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Lectures on the Apocalypse

LECTURES

ON

THE APOCALYPSE;

CRITICAL, EXPOSITORY, AND PRACTICAL;

DELIVERED BEFORE THE

University of Cambridge;

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BY

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Μακάριος ὁ ἀναγινώσκων, καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας, καὶ τηροῦντες τὰ ἐν αὐτῇ γεγραμμένα.

ΑΠΟΚΑΛΥΨ. i. 3.

Μακάριος ὁ τηρῶν τοὺς λόγους τῆς προφητείας τοῦ βιβλίου τούτου.

ΑΠΟΚΑΛΥΨ. xxii. 7.

ΑΠΟΚΑΛΥΨΙΣ Joannis tot habet sacramenta quot verba. Parum dixi pro merito voluminis. Laus omnis inferior est. In verbis singulis multiplices latent intelligentiæ.

S. Hieronymus ad Paulin. Ep. l. tom. iv. p. 574.

TO THE
STUDENTS
OF THE
UNIVERSITY OF CAMBRIDGE,

AND

TO THOSE OF OTHER SCHOOLS AND SEMINARIES
OF SOUND AND USEFUL LEARNING,

This Volume is inscribed,

DESIGNED AS AN AID TO THE STUDY OF A BOOK
PROVIDED BY THE DIVINE GOODNESS
FOR THEIR GUIDANCE, WARNING, AND ENCOURAGEMENT,
IN THE TRIALS OF THE LATTER DAYS.

PREFACE TO THE THIRD EDITION.

THE two former Editions of this Work commenced with two Lectures "On the Doctrine of a Millennium," which are now reprinted separately in the same size as the present Volume. Accordingly, what was the Third Lecture in the two former Editions, is the First Lecture in this Impression; and so on, in succession.

The "Appendix," to which reference is sometimes made in the Notes to these Lectures, is subjoined to a Volume published in 1849, which contains the "Greek Text of the Apocalypse with MSS. collations."

The "Harmony of the Apocalypse, being a revised English Version with Notes," to which also reference is occasionally made, is likewise contained in that Volume, and was reprinted separately in 4to. in 1851.

Some additions have been introduced in the present Edition of these Lectures, particularly in Lecture IX., pp. 268—275.

October 14, 1852.

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** The following paragraphs refer to the Benefactions of the Rev. JOHN HULSE, to whom, as Founder of the Hulsean Lectureship, and to whose TRUSTEES, as ELECTORS, the Author was indebted for the opportunity of delivering the following Lectures before the UNIVERSITY of CAMBRIDGE.

SUMMARY of certain CLAUSES abridged from the WILL of the Rev. JOHN HULSE, late of Elworth, in the county of Chester, clerk, deceased, dated July 21, 1777.

I.

“From and after the end of the said term of ninety-nine years, determinable as aforesaid, I give the same premises to the UNIVERSITY of CAMBRIDGE for ever, for the purposes herein after expressed, that is to say, I direct that the clear rents, issues, and profits of the same premises in Mewton and Middlewich shall be divided into six equal parts; . . . of which one part shall be paid every year to the person appointed to the Lectureship herein after founded.”

II.

“And I direct that the said term of one hundred years is so vested in them the said Ralph Leeke, John Smith, and Thomas Vawdrey, upon further trust, that they, or the survivors, or survivor of them, or the executors, administrators, or assigns of such survivor, shall, out of the rents and profits of the premises in Clive, which shall arise previous to the determination of the said term of one hundred years, annually pay the sum of sixty pounds, (exclusive of such augmentation as herein before and herein after is mentioned,) on Saint John the Evangelist’s day following the preaching of the twenty Lectures or Sermons herein after mentioned, to such learned and ingenious Clergyman in the said University of Cambridge, of the degree of Master of Arts, and under the age of forty years, as shall be duly chosen at the time, and by the persons herein after appointed for that purpose, as a salary for preaching the before mentioned Sermons or Lectures.”

III.

“And upon further trust that they the said Ralph Leeke, &c. &c., shall pay the residue of the rents, and profits of the premises in Clive, which shall arise previous to the determination of the said term of one hundred years, and which are herein (or by a grant or rent-charge of ten pounds per annum, dated Nov. 4, 1773) otherwise dis-

posed of, to and for the use of the person and persons, who shall from time to time preach the before named twenty Lectures*.”

IV.

“And from and after the end of the said one hundred years, determinable as aforesaid, I give all my said messages, lands, tythes, and hereditaments in Clive aforesaid, to the said University of Cambridge for ever, for the purposes herein after mentioned.

“And first, it was always my humble and earnest desire and intention, that the following donation should be founded, as much as possible, on the plan of that profoundly learned and successful inquirer into nature, and most religious adorer of Nature’s God, I mean the truly great and good (as well as honourable) Robert Boyle, Esquire; who has added so much lustre, and done equal service, both by his learning and his life, to his native country, and to human nature, and to the cause of Christianity and truth.

“To the promoting in some degree a design so worthy of every reasonable creature, I direct that four parts out of six of the last mentioned rents, tythes, and profits, to arise from the premises (exclusive of such augmentations as herein before and herein after are mentioned) shall be paid, on Saint John the Evangelist’s Day following the preaching of the Lectures or Sermons after mentioned, annually to such learned and ingenious Clergyman in the said University, of the degree of Master of Arts, and under the age of forty years, as shall be duly chosen or elected on Christmas-day, or within seven days after, by the Vice-Chancellor there for the time being†, and by the Master or Head of Trinity College, and the Master of Saint John’s College, or by any two of them, in order to preach twenty Sermons in the whole year.

“The subject of which discourses shall be as followeth; that is to say, the subject of ten Sermons, shall be to show the Evidence for Revealed Religion; and to demonstrate, in the most convincing and persuasive manner, the truth and excellence of Christianity, so as to include not only the Prophecies and Miracles, general and particular, but also any other proper or useful arguments, whether the same be direct or collateral proofs of the Christian religion, which he may

* By an order of the Court of Chancery, eight Sermons only, in lieu of twenty, are now required: but the Hulsean Lecturer, being Select Preacher for the months of April and October, and for Good Friday, when it falls in April, will usually preach more.

† It is provided, in another clause of the Will, that if either the Master of Trinity, or the Master of St. John’s be Vice-Chancellor, the Greek Professor shall be third Trustee.

think fittest to discourse upon, either in general or particular, especially the collateral arguments, or else any particular article or branch thereof; and chiefly against notorious Infidels, whether Atheists, or Deists, not descending to any particular sects or controversies (so much to be lamented) amongst Christians themselves; except some new and dangerous error, either of superstition, or enthusiasm, as of Popery or Methodism, or the like, either in opinion or practice, shall prevail; in which case only it may be necessary for that time to write and preach against the same.

“ Nevertheless, the Preacher of the ten Sermons, last mentioned, to show the truth and excellence of revealed religion, and the evidence of Christianity, may, at his own discretion, preach either more or fewer than ten Sermons on this great argument.

“ And as to the ten Sermons that remain, the Lecturer shall take for his subject some of the more difficult texts or obscure parts of the Holy Scriptures; such as may appear to be more generally useful, or necessary to be explained, and which may best admit of such a comment or explanation, without seeming to pry too far into the profound secrets, or awful mysteries of the Almighty. And in all the said twenty Sermons, such practical observations shall be made, and such useful conclusions added, as may best instruct and edify mankind.

“ The said twenty Sermons to be every year printed, and a new preacher to be every year elected, (except in the case of the extraordinary merit of the Preacher, when it may sometimes be thought proper to continue the same person for five or, at the most, for six years together, but for no longer term,) nor shall he ever afterwards be again elected to the same duty. And I do direct, that the expense of printing the said Sermons shall be defrayed out of the said salary of sixty pounds, with the augmentations first mentioned, or from the further provision hereby made, of the rents, tythes, and profits afterwards mentioned, for the said Lectures; and the remainder of the same given to him.

“ And may the Divine blessing for ever go along with all my Benefactions! And may the greatest and the best of Beings, by his all-wise Providence, and gracious influence, make the same effectual to his own glory, and the good of my fellow-creatures!”

“ AN ABSTRACT of the heads or material parts” of the WILL of the Rev. JOHN HULSE, relative to the *two Scholarships*, founded by him in St. John's College, and by him directed to be added to the conclusion of the foregoing clauses, concerning the Lectures, “so

that such Clergymen, or persons, whom the same may concern, may know that there are such endowments, of which they may claim and take the benefit, under the regulations, and with the qualifications, therein mentioned."

The Scholars are to be "Undergraduates of St. John's College, who shall be born in the county Palatine of Chester." "Such Scholar is to be elected by the Master and a majority of the senior Fellows of the said College on Christmas-day, or in the first seven days after," and candidates are to have the preference, in the order, and with the limitations specified in the following extracts.

1.—"The son of any Clergyman, who shall at any time officiate as Curate to the Vicar of Sandbach; or next to him the son of any Vicar or Curate, who shall then live and officiate in the parish of Middlewich, as the proper Minister or Curate of Middlewich; or, lastly, of any Minister or Curate of the Chapel of Witton, or who shall reside and live in the town of Northwich or Witton, or the adjacent townships of Castle Northwich and Winnington, and shall do the duty of the said Chapel as the proper Minister of Witton (all of them in the said county of Chester)."

2.—"And in default of such persons, then the son of any other Clergyman, who (that is which son) shall be born in either of the said parishes of Sandbach or Middlewich, or in the said Chapelry of Middlewich, shall have the preference. And if none shall be admitted, then the son of any other Clergyman shall be preferred, who (that is which son) shall be born in the said county of Chester, and next in any of the four following counties of Stafford, Salop, Derby, or Lancaster; or, lastly, elsewhere in any other county or part of England, provided that it shall appear that the Clergyman who is father to such Scholar is not, if living, or, if dead, was not at the time of his death possessed of any spiritual preferment of more than one hundred and forty pounds a year, clear income; or whose income in every respect shall not exceed the clear yearly value of two hundred pounds in the whole.

"But if no son of any Clergyman, so entitled as aforesaid, shall be elected into such Scholarship, the same shall be given to the son of some lay person, whose clear yearly income does not, if living, and, if dead, did not at the time of his death amount to more than two hundred pounds; and such son being born in the counties of Chester, Stafford, Salop, Derby, and Lancaster, the counties in that order having a preference; or, lastly, elsewhere in England.

"And such Scholar, whether the son of a Clergyman, or Layman, to be elected in manner aforesaid, shall continue to enjoy this my benefaction until he shall take, or be of standing to take his first degree of Bachelor of Arts, unless some other person, being the son of some of the officiating ministers at some of the Churches or Chapels before mentioned, and otherwise qualified as aforesaid, and which qualification, had he been a member of the said College at the time the party in possession of the Scholarship had been elected, would have been entitled to the preference, shall be admitted a member of the said College; in which case the Scholar, who shall then be in possession, shall only hold the same for that year; and the other, with a prior right, shall be elected to the same the year following. And I do appoint the Master and senior Fellows of St. John's College Trustees for the said Scholarships *."

* In a clause near the conclusion of his Will, the Testator permits the Lecturer to abridge the clauses concerning the HULSEAN LECTURES; but he requires the insertion of those relating to the HULSEAN SCHOLARSHIPS in full.

LECTURE I.

REV. i. 9—11.

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

HAVING¹ endeavoured to clear away the *objections* raised by some to the divine authority of the Apocalypse, on the ground of the ambiguous language of certain persons respecting it in the third and fourth centuries, I propose now to examine the evidence of its Genuineness and Inspiration.

This is a most important inquiry.

Some critics in our own day, especially on the continent of Europe², have affirmed, in very confident

¹ This refers to the Discourses on the "Doctrine of a Millennium," which are now republished in a separate form.

² Particularly Lücke, Bretschneider, Ewald, De Wette, Schott,

terms, that the Apocalypse ought not to be received as the work of the Evangelist St. John.

A belief in the genuineness and inspiration of the Canonical books of Scripture is the groundwork of our faith and hope; and whatever weakens this foundation, undermines the fabric of Christianity. Therefore, on general grounds, this question demands our serious attention.

Besides, the APOCALYPSE itself has a *peculiar* character: it foretells the future. If it is indeed the Word of God, then no one can question the *reality* of a Future Judgment, and of Heaven and Hell. All these are here pourtrayed in the most vivid colours; and proportioned to their importance is that of the present question concerning the Authority of the Apocalypse.

Again; in these Discourses we receive the Apocalypse as the Word of God. We build upon it as such. We shall hereafter have occasion to show how safe and impregnable a fortress it affords us against the fierce assaults of sceptical Philosophy, ungodly Polity, and corrupt Religion, by which we are now assailed. It therefore concerns us all to know that our house is founded on a Rock; that the Apocalypse is true; that it is based on the ever-

Credner, &c. "H" (says Lücke, Commentar. über die Schriften d. Ev. Joannes, iv. p. 388,) "St. John wrote the Gospel which bears his name, he cannot be the Author of the Apocalypse." De Wette Einleit. § 189, and Ewald Comment. p. 76, say the same thing, in similar language.

lasting foundation of Him Who was, and is, and will never cease to be.

I. In pursuance of this design, let me first call your attention to a presumptive proof in favour of the divine authority of the *Apocalypse*.

1. The *Apocalypse completes* the Canon of Scripture; and, with reverence be it said, the Sacred Canon would be imperfect without it. This arises from the peculiar character of this Book.

Almighty God has been pleased to say, that *He will do nothing, but He revealeth His secrets to His servants the Prophets*¹. Therefore it was reasonably to be expected that *some* prophetic Book, revealing the future history of the Church under the *New Dispensation*, would be given by God to her, in the same manner as prophetic books for a like purpose were vouchsafed under the *Old Dispensation*.

But, *no* Book of the *New Testament*, except the *Apocalypse*, possesses a prophetic character; no such *prophetic* Book has ever been received by the *Christian Church*, except the *Apocalypse*; and therefore we infer, that the *Apocalypse* is a Canonical Book, and that the Canon of Scripture would not have been complete without it.

2. Let us now open the *Apocalypse*.

It presents itself to us as “*the Revelation of JESUS CHRIST.*” Such are its first words.

¹ Amos iii. 7.

Is it a genuine Revelation, or no?

At the commencement of the Christian era, as we learn from ancient¹ witnesses, there were many supposititious books in circulation with such titles as the following:—

The Revelation of Peter.

The Revelation of Paul.

The Revelation of Thomas.

These were *spurious* Revelations, purporting to come from Apostles of Christ. But they have their value, as proving to us the existence of *some genuine* Apostolic Revelation at that time. No one forges counterfeits of *imaginary* coins: the false medal indicates that there is a genuine one, of a similar form, in circulation. The glass reflects the jewel; the shadow follows the substance. Now, there is not, and never has been, *any* Book of Revelation in existence which the Christian Church has recognized as a genuine Apostolic work, except the Apocalypse. Therefore the Apocalypse is *the* true Revelation. It is the *sterling coin*, of which those other Revelations were counterfeits. And thus the frauds of heretical utterers of base money serve to prove the truth of the divine archetype.

3. Let us proceed a step further.

Every one who opens the Apocalypse must be

¹ See the account of *twelve* different Apocryphal Books of Apocalypse or Revelation in Fabricius, *Codex Apoc. N. T.* Pt. ii. p. 935, and the authorities cited by Jones on the Canon, i. p. 26—33, and by Lücke, *Commentar.* p. 45—50.

struck with its commanding tone and majestic dignity. It proclaims itself as the Revelation of *Jesus Christ*¹. *Hear what the Spirit saith unto the Churches*; such is the conclusion of each of its Seven Epistles to the seven Churches. *Blessed is he who readeth and keepeth the words of this prophecy*². *I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away the words out of the book of this prophecy, God shall take away his part out of the book of Life*³.

Such is the solemn language of the *Apocalypse* concerning itself.

Again. Not only does the Author thus lay *claim* to inspiration, but he professes to *exercise* a gift peculiar to Almighty God. He *predicts the future*. He lays open a long avenue of events, rising up one after another in clear perspective through the interval of time, extending from that Lord's Day in which he was in the Spirit upon the shores of the isle of Patmos even to the Day of Doom. He unfolds the gates of Heaven; he displays the Throne of the Most High; he places us amid the angelic hierarchy, and bids us listen to seraphic melodies; he sounds the trumpets of God's judgments, and pours out the vials of His wrath on a guilty world; he calls us to witness the destruction of the seven-hilled Babylon;

¹ Rev. i. 1.

² Rev. ii. 3. xxii. 7.

³ Rev. xxii. 18.

he unseals the bottomless pit; he discloses the dark abyss; he shows us the awful scenes of the general Resurrection and of the Day of Judgment: in a word, he reveals the future, till Time is lost in Eternity.

What, therefore, must we now say? One of two alternatives: *either* the author of the Apocalypse is divinely inspired, *or* else, with reverence be it said, he is guilty of profanely usurping the name and attributes of God.

4. Still further;

If we survey the opening chapters of the Apocalypse, we find that they consist of epistolary addresses, directed to the seven angels of seven Churches in seven celebrated cities in that region of the world, which, in the language of the New Testament, is called Asia. This Asia, you will bear in mind, is *not* the vast tract of Asia according to the modern acceptance of the word, but it is, in Roman language, Proconsular Asia, or Lydia¹. It was a province of not more than one hundred miles square, watered on the north by the river Caycus, on the south by the Mæander, and bounded on the east by the Phrygian hills, and on the west by the Mediterranean sea. We take for granted,—what no one, I suppose, here present will call in question,—that the *Angels* of these seven Asiatic Churches are

¹ See Archbishop Ussher's Treatise "On the Original of Bishops and Metropolitans," Oxford, 1641, p. 53—96. The whole of this essay is very pertinent to the Apocalypse.

their several chief Pastors, *the messengers of the Lord of Hosts*¹; that is, as Christian antiquity witnesseth, their respective Bishops².

The language addressed by the author of the *Apocalypse* to these Angels or Bishops is very remarkable. He speaks to them with the voice of authority; he treats them as *his own inferiors*; and he regards them as responsible to himself. He *rebukes* them sharply, for the failings of their Churches in doctrine or in discipline.

Be it further observed, that these letters were addressed to the Angels of the Churches in order that they might be *read openly* in those Churches³.

Thus these rebukes were *public*.

It is also worthy of remark, that, in the original Greek, the epithets, (such as *dead, hot, cold, poor, rich, blind, naked*⁴, and the like,) which the writer uses to characterize the qualities and condition of

¹ Mal. ii. 7. Hag. i. 13.

² Bede, Explan. *Apocalypsis*. in cap. i.

Septem stelle angeli sunt septem ecclesiarum.] Id est, *rectores ecclesiarum*. Sacerdos enim, ut Malachias ait, *angelus Domini exercitum est*.—So Aquinas, cap. i. *Septem stellas, septem Episcopos Ecclesiarum*, per quos intelligantur universi prelati qui sunt electi. Cap. i. p. 35, *Angelos dicit Episcopos propter eminentiam vite quam debet habere prelatus*.—See also Abp. Ussher, l. c.

³ See Lightfoot in Rev. iii. The phrase “Angel of the Church” is equivalent, he observes, to שְׁלִיחַ צְבוּר “the Minister of the Synagogue,” who took care for the public reading of the Law and the Prophets; and these Epistles are sent accordingly to the Ministers in the several Churches, to be read openly in the congregation.

⁴ In Chapters ii. and iii.

these several Churches, do *not* agree in gender with the feminine word *Church*, as might have been expected, but with the masculine word *Angel*. They are all masculine; not one feminine. So that the address to the *Churches* is *personal* to their several *Angels*. The author lays on each Angel the failings of his particular Church, and thereby (we may remark in passing) he gives a most solemn view of Episcopal Responsibility.

Observe now more closely how he speaks of the seven Churches thus personified by their Chief Pastors. He remonstrates with Ephesus for having left its first love. The Angel of Pergamos is reproved for conniving at the doctrine of Balaam. Thyatira is censured for suffering a Jezebel to teach. Sardis has a name to live, but is dead. Laodicea is neither hot nor cold. For all these faults and corruptions the *Angels* of the respective Churches are held accountable, and are reproved publicly by the Writer of the Apocalypse.

Again; he gives them advice, as a father would to his children. He exhorts them to strengthen the things that remain: he promises them rewards for fidelity and perseverance. If they fall away, their candlestick shall be removed; but he that overcometh shall eat of the fruit of the tree of life, and shall receive a crown of never-fading glory.

5. Who now, it may be asked, is he, that comes forth from the shores of Patmos to address this lan-

guage of reproof to the venerable Bishops of Asia? Who thus summons them before him, as to a judicial tribunal? Who pronounce such verdicts upon them? Can it be an ordinary man, who thus speaks and acts? Can a Layman, can a Presbyter, can even a brother Bishop address such language as this to the Chief Pastors of the Asiatic Churches? to men who have received their commission from the first followers of Christ, and have had the hands of Apostles laid on their heads? In those early days at least, when respect for constituted authority was regarded as a part of religion; and when *they* were severely censured, who intruded into the province of others¹, and uttered rash judgments concerning their spiritual Guides; such language from an inferior, or even from an equal, to Christian Bishops, would have been impossible.

We are brought, therefore, to this conclusion: *either* the Author of the *Apocalypse* *was* some person who stood in a peculiar, and, we add, in the *unique* relation of an Ecclesiastical *Superior* to these Asiatic Angels; or else we must confess that, in employing such language as that in which he addressed them, he usurped the prerogative of an office which no faithful Christian would have dared to invade.

It may indeed be said, that a person, *inferior* in dignity to the Seven Angels of Asia, might still

¹ ἄλλοτριωεπίσκοποι, 1 Pet. iv. 15.

have been employed by Almighty God to exhort and reprove them, as Samuel was employed to rebuke Eli. This is indeed *possible*; and this supposition, let us observe, *concedes* the *divine mission* of the Writer; that is, it grants the point at issue—his *Inspiration*.

At the same time, though it be allowed to be *possible*, that an *inferior* should be authorized and commissioned by God to rebuke a superior, and that *publicly*; yet it is much more *probable* that He, Who is the Lover of Order, especially in His Church, should have employed the Ministry of a *Superior*, appointed by Himself, to rebuke and correct an inferior.

Either, therefore, the Writer of the Apocalypse was inspired by God, and (as we apprehend, and shall hereafter show) *superior* to the Seven Angels; or else he assumed a function which did not belong to him, and he acted in a manner irreconcilable with Christian duty; and the Apocalypse would have been rejected by those to whom it was sent.

We shall inquire presently, *how* it was treated by those to whom it was sent. In the mean time we observe, that this authoritative and increpatory tone, to which I have already adverted, must, we conceive, be regarded as presumptive evidence of the superior dignity and divine authority of the Writer. By using it, he proves that he is persuaded of the validity of his own claim to Inspiration. He will not *prophesy smooth things* to the Churches; he will

not bribe the Angels by flattery. No. He will tell them the truth, even at the risk of offending some, or of creating opposition from all. Observe, too, how he does, what no forger would have done; he challenges examination of his own claims. He *praises* one of the Churches, that of Ephesus, for having tried and convicted a false prophet, and thus invites them to examine his own prophecy. *I know thy works, that thou canst not bear them that are evil: thou hast tried them which say they are Apostles, and are not, and hast found them liars*¹. He thus courts a scrutinizing examination of his own credentials. He will take good care, that no one shall be able to say, that the reception of the *Apocalypse* was due to any persuasive arts of the writer, and not to its being from God.

II. We are now arrived at a very interesting point in our inquiry.

How was the *Apocalypse* received by the Seven Angels and Seven Churches of Asia?

Happily we have abundant materials for a reply to this question.

I. Our first witness is Papias, Bishop of Hierapolis, a city at a very few miles distance from *Laodicea*, one of the Seven Churches. He was, also, a disciple of St. John, and a contemporary with, and in a certain

¹ Rev. ii. 2.

sense a colleague of, the Seven Angels, whom the Author of the Apocalypse addressed¹. He was very diligent in collecting memorable facts concerning the Apostles, and their works: and he received the Apocalypse as the work of the Evangelist St. John².

His testimony is of greater value, on account of his nearness to Laodicea; for the Church of Laodicea could not have been ignorant of the authorship of a book addressed to *itself*; and if the Apocalypse had *not* been the work of *St. John*, we cannot imagine that the *Laodiceans* would have allowed such an *unfavourable*³ character of their Church, as is given in the Apocalypse, to be circulated throughout Christendom⁴, in the name and with the authority of St.

¹ Iren. v. 33. Παπίας Ἰωάννου ἀκουστῆς, Πολυκάρπου δὲ ἐταίρος.— Euseb. iii. 39. S. Hieron. Catal. Script. xviii. Tom. iv. p. 109, and Epist. ad Theodoram, iv. p. 581.

² As the *fact* of this testimony of Papias has been recently questioned by some, it may be necessary to state, that not only do Andreas and Arethas (Prolog. in Apoccalyp.) refer to Papias, as vouching for the inspiration of the Apocalypse; but Irenæus, who unhesitatingly affirms it to be St. John's, refers to Papias as among his authorities (Hær. v. 33): and Eusebius speaks of the doctrine of Papias proceeding from αἱ ἀποστολικαὶ διηγήσεις, Euseb. iii. 39; and Papias appears to have commented on the Apocalypse. See the important Scholium in Cramer's Catena, Rev. xii. 7—9.

³ Rev. iii. 14—18.

⁴ It may be questioned whether a feeling of shame *did not* in fact operate on the Council of *Laodicea*, and lead to the omission of the Apocalypse from its list of books to be *read publicly*. See Appendix A, No. XIV. to the Author's "Lectures on the Inspiration of Scripture."

John. If the *Apocalypse* had been a forgery, they must have known it to be so; and knowing it so to be, they must have exposed it to the world.

This observation, you will observe, applies to others of the Seven Churches, who are addressed in similar terms of *rebuke*: and it adds much weight to the important fact, first, that there is a great amount of primitive testimony from the Seven Churches, assigning the *Apocalypse* to St. John; and that there is none from that quarter which ascribes it to any one else.

2. The next testimony to which we would refer is that of Justin Martyr. He was born at Sichem in Samaria at the beginning of the second century, and was eminent for his erudition, which was improved by intercourse with Christian and Heathen Philosophers in Egypt, Italy, and other countries which he visited. About the middle of the second century he came to the city of *Ephesus*, where he held a two days' conference with Trypho, one of the most learned Jews of his day. In the narrative which he published of this dialogue, Justin Martyr quotes the *Apocalypse*, and affirms that it is written by one of the *Apostles* of Christ, whose name is *John*¹.

This assertion, be it observed, was made only about half a century after the death of St. John, and it was made at *Ephesus*, the mother city of Asia, the prin-

¹ Euseb. iv. 18, διάλογον ἐπὶ τῆς Ἐφεσίων πόλεως πρὸς Τρύφωνα τῶν τότε Ἑβραίων ἐπισημότατον πεποιήται μέμνηται τῆς Ἰωάννου Ἀποκαλίψεως σαφῶς τοῦ Ἀποστόλου αὐτὴν εἶναι λέγων.

cipal of the Seven Churches, the city in which St. John passed a great part of his life, in which he died, and in which he was buried¹. This testimony, therefore, of Justin Martyr is of great value; and it confirms the proof, that St. John was the Author of the Apocalypse.

3. We pass next to the evidence of Melito. He was Bishop of one of the Seven Churches, *Sardis*, in the second century; a successor, therefore, of one of the Seven Angels addressed in the Apocalypse. The witness of Sardis and its Bishop cannot be suspected of *partiality*; for Sardis, again, is one of the Churches which is rebuked with great severity in the Apocalypse. *Thou hast a name that thou livest, and art dead*². And the character of Melito stands pre-eminently high both for piety and learning. He is, therefore, a very credible witness. It is a very pleasing reflection, that the reproofs of the Apocalypse were not without their fruits: and probably the pious vigilance of Melito, the Bishop of Sardis, was quickened by them. He laboured diligently for the souls committed to his care; especially in establishing their faith in the Word of God. He showed a most laudable zeal with regard to the Canon of the *Old Testament*. In order to assure himself and his Church of Sardis concerning the Books of the Ancient Scriptures, as received by the Churches of

¹ S. Justin Dialog. c. Tryphone, c. 80, 81. See also S. Hieron. Catal. c. ix.

² Rev. iii. 1.

Palestine, he visited that country in person, and he has given the result of his critical inquiries in a very interesting and valuable Epistle¹. And it cannot be supposed that *he* who, we see, was so diligent and circumspect in his inquiries concerning the *Old Testament*, would have been less careful respecting the *New*, and especially concerning *that* particular *Book* of the New Testament, the *Apocalypse*, which contains an address to his own predecessor, and to his own Church; and to which, on other grounds, his best consideration must have been given, for he wrote a Commentary² upon the *Apocalypse*.

The evidence, therefore, of Melito is very important. He also received the *Apocalypse* as the work of St. John.

4. The latest witness to whom we shall here appeal is St. Irenæus. He was probably a native of Asia Minor, whence he migrated to France, where he became Bishop of Lyons toward the close of the second century. In his youth he had been acquainted with St. Polycarp, who was placed in the see of Smyrna by the Apostles, and, as some affirm, by St. John himself³; and who is supposed by learned men—for instance, by Archbishop Ussher—to be no other than the *Angel of the Church of Smyrna*, who is addressed in the *Apocalypse*.

¹ Euseb. iv. 26. S. Hieron. Catal. c. xxiv. See "Lectures on the Inspiration of Scripture," Lect. iii. and Appendix A, No. V.

² Euseb. iv. 26. S. Hieron. Catal. xxiv.

³ Tertullian. de Præser. c. 32. S. Iren. iii. 3, 4. ap. Euseb. v. 20. cp. Euseb. iv. 14. S. Hieron. Catal. S. c. xvii.

In his great work against heresies, published only about ten years after St. Polycarp's martyrdom, Irenæus refers to the Apocalypse¹. He mentions *ancient* Manuscripts of it, which he himself had examined; and he speaks of a particular *reading*² of a particular passage³ in the Apocalypse, (that concerning the *number* of the Beast,) as being confirmed by the authority of those "who had seen St. John face to face." In this single work he quotes the Apocalypse no less than twenty times; he makes long extracts from it; and speaks of it in the most unhesitating manner, as inspired Scripture, and as the work of St. John.

The testimony of St. Irenæus is of more value, because it was probably derived from Asiatic Bishops; for example, from Papias, whom he mentions as an authority, and especially from St. Polycarp⁴, whose life, like that of his Master, St. John, seems to have been providentially prolonged to almost a patriarchal duration, in order that he might be a witness of the living Voice of Apostolic Teaching, till the Written Word was generally diffused.

Such, then, is the testimony from the country⁵ to

¹ Clinton, *Fasti Romani*, A.D. 166. Cave, i. p. 66, 67, de Irenæo.

² Iren. v. 30. cf. Euseb. v. 8. Irenæus also quotes the Apocalypse as St. John's in *Fragm.* Pfaff. p. 26.

³ Rev. xiii. 18.

⁴ Euseb. iv. 14. v. 20.

⁵ Mr. I. C. Knight, in p. 12—15 of an ingenious *Essay on the Apocalypse*, (Lond. 1842,) has shown reason for believing, that St. Ignatius, in *Epist. ad Philad.* 6. imitated the words in Rev. iii. 12,

which the *Apocalypse* was originally sent; such, we say, is the contemporary witness of the Asiatic Churches to which it was addressed. Next: be it carefully remembered, that not a tittle of evidence of a *contrary* kind can be adduced from those Churches, and from that age.

No doubt whatever was entertained by the Apocalyptic Churches concerning the inspiration and genuineness of the *Apocalypse*. On the contrary, *those were condemned* as holding heretical opinions, the Alogi, for instance, of the second century, who denied the *Apocalypse* to be St. John's¹. Very striking are the words of Tertullian, at the close of the second century:—"We can appeal to the Churches which are the foster-children of St. John; for though Marcion, *the heretic, rejects his Apocalypse*, yet the series of the Asiatic Bishops derives its origin from St. John²." All the Apocalyptic Churches ascribe the *Apocalypse* to St. John.

III. Let us now pause here, and consider the facts before us.

1. A Writing, claiming to be from Heaven, dictated in language of the most solemn and sublime kind, predicting future events, presenting, as it were, a

which, he observes, were addressed to the same Church, that of Philadelphia; and therefore St. Ignatius, the friend of Polycarp, and scholar of St. John, may be added to the witnesses in favour of the inspiration of the *Apocalypse*.

¹ Epiphanius. *Hæres.* li. 3, 4. 32, 33. Philastrus. *Hæres.* lxx. al. 13.

² Tertullian, c. Marcion. iv. 5. See *ibid.* iii. 14.

series of pictures of the World's History to the end of Time, is sent to Seven Apostolic Churches of the most distinguished cities in the light and splendour of Asia: to Ephesus, the rich emporium of the East; to Smyrna, the nurse of Poets; and to Sardis, the ancient residence of Kings. It purports to come from an exile on the barren rock of Patmos, an isle almost within sight of Ephesus, and therefore very accessible to those to whom the book is sent; it speaks in the voice of authority to those Churches, and to their spiritual Rulers; it pronounces judicial sentence upon them; it rebukes their failings, and commends their virtues; it promises blessings to those who receive the words of its prophecy, and denounces eternal woe on all who add to, or take away from, it. In a word, it speaks to men as being itself from God.

And what is the *result*?

2. This Book—with these claims, reproofs, promises, and threats—is received by all these Churches as the Word of God; and is ascribed by them to the beloved Disciple, the blessed Apostle and Evangelist, St. John.

Such is their testimony; and they could not have been deceived in this matter. St. John was no stranger to them. He lived and died among them. If then the Apocalypse is *not* from God, and if it is not the work of St. John, it cannot be imagined that the Apostolic Churches of Asia would have conspired to receive it. Their duty, both to God

and to the Apostle, required them not to do so. So far from *receiving* it, the Angels of these Churches, with one voice, would have *protested* against it. *Not* only they would *not have* recognized it as divine, not only they would not have received it as the work of St. John, but they would have *condemned* it as falsely ascribed to the Apostle, and impiously laying claim to the incommunicable attributes of God. It would have taken a place among those *spurious* Revelations (to which we have referred) which were ascribed by heretics to Peter, Paul, and Thomas; and the World would have heard no more of the APOCALYPSE OF ST. JOHN.

IV. We are now arrived to the point of our argument, at which we are led to observe, that we have other evidence—I mean *silent* evidence—in behalf of the inspiration and genuineness of the Apocalypse: and this evidence is of the most cogent kind; for it is the evidence of St. John himself.

The Apocalypse was published at the close of the reign of the Roman Emperor Domitian¹; that is, about the year of our Lord 95. Some have assigned an *earlier*², but no one a *later*, date than this. Now

¹ "*Historia nota est,*" says Bede, Explan. Apocalyp. in cap. i. "Joannem a Domitiano Cæsare propter evangelium in hanc insulam relegatum; cui tunc congrue secreta datum est cæli penetrare, cum certa terrarum spatia negabatur excedere."—Lampe, Prolegom. ad Joann. 61, 62, says: "*Tota antiquitas in eo abundè consentit quod Domitianus exilii Joannis author fuit.*" Cp. Vitringa, Anacr. ad Rev. iv. 1, and vi. 1.

² The use of the *Pauline* Benediction, Rev. i. 4, xxii. 21, is a con-

it is certain that St. John survived till the reign of the Emperor Trajan¹; that is, till, or beyond, the year of our Lord 100. Some authorities place his death so low as the year 120². Certain, also, it is, that in, or soon after, the year 100, when he had returned from Patmos, the Bishops of Asia, that is, the Angels of the Seven Churches, whom the Author of the Apocalypse had addressed, came to St. John at Ephesus, to which city he returned after his banishment in Patmos, and where he then resided, and that they brought to him copies of the three Gospels of St. Matthew, St. Mark, and St. Luke, and desired of him a public declaration of his Apostolical judgment concerning these Gospels; and that St. John openly pronounced these Three Gospels to be Authentic, Genuine, and Inspired; and that, at the earnest request of the same Asiatic Bishops, St. John composed his own Gospel, as the full and final consummation of the Evangelical Volume³.

clusive proof, that it could not have been written under Nero. See "Lectures on Inspiration," p. 242. 244. 2nd ed.

¹ Hieron. Script. Eccl. v. Joannes.

² S. Chrysostom (?) in S. Joann. Homil. tom. viii. p. 130, Appendix, ed. Paris, 1728. *ἐξόριστος ὁ Ἰωάννης ὑπὸ Δομετιανοῦ εἰς τὴν νῆσον τὴν καλουμένην Πάτμον γίγνεται, διὰ τὸν λόγον τοῦ Θεοῦ, καὶ ἐκκλησίαν συγγράφει ἣν ἔδειξεν αὐτῷ ὁ Θεὸς καὶ Ἀποκάλυψιν μυστηρίων, ἔπειτα καὶ τὰς ἁγίας τρεῖς ἐπιστολὰς . . . εἶτα ἐπυελθὼν τῆς ἑξορίας καταλιμβάνει τὴν Ἔφεσον, κατέκτισε διατρίβων συντάττει τὸ Εὐαγγέλιον ὧν ἐτῶν ἑκατὸν, διαρκέσας ἕως ὄλων ἑκατὸν εἴκοσιν.* See other authorities in Lampe's Prolegomena.

³ See the authorities in "Lectures on Inspiration," Lect. vi., and Photii Bibl. Cod. 254.

This well-attested fact proves that the Apostle St. John, aged as he then was, was not only blessed with full intellectual vigour during his exile in Patmos, but that his faculties were preserved unimpaired after his return to Ephesus, and that he was in habits of intercourse with the Angels of the Seven Churches of Asia for some years *after* the *Apocalypse* was written.

Now, it will be remembered that St. John was the last surviving Apostle of Christ, and that he was also Metropolitan of Asia; and Ephesus, the civil capital of Asia, was his abode or Metropolitan See, from which he administered the ecclesiastical affairs of the Province of Proconsular Asia, or Lydia, in which all the seven Churches were situated. It will be recollected, also, that St. John not only took an active part, as from his Apostolic character and office might be expected, in authenticating genuine Scriptures, as we have just seen; but that, as might also be expected, he exerted no less vigilance and authority in condemning supposititious books, pretending to be Scripture.

In one of his Epistles he says, *Beloved, believe not every spirit, but try the Spirits whether they are of God: for many deceivers are gone forth into the World*¹. And it is expressly recorded of him, that when a writing, *professing* to be a canonical history of the Acts of St. Paul, had been composed by a

¹ 1 John iv. 1.

presbyter of the city of *Ephesus*, St. John convicted the Author, and condemned the book ¹.

Suppose now, for argument's sake, the *Apocalypse* not to be inspired, and not to be written by St. John.

Here is a book, speaking, as it were, from Heaven; speaking in the name of Jesus Christ and of the Holy Spirit; speaking in the *name of John* to the Bishops and Churches of Asia; that is, to those of *St. John's own province*; and arrogating the very functions which belonged to St. John himself, and to him alone; assuming the office of administering rebuke and correction to the Bishops of St. John's own jurisdiction.

Even if any one can bring himself to imagine that the *seven Asiatic Angels*—devout and holy men, like Polycarp—would have tolerated such presumptuous usurpation, (which is, indeed, incredible,) no one, I apprehend, will suppose, that the *one Asiatic Archangel*—I mean St. John—would have borne it. No; he would have treated the author of the *Apocalypse* as he treated Cerinthus. He would have condemned him as he condemned the Asiatic presbyter; and we should have known the author of the *Apocalypse* only as a second Diotrephes ².

On the whole, then, we conclude, from the *voice* of the *Angels*, and from the *silence* of the *Archangel*, that the *Apocalypse* is inspired, and that its Author is St. John.

¹ See "Lectures on Inspiration," Lect. V, p. 160.

² 3 John 9.

Before we confirm this conclusion by a brief appeal to *internal* evidence, let us observe, that this *primitive* testimony could not be invalidated by more *recent* allegations of a contrary kind, even if those allegations did not admit of being easily refuted on other ground in addition to those of *lateness* in time.

Concerning this matter of *fact*, I mean the genuineness of the *Apocalypse*, the testimony of the Asiatic Churches of St. John's *own age* is worth more than all the opinions of *all* subsequent time. The truth also is, that all sceptical surmises on this matter, which are but slight and partial, may be easily accounted for. First, (as we have shown,) from the erroneous imputation of Millenarian doctrines to the *Apocalypse*, which cast a temporary cloud over it; and, next, from the reserve practised by *some* Churches¹, (as, indeed, by our own,) not publicly reading the *Apocalypse* in their religious assemblies²; whence it came to pass, that the *Apocalypse* was not inserted in some lists of Books to be read in some Churches, and *thence* by some it was erroneously *imagined* not to be *Canonical*.

But these allegations, and all others of a like tendency, soon lost all credit; and the *primitive*

¹ Cone. Laod. can. lx. *Other Churches* pursued a different course. By a decree of the Fourth Council of Toledo, (A.D. 633, can. xvii.) a Presbyter was liable to excommunication, if he did not read the *Apocalypse* in the Church at a certain period of the year. See APPENDIX K in the Author's Edition of the Greek Text of the *Apocalypse*, Lond. 1849, p. 203.

² See Hooker, V. xx. 4.

belief concerning the inspiration and genuineness of the Apocalypse became universal. In the prophetic words of Eusebius¹,—"Though men dispute on this side and that concerning the Apocalypse, yet assuredly in due time its claims will be acknowledged, on the ground² of *primitive testimony*.

V. If now we open the Book itself, every thing there harmonizes with this belief³.

The Author calls himself *John*. *I John, who am also your brother, and companion in tribulation*⁴. *John to the Seven Churches which are in Asia*⁵. *I John saw these things, and heard them*⁶. Whom would this *name*, placed thus by itself, without any epithet or accompaniment, suggest? Whom but the Apostle and Evangelist, St. John? He, and he alone, was John; their brother, and their pastor, and their guide: and no one else in his age, *writing to St. John's own Churches*, would have ventured to assume the name of John, in this bold and unqualified simplicity.

Again: the Author writes from the isle of Pat-

¹ Euseb. iii. 24.

² See also St. Jerome, ad Dardan. Ep. 129.

³ I have not entered into the question of alleged discrepancy of *style* between the Apocalypse and St. John's Gospel. (Euseb. vii. 25.) This has been already noticed in "Lectures on Inspiration," ix. p. 220-2, and has been well discussed by Guerike, *Einleitung in das N. T.* § 60, p. 555. And, after all, the *subject* of the Apocalypse is so different from that of the Gospel, that arguments from *style* are scarcely admissible here. No one would argue from the Satires of Horace that he did not write the Odes. And yet how different is the style!

⁴ Rev. i. 9.

⁵ Rev. i. 4.

⁶ Rev. xii. 8.

mos, where he was, *for the testimony of the Lord Jesus*; and we know that St. John was banished to that island by the Emperor Domitian, when he persecuted the Church¹.

It may be asked, Why then does he not *call* himself an *Apostle*? We might ask, in reply, Why does not St. James? Why does not St. Jude? Why does not St. John himself, in his Epistles? The name *John* would *suffice* to identify him; and, by withholding the *title* of *Apostle*, and calling himself only a *servant* of God, and their *brother* in tribulations, he would show, that though he had *the gift of prophecy*, and was *permitted to understand all mysteries*, and to *speak with the tongue of Angels*², yet he was not elated above measure *by the abundance of his Revelations*³; the more he was exalted by God, the more he would humble himself with men; *The secret of the Lord is among them that fear him*⁴; and *mysteries are revealed to the meek*⁵.

Further: the Author of the *Apocalypse*, modest as he is in the description of himself, speaks, as we have seen, to the Angels of Asia with all authority: he distributes praise and blame like a Ruler and a Judge. Now, there was only *one* person then alive in the whole world who was entitled to use this language; and *that one* person was not only entitled to use it, by his double character as the last sur-

¹ See above, p. 19.

² 1 Cor., xiii. 1, 2.

³ 2 Cor. xii. 7.

⁴ Psalm xxv. 13.

⁵ Eccclus. iii. 19.

living Apostle, and as Metropolitan of Asia, but he was solemnly *bound* to use it. By reason of his *office*, he was obliged, in duty to CHRIST, Who called him to it, *to speak, and exhort, and rebuke with all authority*¹. He was bound *to be no respecter of persons; to be instant in season, out of season; to reprove, rebuke, exhort*². This one person was ST. JOHN.

Again: we find that the Author of the Apocalypse, who writes to the Seven Angels, or Bishops, gives them an Apostolic *Benediction*,—*The grace of our Lord Jesus Christ be with you*³.

And without all contradiction (says the Apostle) *the less is blessed of the better, or greater*⁴. Therefore, again, we infer that the writer of the Apocalypse is some one greater than the Bishops of Asia. He is some one entitled to bless them. Now, there was one person in the world, and one alone, who, in a spiritual sense, was greater than the Bishops of Asia, and so was entitled to bless them, and might justly be expected to do so; and that person was ST. JOHN.

VI. Finally, let us remember, that the Catholic Church throughout the world which is the *Body of Christ*, and to which He has promised His Spirit and His presence⁵, receives the Apocalypse as Canonical Scripture and as the work of St. John.

¹ Tit. ii. 15.

² 2 Tim. iv. 2.

³ Rev. i. 4. xxii. 21.

⁴ Heb. vii. 7.

⁵ Col. i. 28. Matt. xxviii. 20. John xvi. 13.

I leave it, my brethren, to you to consider the remarkable propriety which characterizes the divine selection of St. John, and particularly of St. John such as he was at Patmos, for the treatment of such sublime subjects as those which are contained in the Apocalypse.

His Gospel proclaims what a divine spirit was in him. Who so fit as he to speak of the mysteries revealed in the Apocalypse ?

He was the beloved Disciple. He had been admitted to our Lord's most private retirements ; to the most solemn scenes of His sufferings and sorrow. He had been with Him on the Mountain of Transfiguration, in the Garden of Gethsemane, in the High Priest's hall, and at the Cross.

All his brother Apostles had now been taken away by death. He was left the last. He was now a prisoner and an exile in a lonely island. As the winds blew, and as the waves dashed on the rocky shores of Patmos, so the storms of the world were now beating against the rock of the Church. But the aged and lonely Apostle was cheered with glorious visions. He was visited by JESUS CHRIST. He an exile from the world became a citizen of heaven ; and the barren cliffs of Patmos were made more beautiful than Paradise. The Man of Sorrows, Whom St. John had seen in His agony at Gethsemane, He Whom he had seen standing bound before Caiaphas, crowned with thorns, mocked by Herod, condemned by Pilate, pierced by the soldier,

and dying on the Cross, was now seen by him enthroned in heaven, and adored by myriads of Cherubim and Seraphim kneeling before Him. *I am Alpha and Omega, the First and the Last*¹. *I am He that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death*². He was seen chaining Satan, and casting him into the gulf of fire. He was seen coming in the clouds of heaven to judge the world. *He hath on His vesture His name written, KING OF KINGS, and LORD OF LORDS*³. His Kingdom is established for ever. The Voices of heaven cry, *Halleluia, for the Lord God Omnipotent reigneth*⁴. They who have been slain for Him, they who have kept His commandments, are seen glorified for ever. The former things are passed away. *There is no more death, nor sorrow; and God wipes all tears from their eyes*⁵. They are received into the heavenly palace, to the marriage-feast of the Son of God.

Consider how appropriate, how beautiful, how consistent it is with the affectionate tenderness of Christ for His dear and faithful servants, that He should cheer His beloved Disciple, St. John, now aged, alone, and an exile, with these glorious Visions; that He should show Himself in heaven to him who had seen Him on the cross; that He should reveal Himself to him, as He will one day

¹ Rev. i. 11.² Rev. i. 18.³ Rev. xix. 15.⁴ Rev. xix. 6.⁵ Rev. xxi. 3.

appear, coming in awful majesty to Judge the Quick and Dead. How significant also is it of Christ's love to His Church, sorrowing, afflicted, widowed in this world, that He should not call away His last surviving Apostle before He had revealed to him the *future* glorious condition of the beloved Bride, when reunited to her Lord in heaven!

VII. What, therefore, my Christian friends and brethren, can be more full of comfort to *us* than the view which this subject presents? Heaven is our home: here on earth we are exiles; we are in Patmos. Especially, in these our days, the heavens are dark; the sea is high; the waves dash upon the rock: *the floods are risen, O Lord; the floods have lift up their voice*¹. Ours is an age of storms. The beach below us is strewn with wrecks—the wrecks of Empires. Yet in this dark gloom of the world, in this our solitude and exile, we may have inward peace, and light and hope and joy. If we love Christ with St. John, if we suffer for Christ with him, we too, like St. John, shall be visited by Christ. Then St. John's Visions will be ours. His Revelation will be ours. Our Patmos, will be Paradise. And we shall pass from the storms of earth to the eternal sunshine of heaven; and from the dreary solitude of our worldly banishment to the blissful mansions of our Father's House.

¹ Psalm xciii. 4.

Let us pray.

MERCIFUL LORD, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it being enlightened by the doctrine of Thy blessed Apostle and Evangelist St. JOHN, may so walk in the light of Thy truth, that it may at length attain to the light of everlasting life, through JESUS CHRIST our Lord. *Amen*¹.

¹ Collect for St. John the Evangelist's Day.

LECTURE II.

REV. chap. iv.

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

*throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power : for thou hast created all things, and for thy pleasure they are and were created*¹.

IT was my endeavour, on a former occasion, to show that the APOCALYPSE, or Revelation, is rightly received as a divinely inspired work of the APOSTLE and EVANGELIST ST. JOHN, and I would now propose to offer some remarks on the peculiar relation in which this Book stands to the rest of the Sacred Volume of the Old and New Testament.

1. Here, first, let us observe one of its most important characteristics, which we may be allowed to call its *finality*.

The Apocalypse reveals the *future*. It discloses the History of the Church, even to the Day of Doom. It places us not only before the Tribunal of Christ, but in the Heavenly City. It displays to us not only the armies of Satan leagued against the sacred camp, but it opens the doors of his dark prison-house. Not only does it teach us, that all things which we now see *will have* an end ; but it shows *what* that end will be.

In this respect the Apocalypse is invaluable.

Some, you are aware, there are, in these our days, who venture to affirm that Christianity was destined only to be a provisional and temporary dispensation ; that it is but one link in the chain of truth ; that

¹ The Reader is referred for a revised English Version of this Fourth Chapter, to the "HARMONY OF THE APOCALYPSE," Lond. 1852, § 12, with the Notes.

it is only a transitory stage, a moving scene in God's Revelations: and that as it has superseded Judaism, so, in its turn, it may be expected to give place to some *other* Religion.

Others, again, imagine that Christianity, like human science, admits of *discoveries*: that the Faith originally taught by Christ and His Apostles, and, as St. Jude says, *once for all¹ delivered to the Saints*, is pliant and elastic, and may be developed in greater fulness, and expounded in wider amplitude; and that it is the privilege, nay and even the duty, of Reason and Philosophy, as some pretend, or of a self-styled infallible Church, as others no less confidently assert, to give due expansion and adequate perfection to the unchangeable Word of God and to the everlasting Gospel of Christ!

But all these proud imaginations are put to flight by the APOCALYPSE.

This Divine Book teaches us that *we* are not to look for *any new* Religion; nor for any new *form* of Christianity. It opens to us a view, as in an unbroken avenue, of the *whole* interval between Christ's First Advent as a Saviour, and His Second Advent as our Judge; and it declares, that the GOSPEL, first preached by Him eighteen centuries ago, is the Code of Faith and Duty by which He will judge us at the last day.

To those, then, who present us with new Religions,

¹ ἄπαξ, Jude 3.

or with new forms of Christianity, we reply, Look at the Apocalypse. Its counsel to the world, in the great concern of Religion, is, not to expect any thing new, but to maintain what is old. Its exhortations are, *Be thou faithful unto death, and I will give thee a crown of life*¹. *Do thy first works. Remember thy first love*². *Strengthen the things which remain. Hold fast that which thou hast*³. *Behold, I come quickly. I will put upon you*⁴ *none other burden, but that which ye have already, hold fast till I come; and he that overcometh and keepeth My words unto the end, to him will I give power; and I will give him the morning star. He that hath an ear, let him hear what the Spirit saith unto the Churches*⁵. And when it speaks of the Gospel it calls it ETERNAL⁶.

Thus we are taught by St. John, in the Book of Revelation, that Christianity is the consummation of Religion; and that the Religion of the Apocalypse is the consummation of Christianity.

2. Again: in another important sense the Apocalypse has a *final* character. It is the work of St. John. He, the last surviving Apostle, was specially

¹ Rev. ii. 10.

² Rev. ii. 4, 5.

³ Rev. iii. 2, 3, 11.

⁴ "Nisi quod ab *Apostolis* præceptum est." Berengaudus ad Apoc. ii. 25.—Bede, Explan. Apocalyps. in cap. ii. *Non mittam super vos aliud pondus, &c.*] *Non patiar vos tentari supra id quod potestis sustinere. Attendite, inquit, a falsis prophetis. Non enim ego vobis novam mitto doctrinam; sed quam accepistis, servate in finem.*

⁵ Rev. ii. 25—28.

⁶ Rev. xiv. 6.

employed by Christ to complete and canonize the Sacred Volume of Holy Writ.

This fact is carefully to be borne in mind. It is one of the principal clues to the right Exposition of the Apocalypse.

The New Testament, like the Old, consists of two parts. The Old is divided into the *Law* and the *Prophets*; the term *Prophet* being used in its general sense, to describe one who is commissioned by God to declare His Will, whether it concern the *future* or the *present*. In the same manner the *New Testament* may be regarded as composed of two portions, one Historical, and the other Prophetical. The Four Gospels and the Acts of the Apostles form the Christian Pentateuch: the Epistles and the Apocalypse constitute our Prophetical Pandect.

The former may be called the Evangelical, and the latter, the Apostolical, Canon. And it is to be remembered, that the same Evangelist and Apostle, the Beloved Disciple St. John, was employed by our Blessed Lord to complete and authenticate both: the first, by His Gospel, and the second, by the Apocalypse.

And since the *New Testament* is the consummation of the *Old*; therefore, in the concluding words of St. John's Gospel¹, and in those final sentences of his Apocalypse, *If any man shall add unto these*

¹ Chap. xx. 3. xxi. 25.

things, God shall add unto him the plagues that are written in this book¹,—both alike expressive of completeness and finality, Our Blessed Lord, acting by the ministry of St. John, closes the Canon of Scripture. He subscribes it with His own Almighty hand, and sets upon it His Divine Seal, and delivers it to the Church, as the perfect WORD of GOD.

Let us now proceed to observe, that the Apocalypse of St. John—though prior in composition to his Gospel, yet by a prophetic anticipation suited to its peculiar character—does, in fact, appear to suppose the existence of that Gospel; and that, as the Prophet Malachi is called the Seal² of the Prophets, so the Prophet St. John, in the Apocalypse, is the Seal³ of the Bible.

3. This opinion is confirmed by the prophetic symbols in the portion of the Apocalypse chosen for our text.

It would indeed be presumptuous to obtrude upon you any interpretation of these mysterious emblems, as absolutely *certain*. Nothing has tended more to bring discredit on the Apocalypse than the rashness of those Interpreters who have reversed the order of things, and, forgetting their office as Expositors, have

¹ Chap. xxii. 18—21.

² חוֹתֶם הַנְּבִיאִים, Sigillum Prophetarum. See Hottinger The-saurus, p. 483, p. 324.

³ Hence the Apocalypse is called σφραγίς τῆς βίβλου. See authorities above quoted, Lect. I. p. 1.

constituted *themselves* into *Prophets*, and have endeavoured to make the Evangelical Prophet *St. John* the *Expositor* of *their* Prophecies.

Still the *abuse* of the Apocalypse must not tempt us to forget its *use*. *Blessed* (says *St. John*) *is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein*¹.

Every one, my beloved brethren, who endeavours to interpret the Apocalypse, has special need of *St. Paul's* caution, Let him that prophesieth, (that is, expoundeth,) *prophesy according to the proportion of faith*². Let him not interpret any one passage so that it be *repugnant* to the general tenour of Holy Scripture, but let him take care that the sense he ascribes to it be in harmonious unison with *the oracles of God*³.

You will also carefully bear in mind, my younger hearers, that in the interpretation of Scripture, and especially of its symbolical language, the judgment of the ancient Church is of great weight. In later times, the Apocalypse has been made an arena of theological controversy; and its sense has been sometimes made to vary with the bias of its several expositors. Under these circumstances, it is fortunate for us that we are able to appeal to the judgment of ancient Christian Interpreters, who were exempt from the partialities and prejudices of our own age; and that thus we can retire from the strife

¹ Rev. i. 3. xxii. 7.

² Rom. xii. 6.

³ 1 Pet. iv. 11.

of modern polemics to the calm retreats of Christian Antiquity.

Their judgment, therefore, is of great value; and it is very desirable that it should be resorted to: indeed it is much to be regretted, that many modern Expositors of the Apocalypse have been so much fascinated by their own theories concerning it, that they have overlooked the precious materials which Christian Antiquity supplies for its illustration¹.

4. Bearing in mind these cautions, let us now proceed to observe, that the heavenly Visions of the Apocalypse open (in the Fourth Chapter) with a Revelation of the heavenly Church,—typified of old by the Tabernacle and the Temple,—and of the Most High seated upon His Throne. The Throne is canopied, as it were, by a Rainbow, in sight like unto an Emerald: it is flanked on either side by seats, on which are seated Four and Twenty Elders, wearing golden crowns, and clothed in white. Lightnings, thunders, and voices issue from the Throne. This is the Holy of Holies in the heavenly Temple. Seven lamps² burn before it, which (we are instructed) are the Seven Spirits of God. Before it, also, is a sea of glass like crystal. These recall to mind the Sevenbranched Candlestick, and the Molten Sea in the ancient Temple. Under the Throne and about it

¹ See Note A. in the Appendix, for some notice of the Ancient Commentaries on the Apocalypse.

² λαμπάδες.

are four beasts, or, rather, *Living Creatures*¹, as the word ought to be rendered; to suggest a reference to the Living Creatures in the parallel passage of the first and tenth chapters of the Prophet Ezekiel; and also to obviate all possibility of confusion with the two *Beasts*² in the latter part of the Apocalypse. These Four Living Creatures are full of eyes, and each has six wings: and they rest not day and night, saying, *Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come. And when those living creatures give glory to Him that sitteth on the Throne, the four and twenty elders fall down and worship Him that liveth for ever and ever, and cast their crowns before the Throne, saying, Thou art worthy, O Lord, to receive the glory and the honour and the power: for Thou hast created all things, and for Thy pleasure they are and were created*³.

In this glorious Vision, the Ancient Church recognized and adored the Triune God, enthroned King of the Universe.

In the arched Iris spanning the divine throne, she beheld an emblem of His severity blended with love; in it she saw the dark showers of His Judgments gilded by the bright beams of His Mercy. The heavenly Bow spake to her of the Deluge, the shipwreck of the world for sin; it spake to her also of calm and sunshine after the storm.

¹ ζῶα, תְּיִבִיּוֹת. See Note to HARMONY, ch. iv. 6.

² θηρία, Rev. xiii. 1—18, &c.

³ Rev. iv. 1—11

It spake of hope and reconciliation with God; and of the *Day-spring from on high*¹; and of man's sinful nature irradiated with orient colours by *the Sun of Righteousness*². It spake therefore of the *Incarnation of Christ. Behold I set My bow in the cloud.* By the Mystery of the Incarnation, in which man's nature is united in a prism of glory with the Divine, the Godhead descends, as it were, from heaven to earth by an angelic ladder; *Mercy and Truth seemed met together; Righteousness and Peace kissed each other. Truth flourished out of the earth; and Righteousness looked down from heaven*³.

Such were the thoughts suggested to her mind by the Rainbow arching-over the throne in heaven.

Again. To her eye the crystal sea symbolized the pure waters of Christian baptism, through which we enter the presence of God. The sea is like crystal, because of *inward* purity as well as *outward washing*⁴. The whole sea of the Christian life must be as lucid as its surface⁵; and the baptismal water is as it were consolidated, by the operation of God's Grace on man's Free-Will, into a precious stone, strong and clear as crystal. The heavenly font is set before the Divine Throne. The new birth of the Christian is

¹ Luke i. 78.

² Mal. iv. 2.

³ Psalm lxxxv. 10, 11.

⁴ 1 Pet. iii. 21.

⁵ Bede ad loc. Propter fidem *veri baptismi* refertur ad vitrum in quo non *aliud videtur exterius* quam quod gestat interius. Crystallo quoque, quod de aquâ in glaciem et lapidem pretiosum efficitur, baptismi gratia figuratur.

effected by Water and the Holy Ghost. And therefore the sevenfold gifts¹ of the Holy Spirit, specially imparted in the Apostolic Rite of Confirmation, are before the throne, to prepare the soul for the presence of God. The Seven lamps burn before the throne. The Christian soul is also instructed in God's Law, encouraged by His Promises, and warned by His Judgments. These are signified by the *voices*, the *lightnings*, and *thunders*, which issue from the throne of God: for thunder is God's voice; the Law was given with thunder and lightning from Sinai²; and our Lord named St. John a *Son of Thunder*³, when he called him to his Apostolic office of preaching the Gospel⁴.

5. What, now, is to be said of the FOUR LIVING CREATURES, with figures like the Cherubim, winged, and full of eyes, upon which God Himself is enthroned?

