to national, political, and ecclesiastical conditions in the world, between the period of the French Revolution, which ended the second woe, and 1843, when the great proclamation of the *fall of Babylon* under the *judgment of God*, and the joy of the Church at the outstretched scepter of the Almighty, reached the ear of the world.

III. The symbolico-prophetic judgments upon the great harlot or papal *system*, and the connected avenging

**A System** rewards of the saints, as *a class*, so long  
**Judged, a Class** crushed under the iron heel of Rome, are  
**Rewarded.** still very commonly mistaken (as by the  
 rainbow agency) for final or eternal *individual* punishments and rewards. On the contrary, they belong wholly to present judgments and vindications: they are retributive, or avengeful, respectively, as regards the *papal system* and *the Church*; but corrective, or an earnest of final reward, respectively, as regards the *individuals* composing the Catholic system and the true Church.

“And shouldst destroy them that destroy the earth.”—These destroyers were the riders of the Roman horses which John saw taking “peace from the earth,” *i. e.*, the Powers that succeeded those visible symbols which characterized the earlier periods of Church history. Destroy them, as they had destroyed others, in usurping their dominion. In Daniel’s visions he was shown the delegation of power to the beast-kingdoms of the world; that they used it against the Church, warring upon the *saints*, and casting the *truth* to the ground; that the war would continue 1,260 years; and that then the judgment should sit, and they should take away the dominion of the beast-power, to consume and destroy IT (the power, not yet the personnel of the beast) “*to the end*,” and during which “time of the end” the saints of the most High should take the recovered kingdom, and possess it themselves forever, or for the age. Abundance of history has been cited, during the course of these comments, to verify and completely counterpart every specification in those predictions. The hateful *dominion* of popery is consumed and destroyed throughout the world; and universal religious toleration prevails. The saints, with a free and open Bible, as effectually possess the kingdom of the world

to-day, as the papacy did during the Dark Ages. The Almighty reigns, and blessings in copious showers descend upon the waiting Church and an ungrateful world, such as the saints of papal days never could have dreamed of without the clearest views of prophecy.

“And the temple of God was opened in heaven, and there was seen in His temple the ark of His testament.”—“Heaven,” reducing the symbol, is “the kingdom of heaven” that Jesus said “is not of the world.” And the temple which was *opened*, is the Church which was *closed*; for “the light of the world” was shut *in*, so that no light shone *out* during the dark ages of popery. The man of sin had been exalting himself, darkening counsel with words and creeds, so that the “Scriptures died out of the world’s memory;” but now it is open, and the “*ark of the covenant is seen.*”

A condition of things like this had obtained in the days of literal Israel. In the fifty-seven years of the reigns of Manasseh and of Amon, kings of Judah, they “did evil in the sight of the Lord, after the abominations of the heathen,” and “reared up altars for Baal, and made a grove, as did Ahab king of Israel; and worshipped all the hosts of heaven, and served them,” until judgment was decreed upon them, “that whosoever heareth of it,” said God, “both his ears shall tingle.” (2 Kings xxi.) In this case, also, the Word of God was lost sight of entirely. But Josiah instituted reforms, when he came to the throne. “He did that which was right in the sight of the Lord, and walked in the way of David his father.” In repairing the temple, they found the long neglected and lost book of the law, and read it in the presence of king Josiah. And when the king realized the departure of Israel from the words of the

**The Sanctuary  
Cleansed,  
in Type.**

book of the law of God, he rent his garments and wept before the Lord. And he gathered unto him all the elders of the kingdom, and the prophets and priests and people, great and small, and he went into the temple and read in the ears of all the people all the words of the book of the covenant which was found in the house of the Lord. And they *cleansed the temple*, and thoroughly reformed the worship of Israel.

In the ark which is discovered here—the reference being to that which Moses made—were the “tables of testimony,” the golden pot of manna, and Aaron’s rod which budded, all which were figures of Christ as law-Giver and life-Giver. The book of the law also was kept in the “*side of the ark*,” and the glory of God, also a type of Christ, was manifested between the two cherubim upon the golden lid: the cherub which typified the Jewish dispensation, was looking *forward* to the glory of the Messiah; and the other cherub, which represented the Gentile times, was looking *backward* to the same point of glory. Christ between was and is the only true *Mediator*. The papacy, in closing up the house of God from the people, had made the pope and his priests mediators; and in the place of the Word of God, they put the traditions of men, and the *canon law of priests and councils* for the guidance, or rather the control, of the Church. But now the masks are torn off: a new spirit rules the world; the temple is open and accessible to all—to the peasant, the common people, priests and popes alike; the ark of the covenant is seen—the visible glory and reign of Christ throughout civilization eclipses the medieval splendor of the antichrist, reveals the tinsel of his unrighteous robes, and dissipates the darkness that alone made possible his power among men.