We must remember that the Heavenly Temple was the pattern of the Temple on earth⁵. In the earthly Temple God was enthroned upon the Ark, where was the Law and the Testimony. Bearing in mind this relation, the Ancient Church beheld in the Four Living Creatures a figure of the *Four Gospels*. They had been represented under this image by the Prophet Ezekiel⁶, in his vision at the

¹ Isaiah xi. 2.

² Exod. xix. 16.

³ Mark iii. 17.

⁴ See Theophyl. in Mar. iii. 17. *υιός βροντῆς ὀνομάζει ὡς μεγαλοκήρυκας καὶ θεολογικωτάτους.*

⁵ Heb. viii. 5.

⁶ Chapters i. and x.

river of Chebar: and now they are viewed again by St. John in Patmos. This interpretation, which recognizes the four *Gospels* in the four living creatures of heaven, dates from the age and school of St. John himself. It is found in the writings of St. Irenæus¹, the scholar of Polycarp, the disciple of St. John, and is sanctioned by the almost unanimous authority of the greatest teachers of the Eastern and Western Churches.

Many here present will remember with pleasurable emotions, how it has found its way into the region of Christian Art, and has hallowed the pencil of the Painter, and the chisel of the Sculptor, and has served to raise the thoughts of thousands from the strifes and stains of earth to the peace and purity of heaven. And it will have there presented to your minds a most striking testimony, (made more remarkable by the corruptions of an adulterated Christianity, with which it is too often surrounded,) that the winged and myriad-eyed Word of God, as preached in the GOSPEL of Christ, is the basis of the Heavenly Throne; and that, as God formerly manifested His Glorious Presence in the Schechinah on the Mercy-seat of

¹ Irenæus, iii. 11. See also S. Victorinus, B. P. M. iii. 416. Quatuor animalia IV sunt Evangelia.—S. Jerome, in two beautiful passages cited in Appendix A. to "Lectures on Inspiration," No. xix. *h* and *i*. Andreas, l. c. p. 597. Berengaudus ad Apoc. iv. 7—10. Aquinas ad loc. Quatuor animalia scilicet *Evangeliste*.—And Haymo says, Nulli dubium, quin hæc animalia Dominum J. C. significant, et omnes sanctos, præcipue quatuor *Evangelia*.—See other authorities in "Lectures on Inspiration," p. 163.

the Ark, shaded by the golden Wings of the four Angelic Cherubim, in the Holy of Holies, in the Ancient Temple, which was the figure of heaven itself, so in the Christian Church He is now pleased to dwell on the four living Cherubim of Evangelical Truth.

6. Next, what shall we say of the *FOUR and TWENTY ELDERS*, seated on either side of the throne of God?

As the *Four Living Creatures* represent the *Four Gospels*, so we are led by analogy to anticipate that the *Four and Twenty Elders* represent the older Dispensation. And it is a remarkable fact, of which we are reminded by Christian Antiquity, that the *Old Testament Scriptures*, according to one of the most commonly received modes of Jewish reckoning, (by which the *Twelve Minor Prophets* are reckoned as one book, and the two books of *Samuel, Kings, and Chronicles* as one each, and some other similar arrangements are made,) consist, on the whole, of *FOUR and TWENTY Books* ¹.

In the *Twelve wells of Water and Seventy Palmtrees*, at *Elim*, where the *Ancient Church* encamped in the wilderness ², the *Christian Church* ³ saw after-

¹ See "Lectures on Inspiration," Appendix C. p. 396.

² Exod. xv. 27.

³ S. Hieron. Epist. ad Fabiol. tom. ii. p. 590. De XLII Mansionibus. Nec dubium quin de XII Apostolis sermo sit, de quorum fontibus derivatæ aquæ totius mundi siccitatem rigant. Juxta has aquas LXX creverunt Palmæ, quas et ipsos secundi ordinis intelligimus Præceptores. —Venema de Methodo Proph. 104. Deus concessit XII Fontes et

wards a type of herself, protected by the shade and refreshed by the waters of the doctrine preached by the Twelve Apostles and Seventy Disciples of Christ. And, as the Apostles of Christ are called in Scripture "The Twelve¹;" as, again, the Greek Version of the Old Testament is called the Septuagint, or "The Seventy," from the Seventy-two Elders or Interpreters, so the body of the Law and the Prophets is often entitled by the Israelites, "*The Twenty-four.*" Indeed this title, *Esreem-Arba*, or "*The Twenty-four,*" is commonly prefixed to Hebrew Bibles, to indicate their contents; and so, to the ear of an *Israelite* the name "*The Twenty-four*" would suggest the Old Testament Scriptures; just as to the *Christian*, "*The Twelve*" represent the Apostles of Christ. And these Books of the Old Testament are called, in the *Apocalypse*, the *Twenty-four Elders*, because they signify the *Elder Dispensation*, as contrasted with the *New Testament*.

This interpretation, which identifies the *Twenty-four Elders* with the *Old Testament*, was current in the Christian Church² for more than a thousand

LXX Palmas, i. e. Scripta *Apostolorum* et *Evangelistarum*, e quibus veram doctrinam ad solatium abunde petere possunt Christiani.

¹ οἱ δώδεκα. Matt. xxvi. 20. Mark xiv. 20. Luke xxii. 47. John vi. 71. 1 Cor. xv. 5.

² Victorinus, B. P. M. iii. 417. Viginti quatuor faciunt tot numeros quot et Seniores. Sunt autem libri Veteris Testamenti qui accipiuntur Viginti Quatuor, quos in Epitomis Theodori invenies.—See also Victorinus, Schol. in Apoc. p. 55. ed. Gallandii. A most important Testimony against the Trent Canon. Victorinus is of the Third Century.

years. But when, in the sixteenth century, at the Council of Trent, the Church of Rome disturbed the order, and marred the number, of the *Canonical Books* of the Old Testament, by adding to them the Apocrypha, as of equal authority¹; although, to cite the memorable words of St. Jerome², the Apocrypha “do not appertain to the *Twenty-four Elders*, whom St. John represents as *adoring the Lamb, and casting their crowns before His throne*,”—then this interpretation was suppressed.

But it is our duty to revive it. And, now, behold what a noble picture is here presented to us of the divine dignity and awful majesty of the Holy Scriptures! They are the Throne of God. They are the Zodiac of the Sun of Righteousness. With what

So Primasius, B. P. M. x. p. 296. *Veteris Testamenti Libros canonicâ auctoritate suscipimus tanquam XXIV Seniores tribunalia præsidentes.*—So Ambrosius Ansbertus, B. P. M. xiii. p. 464. *Quia prioris Testamenti XXIV libris utitur, quos auctoritate canonicâ suscepit, in quibus etiam Novum Testamentum revelatum accipitur, idcirco in XXIV Senioribus Ecclesia figuratur.*—So Berengaudus ad loc. and ad iv. 8. *Per sedilia XXIV Libri Veteris Testamenti designantur.*—Bede, Explan. Apocalyps. in cap. iv. *Singula eorum habebant alas senas*] . . . aliter. *Alæ senæ quatuor animalium, quæ sunt vigintiquatuor, totidem veteris instrumenti libros insinuant, quibus evangelistarum et fuleitur auctoritas, et veritas comprobatur.*—And Haymo and Aquinas. *Viginti quatuor sedilia dicuntur libri Veteris Testamenti, qui sunt Viginti Quatuor.*—See also S. Hieron. in “*Lectures on Inspiration*,” App. A. xix. (a), and App. C. and the Fifth Book of Maccabees, written, probably, in St. John’s age, cap. ii. 3, and 9; and compare the Rabbinical authorities in Hottinger, *Thesaurus Theol.* p. 101. Carpzov. *Crit. Sacr.* V. T. p. 134, and Dr. Todd’s *Lectures on the Apocalypse*, p. 274, note.

¹ See “*Lectures on Inspiration*,” Appendix B.

² *Ibid.*, Appendix A. xix. (a), (e.)

reverent love, therefore, ought we to regard them! How diligent ought we to be in hearing and reading them! How zealous and resolute in obeying them! Behold, again, what a glorious vision is here displayed to us of the aim and end of the Holy Scriptures. The glory of God. The eternal honour of the Most High. The Gospels are endued with light, life, and voice; and all are exercised in the praise of God. *They rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come.*

This Evangelic Trisagion evokes the Choral Antiphon of the Old Testament. That is, in the heavenly Vision, the New Testament gives voice to the Old. *When the Four living creatures give glory to Him that sitteth on the Throne, then the Four and Twenty Elders fall down before Him, Who liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive the glory and the honour and the power: for Thou hast created all things, and for Thy pleasure they are and were created.*

7. Thus the ancient Church saw in the Apocalypse a vivid representation of the true office of the Scriptures of *Both Testaments*: she heard their voices in heaven, joining in everlasting Hallelujahs to the Majesty of the Most High, seated on His heavenly Throne, Sovereign Lord of the Universe.

It will not be imagined that we intend to propound this interpretation as *unquestionable*¹. No, it

¹ It has been objected to this interpretation, that it supposes an inanimate object to be symbolized by an animated one. But, let it be

is propounded only as *probable*; and probability is perhaps the *limit* to which, with our feeble faculties, we can arrive in this world, in the interpretation of such mysterious symbols as these. But then, it must be remembered, that there *is a certain good* even in *probabilities*. And since this interpretation rests on a considerable amount of primitive testimony of the divinely-appointed Interpreter of Scripture, the Christian Church, and therefore cannot give occasion and encouragement to private and neoterical fancies; since also it is in harmony with the main tenour of Christian teaching; and since it serves to confirm our faith, to excite our love, and to animate our devotions; and since it tends to augment our reverence for God's Holy Word, and makes us more careful to study and obey it;—then, we may venture to affirm, the uses of such a *probable* interpretation are not *probable* but *certain*; and it may reasonably be supposed that the Holy Spirit, Who does nothing in vain, and has written the Apocalypse *for our learning*¹, had these uses in view when He revealed these Visions, and pronounced the words, *Blessed is*

remembered, that the Scriptures are *λόγια ζῶντα*, “lively oracles” (Acts vii. 38); and it is remarkable that, in the next Vision, *the Reed* (representing the Canon of Scripture) is endued with *life*; for the true reading in Rev. xi. 1, is *ἐδόθη μοι κάλαμος λέγων*, i. e. *the Reed speaks*, for it is inspired.

Besides—these emblems of the Scriptures are to be extended, in a secondary sense, so as to comprehend *all persons and all Churches* which build their faith on the Written Word of the Old and New Testament.

¹ Rom. xv. 4.

he who readeth, and they that hear the words of this prophecy ¹.

8. A very important observation arises here. This interpretation accords very felicitously with the known character and office of the Author of the Apocalypse, St. John. He was specially employed by our Blessed Lord to close the Canon of Scripture; and it is in entire harmony with the scope and position of the Apocalypse, the crown and colophon of Holy Writ.

It was very requisite that the Church should receive an assurance concerning the *number* of the Books of Scripture. St. John was the fittest person to indicate *that*; and no place so fit for it as the Apocalypse. Malachi closes the Old Testament with a retrospective reference to *the Law of Moses* and *the Statutes and Judgments* ². St. John authenticates the contents, and displays the divine authority, of Both Testaments.

9. In further illustration of what has been said, let me now invite your attention to another passage in this Book.

The eleventh chapter of the Apocalypse contains a revelation of the condition of the Church Militant on earth. St. John is there ordered to measure the sacred precincts with a REED ³ like a Rod.

This direction, it may be observed, is specially appropriate to the Evangelist, St. John, who sur-

¹ Rev. i. 3.

² Mal. iv. 4.

³ κάλαμος.

vived all the Apostles, completed the building of the Church, and being the beloved Disciple of the Incarnate Word, Who is the Alpha and Omega of all God's Revelations, closed the Canon of the Holy Scripture. And, it will be remembered that the word "Canon" is derived from the Hebrew *Kaneh*¹, the term which is used by Ezekiel in his fortieth and forty-second chapter, and which is the same as the Greek and Latin word *κάννα*, or *Reed*, and the English *cane*; and that it signifies *a measuring reed*, and is therefore well applied to the Divine *Reed* of Faith, that is, to the Holy Scriptures² of the Old and New Testament, which are the supreme and sufficient Rule of Christian Doctrine.

Also, the Hebrew measure called the *Reed*, was

¹ Credner, *Geschichte des Kanons*, Halle, 1847, p. 6. Das griechische Wort *κανών*, verwandt mit *κάννα*, *Rohr*, entspreche dem alt-hebräischen קנה welches von der Grund-bedeutung *Rohr*, *Halm* (κίλαμος), die weiteren Bedeutungen *gerader Stab*, *Mess-stab*, *gerader Schaft*, u. s. w. ableitet. . . . Vergl. Apokalypse, xi. 1. *κάλamos ὁμοίος ῥάβδω* und dazu Victorinus Petavionensis (Gallan. *Bibl. Patr.* iv. p. 59). "Hæc est *arundo et mensura Fidei*." Origen de Princip. 1, præf. "Certa linea perfecta que Regula (*κανών*)."—S. Amphiloehius (Append. No. xvii.) ends his verses enumerating the books of *Scripture*, οὗτος ἀψευδέστατος Κανὼν ἂν εἴη τῶν θεοπνεύστων γραφῶν. Bp. Cosin, on the Canon, i. says, "The Books of Scripture are therefore called *Canonical*, because they have in all times been acknowledged by God's Church to be the Infallible RULE of our Faith." See Galat. vi. 16.

² Aquinas in Apoc. xxi. Per arundinem auream intelligitur *Sæva Scriptura*.—Cf. Vitringa, *Anacrisis*, p. 453. Calamus mensorius, quo dimensio peragenda est, haud dubiè est Verbum Dei, *Lex et Testimonium*, *Lex regni Christi*, unicus *Canon* et *norma* veri.

six cubits, or a *man's* stature¹, whence it is called in the Apocalypse (xxi. 15. 17) the *measure of a man*; and in this respect likewise is a beautiful emblem of Scripture as commensurate with Man in all his faculties, needs, desires, and destiny.

This *Reed* is said to be *like unto a Rod*. What Rod? it may be asked. The Rod, we reply, mentioned in other places of the Apocalypse,—the *Rod of iron* with which Christ, and, by His power, all faithful Christians², are there represented as breaking in pieces *the potter's vessels* of earthly error—the straight Rod³ of HOLY SCRIPTURE, which is strong and unbending as *iron*, and *cannot be broken*⁴. Lest therefore, from the mention of a *Reed*, any one should imagine that what St. John had in his hand was brittle, or *shaken by the wind*⁵ like a Reed, it is said to be like a *Rod*; and this Rod is a *Rod of iron*.

There is a reference to the peculiar character of this Rod of iron in the Apocalyptic words,—*He will rule the Nations with a Rod of iron*⁶. The word for *he will rule* is ποιμαίνει, that is, He will guide as a *Shepherd* does his flock: and so this rod becomes a *pastoral crook*. Hence we see the true character of Holy Scripture. It is a Reed for measuring, a Rod

¹ See Jahn's *Archæologia*, § 113.

² Rev. ii. 27. xii. 5. xix. 15. cf. Hebr. i. 8, ῥάβδος ἐὐθύτητος.

³ Berengaud, ad Rev. ii. 24. Virga ferrea Evangelium figurat, qua omnis error destructus est. See also ad xxi. 6.

⁴ John x. 35.

⁵ Matth. xi. 7.

⁶ Rev. xix. 15. See also Ps. ii. 9. Micah vii. 14, in LXX.

of iron for strength and correction, and a shepherd's Staff for guidance, retrieval, and support.

This measuring Reed St. John takes in his hand, and metes out the Sanctuary; showing thereby that the limits of the Faith of the Church are traced by the Reed of Scripture¹; and that "whatever is not read in Scripture, nor can be proved thereby, is not to be required of any man as an Article of Faith²."

10. Next, St. John is informed that the outer part of it and the Holy City will be trodden by the Gentiles for a certain time. Then Almighty God, having spoken of the measuring Reed, and of the admeasurement of the Church, immediately proceeds to speak of TWO WITNESSES.—*I will give power to My Two Witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These two Witnesses, He proceeds to say, are the two Olive trees, and the two Candlesticks, standing before the God of the earth*³.

It will now be asked, What are these *Two Witnesses*? And why are they here represented as Olive Trees emptying oil into the golden Candlesticks; and what connexion have they with the measuring *Reed*, and with the mensuration of the Church? How

¹ Victorinus says well on this subject (B. P. M. iii.): Potestatem dicit quam Joannes dimissus (a carcere) exhibuit Ecclesiis. Nam Evangelium postea scripsit, cum essent Valentinus et Ebion et cæteri scholæ Satanæ diffusi per orbem, convenerunt ad Joannem de finitimis provinciis omnes, et compulerunt ut ipse testimonium scriberet. Hæc est arundo et mensura fidei.

² Thirty-nine Articles, Art. VI.

³ Rev. xi. 1—4.

is this apparently sudden transition to be accounted for?

In reply to this inquiry, we are reminded by the ancient Interpreters that the word here rendered *Candlestick*¹ is the same as that employed in the Greek Version of the twenty-fifth chapter of Exodus, where God gives to Moses directions for the making of the Golden Candlestick, according to the pattern shown to him in the Mount, with seven branches and seven lights, or *lamps*, to be fed with *oil*², and to stand in the Holy Place, which was the figure of the Church on Earth, and to illuminate it with its rays.

The same word is used also by the Prophet Zechariah, in the fourth chapter, in his Vision of the seven-branched golden Candlestick, fed by seven pipes, with oil flowing down from two Olive Trees³, *the one on the right hand of the Candlestick, and the other on the left*⁴.

Thus the Law and the Prophets prepared imagery for the Apocalypse.

From the Apocalypse itself we learn that the Candlestick, as dispensing light, represents the Church, which diffuses the beams of Divine Truth⁵.

¹ *λυχνία*. The English reader will remember that it is a *lamp*, fed with *oil*.

² Exod. xxv. 31—37. xxxvii. 17. See Hebr. ix. 2.

³ Zech. iv. 3. *δύο ἑλαιαι ἐπάνω αὐτῆς*.

⁴ Zech. iv. 1—4. See Hengstenberg's *Christologie*, § 522.

⁵ Hence St. Irenæus borrows his own language concerning the Church Universal, v. c. 20: *Ubique Ecclesia prædicat veritatem*; et

The seven Candlesticks (says St. John) *are the seven Churches*¹. And, in the same passage, our Blessed Lord, the great Head of the Church, is displayed to us, arrayed in a long vesture, that is, in His sacerdotal attire, *walking in the midst of the Golden Candlesticks*², that is, observing the state of the Churches, whether they burn brightly with the pure and luminous flame of true doctrine, or are dimmed with errors and corruptions. A Candlestick, therefore, represents a Church in the discharge of its office of shedding forth divine light. And how and whence is this light received? Let St. John inform us.

I will give power to My Two Witnesses, says Almighty God, *and they shall prophesy* (or preach). *These are the Olive Trees, and the two Candlesticks standing before the God of the Earth*: an expression which again connects this Vision with that of Zechariah, where we read,—*What be these two olive branches which through the two golden pipes empty the golden oil out of themselves?* Then said the Angel, *These are the two anointed ones that stand before the Lord of the whole earth*³.

And St. John says,—*The testimony of Jesus is*

hæc est ἐπτάμυξος Lucerna, Christi bajulans lumen. See also S. Gregor. Mag. lib. i. Hom. vi. in Ezekiel. That *ἐπτάμυξος*, and not *ἐπτάμυκος*, is the true reading in Irenæus, is clear from other considerations, and from Zech. iv. 12, τῶν μυξωτήρων τῶν χρυσῶν, said of the seven-branched λυχνία.

¹ Rev. i. 20.

² Rev. i. 13. ii. 1.

³ Zech. iv. 14.

*the spirit of prophecy*¹; intimating thereby that the word *prophecy* is used in the sense of Evangelical Preaching.

What, now, are the two Witnesses, and two Olive Trees?

Some Interpreters, you are aware, suppose them to be two *Persons*. Enoch and Elias are specified by some. Others adduce other names.

But the Prophecy aims higher, and reaches further than the person and existence of any child of man². It is in dignity, divine; and in duration and extent, universal.

The ancient Church, expounding the Apocalypse, remembered the words of God to Moses concerning the seven-branched Golden Candlestick of the Tabernacle; she recollected the vision of Zechariah; she had before her eyes that prophet's seven-branched Candlestick, fed with oil by pipes from the two Olive Trees; she recollected, also, that St. John himself has given a key to the meaning of the symbolical Candlesticks; and she knew full well that, in the words of Isaiah, she, herself, being the Church of God, *must look for light to the Law and to the Testimony*; and that, *if she speak not according to this word, it is because there is no light in her*³; she knew, also, in the language of St. Paul, that she hath *received this ministry not to preach herself, but Christ Jesus the*

¹ Rev. xix. 10.

² See the notes in the HARMONY, chap. xi. 8, 9.

³ Isaiah viii. 20.

*Lord, and that God, Who commanded the light to shine out of darkness, has shined into her heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ, so that the light of the glorious Gospel of Christ, Who is the Image of God, should shine throughout the world*¹.

The Church, we say, considering these things, as she looked on the two Golden Candlesticks fed by the two Olive Trees, saw herself illumined by the Two TESTAMENTS². The Scriptures of the Two Testaments are her Olive *Trees*, planted in the House of the Lord³, ever flourishing with fresh leaves for *the healing of the nations*⁴, ever bearing the emblems of peace, ever pouring forth the oil of gladness, and ministering the food of light. And in the form and office of the Two Candlesticks she saw her own character and ministry, under the Two dispensations,—the Law and the Gospel,—as being therein the divinely-constituted Guardian, Keeper, and Interpreter of the Word of God.

Like them, the Church is to be of pure gold; like them, she is to be firmly set on a solid basis in the presence of God; like them, she is to be visible to all; like them, to extend her branches far and wide, and to diffuse her light, and irradiate the world. Her

¹ 2 Cor. iv. 1—6.

² Similarly Vitringa Anaer. p. 468. Oleæ figurant Spiritum Sanctum (ut liquet ex v. 6) dona et gratiam suam communicantem per medium *Verbi Dei* divisi in *Libros Veteris et Novi Testamenti*.

³ Psalm lii. 9.

⁴ Rev. xxii. 2.

thoughts must all be upward. Her light must aspire to heaven. Her feet are on the rock; her heart is among the stars.

Let us also observe that, like the seven-branched Golden Candlestick, the Church has no light *in herself*. She can *do nothing without* the Olive Trees. If the golden *channels*¹, which connect her bowls with their branches, are choked, then she will burn dimly; *if* they are broken, she is eclipsed, and the Tabernacle of the World is dark.

We now perceive that the transition in the Apocalypse, from the measuring *Reed* to the Two *Witnesses* and Two *Olive Trees*, far from being abrupt, is very natural and easy.

The Two Testaments contain all things necessary for salvation; they constitute the Rule or *Canon* of Scripture; they are *the measuring Reed* of the Church². *That* measuring Reed is put by the Angel of the Covenant, Christ Himself, into the hand of St. John; for St. John, the last-surviving Apostle, was specially appointed by Christ to authenticate and consummate the Canon of Holy Scripture, and thus to fix the faith of the Church. The *reed mea-*

¹ This word *Channel—Canalis*—is to be added to the derivatives (mentioned above, p. 49,) of the Hebrew *Kanch*, a *reed*, which word is used to describe the branches or channels of the Holy Candlestick, Exod. xxv. 31—36. xxxvii. 22, which is a type of the Church illumined by the Word of God.

² The connexion of “the Seven Thunders” (Rev. x. 3. 5) with all these Scriptural Symbols will be considered in a subsequent Lecture, Lect. VI.

sures the Sanctuary, and so exhibits to us the *sufficiency* of Holy Scripture.

11. Yet, further, in the connexion of the Olive Trees and the Golden Candlesticks we behold a true picture of the *relation* of the Church to Holy Scripture, and of Holy Scripture to the Church.

This, as you well know, is, and long has been, a much-controverted matter; and perhaps no better, no more vivid, representation can be given of it, than in the Candlesticks fed by the Olive Trees ¹.

The Church of Rome, you are aware, would persuade us that we owe the Scriptures to herself, and that if we would believe in their Inspiration, we must acknowledge her authority. She even affirms that Scripture *derives* its validity from *her* sanction. It *is* Scripture, she says, *because* she has canonized it. So that, according to her theory, the Word of God owes its existence, as such, to the Church of Rome ².

What is this, but to invert the right order of

¹ Primasius, x. p. 314. Ecclesia duorum Testamentorum lumine radiata formatur. And Bede, p. 385.—Anonym. ap. S. Aug. Opp. iii. p. 3130. Duo Candelabra Ecclesia est; pro Numero Testamentorum dixit duo: ita et ex Septem Candelabris una Ecclesia est. Nam Zacharias (Zech. iv. 2, 3) unum Candelabrum vidit Septiforme; et has duas olivas, id est, Testamenta, infundere oleum Candelabro, id est, Ecclesiæ. See also Bishop Andrewes, (c. Bellarmin. cap. 11.) who concurs in the opinion that the two Witnesses signify the two Testaments. See APPENDIX I. p. 176—187.

² See the quotations from Roman Divines in "Lectures on Inspiration," p. 15, note.

things? It is not to draw light into the Candlestick of the Church from the divine Olives, but it is to attempt to light up the living Olive Trees of Scripture from the dead Candlestick.

Again: the Church of Rome will not allow the divine oil of Scripture to flow freshly, freely, and fully; no, she clogs up the pipes, and thickens the liquid stream of pure doctrine with the coarse and clotted admixture of corrupt traditions. What is this, but to mar the Candlesticks, to make the wicks fungous, and the light dim, and the air noisome, and the sky gloomy, and the nations blind; and to incur the Wrath of Him *Who walketh in the midst of the Golden Candlesticks*¹, and to tempt Him to *remove her from her place?*

My beloved brethren, let us pray for her, and let us watch for ourselves. Almighty God, let us be sure, *does* enlighten His Church by the holy oil of His Spirit poured from the Olive Trees of the Two Testaments. He is the only source of light: He is *the Father of Lights*². *In His light we see light.* Let us not imagine, then, that we can illuminate ourselves; much less that *we* can illuminate *His* Word! *The things of God knoweth no man, but the Spirit of God*³.

He has also set the Golden Candlestick of His Church Catholic in the World, to be the recipient of His light, to keep it ever burning, and to convey and

¹ Rev. i. 13. ii. 1.

² James i. 17. Psalm xxxvi. 9.

³ 1 Cor. ii. 11.

diffuse it far and wide. We receive Scripture *from Him through* the Church; and what has not passed through its sacred Pipes, even from the beginning,—what has not come to us by the golden tubes of the faithful testimony of the Church,—we do not acknowledge as Scripture¹. But the Church has no light of her own. If God should withdraw the supply, or if she obstructs the channel, her light wanes and dies. But He *is* graciously pleased to pour forth a perennial stream of the oil of spiritual truth and grace in His Written Word; and the Son of Man, the Great High Priest, is ever walking in the midst of His Church, warning her to keep her lights burning; and we are sure that the light so given, though it may be dimmed, will never die.

12. Lastly, the irreverent and contemptuous treatment which the WORD of GOD will receive, and which, alas! it *is* now receiving, from the World, is pourtrayed by St. John in this divine prophecy; and the final triumph of that Word is revealed also. Let us, therefore, be on our guard; let us be made wise thereby.

The Two Witnesses prophesy in sackcloth. The Two Testaments² are assailed by Satan, and im-

¹ Thirty-nine Articles, Art. VI. “In the name of the *Holy Scripture* we do understand those Canonical Books of the Old and New Testament, of whose authority was *never any doubt in the Church.*”

² Anonym. ap. S. Aug. iii. 3129. *Dabo Testibus meis, id est, Duobus Testamentis; et prophetabunt diebus MCLX. numerum novissimæ persecutionis et futuræ pacis et totius temporis a Domini passione.* Here,

pugned by men, as the One Testament was by the type of Antichrist, Antiochus Epiphanes, and as Both were by Diocletian. Their warnings may be despised; their commands may be broken; they may seem as dead; their carcasses may be trodden under foot (as the *Apocalypse* prophesies) in the streets of *the great City*, the figure of a rebel Church. They that *dwell on the earth* may rejoice over them, because the Two Witnesses *tormented them*. The Kingdoms of this World may imagine that the Word of God slumbers; that all its precepts are obsolete; its lightnings extinct, and all its thunders spent. Nations may enact Codes, and frame Constitutions, which treat that Word as dead. Men may busy themselves in endeavouring to prove that the Two Witnesses are not inspired; they may proudly dream that they have reduced them to silence by scoffing sneers and sceptical sophistry. Churches may withhold the Word of God, and prohibit its circulation, and stifle or adulterate its testimony by human traditions and legendary fables. But the Scripture *cannot be broken*; the Two Witnesses are immortal.

They may *appear* to be dead, but,—as St. John declares in the *Apocalypse*¹,—they still live and

it may be observed, is a refutation of their assertion who affirm that the ancient Church always understood the 1260 days *literally*, i. e. 3½ years, and that this would be the exact duration of the last persecution.

¹ Rev. xi. 10—12.

breathe; they will rise again; the Spirit of God will animate them; they will stand again on *their feet*, and they who see *them will fear*¹. They will be raised in triumph to heaven, like Elias, on a chariot of fire. *All flesh is grass: the grass withereth, the flower fadeth; but the WORD of our GOD shall stand for ever*². *Heaven and Earth shall pass away, but CHRIST'S WORD shall not pass away*³.

¹ Rev. xi. 11.

² Isa. xl. 6—8. 1 Pet. i. 24.

³ Luke xxi. 33.

LECTURE III.

REV. i. 7.

Behold, He cometh with clouds ; and every eye shall see Him, and they also which pierced Him.

THE present season¹, in which we commemorate the Death, Burial, and Resurrection of our Blessed Lord and Saviour, breathes, as it were, a solemn spirit into the thoughts, and gives a holy direction to the pursuits of all who live under the sacred influence which is exercised by Almighty God Himself upon the soul through the ordinances of the Church. And no faithful member of her Communion can, it may be supposed, be ignorant of the inestimable benefits—moral, intellectual, and spiritual—which he may receive by yielding his heart, as it were, like a willing instrument, and even, if we may so speak, like the harp and lute of the Divine Psalmist, to be played upon by a spirit from Heaven, and to

¹ Preached at St. Mary's Church, Cambridge, on Easter Sunday, 1848.

be attuned to holy melodies in the regular ministries of religion.

The subject in which we are now engaged lends itself readily and cheerfully to this spiritual guidance; and we proceed, therefore, without further prelude, to invite you to some meditations on the Apocalypse, which are in accordance with this solemn anniversary.

I. St. John introduces his Revelation with these solemn words¹, *I was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. I was in the Spirit on the LORD'S DAY*².

¹ Rev. i. 9, 10.

² Some learned men in the present age have imagined that the *Lord's Day* here, is the Day of our Lord's coming to judge. But the day of Judgment is not *ἡμέρα Κυριακή*, but *ἡμέρα Κυρίου*. *Κυριακῆ ἡμέρα* is rightly rendered *die Dominicá*, the *Lord's Day*, as *Κυριακὸν δεῖπνον*, 1 Cor. xi. 20, is the *Lord's Supper*. There is ample evidence to show, that the *first day of the week* (*μία σαββάτων*) was called the *Lord's Day* (*Κυριακή*) in the second century. St. Ignatius (ad Magnes. c. ix.) contrasts the Jewish Sabbath with the Christian *Lord's Day*: St. Irenæus appears to have used the word in a fragment ap. Quæst. ad Orthod. cxv. (ap. Justin. Martyr. Opera, p. 490, ed. Bened.) Melito, Bishop of Sardis in the second century, wrote a book "on the *Lord's Day*," *περὶ Κυριακῆς*, (Euseb. iv. 26,) which shows that this was then the recognized and general name of the day. Hieron. De V. Ill. xxiv. Cf. Routh's Reliquiæ, i. p. 107. 114. 129. 168. 176. 419. The word is used in a letter of Dionysius of Corinth, (ap. Euseb. iv. 23,) and by Clem. Alex. (Strom. v. p. 712. ed. Potter.) So it was rightly understood by Victorinus and the Author of the Synopsis Sacræ Scripturæ, ascribed to Athanasius, tom. iii. p. 200. The article *τῆ* is omitted in some MSS. In the words of Bishop Pearson on the Creed, Art. V. "From the resurrection of our Saviour and the constant practice of the Apostles, the *first day* of the week came to have the name of the *Lord's*

The *Weekly* Festival on which the Church celebrates the Resurrection of her Lord was that day on which it pleased our glorified Redeemer to give *His Revelation*¹ to *His Servant John*, and to announce to him what *the Spirit saith unto the Churches*², and *what things must be hereafter*³. And it has been thought by some that the Lord's Day, on which these Visions were revealed, was not only the Weekly but the Yearly Festival of the Resurrection; that it was

Day, and is so called by ST. JOHN, who says of himself in the REVELATION, (Rev. i. 10,) *I was in the Spirit on the LORD'S DAY.* This I take to be without question that *status dies* which is mentioned by Pliny, in his Epistle (lib. x. Ep. 97) to Trajan (A.D. 104). *Affirmabant hanc fuisse summam vel culpæ vel erroris Christianorum, quod essent soliti stato die ante lucem convenire, carmenque Christo quasi Deo canere.*" We find *dies Dominicus*, in Tertullian de Idol. c. 14, A.D. 200, which is a translation of ἡμέρα Κυριακή.

I conceive that the words of Nicephorus (vii. 47) concerning Constantine, ἦν Ἐβραῖοι πρώτην εἶχον ἡμέραν, "Ἕλληνας δ' ἡλίφ ἀνέλεντο, Κυριακὴν κατωνόμασε, do not mean that he gave the name Κυριακή to the first day of the week, (which is untrue: see Dion. Alex. ap. Euseb. iv. 23; Routh, Rel. i. 368,) but that he publicly established that name. They who otherwise interpret it, neglect the force of the preposition κατά. It is well known that this day is now called Κυριακή in the Levant; and it has been so called there from the days of St. John.

It may be observed, that in addition to the general fitness of holy Visions to a holy day, there is a special aptitude in the Visions of the APOCALYPSE to the *first day of the week*. For all these Visions—the Seals, the Trumpets, the Vials—are grouped in sevens, and they naturally begin on the first day of Seven, the birthday of the Church, whose History they unfold, and each Vision terminates in its own Seventh—the image of her future Rest.

¹ Rev. i. 1.

² Rev. ii. 11.

³ Rev. i. 19.

that festival on which we are now met together,—
EASTER DAY ¹.

With these reflections, let us proceed to observe, that in the Apostle and Evangelist St. John, to whom we ascribe the Apocalypse, we possess the best companion, and the most faithful guide through the scenes of the eventful history which now occupies our thoughts. He was *the disciple whom Jesus loved*; he *leaned on the bosom of our Lord at supper*²; he was with Him in Gethsemane; he followed Him to the High Priest's Hall; and he alone of the Apostles stood at the Cross of Calvary, and heard the last words of the Son of God. To him our Lord bequeathed His sorrowing mother, and *that disciple took her to his own home*³; and, doubtless, St. John heard from the lips of the blessed Mary a recital of those things which she had *kept and pondered in her heart*⁴. He was the first of the Apostles at the tomb of his risen Lord: he was with Him in Galilee, after the Resurrection; and on the Mount of Olives he witnessed Christ's Ascension upon the clouds of Heaven: *This is the disciple who testifieth of these things; and we know that his testimony is true*⁵.

2. In the words of the Apocalypse (chosen for our text) we find a reference to a particular circumstance in the crucifixion of our Lord,—*Behold, He cometh with clouds; and every eye shall see Him, and they*

¹ See Hammond in loc.

² John xxi. 20.

³ John xix. 27.

⁴ Luke ii. 19.

⁵ John xxi. 24.

also which pierced Him. Of the four Evangelists, St. John is the only one who records this circumstance of the *piercing* of our Lord's *side*; and on him, as well it might, it made a deep impression: *When the soldiers came to Jesus, says he, and saw that He was dead already, they brake not His legs: but one of the soldiers with a spear pierced His side, and forthwith came thereout blood and water. And, adds the Evangelist, he that saw it (speaking of himself) bare record, and his record is true: and he knoweth that he saith true, that ye might believe¹. For these things were done, that the Scripture should be fulfilled, A bone of Him shall not be broken. And again another Scripture saith, They shall look on Him Whom they pierced.*

The reference in the Apocalypse to this circumstance, the piercing of our Lord's side, may be regarded as *confirming* the identification of its author with St. John; and this corroboration will appear more strong, when we remember, that the Evangelist in his citation in his Gospel from the Prophet Zechariah, *They shall look on Him Whom they pierced, deserts* the Greek Septuagint Version², and resorts to the Original Hebrew, which is here different from it; and that precisely the same thing is done in this same citation by the Author of the Apocalypse, *Every eye shall see Him, and they also which pierced*

¹ John xix. 32—37.

² Compare Bp. Pearson on the Creed, Art. IV. p. 201, note, ed. 1715.

Him: and that, both in the Gospel and the Apocalypse, the Hebrew is rendered by the same word, and that an uncommon one¹, in Greek.

This circumstance in the Crucifixion is not merely to be regarded as the accomplishment of a very remarkable prophecy concerning the Messiah; and as proving two most important *facts*,—namely, the reality of the *human nature* of our suffering Redeemer, and the certainty of His *death* upon the Cross. In both these respects, doubtless, it is very important. Nor is it only, also, a theme for affectionate sorrow, and pious meditation, as fulfilling the prophetic announcement made to Mary, the Virgin Mother, by the aged Simeon, at the presentation of her child Jesus in the Temple, *Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against; (yea, a sword shall pierce through thine own soul also,) that the thoughts of many hearts may be revealed*². Assuredly the sign *was* spoken against at Calvary; and assuredly the lance, which pierced the side of the Divine Son, went to the inmost soul of the mother. But there was mercy—heavenly mercy for her, flowing from that very cause which produced her pain; and through the love of our dying Lord, the same Evangelist who then stood by her side at the foot of the cross, and beheld the wound inflicted, and the gushing forth of the blood and of the water, has declared

¹ ἐξέκέντησαν.

² Luke ii. 35. ep. John xix. 25.

its sacred meaning, and has shown that there was heavenly *life* in those divine streams, which proved the *fact* of death.

If we refer to the first Epistle of St. John, we read—*Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is HE that CAME by Water and Blood; not by Water only, but by Water and Blood. And it is the Spirit that beareth witness, because the Spirit is truth. There are three that bear witness in earth, the Spirit, and the Water, and the Blood: and these three agree in one*¹. St. John, who saw the fact, interprets the mystery—*This is He Who came by water and by blood, Jesus Christ.*

“*He who came*” is another term for THE MESSIAH. *Art thou He that should come*², or do we look for another³? And, in St. John’s Gospel, our Lord says, *All that ever came before Me*, that is, all who laid claim to the title of Messiah *before Me*, were *thieves and robbers*⁴. Therefore the words of St. John, *This is He Who came by water and by blood—Jesus Christ*, signify, This is He Who claimed the title, and Who exercised the office, of the MESSIAH, by Water and by Blood.

3. How, it may be asked, did Our Lord so *come*? He came, if we may so speak, even *before* His Coming; He came before His Incarnation; He came in Prophets; He came in Patriarchs. *Before Abraham was,*

¹ 1 John v. 5—8.

² ὁ ἐρχόμενος, THE COMER.

³ Matt. xi. 3. John vi. 14.

⁴ John x. 8.

I AM¹. He *came* in all the purifications of the old Law, that were made by *water*, (and many and various *they* were,) and also by *blood*, for it is written, *The blood is the life*², and again, *Without shedding of blood there is no remission*³. The first Testament, as the Apostle to the Hebrews shows, was *dedicated* with *blood and water*⁴. All the legal purifications and oblations derived all the efficacy they possessed, from CHRIST, and from HIS *death*. It was *the Water and the Blood*, shed from our Blessed Lord's side upon the cross, which imparted all the virtue to all the Water and the Blood poured out in the sacrificial rites of the *Levitical* Law in the Temple at Jerusalem, and in the Tabernacle of the Wilderness. Yes; and, we may add, to the *Patriarchal* sacrifices at Bethel, and on the plains of Mamre, and on the hill of Moriah, and on Mount Ararat; and to the sacrifice of Abel on the borders of Paradise. So this is He *that came by water and by blood*, even Jesus Christ, *the Lamb of God slain from the foundation of the world*⁵.

St. John also says—*It is the Spirit that beareth witness; because the Spirit is truth.*

How was this?

The *Spirit of faith* infused into the hearts of Patriarchs and Prophets, and of all true believers under the Levitical and Patriarchal dispensations, enlightened their eyes with heavenly radiance, and

¹ John viii. 58.

² Gen. ix. 4.

³ Heb. ix. 22.

⁴ Heb. ix. 17. 19.

⁵ Rev. xiii. 8.

enabled them to see the illustrious glories of the Gospel in the dim shadows of their own ordinances. *By this, as the Apostle speaks, they saw the promises afar off, and embraced them*¹. *They rejoiced to see the day of Christ; they saw it, and were glad*². They beheld the day in which, as the Prophet Zechariah says, *a fountain would be opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness*³, *a fountain opened in the bleeding side of the Son of David, in the City of David. They foresaw the time when God would sprinkle clean water upon them, and they should be clean: and from all their filthiness He would cleanse them, and give them a new heart; and put a new spirit within them*⁴.

This then is He who came by water and blood, Jesus Christ. That is, this is the One, Only, Universal, MESSIAH; He who came not only by Apostles and Evangelists, but by Prophets and Patriarchs; He who now comes, and will come to all ages forward to the end of time; and who also came to all the children of God, in all ages, backward, from Calvary even to Paradise.

Such are the clouds on which the Divine COMER, Jesus Christ—Who will come hereafter *in the clouds with great glory*—even now comes⁵; the clouds

¹ Heb. xi. 9, 10. 13—26.

² John viii. 56.

³ Zech. xiii. 1.

⁴ Ezek. xxxvi. 25, 26.

⁵ As St. Augustin says, Epist. cxcix. 45, *Venit nunc in totâ hâc horâ novissimâ Christ in Suis membris tanquam in nubibus vel in totâ ipsâ Ecclesiâ quæ est Corpus Ejus, tanquam in nube magnâ fructificante in universo mundo, ex quo cæpit prædicare et dicere, Agite penitentiam.*

in the heaven of His Church: from which He *pours*¹ *down the spirit of grace and supplications* upon His people; and makes them turn their eyes and hearts, in penitential love, to Him; and by which He sends *a gracious rain upon His inheritance, and refreshes it when it is weary*².

4. Let us consider now, specially, the *prospective* meaning of these words. How do they concern *ourselves*? What did St. John intend to impress upon *our* minds when he wrote, *One of the soldiers pierced His side, and forthwith there came out blood and water?* and when he added the solemn declaration, *and he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe?*

In reply, let us observe, that the Christian Church owes her life to Christ's death. *Christ loveth the Church and gave Himself for it*, says St. Paul, *that He might sanctify it with the washing of water by the word*³. *According to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost*⁴. *He hath purchased the Church with His own blood*⁵. And again: *Ye were redeemed, not with cor-*

appropinquavit enim regnum celorum.—Matt. iv. 17. So also Aquinas, following Haymo, in *Ecce veni cum Nubibus*; i. e. Sanctis, qui pluant per prædicationem, coruscant per miraculorum operationem, elevati fiunt per mundanorum abdicationem; volant per altam contemplationem.—Isa. lx. 8. *Qui sunt isti qui ut nubes volant.*

¹ Zech. xii. 10.

² Psalm lxxviii. 9.

³ Eph. v. 26.

⁴ Titus iii. 5.

⁵ Acts xx. 28.

*ruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot*¹. *He hath loved us, and washed us from our sins with His own blood*².

As the mother of all living, Eve³,—the figure of the Church,—was formed from the type of Christ, Adam, upon whom, as we read, *the Lord God caused a deep sleep to fall, and he slept*⁴; so the Church, the *Spiritual* mother of all living, owes her being to the *Second man, Jesus Christ, the Lord from heaven*⁵, slumbering in the sleep of *death* upon the Cross⁶.

Again: naturally, as *men*, as St. Paul asserts, all of all nations of the earth are made of *one blood*⁷, that of our first parent, Adam; so spiritually, as *Christian* men, we all derive our life from the one blood of the second Adam, Jesus Christ.

And *how* is this life communicated? Eve was formed from the *side* of Adam, when he slept, and thence mankind derives its being. So, concerning the *second* Adam, we read, *One of the soldiers, with a spear, pierced His side, and forthwith came there out blood and water; and This is He that came by water*

¹ 1 Pet. i. 19. Heb. x. 29.

² Rev. i. 5.

³ Gen. iii. 20.

⁴ Gen. ii. 21.

⁵ 1 Cor. xv. 47.

⁶ Christ's death may well be called a slumber, for He was soon to be awakened from it, He was to rise again.—Hooker, V. lvi. 7. "The Church is in Christ, as Eve was in Adam; yea, by grace we are every one of us in Christ, and in His Church, as by nature we are in our first parents. God made Eve of the rib of Adam; and His Church He frameth out of the very flesh, the very wounded and bleeding side, of the Son of Man."

⁷ Acts xvii. 25.

and blood, *Jesus Christ*; and *It is the Spirit that beareth witness, because the Spirit is truth.* The life of the *Church* is due to the *death* of *Christ*; and it is *communicated* by means of those quickening, refreshing, and strengthening Sacraments, which *Christ* has appointed for the conveyance of the virtue of His death, and which were significantly represented by the stream of *blood* and *water* which flowed from His precious *side*, when He offered Himself a *Lamb without blemish or spot*¹, a pure, perfect, all-sufficient sacrifice upon the altar of the Cross.

And why, it may now be asked, do we affirm that it *is so* communicated?

Because *Christ* Himself has been pleased to assure us of the fact; and it is not unworthy of observation, that He has assured us of it (as the *Church* herself has ever believed) by the same Evangelist and Apostle who *saw His side pierced, and forthwith there came out blood and water.*

It is in the Gospel of the beloved disciple, *St. John*, that *Christ* says, *Verily, verily, I say unto thee, Except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God*². Again; it is in the Gospel of *St. John*, that *Christ* declares, *Verily, verily, I say unto you, Except ye eat the Flesh of the Son of God, and drink His Blood, ye have no life in you. Whoso eateth My Flesh and drinketh My Blood hath eternal life, and I will raise him up at the*

¹ 1 Pet. i. 19.

² John iii. 3. 5.

last day ; for My Flesh is meat indeed, and My Blood is drink indeed ¹.

Certain, then, it is, that we derive our natural life from Adam, sleeping in Paradise ; and no less certain is it, that our spiritual life is derived from Christ, slumbering on the Cross ; and it is also certain that, as our natural life is conveyed from Adam through Eve, formed from his side, so our spiritual life is conveyed to us through Christ's Church by means of the Sacraments which He Himself has been pleased to institute in His Church for that purpose, and which derive their efficacy from Christ's death, when He shed Blood and Water from His precious side on the Cross.

5. Behold, then, the glorious view thus opened to our eyes. Contemplate Jesus Christ dying on the Cross at Calvary. See Him there *lifted up*, like the brazen serpent lifted up by God's command on the pole in the wilderness ². See Him there displayed publicly, crucified in the sight of thousands at the great Paschal feast at Jerusalem ; stretching out His divine hands, as it were in love and mercy, to embrace the World. See His sacred side pierced, and streams of life thence flowing forth, streaming *backward* through *all ages*, even to the fall of man, hallowing all the sacrifices of Blood and Water in the Levitical and Patriarchal Churches, and flowing *forward*, in living rivers of Paradise, in the Baptismal Waters and

¹ John vi. 53—55.

² Numb. xxi. 8. John iii. 14.

Blood of the Eucharist; thus blessing and refreshing all of every age of the Church, and animating and uniting them all, as living branches, in one spiritual Vine¹, and as fellow-members, communicating, and, as it were, knit and woven together by veins and arteries in one Body, *the Body of CHRIST*².

Thus, while we stand with the Evangelist St. John on Calvary, and look on Him *Whom* our sins *have pierced*, we see in Christ crucified the One Fountain and Well-spring of all the grace that now flows, ever has flowed, or ever will flow, to men, whether in Legal Sacrifices or in Evangelical Sacraments; we behold the One Source of all spiritual life to all who by faith and obedience have been, or ever will be, justified and sanctified upon earth, and hereafter glorified in heaven.

Thus, also, we learn to behold the present in the past, and to read *our own* history in that of the ancient People of God. When they marched from Egypt to Canaan, God smote the stony *Rock* in the desert, *and the water gushed out, and the streams flowed in dry places*³. In that smitten *Rock* we behold CHRIST pierced. *They drank of that spiritual Rock that followed them; and that Rock was Christ*⁴. In those streams issuing from the hard cliff in the sandy desert, and refreshing the people in their weary pilgrimage, and making herbs and flowers to grow and blossom on their banks, we see the sacramental

¹ John xv. 1.

² 1 Cor. xii. 12, 13. Col. i. 24.

³ Psalm lxxviii. 21. cv. 40.

⁴ 1 Cor. x. 4.

graces which flow from the wounded side of the *Rock of Ages*¹, our loving Saviour; and which, when received with the affectionate yearnings of love and desire which animate the heart of the true Israelites, whose *souls are athirst for the living God, as the hart desireth the water-brooks*², change our Carmels into Sharons, and make the desert of our life to blossom as the rose.

6. No one will here imagine that in thus asserting the use and *necessity* of Sacraments, where they may be had, for spiritual health and everlasting salvation, we are thereby asserting that *Salvation is necessitated by Sacraments*. No; Sacraments are *not physical causes*, but *moral instruments*, of salvation; and unless they are received with the dispositions which God requires as the conditions of their efficacy, they are unavailing, vain, and fruitless, yea, they will aggravate our guilt, and increase our condemnation. And, alas! we all know that the grace of God *is* too often received *in vain*. We know that, of those who dipped their vessels in the streams which gushed from the rock and flowed on the sand in the desert, and drank—they, themselves, and their cattle—from the fresh river, many *rebelled against God, and their carcasses fell in the wilderness*³. *They were destroyed of the destroyer*⁴. And they were *figures of us*⁵.

But, did they who drank not, live?

This is the question *for us*. All who receive

¹ Isaiah xxvi. 4, *margin*.

² Psalm xlii. 1.

³ Heb. iii. 17.

⁴ 1 Cor. x. 10.

⁵ τύποι ἡμῶν. 1 Cor. x. 6, 11.

Sacraments are not saved by Sacraments. But will they, who *reject* them, live? They who *refuse* the Table which God spreads for them *in the wilderness*¹, and they who will not dip their vessel in the stream which flows in the dry places, how will they live? The clouds and the water belong to God, and not to them. The rock is deaf, unless HE speaks to it. They are wanderers in the desert. They may die, though they drink; but if they *refuse* to drink, will they—can they—live?

7. Nor, again, let it be imagined, that, in thus affirming the *necessity* of Sacraments where they may be had, we are ascribing any *inherent power* or essential virtue to Sacraments. No: the necessity of Sacraments arises not from any thing existing absolutely in them, but from our obligation to obey Christ. We cannot be saved without obedience to our Saviour. And since He has been pleased to institute Sacraments, and has commanded them to be received, *therefore they are necessary*. And, again, though we do not ascribe intrinsic efficacy to *them*, yet we *do ascribe* infinite power and divine virtue to Him Who instituted them. We affirm that His death is the source, the *only* source, of Spiritual life to us. And it has pleased Him that this virtue should be conveyed to us by the channels of Sacraments. And therefore all who confess that spiritual life is derived only from Christ's death, must affirm

¹ Psalm lxxviii. 20.

Sacraments to be necessary. But we no more suppose that Sacraments are the *origin* of Spiritual life, than we imagine the serpent of brass to have been the *cause* of health to the wounded Israelite. No: like it, they are the divinely appointed *means* of health, and derive their efficacy from Christ's death. And what the Wise Man says of the brazen serpent, is true of Sacraments: *He that turned himself towards it, was not saved by the thing that he saw, but by THEE, Thou that art the SAVIOUR of ALL*¹.

8. We now pass on to observe, that in the piercing of our Lord's side on the Cross we have not only a proof of His *death*, and a visible, significant token of the source of all *spiritual life*, and a lively representation of the *sacramental means* by which it is conveyed; but we have also a permanent proof of *His Resurrection*; and therefore a pledge of *our own*.

And how does this appear?

Let the same Evangelist reply.

St. John informs us that *one of the Eleven Apostles, Thomas, was not with them* on the evening of the Resurrection *when Jesus came and stood in the midst, and said, Peace be unto you.* And when afterwards the other Disciples said unto Thomas, *We have seen the Lord*, he replied, that he would not be convinced of His Resurrection, unless *certain* evidence, specified by himself, was given him of the fact. He would

¹ Wisdom xvi. 7.

not be content to know that Our Lord had appeared in a human body: what he required was, to be convinced that Our Lord had appeared alive in the *same human* body as that in which He had suffered on the Cross.

And *how* was this to be ascertained? By the *wounds* He had received upon the Cross. *Except* (says the doubting Apostle) *I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe*¹. As much as to say; These are the criterions and cognizances by which His identity is to be established: let me see these tokens, and I will be convinced. And of these, the wound in the *side* was the most conclusive. For the two *malefactors* crucified with Jesus had their hands nailed to the cross, as well as Jesus; but no one had been *pierced* but Jesus.

Our Lord, Who was not present in person when Thomas spake, no sooner appeared to the Eleven on the following Lord's Day, than He replied to the words, and complied with the wishes, of the wavering Apostle.

*Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side: and be not faithless, but believing. And Thomas answered and said unto Him, My Lord and My God*².

Thus we perceive that the wound, which Our Lord

¹ John xx. 24—29.

² John xx. 26—28.

received from the soldier's spear, has served, under God's Providence, as the means of establishing the great fact of Our Lord's *Resurrection*, and of assuring us of our justification by His blood; and we believe and affirm with the Apostle, that God *raised up Jesus from the dead, Who was delivered for our sins, and was raised again for our Justification*¹.

God, by raising Christ from the dead, has acknowledged that satisfaction has been made to His justice by Christ's death. By this His Almighty favour, declared in Christ's Resurrection, He has announced to the world that He has accepted the world's proxy. Therefore, in the Resurrection of Christ, not only was Christ's own *natural* Body revived, but also His *spiritual* Body, the Church, was raised to life. She arose from bondage to liberty, from death to life, from shame to glory. Hence in our Baptism, in which justification is exhibited to us, we not only spiritually undergo the death and burial of Christ, as Scripture teaches, but we also rise with Christ.

*Know ye not, says St. Paul, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life? We are buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God*³.

¹ Rom. iv. 24.² Rom. vi. 3, 4.³ Col. ii. 12.

Hence, too, we are assured of our own future *Resurrection*. As *Christ* was raised with His body, so shall *we*, also, rise again with our bodies. *For Christ*, says the Apostle, *is risen from the dead, and become the firstfruits of them that slept. For as in Adam all die, so in Christ shall all be made alive*¹.

Again: St. Paul says of himself, *I bear in my body the marks of the Lord Jesus*². *I always bear about in the body the Dying of the Lord Jesus*³. The faithful servant of Christ bears about with him the marks of his dying Saviour, by being crucified to the world. And, let us consider, also, the wonderful fact, that Christ Himself ever bears in His own body the marks of His death. In the same Body in which He was crucified, in the same body He rose from the Dead, in the same body He was seen by St. Thomas and all the Apostles, *and by five hundred brethren at once*⁴, in the same body He ascended into heaven. He now bears these marks, the marks of His own Death, even on His Royal Throne, in the sight of Angels and Archangels, at the Right Hand of God. He is not ashamed of the wounds He received for our sake. The proof of His Death is inscribed there; it is engraven on His precious side; and the proof of His Death is the proof of His Resurrection. It is no more a stigma of His shame; it is a badge of His power; a record of His love; a trophy of His Triumph over Death, Hell, and the Grave. To

¹ 1 Cor. xv. 20. 22.

² Gal. vi. 17.

³ 2 Cor. iv. 10.

⁴ 1 Cor. xv. 6.

take up the Patriarch's strain: Not only are His *Words written in a book*—the book of the everlasting Gospel; but the great facts of His Death and Resurrection *are graven with an iron pen in the Rock*; graven by the soldier's lance on the *Rock of Ages*, there to be read by the eyes of Men and Angels for evermore¹.

And what next does the Patriarch say? The sequel is solemn and significant. *I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: Whom my eyes shall behold, and not another*². Yes; *every eye shall see Him; they also which pierced Him*³.

9. Let us endeavour to realize to ourselves this fact. Let us represent to ourselves the future circumstances of the great Day,—the Easter Day of the World⁴. Then we shall be raised from our graves, and behold Him Who died for us and *rose again*; and, *behold, He is alive for evermore*⁵. He will then *come upon the clouds* of heaven. We shall look on Him *Whom we have pierced*. We shall see the wounds He received for our sake. *For He was wounded for our transgressions, and bruised for our iniquities. The chastisement of our peace was upon Him, and with His stripes we are healed*⁶.

¹ Job xix. 22—24.

² Job xix. 25—27.

³ Rev. i. 7.

⁴ Among the Interpreters who suppose that the "Revelation" was made on Easter Day, (see above, p. 139.) may be mentioned Eichhorn ad loc. (i. 10.) See also Rosenmüller, and Suicer v. *Κεριακή*.

⁵ Rev. i. 18.

⁶ Isaiah liii. 5.

10. If we could give a voice to that precious blood which flowed from them, *and speaketh better things than that of Abel*¹; if those wounds could speak, what now would be their language to us?

You have felt indignant, it may be, with the Gentile soldier, who pierced your Lord's side. But consider yourselves. He was the soldier of Cæsar, you are the soldiers of Christ. He had not seen what you see; he had not received what you enjoy. He knew not that his lance fulfilled a prophecy, and proved that He Whom he pierced is Christ. He had no St. John to teach him the meaning of those sacred streams which gushed from the wounded side of the Son of God.

But *you* have been quickened by Christ's Death. Even now, in a certain sense, the text *has* been fulfilled to you. Christ, who will come hereafter on the clouds of heaven with His holy Angels, *has* come, and comes daily to you on the clouds of Apostles and Prophets². You *have* seen Him Whom you have pierced. *You are compassed with a cloud of Witnesses*³. You have been baptized into Christ's Death: and your life has been *hid with Christ in God*⁴. You have been bathed in that water, and cleansed by that blood, which flowed from His precious side. You hear the words of St. John. You

¹ Heb. xii. 24.

² Berengaudus in Rev. i. 7. Venit cum *nubibus*. Possunt per *nubes* Apostoli cæterique Prædicatores intelligi. See above, p. 70-1.

³ Heb. xii. 1.

⁴ Col. iii. 3.

are invited to drink of *the cup of salvation*¹, and to be refreshed with manna from heaven. You have been instructed by the doubts of St. Thomas, and by the faith of St. John. You have seen the *proof of Christ's resurrection*; and, in *that*, the earnest of *your own*.

How, then, are you acting? Are you risen with Christ? Are you walking in *newness of life*²? Do you *mortify your members on the earth*³, and *set your affections on things above*? Do you remember the terms of the covenant to which you were pledged at your baptism? or have you forgotten what Christ has suffered for you; have you despised what He has purchased for you? Are you of those who, by an ungodly life *crucify afresh the Son of God, and put Him to open shame*; and who *count the blood of the covenant, wherewith they were sanctified, an unholy thing, and do despite to the spirit of grace*⁴? Then *thou* art the man. Not the Roman soldier with his lance, but thou, the so-called Christian soldier with thy sins, art the fittest object of thine own reprobation. Thou hast pierced, and art piercing, Christ. Therefore condemn thyself; mourn over thyself: look with a contrite heart, and streaming eyes, on Him Whom thou hast pierced. Think what anguish thy sins have cost Him. Think on the heinousness of sin, which demanded such a sacrifice. Think, therefore, of the punishment due to it here-

¹ Psalm cxvi. 13.

² Rom. vi. 4.

³ Col. iii. 5.

⁴ Heb. x. 29.

after. Let Him henceforth be thy Lord and thy God. Pray to Him for pardon. Pray to Him for Grace. Pray for a clean heart. Pray for love, like His. Bear the cross for Him, as He bore it for thee. Bear the marks of His death on thy heart, as He bears them in heaven. Suffer with Him, as He suffered for thee. Dwell in heart and soul with Him. Meditate on His invincible Might, and awful Majesty. See in His Wounds the proof of His Victory. They proclaim that He has vanquished Satan, and burst the bands of death, and broken in pieces the powers of darkness, and raised Himself; and that He will raise thee; and that all who *are in the graves shall hear the voice of the Son of Man*¹, and shall come forth. And then, when all the dread scenes described in the Apocalypse shall be displayed before us; when *the smoke of the bottomless pit*² shall ascend from beneath, and the gates of heaven be opened above; when *the sea shall give up the dead in it, and death and the grave shall deliver up the dead in them*³; when *the dead, small and great, shall be raised, and stand before God, and the Throne be set, and the Books opened, and every one be judged*⁴; and when *every eye shall see Him, they also which pierced Him*; then God grant that we may see Him with joy; then, *when Christ, Who is our life, shall appear, may we also appear with Him in Glory*⁵!

¹ John v. 28.² Rev. ix. 1, 2; xiv. 11; xix. 3.³ Rev. xx. 13.⁴ Rev. xx. 12.⁵ Col. iii. 4.

LECTURE IV.

REV. i. 1.

The Revelation of Jesus Christ.

It is my purpose on the present occasion to state what appears to be the true view of the plan of the Apocalypse; and to illustrate it by an Expository Comment, which will be continued in subsequent Discourses.

What is the design of the Apocalypse?

This is a difficult question, and one on which very different opinions have been expressed by Interpreters of great learning and ability; and it is, therefore, far from my intention to pronounce a confident judgment upon it. The result of my inquiries is offered, with due deference, for your consideration, and with a deep sense of the need of caution and sobriety, and of prayer for spiritual illumination, in the treatment of this solemn subject.

Let me premise a few words concerning the subsidiary means for the Exposition of the Apocalypse.

1. The first place must be here assigned to the Apocalypse itself. It is its own best Interpreter. Every sentence¹ of this Book is pregnant with meaning. The more it is studied, the more will this be found to be the case. Not a word ought to pass unnoticed. There are indeed many passages in it which at first appear obscure; but there is scarcely one which, after careful examination, will not be seen to be explained by other portions or phrases in this same Book.

Here let me earnestly exhort you, my younger hearers, not to content yourselves with the *English* Version of the Apocalypse, but to have constantly before your eyes the Original *Greek*, in some good critical Edition, where the Various Readings are carefully noted,—as, for instance, in that of Griesbach² or of Scholz³. It would be invidious to specify the numerous errors which have been committed by modern Expositors, through neglect of this precaution. Any one who undertakes to expound the Apocalypse from our English Version alone, will deceive himself, and mislead others.

It is no disparagement to our Authorized Version

¹ The learned Henry More says very truly, (Book v. 15,) “There never was any book penned with that artifice as this of the Apocalypse, as if every word were weighed in a balance before it was set down.”

² 2 vols. 8vo. Lond. 1786.

³ 2 vols. 4to. Lips. 1830-6. Since the above was written, an EDITION of the APOCALYPSE, containing all the collations of Scholz, and others not included in his work, has been published. 8vo. Lond. 1849.

of the Apocalypse to say, that it admits of considerable improvement¹. This may be easily accounted for from the nature of the case. The Apocalypse, from its peculiar character, is more difficult to render accurately than any other Book of the New Testament: and from the circumstance of its not being publicly read in the Church of England, our Translators appear to have been less familiar with it than with the rest of the Sacred Volume. Besides this, fewer Manuscripts of it exist than of any other Book of the New Testament; and very few of these Manuscripts² had then been collated³, and hence the Text was not so well settled, when our Translation was made.

2. Next in order—for interpreting the Apocalypse—must be placed the ancient Hebrew Prophets, especially as read in the Septuagint Version, which

¹ In the HARMONY of the APOCALYPSE, with Notes to it, published in 1851, 4to., the passages are specified which appear to require revision.

² The Complutensian Editor had only one MS. of the Apocalypse; Erasmus had only one, and that a mutilated one; R. Stephens had only two, and they were of a very inferior character, and were not accurately collated: so that the "*Lectio recepta, quæ ab Erasmanianis editionibus profluxit, admodum infirmo nitatur tibicine*;" and from this our Translation was made. See Wetstein, Proleg. ad Apocalypsim, and the Author's Preface to his Edition of the Apocalypse, Lond. 1849.

³ Hence, when Dr. Bentley published a specimen of his new edition of the Greek Testament, (which, it is deeply to be regretted, was never completed,) he selected for this purpose the last chapter of the Apocalypse. See his "Proposals," in Bentley's Works, ed. Dyce, iii. 475--496. Bp. Monk's Life of Bentley, ii. 122.

was used by all the Churches to which St. John wrote.

You, my younger hearers, will be surprised and charmed with the light which they reflect on the Apocalypse¹. Let them be your Commentators. You will perceive how St. John adopts their glowing imagery: how he takes up the prophecies of David, Joel, Isaiah, Ezekiel, Daniel, and Zechariah, and of other Hebrew Seers, as if they were earlier Chapters of his own Apocalypse: how he adds his prophecy as a sequel and continuation to theirs; or rather, to speak more correctly, how the same DIVINE SPIRIT, Who spake by the Prophets in the Old Testament, completes His own work by the Book of Revelation in the New.

Let me exhort you thus to obey St. Paul's precept, *Compare spiritual things with spiritual*². Let this be your Rule of Interpretation. Compare the Apocalypse with itself, and with the Hebrew Prophets; and you will be taught by God to understand His own language. *In His light you will see light*³.

3. To speak now of *human* Interpreters. The Apocalypse has employed the pens of learned and able Expositors in every age of the Church. It has been illustrated by the pious labours of ancient Bishops, Martyrs, and Doctors⁴—Irenæus, Victo-

¹ See "Parallela Apocalypica," p. 886, of Mr. Grinfield's *Scholia Hellenistica; Pars Altera*.

² 1 Cor. ii. 13.

³ Psalm xxxvi. 9.

⁴ A brief notice of the Ancient Commentators on the Apocalypse

rinus, Jerome, Augustine, Primasius, Andreas, Arethas, Haymo:—it has been elucidated by the learning and acumen of Bede and Aquinas; and by the erudition and intelligence of later Commentators, who are too numerous to be specified. But I cannot forbear to notice the elaborate Comment of Campegius Vitringa, distinguished alike, for the most part, by solid learning and Christian moderation¹. And in this our own University, we are forcibly reminded of the illustrious names of Mede, More, Lightfoot, and Newton, which will ever be honourably associated with the history of Apocalyptic interpretation. Many distinguished names of contemporaneous Expositors will occur to your own minds: and of their labours Posterity will judge.

These various Interpreters may be distributed into two classes: one consisting of those who have employed the figurative mode of Interpretation; the other composed of those who have preferred the literal. The Ancient Expositors belong, for the most part, to the former class; the Modern, to the latter. Each class has its peculiar uses, and may serve as supplementary and corrective to the other. I cannot disguise my opinion that in recent times the literal mode has been often carried too far, and has produced low and unworthy notions concerning

will be found in Appendix A in the Edition mentioned above, p. 87.

¹ The title of Vitringa's work is "*Anacrisis Apocalypticos.*" The edition to which I refer is the third, Leucopetræ, 1721.

this glorious Book. It seems to have been forgotten that the Apocalypse is a divine *Poem*¹. Through the abuse of the literal method of interpretation, the spiritual uses of the Apocalypse have often been in danger of being lost².

You will not, therefore, fail, I trust, to consult the Ancient Expositors. In them, it is true, you may find much which will require the exercise of a sober judgment; and the Modern enjoy some great advantages which the Fathers did not, and could not, possess. For Time is the best Interpreter of Prophecy: and the *fulfilment* of Prophecy not only clears up the Prophecy which is fulfilled, but throws light on the prophecies which still remain to be fulfilled. The Fathers are admirable witnesses and teachers of ancient *doctrine*: and they are valuable interpreters of *fulfilled prophecy*, but they are *not prophets*; they could not predict *how unfulfilled* prophecy would be fulfilled. It is, therefore, idle to refer to the Fathers for guidance *in these respects*. Indeed, their speculations on the manner in which prophecies would

¹ In this respect the treatment which the Apocalypse has received is very like that experienced by the Song of Solomon, which the Literal School of Interpreters (Theodorus of Mopsuestia, &c.) were driven at length, for consistency's sake, to reject as apocryphal. See Fabric. Bibl. Gr. ix. 159.

² Vitringa ad Apoc. ii. 20, says well: "*Mysticè scriptus est hic liber Apocalypsios in gratiam Christianorum adulatorum, neque ad illius veram intelligentiam, ut existimo, unquam perveniet Ecclesia, si illius expositio secundum hanc normam non componatur.*" Cp. Bp. Andrewes c. Bellarmin. p. 181 in Appendix I. to these Discourses.

be fulfilled, which had not been fulfilled in their age, and have been fulfilled in ours—are, in some instances, so conflicting, and so inconsistent with each other and with truth, that any one who would here exchange the Exposition of Time for the Exposition of the Fathers, would entangle himself in a labyrinth of doubt, and would betray a lack of judgment, and would do much to invalidate the authority of the Fathers in matters of *doctrine*, where, confessedly, they are of great weight.

Yet we must not forget there is much of the expository teaching of the primitive Christian Church treasured up in the Commentaries of the earlier Interpreters; and this assuredly is of great value. And it is certain that the tone of these earlier Expositors is of a reverent and elevated character; one suited to the high dignity of the subject; one hallowing and spiritualizing the thoughts; one produced by careful study of the Apocalypse and of the figurative language of *Hebrew Poetry*; one *suggestive* of true Interpretations, and raising the mind to a serene atmosphere and heavenly altitude, and not depressing it into lower and cloudier regions, which would have been spurned by the Divine Evangelist, whose spiritual flights are well typified by those of the soaring Eagle, which gazes on the sun.

4. To speak now of the Plan of the Apocalypse.

First, then, let me declare my conviction that the

Apocalypse is *not* a progressive prophecy, flowing in a continuous stream of historical sequence, as has generally been supposed in modern times.

The design of the writer appears to be this. He traces a rapid prophetic sketch, which carries him from his own age to the eve of the consummation of all things. Hastening onward to the conclusion, he slightly touches, or wholly omits¹, many things which will afterwards engage his attention. He then *returns* to the point from which he had first started; he expands what he had before contracted; he fills up what he had drawn in outline; he treats the same period in a new relation; he turns aside from the main track into digressions and episodes; he reverts from these by-ways into the high road, and again moves onward: and in this manner he arrives at the same point as that which he had reached in his first journey. And thus, at several times proceeding from the same initial point, he travels downward, again and again, in paths more or less devious or winding, and in roads of a *different kind*: some presenting a view of suffering; some of judgment;

¹ St. John, by his practice, has given weight to Horace's precept concerning true poetical order, (*Ars Poet.* 44.)—

Ordinis hæc virtus erit et venus, aut ego fallor ;

Ut jam nunc dicat, jam nunc debentia dici

Pleraque differat, et præsens in tempus omittat.

Bossuet well says, on Rev. vii.: C'est une chose ordinaire dans l'Apocalypse, de montrer premièrement les choses en général et plus confusément comme de loin, pour ensuite les déclarer par ordre et dans un plus grand détail.

some displaying a prospect of the History of the WORD of God; some of the CHURCH of God, both visible and invisible; some opening, as it were, a wide panorama of afflictions under the tyrannous sway of a proud and prosperous Apostasy: others exhibiting the downfall, first, of the Seat of Government, then of this Mysterious Empire; and the final subjection of all terrestrial and infernal Powers to the dominion of Christ.

Let it not, however, be imagined, that because the Apocalypse is not composed on the plan of a regular History, its several parts are not closely connected together. A beautiful harmony pervades the whole. Its transitions may at first *seem* to be abrupt; but the fact is, they are all natural and easy. Every portion (as I shall endeavour to show) is joined to the rest with exquisite grace and consummate skill.

5. To sum up all. The Author having been brought, in the manner we have described, by several tracks to the same glorious catastrophe, reascends once for all, in the TWENTIETH CHAPTER, and gives in one glance a brief Summary of what had been done by Christ for His Church, from His Incarnation to the end. He shows that Christ came from heaven in order to bind Satan; that He *did* bind him, and gave men power to overcome him; that He made them partners of His victory, and inheritors of His glory. And thus the Inspired Writer obviates any objections which might otherwise have been raised from the calamities which he himself had revealed in

the Apocalypse. He vindicates Christ, and shows that all the sufferings of the world are due to its own wickedness; that after repeated warnings they are sent by God as chastisements for sin, and as calls to repentance¹.

Thus, for example, he teaches, that the Decian and Diocletian persecutions had been permitted by God to try the faith and to correct the worldliness of the Church; that the incursions of Goths and Vandals into Europe and Africa were instruments in His hands for punishing heresies and schisms; that Heresies themselves were chastisements for sin; that the Mahometan woe was a scourge for idolatry. Thus he justifies the ways of God to man. He also shows that nothing can harm those who are sealed with the seal of God; for they are united for ever with Christ; they are enthroned in heaven with Him. And having thus given the Christian moral of the whole Apocalypse, he then, at length², takes a step which he had not taken before. He crosses the gulf which separates Time from Eternity. He sees the Throne set and the Books opened. He displays the Last Judgment. He mounts from the Earthly Church to the Heavenly City. He unfolds the gates of the New Jerusalem. And thus he exhibits the immensity of God's love; and the great-

¹ More is said on this subject in the two Lectures "on the Doctrine of a Millennium."

² In the eleventh verse of the twentieth chapter.

ness of His Power; and the terrors of His Justice; and awakens the fears, and excites the courage, and stimulates the hopes, and invigorates the faith of Christians in every age with a view of eternal woe and of eternal joy.

Such is the Plan of the Apocalypse¹.

In illustration of this view, you might be reminded that the same mode of treating a similar subject is pursued by the ancient Hebrew Prophets, whose footsteps St. John follows very closely; especially by Daniel², who hastens to the end of his prophecy, and then returns to exhibit its several parts in wider expansion and minuter detail³. But we proceed; and, in order to test this opinion concerning the Apocalypse, let me invite you to accompany me in brief analysis of this sublime Book.

¹ This view of this Book is confirmed by the authority of the Ancient Church. The earliest Interpreter of the Apocalypse, Victorinus in Apoc. vii. 2, writes thus clearly on this point. Non aspiciendus est ordo dictorum, quoniam sæpe Spiritus Sanctus ubi ad novissimi temporis finem percurrerit, rursus ad eadem tempora redit, et supplet ea quæ minus dixit. Nec requirendus est Ordo in Apocalypsi, sed intellectus sequendus est eorum quæ prophetata sunt. — So Primasius, ad Apoc. in fine, says, In tubis gratâ *repetitione* suo more describit.

² Lightfoot, ad cap. xii. "As Daniel, in chap. ii. gives a *general view* of his own times to the coming of Christ, in the *four Monarchies*, and then handles the very same thing *again* in another scheme (chap. vii.), and then something plainer, and then doth *explain at large*, and more particularly, some of the most material things that he had touched in those generals," so St. John in the Apocalypse.

³ See Daniel, chap. vii. 9—28.

6. On the present occasion, we shall begin at its opening; and speak of the SEVEN EPISTLES and SEVEN SEALS.

At the very commencement of the Revelation, the writer anticipates the end. *Behold, He cometh with clouds, and every eye shall see Him; and they also which pierced Him*¹. Jesus Christ is then represented as *the Alpha and Omega, the first and the last*²; and so, as will be seen, all the parts of the Revelation begin and end with Christ. He is displayed as the great High Priest³. *His hair is like that of the Ancient of Days*⁴. *Out of His mouth goeth a sharp two-edged sword*⁵, which is the *Word of God*⁶. *He holds in His hand the seven Stars, which are the Angels, or Ministers, of the Churches*⁷. *He walks in the midst of the seven golden Candlesticks, which are the Churches*. That is, according to His own promise, He is with His Church *always, even*

¹ Rev. i. 7.

² Rev. i. 8. ii. 8. xxi. 6. xxii. 13.

³ Chap. i. 13.

⁴ Rev. i. 14. Dan. vii. 9.

⁵ Rev. i. 16. Isa. xi. 4. xlix. 1, 2. Luke xiii. 3. Eph. vi. 17. Ps. cxlix. 6.

⁶ The following is a remarkable comment on this passage, dating from the end of the second century. Tertullian, *contr. Marcion*. iii. 14. *Apostolus Joannes in Apocalypsi ensem describit ex ore DEI prodeuntem, bis-acutum, præacutum, quem intelligi oportet sermonem divinum, bis acutum Duobus Testamentis, Legis et Evangelii.*—Berengaud. *ad loc.* *Gladius duo acumina habere visus est, quia doctores duorum Testamentorum doctrinis eruditi, facile hostes devincunt; et quod de ore Domini procedere visus est, significat quod Ipse dixit, (Matt. x. 20,) Non enim vos estis qui loquimini, sed Spiritus Patris Vestri Qui loquitur in vobis.*

⁷ Chap. i. 16. 20.

to the end of the world¹. He has the keys of hell and of death².

He commands St. John to write what he sees, and send it to the *Seven Churches of Asia*³. SEVEN EPISTLES are dictated to these seven Churches⁴; and each of these seven Epistles commences with the words, *I know thy works*; each contains a promise from CHRIST to *him that overcometh*⁵; and each ends with the words,—*He that hath an ear, let him hear what the SPIRIT saith unto THE CHURCHES*⁶.

Let us observe here, that there were many⁷ more than seven Churches in Asia when St. John wrote; but that he addresses only seven⁸. These seven Churches are represented as seven Candlesticks. The candlestick in the Temple consisted of seven branches, and, seven being the emblem of completeness⁹, represented the Universal Church. Similarly each of these seven Candlesticks represents a Church; and, they not only have an historic reality, but taken together in their sevenfold unity, they typify the

¹ Rev. i. 13. 20. Matth. xxviii. 20.

² Rev. i. 18.

³ Rev. i. 11.

⁴ Rev. ii. iii.

⁵ Rev. ii. 7. 11. 17. 26. iii. 5. 12. 21. ep. xxi. 7, and 1 John v. 4, 5. See HARMONY, § 5—§ 11.

⁶ Rev. ii. 7. 11. 17. 29. iii. 6. 13. 22.

⁷ e. g. Hierapolis, Tralles, Magnesia, Colossæ.

⁸ It has been observed that St. Paul, as well as St. John, writes to *Seven Churches*; and in them to all Christians. See S. Cyprian. de exhort. martyr. c. 11, and note in next page.

⁹ Andreas ad loc. διὰ τοῦ ἐβδομαδικοῦ ἀριθμοῦ τὸ τῶν ἀπανταχοῦ Ἐκκλησιῶν ἐσήμανε πλῆθος. See S. Cyprian. adv. Jud. i. 20. Septenarius numerus (says Vitringa, p. 35) est numerus Universitatis.

Catholic Church, formed of all the particular Churches in all ages and countries of the world. And what is addressed to *each* of the seven Churches is said to be the Voice of the SPIRIT to *the Churches*; and St. John is commanded to send to them his Apocalypse, which reveals what would take place, long *after* these Asiatic Churches would have disappeared.

Hence it is rightly concluded that these Epistles to the seven Churches are not to be regarded as inscribed only to them, but that they are the Voice of the HOLY SPIRIT to *all* the Churches of Christendom, even to the end of time¹, and that *all* are bound to *hear what the Spirit saith* in them, and that Christ's all-seeing Eye *knows* and observes *the works* of every Church in every age, and that the faithful servant of Christ in every age is able to *overcome*.

¹ Bede, Explan. Apocalyps. in cap. i. *Et mitte septem Ecclesiis, &c.* Non in his tantum locis fuit tunc Christi Ecclesia, sed in septenario numero omnis plenitudo consistit. Et Apostolus Paulus septem scribit ecclesiis; non tamen iisdem quibus et Joannes. Et licet ista septem loca figura sint totius Ecclesiæ septiformis, tamen gesta sunt in his specialiter quæ increpat aut laudat.—The ancient Canon of the Roman Church (ap. Routh. R. S. iv. p. 2) well says: Joannes in Apocalypsi licet *septem* Ecclesiis scribat, tamen *omnibus* dicit. So Victorinus Petab.: Quod uni dicit, omnibus dicit. Berengaudus ad Rev. i. 4. *Per septem Ecclesias una Ecclesia Catholica designatur*; who rightly adds: *Totus hic liber in septenario numero consistit, sicut sunt septem Ecclesiæ, septem candelabra, septem stellæ, septem lampades, septem cornua Agni, septem oculi, septem sigilla, septem Angeli tubis canentes, septem tonitrua, septem Angeli phialas habentes.* On the origin of the use of the number Seven in the Patriarchal Church, see Bp. Horsley, Dissert. on Proph. conc. the Messiah, p. 86.

We must observe, also, that what was addressed to the Churches was addressed specially to the *Angels* or Ministers of the Churches; and as the *Seven Churches* represented *all Churches*, so the *Seven Angels* represent all Ministers of Churches; and that the Epistles of the Apocalypse are particularly directed to Bishops and Pastors of the Church¹. Some² Expositors, you may be aware, would carry this principle of extension still further. They regard the seven Epistles as *prophetic* descriptions of seven *successive states* of the Christian Church, in seven different consecutive periods of time, following in the order of the seven Epistles, from the Apostolic age to the consummation of all things.

It cannot be doubted that St. John wrote these Epistles for the edification of all Churches; and that every Church may see herself reflected, as in a mirror, in one or other of these Epistles. But it seems very questionable, whether the *order* of these Epistles is prophetic.

Their order appears rather to be ecclesiastical, civil, and geographical. First³, Ephesus is addressed as the Asiatic Metropolis, and as the nearest Church

¹ Berengaud. c. 1. Sicut per vii Ecclesias Ecclesia Catholica, ita et per vii Rectores vii Ecclesiarum omnes Rectores Ecclesie designantur.

² For example, Vitringa, *Anacrisis*, p. 31 sqq., and Venema de *Methodo Prophet.* pp. 55—60. On the other hand, see Witsius *Miscell. Sacr.* p. 702.

³ Aquinas ad loc. Prima dirigitur Episcopo Ephesi, quæ erat Metropolis.

to Patmos, whence St. John wrote; then the other Churches on the western coast of Asia; then those in the interior. In fact, they are all addressed in the precise order in which they would occur to a person writing from Patmos.

These Epistles are impressed with what we may call the *anticipatory* character of the Apocalypse.

For example, in the Epistle to the Church of Pergamos,—*To him who overcometh, I will give (says Christ) to eat of the hidden manna, and will give him a white stone, and in the stone a new name¹, which no man knoweth, saving he that receiveth it². And again: I will write upon him the name of My God, and the city of My God, which is the New Jerusalem which cometh down out of heaven³. And again: I will give Him the morning star⁴.*

These expressions appear obscure at first, but they are cleared up in *subsequent* portions of the Apocalypse.

First, as to the *hidden manna*. In later parts of the Apocalypse, frequent references occur to the victories of Joshua. Now, when Joshua, and the people led by him, entered Canaan, it is expressly recorded that *the manna, which had fed them in the wilderness, ceased; neither had they manna any more⁵*. It was *hidden*. In another sense, too, it was *hidden*. It was laid up in the ark in the Most

¹ Isa. lxii. 2. ὄνομα τὸ καινόν, LXX.

² Rev. ii. 17.

³ Rev. iii. 12.

⁴ Rev. ii. 28.

⁵ Josh. v. 12.

Holy Place, as a memorial for future generations¹. It was hidden, as a mystery, in God's Oracle. But it *re-appeared* in its spiritual reality in the Divine Joshua, Jesus Christ². *I am the true bread which came down from heaven*, says Christ; and this *true bread*, this *hidden manna*, is promised to all faithful Israelites, who follow the heavenly Joshua. And the *white stone*, the *stone of absolution* from original and actual guilt³, is also promised to all who are named with the *name of CHRIST*; that is, who, being enrolled in His *service*, and so made *free*, and signed with His cross at Baptism, continue "His faithful soldiers and servants to their lives' end;" for they are inheritors of joys *such as eye hath not seen nor ear heard*⁴; they communicate in the ineffable glory of Him Who is described, in a later vision, as the great Conqueror, leading His armies on *white horses*, clothed in fine linen, *clean and white*; and *He has a Name written that no man knew but He Himself*⁵.

What the New Jerusalem is, is fully explained by St. John hereafter⁶; and at the close of the Apo-

¹ Exod. xvi. 33—35.

² John vi. 33. 49. 58.

³ Mos erat antiquus *nivcis atrisque lapillis*

His damnare reos, illis absolvere culpâ.

Or. Mcl. xv. 41.

Bede, Explan. Apocalyp. in cap. ii. *Et dabo illi calculum candidum.*] Id est, corpus nunc baptismo candidatum, tunc incorruptionis gloria refulgens.

Et in calculo nomen novum scriptum.] Ut filii Dei nominemur et simus.

⁴ 1 Cor. ii. 9.

⁵ Rev. xix. 11. 14.

⁶ Rev. xxi. 2.

calypse, our Lord says, *I am the root and the offspring of David, and the bright and morning star*¹.

Thus the earlier parts of the Revelation anticipate the latter, and the latter explain the former.

The EPISTLES to the Seven Churches are followed by the SEVEN SEALS.

7. In order to conceive this Vision, we must imagine a Roll of parchment wrapped round a cylindrical wand, and sealed with seven Seals. It could not be perceived that the Roll had *seven* Seals, till it was unfolded; and St. John calls it a Roll *sealed with seven Seals*², by anticipation. When one Seal is broken, a portion of the Roll is unwrapped, and its contents are disclosed; then a second Seal is broken; and so on, till the seven Seals are opened, and the whole Volume is unrolled.

What, then, is the design of this Roll?

It presents the History of the conflicts of the Church from St. John's age even to the Day of Doom, or as it is well expressed in the contents of the Sixth Chapter in our Authorized Version, it "contains a prophecy to the *end of the world*³."

This Volume, be it observed, is represented as *sealed*; that is, its contents are *concealed* from human eye; and it is *true*, for it is impressed with the

¹ Rev. xxii. 16.

² Rev. v. 1.

³ Bede ad loc. "Conflictus et triumphos Ecclesiæ reserat *futuros*." "In *septimo sigillo* cernit initium quietis æternæ." Yet some modern Expositors have thought that the time of the Seals extends only to the taking of Jerusalem—although the Seals are *prophetic*, and the Apocalypse was written some time *after* that catastrophe.

divine signet: it contains a *perfect* History, for it is sealed with *seven* Seals; it is in *the hand of Him Who sitteth on the throne*¹; and no one can open it but the Lamb². Hence we learn that all the fortunes of the Church are in God's hand; and that nothing can happen to her but by His providential dispensation; and that Christ alone is worthy to reveal the inscrutable counsels of God³; for He is the WORD of God⁴.

This mysterious Volume is not traced with alphabetical characters, but with hieroglyphical symbols. The first symbol is exhibited at the opening of the first Seal, and the second symbol at the second Seal; and each symbol pourtrays in order the state of the Church in that period to which it refers; and so on, in succession, till we are brought, with the opening of the *seventh* Seal, to the *final* condition of the Church on earth⁵.

Here we pause, to remark, that, as was before noticed, the inspired Writer in the very *beginning* of the Revelation hastens to the *end*: then he returns, as we have seen, and addresses spiritual admonition, in seven Epistles, to the Universal Church: then he reverts again, and reveals to the Church a rapid view of her own History in seven Pictures, displayed in the seven Seals.

8. To speak now of these SEALS.

¹ Chap. v. 1.

² Chap. v. 5. 9.

³ Cf. Isa. xxix. 11.

⁴ John i. 1. 18.

⁵ Rev. viii. 1.

At the opening of the first Seal, a voice is heard from one of the four Living Creatures, *Come and see*. A similar voice from another of the Living Creatures in succession is heard at the opening of the three following Seals, *Come and see*. This was the invitation by which, as St. John informs us¹, Philip invited Nathanael to Christ: *Come and see*. It indicates that the events revealed are great and wonderful: it warns us that we ought to *attend* to the events which take place in the Church; and that the Divine Roll—God's Word—can alone enable us to read them aright; it consoles the Church with the assurance, that however she may suffer, the voice of the Gospels will survive; and that all her sufferings will be for her own good, and for Christ's glory; and that, therefore, they are spectacles which the true Christian may rejoice to *come and see*².

I. THE FIRST SEAL is opened. Behold, a Warrior riding, crowned as a King, mounted on a *White Horse*, the Horse of Victory, armed with a Bow; and *He goes forth conquering, and to conquer*.

In the Apocalypse, *white* is the colour of what appertains to Christ, and to *Him alone*³. Thus we read of His hair *white* as wool. He promises to His faithful followers a *white* stone: they will walk with Him in *white*. He rides on a *white* cloud: they

¹ John i. 45, 46.

² *Veni, Vidi, Vici*, may therefore be his reply.

³ The word λευκός, *white*, occurs fifteen times in the Apocalypse, and is applied to what appertains to CHRIST, and *never* to *any thing else*.

follow Him on *white* horses. His spouse is attired in *white*. He sits on a great *white* throne.

The Royal Rider, then, on the White Horse is CHRIST.

The Bow and Arrows in His hand, are¹ Apostles, Evangelists, and Teachers, who are Christ's instruments in advancing His kingdom. This is the interpretation of the Holy Spirit Himself by the Prophet Zechariah, *I have bent Judah for Me, and filled the bow with Ephraim*², where Judah and Ephraim represent the true servants of God. Christ bends His bow, when He ordains and sends forth His Ministers to the spiritual battle³, and fills their quiver with the arrows of His Word.

Whatever, then, may be the sufferings of the Church in the following Seals, the Messiah, her Lord, is Invincible. He is most Mighty; as the Psalmist says, *He prospereth with His honour; He rides on, because of His Word; and His right hand shall teach Him terrible things. His arrows are very sharp; the people shall be subdued unto Him; Thy seat, O God, endureth for ever*⁴.

¹ See Arethas and Aquinas ad loc. AGNUS vincit cum Arcu Scripturæ.—Haymo: Sagittæ sunt divina Eloquia. Per Equum album debemus intelligere Corpus Dominicum ab omni peccato mundum. See also Vitringa's note, and Bede ad loc. "In primo sigillo videt decus *Ecclesiæ primitivæ*; in sequentibus tribus, triforme contra eam bellum."

² Zech. ix. 13. ἐνέτεινά σε, Ἰούδα, ἐμαντῶ, εἰς τόξον ἔπλησα τὸν Ἐφραὶμ, against τὰ τέκνα τῶν Ἑλλήνων, i. e. against gentile foes.

³ See also Habakkuk iii. 8, 9.

⁴ Psalm xlv. 4—6.

This Rider, then, is CHRIST, and is further identified with Him by one of the later Visions of the Apocalypse. *I saw heaven opened, and behold a White Horse; and He that sate upon him was called Faithful and True¹; and His Name is the Word of God, King of Kings, Lord of Lords.*

Christ is the Word. He is Universal King. He therefore it is Who rides *conquering, and in order that He may conquer²*; He Who says to His Church, *In the world ye shall have tribulation: but be of good cheer; I have overcome the world³.*

The colour *White*, in the Apocalypse, appertains, as we have said, to Christ. Whatever then is *contrary to white* is opposed to *Christ*. This leads us to the interpretation of the following Seals.

2. The SECOND symbol is a *Red* horse, and his Rider bears a sword; not a barbarian falchion, but the *imperial* sword⁴. This Sword, as St. Paul teaches us, is the emblem of *imperial* Power: *He beareth not the sword in vain⁵*. This Seal then, with its red horse and drawn sword, prefigures Satan⁶, shedding the blood of Christians by the sword of the Pagan

¹ Rev. xix. 11—17.

² ἵνα νικήσῃ, "in order that He may conquer," are the words of the original.

³ John xvi. 33.

⁴ μάχαιρα, not ῥομφαία.

⁵ Rom. xiii. 4. οὐκ εἰκὴ τὴν μάχαιραν φορεῖ.

⁶ Cp. Zech. i. 7—17. Hengstenberg Christologie, § 501.

Emperors of Rome ¹, especially from Decius to Diocletian ²; that is, from A.D. 249 to A.D. 303.

3. The THIRD SEAL displays another colour, also, opposed to that of Christ. It shows us a *Black horse*; and *he that sat on him had a pair of balances in his hand; 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 wine.*

This symbol must be understood in a *spiritual* sense ³. It relates not to secular markets, but to *the bread of life*, and to *the meat that perisheth not* ⁴.

To interpret it of natural wheat and barley is to fall into the error of the Disciples, who, when our Lord told them to *beware of the leaven of the Pharisees*, thought that He spoke of *the leaven of bread* ⁵.

The horseman, we see, is on a *black* horse: he is

¹ It is remarkable that Tertullian, speaking of the *first* persecution, uses the word *gladius*. "Primum Neronem in hanc sectam (Christianorum) Cæsareaneo gladio ferocisse." Apol. v. Haymo ad loc. per Domitianum et cæteros; and Joachim, p. 114 (reverse), Equus rufus est Romanorum exercitus. In sessore isto intelligendi sunt Romani Imperatores. Quantum vero sanctorum sanguinem Romani effuderunt Imperatores Diocletianus maxime et Maximianus! See Lactantius de Morte Persecutorum, c. 7—24. Euseb. libb. viii—x.

² Cf. Rom. viii. 36. Psalm xliv. 22.

³ See Arethas in Cramer's Catena, p. 268, who has well expounded it.

⁴ John vi. 27. 35.

⁵ Matth. xvi. 6. 12.

therefore *opposed* to Christ, Whose Horse is *white*. He is the Adversary, *our* Enemy, and the Enemy of Christ and His Church—Satan. Here he holds in his hand—not a Sword, as he did when on the *red* horse—but a Balance, the emblem of Justice. While, therefore, he practises Wrong, he professes Right¹. The figure is derived from the Prophet Hosea: *The Balances of deceit are in his hands; he loveth to oppress*². But, in order that no one may be *deceived* by his aspect and gesture, a voice is heard from the *four Living Creatures* beneath the Throne of God—that is, from the four Evangelists³—proclaiming, *A measure of wheat for a penny* (or denarius), *and three measures of barley for a penny; and see thou hurt not the oil and wine.*

To understand this warning Voice, we must remember that the penny, or denarius, was a day's wages; and that the measure here mentioned⁴ is the

¹ Auctor anon. ap. S. August. ad loc. well says: "Habet stateram in manu; quia dum fingit se justitiam tenere, per simulationem lædit." The same Author, speaking of the three horses in succession after the White Horse, well adds: "Isti tres equi, qui exierunt post album et contrà album, sessorem habent Diabolum."

² Hosea xii. 7.

³ See above, Lecture II.—Aquinas ad loc. Concors doctrina iv Evangeliorum: Ex hoc patet quod recurrendum est ad doctrinam sacræ paginæ in adversis temporibus.

⁴ The symbol is λιμοῦ δειγμα, says Arethas. A soldier's daily pay was a denarius. Tacit. Annal. i. 17. The χοῖνιξ weighed two *libræ*, and contained an eighth part of a *μόδιος*: it was an *ἡμερησία τροφή*. See Diog. Laërt. viii. 8. Athen. iii. p. 90, E. Slaves had an allowance of four modii, or thirty-two chænicæ a month. (See ad Cic. de

chœnix, which was the eighth part of a modius; and that a modius of wheat did not usually sell for more than a denarius: so that wheat is represented here as eight times its usual price, and that a day's allowance of wheat for one man would exhaust all his day's wages; that is, there is a great spiritual scarcity; *a famine of hearing the word of the Lord*¹; *a leanness of soul*²: and barley is three times as cheap as wheat; that is, degenerate doctrine is much more plentiful than true³.

What, then, is the meaning of this emblem?

The *first* mode by which the Evil One had attempted to destroy the Church was by the *Sword* of Pagan Persecution. This, therefore, was represented under the former Seal. But God mercifully put an end to the sufferings endured by the Church from open violence; the Roman empire was Christianized. Then the Opponent of Christ resorted to a *second* mode of attack, more insidious and not less deadly—*Heresy*⁴.

The first Seal having displayed Persecution from

Off. ii. 17.) A modius was usually sold for a denarius, sometimes for half a denarius. Cic. Verr. iii. 81, and Divin. c. 10.

¹ Amos viii. 11.

² Psalm cvi. 15.

³ The *κριθῆ* is contrasted with *σῖτος*, just as Dinarchus was called *ὁ κριθῖνος Δημοσθένης* (see Ruhnken Rutil. Lup. ii. v. p. 88); and *hordeo pasci* was a military punishment. Liv. xxvii. 13. Differt (says Joachim in h. loc.) inter triticum et hordeum, quod triticum est *hominum*, hordeum *jumentorum*.

⁴ See Theodoret, Eccles. Hist. i. 1; who indirectly, by a recital of facts, supplies a very striking comment on this Seal.

without, the second Seal exhibits Heresy from within.

The Foe of the Church appears no longer now with the warlike *Sword* in his hand, but he holds the peaceful *Balance*. Yet Satan is opposed to Christ, Who is on the White Horse, no less when Satan rides on the black horse than on the red horse; no less with the Balance in his hand than with the Sword; no less when he acts by heresy than by persecution.

He raised up many persons, especially in the Eastern Church, such as Arius¹ (A.D. 318), Nestorius (A.D. 428), and Eutyches (A.D. 448); and after them many more in succession, who were versed in the intricate subtleties of scholastic dialectics; and, being shrewd and subtle disputants, inveigled many by sophistical syllogisms and plausible professions of Equity, holding, as it were, a Balance in their hands, and weighing spiritual doctrines in the scales of human Reason; and thus, under a specious pretence of scrupulous regard for logical accuracy, and philosophic calmness, and judicial impartiality, corrupted the saving doctrines of Divine Revelation; and, while feigning a zeal for Justice, impugned the Truth².

¹ Joachim in loc. In Equo nigro Arianorum intelligendus est clerus: Statera est disputatio literæ quâ abutuntur hæretici.—Anselm (Bishop of Havilburg, A.D. 1145). Hi sunt hæretici qui in manu dolosam stateram trutinantes habent; æquitatem de fide disputando proponunt, sed minus cautos levissimo vel minimi verbi pondere fallunt. He mentions Arius, Sabellius, Nestorius, Eutyches, Donatus, Photinus, Manes.

² See Hooker V. xlii. 2, concerning "Arius, a subtle-witted, and a

We may extend this emblem still further. It may be applied to some Ecclesiastical Synods of later times, in which there was a pomp of Justice, but the work of Death. In them the pure grain of God's Word was *not* liberally *measured*¹ out to Christ's household, but was *weighed*² in the Balance of human Opinions, and was treated as of less weight than human Traditions: in a word, there was in them a semblance of Equity, but, in fact, the cruel hand and heart which make a famine for the soul.

This power is represented as mounted on a Black Horse—dark with error and sin and death.

What, then, is the guide and comfort of the true Christian?

The Warning Voice of the Gospel, which detects the artifice of Satan, and which follows the heels of the sable Rider, with a declaration of his true character. The Balance may be in his hand, but

marvellously fair-spoken man;" and on the Arians generally S. Ambrose de Fide, i. 8. "Omnem vim venenorum suorum in *dialecticâ disputatione* constituunt. Sed non in *dialecticâ* complacuit Deo salvum facere populum suum."—Socrat. i. 5. "Ἀρειος, ἀνὴρ οὐκ ἄμοιρος τῆς διαλεκτικῆς λέσχης.—Epiphanius (Hæres. p. 809) say of the Anomœans, "They exhibit the Divine Nature by means of Aristotelic *sylogisms* and *geometrical data*." So St. Jerome adv. Lucif. 3. "Ariana hæresis cum sapientiâ sæculi facit, et argumentationum rivos de Aristotelis fontibus mutuatur." Euseb. v. 28, concerning Artemas and his followers: "Abandoning the inspired writings, they devote themselves to *geometry*," symbolized by the ζυγὸς of the Apocalypse.

¹ Luke vi. 38.

² Lightfoot in loc. "Here *corn* for scarcity is *weighed*, like spicery, in a pair of balances." The *weighing* of corn is a scriptural emblem of dearth and scarcity. See Levit. xxvi. 26. Ezek. iv. 16.

Hunger is in his rear. Therefore, the faithful Church will not be deceived: she will hear the warning voice; she will not be beguiled by those who weigh the truth in the scales of deceit, but she will prove all things by the unerring balance of the divine Word¹.

Here then, it appears, we have a compendious History of Heresy, and of the sufferings of the Church, from its specious and cruel arts. And here the stewards of the Great Householder may read their own duty: which is, to dispense to every one, without grudging, *his spiritual meat in due season*²; and not to elevate the human Will and Reason, in a Pelagian spirit, so as to disparage the sacramental influences—the Oil and Wine³—of Divine Grace.

This Heavenly Voice is also raised for the consolation of the Church and of every true Christian.

Whatever may be the fraud and power of Satan in the propagation of strange Doctrines, the voice of the Gospel will never cease to be heard; and he will never be able to hurt the Sacraments of Christ. *Therefore though we walk through the valley of the*

¹ The comment of Joachim deserves to be cited. *Hæretici quâdam staterâ utuntur, sed abutuntur in disputando; legimus enim in Nicænâ Synodo plures convenisse philosophos qui astutiâ dialecticæ artis fidem Catholicam impugnant. Sed quo vult pergat Philosophus: tu teue tuum pondus; tu serva numerum quem audisti.*

This Seal is also very applicable to the Scholastic and Rationalizing Theology of later times, and of our own day. ;

² Matth. xxiv. 45. Luke xii. 42.

³ Primasius ad loc. *In vino et oleo vim Sacramentorum prohibet violari.*

*shadow of death we will fear no evil; for Thou, O Lord, hast prepared a Table before me against them that trouble me; Thou hast anointed my head with Oil, and my Cup shall be full*¹.

4. The FOURTH SEAL unfolds a dismal picture.

A pale, or, rather, a livid² Horse appears. Its rider is Death; and Hell follows with him; and he has power over the fourth part of the earth, to destroy with the Sword, and *with hunger and death, and with the Beasts of the earth*.

Here is a grievous and manifold Persecution. The Sword *now* mentioned is not the *imperial* Sword, but the *barbarian* Scymitar³. It refers to furious ravages which were committed by savage tribes,—Goths, Vandals, Saracens⁴. It pourtrays sufferings produced by spiritual famine⁵. It exhibits evils consequent on the suppression of God's Word by a corrupt Church. It reveals the wickedness of which she has been guilty in feeding the starving soul with hungry husks of fanatical fables. For it speaks of

¹ Psalm xxiii. 4, 5.

² χλωρός, expressing the ghastliness of *violent* death.

³ Not μάχαρα, *gladius*, but ῥομφαία, *franca*. Bede, Explan. Apocalyp. in cap. vi. *Et data est illi potestas super quatuor partes terræ.*] Ecce Arii vesania de Alexandria nascens, ad Gallicum usque pervenit Oceanum, non fame tantum verbi Dei, sed et gladio corporali bestialiter pios insequens.

⁴ Joachim, p. 116. Quis tam rectè Mors appellari potuit quam homo ille perditus Mahumetes qui tot millium hominum factus est causa mortis?

⁵ Amos viii. 11.

the calamities produced by the *Beasts*, that is, by the two Anti-Christian *Beasts*, which, according to the manner of the Book of Revelation, are supposed to be already known to the reader, as they are to the Apostle, and which will be described more fully hereafter in the latter parts of the Apocalypse¹. So ends the Fourth Seal.

5. The FIFTH reveals the *souls* of the Martyrs who have been slain in the previous persecutions *for the Word of God and for the testimony which they held, and which cry from beneath the altar, on which their blood has been spilt. How long, O Lord, holy and true, dost Thou not avenge our blood upon those who dwell on the earth?*—“*They who dwell on the earth,*” —be it observed, is a frequent expression in the Apocalypse², and designates those who have not their hearts in heaven, but are of the *earth, earthy*; and are *opposed* to the children of the kingdom of heaven. And, *They who were slain receive white robes, and they must rest a little longer till the number of their brethren and fellow-servants, who are to suffer for Christ as they did, is fulfilled*³; and then their happiness will be complete.

¹ Rev. xiii. 1—11. This word *Beasts*, here introduced, is a *chronological catchword*, and shows that this Vision belongs also to the time of the Sixth and Seventh Trumpets, when these *Beasts* exercise power. See below, p. 118, note; “HARMONY OF THE APOCALYPSE,” Pref. pp. vi. vii.

² Rev. iii. 10. xi. 10. xiii. 8. xiv. 6. xvii. 8. cp. Luke xxi. 35. Berengaudus ad cap. i. ‘*Omnes tribus terræ plangent super Eum, i.e. reprobi.*’

³ Rev. vi. 11.

6. The SIXTH SEAL reveals a great revolution—an Earthquake, Darkness, and the Falling of Stars from heaven.

The present is a proper place for offering some remarks on the *figurative* character of these prophecies.

St. Peter¹ thus speaks on the day of Pentecost: *This is that which was spoken by the prophet Joel²; And it shall come to pass in the last days, saith God, I will pour out of My Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on My servants and on My handmaidens I will pour out in those days of My Spirit; and they shall prophesy.* Mark now what follows,—

And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. The Sun shall be turned into darkness, and the Moon into blood, before that great and notable day of the Lord come.

Thus we are taught by an inspired Apostle not to expect a *literal* fulfilment of the prophecies in this Seal, which describe a great elemental convulsion. When we hear of *Earthquakes, Darkness, and Falling of Stars*, we are not to look for terrific changes in the heavenly bodies before Christ's second coming. These prophecies are *spiritual*, and to be understood spiritually.

¹ Acts ii. 16.

² Joel ii. 28.

This is necessary to be remembered, lest our mind's eye should not be open to the signs of our Lord's coming, and so its signs should be *no* signs to us; and lest we should look for other signs than the true ones; and then *that day should come upon us unawares*¹. It will so come on the World. Upon the World it will come as a *Thief in the night*²; but we are to take heed, *lest that day should overtake us as a thief*³.

In another respect also St. Peter's interpretation is very important.

It puts into our hands a divine key for the unlocking of these prophecies. This key is divine: but with us it is in human hands, and must be used with great care, and under divine guidance.

By this I mean, that *we* ought not to assign to any passage of Scripture a spiritual meaning, which is not authorized⁴ either directly by Scripture, or by way of rational induction from Scripture. We must use the key, and use it *aright*. If we take these prophecies in a *literal* sense, we do not use the key: if we give them a spiritual sense, unauthorized by Scripture, we use it amiss.

Let us now return to the Sixth Seal.

¹ Luke xxi. 34.

² 1 Thess. v. 2. 2 Pet. iii. 10. Rev. iii. 3. xvi. 15.

³ 1 Thess. v. 4.

⁴ See Waterland's *Scripture Vindicated*, Works, vi. pp. 18—20. Jones on the *Figurative Language of Holy Scripture*; Theol. Works, iii. 1—191.

Here we enter the domain of unfulfilled prophecy, and must tread with caution.

A great Earthquake ensues. This *Earthquake* is described hereafter more fully under the Sixth Trumpet¹, and again under the Seventh Vial²: and thus, if we may so speak, it serves³ to connect all these together. Like other words and phrases in this Book, which are ministerial to the same purpose, it rivets events together where they are contemporaneous, and thus enables us to fix the chronology of the Apocalypse⁴.

The Earthquake having been announced in the Sixth Seal, a great convulsion⁵ takes place. *The Sun becomes like sackcloth; the whole Moon as blood; that is, the light of Christ is obscured*⁶, and the

¹ Or Second Woe. Rev. xi. 13. See "Harmony," pp. 12, 13.

² Rev. xvi. 17—21.

³ As a catchword.—These **catchwords** are marked by a particular type (called **Clarendon**) in the "Harmony of the Apocalypse."

⁴ Cp. Vitringa, p. 738, who has observed this synchronism of some of the events of the Sixth Seal and the Seventh Vial. Let the reader peruse Rev. vi. 12—17, and xvi. 17—21, and he will see the grounds of this opinion.

⁵ Victorinus ad loc. *Ipsa est persecutio novissima*,—to be followed by the extinction of all Antichristian Powers. So Arethas, pp. 277, 278, Cramer, and Aquinas, ad cap. vi. *Hæc est persecutio tempore Antichristi*.

⁶ Haymo and Aquinas ad loc. *Christus lux hominum et angelorum factus est obscurus, non in se, sed in omnibus quibus claritas ejus est occulta: tempore Antichristi non apparebit magnificentia Christi. Saccus est signum vilitatis. The Two Witnesses prophesy in sackcloth, at the same time. Rev. xi. 3.*—The comments of Aquinas on the whole of this passage are very striking. Pages 172—175. ed. 1549.

Church—symbolized by the Moon, as deriving her light from Christ, the *Sun of Righteousness*—will almost seem to be eclipsed. *The Stars fall to earth, as the fig-tree casteth its green figs when tossed by the wind*¹; that is, many eminent Teachers in the Church—shining brightly in her firmament—but enduring only *for a time*², not being ripened by grace, will fall from the faith. The unfolded volume of the heavens of the Church, once bespangled with constellations, is rolled up as a scroll, and can now hardly be read. Mountains are moved; Islands are sunk; Kings and Rulers of the Earth hide themselves in caverns; that is, in a spirit of desperate infatuation they take refuge in the dens of worldly policy, and like the Kings flying from Joshua to Makkedah, they cry to the mountains and rocks of the Earth, *Fall on us, and hide us from the wrath of the Lamb; for the Great Day of His wrath is come, and who can stand*³?

Such is the description of the great civil and ecclesiastical Earthquake and Storm, which, in another part of this divine Prophecy, is called the conflict of ARMAGEDDON, and which, as appears from other parts of the Apocalypse, will change⁴ the aspect of things

¹ Isa. xxxiv. 4.

² Mark iv. 17.

³ Rev. vi. 12. 17. Cf. Isa. ii. 10. 19. Jer. iv. 29. Dan. iii. 24. iv. 33. Hos. x. 8. Luke xxiii. 30. See "Harmony," pp. 12, 13.

⁴ The following is the comment of Bede on the Sixth Seal:—

Et vidi cum aperuisset sigillum sextum, &c.] Sexto sigillo patefacto novissima persecutio nuntiatur, et sicut Domino sexta feria crucifixo, mundum tenebris et pavore concuti.

Et sol factus est niger tanquam saccus.] Tanquam Christi vel operta

in this world, and terminate at length with the total destruction of the foes of Christ.

Immediately after it, four Angels appear, who hold the four winds of heaven, and are commanded not to loose their blasts, *till the servants of God are sealed in their foreheads*¹. Here is another sentence which serves to connect the Sixth Seal with the Sixth Trumpet, when, as we shall see hereafter, these Angels again appear, and are then loosed². The Saints of God are now gathered from the four winds of heaven for the final consummation of all things. The number of the elect is now complete. It is described as twelve times twelve thousand, a number expressing the fulness of the Apostolic Church³. *All* who hold the faith, and keep the commandments,

potentia, vel doctrina temporaliter obscurata, vel a defensione sit velata, cum ministri Antichristi in servos Christi grassari sinuntur.

Et luna tota facta est sicut sanguis.] Ecclesia solito amplius pro Christo sanguinem fundet. Tota autem dixit, quia in toto orbe erit novissimus terræ-motus.

Et stellæ ceciderunt super terram, &c.] Qui cælestes in ecclesia specie tenus fulgent, vento novissimæ persecutionis impulsî terreni fuisse probabuntur. Quorum bene opera grossis, immaturis videlicet et inutilibus et caducis fici fructibus, comparantur.

Et cælum recessit sicut liber involutus.] Sicut liber involutus mysteria quidem intus, sed foris non apparentia continet, sic et tunc ecclesia suis tantum cognita, persecutionem discrete vitæ recedet, et ut ab extraneis abdita non videatur.

¹ Rev. vii. 1.

² Rev. ix. 13. 15.

³ Berengand. ad loc. Duodecies duodecim fiunt centum quadraginta quatuor. *Omnes* igitur qui fidem *duodecim Apostolorum* custodiant actusque imitantur in hoc numero consistunt.—See also Aquin. in loc. Omnes electi usque ad finem mundi.

delivered by Jesus Christ to His *Twelve* Apostles, are inhabitants of the Heavenly City, which is *Twelve* thousand furlongs square; and its walls are *Twelve* times *Twelve* cubits high; and it has *Twelve* Gates, which are inscribed with the names of the *Twelve Tribes*, and *Twelve* foundations, and on them the names of the *Twelve Apostles of the Lamb*¹. In the passage before us, all these faithful Christians are represented as coming from *every* Nation and Tribe and Tongue; and though their number had before been specified as *definite*, (as Twelve Times Twelve Thousand, a Thousand from each of Twelve Tribes, one hundred and forty-four thousand,) yet, since it represents the *Apostolic Church* of *every* age and clime, which consists of the true seed of Abraham and David, the *Israelites indeed*, those who are *Jews inwardly*, the true citizens of the *heavenly Jerusalem*, which is the mother of us all, and in order that no one may suppose that this number is to be understood *literally*, as if the elect were limited to so small a body as twelve times twelve thousand, it is now described as a *great multitude*, which no man can number²; and they have come forth from great Tribu-

¹ Rev. xxi. 14. 17.

² Some modern Expositors have imagined that the 144,000 are *different* from the innumerable company; but the ancient Interpreters rightly perceived their identity. Berengaudus in loc. says: Per turbam quæ numero comprehenditur, electi designantur, et, quia multi sunt vocati, pauci electi, (Matt. xx. 16.) non immerito numero designantur. In cœlesti verò beatitudine ubi singulis temporibus ex omnibus gentibus congregantur, tanta efficitur multitudo, ut nullo numero comprehendi

lation, and are clothed in White Robes, and have Palms of Victory in their hands, and join in a triumphal doxology to God and to the Lamb.

Thus ends the Sixth Seal¹.

The number here specified of the Saints, a hundred and forty-four thousand, is also (if we may use the expression,) another *catchword*, which serves to connect the close of the period of the Sixth Seal with the latter part of the period of the Sixth Trumpet, in which it is said, *I saw the Lamb standing upon Mount Sion, and with Him a hundred and forty-four thousand, having the Name of His Father written upon their foreheads*².

7. The SEVENTH, or LAST, SEAL is now opened; and how different are its contents from those of the other Seals! *There was silence in heaven, about the space of half an hour.* How sublime is this repose! After the six days' toil of the Church, the peace of the Eternal Sabbath begins; and the open-

possit. So Aquinas, p. 199, and Vitringa, p. 307. Nec est, quod in eo quis hæreat, turbam electorum Joannem hic facere innumerabilem, cum jam ante signatos comprehendisset numero CXLIV millium. Numerus ille erat mysticus et allegoricus, et verè significabat totam eamque maximam multitudinem Electorum. So Auct. Anon. ap. S. Aug. Quod ait 144,000 fuisse signatos *tota Ecclesia* intelligitur.

¹ The reader is here referred to an Exposition of the Seals by Anselmus Havelbergensis, a Bishop of the twelfth century, which will be found in D'Achery's Spicilegium, vol. i. p. 161, from which extracts are inserted in Appendix B, pp. 118—120 of the Supplementary Volume to these Lectures.

² Rev. xiv. 1. See "Harmony," p. 17.

ing of *this* Seal is like the Sabbath-bell of Eternity. But this peace is as yet represented only by Silence; Silence of *half an hour*. And why? Because the heavenly Rest is not to be described now, but will be revealed more fully in the latter part of the Apocalypse¹. The writer is now called away, to prophesy again. He must begin his course anew from the beginning of the Christian era. He must not yet dwell on the joys of Heaven: he has other prophecies to deliver concerning the sufferings of Earth. He must not yet speak of Glory, but of Judgments. He is carried away by the Spirit from the Silence of the Seventh Seal, to listen to the terrible blasts of the SEVEN TRUMPETS².

Here let us pause for the present with two practical reflections on the Seven Seals.

8. In the First Seal we saw Our Blessed Lord and Saviour arrayed as a mighty Warrior, crowned, riding in triumph on a *white horse, conquering and*

¹ Victorinus says very well, ad Apoc. viii. 1. "Per hoc silentium mediæ horæ significatur *initium quietis æternæ*, sed partem intellexit quia interrupto silentio eam per ordinem repetit. Nam si esset jure silentium, hic finis narrandi fieret." Other ancient Interpreters agree in this view. See Auctor Inc. ap. Augustin. Aquinas and Bede, p. 201.

² Let me insert here the remarkable Exposition of the Seven Seals, given by the abbot Joachim (ad Apocal. p. 6) in the beginning of the thirteenth century. *Apertio primi sigilli a Resurrectione Domini ad obitum Joannis Evangelistæ: secundi, ex eo tempore ad Constantinum Magnum: tertii, ex eo ad Justinianum: quarti, ex eo ad Karolum: quinti, ex eo ad præsentis dies, in quibus, initiatâ apertione sexti, percutienda est nova Babylon; completâ vero apertione sextâ, erit sabbatum Dei sanctum.*

to conquer. Such He appeared at the period of the First Seal; that is, in the *primitive* age of Christianity. And if now we turn to the last Vision of earthly things at the *close* of the Apocalypse, He there re-appears to our sight. There is the same white horse, the same Warrior. *I saw heaven opened; and, behold, a white horse; and He that sate upon Him was called Faithful and True, and in righteousness He doth judge and make war, and on His head were many crowns. And He was clothed in a vesture dipped in blood, and His name is called THE WORD OF GOD. And the armies which were in heaven followed Him on white horses. And out of His mouth goeth a sharp sword: and He treadeth the winepress of the wrath of God*¹.

Behold here the majesty and glory of Christ. All earthly powers will be shaken; but His throne is immovable. He rides on, conquering and to conquer. All worldly things will pass away; but His *years will not fail*². Jesus Christ is *the same yesterday, to day, and for ever*³.

9. The succeeding Seals display to us Satan, the *Adversary* of Christ and His Church. Christ, we have seen, is ever one and the same. He is ever on the white horse; ever pure, ever true, ever victorious. But Satan *changes* his form and colour. He is first terrible, on a horse of blood, and brandishes a sword. He next appears on a black horse, and holds a balance. He then comes forth on a pale horse, with

¹ Rev. xix. 11—14.² Psalm cii. 7.³ Heb. xiii. 8.

Death and Hell¹, and Hunger and the Beasts in his train. Christ is ever the same: but Satan assumes different shapes and colours, and has different weapons and allies, to suit the temper of the times. When he is foiled in one device, he resorts to another. He knows where men are most vulnerable, and assails them accordingly: and so it will ever be to the end of the world, when, having exhausted all his arts, he will (like the fabled Proteus after all his changes) return to his original shape, and *fiercely persecute* the Church².

But now let us look at the end.

The day will at length come, when *all* his efforts will be defeated. Look, we say, again at the close of the Apocalypse. He Who is on the White Horse has subdued *all* His enemies. The Mystical Babylon who sits upon one of the Beasts has been destroyed. And after her destruction the two Beasts³ *are taken* by Christ, *and cast alive into the lake of fire*⁴. *Death and Hell are cast into the lake of fire, which is the second death*⁵. And in fine, Satan himself is *cast into the lake of fire, to be tormented for ever and ever*⁶.

10. We are taught by these Divine Visions how History ought to be written, and how it ought to be

¹ Or the *Grave* rather; "Αιδης.

² See Rev. xx. 8, 9.

³ The Beast and the False Prophet; that is, the two Beasts. See Rev. xiii. 1. 11.

⁴ Rev. xix. 20. "Harmony," § 48.

⁵ Rev. xx. 14.

⁶ Rev. xx. 10.

read. *History* generally, we say, and not only *Church History*, because, as our Lord says, *the Field is the World*¹, that is, the Church is universal in time and place, and whatever concerns the World concerns the Church, and whatever concerns the Church concerns the World.

Let me exhort you, my younger brethren, to study History accordingly. Contemplate its events not only as facts teaching civil wisdom; but regard them as St. John teaches you to regard them; that is, as the workings of two opposite Powers, the power of Christ on the one side, and the power of Satan on the other. Thus the *earlier* Christian Historians treated them; and here appears to be their great excellence and value. They looked on Persecution, and Heresy, and Superstition, and Infidelity, as weapons of Satan against Christ. In them they saw the Evil One riding on the red horse, and on the black horse, and on the pale horse, against Him who rideth on the white horse. Do you likewise; thus you will study History with the spirit of St. John.

11. Lastly: to *whom* do you belong? Whom are you following? Him Who rideth for ever on the white horse? or him who sitteth, now on the red horse, now on the black, now on the pale horse? Christ, or Satan? Doubtless, in this world, Satan has strong allies and terrible weapons; the Sword of persecution, the Balance of seeming Equity and

¹ Matth. xiii. 38.

specious Expediency, the famine of God's word,—the Beasts, the Grave. But, *respice finem*. Have your eye fixed on the end. Where will you be hereafter? With those who *follow Christ on white horses*? Or with *the Beasts, the Grave, and Satan*, who will *be cast into the lake of fire, which is the Second Death*?

LECTURE V.

REV. viii. 2.

I saw the Seven Angels which stood before God ; and to them were given Seven Trumpets.

WE reascend now from the Seventh Seal to the First of the SEVEN TRUMPETS.

Heaven is opened ; the heavenly Temple appears like that on Earth ; the prayers of the Saints are offered in a Golden Censer by the Great High Priest of the Church, as sweet-smelling incense¹, on the Golden Altar of Incense, in the Holy Place before the Veil ; and the fire is taken from the censer, and cast on the earth. Thence are heard Voices, and Thunders, and Lightnings, and an Earthquake.

¹ The incense of perfume (suffitus aromatum : see Exod. xxx. 34—38. xxxv. 6. xxvii. 29.) was offered, on the golden altar in the Holy Place of the Temple, by the Priests twice a day, and was an emblem of Prayer. Ps. cxli. 2. Malachi i. 11. It was composed in a specific manner, and kindled with fire from the great brazen altar of burnt sacrifices (altare Holocaustorum), which stood in the outer court.

These are emblems of the preaching of God's Word, which is clear as a Voice, loud as Thunder, quick as Lightning, and powerful as an Earthquake.

Then the Seven Angels prepare to sound: and so the Voices of the Trumpets are represented as ensuing from the prayers of the Saints, offered by Jesus Christ, and from the preaching of His Gospel. Thus, whatever their sound may portend, they will serve for the manifestation of the greater glory of God, and for the final good of His Church.

What, then, it may be asked, is the purport of the SEVEN TRUMPETS, and how do they differ from the SEVEN SEALS¹?