**Cleansed now  
in Antitype.**

The direct description of the events of this trumpet closes here with—

“Lightnings, voices, thunderings, an earthquake and great hail.”—The temple being now opened, and the truth freed for common investigation, (1) division naturally resulted, through contention for and against it, among the people; (2) an upheaval, or revolution, in the empire; and (3) great truths rained down with cutting effects upon the shattered remains of the old *regime*. A writer in the *New York Independent*, in 1871 or 1872, drew the following vivid picture:—

“The great Powers assembled themselves together, more than fifty years ago, in the name of the ‘Holy and Undivided Trinity,’ to secure the *permanent establishment* of such prerogatives of despotism as had survived the earthquake of the French Revolution, and the fiery whirlwind of the Napoleonic wars that came after it. They did their work well, being wise in their generation; and it endured for a good while. But, though they could impose their will upon the kingdoms of the earth into which men were divided, their power ceased at the frontier of the kingdom within men’s breasts, from which all external principles and powers proceed in the last analysis. They could not silence the still small voice which, issuing from the recesses of that kingdom, was heard prophesying the downfall of the Great Babylon which *they thought* they were building to endure forever. [And thought, perhaps, correctly enough, but for the oncoming woe!] And in due time decrees went forth from that kingdom within overturning dynasties, changing the outward face of Europe, annulling treaties, repealing laws, *and making a very different world* from that which had been ordained in 1815. And the signs of the times are still threatening in their aspect,

—‘with fear of change  
Perplexing monarchs.’”

Why this wonderful change? Were men, of themselves, grown better? No, indeed; but there was an



almighty and all-beneficial Ruler upon the throne which the Seer of Patmos saw; and the “due time” mentioned in this forecast was after this seventh trumpet sounded.

It has been said that the revolutionary spirit of 1848 shook every throne in Europe. The English author of a French history says:—

“The echo of the French Revolution of 1848 made itself heard, as usual, *throughout continental Europe*.

**A Symbolic Earthquake.** The revolt of the Hungarians, headed by Louis Kossuth, became extremely formidable; . . . the emperor fled from Vienna to Insbrück, and terror and anarchy reigned throughout the empire. . . . Intense agitation was likewise excited at Rome, where the reigning pontiff, Pius IX., had for some years shown himself disposed to grant considerable reforms, [under the mighty stress of new conditions which he could not control!] and had appointed a liberal and constitutional government. *A violent tumult was raised* by the Democrats in November (1848), and the prime minister, Count Rossi, was brutally assassinated on his way to the opening of the legislative chamber. The palace of the Quirinal was next besieged by the armed populace, and fresh concessions were *forcibly extorted* from the pope. Finding he was no longer an independent sovereign, Pius quitted Rome secretly and in disguise, on the 24th of November, and took refuge in Gaeta, in the Neapolitan territory. A revolutionary government was forthwith established at Rome, which decreed the deposition of the pope, and proclaimed a Republic. Events of the same kind took place at Florence in February, 1849; the grand-duke fled from his capital, and embarked for Gaeta; and a provisional executive was immediately installed.”—*Student's France*, p. 700.

This revolution was little less worthy of the symbolic name earthquake, than its great predecessor, under the sixth seal and trumpet. It was not called a *great* earthquake, as was that: it was less violent, shocking and bloody; but it was much more extensive in immediate or directly out-reaching effects. Another writer says:—

“In 1848, the French Revolution spread the *spirit of revolt* into Germany, causing many of the sovereigns to grant charters to their people, or to fly before the popular insurrection. The Germanic Confederation was [for a time] *broken up*.”—SAVAGE, *The World, Geograph., Histor., and Statis.*, p. 338.