1. They do not differ in *time*. They do not *succeed* the Seals; but rather, they *synchronize* with them². The first Trumpet as well as the first Seal refers to the

¹ Per Sigilla (says Aquinas, ad cap. vi.) signantur septem occulta, quæ erant hominibus ignota de *septem statibus* Ecclesiæ. *Primum* de primitivo statu, per Christum prædicantem: *Secundum* de persecutione Ecclesiæ, tempore Martyrum per infideles: *Tertium* de Ecclesiæ persecutione per hæreticos: *Quartum* de persecutione Ecclesiæ per falsos fratres. Per apertionem sigillorum designatur manifestatio horum occultorum. Cf. Bede, Explan. Apocalyps. in cap. vi. In primo igitur sigillo, decus Ecclesiæ primitivæ. In sequentibus tribus, triforme contra eam bellum. In quinto, gloriam sub hoc bello triumphatorum. In sexto, illa quæ ventura sunt tempore Antichristi, et paululum superioribus recapitulatis. In septimo, cernit initium quietis æternæ.

² Bede ad cap. viii. Nunc recapitulat ab origine, eadem aliter dicturus.

REPETITION is the characteristic of Scripture Prophecy, and intimates *certainty* (see Gen. xli. 2). Events briefly touched in the SEALS, are afterwards presented in another larger form in the TRUMPETS and VIALS, just as the subject of the dreams of Joseph and Pharaoh

first age of the Gospel; and the last Trumpet as well as the last Seal relates to the end of all things.

Not that the several periods of the Seven Trumpets correspond to the periods of the Seven Seals, respectively; but that the *whole* period of the Trumpets is the same as that of the Seals. They do however differ in *kind*. Let us consider how.

Among the Israelites, the Trumpet was an instrument serving for ecclesiastical, civil, and military purposes. It was employed to convoke the People¹; to give notice of the commencement of the march of the Tabernacle; to announce the New Moons, and the beginning of the year, and the solemn Jubilees; to give warning of an enemy's approach, and to sound the alarm of war². And the Law had been given from Sinai with *the voice of the Trumpet exceeding loud*³.

2. Especially, in the *Seven* Trumpets of the Apocalypse, there appears to be a reference to the history of the capture of that great City, which is one of the scriptural emblems of the Antichristian Power, the city of JERICHO; after the fall of which the People of Israel marched victoriously under the command

was *repeated* and *enlarged* (Gen. xxxvii. 5—11; xli.), and as the same subject is presented to Daniel with growing expansion in successive Visions. See Dan. ii. 31—45; vii. 2—25; viii. 3—25; xi. 36—40, and the arrangement of those Visions in parallel columns by Dr. Hales, Chronology, vol. ii. pt. i. p. 536.

¹ Numbers x. 1—10. See Poccocke's Works, i. 256, on Joel ii. and Amos iii. 6. ed. 1740.

² Amos iii. 6.

³ Exod. xix. 16; xx. 18.

of Jesus, the son of Nun, to take possession of Canaan, the type of Heaven.

According to God's command, Joshua compassed the city of Jericho *six* times on *six* successive days. First went the armed men, then *seven* Priests with *seven Trumpets of rams' horns*, then came the Ark: then the People followed. On each of the *six* days the Priests blew the trumpets once, and the People were silent. But on the *seventh day* the *seven Priests*, and the People with them, compassed the city *seven* times; and at the *seventh* time, when the Priests blew the Trumpets, all the People shouted with a great shout; and the wall of the City fell down flat, and the people went up and took the City¹.

Such was the fate of Jericho.

This History illustrates² the Apocalyptic Vision of the Seven Angels and Seven Trumpets, and confirms the belief that the Six Trumpets announce successive Judgments of God on the bulwarks and powers of the Jerichos of this world³, till at length they will fall flat, when the Lord Himself shall *descend*

¹ Joshua vi. 1—20.

² This prophetic character of the fall of Jericho was perceived by the ancient Interpreters. See Berengaudus ad Rev. i. 15. Septimo die circumeuntibus Sacerdotibus cum Arcâ Jericho atque vociferantibus, muri ceciderunt, omnisque populus cum rege suo interfectus est, quia *prædicantibus in fine mundi Prædicatoribus Veritatis*, omnis civitas diaboli destruetur. Concerning the other references in the Apocalypse to the victories of Joshua, see below, Lecture XI. Bede ad cap. viii. Ecclesia gloriam sæculi tubis cœlestibus quasi muros *Hiericho* dejectura. So Aquinas, p. 223, and Joachim, p. 123.

³ 2 Cor. x. 4, 5.

from heaven with a shout, with a voice of the Archangel and the Trump of God¹.

Let us also observe that, with regard to Three of these Trumpets—the *last Three*—it is expressly said by the flying Eagle² in mid-heaven, that they are harbingers of *Woe*. *Woe, Woe, Woe, to the dwellers on the earth*—that is, to those who have their affections set on earthly³ things—from the remaining *Voices of the trumpet of the three Angels, who are about to sound*⁴!

The Trumpets, then, are prophetic of Judgments from Heaven on the enemies of God.

Thus the Trumpets differ from the Seals, which contain a rapid view of the conflicts and sufferings of the Church.

At the same time, we must carefully remember that the Book of Revelation is not a Civil History. And the Trumpets are not to be expected to announce political events, as such. They are the Voice of Angels of God to the Church of God.

On the whole, it may be affirmed that the Seven Epistles speak the language of Correction; the Seven Seals, of Consolation; the Seven Trumpets, of Commination; and the Seven Vials, of Condemnation.

What, then, do the Trumpets portend?

¹ 1 Thess. iv. 16. 1 Cor. xv. 52.

² *ἀετοῦ* is the reading of the best MSS.

³ See Rev. iii. 10; vi. 10; xi. 10; xii. 12; xiii. 8; and above, p. 115, and the note from Lightfoot below in p. 137.

⁴ Rev. viii. 13.

1. The FIRST TRUMPET announces a judgment upon the *Earth*; that is, a judgment on those who do not belong to the Kingdom of *Heaven*. It announces Hail, Fire, and Blood, cast upon the Earth; and the burning of a third part¹, that is, a *great* part, of the Trees and all the green grass.

It appears to predict the woes which fell, like a storm of hail and fire, on the Roman Empire, and afflicted the princely oaks and tall cedars of that proud Dynasty², and withered up its pomp and glory like green grass scorched by the sun³, in the second, third, and fourth centuries, when the Empire was a prey to the fire and sword of military violence, and torn by contending factions, and gradually approached its dissolution. Thus the judgments of the First Trumpet appear to be a chastisement on Pagan Rome for the woes she inflicted on the Church in the Second Seal.

2. The SECOND TRUMPET follows naturally from the first.

It also concerns the Earth. It announces the up-

¹ *A third part*: i. e. a large portion. See Schoettgen, *Hor. Hebr.* p. 1115. The expression occurs often in the Apocalypse. Cf. viii. 7—12; ix. 15. 18; xii. 4.

² Isa. ii. 13; x. 17, 18. in LXX.

³ Isa. xl. 6—8. *The voice said, Cry. And he said, What shall I cry? All flesh is grass. The grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand for ever.*

rooting of a great Mountain, burning with fire; and its projection into the Sea.

The removal of a volcanic Mountain¹, and the casting of it into the cold and flowing Ocean, is emblematic of the convulsion of some great consuming Power, which appeared to be firmly fixed on a solid basis; and the precipitation of it into another different element, one of fluidity and dissolution².

In the ancient Scriptures the great Empire of *Babylon* is called *a destroying Mountain*, and it is threatened with removal by the prophet Jeremiah³; and *Babylon* in the *Apocalypse* is a figure of *Rome*⁴; and therefore this Vision appears to represent the subversion and dismemberment of the Roman Empire by the Goths, Vandals, and Huns, and its decomposition or melting away into a confused Sea of various powers, which were long agitated by the winds and waves of tumultuous vicissitudes⁵.

The consequences of this Mountain's removal into the sea are thus described in the Second Trumpet:—

The third part of the sea became blood: and the third of the creatures in the sea, they who had life, died: and the third part of the ships were destroyed.

The dissolution of the Roman Empire was attended by infinite carnage. So far is clear; the remaining words are more mysterious. The sense of them is

¹ See Rev. xvi. 20. Matth. xvii. 20. Zech. iv. 7.

² Psalm xlvi. 2.

³ Jerem. li. 25.

⁴ See below, Lectures IX. and X.

⁵ Hence in Rev. xiii. the Beast is said to ascend from *the Sea*

spiritual. They who had life, is rather to be interpreted, they who clung to life, they who preferred it to Christ¹, they who made *provision for the flesh*, they died spiritually.

The Goths and Vandals, we must remember, were infected with the Arian heresy, and they promulgated it with the sword, and thus were the cause of spiritual death to thousands.

And, it is added, *a third part of the ships were destroyed*.

The word here used in the original for *ships* is not the common *ναῦς*, or *navis*, but is that employed by the Evangelists, describing the Apostolic vessel, *πλοῖον*², in which Christ taught. And here, and in two other places of the Apocalypse, this word *ships*, by a natural figure, appears to designate *Churches*³,

¹ τὰ ἔχοντα ψυχὰς, those who, in our Saviour's words, do not *lose* their *life*, but find, save, or keep it (Matth. x. 39. Luke xvii. 33. John xii. 25), *who have a name to live, and are dead*; the word ἔχω is used in this sense of, holding, clinging to tenaciously, in the Apocalypse, vi. 9; xii. 17; that is, the carnally-minded, οἱ ψυχικοί, as opposed to the spiritually-minded, οἱ πνευματικοί. 1 Cor. ii. 14; xv. 44. James iii. 15. Jude 19, ψυχικὸν πνεῦμα μὴ ἔχοντες. This Judgment, then, is for spiritual indifference and fear of martyrdom. This interpretation is confirmed by the ancient Expositors, e. g. Auct. ap. Aug. "homines habentes animas *impios* dixit, ut ostenderet in carne vivos sed spiritualiter mortuos." Hence τὰ ἔχοντα ψυχὰς, who are *neuter* animals, i. e. not worthy of the name of *men*, are contrasted with the *male* children of the Church (Rev. xii. 5); such as οὐκ ἠγάπησαν τὴν ψυχὴν ἢ τῶν ἄχρῳ θανάτου. Rev. xii. 11.

² Which is never called *ναῦς*. Indeed, I believe, the word *ναῦς* only occurs once in the New Testament, Acts xxvii. 41.

³ πλοῖα ἐν τῇ θαλάσῃ, said of merchandise of spiritual things.

guided by Christ over the ocean of this world, and wafted by the Holy Spirit to the peaceful harbour of heaven. And the word here used for *they were destroyed*, is that commonly employed by the sacred writers to describe *heretical corruption*¹. *A third part of the Ships was destroyed*, seems therefore to signify that many of the Apostolic Churches would be corrupted by heresy, which we know to have been the consequence of the Gothic and Vandal incursions and persecutions throughout a great part of the Roman Empire².

This interpretation is confirmed by what follows.

3. The THIRD Angel sounds; a great *Star*, burning like a torch, falls from heaven, on the third part of the rivers and fountains. His name is *Wormwood*, and the third part of the water becomes wormwood; and many die, from the waters, because they were made bitter.

A *Star*, in the language of the Apocalypse, is an eminent Teacher in the Church. *The Seven Stars are the Angels of the Seven Churches*³; that is, chief Minis-

Rev. xviii. 17—19. So “to buy and sell” is to have spiritual commerce or communion. Rev. xiii. 17.

¹ The word is *διεφθάρη*, which is specially applied to false doctrine. See 1 Tim. vi. 5, *ἄνθρωποι διεφθαρμένοι τὸν νοῦν*. See also Rev. xi. 18.

² Under Genseric, A.D. 477, and Hmeric, A.D. 484, and Thrasimund. See the contemporary History of Victor Vitensis in Ruinhart’s *Historia Persecut. Vandal.* 1694, and Vitringa Anaer. p. 100.

³ Rev. i. 20.

ters of the Seven Churches. Heaven¹, in the Apocalypse, is the Church. A *Falling Star*² is therefore emblematic of a *false Teacher*. He is here said to be like a *torch*, because he *is not* a Star, he has no heavenly light in himself, but smoulders with earthly smoke and furious rage. And *Wormwood*, which is very bitter, and in certain cases³ produces convulsions, delirium, epilepsy, and death, is here, as in other places of Scripture, descriptive of *false doctrine*⁴.

Take heed, says Moses, when he warns the Israelites against corrupt doctrines and practices, *lest there should be among you a root that beareth gall and Wormwood*⁵. And so God says by Jeremiah: *Because the prophets cause My people to err, Behold, I will feed them with Wormwood*⁶. *He will choose their delusions*⁷, and punish them with their own devices. And St. Paul, in the same spirit, says, *Look diligently lest any fail of the grace of God; lest any*

¹ Lightfoot, ad Rev. xii., following the Ancient Interpreters, says, "Heaven, all along in this book, is the Church; the inhabitants of the Earth are the worldly ones." See above, p. 132.

² Such, among the Jews, was Bar-Cochba, *son of a star*, A.D. 132, the Pseudo-Messiah, called, after his failure, Bar-Cozba, *son of a lie*.

³ Ad vermes expellendos adhibitum. See Michaelis Suppl. 1453 ad Deut. xxix. 8.

⁴ Haymo in loc. Absinthium, i. e. doctrina hæreticorum.—So Aquinas.

⁵ Deut. xxix. 18.

⁶ Jer. xxiii. 15. See also Amos v. 7; vi. 12.

⁷ Isa. lxvi. 4.

*root of bitterness, springing up, trouble you, and thereby many be defiled*¹.

The effect of heretical Wormwood is to poison the waters of life, and to change the sweet Siloas of Scripture into deadly Marahs, and to destroy the souls of men with bitter streams².

A great Star fell from heaven, and became Wormwood; that is, some who had been set by God, like fixed stars, in the clear vault of the Church³ to give light to men, fell from their place, and became wandering meteors, *to whom is reserved the blackness of darkness*⁴; and instead of guiding the Ships of the Churches before mentioned over the Sea of the World with the steady light of true doctrine, they fell into the rivers and wells of the waters of Salvation, they embittered the Scriptures⁵ with heretical interpretations, and destroyed the souls of men with the deadly infusion.

¹ Heb. xii. 15. See also Acts viii. 23.

² Bede ad loc. Tertia tuba designat hæreticos ecclesiæ decedentes, Sanctæ Scripturæ flumina corrumpentes.

³ Lightfoot ad loc. "The third Trumpet brings the Star 'Wormwood' upon the rivers and fountains of Waters, which seemeth to denote the grievous heresies that should be in the Church, which should corrupt and embitter the pure springs of Scripture, the fountains of truth."—Anonym. Ap. S. Aug. Hæc stella corpus est multarum stellarum de cælo, id est, Ecclesiâ, cadentium. So Aquinas: Stella est cætus hæreticorum.

⁴ Jude 13.

⁵ Aquin. p. 247, *in fontes*: i. e. in Evangelicam et Apostolicam et Propheticam doctrinam quæ sunt quasi fons et origo fidei et morum: *flumina*; Scripturarum expositiones.

Hence we may interpret this Vision.

The fall of great Luminaries, for example, of an Arius¹, a Nestorius, or an Eutyches, and other Heresiarchs, shooting from their spheres in the Church, and infecting the wells of Salvation with pestilent heresies, concerning the Person and Nature of the Son of God; the defection of a Donatus², who threw his venom into the baptismal *laver of Regeneration*³;—such are the events predicted by the lapse of the great Star, whose name was Wormwood.

Thus we are taught to regard Heresies in their true light; that is, as punishments for men's sins; and grievous punishments they are, even in a temporal sense, as was seen in the fury of the Arian⁴ Vandals, of the Asiatic Monophysites, of the African Circumcellions: we are taught also to view them as trials of our faith, hope, and love; and so, as serving to the manifestation of God's grace and glory, and to the final purification of His Church. *There must be*

¹ Among others, Joachim, p. 128, (reverse,) thus interprets it: "In diebus Constantini Arius unus de magnis luminaribus cœli esse putabatur. Tertiam aquarum partem infecit Arius et vertit in saporem Absinthii, quoniam per errorem ejus corrupti fuere sacerdotes et Episcopi adhærentes sibi."

² Auctor ap. S. Augustin, in loc. Hoc in his qui rebaptizantur intelligi potest.

³ Titus iii. 5.

⁴ Joachim, p. 129 (reverse). "The Arians," he observes, "betook themselves 'ad persequendam omnem Catholicorum Ecclesiam: Perseveravit autem persecutio Arianorum usque ad tempora Saracenorum: Propter hoc multos legimus ab Arianis Regibus et Episcopis martyrio coronatos.'"

heresies, says the Apostle, *that they which are approved may be made manifest among you*¹.

Let me here offer a remark concerning the *order* of these trumpets—the Second and Third.

The heresy of Arius prevailed *before* the capture of Rome by the Goths; and it might therefore be said, that this heresy could not be the subject of the Third Trumpet, if the capture of Rome is the subject of the *second*.

But the same method which St. John pursues in the Apocalypse as a whole, is also pursued by him in the subordinate parts of it. He classifies similar events together; and so one portion of his prophecy overruns another. And since the Arian heresy, and the other heresies which it generated, made its evils felt for many generations *after* the taking of Rome, therefore it is placed after it.

4. The consequences of these Heresies appear to be further portended by the FOURTH TRUMPET. *The Third part of the sun, we read, was smitten, the third part of the moon, and the third part of the stars.* Here we see errors, confusions, and defections in the Church, such as were prevalent in the fifth, sixth, and seventh centuries.

5. This leads to another Judgment. The FIFTH TRUMPET sounds. From corrupt Christianity we pass

¹ 1 Cor. xi. 19.

next to Apostasy. *A star falls from heaven* and unseals the abyss¹, and smoke issues from it. That is, the fall of eminent Teachers in the Church is represented as the occasion of this plague. He unseals the abyss, and smoke issues from it, and a cloud of Locusts like scorpions arises from the smoke, and torment *those who have not the Seal of God in their foreheads. And they have breastplates as it were of iron; and the sound of their wings is as the sound of chariots of many horses running to battle*².

In order to show that these Locusts are to be understood *spiritually*, it is said that they arise out of the abyss, and do *not* hurt the *grass*, or the *trees*, as *natural* Locusts do; but only *men*³, and those only of men who *have not the seal of God*.

This Vision of Locusts⁴ is rightly interpreted as representing the rise and progress of the Arch-impostor of Arabia (A.D. 611); and the fierce retribution which was executed by God through him on degenerate and idolatrous nations. Mahometanism was, and is, a scourge on the world for its neglect and abuse of Christianity. It came from the abyss, in which the Prince of the air and his Angels dwell. It spread like the *smoke* of a *cloud darkening the sun*. For it obscured the light of

¹ ἄβυσσος, i. e. ἀήρ, not λίμνη πυρός.

² Rev. ix. 9.

³ Rev. ix. 4.

⁴ Some interesting information and reflections concerning the Locusts of Arabia, regarded as "an army of God," as they were called by Mahomet, and on the language of Scripture concerning them, will be found in Pococke's Works, on Joel, caps. i. and ii.

CHRIST. It arose from Heresy. *The Stars who fell from the heaven unsealed the abyss from which the cloud of Locusts issued who veiled the face of the Sun.* But it could not hurt *those who had the Seal of God in their foreheads.* Rather, it exercised and strengthened their faith and courage, and quickened their vigilance. They were unhurt, like Job, when tempted by Satan¹; and, like him, they desired to depart rather than to live on earth². Besides, it united Christians³. Heresies and Schisms were checked by the fear of Apostasy.

6. The next, the SIXTH, Trumpet has occasioned some perplexity.

A voice from the horns of the altar of incense cries to the sixth *Angel*, who has the sixth Trumpet, *Loose the four Angels, who are bound at the great river, the river Euphrates.*

Modern Expositors, for the most part, understand by these Angels and their host, some great, *earthly*, powers,—Turkish, Saracenic, Oriental,—which come forth from the *literal river Euphrates.*

These expositions do not appear satisfactory; and let me crave your indulgence in declaring my opinion concerning this Trumpet.

Loose the four Angels. This carries us back to the Sixth SEAL, where we have already seen *four*

¹ Job i. 12; ii. 6.

² Job iii. 21; vi. 9.

³ This is specially true of Christians in Greece and Asia Minor, in which a spirit of religion has been kept alive by Turkish persecution.

Angels, to whom reference is *here* made in the term,—“*the four Angels.*” In the Sixth Seal these *four Angels* are represented as *standing at the four corners of the earth*, having power to *hurt the earth, the sea, and the trees, holding the four winds, that they may not blow upon the earth.* And an *Angel* cries to these, *Hurt not the earth, nor the sea, nor the trees, till we have sealed the servants of our God in their foreheads*¹. And they are restrained, till the Sealing of the Saints is complete.

In the Sixth Trumpet these four Angels are now described as *bound*—bound at the great river EUPHRATES. The Euphrates is the river of Babylon; and Babylon in the Apocalypse is *always* used in a *figurative* sense: it designates *the Great City*, concerning which more will be said hereafter². We cannot, therefore, concur with those Interpreters who, while they understand *Babylon* in a *typical* sense, interpret the *river* of Babylon in a *literal* sense. If Babylon is figurative (as doubtless it is), Euphrates, the river of Babylon, is figurative also³.

These four Angels, then, in the Sixth *Trumpet*, are said to be *bound* as captives in the Great City; and yet, in the Sixth *Seal*, they are *not bound*; for

¹ Rev. vii. 1—3. See the Parallels in “Harmony,” pp. 12 and 13.

² In Lectures IX. and X.

³ This was seen by the ancient interpreters, e.g. Haymo: Euphrates, fluvius Babylonis, potentia secularis intelligitur; and Aquinas: Dicitur flumen magnum propter multitudinem seclerum.

they are said to stand at the four corners of the earth. How is this to be explained?

As the Four Living Creatures under the heavenly throne¹ represent the fourfold GOSPEL in its glorified condition, adoring God in heaven, so these Four *Angels* represent the Gospel—the *Æternum Evangelium*²—diffused to the Four Winds of heaven; preached in the *Four quarters*³ of the World. And this Gospel is free as air: as St. Paul says, *The Gospel is not bound*⁴.

And yet, in a certain sense, the Gospel has been bound, bound at the great river Euphrates; bound in the Great City—the mystical Babylon—the Church of Rome: for *that* great City has put fetters upon it; it has chained the Word of God.

These four Angels are loosed, in obedience to a voice from the Altar of incense, which is before the face of God; and loosed by the sixth Angel, an *Angel of God*.

Thus they are *contrasted* with the Locusts of the preceding Trumpet, who were loosed by *Satan* from the bottomless pit.

Again: This Altar of incense, from which the voice issues, had been kindled with incense, which are *the*

¹ Rev. iv. 6. See above, Lecture II.

² There is a certain *ὁμοφωνία* in the *τέσσαρες ἄγγελοι* and *τέσσαρα εὐαγγέλια*, which will be observed by the Greek reader.

³ The number *four* in the Apocalypse expresses universality of extent and diffusion, and is very appropriate to the Gospel. Rev. vii. 1; xx. 8.

⁴ 2 Tim. ii. 9.

*prayers of the Saints*¹; and therefore the loosing of the Four Angels is represented as a gracious answer from God to those prayers.

To proceed: These Angels are said to be prepared for *the hour*², the day, and month, and year, to destroy the third part of men; that is, they represent the Gospel, which is prepared for *the hour* of retribution, *the day of wrath*, the month of God's harvest, the year of His visitation, the Great Day of Doom, when all will be judged by the Word of God.

A great Army is with them. *I heard their number; Two hundred thousand thousand of horsemen*; that is, two myriads of myriads. This extraordinary number seems also to intimate that these are not *human* hosts, but armies of GOD. And so they are regarded by some ancient Expositors³. And this exposition is confirmed by the Apocalypse itself. In a former passage we read, *I looked, and heard the voice of many Angels round about the throne, and their number was myriads of myriads*⁴. And Daniel speaks of

¹ Rev. viii. 3—5.

² Not "for *an hour*," &c. as in the authorized version. The reference is to our Lord's words, "Of *that day and that hour* knoweth no man," &c. Matth. xxiv. 36. Mark xiii. 32. See "Harmony of the Apocalypse," § 38, or chap. ix. 15, and note.

³ See for example Arethas and Cæcumenius, p. 321, p. 528, (ed. Cramer,) who interpret these four Angels as Θεῖους ἀγγέλους, Angels of God, and the μυριάδες μυριάδων, as the armies of God, pp. 321-3, p. 528.

⁴ Rev. v. 11. In ix. 16, some MSS. omit the δύο, and thus the parallel is exact.

the same number; *myriad-myriads of Angels*¹. And the Psalmist says, *The Chariots of GOD are two hundred thousand thousand Angels*² (so the passage ought to be translated³); that is, the same number as in the Vision before us. And Jude says, *The LORD cometh with myriads*⁴ *of His holy Angels*⁵.

Next observe, *Their horses have breastplates of fire and jacinth*.

The colour *white*, in the Apocalypse, is restricted to what concerns CHRIST; so the colour *jacinth*, or violet, is applied in Scripture to *divine* things. Thus, in the Old Testament, it describes the colour of the curtains of the Tabernacle, and of the Veil, and of the High Priest's attire⁶. And in the Apocalypse *jacinth* is one of the twelve jewels of *the heavenly city*⁷. Here is another proof that these Angels and their armies are *divine*.

Again: *their horses' heads* are said to be *like lions'*. And in this book, *Christ* is called *the Lion of the tribe of Judah*⁸, and to *utter a voice as the Lion roareth*⁹.

Further we read: *And from their mouths go forth fire and smoke and brimstone; and the third part of men are killed by the fire and smoke and brimstone*

¹ *μύριαι μυριάδες*. Dan. vii. 10.

² Psalm lxviii. 17.

³ See Vitranga, p. 401. "Idem plane numerus in Ps. lxviii. 17, qui in hoc loco."

⁴ Cf. Heb. xii. 22, where the word is *μυριάσι*.

⁵ Jude 14. *ἀγίων ἀγγέλων* is the reading of many MSS.

⁶ Exod. xxv. 4; xxvi. 1. 31. 36; xxviii. and xxxix. *passim*; xxxviii. 18. 23, where the Hebrew has תְּכֵלֶת

⁷ Rev. xxi. 20.

⁸ Rev. v. 5.

⁹ Rev. x. 3.

which goes forth from their mouth. For they have power in their mouth and their tails; for their tails are like serpents, and they hurt¹ with them.

How, it may be asked, can this be true of the WORD of GOD?

In reply, let us remember, that the Word of God is a savour of life unto life to those who receive it; but it is also a savour of death unto death to all who reject it². Either by God's grace it is the greatest blessing which we can receive; or else, by our sin it becomes our greatest bane. As the rod of the Jewish Lawgiver became a *serpent*, and he is ordered to take it up by the tail, and it again becomes a Rod in his hand, and as that of Aaron also became a *serpent*, and devoured the rods of the Magicians³, so the Word of God, which has *no sting* for the righteous, but is a *Rod*⁴ of power in their hands, recoils with deadly force on the ungodly, and has a *sting* for the wicked. The sting of death is sin, and the strength of sin is the Law⁵. If I had not come and spoken unto them, they had not had sin; but now they have no cloke for their sin.

Our Blessed Lord Himself seems to authorize this interpretation of the Sixth Trumpet, a Trumpet of *Woe*. In speaking of the *Gospel* He uses the word

¹ ἀδικοῦσι. This word also connects these four Angels with the four Angels at the four corners of the earth, in the Sixth Seal; οἷς ἐδόθη ἀδικῆσαι τὴν γῆν . . . μὴ ἀδικήσῃτε τὴν γῆν (Rev. vii. 2, 3).

² 2 Cor. ii. 16.

³ Exod. iv. 4; vii. 9—12.

⁴ See above, p. 50.

⁵ 1 Cor. xv. 56.

⁶ John xv. 22. Matth. x. 34. See Rom. iv. 15; iii. 20.

Woe: He represents the *Gospel* as a *Woe* to those who reject it. *Woe unto thee, Chorazin! Woe unto thee, Bethsaida! It shall be more tolerable for Tyre and Sidon in the day of judgment than for you.* And He says to His Apostles, that if any City receive not their message, *it shall be more tolerable for Sodom and Gomorrhah than for it*¹.

This Exposition is also confirmed by the Scripture expressions which describe the retributive power and punitive office of God's Word.

*He shall smite the earth with the Rod of His mouth, and with the breath of His lips shall He slay the wicked*². *I have hewed them by the Prophets; I have slain them by the words of My Mouth*³. *Behold, I will make My Words in thy mouth fire, and this people wood, and it shall devour them*⁴. *Repent,* (says Christ, in the Apocalypse,) *or else I will come unto thee quickly, and will fight against them with the Sword of My mouth*⁵. *Out of His mouth goeth a sharp Sword, that with it He should smite the Nations*⁶. And, after the destruction of the Beast and False Prophet, *The remnant, we read, were slain with the Sword of Him that sat upon the horse, which Sword proceedeth out of His mouth. Out of His mouth goeth a sharp Sword, that with it He should smite the Nations; and He shall rule them with a Rod of Iron*⁷.

¹ Luke x. 11—14. Matth. xi. 21.

² Isa. xi. 4.

³ Hos. vi. 5.

⁴ Jerem. v. 14.

⁵ Rev. ii. 16.

⁶ Rev. xix. 21. 15.

⁷ Rev. xix. 21.

Such is the language of Scripture respecting the WORD OF GOD. How terrible is it!

Let us recollect also, that concerning the Delivery of the Law it is said,—*The Lord came from Sinai; He shined forth from mount Paran; and He came with ten thousands of Saints: from His right hand went a fiery Law for them*¹. Such was His Majesty in the *Law*; and does He come with less power and glory in the Gospel²?

If further proof be required of this Exposition, let us compare what is here said of these Four Angels, with what is afterwards said in the Apocalypse in the parallel Vision of the TWO WITNESSES, or Two Testaments, the Law and the Gospel³.

There is a wonderful resemblance. Each of these Visions illustrates the other⁴.

The Two Witnesses, it is said, *torment those who dwell on the earth*⁵, and have *power to shut heaven, and to turn waters into blood, and to smite the earth with all plagues as often as they will*⁶. *If any one injures them, it is said, fire cometh out of their mouth,*

¹ Deut. xxxiii. 2.

² 2 Cor. iii. 9.

³ Rev. xi. 6—11.

⁴ See the Visions placed side by side in the "HARMONY of the APOCALYPSE," p. 12, which will illustrate what is said in the remainder of this Lecture.

⁵ Rev. xi. 10.

⁶ Anonym. ap. S. August. in loc. *Plagæ, quæ pro contemptu Testamentorum Dei humanum genus affligunt.*

and devoureth their enemies; and if any one hurts them, he must be so destroyed¹.

Similarly, of these Four Angels and their host, it is said in almost the same words, that *fire cometh out of their mouth*, and *they have power to destroy the third part of men by their plagues*²; and the rest of men who were not destroyed by these *plagues* did not repent.

Again: the Two Witnesses are said to be warred on by the Beast, and to lie unburied in the Great City,—that is, in *Babylon*.

Similarly: the Four Angels are here represented as bound, imprisoned, at the great river Euphrates—the river of *Babylon*.

Again: the Two Witnesses arise. The Spirit of God enters into them; they ascend in the clouds of Christ's glory to heaven³; their foes are terrified; a

¹ πῦρ ἐκπορεύεται ἐκ τοῦ στόματος αὐτῶν, Rev. ix. 17, 18. cf. xi. 5; ἀποκτείνειν, and ἀποκτείνειν πληγαῖς, Rev. ix. 15. 18. 20. cf. xi. 5. 13.

Such are the expressions applied to the Witnesses and the Angels.

² This word, omitted in the Authorized Version, is found in the best MSS. in cap. ix. 18.

³ Auctor Anon. ap. S. Aug. in loc. Hoc est quod Apostolus dixit, (1 Thess. iv. 16.) Rapiemur in *nubibus* obviam Christo. Ante adventum autem Domini nulli hoc posse contingere scriptum est. Initium Christus, deinde hi qui sunt Christi in adventu Eꝓus. Unde excluditur omnis suspicio quorundam qui putant hos duos Testes *duos viros* esse.—An important caution against the Exposition which imagines the two Witnesses to be Enoch and Elias, or some two eminent Reformers. We shall see (in Lecture VI.) that *one body* is ascribed to the

tenth part of the City falls; and the world is awed, and gives glory to God.

Similarly: the Four Angels are represented as accompanied with the heavenly host, and endued with tremendous power.

Lastly,—(which is very remarkable)—the preaching of the Two Witnesses is expressly called in the Apocalypse the *Second Woe*¹.

And the loosing of the Four Angels is also called in the Apocalypse the *Second Woe*².

In fact, the preaching of the Two Witnesses and the loosing of the Four Angels represent the *same* thing. And what is that?

The preaching of the Gospel.

The Second Woe is the eve of the End. And our Lord Himself says, *This GOSPEL must first be preached for a WITNESS unto all nations, and what then will take place? then shall the End come*³. Thus He connects the *Gospel* with the *Witnesses*, and with the *End*. *Christ, says St. Paul, will consume the Man of Sin with the Spirit of His mouth, and destroy him with the brightness of His coming*⁴, *when the Lord shall be revealed with His mighty Angels in flaming fire*⁵. *A fiery stream, says Daniel, issued forth from before Him; thousand thousands ministered*

two Witnesses by St. John, which also *excludes the literal, personal,*⁷
interpretation.

¹ Rev. xi. 14.

² Rev. ix. 12.

³ Matth. xxiv. 14. Mark xiii. 10.

⁴ 2 Thess. ii. 8.

⁵ 2 Thess. i. 7, 8.

unto Him; and I beheld till the Beast was slain, and his body destroyed, and given to the burning flame¹.

Yes, my brethren, and is not this the fact? It is not the sword and spear² which will destroy the walls of the spiritual Jericho: it is the breath of the Gospel, and the shout of the People of God. They will be overthrown by *the foolishness of preaching*³, by *the rams-horn trumpets of the Gospel; not by might nor by power, but by My Spirit, saith the Lord of Hosts*⁴. *Our weapons are not carnal, but mighty, through God, to the pulling down of strongholds*⁵. It is expressly said of Christ's Saints, *They overcame by the blood of Christ, and by the WORD of their Testimony*⁶.

Is it not, also, true that God, the Lord of Sabaoth, does indeed come with His mighty Angels, in His glorious Gospel?—that to the eye of faith He is there seen surrounded with myriads of Cherubim and Seraphim; and that to those who reject His Word *Our God is a consuming fire*⁷?

Is it not also true that even now, in a certain sense, this Apocalyptic Vision of Christ and His Angel Horsemen has begun to be fulfilled?

The temporal power of Rome has been weakened; and so, the Scriptures, which were enthralled by her, have been freed. Thus, the Angels have been *loosed*,

¹ Dan. vii. 10, 11. Compare Rev. xix. 19, 20.

² Reges, (says Joachim, p. 8,) qui venturi sunt auxilio Bestiæ, subiciuntur hand dubium superati gladio Christi, non tam ferri quam Verbi.

³ 1 Cor. i. 21.

⁴ Zech. iv. 6.

⁵ 2 Cor. x. 4.

⁶ Rev. xii. 11.

⁷ Deut. iv. 24. Heb. xii. 29.

which were *bound* for many centuries at the river *Euphrates*.

Again: the WORD of GOD has been *translated* into all languages. Thus *the Angels have been loosed*. And by the aid of Printing they have been multiplied innumera- bly. Thus, also, *the Angels have been loosed*. The Scriptures, in swiftness and strength, like an innumerable Army of Horsemen, are now sweeping over the world. *Their sound is gone forth into all lands, and their words unto the Ends of the world*¹. These are the Chariots of God's Power. This is His Host; they are like the Cherubim. Christ, the Mighty Conqueror, rides upon them.

And let us be sure that this Propagation of the Gospel is, to those who reject or despise it, a terrible WOE.

The imagery and language of the Apocalypse, as we have said, is derived from that of the Prophets of the Old Testament; and the interpretation now offered of the Sixth Trumpet receives light from a very sublime Vision in the book of the Prophet Joel².

This Vision, like that in the Apocalypse, is introduced with the sound of the Trumpet.

*Blow ye the trumpet in Zion, says the Prophet; sound an alarm in My holy mountain; let all the inhabitants of the earth*³ *tremble, for the day of the Lord is at hand.*

¹ Psalm xix. 4.

² Joel ii. 1—11.

³ οἱ κατοικοῦντες τὴν γῆν. LXX.

Then the LORD'S army is revealed.

A fire devoureth before them, and behind them the land burneth. The appearance of them is as the appearance of Horses, and as Horsemen shall they run.

Like the noise of Chariots on the tops of the mountains shall they leap; like the noise of a flame of fire, that devoureth the stubble, as a strong people set in battle array.

Their power and prowess is thus described. Then it is added—

And the Lord shall utter His voice before His army; for His camp is very great; for He is strong that executeth His Word; for the Day of the Lord is great and terrible, and who can abide it?

St. John, I conceive, refers to this Vision; and there are some remarkable verbal parallelisms, as well as real coincidences, between his description and that of the Prophet Joel, especially as read in the Septuagint Version¹.

The Prophet Zechariah also represents Angels, the Ministers of Christ², as Horsemen, in one of his first Visions³.

And the Prophet Habakkuk exclaims, *Thou didst ride, O Lord, upon Thine HORSES, and Thy Chariots of Salvation*⁴. *Thy bow was made quite naked, even*

¹ e. g. Joel ii. 4, ὄρασις ἵππων ἢ ὄρασις αὐτῶν, καὶ ὡς ἵππεῖς οὕτως καταδιώξονται. Rev. ix. 16, 17, ὁ ἀριθμὸς στρατευμάτων τοῦ ἱππικοῦ . . . καὶ οὕτως εἶδον τοὺς ἵππους ἐν τῇ ὄρασει.

² Vitringa, p. 247. Ubi Equites sunt Angeli, Christi Ministri.

³ Zech. i. 8, 10, and Zech. vi. 5—7.

⁴ Hab. iii. 8, 9, 15, ἡ ἵππασία σου Σωτηρία.

Thy Word. Thou didst walk through the sea with Thine Horses, through the heap of great waters.

The interpretation, now proposed, of the Sixth Trumpet, or Second Woe, is also remarkably confirmed by other passages in the Apocalypse.

In the first Seal, as we have seen, Christ *goes forth* as a Royal Warrior on a White Horse, *conquering and to conquer*¹. And, just before the final consummation, *One like the Son of Man* is displayed, *having on His head a golden crown, and in His hand a sharp sickle*². Another Angel also appears with a sickle; and the Earth is reaped; and the Vintage begins. And then we read,—*The Winepress was trodden without the city; and blood came out of the Winepress, even unto the bridles of the Horses*³.

This mention of *Horses*, in connexion with the Winepress, seems at first very obscure; but when we remember the Angels' *Horses* of the Second Woe, it becomes clear.

And this passage of the Apocalypse is illustrated, also, by a sublime description of the Prophet Zechariah, whom St. John imitates very closely in the Revelation; or, to speak more truly, both being filled with the same Divine Spirit, use the same language.

The Prophet, speaking of the same great conflict as St. John, when the power of Christ shall be revealed as that of a mighty Conqueror, compares

¹ Rev. vi. 2.

² Rev. xiv. 14

³ Rev. xiv. 20.

Him to a Warrior at the head of a great army; and speaks, as St. John does, of *the bridles of the Horses*. *In that day shall there be upon the bridles¹ of the Horses* HOLINESS TO THE LORD.

Again: there is another passage still later in the Apocalypse, which confirms the exposition we have given of the Sixth Trumpet. *I saw heaven opened*, says St. John, after the pouring out of the sixth Vial, at the great conflict of Armageddon, *and, behold, a White Horse, and He Who sat upon it is called Faithful and True; and He judges and wars in righteousness; and His eyes are as a flame of fire, and on His head many crowns; and He has a name written which no one knows but Himself; and He is clothed with a robe dipped in blood; and His name is called THE WORD OF GOD. And the armies in heaven followed Him on White Horses; and they were clothed with linen, white and pure. And from His mouth goeth forth a sharp sword, that with it He may smite the nations; and He will rule them with a rod of iron. And He treads the Winepress of God's wrath².*

Then follows the destruction of the Beast and False Prophet, and of the powers of the Earth who have been gathered together against Christ³.

¹ Zech. xiv. 20, ἐπὶ τὸν χάλινον τοῦ ἵππου Ἄγιον τῷ Κυρίῳ, where the Hebrew has **מַצְלֹת** *bells*.

· Rev. xix. 11—15. cp. Rev. xvi. 12—16.

· Rev. xix. 19, 20.

All these descriptions refer to the same period, that of the Sixth Trumpet, or the Second Woe.

Thus we see Christ is represented as a Mighty Warrior riding to Victory, and His Army with Him, mounted on horses, an innumerable host; and Christ, so leading them to the conflict, is called **THE WORD OF GOD**.

Therefore, in the Vision of the Victorious Army of Horsemen revealed at the Sixth Trumpet, we recognize the triumph of Christ and of His Word.

All these testimonies of God Himself in Scripture serve to inculcate a momentous truth, the power and majesty of His Word, and the great sin and peril of despising it.

Therefore, well might the Sixth Angel take up the trumpet, and sound, Woe to the World. Woe to the World, because of offences! Woe to the World, for its neglect of the Gospel! Oh! that men would hear the heavenly blast now sounding in their ears! Nations have rejected the Gospel. Philosophers deny its inspiration. Senates are treading it under foot. Men are patronizing Error as if it were truth; they are encouraging Judaism—which blasphemes Christ as a deceiver—as if it were equally true with the Religion which adores Him as God! Even Churches have bound the Angels, and killed the Witnesses. And yet the Gospel is the Voice of God. The Word of God is the Army of God. Alas! for all who despise it. Woe to all who reject it. Eternal death is their doom. Let the World

listen and tremble at the Angelic trumpet, the trump of Woe; for the Gospel will judge the world.

7. When the¹ SEVENTH or last TRUMPET shall sound, and the dead shall be raised, and all shall be summoned before the great White Throne of the Everlasting Judge, then all who *dwell upon earth*, and have heard the blast of the Sixth Trumpet, and have heard it in vain, shall weep and wail in despair.

When *the Lord descends from heaven with a shout, with the Voice of the Archangel and the Trump of God*², then *the Word which He has spoken in the Gospel, the same will judge them in that day*³.

¹ Auctor Anon. ap. Aug. "Septima Tuba finis est persecutionis, et Adventus Domini."

² 1 Thess. iv. 16.

³ John xii. 48.

LECTURE VI.

REV. x. 1, 2.

I saw another mighty Angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: And he had in his hand a little book open.

THE divine writer of the Apocalypse, having arrived at the verge of the final consummation, pauses for a while after the Sixth Trumpet; and another Vision is presented to him, which carries him back again to the very beginning of his prophecy.

He has described, under the Sixth Trumpet¹, *the loosing of the Four Angels which were bound at² the great river Euphrates*; and he has displayed the glorious triumph of their innumerable army.

This Vision, as was stated in our last discourse, represents the free progress, tremendous power, and glorious victory of the WORD of GOD in the last times; and the great sin and peril of despising it.

We now proceed to observe that the Vision

¹ Rev. ix. 15.

² ἐπί.

of the Four Angels, so interpreted, introduces, in a most apt and beautiful manner, the next portion of the Apocalypse, which may be entitled a prophetic History of the WORD of GOD from the *first* preaching of Christianity; and so places us again in the age of St. John himself¹. This will now engage our attention.

1. St. John sees a *mighty Angel*², *clothed with the cloud* of Divine glory, and crowned with the *Rain-bow*³, the emblem of Divine mercy and justice⁴. *His countenance is like the Sun, and His feet as columns of Fire*, for strength. He holds *in His hand a small Roll opened*⁵; and He places *His right foot on the sea, and his left on the land, and cries with a loud voice, like the roaring of a Lion*. At His cry, THE SEVEN THUNDERS *utter their voices*. Although they have not been mentioned before, they are called *the Seven Thunders*⁶, as being definite and well known. St. John was about to *write* what they had said; but he hears *a Voice from heaven, crying, SEAL the things which the Seven Thunders spake, and write them not*.

The mighty Angel then lifts His right hand to

¹ See "HARMONY of the Apocalypse," p. 6.

² Rev. x. 1.

³ ἡ Ἥλιος, as in many MSS. the article is intended to identify the Angel with Him on the Throne. Rev. iv. 3.

⁴ See above, Lect. II. p. 39.

⁵ βιβλαρίδιον ἀνεωγμένον, Rev. x. 2.

⁶ Ἅι ἑπτὰ βρονταί. The reason of the *article* (unhappily omitted in the Authorized Version) will appear from what will be now said concerning them.

heaven, and swears, by the Eternal Creator, that there shall be no delay¹, but that the Mystery of God, which He had preached as a Gospel² to His servants the Prophets, shall be fulfilled in the days of the *Seventh Angel, when he shall sound the Seventh Trumpet.*

The Voice from heaven then commands St. John to take THE OPENED ROLL. St. John asks the Angel for it, Who gives it to him, saying, *Take, and eat it; it will embitter thy belly, but it will be sweet in thy mouth.* And so it was. And the Angel says,—*Thou must prophesy again concerning many Peoples, and Nations, and Tongues, and Kings.*

2. What now, it may be asked, is this *Opened Roll*, which is given to St. John?

It has been regarded by some *modern* Expositors, as a part of St. John's own prophecy; and as containing the predictions which follow, and so as constituting a portion, or sequel, of the sealed Book, which was in the hand of the Lamb³.

This opinion seems liable to grave objections. The Little Book here mentioned is *opened*, and not sealed, and therefore does not refer to the *future*, but to the *past*; and it is distinct from the Sealed Book, in form, and in time of delivery.

What then is it? . . . There is one fact which ought to be absent from the mind of the reader

¹ Χρόνος οὐκ ἔσται ἔτι. Rev. x. 6. Here χρόνος is *delay*. See Lightfoot ad loc. and Vitringa, p. 434.

² εὐηγγέλισε.

³ Rev. vi. 1. Vitringa, p. 426.

and expositor of the Apocalypse; which is this; that St. John was specially appointed by Christ to close the Canon of the New Testament. Here we have a clue to the right interpretation of many passages, which would otherwise be obscure; and among them to the present.

The true meaning of the little opened Book is to be ascertained by reference to St. John's own office in completing the Canon of Holy Scripture; and this Vision is intended to give Divine sanction to that important act, and to assure the Church that the New Testament¹, as completed and sealed by St. John, comes from the hand of the great Angel of the Covenant, Whose *countenance is as the Sun*², Whose head is arched-over by the Rainbow, the emblem of Mercy and Justice, and Who is clothed in the cloud³ of heavenly Majesty, Who guided the Ancient Church in the Wilderness by the *Pillar of Cloud and Fire*, Who treads all Earthly things under His feet, and walks on the Waves, and rides on the Storms of this World; to *Whom All Power in Heaven and Earth is given*⁴—JESUS CHRIST.

In confirmation of this opinion, we may observe that the Book is *not sealed* as a prophetic book, but *opened, that he may run that reads it*⁵—opened in

¹ This was observed by some ancient Expositors. See Primasius ad loc. In hoc libro aperto Novi Testamenti revelata claruisse videtur gratia.

² Rev. i. 16.

³ Rev. x. 1; xiv. 14.

⁴ Matt. xxviii. 18.

⁵ Hab. ii. 2.

the hand of Christ, Who said to His Apostles, *Go ye into all the world, and preach the Gospel to every creature*¹. Thus the Gospel was opened in the eyes of the world. St. John himself, in another passage of the Apocalypse, represents the Gospel as opened to the sight of all. *I saw an Angel fly in the midst of heaven, having the everlasting Gospel to preach to every nation*².

Besides, the Gospel is *opened* in another sense; because what was *hidden* in the *Old Testament* is *revealed* in the *New*³.

Let us observe, also, the opened Book is in the hand of Christ; and it is called βιβλαρίδιον. And the first word of the first Gospel is βιβλος, "THE BOOK of the generation of Jesus Christ:" and the *New Testament* is a βιβλαρίδιον, or Lesser Book, as compared with the βιβλίον, *Bible* or *Book*; the name with which the *Old Testament* was designated by the Jews⁴, as the whole Scripture is by us.

When Christ, *Who is the Lion of the tribe of Judah*⁵, the Divine Ariel, has uttered His Voice,

¹ Mark xvi. 15.

² Rev. xiv. 6.

³ Some of the older Interpreters, though not referring to St. John's office in scaling the New Testament Canon, yet expound the Opened Book as *Scripture*. Thus Aquinas, p. 299: *Librum Apertum; id est Scripturam, librum in quo legitur quicquid est salutis; et est Liber apertus, quia Ipse Dominus prædicando populo manifestavit secreta mysteria Scripturæ: suis documentis aperuit Discipulis Scripturam, et per eos aliis.*

⁴ מִגְּלָה, a Roll. See Hottinger, Thesaurus, p. 99.

⁵ Rev. v. 5.

then, we read, *the Seven Thunders uttered their own Voices*; that is, their Voices are here represented as derived from Christ, Who is the WORD of GOD.

As the Prophet Amos says, *The Lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy*¹?

Here it is not to be forgotten that Our Blessed Lord, Who is represented in the Apocalypse as a *Lamb*² is also described as a *Lion*³. That is, He is not only innocent and gentle, but He is also strong and terrible. It is much to be feared that many are too apt to forget this. Many dwell on the promises, but overlook the terrors, of the Gospel. They love to bask in the sunshine of Christ's mercy, but are not alarmed by the thunders of His justice. They rejoice in His amazing Love, but tremble not at His awful Majesty. Hence they are betrayed into irreverent and profane familiarity with His Holy Name. They presume on the gentleness of the Lamb. But let them fear the wrath of the Lion.

This is one important warning to be derived from this Divine Vision. To return,—

3. It may now be asked, What are THE SEVEN THUNDERS? How do *they* find a place here, in

¹ Chap. iii. 8. See also Hosea xi. 10, and Pococke's notes on that passage, Works, ii. p. 543: "Christ's roaring as a Lion, what is it, but the preaching of the Gospel?"

² Rev. v. 6. 8. 12, 13; vi. 1. 16; vii. 9; and in twenty-one other places of the Revelation.

³ Rev. v. 5; x. 3.

connexion with the Open Book of the New Testament?

Let us observe here, the Thunders *speak*¹: they articulate; and the word *Thunder*, or the Voice of God², is, in the Apocalypse, a symbol of Evangelic and Apostolic Teaching, derived from God Himself. Our Lord Himself gave this interpretation of the Word, when He called the Apostle and Evangelist St. John, a *Son of Thunder*³. It appears, therefore, that the *Seven Thunders* here represent the Seven Apostolic and Evangelical Writers of the New Testament, St. John's predecessors in *writing*; namely, St. Matthew, St. Mark, St. Luke, St. Paul, St. James, St. Peter, and St. Jude⁴.

These Seven derived their Voices from Christ;

¹ Rev. x. 3, 4. ἐλάλησαν τὰς ἑαυτῶν φωνάς, i.e. they uttered their own voices.

² Hebraicum *קול* Vox, sæpe est *Tonitru*. Rosenmüller ad Rev. iv. 5. *Out of the Throne of God proceed Thunders, and Lightnings, and Voices.*

³ Mark iii. 17. See Lampe in Joann. i. p. 24.

⁴ This interpretation is quite consistent with what will be said below (Lect. VII.) concerning the number *Seven*, as employed in the Apocalypse. *Seven* is used indefinitely, with respect to the *future*, but *not* to the *present* or *past*. It is definite, historically; indefinite, prophetically. The reason of this is obvious. For example, it was very requisite that the Church should know that the Canon of the Scripture of the New Testament is composed of the writings of seven persons, and sealed by the eighth; here, then, *Seven* is *definite*. But it was not necessary for her to know how many Churches would constitute the Catholic Church; there, then, *Seven* is indefinite. It was important for her to be able to identify the City on Seven Hills. Here, then, *Seven* is definite.

they speak from Him. *The Seven Thunders are the Voice of God*¹.

4. In the present Vision St. John is commanded—*not* to write the same things as the Seven—but to *seal* what they had written. And this he did in fact. St. John, both as an Evangelist and Apostle, refrains from *repeating* what his predecessors had said. *He* had *another* office, that of *supplying* what they omitted, and of *sealing* what they wrote².

The expression *to seal*, in Scripture language, signifies to make an end of, to fulfil, to complete, to secure, to appropriate, and to declare an appropriation, to avouch, to confirm. Thus, twice in the same verse of the Prophet Daniel³—*Seventy weeks are appointed to seal up sins, and to seal up prophecy, and to anoint the most Holy*. The Jews *sealed* the stone of the sepulchre to *make it sure*⁴. *Him God the Father has sealed*, says Christ of Himself⁵: *He that receiveth His testimony, has set to his seal that God is true*⁶. The Saints in the Apocalypse are said to be *sealed*⁷ with the *seal* of God on their foreheads⁸.

¹ Haymo ad loc. Clamavit Leo primus, deinde Tonitrua locuta sunt : id est, prius prædicavit Christus, deinde Apostoli.

² See note ¹ in p. 168, and "Lectures on Inspiration," Lect. VI. p. 170, and Lect. XI. pp. 298-9, 2nd ed.

³ See Lowth, Daniel ix. 24.

⁴ Matt. xxvii. 66. See also Rev. xx. 3.

⁵ John vi. 27.

⁶ John iii. 33.

⁷ Cf. Ezek. ix. 4. Hag. ii. 23.

⁸ Rev. vii. 3.

The Prophet Malachi, the last writer of the *Old Testament*, is called by the Jews its *Seal*. And St. John is the Seal of the *New Testament*¹. His Gospel is the Seal of the Evangelical, his Apocalypse is the Seal of the Apostolical, Canon. Hence the concluding words of his Gospel, and of his Apocalypse, have one and the same final and valedictory² character. This act of *sealing* is here represented as done by divine command: *I heard a Voice from Heaven, saying to me, (says St. John,) Seal what the Seven Thunders have spoken.* Therefore, by these words, Almighty God sets His own Seal to the New Testament by the hand of St. John: He says to St. John, *Bind up the Testimony; Seal the Law among My Disciples*³: and what we receive from St. John, we receive from GOD.

This is an important result.

5. To proceed. St. John is commanded to take and *eat* the Roll.

What does this signify?

It means, that he must make it his own, and incorporate it. Just as St. Peter is commanded to *arise, kill, and eat* the animals, which he had regarded as unclean⁴, let down in a vessel from Heaven, and thus to incorporate those symbols of Gentilism with him-

¹ See above, Lect. II. p. 48.

² See John xx. 30, 31; xxi. 24, 25. Rev. xxii. 17—21. Cf. Lampè, Proleg. in Joan. i. v. § 13. xiv.

³ Isa. viii. 16, LXX. τότε φανεροὶ ἔσονται οἱ σφραγιζόμενοι τὸν Νόμον.

⁴ Acts x. 13—15.

self the Apostle of the Jews, and to declare their union in Christ, so St. John must *take and eat* the Book. This he did, by publicly adopting and authenticating what had been written by the preceding Apostles and Evangelists, and by adding his own Gospel, Epistles, and Apocalypse, to give full stature and complete organization to the sacred body of Apostolic and Evangelical Teaching ¹.

This Book is represented as sweet in his mouth as honey: for, as the Psalmist says, *O how sweet are Thy Words unto my throat, yea, sweeter than honey unto my mouth* ²! But it embitters his belly. The word rendered *belly* is *κοιλία* ³, that is, the *natural* man. The preaching of God's Word to a thankless world will bring sorrow with it to the natural man. As Ezekiel says in the parallel passage to that now before us—they to whom the message is to be delivered *are a rebellious house*; or, as the Septuagint thrice repeats the expression, an *embittering* house ⁴: and St. John himself explains this phrase, in the beginning of the Apocalypse, by showing that the preaching of the Word was the cause of bitter-

¹ See "Lectures on Inspiration," Lect. VI. and Lect. XI., Lampe ad Joann. i. p. 80: Apparet Joannem præcedentia Evangelia inspexisse, et ab iis quæ jam perscripta in illis essent *studiosè abstinuisse*.

² Psalm cxix. 103.

³ *κοιλία*, as opposed in Scripture to the Spirit. See Rom. xvi. 18. 1 Cor. vi. 13. Phil. iii. 19.—Aquinas well says, ad loc. *Amaricabit ventrem tuum, id est, carnem infirmam; molliorem partem corporis*. See Jerem. iv. 18, 19, ἡ κακία σοῦ πικρὰ . . . τὴν κοιλίαν, τὴν κοιλίαν μου ἀλγῶ.

⁴ οἶκος παραπικραίνων, Ezek. iii. 9, 26, 27.

ness to himself. *I John* (he says), *who am also your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos* (an exile and a prisoner), *for the Word of God, and for the testimony of Jesus Christ.* Thus the Gospel of Christ was made bitter to his flesh and blood.

6. This interpretation of the meaning of the Opened Book, and of the Seven Thunders, is confirmed by what follows; and this Vision serves, when so explained, as an Introduction to St. John's Prophetic History of Holy Scripture.

We are now also enabled to perceive the connexion of this Vision with the *preceding* one (which engaged our attention in the last Lecture)—the loosing of the four Angels. That Vision prefigured the triumphs of the Gospel. It naturally introduced the History of the Gospel, represented by the Open Book: and we shall now see that this Vision, in its turn, naturally leads to what follows. Thus these Visions serve to show that the Apocalypse is composed with systematic exactness, and that a beautiful harmony pervades the whole.

7. Let us see how this appears. The next Vision is thus described: A measuring REED¹, like unto a ROD², is placed in St. John's hand; and he is commanded to measure with it *the sanctuary of God*³, *and the altar, and those who worship there.* He must

¹ κάλαμος, cap. xi. 1.

² ῥάβδος.

³ ναός.

not measure the outer court, but omit it; *for it is given to the Gentiles* who (it is added) *will tread¹ the holy city for forty-two months. And I will give power to my Two Witnesses, (it is said,) and they shall prophesy (that is, preach) one thousand two hundred and sixty days clothed in sackcloth. And These are the Two Olive Trees, and the Two Candlesticks which stand before the God of the Earth.* We have spoken of this Vision on a former occasion². Our *present* purpose is to present a synoptical view of the Apocalypse; and therefore, referring to what has been said before, for the *grounds* of the Interpretation, let us proceed to state briefly the Exposition.

The REED—the Hebrew *Kaneh*, a reed, whence the word Canon is derived—is an emblem of the Canon—or Rule—of Holy Scripture, completed and sealed by St. John. This *Reed* is said to be like unto a ROD, the Rod of *iron* frequently mentioned in the Apocalypse³. That is, Scripture, though it *measures* as a Reed, yet is not frail and quivering

¹ Not *tread under foot*, as in the Authorized Version, but *walk in*; that is, be members of the Visible Church. The phrase is from the LXX Version of Isaiah i. 12, *τίς ἐξεζήτησε ταῦτα ἐκ τῶν χειρῶν ὑμῶν, πατεῖν τὴν αὐλήν μου*; “Who hath required this at your hand to tread My courts?” cf. Luke xxi. 24, where Ἱεροσαλῆμ has a spiritual, as well as a literal sense, and signifies that the Church will be “a mixed company,” a floor covered with chaff and wheat, till the time of the final winnowing; a field, in which are wheat and tares, till the Harvest.

² Above, Lecture II. p. 49.

³ Chap. ii. 27; xii. 5; xix. 15.

as a reed. It is not, as some Romish writers ¹ have ventured to call it, “a Lesbian rule,” or “rule of *lead*,” which may be easily bent many different ways. No, it is a Rod of *iron* ², which is straight and cannot be bent or broken, but will break all its foes in pieces, like potter’s vessels. St. John is commanded to measure with it the Sanctuary and the Altar, and those who worship there. Properly speaking, the Reed itself gives the command. The original words are ³, *A Reed was given me saying, Rise, and measure the Sanctuary.* The Reed speaks. It is inspired. The Spirit is in it. It is the Word of God. And it measures the Church. The Canon of Scripture is our Rule of Faith.

The outer Court and Holy City is given to the *Gentiles*, and is not to be measured, but to be cast out. Here, we must observe, that, as the word *Jew* in the Apocalypse is not to be interpreted literally,

¹ Albert Pighius and others; the passages may be seen, if needed, in “Sequel to Letters on the Church of Rome,” Letter IV. p. 84.

² Haymo ad loc. In *Virgâ rectitudo* Scripturæ intelligitur.—Beren-gaudus ad Rev. ii. 27. *Virga ferrea Evangelium* figurat quâ omnis error destructus est.

³ Rev. xi. 1. ἐδόθη μοι κάλαμος λέγων is the reading of the best MSS. There are many such expressions in the Apocalypse. They may at first appear to be solecisms. But they are *above* rules:—theirs is the Grammar of Inspiration.—What can be more sublime than the phrase ἀπὸ τοῦ ὄντος καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, (Rev. i. 4,) showing the unchangeableness—the indeclinability—of the Deity? This is observed by Arethas. Wherever the reader meets in the Apocalypse with a phrase which seems a solecism, let him be sure that it contains some solemn truths, and that the singularity of the phrase is designed to call his attention to them.

but always figuratively, and signifies a true *Confessor*¹ of the Faith, *one who is a Jew inwardly*², an *Israelite indeed, in whom there is no guile*³, a sincere *Christian*; so the Word *Gentile*⁴ is to be understood in a figurative sense, as a *nominal*⁵ Christian—a member of the Christian Church, in *word*, but *not* in *deed*. This Vision, then, represents a mixed and corrupt state of the Visible Church on earth: it warns us *not* to look for spiritual *perfection* on *earth*, and leads us to expect (what we see) that some parts of the field of the Church will be overgrown with tares—some parts of its floor be nearly covered with chaff.