Not France only, but all surrounding peoples seemed mad with their governments or governors, stirred by the influences of the voice of the seventh trumpet against the “inhabiters of the earth,” (rulers,) who were thus writhing under its “woe.” Speaking of Austria, the same writer says:—

“In April (1848), the emperor (of Austria) and his ministers promulgated a constitution. *The turbulence of faction increased*, and the country became a scene of anarchy and disorganization, nation fighting against nation, and race against race. Cities were burnt and pillaged, and ultimately the emperor was obliged to fly from the capital and take refuge in his Slavonic dominions. Finding himself powerless, and unable longer to cope with the *disturbed state* of matters, he finally abdicated his throne in favor of his nephew, Joseph Francis, on the 2d of December.”—*Ib.*, p. 340.

Continuing the quotations, Mr. Savage speaks of the revolution in other countries as follows:—

“In 1848-'49, the Magyars declared Hungary to be separated from the crown of Austria, and a sanguinary civil war ensued, which was terminated by the intervention of Russia with an army of 200,000 men.” (*Ib.*, p. 344.) “Frederick William IV. ascended the throne of Prussia in 1840. An extensive revolution was begun in 1847, and serious conflicts occurred between the people and the soldiers, which were suspended by the king yielding a liberal constitution. (*Ib.*, p. 349.) In Denmark, “Holstein and Schleswig revolted, and a bloody war ensued.” (*Ib.*, p. 352.)

## CONCLUSION.

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What further need be said? Surely, this extensive political earthquake was worthy of its place in prophecy. The "mighty" rainbow angel appeared in 1840, declaring the seventh trumpet would sound in 1843. Immediately, the world was filled with the controversy of the "voices" concerning the fall of Babylon, and the righteous reign of God in His judgments upon Jezebel and Rome, and this second earthquake of 1848. Could any imagined arrangement of the events of history better suit the demands of the prophecy, in all its details, from the first revolution of 1789 to that of 1848, than that which has now been set before the reader?

Yet many people suppose that these prophecies are not sufficiently exhausted for an expectation of the coming of the Lord, until the very personnel of Rome shall be *destroyed*, and of the Turk also, or, at least, that he be "driven out of Europe." They say, "Romanism and Islamism live and flourish still." Not so: they live and *languish*, exactly as the "plagues" and judgments require. For the *physical* destruction of neither of those Powers is anywhere made a subject of symbol or a sign of the Advent. Final, eternal judgment and punishment is nowhere in the Word of God left to figure, symbol, parable, or allegory, but set in plain, positive language.—"Dust thou art, and unto dust shalt thou return."\* "The soul

\* Gen. iii. 19.

that sinneth, it shall die.”<sup>1</sup> “Shall utterly perish in their own corruption.”<sup>2</sup> “To whom is reserved the blackness of darkness forever.”<sup>3</sup> “The end of those things is death.”<sup>4</sup> “The wages of sin is death;”<sup>5</sup> but the *gift of God* is eternal life through Jesus Christ our Lord.”<sup>6</sup> It is not the *being* or *vital existence* of either Rome, the papacy or Romanism, nor the Porte or Islamism, but their *supremacy* as Powers, that is the subject and burden of these prophecies. Romanism may no more tread under foot the saints, with iron heel; but, according to the spirit and light of the new age, she and “her children” may as freely propagate her exposed and putrid traditions and creeds, if she will, as may the true heralds of the cross and of the coming One hold forth the Word of Life. The periods also of *predicted* Moslem “woes”—of *prophetic* “torment,” and of killing *symbolic* “men”—are expired, clearly so. *These* are the signs of JESUS’ COMING. What will be the *results* of that coming? We read in a literal account: “Whom the Lord shall *consume* [as we have seen] with the spirit of His mouth, [His *Word*, as we have been showing] AND SHALL DESTROY WITH THE BRIGHTNESS OF HIS COMING” (2 Thes. ii. 8).

The depletion of those prophetic Powers, and the destruction of their supremacy, surely stand out in bold relief in this, our Lord’s, great prophetic-historic painting. Can we, then, avoid the conviction that the series of Trumpets, like those of the Churches and Seals, has already a clear fulfillment, in all its herein *described* features, portrayed on the pages of the world’s volume of authentic history? Ah, here it stands, calmly waiting the last jots and tittles to be filled in, wooing attention, and commanding *faith* for readiness when the last shall come!

<sup>1</sup> Eze xviii. 4, 20. <sup>2</sup> 2 Pet. ii. 12. <sup>3</sup> Jude 13. <sup>4</sup> Ro. vi. 22, 23. <sup>5</sup> Who is “the Resurrection and the Life.” (John xi. 25).