But it also teaches us, that a *separation* of the grain and chaff will one day be made. And how will it be effected? By the Word of God. The Reed of Scripture measures the Church. Scripture is the fan by which Christ will *thoroughly purge His floor*⁶. His own Words will be like Angels, by which He will separate the Tares from the Wheat at the Day of the Harvest⁷.

8. Let us pause here to observe, that at first sight the transition from the four Angels bound at the

¹ See Vitringa, Anaer. pp. 79. 137. 303. 451. 454.

² Rom. ii. 29.

³ John i. 47.

⁴ See Heidegger, Myster. Bab. ii. 90. *ἕθνη sunt Christiani ψυχικοί, hypocrite, zizania.*

⁵ Bede ad loc. *Hi qui nomine tenus Ecclesie junguntur, et nec altari nec sanctis sanctorum appropinquant, a regula Evangelii projecti gentibus sociantur. Omnis enim gloria filiarum Regum ab intus.* Ps. xlv. 14.

⁶ Matth. iii. 12. Luke iii. 17.

⁷ Matth. xiii. 41.

Euphrates to the Open Book, seemed abrupt. And what connexion, we were inclined to ask, could the Open Book have with the Seven Thunders, and they with the Reed? It has now been my endeavour to show that all these transitions are very natural. One of these emblems suggests the others. The loosing of the Gospel introduced the History of the Gospel. The Gospel is a Book open to all; and the words of the Seven Thunders, which sound in the New Testament, were sealed by Christ through St. John. It was placed in his hands. The Word of God so sealed is the Rule of Faith—it is the measuring Reed of the Church.

Let us proceed to observe, that the same Word of God, which is the Rule of Faith and the Rod of His Power, is the *Testimony* or *Witness* of God to the World, and is contained in the Two Testaments¹; and therefore next appears in THE TWO WITNESSES.

The ignominious treatment which the Word of God would receive from an ungrateful World is predicted in the Vision before us, by the mournful garb of the Two Witnesses, who are represented as preaching in *Sackcloth*; and this appears to be another catchword, connecting this Vision with the Sixth Seal, when the Sun (that is, Christ) *becomes black as sackcloth*².

¹ See above, Lect. II. pp. 53. 55.—Haymo in loc. Bene Ecclesia in duobus Testibus figuratur propter duo Testamenta.

² Rev. vi. 12. See "Harmony," § 34 and § 40, p. 12.

9. Let us also observe, how beautiful is the next transition from the Two Witnesses to the Two OLIVE TREES. The Word of God, which is the measuring Reed of Faith, and the iron Rod of Right, and God's Witness to Men, is also the channel¹ of Oil, that is, of Grace, and Light, and Peace to the Church, and through the Church to the World. The Two Witnesses are the Two Olive Trees² which feed the Two CANDLESTICKS of the CHURCH with living oil, and so illumine the Tabernacle of the World³.

Next, we remark that these Olive Trees and these Candlesticks are only *two*; that is, God has revealed Himself under the Law and under the Gospel. The Law is not to be separated from the Gospel, nor the Gospel from the Law; they were joined by the same Divine Hand; and they entwine their branches together in a loving embrace⁴. No *other* Religion, consigned to written Documents, is from God: no *third* Witness is to be expected from Him.

Thus all these symbols follow in natural sequence, and teach divine truths.

To proceed.

¹ See above, pp. 52, 53.

² Auctor Anon. ap. Aug. "Zecharias unum Candelabrum vidit septiforme et has duas Olivas, i. e. Testamenta infundere oleum Candelabro, i. e. Ecclesiæ."

³ Auctor ap. Aug. "Duo Candelabra Ecclesia est, sed pro numero Testamentorum dixit duo." Further illustration of this exposition may be seen in the authorities cited by Bishop Andrewes, and inserted in Appendix I. pp. 176—187 of the Edition of the Apocalypse, Lond. 1849.

⁴ See XXXIX Articles, Art. VII.

10. The Two Witnesses, we read, have Divine Power. If any one despises them, *fire cometh out of their Mouth*, and consumeth their enemies. They can shut heaven, like Elias, and exclude all who reject them. The dews of divine grace are withheld from all who scorn them. The heavens are brass and the earth is iron to their foes¹. The Waters² of salvation become blood to scoffers of Scripture. To them the Blessing is a Bane; the Scripture a Scourge; Preaching a Plague; the Word a Woe.

11. We see more of their History in this Vision. *The BEAST*, it is said, which comes forth from the abyss, will make war with them, and overcome them, and destroy them. Here is a prophetic *anticipation*. *As yet* we have heard nothing of the Beast in this Book. Yet he is called *the*³ Beast.

¹ Deut. xxviii. 23.

² Aquinas, p. 331. Aqua doctrinæ convertitur malis in sanguinem, id est in peccatum, quia ex hoc quod ipsi audacter prædicabunt, mali fient peiores et in eos crudeliores.

³ Rev. xi. 7, τὸ θηρίον, *the Beast*. This use of the Article is very frequent with the Writer of the Apocalypse. It is a proof of his Inspiration and of Scripture-Unity; for it indicates that the object (not yet described by *himself*, but either described already in Scripture by some *other* inspired Writer, or *to be* described hereafter by himself) is already visible to the eye of St. John, and brings all times into one Present. Bishop Middleton (on the Greek Article, p. 636) has noted several places in the Apocalypse where the use of the Article seemed to him anomalous. All these may, I conceive, be explained on this one principle. They are examples of what may be called *the prophetic use* of the Article. Thus, Rev. iv. 4, in many MSS. εἶδον τοὺς εἴκοσι τέσσαρας πρεσβυτέρους, who had not been mentioned, but are described hereafter. Thus again, as αἱ ἑπτὰ βρονταί, x. 3, *the Thunders*, of which more

And why? Because he *had* been described by the prophet Daniel¹, and he is fully described *hereafter* in the Apocalypse². And this is the manner of the Author of the Apocalypse. He sees the whole subject at a glance. He, therefore, says *The Beast*. Thus, by a single word, he goes *back*, and appropriates the prophecies of the *Old Testament*, and so he shows that all the predictions of Scripture are from One and the same Spirit; and he goes *forward*, and touches rapidly, and passes on, knowing that he will return, and display the same subject more fully in the sequel. He sees the past, present, and future at once. That is, he writes by Inspiration of God.

It is observable, also, that this Vision is introduced by the words *thou must prophesy before* (or upon³) *many peoples and nations and tongues*. Here also is anticipation. The Harlot, who rides upon the Beast, is said to sit upon *the many waters*, which are *peoples and nations and tongues*⁴. Hence, therefore, the prophecy before us specially concerns *Scripture in its relation to the spiritual Empire of the Woman* who

hereafter; so xi. 8, πόλεως τῆς μεγάλης, to be described afterwards; xi. 12, ἐν τῇ νεφέλῃ, the cloud of Christ's glory. See xiv. 14. So xix. 20, εἰς τὴν λίμνην, the lake of fire to be described afterward in xx. 10. 14, 15; xxi. 8. Lastly, xii. 14, δύο πτέρυγες τοῦ αἰτοῦ τοῦ μεγάλου, i. e. of Christ (cp. Dent. xxxii. 11. Exod. xix 14); intimating that the idea, not familiar to the reader, has been long before the mind of the Writer.

¹ Dan. vii. 11.

² Rev. xiii. 1; xvii. 3—12.

³ ἐπὶ, i. e. concerning Rev. x. 11.

⁴ Rev. xvii. 5. 15.

rides upon the Beast, and is the Great City who is represented as the Queen of that Empire.

Here the Beast is described as the Enemy of Scripture. He makes war upon the Two Witnesses while they are executing their office¹, and kills them; and their dead body lies in the street of THE GREAT CITY *in which their*² *Lord was crucified*. And their body remains unburied, it is said, three days and a half³.

Observe this expression,—*their dead body*. St. John does not say *bodies*⁴, but *body*. How is this?

¹ Rev. xi. 7, ὅταν τελέσωσι τὴν μαρτυρίαν αὐτῶν, not (as in the Authorized Version) “when they shall have completed their testimony.” “Non in sensu completo, sed in incompleto sumendum est.” Grotius, ad loc. See also Mede and Dr. Henry More’s note here.

² Κύριος αὐτῶν “their Lord” (not Κύριος ἡμῶν) is the reading of the best MSS.: it intimates that their lot is like Christ’s, and that the Two Testaments are His Word.

³ Rev. xi. 9. 11.

⁴ Not πτώματα, (*bodies*) as in Authorized Version, but πτώμα (*body*) is the reading of the best MSS. in xi. 8. It is observable that πτώματα does occur *once*, xi. 9, as well as πτώμα *twice*, xi. 8, 9. This seeming anomaly was intentional, and reminds us that the Witnesses are *two* and yet *one*. The two Testaments make One Book. But it cannot be explained on any theory which supposes the Witnesses to be Enoch and Elias, or some two other *persons*. As Auctor. Anon. ap. Aug. observes: “Unde excluditur omnis suspicio quorundam qui putant hos duos Testes *duos viros* esse.” In fact, the *apparent incompatibility* was intended to suggest to the reader, that the interpretation must be, not literal, but spiritual. These impossibilities (if we may so speak) are very frequent in the Apocalypse; and such is their design. See above, Lect. V., p. 150. Auctor. Anon. ap. Aug. well observes: “*Duorum dicit unum corpus*,—aliquando *corpora*, ut numerum Testamentorum servaret.”

The *Two Witnesses* have but *one body*. *They Twain are one flesh*. The reason is clear. The *Two Testaments* are one¹. They make one *Book*. They are written by the same *Hand*; they are the words of the same *Spirit*.

Next remark, here is another anticipation,—*The Great City*. What great *City*? It will, we reply, be fully described hereafter.

*Babylon is fallen, is fallen, that great City*². *That great City is divided into three parts*³. *Woe, Woe to that great City, Babylon, the strong city! in one hour is her judgment come*⁴. *Woe, Woe, that great City, clothed in fine linen, and purple and scarlet*⁵! *in one hour her wealth is spoiled*. And again, *The Woman that thou sawest seated on the Beast with seven heads and ten horns is that great City which reigneth over the Kings of the Earth*⁶. The words, "THAT GREAT CITY," occur nine times in the *Apocalypse*, and are always applied to the mystical *Babylon*, and

¹ S. Jerome in Esa. xxx. Omnis Scriptura sancta unus liber appellatur. Cp. XXXIX Articles, Art. VII. "The Old Testament is not contrary to the New," &c. against the Manichæans and Marcionites.

² Rev. xiv. 8. Haymo in loc. Civitas magna, quæ *Babylon* vocatur, in qua diabolus regnat; ubi Dominus eorum crucifixus est. Quod enim Dominus extrâ portas est passus significabat, quia Christus in suis *membris* in toto mundo erat passurus.

³ Rev. xvi. 19.

⁴ Rev. xviii. 10.

⁵ Rev. xviii. 16. See also 19. 21.

⁶ Rev. xi. 8; xiv. 8; xvi. 19; xvii. 18; xviii. 10. 16. 18. 19. 21.

to *no other City*¹. And it is said² that the *blood of all the Saints is found* in her. Therefore *the great City*, in which the Witnesses are slain, is the same as Babylon. *Their Lord*, it must be remembered, *was crucified* by the *Roman Power*; and this great City (as will be shown in subsequent Discourses³) is no other than ROME in her secular and spiritual character: and the Beast personifies the power which she has abused for unholy purposes; and by which she has *crucified the Son of God afresh, and put Him to an open shame*⁴.

With the bitterest sorrow we say it, but it must be said,—Rome—the Church of Rome—has waged war against the Two Witnesses. She has made Scripture her slave. She has added the human Codicils of her own Traditions as of equal value with the Divine Testaments. She has spoken contemptuously of them. She has stifled their voice. She has refused to let them speak in their own language. She has forbidden the Nations to hear them in vernacular tongues⁵. She has fulfilled this Apocalyptic prophecy in a wonderful manner. She has not allowed the bodies of these *Two Witnesses* to be put

¹ In chap. xxi. 10, they are applied, in the Authorized Version, to the New Jerusalem. But this is incorrect. See Note on the passage in the Harmony.

² Rev. xviii. 24.

³ Lectures VIII. IX. X.

⁴ Heb. vi. 6.

⁵ Full proof of these assertions has been given elsewhere. See Letter IV. of the "Sequel" of "Letters on the Church of Rome," and Letters III. IV. V. VI.

into *Monuments*. The original word of the Apocalypse here¹ is not *τάφους*, but *μνῆμα*, and is to be rendered, not *graves*², but a *Monument*³; Rome, the great City—who calls herself “the Mother and Mistress of Churches”—has *never printed a single Edition of the Original of either Testament*⁴, Old or New! She has laboured that the sacred body of the Two Witnesses may not be committed to the immortal *Monuments* of Editions, vernacular Translations, and Expositions; and so their words be engraven on the memory of Man, and on the heart of the World. Thus she has killed the Witnesses (as far as she has been able); their voice is stifled in the Great City; their Body still lies dead in her streets.

12. But a great triumph is promised to the Two Witnesses. Their Body remains unburied in the street of the great City for three days and a half. Their Lord had said to His Apostles, *Verily, verily, I say unto you, That ye shall weep and lament, but the World shall rejoice. But your sorrow shall be turned into joy*⁵. And we read⁶ that the Great City will rejoice over the Two Witnesses as dead, because

¹ Rev. xi. 9.

² As in the Authorized Version, Rev. xi. 9.

³ Another proof of the *oneness* of the *two* Witnesses; and a *Monument* is properly a *Memorial*; Aquinas says well, “Ne eorum *memoria* habeatur, quia *monumenta* sunt ad *memoriam*.” “*Monumentum*,” says Haymo, “quod *moneat*.”

⁴ This fact—viz. that no edition of the Old Testament in the Original Hebrew, or of the New Testament in the Original Greek, has ever been printed at Rome—was, I believe, first observed by the learned author of the “*Life of Pope Pius V.*,” p. 171,—the Rev. Joseph Mendham.

⁵ John xvi. 20.

⁶ Rev. xi. 10.

they tormented it as Elijah did Ahab, who said to the Prophet¹,—*O mine Enemy!*

The Great City will say—it has said—it now says, *Let us lie in wait for the righteous, he upbraideth us with our offending the law: he professeth to have the knowledge of God, he calleth himself the child of God. He was made to reprove our thoughts. He is grievous unto us even to behold. Let us examine him with torture; let us condemn him with a shameful death . . . Such things they did imagine, and were deceived*².

But now a memorable change ensues. *After three days and a half, we read, the Spirit of life from God enters into the Two Witnesses, and they stand on their feet, and great fear falls on them who see them. And they ascend to heaven on the cloud of God's glory; and there is a great Earthquake, and a tenth of the great City falls, and many are slain;—which is the SECOND WOE*³.

As it was with Christ, the Incarnate Word, so with His Written Word. It is despised and rejected by many; by prophets, princes, priests, and people. Christ was crucified on the Sixth Day of the week; and the Sixth Seal, and the Sixth Trumpet,—that is, our own age—the last age⁴,—the eve of the ever-

¹ 1 Kings xxi. 20.

² Wisdom ii. 12—21.

³ Rev. xi. 11—14.

⁴ Joachim, p. 133. Quod Evangelistæ narrant, Christum traditum in manus peccatorum in fine *quinti* diei, die vero *sexto* crucifixum, sic erit in fine *V^{ti}* temporis Ecclesie, et in *sexto*, quia tunc solvendi sunt

lasting Sabbath,—is marked in the Apocalypse, as a time of rebuke and blasphemy against His Holy Word. Its foes will exult over it as dead¹. But the Spirit of God is in it; it rises, and stands erect. They who see will fear, like the Soldiers at Christ's Sepulchre², *who did shake for fear, and became as dead men*; there will be a great earthquake³, as at Christ's Resurrection. And as Christ mounted on a cloud to heaven, so it will be caught up to heaven on *the cloud*⁴ of Christ's glory; and its enemies will see its triumph. The world will be visited with sore plagues for its contempt of Scripture⁵. And *a tenth*

fili tenebrarum, scilicet infideles.—So, p. 175. Ut Christus passus est die sexto, et Sabbato requievit, ita in sexto tempore Ecclesiæ complebitur passio Corporis Christi mystici, et erit, post hoc, Sabbatum gloriosum.

¹ *The dead bodies of Thy Servants, O God, have they given to be meat unto the fowls of heaven; the Flesh of Thy Saints unto the Beasts of the earth. Their blood have they shed like water round about Jerusalem, and there was none to bury them.* Psalm lxxix. 2, 3.

In applying the Symbol of the Two Witnesses to the Two Testaments, we may readily allow that, in a subordinate degree, it may also be accommodated to noble and pious confessors, who have maintained the Doctrine of the Two Testaments, and sealed it with their blood. Therefore we would not dispute against any who see here a prophetic history of Christian Martyrs, such as John Huss, and Jerome of Prague (see Vitringa, p. 487), and of those who fell in the massacre of Chabrières, 1545, or Paris, 1572 (ibid. 492. 497), or in Ireland, 1641, or in Piedmont in 1655, or in France in 1685.

² Matth. xxviii. 4.

³ τῆ νεφέλῃ. Acts i. 9. Rev. xi. 12. cf. Rev. i. 7; x. 1; xiv. 14—16.

⁴ Auct. Anon. ap. Aug. "Plagæ pro contemptu Dei Testamentorum humanum genus affligunt."

⁵ Matth. xxviii. 2.

part of the great City will fall, as Jerusalem fell in a few years after His Ascension; and many will perish in the earthquake, and many will glorify God.

This is the *Second Woe*, the Sixth Trumpet, and the Sixth Seal; the Eve of the End¹.

13. Thus we are brought again to the point at which the last Discourse was closed.

And now the Divine Writer proceeds a step further.

The Seventh Trumpet sounds; the last Trump. The summons of the World to Judgment; the *Third* or last *Woe*.

It is briefly announced as follows: *The Seventh Angel sounded; and there were loud voices in heaven, saying, The Kingdoms of this World have become the Kingdom of our Lord and of His Christ; and He shall reign for ever and ever*².

This carries us *beyond* the time of the Spiritual Armageddon to be described in the Seventh Vial³.

Then ensues a gratulatory doxology from the Twenty-four Elders to God, for having put forth His might, and taken to Himself His power and kingdom; and because the time has arrived in which His enemies are to be put down, and the saints rewarded, *and the Dead judged*⁴.

Thus, then, we are brought to the RESURRECTION

¹ Rev. xi. 14.

² Rev. xi. 15.

³ Rev. xvi. 16; xix. 18, 19.

⁴ Rev. xi. 18.

of the DEAD, and to the UNIVERSAL JUDGMENT of Quick and Dead.

There is no intervening Millennium.

*It is appointed unto men once to die, but after this the Judgment*¹.

Next, *the Holy Place of God in heaven is opened, and there appears the Ark of the Covenant in His Holy Place*².

Thus we are reminded again of Joshua's Victory over Jericho; in the history of which we read, *Let the seven priests sound the seven trumpets, and let the Ark of the Covenant follow*³.

14. Here, again, St. John pauses, as if trembling at the prospect of the dread catastrophe; and, after his usual manner, reverts to the first age of the Gospel, and begins to prophesy again.

The scene is changed. He has traced, as we have now seen, the prophetic history of HOLY SCRIPTURE. He has revealed the astonishing fact, that the World would not be thankful for that blessed gift of God; that Scripture would be treated with contumely, in the same manner as its Divine Lord. And thus he has warned the Christian not to be dismayed or

¹ Heb. ix. 27. See also 2 Esdras xiv. 35.

² Rev. xi. 19.

³ ἡ κιβωτὸς τῆς διαθήκης, Vers. LXX. Josh. vi. 7. Let the reader examine the sixth chapter of Joshua in the Greek version, and he will be struck with its prophetic adaptation to the Apocalypse, chapters viii. ix. x. xi.

staggered by this strange and sad spectacle, when it is displayed. He now returns to the first age of Christianity, in order to deliver a parallel prophecy concerning the reception in the world of the divinely-appointed Guardian, Witness, and Interpreter of Holy Scripture; that other blessed gift of God to man, the CHURCH of CHRIST.

He reveals to her what she herself must expect¹.

That Vision will next engage our attention.

Suffice it to observe at present, that the connexion of SCRIPTURE with the CHURCH had been seen in the Vision of the Olive Trees, and the Candlesticks; and thus a preparation was made for this transition from the HISTORY of SCRIPTURE to the HISTORY of the CHURCH.

And the parallel between the fortunes of SCRIPTURE and the CHURCH is marked by a chronological characteristic, as follows:

We have seen that the Two Witnesses prophesy, or preach, in sackcloth, *one thousand two hundred and sixty days*².

Similarly the Woman,—that is, the CHURCH³,—to be described in the following Vision, is in the wilderness for *one thousand two hundred and sixty days*⁴.

¹ Bede ad loc. Hactenus de Angelis tubâ canentibus: *Nunc recapitulat a nativitate Domini.*

² Rev. xi. 3.

³ Haymo. *Ecclesia*, mulier; sponsa Christi, credendo; operibus inhærendo, uxor; vocibus prædicando, mater; toties enim parit Christum, quoties officio prædicationis membra Ejus ad fidem et operationem informat.

⁴ Rev. xii. 6.

More will be said, in the next Discourse, concerning the signification of these numbers. In the mean time we learn, from their correspondence, that Scripture and the Church must suffer together. It is not possible to injure the one without injuring the other. They have one and the same Lord; one and the same cause; one and the same career: and as their sufferings coincide, so also will their Victory.

LECTURE VII.

REV. xii. 1.

There appeared a great Wonder in heaven ; a Woman clothed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars.

1. A WOMAN is seen clothed with the Sun, treading on the Moon, and crowned with twelve Stars¹. This is the CHURCH², the Bride, the Queen at Christ's *right hand*³, clad in the robe of Christ's righteousness⁴, surviving all the changes⁵ of Earth, and having her brows encircled with the starry diadem of Apostolic Doctrine and Discipline⁶. This is her

¹ See this Vision in the HARMONY of the APOCALYPSE, p. 7.

² Aquinas ad loc. *Luna, rerum temporalitas, quæ subjacet mutationi sicut Luna.*

³ Psalm xlv. 10.

⁴ See the excellent Scholium of Methodius in Cramer's Catena ad Apocalyps. p. 352.

⁵ Primas. ad loc. *Ecclesia Christo induta calcet mundi mutabilia.*—
Aquinas ad cap. xii. *Ecclesiae est indumentum et ornamentum Christus.*
Rom. xiii. 14, *Induimini Jesum Christum.*

⁶ Haymo ad loc. *Corona stellarum XII. i. e. XII. Apostolorum, qui*

crown of Victory and Royalty. With this she shines in the dark night of Error and Unbelief. Nothing can take this crown from her head.

Here let us note the error of those who would infer from this Chapter that the Church of Christ on earth has sometimes ceased and may cease again to be *visible*. She is driven (they say) into the Wilderness, and therefore cannot be seen.

But let them observe that she is *clothed with the Sun*, and crowned with *Twelve Stars*. Therefore she *cannot be hid*¹. He that hath eyes to see, let him see.

She cries, *travailing in childbirth, and pained to be delivered*. In this lower world, the Church, like Eve, *brings forth children in sorrow*². *Be in pain*, says the Prophet Micah, *and labour to bring forth, O daughter of Zion, like a woman in travail*³. *And, behold, a great red dragon*⁴ *having seven heads and*

sua prædicatione tenebras infidelitatis fugant et lumine veritatis auditores illuminant, per quos omnes Gentes, quæ in circuitu hujus mundi sunt, crediderunt in Christum, et Ipsum Caput victoriam de toto mundo portavit.—Aquinas ad loc. Victoria per coronas significatur: dicitur hæc corona esse in Christo (Ecclesie Capite), cujus milites fuerunt Apostoli. 2 Cor. ii. 14, *Deo gratias, Qui semper triumphat nos in Jesu Christo*.

¹ Matth. v. 14.

² Gen. iii. 16.

³ Micah iv. 10. cf. Isaiah lxvi. 7—10. ἐξέφυγε καὶ ἔτεκεν ἄρσεν.

⁴ Vitringa ad Apoc. p. 522. Draco hic notat Diabolum, qualem se exhiberet in *Romano Imperio*, cujus character est septiceps et denicornis.

The Dragon (who is Satan, Rev. xx. 2) exhibits himself here in a form in some respects bearing a resemblance to the Beast to whom he

ten horns, whose tail sweeps down from heaven a third of the stars¹, stands before the woman which was ready to be delivered, in order to devour her child as soon as it was born.

2. The Woman, persecuted by the Dragon, brings forth, we read, a male child, to rule the nations with a rod of iron; and her child is snatched up to God and to His throne.

At first sight these words appear applicable only to CHRIST².

But, we must remember, that what is true primarily of Christ alone, is, by virtue of His union with all true members of His body, and by reason of the working of His grace, transferred to *them*. Hence St. Paul says, *My little children, of whom I travail in birth again, until Christ be formed in you*³. So, in a figurative sense, the Church⁴ is in labour with chil-

afterwards gives his power (Rev. xiii. 2), and in some respects differing from him.

The Dragon is red as fire (*πυρρόος*), the Beast is scarlet (Rev. xii. 3; xvii. 3). The Dragon has seven heads, and ten horns, and seven crowns on his heads (Rev. xii. 3). The Beast has seven heads, and ten horns, and ten crowns upon his horns (Rev. xiii. 1; xvii. 1), and these heads and horns are explained (Rev. xvii. 9. 12).

Both these forms are exhibitions of the Power of the Evil One; but the latter which has ten crowns upon his horns is represented as having a more potent sway than the former.

¹ *Stellæ cadunt*, (says Augustin. ep. cxix.) quoniam multi qui gratiâ fulgere videbantur, persequentibus cedent et cadent.—Haymo ad loc. Illi designantur per stellas de cælo abstractas qui prins lucere videbantur in Ecclesiâ.

² Psalm ii. 9.

³ Gal. iv. 19.

⁴ This is well expressed by Primasius, ad loc. Hic, Caput Ecclesiæ

dren till Christ be formed within them. This figure of *transference* is of very frequent occurrence in the Apocalypse. Christ is our King and Priest; and it represents all His true members as Kings and Priests to God¹. And you will remember, that in the Apocalypse Christ Himself applies to *all true believers* the words, which are literally true of Himself alone²—*He that overcometh and keepeth My works unto the end, to him will I give power over the nations, and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken in pieces*³. Thus Christ Himself interprets the Vision before us.

3. And what is this *Rod of iron*? It is, as was before said⁴, the inflexible Rule of Christ's Word. With *it* the male⁵ children, the masculine spirits, of the Church⁶, being endued with power by Christ,

Christus in singulis membris dicitur nasci.—*Omnes enim qui in Christo Jesu baptizati estis Christum induistis.* (Gal. iii. 27.) *Et raptus est filius ad Deum et ad thronum Ejus; licet in capite Christo præcesserit, congruit tamen et corpori Ejus.* Hinc illæ voces Apostoli, *Qui nos resuscitavit et considerare fecit in cælestibus,* (Eph. ii. 6,) *et conversatio nostra in cælis est* (Phil. iii. 20).

¹ Rev. i. 6; v. 10; xx. 6.

² Rev. ii. 26, 27.

³ Haymo ad loc. De omnibus electis potest intelligi qui in Suo Capite acceperunt potestatem ut regant gentes virgâ ferreâ et confringendi eas tanquam vas figuli.

⁴ Lecture VI., pp. 170, 171.

⁵ Bede ad loc. *Semper Ecclesia, dracone licet adversante, Christum parit; masculum autem dicit, victorem diaboli qui faminam vicerat. . . . Ecclesia quotidie gignit ecclesiam, mundum in Christo vincentem.* See also Auctor. Anon. ap. S. Ang.: "*Ecclesia semper generat Dei membra—masculum autem dicit victorem adversus Diabolum.*"

⁶ Haymo in loc. *Masculus in bonam partem accipitur, quia significat*

*rule the Nations, that is, they overcome the World; with it they shiver to atoms the potter's vessels—that is, the earthy, brittle theories, of corrupt Religion and carnal Philosophy; and, having performed their mission on earth like Elijah, like him they are caught up to heaven. They are exalted in a glorious apotheosis, and are made to sit in heavenly places with Christ*¹. *To him that overcometh, saith Christ, in the Apocalypse, 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*².

Thus the children of the Church are caught up to Heaven. But the Church herself remains on earth to the end.

4. The Woman, we read, flies into the Wilderness, where she *has a place prepared her by God, that they may nourish her One thousand two hundred and sixty days*.

St. John, having thus described the term of the pilgrimage of the Church, reverts to an earlier point—to the beginning of her pilgrimage. And why? To remind us that the Church, when persecuted by Satan, has always had an invincible Protector, Who has vanquished the Dragon.

*There was war in Heaven*³: *Michael and his*

membra Christi quæ quotidie parit sancta Ecclesia. Rectè autem sancti sub nomine *masculorum* comprehenduntur, quia *fortiter* contra adversa istius seculi pugnant, sicut fecerunt sancti Apostoli et Martyres.

¹ Eph. i. 20.

² Rev. iii. 21.

³ Haymo ad loc. *in caelo*: i. e. in Ecclesiâ.

*Angels fought with the Devil and his Angels ; and the Dragon, the old Serpent, was cast out*¹. And a Hymn of Victory was heard in Heaven. This is the conquest achieved by the Son of God at His Incarnation—*I beheld Satan as lightning fall from Heaven*². *Now shall the Prince of this world be cast out*³.

The Devil, being vanquished by Christ, attacks His Church. And *the Two wings of the great Eagle*⁴, we read, *are given her to fly from the face of the Dragon to the Wilderness unto her place, where (it is said) she is nourished*, that is, fed with heavenly food ; as the Ancient Church in the Wilderness was nourished with manna, which was the type of the True Bread which came down from Heaven⁵. *She is nourished for a time, times, and half a time*⁶—that is, three years and a half ; which is the same period as the *twelve hundred and sixty days*⁷, before mentioned, or *the forty-two months*, during which *the Holy City will be trodden by the Gentiles*⁸.

What, now, are *the TWO WINGS* of *the GREAT EAGLE*?

The Eagle is the *King* of Birds, and the natural foe of the Dragon ; and the Church of *Israel* was borne from Egypt by God through the *Wilderness on Eagles' wings*⁹. Hence the Church is here described

¹ Rev. xii. 7—9.² Luke x. 18.³ John xii. 31.⁴ αἱ δύο πτέρυγες τοῦ ἀετοῦ τοῦ μεγάλου.⁵ John vi. 31—58.⁶ Rev. xii. 14.⁷ Rev. xii. 6.⁸ Rev. xi. 2.⁹ Exod. xix. 4. Deut. xxxii. 11.

as thus rescued from the Dragon by her Divine *King*. And ancient Expositors, observing that the Church flies on the pinions of Holy Scripture through all ages and into all lands, saw that *the*¹ Two Wings of *the* Great Eagle are the Two² Testaments of Christ, the Incarnate WORD, Who ascended on the clouds of Heaven, and carries His children thither, like the Eagle, described in Scripture, *spreading abroad his wings, and mounting with his young upon them*³.

In the Apocalyptic History of Scripture and the Church, as now revealed, we meet with repeated mention of TWELVE HUNDRED AND SIXTY DAYS.

What is meant by this period?

It is with much diffidence that I speak concerning this difficult question, which involves another,—

1. What is the true interpretation of the NUMBERS used in the Apocalypse?

Many recent learned expositors, you are aware, regard each of these Days as a *Year*; and, having fixed an anterior limit, they proceed to date this

¹ *The two Wings*: i. e. the *well-known* Wings; another striking use of the *Article*: see above, on "*the Seven Thunders*," p. 175. Primasius ad loc. *Ecclesia in modum alarum duobus utitur Testamentis. Auctor Anon. ap. Aug. Duæ alæ magnæ Aquilæ duo sunt Testamenta Ecclesiæ.*

² This symbol has received a beautiful *practical* exposition in the usage of the Church to place the BIBLE on the two wings of an EAGLE, and to read the Lessons therefrom.

³ Deut. xxxii. 11. Isa. xl. 31.

period, so formed, from that limit; and thus they suppose that they are able to determine *the times and seasons*, even to the end.

This theory seems to rest on an insecure basis. It appears to contravene the express declarations of Christ, *It is not for you to know the times and seasons. Of that Day and that hour knoweth no man*¹.

Besides, it is founded on an erroneous estimate of the style of Prophecy, and of the use of the Numbers employed in this book.

If we may so speak, the numbers of the Apocalypse, and especially those which refer to *future times*², which are not for men to know, represent certain *ideas* (resting on an *historical* or *natural* basis), and not *precise quantities*.

2. Thus, for example, instead of saying a *large* part, the Apocalypse commonly speaks of a *THIRD* part. For instance, the *third part of the trees was burnt up*: the *third part of the sea became blood*: the *third part of the creatures died*: the *third part of men were slain*³; and in many other places.

¹ Acts i. 7. Matth. xxiv. 36.

² I say "which refer to *future times*," because the numbers which refer to *the past*, or to any legitimate or necessary object of human knowledge, are to be understood *literally*. Thus *the seven mountains on which the woman sitteth* (xvii. 9) are to be understood literally. So the four Living Creatures, the twenty-four Elders, and the seven Thunders. *These* numbers were very fit and important to be known; therefore they are specified, and are to be interpreted literally. See above, Lect. VI. p. 165.

³ Rev. viii. 7—12; ix. 15. 18; xii. 4.

None can imagine that this is to be understood *literally*. No; this is the language of Poetry, especially of Hebrew Poetry, which avoids what is vague, and loves what is distinct.

3. Thus, again, the number FOUR is an exponent of all space. Hence we read of *the four corners of the earth*¹; and *the four winds*². The heavenly City, that is, the *Universal Church*, glorified, is *four square*³. And to signify the *universal* destruction of God's foes in the mystical Armageddon, it is said that the blood from the winepress of His fury flowed to *four times four hundred furlongs*⁴. This, I conceive, cannot be understood *literally*.

4. So, again, the number TWELVE in the Apocalypse, being the number of Christ's APOSTLES, represents the Apostolicity of the Church. Thus, the Woman, or Church militant, is displayed as crowned with *twelve stars*; so, the Holy City or heavenly Church, has *twelve foundations*, and *twelve gates*; the tree of life bears *twelve fruits*; and the Elect of God consist of *twelve thousand*, sealed out of each of *Twelve Tribes*⁵.

Assuredly it would be a very great error to

¹ Rev. vii. 1.

² Rev. vii. 1.

³ Rev. xxi. 16. See the note to the HARMONY, on Rev. iv. 6.

⁴ Rev. xiv. 20.

⁵ Bede, Explan. Apocalyps. in cap. vii. *Et audivi numerum signatorum, &c.] . . . Propterea quippe duodenario numero sæpe figuratur, quia per orbem quadratum in fide consistit sanctæ Trinitatis. Denique et apostoli eandem mundo fidem prædicaturi duodecim sunt electi, numero scilicet mysterium operis sui figurantes.*

imagine that the Elect of God are *limited* to this number. Indeed the Apocalypse itself forbids us to do so; it declares them to be innumerable¹; therefore the number twelve times twelve thousand is not to be taken *literally*. It does *not* express a *quantity*, but a *quality*. It teaches us the important truth, that this great, this innumerable, company, are all united in one Faith, and by the same Sacraments, that is, the Faith taught, and the Sacraments administered, by the Twelve Apostles of Christ.

The same truth is expressed in the twelve stars, twelve foundations, twelve gates, and twelve fruits.

That these expressions represent a principle may be inferred from Our Lord's own words to His Apostles: *Ye shall sit upon twelve thrones, judging the twelve tribes of Israel*². And yet He says, *Have not I chosen you twelve, and one of you is a Devil*³? One of the twelve was a traitor; and so the *quantity* was marred; but the *idea* remained: they were still "the Twelve," and so they are called in Holy Scrip-

¹ Cf. Bede, Pref. ad Apoc. Legitimos autem numeros dicit: quos eminentius divina Scriptura commendat, sicut *septenarium*, vel *denarium*, vel *duodenarium*, quibus plerumque vel *universitas temporis*, vel rei alieujus *perfectio* designatur. Sicut *septies in die laudem dixi tibi*, nihil est aliud, quam *semper laus Ejus in ore meo*. (Psalm exix. 164; lxxi. 5.) Tantundem autem valent, et cum multiplicantur sive per denarium: sicut septuaginta et septingenti: sicut decem per decem, centum; sicut duodecim per duodecim, centum quadraginta quatuor: quo numero significatur *universitas sanctorum* in Apocalypsi.—See above, Lect. IV. pp. 99. 121.

² Matth. xix. 28.

³ John vi. 70.

ture—"the Twelve¹." The Apostolicity of the Church is unimpaired. It is still built upon twelve foundations; for we read, *the wall of the City has Twelve foundations, and in them the names of the Twelve Apostles of the Lamb*².

5. The same mode of exposition must be applied to the *Thousand* years, during which Satan is bound³. They who thence infer a *literal* Millennium seem to misconceive the spirit, and overlook the manner, of St. John. They forget that the Apocalypse is not a prose History, but an inspired Poem, and a divine Prophecy.

The *ancient* Expositors pursued a safer course when they recognized a dogmatic truth, and not a precise quantity, in this perfect⁴ number of ten centenar-ies; by which, as we have already seen⁵, they understood the entire time between the first Advent of Christ and the full revelation of Antichrist, whatever that time may be, which is known to God alone.

6. So again, with respect to the number SEVEN in the Apocalypse. It indicates an idea,—that of completion.

There were many more than Seven Churches in

¹ Matth. xxvi. 20. Mark xi. 11. Luke ix. 1. John vi. 71. Acts vi. 2. 1 Cor. xv. 5, *et passim*.

² Rev. xx. 14.

³ Rev. xx. 2.

⁴ Septenarius (says Aquinas ad Rev. xi.) significat universitatem, millenarius perfectionem sive in bono, sive in malo.

⁵ In the Lectures "on the Doctrine of a Millennium," Lecture II.

Asia when St. John wrote; but he addresses Seven Churches, because he writes in them *to all* the Churches of all places and all times. Similarly we read of Seven Angels, as representing all Ministers of the Gospel: seven spirits express the full effusion of the Holy Ghost: seven seals exhibit all the sufferings of the Church: seven trumpets proclaim all God's judgments on her enemies: seven vials pour out all God's wrath on the mystical Babylon: and many other septenary combinations there are, all expressive of completion; all ending in some great consummation, just as the Hexaëmeron of Creation terminated in the Sabbath of God.

Similarly, in order that we may understand that the triumph of the Two Witnesses will be *complete*, we have a combination of the two numbers, *seven* and *a thousand*¹. *There were slain of men, we read, seven thousand*²; *and the remnant were affrighted, and gave glory to the God of heaven.*

7. Let us now apply these observations to the period of TWELVE HUNDRED AND SIXTY DAYS.

These 1260 Days are equal to forty-two Months, or to three Years and a half; and they are mentioned under all these terms in the Apocalypse.

*The Holy City is trodden by the Gentiles forty-two Months*³. *It is given to the Beast, to exercise*

¹ Rev. xi. 13.

² Haymo: "Septenarius numerus sæpe pro universitate ponitur, atque ideo in septem millibus hominum *omnes* reprobi intelliguntur." See above, Lecture IV., p. 99.

³ Rev. xi. 2.

his power¹ *forty-two Months*². *The Two Witnesses preach in sackcloth 1260 Days*³. *The Woman is in the Wilderness 1260 Days*⁴: and she is also said to be in the Wilderness *a time, times, and half a time*; that is, three years and a half⁵.

Now, if we examine the records of Scripture, we find that the period of *three years and a half* represents an *idea*; one of spiritual toil, pilgrimage, and persecution.

First, it may be observed, that three and a half, being the half of seven, which is the number of completeness, represents a semi-perfect state; one of transition and probation.

In illustration of this, it may be remarked here, that the body of the Two Witnesses is said to remain unburied *three days and a half*⁶.

The same kind of *opposition* to the Apostolic number Twelve exists in the *half* of that number, *Six*. It shows itself in the *Sixth* period, which is the time of trial,—as Christ was crucified on the Sixth day of the Week—and exhibits itself in the remarkable combination of Six Hundreds, Six Tens, and Six Units, which constitute the Number of the name of the Beast⁷; and which indicate a profession of, but a declension from, Catholic Unity and Perfection represented by the number Seven.

¹ ποιῆσαι.² Rev. xiii. 5.³ Rev. xi. 3. :⁴ Rev. xii. 6.⁵ Rev. xii. 14.⁶ Rev. xi. 9. 11.⁷ 666. See Rev. xiii. 18.

Let us pass to facts connected with the period three years and a half.

Three years and a half, or forty-two months, or 1260 days, are, as we have seen, the time of the pilgrimage of the Woman in the Wilderness, that is, of the Church in her trials¹. This number² *forty-two* connects her with the History of the *Israelitish* Church in the Wilderness. Its haltings are enumerated in the Book of Numbers³, and they are *Forty-two*. *And all these things* (says St. Paul) *happened to them as types of us*⁴. They foreshadow the history of the Christian Church in her pilgrimage through the Wilderness of this World to the promised land of Heaven.

Again: *I tell you of a truth*, says Our Blessed Lord, *many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land*⁵. And St. James says, *Elias prayed it might not rain; and it rained not on the Earth by the space of three years and six months*⁶.

It also pleased God to strengthen the type, if we may so speak, by assigning the same duration of *three years and a half* to the persecution of the Church of Israel by Antiochus Epiphanes.

¹ Primasius ad loc. Numerus XLII Mansionum Christianitatis omne tempus designat.

² By Haymo in Apoc. lib. ii. iv., and Aquinas, p. 323.

³ Num. xxxiii. 1—50.

⁴ 1 Cor. x. 6—11.

⁵ Luke iv. 25.

⁶ James v. 17.

St. John's precursor¹, Daniel, had named that period as the duration of that persecution. He had also identified it with the future time of the trials of the *Christian Church*, which are more fully described by St. John².

Thus the very mention of *three years and a half* had an ominous sound to the ear of an Israelite. It was his chronological symbol of suffering.

And to *us* Christians there is another reason why it should be identified with a time of trial, since, as some ancient Writers³ assure us, and there is good reason to believe⁴, this period of *three years and a half*⁵ was the duration of the earthly Ministry of Him,—the great PROPHEET, the DIVINE WITNESS — *Who was a Man of sorrows, and acquainted with grief*⁶; and Who, as Daniel prophesied, *caused the sacrifice of the Temple to cease in the midst of a Week*—that is, at the end of three years and a half—by His own oblation on the cross⁷.

¹ See Josephus, B. J. i. c. 1. Lowth on Dan. xii. 7. Ussher's Annals, Pt. ii. Authorities in Prideaux, Connexion, ad A.D. 168, 165. Pt. ii. B. iii. pp. 236, 237.

² See Lowth on Dan. vii. 25.

³ Euseb. i. 10. Theodoret, on Dan. ix. 27. ii. p. 1250, ed. Hal. Cf. Melito ap. Routh. R. S. i. 136.

⁴ See, on Dan. ix. 27, Hengstenberg's Christology, § 754—765.

⁵ Some of the Fathers also supposed that this was the duration of the "flight in Egypt" of the Virgin Mother and her Divine Child. See Catena Cramer, pp. 358. 366.

⁶ Isa. liii. 3.

⁷ Dan. ix. 27.—Lightfoot Harm. N. T. ad cap. xi. "The forty-two months," "1260 days," and a "time, times, and a half time," are but

Hence this period of three years and a half, forty-two months, or 1260 days (resting on a solid historical basis), is employed in the Apocalypse as a typical exponent of an idea; just as the numbers four, seven, twelve, and twelve times twelve, do not represent a precise sum, but a well-defined principle¹.

I do not venture to affirm, that the Church may

borrowed phrases from Daniel, who so expresses the three and a half years of Antiochus' persecution (Dan. xii. 7); and they mean times of trouble, and are used to express that, and *not any fixed time*. The *Jews* have learned to make the same *construction of it*: and this also, that comfort might stand up against mercy, was the time of our Saviour's Ministry. Christ preached three and a half years in trouble. (cp. also Lightfoot on Matth. iii. 16.) So the Two Witnesses in sackcloth. He having finished His ministry was slain; so they. He revived and ascended; so they likewise. Their case is paralleled with Christ's, their Master's. See also Lightfoot's Chorographical Inquiry, chap. vi. sect. iv. "This waste of sacred things by Antiochus lasting for *three years and a half*, the Jews retained that very number as famous, inasmuch that they often make use of it when they would express any thing very sad and afflictive. . . And perhaps it had been much for the reputation of the Commentators upon the Book of *Revelation*, if they had looked upon that number and the *forty and two months*, and the *thousand two hundred and sixty days* as spoken *allusively*, and not applied it to any precise or determinate time." See also his Sermon on Dan. xii. 12, p. 1250. Vitranga, pp. 449. 463. 1 Macc. xiii. 50, 51.

¹ Haymo in loc. *Dies 1260.*] In hoc tempore Ecclesiâ in solitudine a curis temporalium rerum quiescente, pascunt eam Doctores exemplo et doctrinâ per Epistolas, Evangelium et expositiones librorum pabulo divini sermonis. Sicut Antichristus 1260 diebus regnabit, ita et Christus 1260 diebus, i. e. tribus annis et dimidio prædicavit, ideoque totum præsens tempus possumus accipere per hoc numerum a quo divina prædicatio cœpit. Desertum populi ex Ægypto egressi significabat hanc vitam, in quâ pascimur vero Manna, id est, corpore Christi; adsunt quoque igniti serpentes, &c.—See also Aquinas.

not be called hereafter to endure severe suffering, condensed, as it were, in the period of *three years and a half*; and so a second, literal, fulfilment may be given to this prophecy; but, on the whole, we arrive at this conclusion, that we cannot safely deduce any precise arithmetical results, with regard to the future, from this number of three and a half years, forty-two months, or 1260 days¹.

Let us not, however, imagine that these numbers are superfluous. Nothing in Scripture is so. *God has ordered all things in measure and number and weight*². We cannot now understand all the harmonies of the divine Arithmetic, yet some we can. These numbers in the Apocalypse are of great use. They do not indeed gratify the illicit cravings of human curiosity. They do not enable us to construct a prophetic Ephemeris, or an Apocalyptic Almanack. But they present to us certain parallelisms. They show that the sufferings of Scripture coincide with those of the Church. They remind us of our own ignorance, and of God's knowledge³. They teach us patience. They tell us that *the days of man are few*, and that a Millennium is a moment to the Eternal. They warn us that we are not to expect sabbatical perfec-

¹ I do not advert here to the *supposed* period of "*an hour, and a day, and a month, and a year.*" (Rev. ix. 15.) They who understand this *literally* cannot have carefully considered the Greek Original.

² Wisdom xi. 20.

³ The true temper of a Christian, in regard to future "times and seasons," is beautifully portrayed in the admirable letter of St. Augustine to Hesychius, *De fine Sæculi*, Epist. cxcix.

tion in *this* World. They have also an analogical value. They remind us that here we are to look for trials—trials *such as* were endured by the Ancient Church of Israel in her forty-two sojournings in the Wilderness;—trials *such as* were endured by Elias under Ahab, by the Maccabees under Antiochus, and by Christ from His own countrymen. And they encourage us with the joyful assurance, that if we are true to Christ, and maintain His cause with zeal, courage, and charity, then, though we suffer, we shall conquer also; that our sufferings will soon be over; that they will appear like a few *days*; then even for us there will be a chariot of fire, and a heavenly Feast of Dedication, and a cloud of heavenly glory, and an eternity of joy.

6. We now return to the train of the Prophecy.

*And the red Dragon (we read) poured a flood after the Woman, to drown her; but the Earth helped her, and drank up the flood*¹. *And the Devil departed, to make war with the remnant of her seed, which keep the commandment of God*².

The Power of the *red*³ Dragon here is the same as that before represented in the second seal, as riding, with a sword in his hand, on a *red*³ horse—the *horse* of fire and blood—the power of Rome⁴.

¹ Cf. Isaiah viii. 7. ἀνάγει Κύριος ἐφ' ὑμᾶς τὸ ὕδωρ τοῦ ποταμοῦ τὸ ἰσχυρὸν καὶ πολὺν, τὸν βασιλέα τῶν Ἀσσυρίων.

² Rev. xii. 15—17.

³ In both passages the word is the same, πυρρός, *red as fire*.

⁴ See above, on the Second Seal, p. 107.

Here we see the stream of Roman persecution, with which the Devil endeavoured to overwhelm the Church in the first ages of Christianity. Then the *Waters*,—*the deep waters of the proud*,—would have *drowned her, and the stream went over her soul*¹.

But *the Earth helped the Woman, and swallowed up the stream*; that is, the Roman Empire² became Christian, and the Church was protected by the civil power; and therefore the Devil departed, to devise some other mode of attack upon the Church.

He soon found what he desired. This is now revealed by St. John. He proceeds with the Vision

¹ Psalm cxxiv. 4.

² Constantine, in one of his letters to Eusebius, speaks of the Dragon being ejected from the government of the World by God's Providence and his own ministry—*τοῦ δράκοντος ἐκείνου ἀπὸ τῆς τῶν κοινῶν διοικήσεως τοῦ Θεοῦ τοῦ μεγίστου προνοία ἡμετέρα δὲ ὑπηρεσία ἐκδιωθέντος.*—De Vit. Const. ii. c. 46. And Constantine placed before the vestibule of his palæe a representation of the cross over his own head, and of the Dragon beneath him, thrust down to the abyss.—iii. c. 3. *τὸν ἐχθρὸν καὶ πολέμιον θῆρα, τὸν τὴν ἐκκλησίαν τοῦ Θεοῦ διὰ τῆς τῶν ἀθέων πολιορκήσαντα τυραννίδος, κατὰ βυθοῦ φερόμενον ποιήσας ἐν δράκοντος μορφῇ· δράκοντα γὰρ αὐτὸν καὶ σκολιὸν ὄφιν ἐν προφητῶν Θεοῦ βίβλοις ἀηγόρευε τὰ λόγια. διὸ καὶ βασιλεὺς ὑπὸ τοῖς αὐτοῦ καὶ τῶν αὐτοῦ ποσὶ βέλει πεπαρμένον κατὰ μέσον τοῦ κύτους βυθοῖς τε θαλάσσης ἀπερρίμμενον διὰ τῆς κηροχύτου γραφῆς ἐδέικνυ τοῖς πᾶσι τὸν δράκοντα, ὧδέ πη τὸν ἀφανῆ τοῦ τῶν ἀνθρώπων γένους πολέμιον αἰνιττόμενος.*

A.D. 313 Constantine issued his edict at Milan in favour of the Christians; he decreed the observance of the Lord's Day, A.D. 321; from A.D. 323 the heathen symbols disappear from his coins. The adoption of the sacred monogram, the Labarum, was another public profession of Christianity. Heathen sacrifices were prohibited by Constantius A.D. 353.

of the Church, and displays a new Form of Danger to her. *He*¹ stood on the shore of the sea, and I saw a BEAST rising from the sea, having seven heads and ten horns, and on his horns ten crowns, and on his heads a name of Blasphemy. And the Beast was like a Leopard, and his feet were as the feet of a Bear, and his mouth as the mouth of a Lion; that is, he combines the emblems of the first three Empires described by Daniel², and is himself the *Fourth* Empire, or Empire of Rome.

And the Dragon (that is, the Devil) gave him his power, and his throne, and great authority.

7. This Vision is afterwards more fully expounded by St. John himself, as follows:—

*I saw a Woman sitting on a scarlet Beast, full of names of Blasphemy, having seven heads and ten horns*³. The seven heads are declared by the Angel to represent the seven Mountains, where the Woman sitteth⁴; and they also represent the seven Kings, or forms of Government⁵ which precede the power of the Beast;

¹ *He*, i. e. the Dragon. See Notes to the Harmony, xiii. 1. Rev. xiii. 1, 2.

² Dan. vii. 1—6.

³ Rev. xvii. 3. That this Beast is the same as that in cap. xi. 7, and cap. xiii. 2. 5, is proved by Bp. Andrewes, “satis liquet non duas ibi Bestias,” &c., p. 174, and p. 196.

⁴ ὅπου ἡ γυνὴ κάθηται ἐπ’ αὐτῶν. Rev. xvii. 9.

⁵ The seven successive forms of Government of Rome. 1. Kings. 2. Consuls. 3. Dictators. 4. Decemvirs. 5. Military Tribunes. 6. Emperors. 7. The German Emperors, who were Kings of Italy. This is the exposition approved by Bishop Andrewes. They who censure this interpretation as incorrect, as far as regard the first five

for so the word "King" is used in the parallel place of the prophet Daniel¹, where the Roman Empire is called a King, and also a Kingdom. The Ten horns are not to be regarded as indefinitely expressing universal dominion, for they are explained to be ten Kings *which have not yet received power*, but will receive² it, *as Kings*³ (that is, with the *name* of Kings, but not with undivided Kingly power), at the same time with the Beast. And the Beast *is from*⁴, that is, *proceeds from*, the seven heads or forms of Government, and he is *himself the Eighth Head*.

The Eighth King, or form of Government, is the Beast. That is, the Eighth Head of the Seven-headed Beast is himself the Beast. This is a paradox, a seeming impossibility—like many others in

forms, claim to know more of Roman History than Tacitus and Livy, who specify those forms by name. See Tacit. Annal. i. cap. 1, and Liv. vi. 1.

¹ Daniel vii. 17. 23. See also Vitringa, p. 591, who shows that the word (Melek) *King* is used by the Hebrew writers for *any* form of Government. *Βασιλείς τῆς γῆς*, *Kings of the earth*, is a phrase used in the Revelation for all the Powers of Earth generally, whether monarchical, or no, especially as opposed to Christ, the King of *heaven*.

² *λαμβάνουσι*, literally *do receive*, in the present tense; i. e. prophetically.

³ *ὡς βασιλεῖς*,—very descriptive of the divided allegiance which is paid under the Papacy to Kings, who *give their power to the Beast*. Rev. xvii. 13.—See Heidegger, *Myst. Bab.* ii. 311, "*tanquam reges, adeoque precarii, servientes*," vassals of the See of Rome, which, in the person of Pope Innocent III. (Epist. i. 401.) compared the Kingly power to the Moon, and the Papal to the Sun.

⁴ Rev. xvii. 11.

the Apocalypse, and is designed to show that the Vision is not to be taken literally, and that the Beast revives in the Eighth Head, who absorbs all the power of the Beast into himself and *becomes* the Beast¹, just as, in the parallel Vision of the Prophet Daniel, the Little Horn on the Beast absorbs the power of the Beast into himself and becomes the Beast².

The Woman who sitteth upon the Beast is THAT GREAT CITY, *which hath dominion over the Kings of the Earth*³.

This Vision, being thus explained, as to its main features, by St. John himself, admits of but one interpretation; and, as we shall show more fully hereafter⁴, it has been so clearly fulfilled in the world, and this fulfilment is so wonderful, and so far beyond the reach of all human prescience, that any one who will carefully consider the matter, must confess that the eyes of the writer of the Apocalypse were illumined by the Spirit of God.

There are certain subordinate points in it, on which we shall now say a few words.

The place from which this Beast arises is *the SEA*.

Now, if we revert to the Second Trumpet, we find that it announced the removal of a great burning

¹ So Bp. Andrewes, p. 202. "Octavam gubernandi formam, vi capitulis illius octavi, vivam jam denuò Bestiam dicat quis non incommode. Johannes enim ipse sic visus est dicere."

² Dan. vii. 8. 11—25.

³ Rev. xvii. 18.

⁴ In Lectures VIII. IX. X.

Mountain *into the Sea*¹. This word *Sea* connects the present Vision with that Trumpet.

The *Mountain* was the Roman Empire, and this *Sea* was the tumultuous Element of Various States into which the great Mountain of the Roman Empire was plunged, and in which it was, as it were, quenched and liquefied, and from this Sea the Beast arises.

Here you will remember that St. Paul, in his Second Epistle to the Thessalonians, thus writes²: *Ye know what withholdeth*, or hindereth (τὸ κατέχων), that the Lawless one (ὁ ἄνομος) *should be revealed* in his due season. But (adds the Apostle) it hindereth *only* (μόνον) till he, who now *restrains*³, shall be removed; and then (καὶ τότε) the Lawless one will be revealed.

The most eminent Ancient Eastern and Western Expositors recognized the *Imperial Power*⁴ of *Rome*

¹ Rev. viii. 8. See "Harmony," § 19 and § 23, and above, Lect. V. p. 134.

² 2 Thess. ii. 3—8. A further exposition of this passage may be seen in the Author's Sermon "on the Man of Sin," printed separately.

³ ὁ κατέχων.

⁴ Chrysost. ad loc.; also Theophylact. ad loc.; Jerome on Dan. vii.; and Ep. ad Algas. Qu. 2. See also Tertullian, De Resurr. Carnis, c. 24; Hippolyt. de Antichristo, c. 49; Cyril. Catech, xv. 6. 8; and cp. Bp. Andrewes, c. Bellarmin. c. x. p. 235; Mede's Works, p. 657.

Let me here express my opinion, that

1. The BEAST of the Apocalypse, and the "MAN of SIN," described by St. Paul, 2 Thess. ii. 3—13, are identical; and are a spiritual *anti-christian* power, and may be termed an *Antichrist*.

2. But THE ANTICHRIST mentioned in the First and Second *Epistle*

in the obstacle which *letted* or restrained the Revelation of the Lawless one spoken of by St. Paul; and they taught that, on the dissolution of the Empire, represented here by the *removal* of the Mountain, and the casting of it into the Sea, the Lawless one would be revealed.

The seven Heads represent the seven forms of civil Government to which Rome was subject *before* the Papacy arose. One of these heads is described as *wounded and healed*¹; and we know (to cite the words of Bishop Andrewes²) that the Imperial power, having been broken by the Goths and Vandals, revived with all its former strength in the Papal. The Beast is said to *have been, and not to be, and he will appear*³: that is, the Papal power pre-existed, in its secular greatness, in the Imperial; although in its other, spiritual, form it had not yet arisen; and the Beast is said to be *from* the seven heads, and to be himself the eighth, that is, to be a form of Govern-

of St. John (1 John ii. 18—22; iv. 3. 2 John 7,) appears to be an *infidel* power, distinct from the “Beast” and “the Man of Sin.” The Word *Antichrist* is not found in the Apocalypse, nor any other book of Scripture besides the two Epistles of St. John.

¹ Rev. xiii. 3.

² Bp. Andrewes, c. Bellarmin. p. 287. “Romæ Imperium, quod graviter afflictum à Gothis et Vandalis, curatâ tamen plagâ ejus vires pene pristinas post recepit, cum exurgeret de novo et grandesceret in serie Papparum Romanus Antichristus. Ibi caput, ibi plaga capitis, plaga lethalis, ibi plagæ cura.”

³ Rev. xvii. 8, where *καὶ ἴσμενται*, and *he will appear*, is the reading of the best MSS., and is received by Griesbach and Scholz. The sense is obvious.

ment, which will succeed on the disappearance of the seventh Head. In a word, the prophecy declared that the Mountain of the Roman Empire must first be cast into the Sea; and then the Beast would rise from the Waves.

8. An important remark arises here. Your attention has been already drawn to what we may call the *catchwords* which connect *one part* of the *Apocalypse* with *another*¹.

This observation must be extended further.

The Apocalypse itself is connected, by like catchwords, with the Prophecies of the Old Testament; especially as read in the Greek Septuagint Version.

A remarkable one occurs in the passage before us.

The Beast, we read, *makes war with the Saints, and has a mouth speaking great things*², ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ.

Refer now to Daniel's Prophecy, concerning the horn which rises in the midst of the ten horns of the fourth monarchy, or Roman empire. This horn, we read, *makes war with the Saints, and has a mouth speaking great things*, ΣΤΟΜΑ ΛΑΛΟΥΝ ΜΕΓΑΛΑ³.

Thus St. John knits on his Apocalypse to the book of Daniel; and identifies the Beast of the one with the little Horn of the other⁴.

¹ See above, Lecture IV. pp. 115. 118.

² Rev. xiii. 5.

³ Such are the words in Dan. vii. 8, in the LXX.; and also in the Version of Theodotion.

⁴ Similarly St. John joins his own *Gospel* to that of his predecessors by *catchwords*. Thus (xx. 1,) he speaks of "*the stone*," i. e. the

9. A SECOND BEAST is next described by St. John, which has two horns like a *Lamb*¹, but speaks as a *Dragon*. The word DRAGON occurs twelve times in the Apocalypse, (besides the present passage,) and is *always* applied to the Old Serpent, SATAN. And the word LAMB occurs twenty-nine times in the Apocalypse, and is *always* applied to CHRIST. Every one, therefore, of sound critical judgment, must, I think, admit that this Second Beast *cannot* be a *heathen* or *infidel* power, (as some imagine,) but represents some form of *Christianity*. Having horns like a *Lamb*, and speaking as a *Dragon*, it combines an outward semblance of CHRIST with the subtle spirit of the EVIL ONE. It is the Minister of a corrupt Church².