Thus the three great septenaro-prophetic *series*, now passed over, end alike, in that neither **Last Things.** minutely describes the very last events, as we might expect them to do. *Faith*, and *watching* for the last, after so much has been given, are what God evidently expects and designed. Sturdy faith and intelligent watching is certainly calculated to please the Lord. The seventh church period closed, after many details relative to its lukewarmness, with "Behold, I stand at the door, and knock!" The very next thing, then, would be the entrance. He knocks at the door of the Church's attention and love *by the signs* of His coming, which are minutely described in Matthew xxiv., and Luke xxi., and therefore need not be detailed again in either of these series of views. So neither need the *knocking* of Laodicea be repeated under the seventh seal, nor the last trumpet.

The seventh seal, therefore, after detailing the work of the rainbow angel, his joyous message, his mistake and bitter experience, and the command and preparation to prophesy again, closes with the first French Revolution, and the announcement of the second woe past, and the third woe coming quickly.

The last trumpet has the proclamation of the kingdom of the world reverted to God and Christ, the Church's rejoicing at the fact, and the anger of the nations; the time of their (*corrective*) judgment, the vindication of the saints through an *earnest* of reward, the opened temple, and the discovered ark; the lightning of division, the voices and thunder of contention concerning truth and error, right and wrong, and the earthquake **Great Hail.** which, as we have seen, followed quickly; and, finally, closes with the GREAT HAIL. Hail has been already defined as TRUTH, the only thing

which can sweep away the "*refuge of lies.*" We have pointed out, in part, the heresy of the "orthodox" creeds, a tissue of falsity, and a refuge of error; and the great hail from the Word of God, the truth concerning the nature and character of God, the original and the present nature of Christ, the present and the prospective nature of man, etc., is sweeping away from the minds of willing and teachable disciples the foundations laid in Roman Catholic councils for Trinitarianism, pre-existentism, and the *natural* immortality of the soul in man. Let them go! Let the pure Word of God remain!

The trumpet, let it be noticed, does not close where these descriptions do; but embraces many not less important items, which have more special relation to some other prophecy or series, as the seven last plagues, etc., and are, therefore, reserved for such statements to follow on in due order, as being sufficient. For instance, the Apostle Paul adds the grand climacteric prophecy, which so nearly locates that event of all events, and to which all others point, when he declares that "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, *at the sound of the last trumpet*; for the trumpet shall sound, *and the dead shall be raised incorruptible, and we shall be changed.*" (1 Cor. xv. 51, 52.)

"O, GLORIOUS day of heavenly rest!  
 We hail each sign of thee;  
 With eager hearts and longing eyes  
 We wait thy dawn to see.  
 Those gilded rays of glory bright,  
 Resplendent as the sun,  
 Must soon to every eye make known  
 The holy coming One."

With cheerful hope, though tearful eyes,  
Still trusting in thy Word,  
We long to see the eastern skies  
Reveal thy advent, Lord.  
Then would our waiting souls rejoice,  
Could we thy face behold;  
In ages of triumphant bliss,  
Whose joys can ne'er be told."

If I have mapped out the events of these trumpets aright, evidently this glorious consummation event is *near at hand*, if not already quite due. Momentous conclusion! Blessed, blessed hope! The palpable facts are before us: we are living in the seventh and last phase of Church history—Laodicea, the JUDGMENT age; amid the closing events of the seventh and last seal; and the seventh and last trumpet has been sounding for half a century: its last crucial and glorious event must be *at hand*. Let the sinner fly to the only Refuge! Let the Church rejoice, and be robed and ready! Then will she shout the glad response, "AMEN! EVEN SO, COME, LORD JESUS!"

We have now completed the exposition of eleven chapters of the "Revelation of Jesus Christ," and there are eleven chapters more, which must be reserved for a future volume in the near future, the Lord willing, and tarrying His coming for another year or more.

I trust the work, through the help of the Holy Spirit, will prove helpful to all who give it attention, and that the result will, in some degree, redound to the glory of God and our Saviour. And, oh, may *reader* and *writer* be ever filled with the blessed Spirit, and *waiting*, and *watching*, and *ready* for

**"HIS APPEARING."**

## APPENDIX.

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### A.