How, it may be asked, does this Beast differ from the former, which has been just described?

The former Beast, I reply, is the depository of Power; and the latter labours for the aggrandize-

stone, of which he himself had said nothing, but which is mentioned by St. Matthew xxvii. 60. Mark xv. 46. Luke xxiv. 2.

¹ Haymo ad cap. xiii. Agnus, Christus est, de quo Joannes dixit, Ecce Agnus Dei. Duo ejus *cornua* sunt innocentia et vita pura, doctrina et miracula; ista simulabunt se habere ministri Antichristi.

² An assertion has been hazarded by some, that all the Fathers regard this Beast as an *Infidel* Power, and not as a corrupt form of Christianity. But see, for example, the exposition in St. Augustine's works, iii. p. 3135, in cap. xiii. : *Vidi aliam bestiam, et habebat cornua duo similia Agni, id. est duo Testamenta ad similitudinem Agni quod est Ecclesia, et loquebatur ut draco. Hæc est illa quæ sub nomine Christiano Agnum præfert, ut draconis venena latenter infundat. Hæc est hæretica Ecclesia.*

ment of that Power¹. Hence it is that the words “*it was given*”² are repeatedly applied by St. John to the former Beast, while the expression “*he works*”³ characterizes the latter. The Second Beast *works* for the former Beast, to whom *the power is given*.

This Second Beast is described as constraining all to worship the former Beast, and to receive his mark, and not allowing any to *buy or sell*, who have not the mark or the name of the former Beast. And he *maketh fire come down from heaven on the earth*.

In Scripture, a *Prophet* is a *Preacher*; and this

¹ St. Iren. v. 28, commenting on this passage, well describes the second Beast as the Ὑπερασπιστής, or Armour-bearer of the first Beast.

² Observe the following passages. xiii. 2. ἔδωκεν αὐτῷ ὁ δράκων.

4 ἔδωκεν ἐξουσίαν τῷ θηρίῳ.

5 ἐδόθη αὐτῷ στόμα λαλοῦν μεγάλα.

5 ἐδόθη αὐτῷ ποιῆσαι μῆνας τεσσαράκοντα δύο.

7 ἐδόθη αὐτῷ πόλεμον ποιῆσαι μετὰ τῶν ἁγίων καὶ νικῆσαι αὐτούς.

7 ἐδόθη αὐτῷ ἐξουσία ἐπὶ πᾶσαν φυλὴν.

³ Remark the following passages. xiii. 12. τὴν ἐξουσίαν τοῦ πρώτου θηρίου πᾶσαν ποιεῖ ἐνώπιον αὐτοῦ.

12 ποιεῖ τὴν γῆν καὶ τοὺς προσκυνούοντας ἐν αὐτῇ ἵνα προσκυνήσωσι τὸ θηρίον.

13 ποιεῖ σημεῖα μεγάλα.

13 ἵνα καὶ πῦρ ποιῇ καταβαίνειν.

14 σημεῖα ποιῆσαι ἐνώπιον τοῦ θηρίου.

14 λέγει ποιῆσαι εἰκόνα τῷ θηρίῳ.

15 ποιήσῃ ὅσοι ἂν μὴ προσκυνήσωσι . . . ἵνα ἀποκτανθῶσι.

16 ποιεῖ πῦντας . . . ἵνα δώσωσι αὐτοῖς χίραγμα ἐπὶ τῆς χεῖρός αὐτῶν τῆς δεξιᾶς, ἢ ἐπὶ τῶν μετώπων.

17 καὶ ἵνα μή τις δύνηται ἀγοράσαι κ. τ. λ.

Second Beast, which has the semblance of a Lamb¹, is called by St. John the FALSE PROPHET, that is, the *Teacher* or *Preacher* of a corrupt Christianity². He is a *Wolf in Sheep's clothing*³.

Observe also, these two Beasts live and die together. They have *the same doom at the same time*⁴.

When all these things are considered, it will, I

¹ The comment of Primasius (Bishop of Adrumetum, in Africa, in the middle of the sixth century), Bibl. P. M. x. p. 319, on this passage is very observable, as showing that, even *before* their fulfilment, these prophecies were supposed to point—*not* to an infidel or heathen power, but to *a form of Christianity*. “Hæc bestia duo cornua Agni similia, duo Testamenta, Vero Agno competentia, sibi usurpare tentavit. Ut draco tamen loqui dicitur, quia in hypoerisi, id est, in *simulatione Veritatis* decipit. *Agnum fingit*, ut Agnum invadat, id est, CHRISTI corpus. . . . *Potestatem prioris bestie faciebat*. . . . Astante enim populo faciunt *Præpositi*, quod diaboli voluntati proficiat, sub velamento hypoerisis *Eclesie*. . . . Claret *utramque bestiam unum corpus* esse, et unius nequitie *cultum* exercere, ut sequentis bestie hypoerisis priori bestie militare dicatur . . . illa bestia sibi simulatè Agni nomen usurpat. Hæc simulatio eousque prævaluit ut terreni seducti propter signa bestie, ipsi bestie miserabili assensu faventes, mutua se devotione cohortentur bestie imaginem fabricare, sicut qui jam non æstiment dubitandum quod vere ipse sit Christus, cum sit in Antichristo diabolus . . . cui ut Deo honorem æstimant deferendum.” . . . A very striking Exposition! So again Haymo ad loc. Agnus est Christus: vitam puram doctrinam et miracula quæque *Christus* et *Ejus* ministri habent in veritate isti habebunt simulatè. So also Auctor Anon. ap. Aug.: “Imago bestie, in eis hominibus qui velut *Catholicam* fidem profitentur et infideliter vivunt,—vocanturque fallaci imagine *Christiani*, sed *heretici* sunt . . . tamen . . . de signo crucis Christi gloriari videntur.”

² Rev. xvi. 13; xix. 20; xx. 10.

³ Matth. vii. 15.

⁴ Rev. xix. 20.

conceive, be thought reasonable to concur with those Expositors¹ who see in the Second Beast² a personification of the Papacy acting by any false Teachers, and especially by means of that vast army and organized Body of Orders, calling themselves "*Religious Orders*"³, and so wearing the semblance of the Lamb, and denominated "*Preaching or Prophetic Orders*"—I mean the Dominican and Franciscan, and after them the Jesuits—who may be called Satellites of the Papacy, and have laboured with all their might and ability to advance the Papal claims to Omnipotence and Infallibility by fire and sword⁴.

¹ This is the exposition approved by Bishop Andrewes, l. c. p. 195. "Posteriore Bestiâ adumbrari Prædicatores. . . . Præcones Pontificis qui (eum) voce et scripto *Vice-Deum* prædicant." See also Vitringa, p. 611. "Secunda Bestia—Corpus falsorum Doctorum." See also this exposition illustrated in an excellent Sermon, by Dr. George Hickes (published by Spinckes), in his Posthumous Discourses, Sermon. iii. pp. 58—90. Lond. 1726. "Per illam Bestiam (says Petrus Olivi) intelligitur Pseudo-Papa cum suo Pseudo-propheta." This was written in the fourteenth century. See Appendix D.

² Limborch. *Histor. Inquisitionis*, p. 39. Circa A.D. 1200 Papa (Innocent III.) instituit Ordines Dominicanorum et Franciscanorum qui contra hæreses prædicarent.—The Franciscan Order, A.D. 1207, sanctioned by Pope Innocent III.; A.D. 1209, the Dominican, also under Innocent III. Pope Honorius, in his bull to Dominic, speaks of the Dominicans as "pugiles fidei." Cp. Vitringa, pp. 613, 614.—These Orders were called "fulcra et sustentacula Ecclesiæ Pontificiæ." See Ussher de Succ. Eccl. cap. ix. § 9.

³ To avoid misapprehension, let me observe that I do not here include monastic orders generally, nor all the members of the orders specified in the text. I am speaking of principles and practices, not of persons.

⁴ Haymo interprets "*imaginem bestię, ejus fidem.*" Pope Paul IV.

This they have done, with delegated authority from Rome, mainly by the Tribunal of the Inquisition¹, which calls itself the “*Holy Office*,” and professes to propagate the Gospel; bearing an Olive Branch in one hand, and a drawn Sword² in the other,—thus uniting the Lamb with the Dragon. This they have also done, by imposing unrighteous oaths and monstrous confessions³ of Faith, which may truly be called marks of the Beast—for, as soldiers and slaves and votaries of pagan deities were branded with marks showing whose they were, and whom they served⁴, so in these confessions, implicit faith in, and obedience to,—not Scripture, but—the Roman Pontiff, is made the main article; this they have also done by not allowing any to *buy* or *sell*—that is, first in a *literal*⁵ sense, cutting off from social intercourse,

(says Onuphrius in vit.) said that “the authority of the Papacy leant on the Inquisition” (hoc uno niti sedis Apostolicæ autoritatem). Cp. Corn. Agripp. de Vanit. Scient. e. 96, and Heidegger. Myster. Babyl. ii. 283; who calls these Religious Orders, the “*admicula et munimenta*” of the Papacy.

¹ See Sarpi’s and Limborch’s History of the Inquisition.

² See the engraving in Limborch, p. 373, and *ibid.* p. 370.

³ A brief Account of some of these savage and portentous Confessions may be seen in Letter IX. of the Sequel of the Author’s Letters to M. Gondon. Marvellous is the applicability to them of St. John’s words,—*They cause the earth and the dwellers therein to worship the first beast, and to make an image to him; and to receive his mark on their right hands or their foreheads.* See Rev. xiii. 12—17.

⁴ See the authorities and remarks in Appendix G, pp. 153, 154.

⁵ See Limborch, Hist. Inquis., p. 38, citing Baronius, Anno 1163, in synodo Turonensi mandatum est Episcopis, &c., vigilare, et sub interminatione excommunicationis prohibere ut ubi cogniti fuerint

and next spiritually, not permitting any one to exercise any ministry in their Church or any communion with it¹, unless he binds himself by an oath of unqualified obedience to the Papal See. The Trent Creed, or confession of Pius IV., which is at this day, and has been for near three centuries, imposed on all the Clergy, secular and regular, of the Church of Rome, and "*Extra quam* (she says) *nemo salvus esse potest*," and which, setting out with the Creed of Nicæa, adds to it Twelve Articles unknown to the primitive Church,—thus joining the Lamb with the Dragon,—must be called a Symbol¹ of the False Prophet².

He maketh fire come down from heaven. He sends down the thunder and lightnings of spiritual

illius hæresis (Albigensium et Valdensium) sectatores ne receptaculum quisquam impertire præsumat, sed nec in *venditione* aut *emptione* aliquid cum eis commercium habeatur. See Limborch, pp. 48, 49. 71.

¹ This is the interpretation of Bp. Andrewes ad loc. Cp. Haymo ad cap. xiii. *Nemo poterit vendere aut emere*] *Negotium illud spiritualiter* est agendum; Dominus quippe dixit *Negotiamini dum venio* (Luke xix. 13. Matt. xiii. 45. Prov. iii. 14); et benè *Prædicatione* negotio comparatur: nemo poterit *prædicare* liberè Christum (quia carceribus recludentur et insuper interficientur) nisi qui *characterem* bestię, i. e. *fidem* bestię tenuerit; et ad cap. xvi. *Character* bestię *fides* Ejus intelligitur; Numerus est *Hominis*, (says Aquinas,) non *Dei*; super ipsius Divinitatis potentiam extolletur, ita ut *homo peccator* (*homo* peccati, 2 Thess. ii. 3).—Joachim, p. 168. *Prædicatores* dicuntur *venditores*, *auditores* autem *emptores*, qui suscipiunt verbum.

² The words of Aquinas on this passage are very remarkable:—*Et vidi*] quasi dicat, ita mihi ostensum est quomodo Antichristus persequetur Ecclesiam per *Principes* (the first beast), ostensum mihi etiam est quomodo eam persequetur per suos *Prædicatores*.

anathemas on all who do not bow to his word; by these he has deprived Kings of their Dominions, and excites their subjects to rebel; by these he has prostrated Nations with fear, as if he could thrust them down into the *lake of fire*¹.

10. Upon the whole, then, we conclude, that, as in the Seals, the Arch-Enemy of man is represented as a Rider on different Horses²; so, in the two Beasts, are two personifications of the Papacy.

These two Beasts appear to be foreshown by Our Lord Himself, Who says, *There shall arise false Christs, and false Prophets, and shall show great Signs and Wonders*³. The former Beast in the Apocalypse assumes divine power—he is a false Christ. The latter Beast teaches and imposes false doctrines, for the maintenance of that assumption: he is a *false Prophet*; and is so called here by St. John⁴.

¹ See Bp. Andrewes ad loc. “Ignis Vaticanus non elementaris sed nocentior multo:” “Reges afflat et Regna tonat, fulgurat, permisceat Christianum Orbem.”

² Rev. vi. 4—8.

³ Matth. xxiv. 24.

⁴ The interpretation of the Abbot Joachim is here very remarkable, p. 10. Caput erit ille Antichristus, qui sicut Christus dictus est Rex et Propheta, ita et ipse se nuntiabit esse. See also p. 7. Assimilatur destructio Babylonis destructioni Romæ. P. 117. Babylon in apertione sexti sigilli accipiet malum quod in quinto contulit aliis, et duplo magis. P. 133. Antequam reveletur Antichristus oportet desolari Imperium Romanum, quod ei resistit ne reveletur. P. 167 and 168. Ut primâ Bestia habitura est quendam magnum Regem sectâ suâ, sic prædicta Secunda Bestia seu Pseudo-propheta *egredietur de sinu Ecclesie*. P. 173. Tradenda est ipsa Meretrix Babylon et Imperium Romanorum Bestiæ. P. 198. Roma est illa civitas magna, et

11. The description of these two Beasts is followed by a Vision of the Victory of the Lamb, and of the Twelve times twelve thousand with him; that is, the Apostolic Church¹. These, says St. John, *are they who have not been defiled with women, for they are Virgins*. Here is another anticipatory reference to what follows. They have not been defiled with women². What women? it may be asked. If we proceed, we read of THE WOMAN seated on the Beast and of the harlotry³ of the Woman, with whom *the Kings of the earth commit fornication*. And soon we see her displayed in all her meretricious splendour⁴. Here, then, is the reply⁵. They who have not been defiled with women are they who are not beguiled by her seductive allurements,

nova Babylon et meretrix; in quâ civitate etiam peregrinatur Hierusalem civitas sancta. Et (p. 168) habitura est quendam magnum Prælatum quasi sit *Universalis Pontifex* in toto orbe terrarum, ut ipse sit ille Antichristus de quo dicit Paulus, (2 Thess. ii. 3,) *Extollitur et adversatur super omne quod dicitur Deus aut quod excolitur, ita ut in templo Dei sedeat, ostendens se tanquam sit Deus*. These interpretations of Joachim (A. D. 1200) are the more striking, because they are contained in a work inscribed to a Roman Pontiff. Some other similar passages concerning the Church of Rome (e. g. *Mulier auro inaurata quæ cum terræ principibus fornicatur, Romana Ecclesia ista est*) from Joachim's other writings, will be found in Appendix C.

¹ See "Harmony," pp. 92, 93.

² The critical reader need not be reminded that this use of the Plural for the Singular is very frequent in the New Testament, as in classical authors. See Matth. ii. 20. Acts xvii. 28. 18.—Bentley's Sermon ii. on Atheism, and Glassii Phil. Sacra, pp. 282. 421.

³ Chap. xv. 8.

⁴ Chap. xvii. 1—7.

⁵ Compare Rev. xv. 2.

but hold fast *the one pure Faith*¹, for, as St. Augustine says, “Faith undefiled is the Virginity of the soul.”

This Vision of the One hundred and forty-four thousand shows us that we have been brought to the period of the Sixth Seal; the eve of the end.

12. A recapitulation now takes place.

An Angel appears, flying in the mid heaven, and having in his hand the Everlasting Gospel—a remarkable contrast to the great City vaunting herself Eternal, which is *a name of blasphemy*². He has the everlasting Gospel to preach to all Nations, and Tongues; and He cries, *Fear God, and give Him glory; for the hour of his judgment is come*³.

This confirms the interpretation before given⁴ concerning the Second Woe. The loosing of the four Angels at the river of Babylon—the rising of the Two Witnesses—and the Preaching of the everlasting Gospel to all the World, appear to refer to the same period, and to describe the free spread of the Holy Scriptures in every tongue, as a Witness to the World, and as a Woe to their Enemies,—and *then shall the end come*⁵.

Another Angel follows; announcing the fall of Babylon⁶. This appears to be in the time of the

¹ See Auctor ap. S. Aug. Opera, l. c. “*Virgines hoc loco non solum corpore castos intelligimus, sed maximè omnem Ecclesiam quæ fidem puram tenet, nulla hæreticorum commixtione pollutam.*”

² Rev. xiii. 1.

³ Rev. xiv. 7.

⁴ See above, Lect. V. pp. 142—151.

⁵ Matth. xxiv. 14.

⁶ Rev. xiv. 8.

Seventh Vial,—when Babylon *comes into remembrance before God*¹. Babylon is destroyed: but the Beast still remains. Romanism will survive Rome.

After the fall of Babylon, a third Angel warns the world against worshipping the Beast, or receiving his mark; and declares the eternal punishment due to that sin². And a Voice from Heaven is heard, saying, *Write, Blessed are the dead, who die in the Lord: yea, now, says the Spirit, that they may rest from their labours; and their works follow them*³.

One like the Son of Man appears, sitting on a white cloud, having a golden crown, that is, as King of Kings, and bearing a sickle in his hand. And a fourth Angel proceeds from the Sanctuary, and cries, *Put in thy sickle, and reap; for the time of harvest is come*⁴.

A fifth Angel comes forth with a sharp sickle:

A sixth Angel follows, having *power over the fire* (that is, the fire which will consume the World); and he cries to the Angel with the *sharp sickle*⁵, *Put in thy sickle, and reap; and the Angel does so, and gathers the grapes of the Earth, and casts them into the Winepress of the Wrath of God: and the*

¹ Rev. xvi. 19.

² Rev. xiv. 9—12.

³ Rev. xiv. 13. ἀπάρτι, ναί, λέγει τὸ Πνεῦμα. This is a prophetic encouragement, promising *immediate* rest to all who suffer for Christ.

⁴ Rev. xiv. 15, 16.

⁵ *Mitte falcem acutam.* Victorinus here notes: De gentibus perituris in Adventu Domini. He understands this of the end.

*Winepress is trodden without the city, and blood comes forth from the Winepress up to the bridles of the Horses*¹ *for a thousand and six hundred furlongs*².

What Horses are these ?

Let us refer back to the Sixth Trumpet, or Second Woe. There the four Angels are described as accompanied with innumerable³ *Horsemen*.

Thus, one obscure passage explains another: and again we see a mark whereby to ascertain our place in the course of the Prophecy.

This is the spiritual conflict of Armageddon⁴.

At or soon after it the Beast and False Prophet are destroyed. . . . But the Dragon still remains⁵.

What, it may now be asked, is the peculiar character of these six Angels, who are thus introduced in succession ?

They are Messengers of Warnings preceding the Advent of Christ. Hence, they are described as

¹ See above, pp. 155-6. Compare Joel ii. 4, sqq. and Joel iii. 12, sqq. in the LXX. where the Horses . . . the Harvest, and the Winepress are described. Sixteen hundred furlongs; Victorinus ad loc. well interprets this: *Per omnes mundi quatuor partes: quaternitas enim est conquaternata, sicut in quatuor faciebus et quadriformibus et rotis quadratis.* It indicates the completeness and universality of the Victory, as the one hundred and forty-four thousand denote the consummation of the number of the Elect. "*Per stadia mille sexcenta omnis summa reproborum exprimitur per orbem quadripartitum,*" says Haymo ad cap. xiv.

² Rev. xiv. 16, 20.

³ Rev. ix. 16, 17.

⁴ Rev. xix. 11. See "Harmony," p. 13, § 45, § 53.

⁵ Rev. xix. 20.

crying with a *loud voice* to awaken a slumbering World with the alarm of impending Visitation¹.

13. Here we rest for the present, and review the Visions, which we have been contemplating in the two last Discourses.

I. *First*, we have seen the prophetic History of HOLY SCRIPTURE revealed by the Spirit to St. John. We have seen its divine origin—its awful dignity, and its tremendous power like that of an immense and invincible Army. We have seen that it is the Channel² of divine grace; the Rule of faith and practice; the Sceptre of God's Kingdom; the Rod of His Judgment; His Witness to the World.

We have also seen St. John's divine prophecy concerning its reception in this world. And he enables us to foresee its future triumph, and the woes which will overtake all who despise it. Marvellous, indeed, is the fulfilment which this Prophecy has *already* received, and is now receiving. It *might*

¹ Observe the 1st Angel (xiv. 6)—εἶδον ἄγγελον πετώμενον, λέγοντα ἐν φωνῇ μεγάλῃ, ΦΟΒΗΘΗΤΕ κ. τ. λ.

2nd Angel (xiv. 8)—ἄγγελος ἠκολούθησε λέγων, ἜΠΕΣΕΝ κ. τ. λ.

3rd Angel (xiv. 9)—τρίτος ἄγγελος ἠκολούθησεν, λέγων ἐν φωνῇ μεγάλῃ, Εἰ τις τὸ Θηρίον προσκυνεῖ κ. τ. λ.

καὶ ἤκουσα φωνῆς κ. τ. λ. ΓΡΑΨΟΝ, Μακάριοι οἱ νεκροὶ κ. τ. λ.

4th Angel (xiv. 15)—ἄγγελος ἐξῆλθεν . . . κράζων ἐν φωνῇ μεγάλῃ, ΠΕΜΨΟΝ τὸ δρέπανόν σου κ. τ. λ.

6th Angel (xiv. 18)—ἐφώνησε κραυγῇ μεγάλῃ, λέγων, ΠΕΜΨΟΝ κ. τ. λ.

² See above, p. 54 and p. 170.

have been expected that the Word of the great Creator and Sovereign Lord of the World would have gained ready attention, and unqualified love, and universal obedience from His creatures and subjects. But St. John prepared us for a different result. And so it has come to pass. The *Written Word* has been treated in the same manner as the *Incar-nate Word*. The Herods and Pilates of Earth have conspired against it; and it has been set at nought by the Scribes and Pharisees of the Great City.

Let us here adore God's long-suffering, and bewail man's sin. God is justified: man is silenced. And let us not be staggered if it should be our lot to see other outrageous insults heaped on the Word of God.

We see its present sufferings; and so one part of the prophecy is shown to be true: and, let us remember, St. John predicts, that as the Word suffers with Christ, so it will rise again, ascend, and reign with Him. Therefore, let us not be dismayed by the treatment of the Word on earth; but let us raise our eyes, and contemplate its glory in Heaven. Above all, let us take heed to ourselves: let us fear the Word; let us believe it; let us obey it,—or the Word will be our Woe.

2. *Secondly*, St. John reveals to us the History of the CHURCH.

Some, you are aware, affirm, that temporal felicity and amplitude of dominion are *notes* of the true

Church¹; and they argue that their own Church is the spouse of Christ, because it has enjoyed worldly prosperity, and has long exercised secular sway.

But how different is the language of St. John! He represents the Apostolic Church, the Spouse of Christ—the Spiritual Queen, as a Pilgrim and Exile upon earth. She is the Woman in the Wilderness. On the other hand, the Woman who sits enthroned as a Queen upon many waters, which are *peoples, and multitudes, and nations*², is not the Bride, but the Harlot—not Sion, but Babylon.

We learn from the Apocalypse, that the true Spouse of Christ must suffer. She must suffer, like Her divine Lord, from infidel powers, and from a corrupt Church.

Who would have believed his report? How incredible was all this when St. John wrote! But this prophecy, also, has been already in part fulfilled, and is now in course of fulfilment. The Church, *built on the foundation of Apostles and Prophets, Jesus Christ Himself being the chief corner stone*³, has been beleaguered by foes from without and from within, ever since the day of her building. She has been assailed by the Arch-Enemy of man—first, with heathen arms, and then with the weapons of Heresy, Superstition, and Infidelity. She has been driven into the Wilderness.

¹ Bellarmine de Notis Ecclesiæ, lib. iv. c. 18. *Ultima nota est felicitas temporalis.*

² Rev. xvii. 1. 15.

³ Eph. ii. 20.

Alas! is not this true? Has not this prophecy been verified? is it not *now* fulfilled in our own eyes? Are not some Nations of the World at this hour treating all Religions as equally true? Do not they turn back to the Saviour of the World as Pilate did, and ask with a smile of scorn on their lips, *What is Truth?* Do not some among them endow Judaism side by side with Christianity? And in the great work of National Education, are we not setting at defiance Christ's own commission to His Church—*Teach all Nations, Feed My Lambs*¹? Are we not denying, that Christ's Spouse is the Mother of all Christ's children? Are we not taking away her children and His from her breasts and from her knees, and depriving them of the pure milk of the Word, and of the spiritual food of the Sacraments, and of the *Line upon Line, Precept upon Precept*² of Christian Creeds and Catechisms? Are we not giving them away to false Mothers? Instead of strengthening Sion, are not some rebuilding Babylon? And has not the treacherous Harlot endeavoured to spoil the Spouse even of her name, and called herself the Catholic Church?

Thus the Woman is in the Wilderness. But *Michael and his Angels* are stronger than Satan and his angels. She is still clothed with the Sun, and treads on the Moon, and is crowned with the Twelve stars. She still shines in the darkness of the world. God appoints her a place. He feeds her with hea-

¹ Matt. xxviii. 19, 20. John xxi. 15.

² Isaiah xxviii. 10.

venly manna in the desert. He bears her on the Two Wings of the Great Eagle through the vast wilderness. In her present sufferings she sees a pledge of her future glory. For these trials have been predicted by St. John; and he, who has predicted *them*, has also revealed her triumph. The one have been, and are; the other will be. Therefore, though she is in the Wilderness, she does not faint. She rides on the Eagle's wings. She loves to be like her Lord. She looks for severer trials yet. The Church will be like Christ, even to the end. She will have *her* Gethsemane—*her* Calvary. But beyond them all she sees the Mount of Ascension—the cloud of her glory—the crystal sea—the Throne of God.

LECTURE VIII.

REV. xiii. 9.

If any man have an ear, let him hear.

IT has been shown in previous Discourses that the Apocalypse, or Book of Revelation, is rightly received as a work of the Evangelist St. John, and that it holds a peculiar place as the Seal of the Bible. Let me now invite your attention to some striking visible proofs of its Inspiration.

The Apocalypse is a prophecy; and it has now been in the world for nearly eighteen centuries.

The question therefore arises,—Have its predictions been in part already fulfilled?

If they have, then, among other important deductions from that fact, we have in such fulfilment a demonstration of its divine origin; and we have also presumptive evidence that the *other* predictions of the Apocalypse, concerning the Last Great Things—Judgment, Heaven, Hell, and Eternity—will be fulfilled likewise.

Besides, the Apocalypse, as may readily be shown¹, is a Manual of Christian Faith and Practice, and if it is inspired by God, then we have here another proof of the divine origin of the doctrines of the Gospel, and of the truth and importance of Christianity.

I. You perceive then that this question is a very momentous one—"Have the prophecies of the Apocalypse been fulfilled?"

It has been my endeavour to offer some reply to it already by an expository comment on this Book; and, with this view, we have commenced at the opening of the Apocalypse, and have proceeded as far as the Thirteenth Chapter.

Here we resume our undertaking; and it is my hope to prosecute it to the close of these Lectures.

At this point, in the course of our Exposition, we pause to observe, that the *particular* prophecies which will now engage our attention, and to which the present Discourse is introductory, are fraught with warning and admonition to ourselves.

1. What then are *these* prophecies to which we now refer? and how have they been fulfilled?

Our reply is as follows:

Having been led in these Discourses to devote the best faculties at command to this solemn subject, I should feel myself guilty of culpable dereliction of duty in the sight of Almighty God, if I did not

¹ And as is shown in the last Lecture of the present volume.

declare my conviction, that the prophecies contained in the Thirteenth, Fourteenth, Sixteenth, Seventeenth, Eighteenth, and Nineteenth Chapters of the Revelation of St. John the Divine, and which describe the guilt, and pourtray the punishment, of the mystical BABYLON, have been partly accomplished, and are in course of complete accomplishment, in the CHURCH of ROME.

This, I well know, is a grave assertion; and ought not to be made without the most serious deliberation.

The Church of Rome was planted by Apostles of Christ; it was watered by the blood of Martyrs; it was fostered by dews from heaven. For many years, in succession, its faith *was spoken of through the whole world*¹. It was long the burning and shining light of Western Christendom.

To affirm then that *this* Church, having been once espoused as a chaste Virgin² to Christ by Apostolic hands, has been *false* to her plighted troth; that she has forgotten *the love of her espousals*³; that she has played the harlot; that she has allured, and still allures, the nations of the earth to spiritual adultery; that she makes *merchandise of men's souls*⁴; that she is pourtrayed by the Holy Spirit in the Apocalypse as a second Babylon; that she is designated by Him—*not*, what *she* claims to be, as the *Mother* and *Mistress of Churches*—but as the *Mother* of spiritual

¹ Rom. i. 8.

² 2 Cor. xi. 2.

³ Jer. ii. 2.

⁴ 2 Pet. ii. 1—3. cp. Rev. xviii. 11—17.

fornications and *abominations* of the earth¹; and to make this assertion publicly, in this the Church of a Christian University, is to venture upon an act which involves the deepest responsibility; and which cannot be performed, except with feelings of awe, and emotions of bitterest sorrow.

But this assertion, my brethren, is now solemnly, deliberately made; made after a careful examination of the evidence of the case; made after a diligent consideration of the arguments on both sides of the question; made under an imperative sense of duty; made in your ears, in the presence and House of God.

2. Some, I am aware, may exclaim, How uncharitable is such an accusation! how inconsistent with the mild and loving spirit of the Gospel, to arraign a Christian Church, one so distinguished as the CHURCH of ROME, for amplitude, dignity, and antiquity; and to brand it with such an ominous name—to characterize it as **BABYLON**.

But, we reply,

Who wrote the Apocalypse? The Apostle and Evangelist St. John. He was a Son of Thunder; but he was the beloved Disciple of Christ: he was the Apostle of Love. And this divine Boanerges fulminated forth God's judgments in love.

As the rolling thunder breaks forth from the dark summer-cloud, and as the cloud is gilded with

¹ Rev. xvii. 5.

radiant sunbeams, and as the electric storm purifies the air, so the thunders of the Apocalypse peal forth from the clouds of divine wrath, but they bear a message of love. *Repent* (they say); *do thy first works*; *and I will give thee the Morning Star*¹. *As many as I love, I rebuke and chasten*; *be thou zealous therefore, and repent*². *Behold, I stand at the door*³.

Again; we ask, *Who* moved St. John to write the Apocalypse? The HOLY SPIRIT of God. *If any man hath an ear, let him hear what THE SPIRIT saith unto the Churches*⁴.

Assuredly, my beloved brethren, it is not uncharitable in us to declare, what the Spirit of Peace dictated to the Apostle of Love.

Nay, rather, we should be guilty of grievous sin; we should be doing what in us lies to frustrate St. John's labour of love; we should be resisting the Holy Ghost; we should be forfeiting the blessings promised in the Apocalypse *to all who read and keep the words of this prophecy*⁵, if we failed to proclaim what, by the voice of St. John, it has pleased God to reveal.

They, let us be assured, are not lovers of peace, or of their own and other men's souls, who *build up a wall, and daub it with untempered mortar*⁶; and *speak smooth things, and prophesy deceits*⁷, and say, *Peace, peace, when there is no peace*⁸; for it is

¹ Rev. ii. 28.² Rev. iii. 19.³ Rev. iii. 20.⁴ Rev. ii. 7. 11. 17. 29; iii. 6. 13. 22.⁵ Rev. i. 3; xxii. 7.⁶ Ezek. xiii. 10.⁷ Isaiah xxx. 10.⁸ Jer. vi. 14.

written, *O son of man, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thy hand*¹. And, *He that flattereth his neighbour, spreadeth a net for his feet*²; but, *He that rebuketh a man, shall afterwards find more favour, than he that flattereth with his tongue*³.

3. Still further: *If* the Church of Rome be indeed *right* in her assertion, that out of *her* pale there is no salvation⁴; *if* it be really true, that she cannot err, and will never fail; *if* she has indeed been constituted by Jesus Christ to be the unique Depository and supreme Arbitress of the Faith, then assuredly it is a very perilous thing to be separated from her, and we ought to lose no time before we join her communion.

But if, on the other hand, as we now affirm, and shall hereafter proceed to prove, the Apocalyptic prophecies concerning Babylon do indeed point at *her*, then, by uniting ourselves with Rome in her false doctrine, we should sever ourselves from St. John; then, by communicating in her sins, we should rebel against the Holy Ghost.

Yes, my beloved brethren, we have received the Apocalypse from the hand of St. John, who calls it *the Revelation of JESUS CHRIST*⁵, and the voice of the

¹ Ezek. xxxiii. 8.

² Prov. xxix. 5.

³ Prov. xxviii. 23.

⁴ In the Trent Creed,—“Extra hanc fidem nemo salvus esse potest.”

⁵ Rev. i. 1.

SPIRIT to the Church. We have it in our hands, and we point to it, and say,—Here we have a positive command from ALMIGHTY GOD *not to partake of her sins, lest we also receive of her plagues*¹.

We have also a divine assurance for ourselves, that, in holding fast the ancient Faith, and in not communicating in the sins of Rome, and in warning others how they venture to do so, we are obeying Christ Himself; for, *Here, says St. John, is the patience of the Saints; here are they that keep the commandments of God, and the faith of Jesus*².

4. Thus, then, we see in the Apocalypse a strong appeal to our charity. Christian love longs above all things for the salvation of souls. It prays and labours that they may escape God's judgments, and especially that they may be saved from such heavy loss and rescued from such fearful woes as are denounced by God upon Babylon³. How, therefore, would it *rejoice* that these prophecies should now be duly pondered by members of the Church of Rome! How thankful would it be that the words of the Apostle, who was miraculously rescued from the fiery furnace at Rome⁴, to see these Visions, should have power, by God's grace, *to pluck them as brands from the fire*⁵. Let us all pray, pray earnestly, to God that this may indeed be so!

Especially too, as years roll on, and as the judg-

¹ Rev. xviii. 4.

² Rev. xiv. 12.

³ Rev. xiv. 10. 11; xix. 20.

⁴ Tertullian de Præscr. Hæret. c. 36.

⁵ Zech. iii. 2.

ments reserved for Babylon draw nearer and nearer, and as, it may be, in the events of our own day, we feel the tremblings of the earthquake which will engulf her, and behold the flashing forth of the fire which will consume her, true Christian Charity will put on Angel's wings, and will hasten with a Seraph's step; and will be like the heavenly Messengers dispatched by God to Lot in Sodom; and will lay hold on the hands of those who linger, and will urge them forth from the door, and will chide their delay, and will exclaim,—*Arise! what dost thou here? Take all that thou hast, lest thou be consumed in the iniquity of this city*¹.

And what, therefore, shall we say of those, our beloved friends, our own brothers and sisters in Christ, who have been nurtured with the same milk of the Gospel at the breast of the same Mother with ourselves; who have breathed the same prayers, who have knelt before the same altars, and have walked with us side by side in the courts of our own Jerusalem; and have been beguiled by seductive arts, and have been carried away captive—alas! willingly captive—to Babylon; some of whom, we doubt not, when they awake from the dream in which they are entranced, and recover from the first paroxysms of perversion, and when they calmly compare their present state with the past, rue secretly the sad

¹ Gen. xix. 12—16.

change, and, ¹ *by the waters of Babylon sit down and weep, when they remember thee, O Sion!*

What, my brethren, shall we say of them? It may be, that we might have prevented their fall. It may be, that we ourselves have even hastened it by coldness and carelessness. Shall we do nothing for their recovery? shall we not remember them in our prayers? shall we not endeavour to *restore them in the spirit of meekness*²? Shall we not, even with tears, implore them to listen—not to us, but—to their Everlasting Saviour, their Almighty King and Judge, speaking in the Apocalypse by the mouth of St. John? Shall we not point to the cup of wrath in God's right hand, ready to be poured out upon them? Shall we not say, in the words of the Prophet,—*Arise ye and depart, for this is not your rest; because it is polluted, it shall destroy you, even with a sore destruction*³?

5. The BOOK OF REVELATION, thus viewed, as it ought to be, is a divine Warning of the peril and unhappiness of all who are enthralled by Rome. And its prophetic and comminatory uses ought to be pointed out by all Christian Ministers, and to be acknowledged by all Christian congregations.

They, whether Clergy or People, forfeit a great blessing, suffer great loss, and incur great danger, who neglect these divinely-appointed uses of the

¹ Psalm cxxxvii. 1.

² Gal. vi. 1.

³ Micah ii. 10.

Apocalypse, particularly in the present age, when the Church of Rome is employed with more than her usual activity in spreading her snares around us, to make victims of her deceits, prisoners of her power, slaves of her will, and partners of her doom.

6. Still further, and much more : A Minister of the Gospel, when led in the discharge of his duty to treat specially of the Apocalypse, would be betraying his sacred trust, if he did not call the attention of his hearers to these prophecies which occupy so large a portion of this Sacred Book ; and which, for reasons that he will state publicly, he is persuaded have been fulfilled, or are in course of fulfilment, in the Church of Rome.

He would be guilty of the heinous sin of *handling the word of God deceitfully*¹ ; and, in St. Paul's language, *he would not be pure of the blood of the souls of his hearers, as not declaring to them the whole counsel of God*². He would be chargeable with *taking away from the words of St. John's prophecy* ; and so would be in peril of having *his own name blotted out from the book of life*³, if he failed to lift up his voice, and to blow the trumpet of the Gospel with no *uncertain sound*⁴, and to proclaim publicly and solemnly, in accents which cannot be mistaken, that the **BABYLON** of the **APOCALYPSE** is no other than the **CHURCH** of **ROME**.

¹ 2 Cor. iv. 2.

² Acts xx. 26, 27.

³ Rev. xxii. 19.

⁴ 1 Cor. xiv. 8.

II. In discharging this responsible duty, he must, however, crave not to be misunderstood.

1. Having a deep sense of the danger of those who dwell in Babylon, he will never venture to say that *none* who have dwelt there could be saved. The Apocalypse itself forbids him. On the very eve of its destruction the voice from heaven says, "Come out of her, *My people*, that ye be not partakers of her sins, and that ye receive not of her plagues¹." And so, we doubt not, God ever has had, and now has, *some people* in Rome.

Some, doubtless, there were in *former* times, in *our own* land, who had not the blessed privilege which *we* enjoy, of hearing the voice, *Come out of her. They* had not the warnings of the Gospel: to them it was almost a sealed book. And this, too, is even yet the case with many in *foreign* lands, where the Scriptures are withheld from the people. And, since responsibilities vary with privileges, and God *judgeth men according to what they have, and not according to what they have not*², therefore Christian Love, *which hopeth all things*³, will think charitably, and, if it speak at all, will not speak harshly of them⁴.

¹ Rev. xviii. 4.

² Luke xii. 48. 2 Cor. viii. 12.

³ 1 Cor. xiii. 7.

⁴ Compare the wise and charitable sentiments of St. Cyprian, Epist. lxiii. Si quis de *antecessoribus* nostris vel ignoranter vel simpliciter non observavit et tenuit quod nos DOMINUS facere exemplo suo et magisterio docuit, potest simplicitati ejus de indulgentiâ Domini

All this we readily allow. But then we must not shrink from asking, *What* will be the lot of those who hear the voice, *Come out of her*, and yet do not obey it? And *what* will be *their* portion, who,—when the voice says, *Come out of her, My people—go in to Rome, and dwell there?*

2. Again: the Minister of the Gospel, to whose case we have referred, is obliged, for fear of misrepresentation, to say, that he readily acknowledges, and openly professes, that *Christianity does not consist in hatred of Rome.*

We are not of those, who, in the words of an eminent Writer¹, “consider the Christian Religion no otherwise than as it abhors and reviles Popery, and who value those men most, who do it most furiously.” No; the Gospel is a divine Message of *Peace on earth, and good will towards men*². *The banner over us is Love*³. No one is safe because his brother is in danger: no man is better because his neighbour is worse. Our warfare is not with *men*, but with *sins*. We love the erring, but not their errors; and we oppose their errors, *because* we love the erring, and because we desire their salvation, which is perilled by their errors, and because we love the truth, which is able to save their souls.

We know that Error is manifold; but Truth is

venia concedi; *nobis verò non poterit ignosci, qui nunc a Domino admoniti et instructi sumus.* And see HOOKER, Sermon. ii. § 9.

¹ Lord Clarendon, Hist. Rebell. i. 88, p. 38, ed. Oxf. 1832.

² Luke ii. 14.

³ Cant. ii. 4.

one: and that, therefore, it is by no means enough to oppose Error; for one error may be opposed by another error; and the only *right* opposition to Error is Truth. We know, also, that by God's mercy there are truths in the Church of Rome as well as errors; and that some who oppose Rome may be opposing her truths, and not her errors. *Our warfare is against the errors of Rome and for the maintenance of the truth of Christ.* We reject Popery because we profess Christianity, and because we must *contend earnestly for the Faith once delivered to the Saints*¹. We abhor Babylon, because we love Sion. And the aim of our warfare is not to destroy our adversaries, but to save their souls. Therefore in what we now say, or shall hereafter say, on this subject, we hope to follow the precept of the Apostle, *Speak the truth in love*²; and if, through human infirmity, any thing be spoken otherwise, we pray God that it may perish speedily, as though it had never been.

3. It cannot be doubted that our most eminent Divines have commonly held and taught that the Apocalyptic prophecies, concerning Babylon, were designed by the Holy Spirit to describe the Church of Rome. Not only they who flourished at the period of the Reformation, such as Archbishop Cranmer, Bishops Ridley and Jewel, and the Authors of the Homilies, but they also who followed them

¹ Jude 3.

² Eph. iv. 15.

in the next, the most learned, Age of our Theology, —I mean, the end of the sixteenth and beginning of the seventeenth century,—proclaimed openly the same doctrine. And it was maintained by those in that learned age, who were most eminent for sober moderation and Christian charity, as well as for profound erudition. It may suffice to mention the illustrious names of the two brightest Luminaries of the English Church—Richard Hooker¹ and Bishop Andrewes².

But after them a new generation arose. This was a race of men endued with more zeal than knowledge; devoid, for the most part, of reverence for Authority and Antiquity, and filled with unbounded confidence in their own sagacity, and idolizing their own private imaginations. And having once possessed themselves with a persuasion that they could not adopt a more effectual mode of assailing what they themselves disliked than by arraigning it as Popish, they denounced ancient Truths as modern Corruptions, and impugned Apostolic Institutions as if they were Papal Innovations. They involved them all in one sweeping accusation of Antichristian error and

¹ Hooker, e.g. Sermon on St. Jude 17—21, § 15. "That which they call Schisme we know to be our reasonable service unto God and obedience to His Voice, which crieth shrill in our ears 'Go out of Babylon, My People, that you be not partakers of her Sins, and that ye receive not of her plagues.'" (Rev. xviii. 4.) And again on Habak. i. 4, see § 10, § 11.

² Bp. Andrewes, c. Bellarmin. capp. ix.—xii. pp. 220—290, in Appendix I. of these Lectures.

Babylonish pollution. Against them they sounded the Trumpets, and on them they would have poured out the Vials, of the Apocalypse.

Such was the use they made of this sacred Book.

And what was the result?

A reaction took place. The indiscriminate violence and wild extravagance of these eager zealots afforded an easy triumph to their Romish antagonists.

Some of their precipitate charges were easily refuted. It was proved, that *many* things which *they* had affirmed to be Antichristian, were Apostolic; and that many things which they execrated as Popish, and would exterminate as Babylonish, had been authorized by the unanimous consent, and embodied in the universal practice, of the Church.

Now mark the consequence.

Some of their accusations being thus ignominiously routed, it was inferred by many that *the rest* of their charges were no less futile; and because much was shown to be Apostolic which they had alleged to be Antichristian, therefore it came to be supposed that what was really Antichristian might be Apostolic also. And so the passionate zeal of the accuser wrought the acquittal of the accused; and some pious men—especially among such as indulged a hope of *Union with Rome*—being disgusted by the extravagant folly, and alarmed by the destructive violence of these furious Religionists, ceased to regard Rome as Babylon; not from any amendment on her part, but mainly through the presump-

tuous ignorance and intemperate vehemence of her foes¹.

What do we thence learn?

The necessity of sound reason and of sober caution, as well as of Christian charity, in the investigation of sacred truth. And, in the matter before us, we may rest assured, that none are more dangerous enemies of the cause of Christianity, as nobly vindicated and gloriously restored at our own Reformation; none are more effective partisans of Romish error and corruption, from which we were then delivered by the mercy of God, than they who bring a blind accusation of Popery against every thing which displeases themselves.

This has been signally exemplified in the history of the Interpretation of the Apocalypse.

They who employed it to denounce whatever they disapproved, brought discredit on this Divine Book; and they did all in their power to invalidate its solemn warnings against Romish Superstition, and to deprive the Church of its heavenly consolations.

We, therefore, have here a double duty. The Apocalypse is the Voice of God to the Church. On the one hand, although its prophecies have been misapplied by some, it is not safe to neglect their right application; on the other, we must be on our guard not to strain them beyond their proper limits, lest, by being applied where they are not applicable,

¹ Compare Bishop Warburton, Discourse xxviii. vol. x. pp. 180, 181, ed. Lond. 1811.

they should become inapplicable where they ought to be applied.

4. Another consideration has had weight even with some members of our own communion, and has rendered them unable to see the Church of Rome in the Apocalypse.

It is the following argument, with which we are often encountered, both by Romanists and Protestant Nonconformists. *If*,—they say,—the Church of Rome is the Apocalyptic Babylon, then you yourselves, the Ministers of the Church of England, who derive your Holy Orders from Rome, are infected with the taint of Babylon: your ministerial commission, therefore, is liable to grave suspicions: the validity of your ministrations is questionable; in a word,—by fixing a stigma on Rome, you have branded yourselves.

Such is the objection. What shall we say here?

Assuredly the fear of it is as groundless, as the allegation of it is illogical.

We, my brethren, do *not derive* our Holy Orders from Rome—but from CHRIST. He is the sole *source* of all the grace which we dispense in our ministry. And, suppose we admit that this virtue flows from Him *through* some who were in communion with the Church of Rome, and that *no* charitable allowance is to be made for those who held her doctrines in a darker age—what then? The Channel is not the Source. The human Officer is not the Divine Office. The validity of our commission has not been affected

by the unworthiness of some through whom it was conveyed. The Vessels of the Temple of God were holy even at Babylon: and, after they had been on Belshazzar's table, they were restored to God's altar¹. The Scribes and Pharisees were to be obeyed, because *they sat in Moses' seat*². The Baptism of Christ, administered even by a Judas, was efficacious to salvation. The Old Testament is not the less the Word of God because it has come to us by the hands of Jews, who reject Christ. And so, the sacred commission which the Ministers of the Church of England have received from Christ, is not in any way impaired by transmission through some who were infected with Romish corruptions; but rather, in this preservation of the sacred deposit even in their hands, and in its conveyance to us, and in its purification from corrupt admixtures, and in its restoration to its ancient use, we recognize another proof of God's ever-watchful providence over His Church, and of His mercy to ourselves.

5. This leads me to warn you, my younger hearers, against two opposite errors. On the one hand, it is alleged by some, that, if Rome is a Church, she cannot be Babylon. On the other hand, it is said by others, that, if Rome is Babylon, she cannot be a Church. Both these statements are false. Rome may be a Church, and yet be Babylon: and she may be Babylon, and yet be a Church. This will appear

¹ Ezra i. 7.

² Matth. xxiii. 2.

from considering the case of the Ancient Church of God. The Israelites in the Wilderness were guilty of abominable *idolatry*¹. Yet they are called a *Church* in Holy Writ¹. And why? Because they still retained the Law of God and the Priesthood². So, also, Jerusalem—even when it had crucified Christ—is called in Scripture *the Holy City*³. And why? By reason of the truths and graces which it had received from God, and which had not yet been wholly taken away from it.

A distinction, you see, is to be made between what is due to God's goodness on the one side, and to man's depravity on the other.

As far as the *divine mercy* was concerned, God's Ancient People were a *Church*: but by reason of *their own wickedness*, they were even a *Synagogue of Satan*⁴; and, as such, were finally destroyed.

Hence their ancient Prophets, looking at *God's mercy* to Jerusalem, speak of her as *Sion, the beloved city*⁵: but regarding *her iniquities*, they call her *Sodom, the bloody city*⁶.

In like manner, by reason of God's goodness to her, Rome has received His Word and Sacraments, and through His long-suffering, they are not yet utterly withdrawn from her: and by virtue of the remnants of *divine truth and grace*, which are spared

¹ Acts vii. 38. 41. 43.

² Cp. Hooker, iii. c. 1 and 2.

³ Matth. xxvii. 53.

⁴ Rev. ii. 9; iii. 9.

⁵ Ps. lxxxvii. 2. Jer. xxxi. 3.

⁶ Isa. i. 9, 10; iii. 9. Ezek. xxiv. 6.

to her, she is still a Church; and through them, some in her communion, who err in ignorance, may be accepted by God¹. But she has miserably marred and corrupted the gifts of God. She has been favoured by Him like Jerusalem, and like Jerusalem she has rebelled against Him. *He would have healed her, but she is not healed*². And, therefore, while, on the one hand, by His love she is a Sion—on the other, through her own sins, she is Babylon³.

6. Having now specified certain causes of a particular kind, which have partially interfered with the right application of these Apocalyptic prophecies, we should not be dealing candidly, if we did not advert to one, of a different nature, which has operated unfavourably to the true Exposition of the Apocalypse.

This was the intimate connexion of some of our own Princes, especially three of the Stuart race, with Papal Courts. One of these three Sovereigns was wedded to a Princess of the Romish persuasion; the second was brought up under Romish influence; and the third was himself a Romanist, and endeavoured to establish the Romish Religion in this land. This connexion of England with Papal Courts exercised a pernicious influence on our Theological Literature in their age. Those writers were supposed to be ill-affected to the reigning Powers, and disloyal

¹ See Hooker, Sermon ii. 9, and Bp. Sanderson's Sermon on Genesis xx. 6, § 17—19.

² Jer. li. 9.

³ See Dr. Jackson's Works, iii. p. 880, "How the Romish Church is yet both a true Church and yet the Synagogue of Satan."

to the Throne, who identified Rome with Babylon, and pointed to the evils which Scripture reveals as the consequences of communion with her. They were discouraged or silenced: and so the true Interpretation of the Apocalypse was in peril of being suppressed¹.

This may be a warning to us, that civil connexions with Rome are not unattended with religious dangers.

III. Before we conclude the present Discourse, which is intended to serve as preliminary to the argument that will be pursued on future occasions, let me exhort you to fix your minds on certain important practical uses of the particular prophecies of the Apocalypse, which have now been occupying our thoughts.

1. Many admirable works have been composed by our own Divines, in Vindication of the Church of England from the charge of Schism, preferred against her by Romish Controversialists, on the ground of her conduct at the Reformation, when she cleared herself from Romish errors, novelties, and corruptions.

It has been shown in these Vindications, that it is indeed the bounden duty of all Churches to avoid strife, and to *seek peace, and ensue it*². But it was

¹ See the remarkable declaration of Mede concerning himself, Works, p. 880, Letter LVI. to Dr. Twisse, and the facts stated in Bp. Warburton's Sermon, as cited above, p. 243, and in Pyle's Introduction to the Apocalypse.

² Psalm xxxiv. 14. 1 Pet. iii. 11.

also demonstrated, no less clearly, that Unity in *error* is not true Unity, but is rather to be called an impious Conspiracy against the God of Unity and Truth.

Doubtless there is a Unity, when every thing in Nature is wrapped in the gloom of Night, and bound with the chains of Sleep. Doubtless there is a Unity, when the Earth is congealed by frost and mantled in a robe of snow. Doubtless there is a Unity, when the human voice is still, the hand motionless, the breath suspended, and the whole frame is locked in the iron grasp of Death. And doubtless there is a Unity, when men surrender their Reason, and sacrifice their Liberty, and stifle their Conscience, and seal up Scripture, and deliver themselves miserable captives, bound hand and foot, to the Dominion of the Church of Rome. But this is not the Unity of Light; it is the Unity of sleep and gloom. It is not the Unity of warmth and life; it is the Unity of cold and death. It is not true Unity, for it is not UNITY in the TRUTH.

Therefore, since it has been proved by Appeals to Reason, to Scripture, and to Antiquity, that the Church of Rome has built *hay and stubble on the one foundation laid by Christ*¹; that she has added to the Faith many errors and corruptions which mar and vitiate it; and since, as the Holy Spirit teaches us in the Apocalypse, it is the duty of every Church,

¹ 1 Cor. iii. 12.

which has fallen into error, *to repent*¹; and since Jesus Christ Himself, our Great High Priest—*Who walketh in the midst of the Golden Candlesticks*—declares that when a Church has *left her first love*, He will *remove her Candlestick out of its place except she repent*², and *strengthen the things that remain, that are ready to die*³; and since the corruptions of *one* Church afford no palliation or excuse for those of *another*; for, as the Prophet says, *though Israel play the harlot, let not Judah sin*⁴; and, as Christ Himself teaches, though the Church of Sardis be *dead*⁵, and Laodicea be *neither hot nor cold*⁶, yet their sister Ephesus must *remember whence she has fallen, and do her first works*⁷, and Pergamos must *repent*, or He *will come quickly, and fight against her with the sword of His mouth*⁸,—therefore, we say, it was justly concluded by our Divines, that no desire of Unity on our part, nor reluctance on the part of Rome to cast off her errors, could exempt England from the duty of Reformation; and if Rome, instead of *removing* her corruptions, refused to communicate with England, unless England consented to communicate with Rome in her corruptions, then no love of Unity could justify England in compliance with this requisition of Rome; for Unity in error is not Christian Unity; but, by imposing

¹ Rev. iii. 3.² Rev. iii. 2.³ Rev. iii. 1.⁴ Rev. ii. 5.⁵ Rev. ii. 5.⁶ Hos. iv. 15.⁷ Rev. iii. 15.⁸ Rev. ii. 16.

the necessity of erring as a term of Union, Rome became guilty of a breach of Unity, and so the sin of Schism lies at her door.

This, we repeat, my brethren, has been clearly demonstrated by our Divines; and a careful study of this proof is rendered requisite by the circumstances of the present times.

But there are many persons who have not the opportunity of perusing their works; and they who have, will not forget that their works are the works of *men*.

Let all therefore remember, that there is *another* Work on this important subject; a Work *not* dictated by *man*, but by the Holy Spirit; a Work accessible to all,—the APOCALYPSE of ST. JOHN.

The HOLY SPIRIT, foreseeing, no doubt, that the Church of Rome would adulterate the Truth by “her gross and grievous abominations”—they are the words of the judicious Hooker¹—that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and from hope of everlasting salvation; foreseeing also, that she would exercise a wide and dominant sway for many generations, by boldly iterated assertions of Unity, Antiquity, Sanctity, and Universality; foreseeing also, that these pretensions would be supported by the Civil sword of many temporal Governments, among which the Roman Em-

¹ Eccles. Polit. iii. 1. 10.

pire would be divided at its dissolution; and that she would be enabled to display herself to the world in an august attitude of Imperial power, and with the dazzling splendour of temporal felicity: foreseeing also that the Church of Rome would captivate the Imaginations of men by the fascinations of Art allied with Religion; and would ravish their senses and rivet their admiration by gaudy colours, and stately pomp, and prodigal magnificence: foreseeing also that she would beguile their credulity by Miracles and Mysteries, Apparitions and Dreams, Trances and Ecstasies, and would appeal to their evidence in support of her strange doctrines: foreseeing likewise, that she would enslave men by practising on their affections, and by accommodating herself, with dexterous pliancy, to their weaknesses, relieving them from the burden of thought and from the perplexity of doubt, by proffering them the aid of Infallibility; soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed; removing the load of guilt from the oppressed conscience by the ministries of the Confessional, and by nicely-poised compensations for sin; and that she would long flourish in proud and prosperous impunity, before her *sins would reach to heaven, and come in remembrance before God*¹: foreseeing also, that many would thus be tempted to fall from the faith, and to become victims of deadly

¹ Rev. xvi. 19; xviii. 5.

error; and that they who clung to the truth would be exposed to cozening flatteries, and fierce assaults, and savage tortures from her;—The HOLY SPIRIT, we say, foreseeing these things in His Divine knowledge, and being the Ever-Blessed Teacher, Guide and COMFORTER of the Church, was graciously pleased to provide a divine antidote for all these evils,—by dictating the APOCALYPSE.

In this divine Book, written in the primitive age of Christianity, the Spirit of God has portrayed the CHURCH of ROME, such as none but ALMIGHTY GOD *could* then have foreseen she would become, and such as, wonderful and lamentable to say, she *has* now become. He has thus broken her magic spells; He has taken the wand of enchantment from the hand of the spiritual Sorceress; He has lifted the mask from her face; and with His Divine Finger He has written her true character in large letters, and has planted her title on her forehead, to be seen and read by all,—“MYSTERY, BABYLON THE GREAT, THE MOTHER OF THE ABOMINATIONS OF THE EARTH¹.”

Thus the Almighty, merciful, just, and All-wise God Himself has vouchsafed to be the Arbiter between Babylon and Sion, between the Harlot and the Bride, between Rome and the Church. And therefore, with the Apocalypse in our hands, we need not fear the anathemas which Rome hurls against

¹ Rev. xviii. 5.

us. The Thunders of the Roman Pontiff are not so powerful as the Thunders of St. John, the divine Boanerges, which are winged by the Spirit of God.

What is it to us, if the Nimrod¹ of Babylon now declares, *Ye cannot be saved, unless ye bow to me*, since the Holy Ghost says by St. John, *Come out of her, My People, that ye be not partakers of her sins, and that ye receive not of her plagues?*

Here then we have a *divine* Vindication of the Church of England, and of her Reformation; and our appeal is, in this great question between us and Rome, not to Bishop Jewel and Hooker, not to Bishop Andrewes and Archbishop Bramhall, admirable as their writings are, but it is to the beloved Disciple of Christ, and to the Holy Spirit of God.

2. Let us pass to another point.

Some persons, as we have said, impelled by charitable motives, which, as such, are entitled to respect, have cherished a hope that a *Union* might be possible between the *Churches* of England and Rome; and some—we are constrained to add—have been betrayed into suppressions of truth, and extenuations of error, with a view to this result.

It is indeed greatly to be wished, that if it so pleased God, *all Churches* might be *united* in the

¹ Hooker, viii. 3. 5, “the tyranny and oppression of that one Universal Nimrod who alone ruled all.” Pope Boniface VIII. Extra. I. Tit. viii. says, “Subesse Romano Pontifici, *omni humanæ creaturæ* declaramus esse de necessitate salutis.”

truth. It may, also, be reasonably expected, that, as the time of her doom draws near, many *members of the Church of Rome* will be awakened from their slumber,—that they will be excited by God's grace to examine their own position, and to contrast the present tenets of Rome with the doctrines preached by Christ and His Apostles. Thus they may be enabled to purify the truth which they retain from the dross of corruption with which it is adulterated; thus they may be empowered by God's grace to emancipate themselves from her thralldom *into the glorious liberty of the sons of God*¹.

Our own duty is to do all in our power to accelerate this blessed work. But let us be sure that it will be *impeded* by all who *disguise the truth*. It will be retarded by all who connive at, or flatter, or extenuate guilt. It can only be furthered, by uncompromising, though not uncharitable, statements of the sin and danger of communicating in the errors and corruptions of Rome.

And, of all the instruments which it has pleased God to give us for this holy labour of religious Restoration, none, it may reasonably be supposed, will be so effectual as the language of the Holy Spirit in the Apocalypse of St. John.

His divine Voice forbids us to look for *Union* with the *Church of Rome*. We cannot unite with her as *she is now*; and it forbids us to expect that Rome

¹ Rom. viii. 21.

will be other than she is. It reveals the awful fact that *Babylon will be Babylon to the end*. It displays her ruin. It says that *death, mourning, and famine* are her destiny; and that she will *be burnt with fire*¹. It shows us *the smoke of her burning*²; and we look upon that sad spectacle from afar with such feelings of amazement and awe as filled the heart of the Patriarch, when *he looked toward Sodom and Gomorrah, and toward all the land of the plain; and, lo, the smoke of the country went up as the smoke of a furnace*³.

These things were written for our learning.

Let none imagine that Rome is so far changed, that, although she was once proud and cruel, she is now liberal and enlightened; and that we have nothing to fear from her. This is not the doctrine of St. John. It is not the language of the Holy Ghost. They teach us that, in these respects, she is unchanged and unchangeable. They warn us, that *if* she regains her sway, she will persecute with the same fury as before⁴. She will break forth again, with all the

¹ Rev. xvii. 16.

² Rev. xviii. 9.

³ Gen. xix. 28.

⁴ Let me add here the sober reflections of our great philosophical divine, Bishop Butler:—"The value of our own (Established Church) ought to be very much heightened in our esteem by considering what it is a security from—I mean the great corruption of Christianity, Popery, which is *ever hard at work to bring us again under its yoke*. Whoever will consider Popery as it is professed at Rome, may see that it is a manifest *open usurpation of all human and divine authority*. In those Roman Catholic countries, where its monstrous claims are not admitted, and the civil power does in many respects restrain the Papal, yet *Persecution is professed*, as it is also *enjoined* by what is acknow-

frenzied violence of suppressed rage. She will again be *drunken with the blood of the Saints*¹. Let us be sure of this; and let us take heed accordingly. We have need to do so; more need, perhaps, than many of us suppose. The warning is from God: *He that hath ears to hear, let him ear*².

3. Again: from the Apocalypse we learn that Rome will be visited with plagues, like Egypt; but that, like the Sovereign of Egypt, she will *not repent*: her empire will *be darkened*³, and her citizens will *gnaw their tongues for pain*⁴. But she will not *repent of her deeds*⁵. She will be Babylon to the end. And God forbid that Britain should ever be joined with Babylon!

Here then is another warning. Let us pause before, with a view to peace, we sacrifice truth. Let us not incur the divine malediction, *by doing evil that good may come*⁶. Let us not treat the Roman Babylon as if it were Sion, lest God should treat our English Sion as if it were Babylon.

We have already proceeded far, very far, in polluting our land with the abominations of Rome: Heaven forbid that we should aggravate our guilt!

ledged to be their highest authority,—A General Council, so called, with a Pope at the head of it; and is *practised in all of them*, I think *without exception*, where it can be done with safety.”—Bp. Butler’s Sermon V. on 1 Tim. ii. 1, 2.

¹ Rev. xvii. 6.

² Matth. xi. 15. Rev. ii. 7. 11. 17. 29.

³ Rev. xvi. 10.

⁴ Rev. xvi. 10.

⁵ Rev. xvi. 9. 11.

⁶ Rom. iii. 8.

Yet, alas! some are found to taunt us with the fact, that we have endowed Romanism in our Colonies; and “*therefore* (they allege) for Consistency’s sake, we must endow it at home.” For Consistency’s sake! Most wise and admirable Consistency! To be consistent *in sin* is to rebel against Heaven, and to be the slaves of Satan. It is to imitate Babylon, who will *not repent*, and to suffer *her plagues*, and to incur her doom. Heaven defend us from such Consistency as that! May God give us grace to reject such false and recreant suggestions as would make one sin a reason for more! Let us know no other Consistency than Obedience for the future, and Repentance for the past. Let us listen to the Voice of God. *Hast thou sinned? do it no more*¹. *Woe unto them that draw iniquity with the cords of vanity, and sin as it were with a cart rope*². *Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter*³. *Woe to the rebellious children that take counsel, but not of Me* (says the Lord); *that cover with a covering, but not of My Spirit, that they may add sin to sin*⁴; *that walk to go to Egypt, and have not asked at my mouth, to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore, the strength of Pharaoh shall be your shame, and the shadow of Egypt your confusion!*

¹ Ecclus. xxi. 1.

² Isaiah v. 18.

³ Isaiah v. 20.

⁴ Isaiah xxx. 1.

Again: Let some tell us, if they will, that “by endowing Romanism we are showing charity to *persons*, and not encouraging strange *doctrines*.” Charity to persons! True charity to persons is, not to abet their errors, but to aid them to recover the truth. It is *cruelty* to persons to patronise their sins, and so confirm them in sinning, and close their door of repentance. A nobler and more charitable work is now before us. To hold fast, and advance the truth. Blessed is he who labours in it! *Be thou faithful unto death, and I will give thee a crown of life*¹.

Lastly, let others say, if they will, that some good men among us would not have scrupled to endow Romanism; and that such a design was entertained by a revered Monarch and by a great Statesman²; and let them ask, if they will, in a tone of ironical scorn, Who are you, that you should pretend to be more wise or religious than they? Be it so. Then we might ask in return, Have we not had *other* Kings—and Queens also—and *other* Statesmen, who nobly freed us from Papal usurpation? Were not *they* wise and courageous? And, after all, is England to be so degraded, as to follow *human examples* instead of obeying *Divine Laws*? Are we to adopt the errors of men, and to make them supersede the Truth of God? To what miserable consequences should we be led by such feeble reasoning as this! It might be used to justify the worst crimes. Accord-

¹ Rev. ii. 10.

² King George III. Mr. Pitt.

ing to it, adultery would be innocent, for it might appeal to the example of David; and the denial of Christ would be no sin, for it might plead the example of Peter. No. *Let God be true, and every man a liar*¹. Let us govern our lives, *not by the examples* of men—even of Kings and Statesmen—but let all—Kings and Statesmen, as well as subjects—regulate their actions by the Law of God. Let us not enquire, what might have been the designs of earthly Monarchs, but what is the language of the KING of KINGS? What does HE say? He describes Rome as Babylon. He pourtrays her doom in words of fire. He bids us flee from her, lest we be involved in her ruin.

Almighty God Himself now speaks by the mouth of St. John to the Rulers and People of England. If you cast in your lot with Rome, if you make common cause with her, if you cherish, if you encourage her, if you endow her,—her end will be yours. *The strength of Pharaoh will be your shame; the shadow of Egypt will be your confusion. Be not partakers of her sins, that ye receive not of her plagues.*

May it please God so to guide and govern the hearts of all who bear rule among us, that they may promote true Religion and Virtue, and be blessed for evermore. Grant us ever, O Lord, Princes to reign in Righteousness, and Pastors after Thine own heart!

¹ Rom. iii. 4.

LECTURE IX.

REV. xvii. 9. 18. 5.

Here is the mind which hath wisdom : The seven heads are SEVEN MOUNTAINS, on which the woman sitteth. And the woman which thou sawest is that GREAT CITY, which REIGNETH over the kings of the earth. And upon her forehead was a name written,—Mystery, BAEYLON THE GREAT.

PROCEEDING with our Expository Comment on the Apocalypse, we were led in the last Discourse to contemplate the Prophecies contained in Six chapters—the Thirteenth, Fourteenth, Sixteenth, Seventeenth, Eighteenth, and Nineteenth—of that Book; and it was then affirmed that these Prophecies *have been* partly fulfilled, and are in course of complete fulfilment, in the Church of Rome.

It was also observed, that, if this point is established, we have here a confirmation of the *divine* authority of the Apocalypse; for *God alone* can *foretell* the future; and that the fulfilment of these predictions ought to remind us, that the *other* clear and awful Prophecies of the Apocalypse, concerning Judgment, Heaven, Hell, and Eternity, will be fulfilled likewise.

You were also exhorted to remark, that, *if* these particular Prophecies do indeed concern the *Church of Rome*, then, in them, we have guidance, instruction, and warning, from Almighty God Himself, concerning those important questions, civil and religious, relating to the Church of Rome, which are, and have long been, subjects of discussion among us; and which, accordingly as they may be decided, will affect the happiness of thousands, in time and eternity, and the stability of the Empire itself.

If such is the true meaning of these predictions, then the language of the Apocalypse, commending the *words of this Prophecy* to our serious meditation, and promising a blessing to all *who hear and keep it*¹, and denouncing a fearful curse on all *who take from it*², shows that these prophecies, which form a large portion of that divine Book, were specially dictated by the Holy Spirit for such uses as these; and that we shall forfeit God's benediction, and incur His indignation, if we neglect to employ it for our own instruction and guidance in these questions.

The Church of Rome, my brethren, dates from Apostolic times. She has been adorned by many names renowned for sanctity and learning. She proclaims herself infallible and indefectible. She

¹ Rev. i. 3; xxii. 7.

Rev. xxii. 19.

charms the senses by alluring fascinations, and dazzles them by brilliant splendour. She warms the heart by professions of Unity, and fires the Imagination by claims of Universality. She arrogates Empire over this world and the next. Resist her sway, and she says you cannot be saved; obey her implicitly, and you cannot be lost. She affirms that she holds in her hands the keys of hell and the grave, and can unlock the doors of Purgatory, and admit the trembling soul to the bliss of heaven.

Such are her claims.

And with such pretensions as these, she might well be expected to exercise a powerful sway. However great and grievous the corruptions with which she has adulterated the Truth, yet retaining, as she does, certain main articles of the Christian Faith, she might hope to enchain Nations. And so, the pure light of the Gospel, as preached by Christ and His Apostles, would be in peril of being lost.

But here the Holy Spirit has deigned to interfere, to rescue the Word, and to guide the Church, of God.

He dictated the Apocalypse to St. John, the last surviving Apostle, the beloved Disciple of the Incarnate Word, the blessed witness of the Written Word, the Malachi of the New Testament, the Apostolic Canonizer of the Bible. He warned the World by him; by him He reveals the Woman

enthroned on *many waters, which are peoples, and multitudes, and nations, and tongues*¹. By him He displays her as she is. She vaunts Unity and Universality; but she is not therefore true. She boasts of Sanctity; but she is not pure. She attracts the eye with her splendour; but she is not therefore chaste. She *glorifies herself, and lives deliciously*²; she says in her heart, that *she sits a Queen for ever*, and is *no widow*, and will see no sorrow: but she will be burnt with fire. She holds in her hand *a golden cup*, full of enchantments, with which she bewitches the world³; but God will give *her the cup of His wrath*⁴. She seeks for proselytes, as if she were Sion; but she makes captives, and is Babylon.

And, as was the desolation of Babylon, so will her end be.

It was affirmed in the last Discourse that it is no impulse of private conceit, or resentful passion, or fantastic imagination, but the just verdict of a sound judgment, guided by Reason, sanctioned by Antiquity, demonstrated by History, and dictated by God Himself, which affirms that, in these Apocalyptic predictions, the Holy Spirit has pourtrayed the Church of Rome.

It was added, that He has given us this warning from heaven in order that we should not be

¹ Rev. xvii. 15.

² Rev. xvii. 4.

³ Rev. xviii. 7. 9.

⁴ Rev. xvi. 19.

deluded by her pretensions, nor be daunted by her anathemas, nor partake of her sins, lest we receive also of her plagues.

These, it may be said, are strong assertions; but can it be *proved* that these predictions concern the Church of Rome?

Some reply negatively to this question. Let us consider their objections.

1. They allege, that since Prophecy is interpreted by its *fulfilment*, and since *all* do *not agree* in interpreting these Apocalyptic prophecies in such a manner as to apply them to Rome, and since Rome herself denies that they have been so fulfilled, therefore they ought *not* to be so interpreted.

But a little reflection will show the fallacy of this allegation.

It is indeed true, that Prophecy *is* best interpreted by its fulfilment; and, *if* it *cannot* be proved to the satisfaction of candid, intelligent, and attentive enquirers, that these Prophecies *have* been partly fulfilled in the Church of Rome, then assuredly there is a very strong presumption that they have *not* been so fulfilled.

But because the fulfilment is not universally acknowledged, and, particularly, not acknowledged by the Church of Rome, it by no means follows, that they have not been so fulfilled.

Many persons pay little attention to the history of past ages and their own. They do not consider,

and will not *discern the signs of the times*¹. Many are not qualified, by capacity or attainments, to appreciate evidence. None of these parties are competent judges of the fulfilment of prophecy.

We have before our eyes a wonderful example of this.

The prophecies of the *Old Testament*, concerning the *Messiah*, have now been fulfilled for near *two thousand years* in the person of Jesus Christ. And yet, up to this hour, the Jews, who were most concerned in their accomplishment, and had the best opportunities of judging of it, do not acknowledge their fulfilment.

But does this their denial of that accomplishment in any degree invalidate the truth of those prophecies, or render their fulfilment less certain? Assuredly not. Nay, it *confirms* it. For this *incredulity* of the Jews was *predicted* in those prophecies: *Lord, who hath believed our report*²?

Therefore, it is futile to allege, that these prophecies of the Apocalypse do not point at the Church of *Rome*, because the Church of Rome does not *acknowledge* that they concern her. Indeed this her scepticism concerning them is a *corroboration* of the proof of their fulfilment. Just as it was foretold in the prophecies of the *Old Testament*, that the *Jews* would not *believe* their fulfilment, so in like manner it is foretold in those of the Apocalypse,

¹ Matth. xvi. 3.

² Isaiah liii. 1. John xii. 37.

that *she* whom *they* do concern will *not* believe them, and will *not* repent¹, but will be stricken with judicial blindness, and be hardened by God's judgments; in a word, that Babylon will be Babylon to the end.

Therefore, we have no reason to be surprised that the Church of Rome *does not* acknowledge, and we have no reason to expect that she *will* acknowledge, that *she* herself is the subject of these prophecies, and is there pourtrayed as Babylon.

Let us observe here the mysterious dealings of Almighty God. The *Jews* hold in their hands, and revere as *divine*, the *Old Testament*, which proves Christianity, and convicts them. The Church of *Rome* holds in her hands the *Apocalypse*; she acknowledges it to be the work of St. John, and receives it as *divinely inspired*². And from it the Church of *Christ* proves her cause against Rome.

Would to heaven that *the veil* were *taken away* from the *hearts*³ of both Jews and Romanists; and that they would read and understand what they hold in their hands and acknowledge to be the Word of God!

The true question therefore, you see, is—not whether the Church of Rome *acknowledges*, no, nor whether *all of our own* Communion acknowledge, that these prophecies have been fulfilled, or are

¹ Rev. ix. 20; xvi. 9—11.

² See Concil. Tridentin. Sess. iv. where "Apocalypsis Joannis Apostoli" is specified in her Canon of Scripture.

³ 2 Cor. iii. 15.

being fulfilled, and will be completely fulfilled, in the Church of Rome,—but, whether there is sufficient evidence to convince an unprejudiced, reasonable, and reflecting mind, that such is the case. And here let us observe is *our trial*, here is *our duty*—to examine the evidence and to act accordingly.

2. Another objection, which is urged by some who deny that the Babylon of the Apocalypse is the Church of Rome, assumes the following form—

Christ, they say, promised that He would be ever with His Church¹. For many centuries the Church of Rome was dominant in Christendom. Therefore Christ's promise has failed, if Rome is Babylon.

But here we observe two fallacies.

First, Rome, though *a* Church, is not *the* Catholic Church: therefore, even if Rome's Candlestick had been removed, yet the light of the Church would not have been quenched, nor Christ's presence withdrawn from it.

Next; we allow Rome to be a Church, and we confess that by virtue of those truths which she still retains, Christ's presence is not wholly withdrawn from her. Like Jerusalem, she is still *Aholibah*² by means of God's mercy; although by reason of her own sins she may be compared, as Jerusalem was, even to Sodom and Gomorrah³.

3. A third objection is derived from the authority of some ancient Fathers of the Church.

¹ Matth. xxviii. 20.

² Ezek. xxiii. 4.

³ Isaiah i. 10. See above, pp. 245-7.

They, it is said, did not believe that the Apocalyptic Babylon foreshadowed the Church of Rome. Some of the Fathers supposed it to prefigure the City of the World at large as opposed to the City of God.

On this allegation we may say more¹ hereafter. Suffice it now to observe that the Fathers could not foretel the future. They could not foresee what Rome would become. And they differ widely from each other² in their speculations concerning the Apocalyptic Babylon. Some of them, it is true, thought Babylon to be the worldly power opposed to the divine. But many, and, indeed, most of them, believed it to signify the City of Rome. And many of them supposed it to represent a *corrupt Church*³.

4. A fourth objection is drawn by some from the language of the Apocalypse concerning the Beast on which the Woman, Babylon, sits. All (it is said) who worship him are threatened with dreadful imprecations. *If any man worship the Beast and his image, and receive his mark on his forehead or in his hand, the same shall drink of the wine of the wrath of God, and shall be tormented with fire and brimstone*⁴.

Who can imagine, they ask, that pious and holy men who lived and died in the Communion of Rome,—the Pascals and Fénelons, the Anselms and

¹ See below, Lect. X. pp. 304, 305.

² On this objection generally, the Author begs leave to refer to pp. vii—x of the Preface to his "Harmony of the Apocalypse," 4to. 1851, where this point is treated more at length.

³ See above, pp. 212, 214.

⁴ Rev. xiv. 10.

Lanfrancs of former ages—could have incurred so fearful a penalty, and yet know nothing of it?

Here, first, we would say the Apocalypse draws a distinction between those who *know not the depths of Satan*¹, that is, who do not communicate wilfully in the errors of a corrupt Church, and those who do.

Hence, we would reply, even *if* the penalty *had been* denounced in their age, and they had never heard of it, their ignorance would have been their excuse. And the Apocalypse teaches that God will have *some people* in Babylon even till the eve of its fall². But the fact is, this penalty has *not even yet been denounced*,—as they who cite it would have seen, if they had carefully examined the words of St. John. The voice which proclaims it will not be uttered till a time *posterior* to *the fall of Babylon*, and it will be addressed to those who have failed to take warning from that wonderful event and continue to worship the Beast. For Romanism, as was before observed, will survive Rome³. The fall of Babylon is *still future*. The reference, therefore, to this sentence is wholly irrelevant to the question at issue.

5. Another objection may be noticed here.

It is alleged that the city called Babylon in the Apocalypse is represented as a commercial city, placed on the sea shore. After her fall it is said⁴ *the merchants of the earth weep and mourn over her*.

¹ Rev. ii. 24.

² Rev. xviii. 4.

³ Rev. xviii. 11.

⁴ See above, p. 221.

And every shipmaster, and all the company in ships¹, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning². Hence it is inferred by some that Babylon here represents some maritime and commercial city or nation—such as our own Metropolis or country.

But here let it be observed, If it be true (as we shall soon proceed to prove), that the Apocalyptic Babylon is the *City of Rome*, and is so *acknowledged* to be by *Rome* herself³; then the Babylon of the Apocalypse cannot be a *maritime* City, for such the *City of Rome* never was, nor ever will be.

How then are these passages to be explained?

Let the Apocalypse reply. The *many waters* on which the woman sits are not literal waters, for they are declared by the Angel to be *peoples, and multitudes, and nations, and tongues⁴*. That is, she has intercourse with many myriads of human beings. And this intercourse is *spiritual*; for it is said that she trades in the *souls of men⁵*.

Is not this true of the Church of Rome?

Does she not boast that she has two hundred millions of souls in her communion? Does she not call herself the Centre of Unity? Does she not require all Bishops to visit her⁶, and to give an account of their diocese to her? Does she not

¹ The reading of the best MSS. here is, *πᾶς ἐπὶ τόπον πλέων*, i. e. every one who sails to the place, i. e. all who traffic with Babylon.

² Rev. xviii. 17.

³ See below, Lect. X. pp. 301, 302.

⁴ Rev. xvii. 15.

⁵ Rev. xviii. 13.

⁶ See the Episcopal oath in the Roman Pontifical.

enjoin all Priests to take an oath of allegiance to her? Does she not say that out of her Communion there is no Salvation? Has she not long carried on a lucrative and prosperous trade in indulgences, dispensations, and pardons?

Thus in a spiritual sense—Does not the Church of Rome represent herself as the great Metropolis of the world, the great Mart and Emporium, with which every one must traffic, in order to enter heaven?

And, doubtless, when she is levelled with the dust, many who now trade with her will weep over her.

This interpretation is in harmony with the general tenour of the Apocalyptic prophecies, in which “Babylon” and “Euphrates” are spiritual, and the commerce of Babylon is spiritual also.

It is also sanctioned by Antiquity. Many of the Fathers perceived that Babylon is an *heretical Church*, and many of them saw that the golden cup, which Babylon holds in her hand full of sorceries, and which she makes the Nations drink, is an *heretical Creed*, and that when it is said that she prohibits all from *buying* and *selling* unless they drink it, it is meant that she interdicts all from spiritual privileges and spiritual communion, unless they profess the heretical Creed symbolized by the golden cup in her hand, and that the commerce of which St. John speaks is Church-Communion¹.

¹ See the passages quoted above, pp. 212. 214. 217. And this interpretation is sanctioned by Holy Scripture. There, false teachers are

6. Another question is sometimes asked, as follows:—

The Apocalypse is a prophetic History of the Church Catholic. Rome, you say, is only part of the Church. And there are *other* Christian Communions, such as the *Eastern* Church, of great magnitude and importance. Suppose Babylon to be the Church of Rome. Then we see that almost half the Apocalypse concerns *her*. How is this? Does not the Eastern Church consent with the Church of Rome in many of what you term her errors and corruptions? Why then so many and such fearful warnings levelled against Rome—and none against Constantinople?

Why, we might reply, such full and terrible denunciations against the *literal* Babylon in the Prophecies of the Old Testament, and so little said of *other* idolatrous Cities? Why does *she* occupy so large a portion of *that* picture? Because it so pleased the Divine Author of Scripture, *Whose ways are not as our ways*, and Who will not render an account of His doings to man.

But we need not pause here.

We may proceed to observe, that, whatever may be the corruptions of members of the Eastern

said to *make merchandise* of men's souls (2 Pet. ii. 1—3), and to think that *godliness is gain* (the true interpretation of 1 Tim. vi. 5), *corrupting the word of God* (2 Cor. ii. 7); who were called by the Fathers *χριστέμποροι χριστοκάπηλοι*. The reader's attention is invited to Dr. Bentley's celebrated Sermon on this text, which bears in a striking manner on this subject. See Bentley's Works, by Dyce, iii. p. 241.

Church in *practice*, she has never committed herself to any heresy by any Synodical decree received and ratified by her Bishops, Clergy, and People¹. The world does not require special warnings against *her*. The Eastern Church has no Papal Supremacy. She has never had a Council of Trent. She builds her Faith on the Holy Scriptures interpreted by the Church Universal in the Three Creeds². She protests against³ the innovations and corruptions of Rome, who denounces her as heretical and schismatical. She may, therefore, like every other Church, which holds the truth in Christ, see herself symbolized by the Woman in the Wilderness⁴, and the time may arrive when her children may come like *Kings of the East*⁵, and unite with their brethren in the West in the glorious Army of Christ.

7. Again, it is alleged that the Beast on which the Woman sits cannot be the Papacy, and that the Woman cannot be Rome as a Church, because it is said of the Beast that *all that dwell upon the earth shall worship him*⁶, and that his coadjutor, the false Prophet, *causes all, both small and great, to receive his mark*⁷.

¹ The Council of Florence was confessedly not of this character. See Palmer on the Church, ii. 235.

² See particularly the Catechisms of Platon, Philaretus, and others.

³ See the reply of the Oriental Bishops to the Encyclic of Pope Pius IX., A.D. 1848, in Neale's "Holy Eastern Church," p. 1192.

⁴ Rev. xii.

⁵ Rev. xvi. 12.

⁶ Rev. xiii. 8.

⁷ Rev. xiii. 16.

The Papacy, they say, never did obtain *universal* dominion, therefore the Beast which is worshipped by *all* cannot be the Papacy.

No, we would reply, the Beast does not *succeed* in obtaining dominion over *all*. If he did (whatever he may represent) then, indeed, Christ's promise of perpetual presence with His Church would fail; which is impossible. The true meaning is that he gains great power over those *who dwell on the earth*, that is, *over* those who may profess to be spiritual, but *are*¹ *carnal*, and it is added that he does *not* gain power over those *whose names are written in the book of life of the Lamb*, that is, who love and obey CHRIST².

Hence it is evident that the false Prophet does *not succeed* in his attempt to make *all* men worship the image of the Beast; indeed this is not at all implied in the original of the passage quoted³, and in a subsequent chapter mention is made of those who did not worship it⁴.

The question therefore returns,

¹ See above, p. 115, and this chapter, Rev. xiii. 14, where the expression occurs twice.

² Rev. xiii. 8.

³ Rev. xiii. 12, which is *ποιεῖ ἵνα προσκυνήσουσι*, "labours or works that they may worship." A similar argument has been derived from Rev. xiii. 7, where the preposition is *ἐπὶ* with an accusative, i. e. reaching to—not *over*, so as to subdue. These are among the numerous mistakes committed through implicit reliance on the English Version of the Apocalypse, without reference to the Original.

⁴ Rev. xx. 4.

Is the CHURCH of ROME the BABYLON of the APOCALYPSE?

This is the subject before us; and a most solemn one it is.

Let us now examine it.

It divides itself into two parts.

First; Do these Apocalyptic prophecies concern *that* CITY in which the Bishop of Rome holds his See?

Secondly; Do they also concern *that* City in her *spiritual* as well as her temporal character; that is, do they concern her as *a* CHURCH, as well as *a* City? and so as exercising power, not merely at Rome and in Italy, but in many other regions, and over many other nations, of the world?

In the present Discourse we shall limit ourselves to the *former* of these two questions.

Do these prophecies concern *the* CITY OF ROME?

Here let me premise, that the Authorities to which we shall refer on this subject will be derived from Scripture, Christian Antiquity, and Pagan and Jewish writers; and that we shall carefully abstain from adopting any thing from any quarter, that can be suspected of any undue bias against the Church of Rome.

This being borne in mind, our present proposition is—

That in these Apocalyptic prophecies, the Woman, who is called Babylon, and is seated on the Beast

with seven heads and ten horns, is no other than the CITY OF ROME.

1. They certainly do *not* prefigure the older, *literal*, Babylon. The inscription on the Woman's forehead is *Mystery*¹; indicating a *spiritual* meaning. This word had been used by St. John's brother Apostle St. Paul, in his striking description of the *Mystery of Iniquity*, opposed to *the Mystery of Godliness*²; and St. John adopts the word from St. Paul, and appears to apply it to the same object as that which had been pourtrayed in such dark colours by that Apostle³.

Again, the literal, Assyrian, Babylon *had* long ceased to be a reigning city when St. John wrote: and the word Mystery plainly intimates, that *as* the real Babylon, that mighty city, was overthrown, according to the prophecies of Isaiah and Ezekiel, Jeremiah and Zechariah in the Old Testament, so the mystical Babylon would be reduced to ruins, according to the predictions of St. John in the New.

Next, we affirm, they *do* prefigure *Rome*. This we prove, from the following considerations.

2. The City of which St. John speaks is called by him a GREAT CITY⁴, and one which existed⁵ in his age; and it is one which would continue to exist for

¹ i. e. Something which is designed to convey to the mind more than meets the ear; see Casaubon, Exerc. Baron. 16, A. D. 43; and cf. Heidegger. Myst. Bab. ii. pp. 79, 80.

² 1 Tim. iii. 16.

³ 2 Thess. ii. 7.

⁴ Rev. xvii. 18.

⁵ Rev. xvii. 18, "that great City which reigneth."

many centuries, certainly to our own times; for its destruction, as described in the Apocalypse, is immediately followed, indeed is accompanied by, events which, however near they may be, no one can say have yet actually taken place.

It is, therefore, *some* City which existed in St. John's age, and which still exists in ours.

The Cities of that age have now fallen into decay, and almost the *only great* City which *then* existed, and still continues to exist, is ROME.

Therefore, it is probable, on this ground also, that the Apocalyptic Babylon is Rome.

3. We derive the same conclusion from other words of the Apocalypse: *Here is the mind, or meaning, which hath wisdom*¹—words which appear to predict, that, however plain they may be, they would be made by some to bear meanings which *have not wisdom*—*Here is the mind which hath wisdom; the seven heads of the Beast are Seven Mountains, on which the Woman sitteth.*

We affirm, that this City on SEVEN MOUNTAINS is, and can be, no other than ROME.

But here it may be said—Is not the number *Seven* often used typically in the Apocalypse as a general symbol of totality, and may it not bear that sense here?

No, we would reply; it cannot be so interpreted in this passage. For the Seven Heads are typical of Seven

¹ Chap. xvii. 9.

Mountains, that is, the Mountains are typified by the Heads; and it is a sound Rule in prophetic interpretation that what is typified by a type is not itself typical, but literal. The Seven Mountains therefore are literal. They give a local reality to Babylon. They *fix* it in a particular spot as a *seven-hilled City*.

Now Rome, it is well known, was built on Seven Hills. The *name* of *each* of these several hills is also well known¹: and in St. John's age, Rome was usually called "*the Seven-hilled City*"². She was celebrated as such in an annual national Festival³. There is scarcely a Latin Poet of any note who has *not* spoken of Rome as the city seated on Seven Mountains.

Virgil⁴, Horace, Tibullus, Propertius, Ovid, Silius

¹ Palatine, Quirinal, Aventine, Cælian, Viminal, Esquiline, Janiculan.

² ἡ πόλις ἡ ἑπτάλοφος, *Urbs Septicollis*.

³ The national festival of *Septimontium*. Plutarch, *Probl. Rom.* p. 280, D, τὸ Σεπτιμόντιον ἄγουσιν ἐπὶ τῷ τὸν ἑβδομον λόφον τῆ πόλει προσκατανηθῆναι, καὶ τὴν Ῥώμην ἑπτάλοφον γενέσθαι.—Varro de L. L. *Dies Septimontium* nominatus est ab his *septem montibus* in quibus Roma sita est.

⁴ The passages, referred to, from these writers are as follow :—

Virgil. *Georg.* ii. 535. *Æn.* vi. 784 :—

Septemque una sibi muro circumdedit arces.

Horace. *Carmen Sæc.* 7 :—

Dis, quibus *septem* placuere colles.

Tibullus. ii. v. 55 :—

Carpite nunc tauri de *septem montibus* herbas.

Propertius. iii. x. 57 :—

Septem urbs alta jugis toti quæ præsidet orbi.

Italicus, Statius, Martial, Claudian, Prudentius—in short, the unanimous Voice of Roman Poetry during more than five hundred years, beginning with the age of St. John, proclaimed Rome as “*the Seven-hilled City.*”

The poetical writings of ancient Italy, which were in every one's hands, and have ever since continued to be so, thus afford a most striking comment on the words of St. John; and it may be regarded as a mysterious dispensation of Divine Providence, that *heathen* Poetry should reflect so clear a light on *sacred* Prophecy.

Ovidius. Trist. i. iv. 69 :—

Sed quæ de *septem* totum circumspicit orbem
Montibus imperii Roma deùmque locus.

Silius Italicus. xii. 606 :—

Defendere tecta

Dardana et in *septem* discurrere jusserat *arces.*

See also x. 587 ; xvi. 620.

Statius. Silv. iv. iii. 26 :—

Septem montibus admovere Baias.

Martial. iv. lxiv. 11 :—

Hinc *septem* dominos videre *montes*
 Et totam licet æstimare Romam.

Claudian. xii. 19 (ed. Gesner) :—

Aurea *septem-geminas*
Roma coronet *arces.*

See also xv. 194.

Prudentius. De Romano Martyre, 411 :—

Divùm favore cum puer Mavortius
 Fundaret *arcem septicollem* Romulus.

Such are some of the expressions of Roman Poets for five centuries concerning Rome.

Nor is this all. The Apocalypse is illumined from another source, equally common to the whole world—I mean Coins.

On the Imperial Medals of that age, which are still preserved, we see Rome figured as a Woman on Seven Hills, precisely as she is represented in the Apocalypse¹.

Thus her identity with the Apocalyptic City is engraven in brass, as well as inscribed in books; and its truth is as imperishable, and as widely diffused, as her own Coinage and Language.

Here let me remind you, my younger hearers, that we see, by a remarkable example, how the Study of Heathen Literature and Heathen Antiquities may and ought to be made subservient to the illustration of Sacred Truth, and to our own confirmation in the Faith, and to the manifestation of God's Wisdom and Power.

Let it be, therefore, your aim to pursue these studies with this view. Consecrate them to the glory of God. Let the gold and silver of pagan Egypt be employed to adorn His Tabernacle. Let the cedars of Tyrian Lebanon be hewn for His Temple. *The Earth is the Lord's, and the fulness*

¹ See the Coin of Vespasian, described by Capt. Smyth, *Roman Coins*, p. 310. Ackerman, I. p. 87. "Rome seated on seven hills; at the base Romulus and Remus suckled by the Wolf; before, the Tiber personified." It is figured in Gessneri *Numismata*, Tab. lvii. Cp. Vaillant, p. 30. See also La Cerda, *Virgil*, *Æn.* vi. 854.

*thereof*¹. Then God's blessing will be with you. Your intellectual World will be a Divine Tabernacle. Your hearts will be God's Temple, and you will dwell in His presence for ever.

To return: It is said by some, that *other* Cities besides Rome have been built on seven hills: and *one* City has been mentioned as so built, Constantinople. We pause not to enquire whether this be the fact or no; the idea seems to have been founded in a desire to find in *new* Rome a physical parallel to *old* Rome: but we proceed to say, that St. John wrote for the World: he wrote to be understood by all. And who knows the names of the seven hills of Constantinople? Who knows *it* as *the* seven-hilled city? Who would recognize it by that title? and who, by that title, would *not* recognize Rome²?

And in order to settle this question,—let us observe, that St. John gives *another* criterion by which the Apocalyptic city is to be identified.

4. *The Woman which thou sawest is that GREAT CITY, which REIGNETH over the Kings of the Earth*³.

This certainly cannot be applied to Constantinople; for Constantinople did *not* reign when St. John wrote: but it *does* apply to Rome, and to Rome alone.

The Woman, we read, is *that* GREAT CITY. What

¹ 1 Cor. x. 26.

² Cp. Vitranga, *Anacr.* p. 571, note, (ed. tert.) and p. 770.

³ Rev. xvii. 18.

City was *the great City* of that age? Rome. Rome was then specially called *the City*. In the Literature of that day she is frequently termed simply ἡ πόλις, *Urbs, the City*¹: and a trace of this mode of speaking is still preserved in the form of the Papal benediction, “*Urbi et Orbi*”—“to *the City* and to the World.” And if we refer to the Latin Poets of St. John’s age, we find that the Epithets commonly applied to Rome, are², *The great, The mighty, The Royal, Rome; The Queen of Nations; The Eternal City; The Mistress of the World.*

If, again, we contemplate the public feelings of the World as expressed on the Coins of that period, we there see Rome, as the great City, deified, crowned³ with a mural diadem, holding in her palm a winged figure of Victory, which bears in its hand a Globe, the symbol of Rome’s Conquests and Universal Sway.

The Woman, says St. John, is *that great City, which reigneth over the Kings of the Earth.*

¹ See Hor. Od. iii. 8. 17. Epod. ix. 9. Juv. iv. 77. Quintil. vi. 3. Euseb. ii. 15. St. Jerome, Epist. ci. ad Evangel. tom. iv. p. 803, ed. Bened. *Orbis major est Urbe.*—Hence also the name of the *Suburbicarian* Churches. Ruffin. ad Conc. Nicæn. can. vi.

² “*Maxima rerum Roma.*” Virg. *Æn.* v. 600. 660. Manil. iv. 773. Propert. iv. 1. Hor. 1 Sat. v. 1. 1 Ep. vii. 44. Ovid, *Met.* xv. 445. See the passages cited by Wetstein in Apoc. xvii. 18, and Elsner. ad Apoc. xvii. 3; xviii. 7.

³ See the figures described, and the citations collected, in Spence’s *Polymetis*, p. 243, and Vaillant, *Numismata Ærea Imperatorum*, Paris, 1695, p. 205, “*Dea Roma; Roma Æterna . . . dextrâ Victoriani tenens.*” See also 191, and Gessner, Tab. lviii. and lxii.

How remarkably was this exemplified in St. John's own country, Judæa, and in that to which he addressed the Apocalypse, Asia! On the Roman coins of that age we see Judæa sitting in sorrow a solitary captive under her native Palm-tree¹. And the history of the Asiatic metropolis, St. John's own Ephesus, as detailed in the Acts of the Apostles, shows that they to whom he wrote were subject to Rome². Indeed, in that age, almost all the governments of the Earth had been subjugated by her, and the Sovereigns who were permitted to remain, received their crowns, as Vassals, from her hand.

Rome, then, was *that great City*: Rome reigned over the Kings of the Earth. Therefore, the Woman is Rome.

Let us pass to another characteristic.

5. The Woman, described by St. John as sitting on seven hills, and as reigning over the Kings of the Earth, is called BABYLON.

*Upon her forehead was a name written—Mystery, Babylon the Great*³.

This name, Babylon, identifies her with *Rome*. I speak not now of the *spiritual* sense in which Rome is Babylon. That belongs to another part of our subject, and is reserved for consideration in the next Discourse.

Let us observe that, geographically and histo-

¹ See Gessneri Numismata, Tab. lvi. lviii. lx. lxi. where the Coin appears several times with the legend "JUDÆA CAPTA."

² Acts xix. 39, 40.

³ Rev. xvii. 5.

rically, Babylon has found a remarkable parallel in Rome.

Babylon was the Eastern Rome; and Rome, the Western Babylon.

Babylon was situated in a vast plain: and all have heard of the Campagna of Rome. Both cities are intersected by rivers. The soil of Babylon is described in Scripture as productive of *clay for brick, and slime, or bitumen, for mortar*¹. Witness the Inspired History of the building of Babel in that region. And the enormous brick Walls of Babylon have passed into a proverb.

Turn now to Rome. We contemplate a parallel in these respects, in the long arched aqueducts of brick which still stretch across the Roman Campagna, and connect the City with the distant hills; and in the roads, paved with bituminous blocks, which linked the capital to the coast.

Again: the city of Babylon² was surrounded with pools, which, when it was destroyed, stagnated into swampy morasses, and now greatly increase the dreariness and unhealthiness of its desolate plain.

Direct, again, your eyes to the Campagna³ of

¹ Gen. xi. 3.

² See the authorities collected by Rennell, Geogr. of Herodotus, sect. xiv. and Heeren's Researches, vol. ii. pp. 129. 174.

³ See Sir W. Gell's Rome and its Vicinity, Article Campagna, i. pp. 249—258. Hence, Rome, though *a great City*, the Queen of the Earth, yet well might be represented by St. John *as in the wilderness*. (Rev. xvii. 3.)

Rome, formerly peopled with cities, and alive with the stir of men.

From the inundations of the Pomptine marshes, and from the inveterate malaria of many centuries, and from the fetid miasma brooding over its sulphureous springs and brooks, it is now no longer habitable; and by its wild and lonely aspect presents a sad prognostic of its future destiny; and seems, as it were, to sound a sad and solemn alarm in the ear of Faith, portending a future day when the divine Judgments will be fulfilled, and the likeness will be stronger still between Babylon and Rome.

Here are some striking similitudes; and we must not neglect the *historical* parallel between Babylon and Rome. Babylon had been and was the Queen of the East, in the age of the Hebrew Prophets; and so Rome was the Mistress of the West, when St. John wrote. Babylon was called *the Golden City, the glory of kingdoms, the beauty of the Chaldees' excellency*¹. She claimed Eternity and Universal Supremacy. She said in her heart, *I will ascend into heaven, I will exalt my throne above the stars of God*². *I shall be a Lady for ever. I am, and none else beside me: I shall not sit as a Widow, neither shall I know the loss of children*³.

In these respects Babylon was imitated by Rome. She also called herself the *Golden City, the Eternal City*. She vaunted that she would reign for ever⁴.

¹ Isa. xiv. 4; xiii. 19.

² Isa. xiv. 13.

³ Isa. xlvii. 7, 8.

⁴ The words ROMÆ AETERNÆ are found on the imperial coins of

Again; the King of Babylon, the mighty Assyrian, was the rod of God's anger, and the staff of His indignation¹ against Jerusalem, for its rebellion against Him. Babylon was employed by God to punish the sins of Sion, and to lay her walls in the dust. So, in St. John's own age, the Imperial legions of Rome had been marshalled and despatched by God Himself to chastise the guilty City which had crucified His beloved Son.

Again: the Sacred Vessels of God's Temple were carried from Sion to Babylon, and were displayed in triumph on the table at the royal banquet in that fatal night of festal revelry, when *the fingers of a man's hand came forth from the Wall*² and terrified the guilty King³.

So, those Sacred Vessels, having been restored by Cyrus, and the Book of the Law, and the Golden Candlestick⁴, and the Table of Shew-bread, were

Rome,—e. g. on those of Gallienus, Tacitus, Probus, Gordian, and others. The Pope is called *Urbis Æternæ* Episcopus, by Ammian. Marcellin. xv. 7. Cf. xiv. 6; xvi. 10; xix. 10. The Jupiter of Virgil speaks the national language when he says, (*Æn.* i. 278,) "His ego nec metas rerum nec tempora pono; IMPERIUM SINE FINE DEDI."

¹ Isa. x. 5.

² Dan. v. 5, 6.

³ At the very time when the victorious Persians rushed into the city, the princes of Babylon were engaged in festivities. The reader may compare the terrible description (Isa. xxi.) with Xenophon. *Cyr.* vii. 5, (p. 403, ed. Oxon. 1820,) who says, that even the guards at the palace door were intoxicated.

⁴ Joseph. Bell. Jud. vii. 5, where he describes the Candlestick. The Apocalyptic phrase, "*I will remove thy Candlestick,*" (Rev. ii. 5,) receives a remarkable illustration from this procession; and may be added to the other *internal* proofs that the Revelation was written

carried captive in triumphal procession to the Roman Capitol: and even now they are seen at Rome, carved in sculpture on the marble sides of the Arch of Titus, the Imperial Conqueror of Jerusalem.

And what now, it may be asked, was the language of St. John's own age on this solemn subject? Did it, or did it not, recognize Rome in Babylon?

6. To speak, first, of the *Jews*. So strong was their sense of the analogy between these two Cities, that the name which they commonly gave to Rome was Babylon¹. They felt that in their own History God Himself had identified the two. And, it may be added, as very remarkable, that, as the *Restoration* of the Jews by Cyrus did not take place till Babylon was taken, and then immediately ensued, so it is, and has long been, a deeply-rooted opinion and a common proverb among the Jews, that "the Redemption of Israel² cannot be accomplished before Rome is destroyed." And when we consider

after the taking of Jerusalem. The Jewish Candlestick is figured on a Coin of Vespasian. Gessner, Tab. lviii. with the legend "HIEROSOLYMA CAPTA."

¹ Schöttgen. Hor. Hebr. i. p. 1125. Wetstein in Apoc. xvii. 18. Winer, *Biblisches Realwörterbuch*, ii. p. 395, "Schon die *Juden* pflegten das ihnen verhasste Rom Babylon zu nennen." Cp. Mede's Works, p. 902.

² R. Kimchi in Abdiam *עם הרבן אדום תהיה תשועת ישראל* *cum devastabitur Roma (Edom), erit redemptio Israeli*. See the authorities in the preceding note. The opinion of the Rabbis is, that this destruction will be by fire. See the authorities in Vitringa, p. 792, note.

the stumbling-blocks¹ which the Church of Rome places in the way of the conversion of the Jews, by adding the Apocryphal Books, as Canonical Scripture, to the Old Testament², and by her adoration of the Blessed Virgin and of Saints, Angels, and Images,—idolatrous practices, which the Jews having once so severely suffered for Idolatry, regard with deepest abhorrence,—we cannot but believe, with humble submission to the mysterious counsels of Divine Providence, that there is a solemn truth in this their popular conviction, and that the spiritual Redemption of Israel will be ushered in by the downfall of Rome.

7. To proceed: How were these Chapters of the Apocalypse understood by *Christian* writers immediately succeeding St. John?

Before this question is answered, one remark must be made. When St. John wrote, Rome was Queen of the World, and whenever she looked on Christianity, it was with an evil eye.

St. John himself was a martyr in will for the faith; he wrote the Apocalypse in banishment, in Patmos, to which he was sent by Rome as a prisoner, *for the testimony of Jesus Christ*³. He could not speak clearly concerning Rome without exasperating her⁴. The

¹ See Sandys, *Europæ Speculum*, p. 243, ed. 1673.

² See Hulsean Lectures on Inspiration, IV. p. 125.

³ Rev. i. 9.

⁴ Hence St. Jerome (ad Algasiam, Qu. xi. vol. iv. p. 209) explains the reserve of St. Paul in 2 Thess. ii. 3. *Si aperte audacterque dixisset, Non veniet Antichristus, nisi prius Romanum delcatur Impe-*

same observation applies to early *Interpreters* of the Apocalypse. To identify Rome with Babylon would probably have been represented as treason against her. And we know that the followers of Christ were commonly regarded and described by Roman writers as ill-affected to her, and even as the cause of her calamities.

Now, mark the reply which was made to such allegations as these by the ancient advocates of Christianity. They did not deny that Rome *was* aimed at in their prophecies; but they averred that it was their bounden duty and interest to wish well to the existing *Empire* of Rome, because, to use St. Paul's language to the Thessalonians¹, the *Imperial Government letted*, that is, hindered, or postponed, the rise² of *another* Power, to which they

rium, justa causa persecutionis in orientem tunc Ecclesiam consurgere videbatur. See also S. Chrysostom, ad 2 Thess. ii. 3, and Remigius, B. P. M. viii. 1018. Obscure locutus est ne forte aliquis Romanorum legeret hanc Epistolam et excitaret contra se aliosque Christianos persecutionem illorum qui se putabant semper regnatos in mundo.

¹ 2 Thess. ii. 6, 7.

² Tertullian de Resurr. Carnis, c. 24. S. Chrysostom and Theophylact on 2 Thess. ii. S. Hippolytus de Antichristo, c. 49. S. Hieron. in Dan. vii. 8, ad Algas. Qu. xi. ad 2 Thess. ii. 7. in Hierem. xxv. 26: Eum qui nunc tonet Romanum Imperium ostendit. S. Jerome's declaration ad Dan. vii. is very striking; for he says, that *omnes* Scriptores Ecclesiastici tradiderunt, quando *regnum est destruendum Romanorum*, then the little horn of Daniel, i.e. the beast of the Apocalypse would *arise*. S. Aug. de Civ. Dei, xx. c. 19. S. Cyril. Catech. xv. 6. 8. Ephraem Syrus, Serm. Ascet. i. p. 44, Rom, 1732. —τὰ δέκα κέρατα (says Andreas, Catena Cramer, p. 435) δέκα βασιλεῖς εἶναι φασὶν ἐκ τῆς Ῥωμαίων ἀρχῆς ἀνασπασομένους ἐν τοῖς

could not wish well, inasmuch as it would be more injurious to the Gospel, than the heathen *Empire* of Rome.

Let these things be candidly considered, and it will appear very remarkable, that we should have so large an amount of testimony from the early Christian Church, that the Babylon of the Apocalypse is Rome.

Beginning with St. John's own age, we find that one of his own Scholars, Papias, an Asiatic Bishop, was so much impressed with the reality of this identity, that he even supposed, with others of the same time, that the Babylon from which St. Peter dates his first Epistle¹ was Rome². This erroneous supposition was doubtless caused by the popular belief concerning Babylon and Rome, and proves very remarkably, how strong that belief was.

Another ancient witness on this subject is Irenæus.

ἐσχάτοις καιροῖς, ὧν ἐν μέσῳ ὁ Ἀντίχριστος ἀναστήσεται, τὸ δὲ μὴ λαβεῖν αὐτοὺς βασιλείαν, ἀλλ' ἐξουσίαν ὡς βασιλεῖς, διὰ τὸ ἀνέδραστον καὶ σκιῶδες τῆς βασιλείας αὐτῶν φησιν. . . A very remarkable Scholium.—Cf. Remig. in Bibl. Pat. Max. viii. 1018: His verbis demonstravit Apostolus Thessalonicensibus non prius venturum Dominum ad iudicium quam *regni Romani* destructio fieret, *quod jam nos impletum vidimus* (an assertion to be noted by those who say that the *Roman Empire still exists*), et Antichristus appareret in mundo.

¹ 1 Pet. v. 13.

² Euseb. ii. 15. τοῦ Μάρκου μνημονεύειν τὸν Πέτρον ἐν τῇ προτέρᾳ ἐπιστολῇ ἣν καὶ συντάξαι φασὶν ἐπ' αὐτῆς Ῥώμης, σημαίνειν τε τοῦτ' αὐτὸν τὴν πόλιν τροπικώτερον Βαβυλῶνα προσειπόντα (1 Pet. v. 13).—S. Hieron. in Esa. xlvii. 1: Non ipsam Babylonem quidam sed Romanam urbem interpretantur quæ in Apocalypsi et in Epistolâ Petri spiritualiter Babylon appellatur.

He was one of the disciples of Polycarp, the scholar of St. John, and one of the most learned among the writers of the Eastern Church in that age; and he lived and died in the West, at Lyons in Gaul, of which he was Bishop. Referring to the Apocalypse, he says that the world must wait till the Roman Empire is divided into several kingdoms signified by the ten Horns of the Beast; and that *when* these kingdoms are increasing in might, then a great power will arise, which will overawe these kingdoms, and will be *the Abomination of Desolation*, and will be characterized by the number of the Name of the Beast predicted by St. John. And, proceeding to speak of this number, he adds, that it is wiser to be patient till the Prophecy is fulfilled, than to pronounce confidently upon it; but that, in his own opinion, the word *Λατεῖνος*, *Latinus*, which contains the requisite number, expresses that Antichristian power. And why, you may ask, does he fix upon this word? “Because the Latins, or *Romans*, are they *who now reign* ;” alluding manifestly to the words of St. John, *The Woman which thou sawest is that great City, which reigneth over the Kings of the Earth* ¹.

¹ S. Iren. v. 30. pp. 448, 449. ed. Grabe. I here insert a testimony from Hippolytus, a Scholar of Irenæus, (Phot. Cod. 121,) Bishop of Aden, Portus Romanus in Arabia, (see Cave i. 102,) de Christo et Antichristo, § 36, οὗτος Ἰωάννης ἐν Πάτμῳ τῇ νήσῳ ὧν ὄρᾳ Ἀποκάλυψιν μυστηρίων φρικτῶν . . . λέγει μοι, μακάριε Ἰωάννη, Ἀπόστολε τοῦ Κυρίου, τί εἶδες καὶ ἤκουσας περὶ Βαβυλῶνος; . . . αὐτὴ γάρ σε ἐξώρισε, referring to St. John's banishment by the Roman Emperor.

It is therefore clear that Irenæus interpreted the prophecies of St. John, concerning the Woman on the Seven Hills, the Woman which *reigneth*, the Woman which is *Babylon, the Mother of fornications*, of no other City than *Rome*; and, we might add, *he* did not apply them to *Pagan Rome*, for he expressly says that the Antichristian power represented by that name *was not yet come* ¹.

The most learned of the Christian Fathers of the Latin Church in that age was Tertullian. He affirms that the Christians of his day *pray for* the duration of the Roman *Empire* ². And why? Because after its fall, an Antichristian power would arise in its stead. And in two places of his works he uses these words:—"Names are employed by us as signs ³. Thus Samaria is a sign of Idolatry, Egypt is a symbol of Malediction, and, in like manner, in the writings of our own St. John, *Babylon* is a *figure of the Roman City*, mighty, proud of its sway, and fiercely persecuting the Saints."

Who, again, a more competent authority on this subject than St. Jerome, who spent many years at

¹ S. Iren. v. 30. *εἰ ἄλλο ἔχων ὄνομα Ἀντίχριστος ἐλεύσεται.*

² Tertullian. Apol. c. 32. Est et alia major necessitas nobis (Christianis) orandi pro Imperatoribus, etiam pro omni statu Imperii rebusque Romanis, quippe qui vim maximam universo Orbi imminentem Romani Imperii comœatu scimus retardari (alluding to St. Paul's *ὁ κατέχων, he that letteth*). Hence, in cap. 39, he says: Oramus pro Imperatoribus . . . pro rerum quiete, pro morâ finis. And see the note of Rigaltius.

³ Tertullian adv. Jud. c. 9; and adv. Marcion. iii. c. 13.

Rome, and was Secretary to a Bishop of that city? He recognizes Rome in Babylon. He speaks of her as the Harlot of the Apocalypse. "When I dwelt in Babylon¹," he says, "and resided within the walls of the scarlet Adulteress, and had the freedom of Rome, I undertook a work concerning the Holy Spirit, which I proposed to inscribe to the Bishop of that city." Again, in his Exposition of the Prophet Isaiah², he says,—“The spiritual Babylon which sits in scarlet on the seven hills, whose plagues we read in the Apocalypse, will be levelled with the dust.” And again, on the same Prophet, he says, that some interpret the *Daughter* of Babylon “not of Babylon itself, but of the Roman City, which (he adds) is specially called Babylon in the Apocalypse; so that all that is said by Isaiah concerning the fall of Babylon may be referred to the ruin of Rome.” And, “O mighty City,” he exclaims; “City, Queen of the World, debase not thyself by Vice, but exalt thyself by Virtue. Imitate Nineveh: Repent: so thou mayest escape the malediction which Christ has denounced against thee in the Apocalypse³.”

We turn now to the other luminary of that age, St. Augustine. In his greatest work, that “On the

¹ S. Hieron. ad Paulin. in librum Didymi de Spir. Sanct. tom. iv. p. 494, ed. Bened. Paris, 1706.

² S. Hieron. in Esai. c. 24, tom. iii. p. 209, et in Esai. c. 48, tom. iii. p. 343.

³ Ad Jovin. ii. ad fin. tom. iv. p. 229; written A.D. 393 or 394. See also ad Marcellam, Ep. xlv. tom. iv. p. 551; where he identifies Rome with the Apocalyptic Babylon

City of God," he calls Rome "a Second Babylon."—"Babylon," he says, "is a former Rome, and Rome a latter Babylon. Rome is a Daughter of Babylon, and by her, as by her Mother, God has been pleased to subdue the world, and to bring it under one sway¹."

Such is his testimony.

If also we refer to those who have composed Commentaries on the Apocalypse, we find the same interpretation meeting us from various quarters, and from the earliest times, and continued in an uninterrupted series down to our own day.

The earliest extant Commentary on the Apocalypse is by a Bishop and Martyr of Pannonia, Victorinus, in the third century. He says,—*The City of Babylon, that is, Rome; the City on seven hills, that is, Rome; and, The Kings of the Earth will hate the Harlot, that is, the city of Rome*².

Not to mention more authorities, the same language is echoed from the East in the Commentaries of two Bishops of Cappadocia, Andreas³ and Are-

¹ S. Aug. de Civ. Dei, xvi. c. 17. xviii. c. 2. c. 22. c. 27.

² See S. Victorinus in Apoc. Bibl. Pat. Max. iii. pp. 419, 420: "ruina magnæ Babylonis civitatis, i. e. Romanæ." "Septem montes in quibus mulier sedet, i. e. Civitas Romana."

³ Arethas (Cramer Catena, p. 427): πόρνην τὴν παλαιὰν ὑπειλήφασι Ῥώμην. p. 429, Βαβυλῶνα ἣ καὶ αὐτὴν τὴν Ῥώμην τὴν παλαιὰν ἣ καὶ τὴν νέαν. See also p. 430.—Andreas Bibl. P. Max. v. 623, where he asserts that "most of the ancient Interpreters in the Church affirm that the Apocalyptic prophecies concerning Babylon regard Rome; and that when "Antichrist appears, it will be as Sovereign of Rome, and (in the opinion of some, p. 628) in the Temple, or Church, of

thas; the former of whom expounded the Apocalypse in the sixth century; and from Italy and Rome itself by Cassiodorus¹, first a Senator of that city, and then an Ecclesiastic; and from Africa by Primasius², a Bishop of Adrumetum, in the sixth century.

Thus we have appealed to the best Expositors in the best age of the Church—of whom some lived before Rome had become Christian, and some after—who were exempt from the partialities and prejudices of modern times, and who, to say the least, had no personal reasons for inventing and promulgating such an Interpretation as this, but had many inducements to suppress it—and we find that they declare, that the Babylon of the Apocalypse is Rome.

8. At this point we pause. It cannot be expected that writers, *in communion with Rome*, should after this epoch be ready to acknowledge that Christian

God.” These testimonies from Andreas and Arethas are recorded by them as expositions of others.

¹ See his *Complexiones in Apocalypsim*, xxv. p. 235. *Meretricem sedentem suprâ Bestiam, quæ habebat capita septem, nonnulli de Romanâ volunt intelligere civitate, quæ suprâ septem montes sedet, et mundum singulari ditione possidet.*

² Primasius *Bibl. Patr. M. x. p. 326.* *Romam quæ super septem montes præsidet significans . . . Romæ nomine totius regni potentiam figurat.* This is the *generalizing* theory suited to the age of the author, when Rome had ceased to be Pagan, and was not as yet what she has since become; and what no man could then have foreseen, and no Christian would have believed, that she would become.

Rome is Babylon¹. For Rome now began to fulfil the Apocalyptic prophecies concerning Babylon.

At the beginning of the seventh century the then Roman Pontiff, Boniface III., eagerly solicited² and obtained from the Emperor Phocas the title of *Universal Bishop*; the assumption of which, a few years before, had been denounced as blasphemous and Antichristian by one of his own predecessors, Gregory I.³; and thus he displayed to the world the lineaments of that mysterious Power which was seen by St. John in his prophetic Visions, and had been pourtrayed in the Apocalypse.

From the seventh century to the present hour, this title of Universal Bishop, then sought for and assumed, has been worn by the Roman Pontiffs; and it has developed itself in all the plenitude of its meaning, which falls little short of a claim to temporal and spiritual Omnipotence.

¹ Yet even Berengaudus, who lived not earlier than the eighth century, interprets the Beast to be the *Roman Empire* ad cap. xvii. 12, 16, 17, per *aquas omnes gentes quas sibi Romani subjecerant designantur*, vers. 18. *Et mulier quam vidisti est civitas magna. Hoc manifestum est, scimus enim Romanos eo tempore eunctis regibus terræ dominatos esse.*"

Berengaudus appears to have been a Benedictine monk; and his commentary (which is printed in the works of St. Ambrose, vol. iv. ed. Bened.) seems to have supplied the idea in its germ, of which Bossuet's elaborate exposition is the development.

² "A Phoca obtinuit, magnâ tamen contentione," says Platina in vitâ Bonifacii, p. 79, ed. 1626.

³ Gregorii Epist. iv. 32. v. 20. v. 29. v. 43. vii. 27. vii. 31. vii. 34. ix. 68. tom. ii. ed. Bened. Paris, 1703.

9. In conclusion ; We have in our hands a Book, dictated by the Holy Spirit to St. John, the beloved Disciple, the blessed Evangelist, the last surviving Apostle ;—a Book predicting events from the day in which it was written even to the end of time ; a Book specially designed for the warning and instruction of the Church, and commended to her pious meditation in the most solemn and affectionate terms. This Book is the seal of the Bible : it is the farewell gift, the last bequest, of Christ to the Church. In it we behold a description, traced by the Divine finger, of a proud and prosperous Power, claiming universal homage, and exercising mighty dominion : a Power enthroned upon *many waters, which are Peoples, and Multitudes, and Nations, and Tongues*¹ : a Power arrogating Eternity by calling herself a Queen for ever : a Power whose prime agent, by his Lamb-like aspect, bears a semblance of Christian innocence and purity, and yet, from his sounding words and cruel deeds, is compared to a Dragon² : a Power beguiling men from the pure faith, and trafficking in human *souls*³, tempting them to commit spiritual adultery, alluring them to herself by gaudy colours and glittering jewels, and holding in her hand a golden cup of enchantments, by which she intoxicates the world, and makes it reel at her feet.

10. This Power, so described in the Apocalypse, is identified in this divine book with

¹ Rev. xvii. 1. 15.

² Rev. xiii. 11.

³ Rev. xviii. 13.

(1) A great City. And this City is described as
(2) Seated on seven Hills. It is also characterized
as

(3) *The great City* of St. John's age; and
(4) Which then *reigned* over the Kings of the
Earth.

And (5) it is represented as *Babylon*.

Having contemplated these five characteristics of this prophetic description, we pause, and consider—with humble and devout prayer to the Holy Ghost for spiritual illumination—

What City in the world corresponds to it?

It is *not* the *literal* Babylon, for *she* was not the Queen of the Earth in St. John's age. It is some City which then existed, and would continue to exist almost to the end of time. Among the Cities which then were, and which still survive, one was seated on seven hills. The name of each of her seven hills is well known. She was universally recognized in St. John's age as the seven-hilled City. She is described as such by the general voice of her own most celebrated writers for five centuries; and she has ever since continued to be so characterized. She is represented as such on her own Coinage, the coinage of the World. This same City, and no other, then reigned over the Kings of the Earth. She exercised Universal Sovereignty, and boasted herself Eternal. This same City resembled Babylon in many striking respects;—in dominion and wealth, in geographical position and historical acts, especially with regard

to the People of God. This same City was commonly called Babylon by St. John's own countrymen. And, finally, the voice of the Christian Church, in the age of St. John himself, and for many centuries after it, has given an impartial and almost unanimous verdict on this subject; and confirms the judgment pronounced, in clear and solemn tones, in this Divine Book, by the Holy Spirit of God,—that the Seven-Hilled City, that Great City, the Queen of the Earth, Babylon the Great, is no other than the City of ROME.

LECTURE X.

REV. xvii. 7.

And the Angel said unto me, Wherefore didst thou marvel? I will tell thee the Mystery of the Woman.

IN the preceding Discourse we commenced an exposition of the prophecies contained in the Thirteenth to the Nineteenth chapter of the Apocalypse.

The great City, the City on the Seven Hills, the City which in the age of St. John *reigned* over the Kings of the earth, the mystical Babylon enthroned upon *many waters*, this, we have already seen, is, and can be, no other than the City of *Rome*. And *Rome* it was acknowledged to be by the concurrent voice of the Christian Church in the age of St. John, and for many centuries after it.

I. So strong, indeed, is the evidence of this identity, that Romish Divines have acknowledged it to be proved. It is enough to mention three most eminent

among them,—Bellarmine¹, Baronius², and Bossuet³. “⁴ St. John in the Apocalypse,” says Cardinal Bellarmine, “calls Rome Babylon; for no other city besides Rome *reigned* in his age over the Kings of the Earth, and it is well known that Rome was seated upon *seven Hills*.” “It is confessed,” says Cardinal Baronius, “that Rome is signified in the Apocalypse by the name of Babylon.” And the language of the celebrated French Prelate, Bossuet, in his Exposition of the Book of Revelation, is: “The features (in the Apocalypse) are so marked, that it is easy to decypher Rome under the figure of Babylon.”