The following letter from Joshua V. Himes, the most intimate associate of, and the publisher for, William Miller during the whole movement, from 1839 to 1850, explains and speaks for itself. It was written for *The Outlook*, (formerly *The Christian Union*,) and published in that paper in 1894, during a temporary revival of the falsehood, under the heading:—

#### ASCENSION ROBES AGAIN.

We are glad to be able to print the following letter from "Father Himes," who is undoubtedly the best living authority on the question which has interested so many of our readers. We have also received several other letters from correspondents to the effect that they had heard of ascension robes, or knew of the general belief in them, but no one has, we believe, asserted that he actually laid eyes on an ascension robe, with the exception of the writer of the short letter added to that of Mr. Himes.— *The Editors*.

TO THE EDITORS OF "THE OUTLOOK:"—I have been much interested in the articles lately appearing in "The Outlook" upon the question of ascension robes. I am glad that public interest has been again aroused upon this topic, for it is time it should be settled, and settled right; and nothing is truly settled until it is settled right.

I wish to say that I was intimately associated with William Miller for eleven years, beginning in 1839; that with him I attended hundreds of meetings, laboring with him in public and private, and was with him at his home in the State of New York on the night of the tenth day of the seventh month, when we expected the Lord to come; and, having had a perfect knowledge of everything connected with that work, I know the whole story of ascension robes to be a concoction of the enemies of the Adventists, begotten of religious prejudices, and that there is not a scintilla of truth in it. No wonder the writer in "The Outlook" of October 27 did not give his name and address. The statement that "to be prepared, dressed in their ascension robes, was the instruction given by their leaders to the rank and file of the Millerites," is almost too silly to be noticed. The writer originated, and with others signed, the call for the first Adventist conference, which was held with the church over which he was pastor in Boston, Mass., in 1840.

During those eventful days, from 1840 to 1844, and for several years after, I had charge of all their publishing work, and no man, living or dead, knew better what was taught and done by Adventists than did I. There were some excesses, such as always attend



great religious upheavals, but they were not committed by the "instruction of their leaders," and the putting on of ascension robes was not one of those excesses.

When these stories first started, and while I was publishing in the interests of the Adventist cause, I kept a standing offer, in the paper of which I was editor, of a large reward for one well-authenticated case where an ascension robe was worn by those looking for the Lord's return. No such proof has ever been forthcoming. It was always rumor, and nothing more. Absolute evidence never has been furnished. It has always been one of those delightful falsehoods which many people have wanted to believe, and hence its popularity and perpetuity until this present day. I have refuted the story hundreds of times, in both the "Advent Herald" in Boston Mass., and in the "Midnight Cry" in New York, which had a circulation of tens of thousands of copies; and no accusers ever made an attempt to defend themselves, although I held my columns open to them to do so. And now, at the age of ninety years, with a full personal experience of those times, before God, who is my Judge, and before whose tribunal I must soon appear, I declare again that the ascension-robe story is a tissue of falsehoods from beginning to end, and I am glad of the opportunity to deny it once more before I die.

The preparation urged upon the "rank and file" of those looking for the coming of the Lord was a preparation of heart and life by a confession of Christ, a forsaking of their sins and living a godly life; and the only robes they were exhorted to put on were the robes of righteousness obtained by faith in Jesus Christ—garments made white in the blood of the Lamb. Nothing of an outward appearance was ever thought of or mentioned.

JOSHUA V. HIMES,

Rector St. Andrew's Episcopal Church, Elk Point, South Dakota.  
October 29, 1894.

Following is the letter referred to, of which a writer remarks: "The letter *per contra*, being a childish recollection, could hardly be received in a court of law as satisfactory evidence, particularly as against the testimony of such a man as Mr. Himes:—

TO THE EDITORS OF "THE OUTLOOK:"—I can answer for ascension robes on the Millerites in Troy, N. Y., but cannot tell the date. They were gathered in an assembly-room on the west side of Fourth street, just below what was then Albany street, but now Broadway. I was a child, and, with other children (I think we were coming from school), went up the steps softly and carefully, as though we were approaching a horror or something uncanny; standing at the door we peeped in, taking one good look, and then scampered away as fast as our feet could carry us, scared at having seen the saints in their white robes.

H. W. B.

Troy, N. Y.

The 15th Psalm, and the Scriptures generally, denounce the taking up of false reports against a neighbor. The spirit of this letter is easily discerned. It is not a new thing under the sun for

people who love to embellish stories of their childhood, to repeat them—never *diminishing* the embellishments—until they come really to believe them themselves. It is not denied that there were many people at that time that suggested in ridicule that the “Millerites” were robing themselves “to go up” in presence of their children and neighbors. One of those grown children in my presence a few years since was narrating a story similar to the above, when I said: “Mrs. West, did you *see* the robes?” She replied: “No; I did not see them *myself*, but our neighbors saw them.” Her daughter, who was listening, replied with manifest surprise: “Why mother, I always understood you to say that you saw them.” Her mother replied: “No; I can’t say that I saw them myself; but there were plenty of people who did.” Shame on such malicious testimony, based only on idle report, and loving to have it so. What court would receive it, even on the oath of the would-be witness? This circumstance illustrates how easily falsehoods are put in circulation for truth, through misplaced confidence in gossipers.

## B.

The following is from an editorial in *The Advent Christian Quarterly* for January, 1870, on this same theme, and shows the only real foundation for any such mocking stories:—

### ‘ASCENSION ROBES.’

‘A great multitude. \* \* \* clothed with white robes’—Rev. vii. 9.

“ADVENTISTS have ever loved to dwell upon the passages from the Revelator’s vivid pen where he describes the great company he saw in vision, wearing white robes, with palms of victory in their hands. To be of that company is to attain all that God has promised to fallen man through our Saviour.

‘We have heard of the robe, and the palm, and the crown,  
And the silvery band in white,’

and we love to talk and sing of them. And not only so, but we understand the imagery, and can talk of them understandingly. In the palm we see the emblem of victory, eternal victory over mortality and death. \* \* \* \* The crown we look for is a crown of life, of life eternal; for it fadeth not away. It will be given when the Chief Shepherd shall appear. (1 Pet. v. 4.) It means a body fashioned like unto Christ’s glorious body, incapable of death.

“And we look for a ‘robe,’ indeed, as Jesus has counseled us to do, that we ‘may be clothed, and that the shame of our nakedness do not appear.’ (Rev. iii. 18.) This garment is described in Scripture phrase as of ‘fine linen, clean and white, which [dropping the metaphor] is the righteousness of saints.’ (Rev. xix. 8.) \* \* \* \* This is

our expected robe. To none wearing this will it ever be said: 'Friend, how camest thou in hither not having on a wedding garment?' This robe entitles the wearer to be caught up, or ascend to meet the Lord in the air, to enter through the gates into the city to the marriage of the Lamb, and so may, adopting the language of our assailants, very properly be called an 'ascension robe.' \* \* \* \*

"From the frequent expression of our hope to receive this robe, with palm and crown, our opponents, both in and out of the Church, have constructed not a few scandals; and among the most senseless of these are the 'ascension robe' stories. Doubtless it would be stooping for us to notice them in these pages, were it not for the fact that the falsehood has been put on enduring record, for the little while time may last, in works to which the public turn with confidence for correct information on the topics presented.

"'The New American Encyclopædia,' published by the Appletons, of New York, and edited by Charles A. Dana and George Ripley, has given character to this libel, which will cause many to believe it true, spite of any testimony we could bring to the contrary. Yet this authoritative and generally accurate work, and popular notions to the contrary notwithstanding, we challenge the proof that any Adventist, ever, anywhere, under any circumstances, prepared an 'ascension robe.'"

The editor proceeds to quote the article as it appears in the encyclopedia, under the heading, William Miller (to which I must refer the reader) and remarks:—

"That nothing might be wanting to complete the injustice of this sketch, the first part of it was sent in the proof-sheets, to 'The Advent Herald' office in Boston, for correction as to dates and minor details. As it stood it was as fair an account of the Advent movement as could be expected from those having no sympathy for it. But the allusion to ascension robes was not in those proof-sheets; it was added after the information asked for was received from the 'Herald' office. What motives influenced the editors of that great work to publish a scandal calculated to create prejudice against us, without giving an opportunity for refutation, we will not undertake to define; certainly they were not of a very high order. And unfortunately for their credit for accuracy in dealing with an unpopular movement, they have contradicted themselves in their record of us. After stating that the Adventists, once numbering from 30,000 to 50,000, 'still exist, but with greatly diminished numbers,' the editors, in Vol. XIV., p. 484, say: 'They have now four or five periodicals, and number near or quite 160,000 members in the United States, British America and Great Britain.' In one volume we have 'greatly diminished in numbers;' in another our numbers are trebled!!

"The attention of the publishers of the encyclopædia was called to these errors years ago; but it still continues to bear false witness against us."

Belcher's *History of Religious Denominations*, and other similar works repeat such falsehoods *ad nauseam*, which we have not space to notice here.



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