Such is the avowal of the most learned Divines in the Roman Church.

¹ “Bellarmine de Rom. Pont. ii. c. 2. § Prætereà, tom. i. p. 232, ed. Colon. 1615: “Prætereà Joannes in Apocalypsi passim *Romam* vocat *Babylonem*, ut Tertullianus annotavit lib. 3 contra Marcionem, et apertè colligitur ex capite xvii. Apocalypsis, ubi dicitur Babylon magna sedere *suprà septem montes et habere imperium super reges terræ*. Nec enim alia civitas est, quæ Joannis tempore imperium habuerit super reges terræ quàm Roma, et notissimum est *suprà septem colles Romam ædificatam esse*.”

² Baronius, Annal. ad A.D. 45, num. xvi.: “In Apocalypsi Joannis *Romam Babylonis* notatam esse nomine in confesso est apud omnes.”

³ Bossuet, Préf. sur l'Apocalypse, § vii. “C'est une tradition de tous les Pères que la Babylone de l'Apocalypse c'est l'ancienne (?) Rome. Tous les Pères ont tenu le même langage. Avec des traits si marqués c'est une énigme aisée à déchiffrer que Rome sous la figure de Babylone.”

⁴ Similar avowals might be cited from other eminent Romish Divines, e. g. Salmeron, Alcasar, Maldonatus, Cornelius à Lapide.

1. But how, you may enquire, could they acknowledge Rome to be the Apocalyptic Babylon, and yet remain in her communion?

The answer is, they affirmed that what St. John predicted of Babylon, and of the Woman seated upon the seven Hills, concerned Rome as a *City*, not as a *Church*. And, they added, that it concerned Rome while yet *heathen*, but does not concern it as *Christian*.

2. This is their hypothesis. But it is worthy of remark, that this solution did not satisfy *other* Romish Theologians. Indeed the Apocalyptic prophecies concerning the seven-hilled Babylon, are, and ever will be, a problem which cannot be solved in an uniform and satisfactory manner by any who remain under her sway. Another theory, then, has been resorted to. These *other*¹ Romish Divines to whom we now refer, acknowledge also that these Prophecies *do* concern Rome, but *they* affirm that they were *not* fulfilled in Pagan Rome, and that they have *not yet been fulfilled*, and that they *wait* for their accomplishment till the last days, when an Anti-Christian Power, they say, will arise in Rome, and persecute the Church.

3. On *all* hands, however, one thing is agreed; namely, that these prophecies *do* concern the *City of Rome*.

Do they also regard the *Church of Rome*?

This is our present question.

¹ E. g. Cornelius à Lapide, Ribera, Viegas, Lessius, Menochius, and others.

It is answered in the *negative* by Romish Divines.

4. It is alleged by them, for instance by Bossuet (who has laboured this point with great diligence in his Commentary on the Apocalypse), that the ancient Christian Fathers did indeed identify the Apocalyptic Babylon with the *City* of Rome, but *not* with the *Church* of Rome: and he adds, that there is no person of judgment who will not prefer the interpretation of the ancient Fathers to that of modern, and especially Protestant, Expositors.

But to this we would reply—

The Fathers who lived in the first three centuries, that is, who flourished before Rome became Christian, identified the *City* of Rome with the Apocalyptic Babylon; so did the Fathers who lived in the fourth, fifth, and sixth centuries, when Rome *had become* Christian. And *we* follow the Fathers as far as they go. *We*, with them, see the City of Rome in Babylon.

And here we make a distinction. *St. John* was inspired by the Holy Ghost; *he* was a *prophet*, and was enabled to foresee and to foretell what the *Church* of Rome *would become*. But the *Fathers* were *not* Prophets; they could not interpret *unfulfilled* prophecy: Time only can do that: the Fathers knew the Church of Rome only as she *was* in their own age; and *we* do not pretend that she was *then*, what, alas! she *is now*.

The *Fathers*, for instance, *could not foresee* that the Church of Rome would add Twelve New Articles

to the Nicene Creed (as she did at the Council of Trent in the Sixteenth Century), and that she would impose them as terms of communion, and as necessary to salvation. Heaven forbid that the Fathers should have supposed this to be probable! Indeed one of our strongest objections to the Church of Rome is, that she enforces doctrines which the Ancient *Fathers* never knew, and which (as the Romish advocates of the "*Doctrine of Development*" allow) the Church of Rome herself knew not for many centuries¹. And, *if she had held* these doctrines in the days of the ancient Fathers, then our argument against the *novelty* of these doctrines would fall to the ground.

Our answer therefore is:—We do not pretend, that, in the age of the Fathers the *Church* of Rome was Babylon; but we affirm that she *became* Babylon by adopting and enforcing doctrines which neither they nor she held or dreamt of in their age; and that by now holding many strange and corrupt doc-

¹ As is exemplified, in a striking manner, by the present Pope's Encyclic of Feb. 2, 1849, putting it to the suffrages of the Romish hierarchy whether "the Immaculate Conception" should now be made an article of Faith.

For the history of this doctrine and the principles it involves, see the Author's "SEQUEL of Letters to M. Gondon." Lett. x. (of Sequel).

Many Romish Bishops and Synods have already pronounced *in favour* of the Pope's proposition, and, whatever the result of the votes may be, and the Pope's judgment upon them, the *putting of the question* by the Pope is an assertion of power in the *present* Church of Rome to *make new articles of faith*.

trines, and by anathematizing all who will not receive them, she proves herself to be Babylon. And we hesitate not to add, that *if* the Fathers were alive, *they* would join with us in affirming her to be Babylon.

5. Again ; Bossuet misrepresents the interpretation which identifies the Church of Rome with Babylon. He calls it “a Protestant interpretation ;” by which he means that it is a modern interpretation, contemporary with, or subsequent to, the Reformation.

But this is a mistake. For no sooner did the Church of Rome begin to fulfil the Apocalypse, than that fulfilment was proclaimed by some.

Pope Gregory the First made a prophetic protest against the title of Universal Bishop at the close of the sixth century ; and beginning at a period of eight centuries ago, we can trace¹ a succession of such witnesses, speaking more or less clearly, to this day. In that series we may enumerate the celebrated Peter of Blois, the Waldenses, and Joachim of Calabria², Ubertinus de Casali, Peter

¹ See the authorities in Wolfii Lectiones Memorabiles, ii. pp. 839—841 ; also in i. 376. 384. 408. 418. 429. 438. 443. 488. 597. 600. 610 ; and in Gerhard, Confessio Catholica, p. 583, sqq. ed. Francofurti, 1679. See also Vitringa, p. 747, Abp. Ussher de Christ. Eccl. Success. c. ii. p. 36. c. v. p. 109. c. vii. p. 196. Illyric. Catal. Test. p. 1558. Grosstète, Bp. of Lincoln, ap. M. Paris, ad A.D. 1253. The Bishop's dying words on this subject are very striking. See also Allix, Hist. of the Churches of Piedmont, p. 207.

² See Appendix C.

Olivi¹, Marsilius of Padua, and the illustrious names of Dante and Petrarch².

So far from it being the case that this interpretation *dates* from the Reformation, the truth rather is, it *produced* the Reformation.

The fact undoubtedly is, and it is a very remarkable one, that, on the one hand, no sooner did the Church of Rome begin to fulfil the Apocalypse, than that fulfilment, as we have said, was recognized and proclaimed by *some* Expositors; and so we could now cite a series of witnesses in favour of what Bossuet calls the *Protestant* Interpretation, from the seventh century to the present day; and, on the other hand, many of the *ancient Expositors* agree in identifying these prophecies with an *heretical Church*. And though the destruction of *heathen Rome* was a most striking event, yet not a single³ witness of that age can be cited in favour of the Exposition of Bossuet and his co-religionists, which sees a *fulfilment*

¹ See Appendix D and E. It must be remembered, also, that only they who were ready to incur great perils, would venture to promulgate this Exposition. Peter Olivi was condemned as a heretic, and the Sarabaites were burnt for teaching "Ecclesiam Romanam magnam esse meretricem." See Appendix D. p. 143, and Appendix E. pp. 144, 145.

² See the numerous passages collected from Dante by Wolf, pp. 610—613; from Petrarcha, *ibid.* pp. 677—684; and from both in Signor Rossetti's *Spirito Antipapale*. Lond. 1832.

³ Primasius, Bede, Haymo, Aquinas, and Ambrosius Ansbertus, who lived either *before* the corruptions of Rome became flagrant, or wrote under her influence, generalize some of these predictions into denunciations against Heresy; but *not one of them* supposed them to have been fulfilled in *Heathen Rome*.

of the predictions of the Apocalypse concerning the destruction of Babylon in the fall of *Heathen Rome*.

Indeed, *that* exposition is a *modern* one; it is an afterthought; it has been devised by Bossuet and others to meet the other, which they call the *Protestant*, interpretation. In a word, the identification of the Apocalyptic Babylon with *ancient Heathen Rome* is an invention of *modern Papal Rome*.

II. Let us now suppose, for argument's sake, with Bossuet and with all Romish Interpreters, that the predictions of the Apocalypse do *not* concern Rome as a *Church*; and that Rome *is* what they affirm her to be, a *pure Church* and the "Mother and Mistress of all Churches;" and that there is one thing needful for all men,—namely, to be in communion with the Church of Rome.

What then is the state of the case?

1. It must be allowed by all, that the Church of Rome holds, and has held for many centuries, a most important place in the History of the World. She is either one of the greatest blessings, or else she is one of the greatest banes of Christendom. Either her claims are true, or—(there is no other alternative)—they are nothing short of monstrous blasphemy. Now here is the Apocalypse, a Book revealing the History of Christianity from the Apostolic age to the Day of Doom, and designed for the guidance and comfort of the faithful in every age, amid the dangers and difficulties which await them. Now,

if Rome is, what she *claims* to be, then, under such circumstances as these, nothing would have been more natural, nothing, we may almost add, more *necessary*, than that St. John should have said to the followers of Christ, “You will, I foresee, be assailed by violence from without, and by heresies from within; you will be tempted to swerve from the faith. But be of good cheer, you have an Infallible Guide. There is *one* Church which cannot err, *one* Church which will never fail,—the Church of *Rome*. Rome is *now* a Heathen City, the Queen of Paganism; but she will, ere long, become the Capital of Christendom. And the Church of Rome is, by Christ’s appointment, the Mother and Mistress of Churches. He who *now* rules at Rome is a pagan prince; but when a few centuries have elapsed, the Sovereignty of Rome will pass into *other* hands: it will be swayed for more than a thousand years by the Bishop of Rome. He is infallible; the arbiter of the Faith; the Centre of Unity; the Vicar of Christ. One thing is needful: remain in communion with *him*. Obey him; then nothing can harm you. You will be blessed for evermore.”

What a simple rule! how easy of application! Can it be supposed, that the Author of the Apocalypse would not have commended it? Can it be imaginèd, that the Spirit of God, when writing a prophetic History of the Church and providing for her welfare, would have observed a profound *silence* on this most

momentous matter? that He would not have breathed a syllable about it? And this, too, when He had actually His divine eye fixed on the Seven Hills, and when He was portraying Babylon,—which Romanists allow to be *Rome*? Would He have said nothing of the *Church* of Rome when describing the *City* of Rome? And yet (say Romanist Divines) the *Church* of Rome is not once *mentioned* in the *Apocalypse*! Indeed it is affirmed by Bossuet, that there “*is not a single trace of her in this whole book*”¹. Her very existence is ignored. And yet the *Apocalypse* is a prophetic History of the Church, and the Bishop of Rome (we are told) is the Father of the Faithful; he is the Universal Bishop, the Vicar of Christ; and the Church of Rome is the Mother and Mistress of Churches. . . . How incredible²! Nay; impossible!

¹ Bossuet, Pref. § viii. Il n’a aucune vue d’une Eglise. Les Protestants n’ont pu trouver dans l’Apocalypse la moindre marque d’une Eglise corrompue. Pref. x. he calls “Rome une Eglise, dont il n’y a aucun vestige dans tout le livre.”

² The Author respectfully invites attention here to what he has written elsewhere on this point. “The *Apocalypse* is intended to be a Prophetic History of the Church from the time in which it was written, namely, the first age of Christianity, and it reaches forward to the Day of Judgment*, the End of the World, and the final severance of the Evil from the Good; the circumstances of which events are minutely described in it †. [“ Now

* Bede (in *Apocalyp.* iv. 1.) speaks the judgment of all the best Expositors when he says, that St. John in the *Apocalypse* displays the general history of the Church. “*Totum tempus Ecclesie variis in hoc libro figuris repetit.*”

† *Rev.* xx. 11—15.

2. But there *is another* alternative; and *that* alternative is true. The Church of Rome *is* described in the Apocalypse. The Holy Spirit is *not* silent concerning her. He speaks largely of her. He reveals her in distinct form and colour. The Babylon of the Apocalypse (say Romanist Divines) is the *City* of Rome. And they say true. Yes: and we add, the Babylon of the Apocalypse is also the *Church* of Rome¹.

“ Now, whatever opinion we may entertain with regard to the Church of Rome; whether we may think that her claims to Supremacy, Sanctity, Unity, and Universality, are sound or no; one thing is clear, and must be acknowledged by all,—that she *holds a very important place in the History of the Church of Christ*. She exercises a very extensive and dominant influence in Christendom, and has exercised that influence for many centuries. If I may so speak, the Church of Rome is one of the most remarkable religious Phenomena that exist or have ever existed in the world.

“ Bearing this in mind, and remembering also that the Apocalypse is a Prophetic History of the Church of Christ even to His Second Coming, we feel a strong, and almost irresistible, conviction, that *some* notice of the Church of Rome will be found in the Apocalypse. A Prophetic History of the Church, which made no mention of Rome, would (to speak in terms which all her adherents must approve) be like a History of France or England without any mention of Paris or London.

“ The Apocalypse being a *divine*, and therefore a *perfect*, History, such an omission appears to be incredible.

“ The question therefore arises; Is there any description of the Church of Rome in the Apocalypse? and,

“ If so, what is it?

“ This is our subject of Enquiry?” From the Preface to an Essay on the Babylon of the Apocalypse, p. 7.

¹ The reader may be here referred to a small tract by the learned Dr. Townson, (Works, ii. 239—312, ed. Churton, Lond. 1810,) on “*Babylon in the Revelation*,” which he cannot fail to peruse with interest and advantage.

3. Let us again put the same case. Let these prophecies concern Rome as a *pagan City*, but *not* as the *papal Church*.

What then? Here are divine prophecies—prophecies large and full—commended in the most solemn terms to the pious meditation of the Church, even till Christ comes¹; and yet they can afford warning and comfort only to a few for a *short* period after they were published. For *Pagan* Rome was sacked in the year of our Lord 410, little more than three hundred years after the Apocalypse was written; and then, we are told by Bossuet and other Romish Divines, Babylon fell!

What a lame fulfilment of these predictions! Give every advantage to the supposition. Allow that they *were* believed by some of the early Christians to be consummated in *Heathen* Rome;—which is not the case;—then what follows? Some few Christians were instructed by them; instructed to do *what*? To avoid the Idolatry of Heathen Rome. Not to sacrifice to Jupiter! Not to burn incense to the statue of the Roman Emperor! What! Did they need a new prophecy from Patmos to teach them *that*? St. Peter and St. Paul had done this. All the Apostolic martyrs had done this. The Apocalypse was not necessary to save them from Apostasy. No; with reverence be it said, here was *no* worthy crisis for the intervention of the Holy Ghost.

But now change the hypothesis. Suppose Babylon

¹ Rev. xxii. 19, 20.

to be, not the *City* as pagan, but the *City and Church* of Rome, such as, alas! she now is. Then all is clear. *If* Rome were indeed what she claims to be, then St. John would not have failed to recognize her as such. But *if* those claims are false, then she is guilty of impiety and blasphemy in putting them forth. And we charge her with that. And, therefore, looking at her we say,—Here *is* a *new form* of evil. Spiritual Idolatry; an Anti-Christ¹ sitting in the Church. And *such* an Anti-Christ; one clothed as an Angel of Light. Teaching error disguised as Truth. Hiding deadly corruptions under the fair forms of Antiquity, Sanctity, Unity, and Universality. Requiring implicit submission under pain of everlasting damnation. A Harlot claiming to be the Bride. Babylon professing to be Sion. An Anti-Christ pretending zeal for Christ, and gilding all his sins with Christ's glorious name. Here is a strong delusion, one that may ensnare the world. Here *is* a fit occasion, an urgent exigency, for the interference of the Holy Ghost. Here is a most profitable exercise of His Divine Office of prophecy, guidance, and warning to the Church. Behold here a fit Mission for the Comforter!

¹ As was before said, p. 274, the Author of these Lectures does not identify the Apocalyptic Beast with *the infidel* Antichrist mentioned in St. John's *Epistles*. (1 John ii. 18. 22; iv. 3. 2 John 7.) The one ought, he thinks, to be regarded as distinct, and not to be *confounded with the other*. It must be remembered, however, that St. John says (1 John ii. 18), "*there are many Anti-Christ's.*" More is said on this subject in his Sermon on the "Man of Sin," pp. 6. 11.

And, *if* such a corrupt Church as we have now described has at any time existed, and has continued to exist for many centuries, and does now exist in the world; yes, has so existed, and does still exist, at *Rome*: and if the Apocalyptic Babylon is confessed on all hands to be the City of Rome, then we here see a conclusive proof that the Babylon of the Apocalypse is not only the Roman *City*, but the Roman *Church* ¹.

4. At this point, we feel constrained to address a few words to some excellent persons, who affirm that the real conflict in our own times is not between one form of Christianity and another, but between Christianity and Infidelity; and who either overlook these prophecies of the Apocalypse altogether, and seem to forget their existence in the Canon of Holy Scripture, or else draw them aside from their aim, and are even impatient and angry with those who retain them in their true direction.

Alas! it *is* too evident that we have much to

¹ The following is the remarkable conclusion of Peter John Olivi, a Monk of the Franciscan Order in the thirteenth century, in his *Postils on the Apocalypse*. “Per hanc sedem Bestiæ designatur carnalis *Clerus* in hoc quinto tempore *regnans*, et toti *Ecclesiæ præsidens* . . . unde et quidam putant quod tam Anti-Christus mysticus quam proprius erit Pseudo-Papa, Caput Pseudo-prophetarum. Hæc mulier stat hic pro *Romanâ* gente et imperio tam prout fuit quondam in statu paganismi quàm prout postmodum fuit in fide Christi, multis tamen criminibus cum hoc mundo fornicata. Vocatur ergo *Mercetrix Magna*.” Other equally striking passages from these *Postils* will be found in Appendix D; they may be compared with the citations from the Abbot Joachim, of the twelfth century, in Appendix C.

dread from Infidelity; their fears in this respect are ours.

And we are not disposed to deny that *the* Anti-Christ *briefly* noticed by St. John in his ¹ *Epistles* is an *Infidel* Power.

But it is not the main end and aim of *Prophecy*, to warn men now against *Infidelity*, any more than it was formerly, against *Paganism*. Infidelity proclaims itself. And Christ has pronounced His sentence in a clear and solemn voice, once for all, against Unbelief: *He that believeth not shall be damned* ². Any subsequent voice could only weaken the force of this divine Verdict.

But it *is* the legitimate aim and end of Christian Prophecy, to warn the world against the insidious designs and mysterious workings of deadly error, masked under the specious guise of Religion. Satan is never so much to be feared as when *transformed into an Angel of Light* ³.

And even *because* Infidelity *is* to be dreaded, this warning was necessary to be given; for the state of those who use Religion as a cloak for sin and error is worse than that of Heathens ⁴, and corrupt Reli-

¹ See preceding note, p. 313.

² Mark xvi. 16.

³ 2 Cor. xi. 14.

⁴ Hooker, Sermon v. 9. "*Mockers* (Jude 18) are they that use Religion as a cloak; who kiss Christ with Judas, and betray Him with Judas . . . who use truth to subvert truth, yea, Scriptures themselves to disprove Scripture . . . Surely the condition of these men is more lamentable than is the condition of Pagans and Turks."

gion is the most prolific source of Atheism¹. If the claims of Rome are false, they prepare the way for Infidelity.

Looking, then, at the previous declarations of Scripture concerning Unbelief, and at the true ends of Christian Prophecy, and at the perils of the World from Infidelity, and at the language and spirit of these Apocalyptic prophecies, we feel persuaded that the form of Anti-Christianism contemplated by them is *not* a *heathen* or *infidel*, but a *religious*, one.

5. But to return. The Woman, who is called the Harlot², sits on the Beast as on a throne, that is, she governs it, and is supported by it. The Beast on which she sits is represented as having *ten Horns*³ bearing

¹ In the present times, all will do well to ponder the words of our great English Divine, Bp. Bull. Speaking of certain Romish corruptions, he says, "Wise men have thought that the authors of these romances in religion were no better than the tools of Satan, used by him to expose the Christian Religion, and thereby to introduce *Atheism*. And indeed we are sure, that the wits of Italy, where these abominable deceits have been, and are, chiefly countenanced, were the first broachers of *Infidelity* and *Atheism* in Europe, since the time that Christianity prevailed in it." Bp. Bull, Sermon iv. vol. i. p. 106, ed. Oxf. 1827.

² Heidegger's note deserves attention: (Myst. Babylon. i. 53.) "*Meretrix a Bestiâ distinguenda est. Meretrix in Bestiâ sedet eamque regit, subjicit, et ad faciendâ imperata flectit. Bestia, multitudo regnum constituens, meretricem βαρράζει . . . Eadem utrobique Babylon: sed parte imperante et parente discreta.*"

³ These Ten Horns, as Mede observes, are not to be regarded as distributed among the Seven Heads, but as issuing from the Seventh Head.

*Crowns*¹, which, we are informed, are *ten Kingdoms*; and these, it is added, *had not received power* in St. John's age, but would afterwards receive it, at one hour, that is, together, *at one time*², and *with* (or allied with) *the Beast*.

Now, *if* we imagine the Woman on the Beast to be *Heathen*, and *not* Christian, Rome, where then, let us ask, were any such kingdoms, which did not exist in St. John's age, and which were to arise and receive power together with *Heathen* Rome? It was destroyed *before* such kingdoms arose. None can be found to correspond to St. John's description.

But now adopt, again, the other supposition. Let the Woman enthroned upon the Beast represent a *Church*. Let it represent *the Church* planted on the Seven Hills on which the Woman sits; let it represent the Church of *Rome*. Then all is plain. The prophecy was wonderfully fulfilled, and is proved to be divine. When the *Empire* of Rome fell, new kingdoms arose from its ruins. The ten horns of the Beast sprouted up; then the Church of Rome increased in strength; and these kingdoms *received power* with her.

And look again at the prophecy. *These kings*, we read, *give their power and strength to the Beast*.

¹ Rev. xiii. 1. The word here rendered *crowns* is διαδήματα, the emblem of *royalty*, distinguished from στεφανός, (Rev. vi. 2,) the crown of *victory*. Both are ascribed to CHRIST. See Rev. vi. 2; xix. 12.

² Rev. xvii. 12, μίαν ὥραν, μετὰ τοῦ θηρίου. So ὥρα πειρασμοῦ, iii. 10, and see xvii. 13, 17, μία γνώμη.

They reign, *as kings*, at the same time with the Beast. *As kings*—that is, they are *called* kings—but the Beast is the real Sovereign of their subjects. And what is the fact? The European kingdoms which arose at the dissolution of the Roman Empire *did* surrender themselves to the dominion of the *Church of Rome*¹. The Woman who sat upon the Beast had her hand upon the Horns, and held them firmly in her grasp. She still treats them as her subjects. The Papal coins proclaim this. “*Omnes Reges servient ei.*” “*Gens et Regnum, quod tibi non servierit, peribit*².” Such are her claims, declared at the Coronation of every Pontiff: “*Know thyself to be the Father of Kings and Princes, Ruler of the World.*” Such are the words with which he is addressed³, when the Tiara is placed on his brow. And thus, in this very subjection of the kingdoms of the earth to Rome, in this her amplitude of dominion and plenitude of felicity, of which she has vaunted herself for so many generations as a proof that she is favoured by Heaven, we recognize another

¹ It is not necessary to specify any particular ten kingdoms as identical with the ten horns. From the nature of the case, the actual constituents of this number would vary from time to time. Suffice it to say, that the European Kingdoms generally did submit to the Papacy. Concerning the use of the number Ten here, see the Sermon on the Man of Sin, p. 24.

² See *Numismata Pontificum*, Paris, 1679, pp. 50. 58.

³ These words were addressed to the present Pope, Pius IX. See *Letters to Gondon*, Lett. xii. p. 317. Cp. *Bauck, Roma Triumphans*, p. 271.

proof that the Babylon of the Apocalypse is no other than the Church of Rome.

6. Still further : These Horns, or kingdoms, which received power together with the Beast, will, we read, one day rise against it, and *tear the flesh* of the Harlot, and *burn her with fire*¹.

Now, again, for argument's sake, let the Woman on the Beast be *Heathen Rome*. Then, we readily allow, that Alaric with his Goths, Attila with his Huns, Genseric with his Vandals, Odoacer with his Heruli, did indeed sack the city of Rome². But *when did they ever receive power together with Rome?* when did *they give their power* and their strength to *Heathen Rome?* Never. If, therefore, the Woman upon the Beast is only the *City of Pagan Rome*, then the Prophecy of St. John has failed. But the marvel predicted by the Apocalypse is this—and a stupendous mystery it is—that some of the powers which received strength with the Beast, and gave up their might to it, they, under the overruling sway of God's retributive justice, will one day rise against the Woman seated on the Beast, and tear her flesh, and burn her with fire³. They will do this, although they will have once been leagued *with the Beast* and *with the False Prophet against Christ*⁴; and they will do it in a mysterious transport of indig-

¹ Rev. xvii. 16.

² Alaric, A.D. 410; Attila, A.D. 452; Genseric, A.D. 455; Odoacer, A.D. 476.

³ Rev. xvii. 16.

⁴ Rev. xvii. 13, 14; xix. 19.

nation, and in a wild ecstasy of revenge; and when they have done the deed, and have destroyed Babylon, some of the Kings of the Earth will *weep over her* ¹.

Such is the Prophecy of St. John. This portion of it remains to be fulfilled. But *Pagan Rome* has long since ceased to be. Therefore, these predictions cannot concern *Pagan Rome*: but they do concern the seven-hilled City, Rome; and, therefore, they point at Papal Rome: and the Woman upon the Beast is not Heathen Rome, but it is the City and the Church of Papal Rome.

7. Again: Let us look forward, and examine the Apocalyptic Prophecy, which describes the state of the mystical Babylon *after* her fall.

Her condition, we are taught in the Apocalypse, will then be like that of the literal, the Assyrian, Babylon after *its* destruction. The Prophet Isaiah says of Babylon, when desolate: *Wild beasts of the desert shall lie there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there* ². And Jeremiah predicts, *Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and a hissing* ³.

So St. John prophesies of the *mystical* Babylon: —*Babylon the great* (he says) *is fallen, and is become the habitation of devils, and the hold of every foul spirit, and the cage of every unclean and hateful bird* ⁴.

¹ Rev. xviii. 9. 11.

² Isa. xiii. 21.

³ Jer. li. 37.

⁴ Rev. xviii. 2.

*For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her; for her sins have reached to heaven, and God hath remembered her iniquities*¹.

Now, let it again be supposed for argument's sake (with Bossuet and his brother Romanists), that Babylon is the *Heathen City* of Rome. Rome was taken, at several times, by the Goths and the Vandals; let its capture by them be, as is alleged by our Romanist brethren, the fulfilment of St. John's Prophecy, *Babylon is fallen!* What then is the consequence? Rome is become *the habitation of devils, and the hold of every foul spirit.* Will this be allowed by Romish Divines? Rome the habitation of devils, the hold of every foul spirit, *the cage of every unclean and hateful bird!*

No: *we* do not say this; and in *their* language Rome is even now "the Capital of Christendom," "the Holy City," the "spiritual Sion." They call her Sovereign "the Supreme Pontiff," "Holy Father;" and they call his States, "the States of the Church;" and his throne, "the Holy See."

8. Again; how can it be said that *Rome is burnt with fire?* and that *the smoke of her burning ascends to heaven*²? Has the voice of harpers and musicians ceased within her? has she been taken up, *like a great millstone, and plunged in the sea*³? No: the voice of melody is still heard in her princely palaces;

¹ Rev. xviii. 3, 5.

² Rev. xviii. 8, 9.

³ Cp. Rev. xviii. 21.

they are still adorned with noble pictures and fair statues. The riches of her purple and silk and scarlet, and pearls and jewels¹, are still displayed in the splendid attire of her Pontiff and his hierarchy in their solemn conclaves. The cavalcades of horses and of chariots², with gorgeous trappings, and the long trains of her religious processions, still move along her streets; the clouds of frankincense still float in her Temples, which on high festivals are hung with tapestry and brocade and gay embroidery; her precious vessels still glitter on her Altars; her rich merchandise of gold and silver is still purchased; her dainty and goodly things are not yet departed from her. She still sits as a Queen, and glorifies herself, and says, *I am no Widow, and shall see no sorrow*³. She wears the title of Divinity, and calls herself ETERNAL.

Here, therefore, we are brought to the same conclusion. The Babylon of the Apocalypse is Rome. This is agreed by all. *Pagan* Rome it cannot be. It *is* Papal Rome.

III. 1. But it may now be said: True, the Apocalyptic Prophecies have failed of their effect, if Babylon be interpreted as representing the *Heathen* City of Rome. Still, it may be alleged, it does not necessarily follow that they concern Papal Rome, inasmuch as it is possible that the City of Rome

¹ Cp. Rev. xvii. 4; xviii. 12—16.

² Cp. Rev. xviii. 12.

³ Cp. Rev. xviii. 7.

may cease to be *Papal*, and that then it may be destroyed in the manner described in the Apocalypse.

This, as we have before said ¹, is the theory of *some* Romish Expositors, who perceive the insurmountable difficulties embarrassing the hypothesis, which has now been examined; and which has been, and still is, maintained by their most eminent Divines.

2. That Rome will again be heathen, and propagate heathenism with the sword, this is an alternative to which, we confidently affirm, no advocate of the Church of Rome could ever be driven, except by desperation. And, what is more, it is irreconcilable with the words of St. John.

3. For, as we shall show hereafter, Babylon is not a heathen, or infidel, power, but a *religious* one.

4. Next St. John speaks of Babylon as *reigning* over the Kings of the earth in his own day, he then reveals her future history. There is no break in the prophecy. But if Babylon be some Rome *still future*, there is a chasm of at least 1700 years!

5. The Beast, he says, on which the Woman sits is one of the Seven Kings, or forms of Roman Government; five of which had then fallen, the sixth then was, and the seventh was to continue but a *short time* ²; and then the Beast which is of, or from, the seven would arise, and be itself the eighth ³.

¹ Above, p. 303.

² Rev. xvii. 10.

³ Bp. Andrewes *ctrà* Bellarmin. cap. xii. p. 289. *Plagam accepit caput septimum; plagâ curatâ revixit octavum, Romanus Pontifex, caput regno (i. e. tiarâ) redimitus.*

Hence it appears that the Beast was to appear at no great distance of time from St. John's age.

All the five preceding powers, or forms of Government, had not occupied so long a period of time as *eight* centuries; Rome herself had not existed so long when the sixth or *imperial* power arose, which was in being when St. John wrote. And now the Apocalypse has been written for nearly *eighteen* centuries. And can any one imagine that the eighth head has not yet appeared?

6. More might be said against this hypothesis; but it does not seem to require further notice. Let us make one reflection, and dismiss it.

It has sometimes been alleged by Romish Divines, as an objection to the interpretation which recognizes the Church of Rome as Babylon, that they who agree in this opinion are not all of one mind in expounding other parts of the Apocalypse.

This is true. And may it not be said that their discrepancy in *other* respects gives additional force to their *agreement in this* respect? Does it not show that this agreement is not the result of collusion or coercion, but of conviction?

And what is the case with those who bring this charge? I mean, with the divines of *Rome*.

They *agree* with us that Babylon is the City of Rome; but they are not agreed *among themselves* whether Babylon is the Rome of 1400 years ago, or a Rome still *future!* And yet they say they have an unerring Guide at Rome for the exposition of

Holy Scripture. How is it that this unerring Guide has not yet settled for them the meaning of the prophecies concerning his own City? Here was a worthy occasion for the exercise of his powers. How is it that the Bishop of Rome has left the members of the Church of Rome in a state of uncertainty and of variance with regard to these awful prophecies of Scripture which regard the City of Rome? Is this Unity? is this Infallibility?

IV. We have seen that the Apocalyptic Babylon is *not Pagan Rome*. We pass now to the positive part of the argument, and proceed to show that it is a *Church*—and that it is *the Church of Papal Rome*.

I. The City seated on the Beast is called the *Harlot*; and this, we affirm, is the spiritual name for a faithless *Church*.

Such is Christ's love for His *faithful* people, that He is pleased to speak of His own relation to them under the endearing term of *marriage*. The Church is His Spouse¹. *I have espoused you as a chaste virgin to Christ*, says St. Paul to the Corinthians². Hence spiritual *unfaithfulness* to Christ is represented in Scripture as *adultery*.

This idea runs through the Apocalypse. In the Church of Pergamos there are said to be some who *hold the doctrines of Balaam, and cause others to commit fornication*³. At Thyatira there is a Jezebel,

¹ John iii. 29. Eph. v. 23—32.

² 2 Cor. xi. 2.

³ Rev. ii. 14.

who, by her false *teaching*, seduces *Christ's servants*; and they who *commit adultery with her* are threatened with tribulation¹. And, on the other hand, *the faithful who follow the Lamb whithersoever He goeth*, are said to be *Virgins*, and not to have been *defiled with women*²; that is, not contaminated with the stain of spiritual adultery.

The name *harlot*, therefore, describes a *Church* which has fallen from her first love, and gone a whoring after other Lords, and given to *them* the honour due to Christ.

2. But here it is said by Romish Divines,—If a faithless *Church* had been intended by St. John,

(1) He would have called her, not a *harlot*, but an *adulteress*; and

(2) He would not have designated her by the name of a *heathen city*, *Babylon*, which *never* knew God, but by the name of some city, such as *Samaria*, which *once* knew Him, and fell away from Him.

Bossuet, who makes these two objections in his celebrated commentary on the Apocalypse, affirms them to be so strong, that they are fatal to the hypothesis³ which identifies the Harlot and Babylon of the Apocalypse with the Church of Rome.

But this assertion may be refuted briefly as follows:—

¹ Rev. ii. 20. 22.

² Rev. xiv. 4.

³ Bossuet, Préface sur l'Apocalypse, vii.—ix. “Le système des Protestans (says he) est renversé de fond en comble” by these and similar objections. See Appendix F, pp. 146—151, to these Lectures.

3. A faithless Church may be called an *Adulteress*, because she forsakes God; but she may be, and often *is*, called in Scripture a *Harlot*, when she goes a whoring after other gods.

Thus Isaiah exclaims concerning Jerusalem, the ancient *Church* of God¹, *How is the faithful City become a harlot!* And Jeremiah, *Thou hast played the harlot with many lovers*². And Hosea, *Though Israel play the harlot, let not Judah offend*³.

The word, you will remember, which is used for *harlot* by St. John in the Apocalypse is πόρνη⁴, *Porné*. And this same word, or its derivatives, is used in the passages just quoted, and is employed, in the Septuagint Version of the Prophets of the Old Testament, at least *fifty times*⁵, to describe the spiritual fornication of the *Churches* of Israel and Judah; and so *Samaria* herself, which Bossuet specifies as the proper parallel, is charged with *harlotry*.

Therefore, the word *harlot* does designate a *Church*; and if the Church of Rome is described by *that* name in the Apocalypse, then the word *harlot*, as applied to her, indicates *the multitude of her sins*⁶.

¹ Isaiah i. 21.

² Jer. iii. 1.

³ Hosea iv. 15.

⁴ The Hebrew זונה, which is always rendered *Harlot* by our Translators; as זנאפת is *adulteress*.

⁵ e. g. Ezek. xvi. 15. 22. 33. 35; xxiii. 7, 8. 11. 14. 17, 18, 19. 29. 35. 43. 45; xliii. 7. 9. Jerem. ii. 20; iii. 1, 2. 6. 9; xiii. 27. Hosea ii. 2. 4, 5. 10; iv. 12. 15. 18; v. 4; vi. 10; ix. 1. Isaiah i. 21. Micah i. 7. Nahum iii. 4. So ἐκπορνέω very frequently.

⁶ Bossuet's objection is the more unaccountable, because the ancient Expositors, such as Aquinas, interpret the *Harlot* as a teacher of

4. To consider Bossuet's second objection;—We readily allow that a faithless Church *might* be called *Samaria*; but we affirm that it may also, and with *greater propriety*, under certain circumstances, be termed *Babylon*. Thus Isaiah addresses the ancient Church of God by two *heathen* names. *Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah*¹. And again; *they declare their sin as Sodom*². So Ezekiel calls Jerusalem a sister of *Sodom*; and Sodom more righteous than her³. It is clear that the words Sodom and Gomorrah denote here great flagrancy of guilt.

In the Apocalypse, also, a *false teacher* in a Church is called not only a *Balaam*, but a *Jezebel*⁴, that is, a *heathen* patron of idolatry.

Therefore, Babylon may represent a faithless Church; one which, having been a *Bethel*, becomes a *Bethaven*⁵. And if the Apocalyptic Babylon be a Church, and if the Church of Rome be that Church, then the heathen name Babylon, ascribed to her, is

Heresy: thus on cap. xvii. “*Habens poculum*,” Aquinas says, “id est, errorem doctrinæ; hoc maximè in hæreticis locum habet.” As far as I recollect, he never mentions *Ancient Heathen Rome* in expounding these prophecies.

¹ Isaiah i. 10.

² Isaiah iii. 9.

³ Ezek. xvi. 48. Compare 2 Pet. ii. 6. Jude 7.

⁴ Rev. ii. 14. 20. See Hammond and Vitring. ad Apoc. ii. 20. “*Jezebel est nomen mysticum quo Spiritus designat falsos Doctores (Gnosticos, Hammondo) Ecclesie Thyatirenæ;*” and Aretas ad loc. λέγει τροπικῶς διὰ τοῦ τῆς Ἰεζαβήλ ὀνόματος, ταύτη παραβάλλων τοὺς ἀπὸ Νικολάου διὰ τὴν ἀσέλγειαν καὶ ἀσέβειαν.

⁵ Hosea x. 5. 15.

designed by the Holy Spirit to show the enormity of her sins.

5. The Harlot then represents a *Church*; and she is named Babylon. And Babylon is called *the Great City*. She is so named twelve times¹ in the Apocalypse; and *no other* city is there called *the Great City*.

Now, *the Great City*, which is the city of the Beast, who persecutes the Witnesses, and in whose street their *body lies*, and which is called, *spiritually, Sodom and Egypt*², is also called *the City in which their Lord was crucified*³.

That is, it is also spiritually called a *Jerusalem*; that is, it is called a *Church* of God.

Therefore, again, the Harlot is a *Church*⁴.

6. This is also clear from the following considerations.

The Apocalypse abounds in *contrasts*. One must be noticed here. THE LAMB, Who is called Ἀμνὸς, and never Ἀρνίον, in St. John's *Gospel*, is called Ἀρνίον, and never Ἀμνὸς, in St. John's *Apocalypse*,

¹ Rev. xi. 8; xiv. 8; xvi. 19 bis; xvii. 5. 18; xviii. 2. 16. 18, 19. 21.

² Rev. xi. 8.

³ Rev. xi. 8.

⁴ Vitringa's remarks (p. 477) are very pertinent on this point. *Roma dicitur Babylon causâ idololatriæ, dicitur Ægyptus (xi. 8) ob tyrannidem in populum Dei, dicitur Sodoma (xi. 8) causâ corruptionis morum; sed et spiritualiter dicitur Hierosolyma (xi. 8) quippe in quâ Dominus mysticè dici queat crucifixus esse (id est, in membris suis). Ex quo facile colligimus Romam hic intelligi non Paganam sed Pseudo-Christianam, quia neutiquam probabile est Spiritum Sanctum Romam Paganam comparatum esse cum Hierosolymis.*

in which Ἄρνιον occurs twenty-nine times. And wherefore does ὁ Ἄρνός become here τὸ Ἄρνιον? To contrast Him more strongly with τὸ Θηρίον; that is, to mark the *opposition* between the LAMB and the BEAST.

Another most striking¹ contrast, connected with that which has just been noticed, is the following:—

In the Visions of the Apocalypse, on the one side, we behold a Woman², clothed with the Sun, that is, Christ; and treading on the Moon, that is, surviving the changes and chances of this lower world; and having her brows encircled with twelve stars—the diadem of Apostolic faith. She is a *Mother*; and her child is caught up to heaven.

¹ It is even still more striking in the original; where it is aided by an exact correspondence of syllables and accents. On one side is,

THE HARLOT AND THE BEAST,
Ἡ ΠΟΡΝΗ ΚΑΙ ΤΟ ΘΗΡΙΟΝ :

on the other,

THE BRIDE AND THE LAMB,
Ἡ ΝΥΜΦΗ ΚΑΙ ΤΟ ἌΡΝΙΟΝ.

See Rev. xxi. 2. 9; xxii. 17.

If any one can have any further doubt of St. John's intention to identify the Woman on the Beast with a faithless *Church*, let him read the following description:—καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, καὶ ἐλάλησε μετ' ἐμοῦ λέγων, Δεῦρο, δείξω σοι τὸ κρίμα τῆς πόρνῆς τῆς μεγάλης . . . Καὶ ἀπήνεγκέ με εἰς ἔρημον ἐν πνεύματι καὶ εἶδον γυναῖκα καθήμενην ἐπὶ θηρίον κόκκινον. (Rev. xvii. 1. 3.)

And then let him compare it with the words which describe the faithful Church in glory:—Καὶ ἦλθεν εἰς ἐκ τῶν ἑπτὰ ἀγγέλων τῶν ἐχόντων τὰς ἑπτὰ φιάλας, . . . καὶ ἐλάλησε μετ' ἐμοῦ, λέγων, Δεῦρο, δείξω σοι τὴν νύμφην τοῦ ἀρνίου τὴν γυναῖκα. Καὶ ἀπήνεγκέ με ἐν πνεύματι ἐπ' ὄρος μέγα καὶ ὑψηλόν, καὶ ἔδειξέ μοι τὴν πόλιν τὴν ἁγίαν Ἱερουσαλήμ. (Rev. xxi. 9, 10.)

² Rev. xii. 1. See "Harmony," § 22, and above, Lecture VII. p. 187.

On the other side, we see another Woman, arrayed in worldly splendour, sitting on many waters, and having on *her forehead* the Name *Mystery, Mother of Abominations of the Earth* ¹.

Again: On the one side, we see the former Woman driven into the wilderness, and persecuted by the red Dragon.

On the other side, we see the second Woman, enthroned on seven hills, persecuting, and sitting on the Beast, who receives his power from the red Dragon.

The former Woman is the faithful *Church*.

What is the latter Woman, who is contrasted with her, and is called the *Harlot*?

She is a *faithless Church*.

Let us pursue the contrast.

The former Woman appears again, after her pilgrimage in the wilderness of this world is over. Her sufferings have ceased. Look upward. Her glory is revealed at the close of the Apocalypse. The Woman in the Wilderness has now become the Bride in Heaven. She is Christ's Church glorified; His spouse purified. She is arrayed in *fine linen, pure and white*. She is called the *Holy City, the new Jerusalem* ².

Now look below at the Harlot sitting on the Beast.

¹ Rev. xvii. 1. See "Harmony," § 31. The words, MYSTERY, BABYLON THE GREAT, inscribed on the Harlot's forehead, appear to be a *contrast* to the words, HOLINESS to the LORD, written on the forehead of the Mitre of the High Priest. (Exod. xxviii. 36—38.)

² Rev. xix. 7, 8; xxi. 2. 9, 10.

She is arrayed in *scarlet*, and *pearls*, and *jewels*, and *gold*. She is called *Babylon, the Great City*¹.

Behold once more. What is the end?

Look upward: Heaven opens its golden portals to receive the Bride.

Look downward: Earth opens its dark abyss to engulf the Harlot.

How striking is this contrast!

And what is the result?

As the first Woman, the Bride, the Holy City, the new Jerusalem, represents the *faithful Church*, so the second Woman, the Harlot, the great City on seven hills, Babylon, represents a *faithless Church*.

7. The question now is,—*What Church?*

At this point all the evidence comes in which was laid before you in the last Discourse. It was then proved that the great City on seven hills—the City which reigned in St. John's age—the City called Babylon in the Apocalypse,—is the City of *Rome*.

And this, as we have seen, is allowed by Romish Divines.

The answer, therefore, is: The Woman, who is called a Harlot, represents the faithless Church in the City of *Rome*.

8. Is this result confirmed by facts? Let us enquire.

The Woman enthroned on the Beast holds a golden cup in her hand, with which she intoxicates the World.

¹ Rev. xvii. 4, 5.

Does this apply to the Church of *Rome*?

Almighty God has distinguished men from the brute creation by the endowments of Reason and of Conscience; and He commands men to *use* them, and not to *give them away*. But the Church of Rome requires men to sacrifice them to her will. And then she pours into their minds a delirious draught of strange doctrines, with which she makes their heads dizzy, and their eyes to swim, and their feet to stagger; and this swoon-like phrensy she calls Faith!

9. Again: the Woman is represented as *drunken with the blood of Saints*. And when I saw her, says St. John, *I wondered with great admiration*¹.

Now, *if* the Woman were *infidel Rome, past or future*, why should St. John wonder? It is no wonderful thing that an infidel city should persecute the Christian Church. St. John had seen the blood of Christians spilt by imperial Rome. She had beheaded St. Paul, and had crucified St. Peter. He himself had been a martyr *in will*², and was now an exile³ by her cruelty. Therefore he could never have *wondered with great admiration*, if the Woman was *infidel Rome*. But that a *Christian Church*—a Church calling herself the “Mother of Christendom,” “the spiritual Sion,” “the Catholic Church”

¹ Rev. xviii. 6.

² Tertullian de Præser. xxxvi. Hieron. adv. Jovin. c. xiv.

³ Rev. i. 9. Tertullian l. c. Origen ad Matth. p. 417. Euseb. Chron. Domit. xiv. H. E. iii. 18. Hieron. Ser. Eecl. in Joanne.

—should be *drunken with the blood of the Saints*, this is indeed a prodigy; and at such a spectacle as that well might St. John have wondered with great admiration.

Has, then, the Church of Rome stained herself with the blood of Christians?

Alas! she has erected the prisons, and prepared the rack, and lighted the fires, of what she calls “the Holy Office of the Inquisition” in Italy, Spain, America, and India. She lauds one of her canonized Popes, Pius the Fifth, in her Breviary, as an inflexible Inquisitor¹. She has engraven the massacre of St. Bartholomew’s Day on her Papal coins², and there represents it as a work done by an Angel from heaven. And the Roman Pontiff of that day went publicly to Church to return thanks to God for that savage and treacherous deed³!

What would St. John have said to this? Would he not have justly wondered with great admiration, that such acts should be done under the auspices of one who calls himself the successor of St. Peter, and the Vicar of Jesus Christ?

10. Again: the Woman is represented in the Apocalypse as enticing the *Kings of the Earth to commit*

¹ Breviar. Rom. v. Maii, ed Ratisbon. 1840; and p. 662, ed. Paris, 1842.

² Gregorii XIII. Numismata Pontificum, p. 87, ed. Paris, 1679.

³ See Lord Clarendon’s Religion and Polity, p. 427. I am informed, through a learned person, that a copy of the Service used on this occasion is now in the Bodleian Library.

fornication with her¹; and they are said to give their power and strength to the Beast², on which she sits.

This assuredly does *not* apply to *heathen* Rome. She did not require the Nations of the Earth to receive her worship, but she received their gods into her Pantheon. Even the reptile deities of Egypt found a place there. She would have opened wide her doors to Christianity, if Christianity had been content to be enshrined with Heathenism.

But these words of the Apocalypse *are* strikingly characteristic of *Papal* Rome. She has trafficked and tampered with the Kings and Nations of the Earth, and has allured them to spiritual commerce with her, by which she has aggrandized herself and enfeebled them.

In the words of the venerable Hooker³, “she hath fawned upon Kings and Princes, and by spiritual cozenage hath made them sell their lawful authority for empty titles.” She has caressed and cajoled them with amatory gifts of flowers, pictures, medals, and trinkets, beads and relics, crucifixes and *agnus Deis*, and consecrated plumes and banners. She has drenched and drugged their senses with love-potions of bewitching smiles and fascinating words; and has thus beguiled them of their faith, their sincerity, their courage, and their power.

Like another Delilah, she has lulled the Samsons of this world to sleep softly in her lap⁴. She has

¹ Rev. xvii. 2; xviii. 3.

² Rev. xvii. 13.

³ Hooker, Serm. v. 15.

⁴ Judges xvi. 19.

then shorn them of their strength. And she has captivated, and still captivates, the affections of their Prelates and Clergy, by entangling them in the strong and subtle meshes of Oaths of vassalage to herself, and has thus stolen the hearts of subjects from their Sovereigns, and has made Kingdoms to hang upon her lips for the loyalty of their People; and in her dream of universal Empire has made the World a fief of Rome.

Yes, my brethren, and such is the spell with which she still enchains Nations, that even we who are excommunicated by her, and whose heroic Virgin-Queen was anathematized by her as an Usurper¹, and whose land is now partitioned out into Papal Dioceses, as if it were a Roman Province², and the names of whose greatest Cities are given away by her as if they were Italian villages, are fain to seek intercourse with her without requiring any retractation of the unrighteous oaths which she imposes on English subjects, or any revocation of the imprecatory anathemas which she has denounced on English Sovereigns; and as if it were possible for us to sever what she declares indissoluble—her temporal and spiritual sway.

II. Again: the Woman is described as sitting on a *scarlet-coloured Beast, full of names of Blasphemy*³.

Has not Rome fulfilled this prophecy? The

¹ See the Bull *Regnans in excelsis* of Pius V. against Queen Elizabeth. Bullar. Rom. vii. p. 99.

² See Sequel of Letters to M. Gondon, Letter xii. ³ Rev. xvii. 3.

colour itself is one reserved¹ to her Pontiff and Cardinals. Of this we shall say more hereafter. And how does she designate herself? As Infallible, Indefectible, Eternal. Are not these names of Blasphemy? Some expositors have imagined that *names of Blasphemy must* indicate an *infidel* power. But this is an error². *Blasphemy* in the New Testament specially denotes an *assumption of what is divine*³. And the names which Rome claims for herself, are not they *usurpations* of the incommunicable Name⁴? “When that which is temporal claims Eternity, this,” says St. Jerome⁵, “*is a name of blasphemy.*” And when the Church of Rome withholds the Word of God from the people, and does not withhold honour from those who revile it, calling it “imperfect, ambiguous, a mute Judge, a leaden

¹ See Appendix H, pp. 164, 5. Ceremoniale Rom. iii. sect. 5, c. 5. *Ruber color præcipuè ad Papam pertinet.* Paul II. made it penal for any one to wear hats of scarlet (bireta coccinea) but Cardinals: and he gave them scarlet trappings for their mules and horses. See Platina, p. 312. Vitringa, p. 758. Heidegger, i. p. 432. Platina in Greg. IV. *Coccinatos nunc aspiceres non homines tantùm (Ecclesiastici ordinis), quod leve fortasse videretur, sed equos et jumenta.* See below, pp. 341. 348.

² Arising, like so many other errors in Apocalyptic Interpretation, from substituting the *English* Version in the place of the Original.

³ Grotius ad Matth. ix. 3. *Dicitur hic βλασφημείν non qui Deo maledicit, sed qui quod DEI est sibi arrogat. . . .*

⁴ See on this point generally Dr. Jackson's Works, i. pp. 352—589. On “the assertions of the Romish Church whence her threefold Blasphemy springs.”

⁵ S. Jerome ad Algas. xi.

Rule," and by other opprobrious names¹, is she not guilty of blasphemy against the Divine Author of Scripture? And when, with the cup of her own sorceries in her hand, she takes away from the laity the cup of Blessing in the Lord's Supper, which Christ has commanded to be received by all²; and when she makes men drink of the one, and will not allow them to drink of the other, is not this an act of blasphemy against the Son of God?

12. Again: the Harlot in the Apocalypse exercises both temporal and spiritual sway. Her name is MYSTERY³. Now the word *Mystery* is used about twenty-five times in the New Testament, and is *never* there applied to any thing openly *infidel* or *heathen*. It refers always to something which has a *religious* or *sacred* character. The Harlot therefore cannot be Rome *past* and *pagan*, nor can she be a Rome *future* and *infidel*. She is Rome in her *religious* character—Rome as a *Church*. And the Harlot is enthroned upon *many waters, which are Nations and Peoples*⁴. She has kings at her feet. She makes them drink of her cup. She trades in the *souls of men*⁵. It is said of the Beast on which she sits as a queen, and of which she is, as it were, the Governing Power, that by the agency of the second Beast or False

¹ Applied to Scripture by some whom Rome has delighted to honour. See Bishop Andrewes adv. Bellarmine, cap. xi. pp. 259, 260, and Casaubon, Exerc. Barou. i. xxxiii., and Letter iv. of Sequel of Letters to M. Gondou.

² John vi. 53. Matth. xxvi. 26, 27. Mark xiv. 23.

³ Rev. xvii. 7.

⁴ Rev. xvii. 5.

⁵ Rev. xviii. 13.

Prophet, he causeth all, both small and great, to receive his mark, and that no one may buy or sell, save he who has the mark, the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man, and his number is Six hundred threescore and six¹.

The latter part of this remarkable description has been the subject of much earnest enquiry; it is a topic of great interest and importance, but, at the same time, one of so difficult and mysterious a character, that it is not my purpose to pronounce an opinion upon it from this place.

Reserving *that* for another mode of communication², I would proceed to observe, that these passages of the Apocalypse show that the Harlot combines

¹ Rev. xiii. 16—18.

² See Appendix G, p. 151. *On the name and number of the Beast.*

In further illustration of the opinion there propounded, it may be observed that XP, the first two letters of CHRIST, which formed the imperial monogram of Christian Rome, are the first two radicals of *χάραγμα*, the word used for *mark* in the Apocalypse.

Also, those two letters XP, the symbol of Christ, when considered arithmetically, according to Greek numeration, constitute SEVEN Hundred,—a perfect Apocalyptic number. (See above, p. 197.)

But XΞϚ, the number of the Beast, equals 666, and represents an imperfect number, a triple *falling away* (*ἀποστασία*), from septenary perfection, in hundreds, tens, and units.

Let me add that the Monogram represented in the APPENDIX, p. 160, is not the badge of any one individual Pope, but of the *Papal See*; it is the official stamp, used “quoties nova euditur moneta” (see p. 161). And we have our Lord’s authority for regarding *Coinage* as an image of power. Matth. xxii. 20.

temporal with spiritual sway; and that this union of civil and religious supremacy is a very striking characteristic. And it applies to the Church of Rome, and to that Church alone.

The Church of Rome sits as a Queen upon *many waters*, which are *peoples, and nations, and multitudes, and tongues*¹. She claims two swords. *Lord, behold! here are two swords*²; one of her Pontiffs³ has interpreted these words of St. Peter as authorizing her double sway. She holds in her hands the two keys—the emblems, as she asserts, of universal power⁴. The Roman Pontiff is twice crowned, once with the Mitre his symbol of an universal Bishoprick, and once with the Tiara in token of Imperial Supremacy. He wears two diadems. There is indeed a Mys-

¹ Rev. xvii. 15.—The present Pontiff, in an address to the People of Rome, thus speaks: “C’est un grand don du Ciel, parmi tous les dons qu’il a prodigués à l’Italie, que nos trois millions de sujets aient *deux cents millions de frères de toute langue et de toute nation*. C’est là ce qui dans d’autres temps, et au milieu de la confusion de tout le monde romain, a fait le salut de Rome.

“Bénissez donc l’Italie, ô grand Dieu! Bénissez-la de la bénédiction que vous demandent pour elle les saints à qui elle a donné le jour, la Reine des saints qui la protège, les apôtres dont elle garde les glorieuses reliques, et votre Fils, fait homme, qui a voulu que cette Rome fût la résidence de son représentant sur la terre.

“Donné à Rome, près Sainte-Marie-Majeure, le 10 février 1848.

“PIUS PP. IX.”

² Luke xxii. 38.

³ Boniface VIII. in *Unam Sanctam*. Extrav. Com. Lib. i. Tit. viii. Jus Canon. tom. ii. p. 1159, ed. 1839.

⁴ See Boniface VIII. *ibid.* Ore divino Petro data suisque successoribus in ipso, Quem confessus fuit, petra firmata, dicente Domino ipsi Petro, *Quodcumque ligaveris*. Matth. xvi. 18, 19.

TERY on the forehead of the Church of Rome, in the union of these two Supremacies; and it has often proved a *Mystery of Iniquity*. It has made the holiest Mysteries subservient to the worst Passions. It has excited Rebellion on the plea of Religion. It has interdicted the last spiritual consolations to the dying, and Christian interment to the dead, for the sake of revenge, or from the lust of power. It has forbidden to marry—and yet licensed the unholyest Marriages¹. It has invoked blessings on Regicides and Usurpers. It has transformed the anniversary of the Institution of the Lord's Supper into a season of malediction². It has changed the hill of the Vatican into a spiritual Ebal³, from which it has fulminated curses according to its will.

Other very important characteristics must now be noticed.

13. The Woman in the Apocalypse is said to be seated on a *scarlet beast*⁴; and to be herself also clad in *scarlet, and adorned with gold and precious stones and pearls*⁵; and her *merchandise* is said to be in *gold, and silver, and precious stones, and pearls, and fine linen, and purple, and silk*⁶, and *scarlet*⁷; and

¹ Heidegger, i. p. 497. See Sandys, *Europæ Speculum*, p. 37, and p. 49. "On Princes' Marriages," and "On Adulterous and Incestuous Marriages."

² In the Bulla "*In Cœnâ Domini*."

³ Deut. xxvii. 13.

⁴ *θηρίον κόκκινον*, Rev. xvii. 3.—Coccineus color est *ruber acutus*, (says Pliny, N. H. xxi. c. 8) *qualis rubedo micat in rosis*. Victorin. ad Apoc. xii. 3. *coloris rubei, id est coccinei*.

⁵ Rev. xvii. 4.

⁶ *σηρικόν*.

⁷ Rev. xviii. 12.

after her destruction they who weep over her cry, *Alas! alas! the Great City, which was clothed in fine linen, and purple, and scarlet, and adorned with gold, and precious stones, and pearls*¹.

This description of the Woman's dress is so definite, and is repeated with such emphasis, that it is manifestly intended for the purpose of identification.

Such, then, is her *attire*. Bearing this in mind, let us proceed to consider the following evidence.

Divine honour is claimed for and given to the Beast on which she sits: *They worshipped the Beast, saying*², *Who is like unto the Beast?*

The word here interpreted to *worship* is προσκυνεῖν, which literally signifies to *adore* by *prostration* and by *kissing*; as described in the divine words, *Yet I have left Me seven thousand in Israel, all the knees which have not bowed to Baal, and every mouth which hath not kissed him*³.

This word προσκυνεῖν occurs twenty-four times in the Apocalypse. In ten of them it designates *adoration* paid to ALMIGHTY GOD: in nine others it describes the *adoration claimed* for the *Beast* and his image: and thus it shows, that *he* exacts what is due to GOD, and, as the Angel warns St. John, not due to Angels, but to *God alone*⁴. This is *blasphemy*.

¹ Rev. xviii. 16.

² Rev. xvii. 4.

³ 1 Kings xix. 18.

⁴ Rev. xix. 10; xxii. 9. See Jahn's *Archæologia Biblica*, Ed. Oxford, 1836. Chap. xi. sect. 175, p. 177. "When in the presence of Kings and Princes, more particularly, the *Oriental*s even prostrate themselves at full length upon the ground; sometimes with their knees

Observe, next, the votaries of the Beast say, *Who is like unto the Beast?* This is a challenge to God Himself. *Lord*, says the Psalmist¹, *Who is like unto Thee?* and again², *O God, Who is like unto Thee?* and, *Among the gods, there is none like unto Thee, O Lord; there is none can do as Thou doest*³.

It is, also, a parody of the name of the Angel Prince, the conqueror of Satan and his angels, Michael, which means *Who is as God?*

Remember, too, that this expression, *Who is like unto the Beast?* the watchword of the worshippers of the Beast, affords a striking contrast to the words emblazoned on the standard of the *Maccabees*, those courageous soldiers against Antiochus Epiphanes, the type of Antichrist,—*Who among the gods is like unto Jehovah?* from which badge the *Maccabees* derived their name⁴.

Recollect, now, that Babylon is a type of Rome; and it is said to the King of Babylon, *How art thou*

bent, they bring their forehead to the earth, and before resuming an erect position either kiss the earth, or the feet of the King or Prince, in whose presence they are permitted to appear. * *

* * * * *

“*Prostration* is expressed in Greek by the word *προσκυνεῖν*, and in Latin by the word *adorare*. The *Greeks* and *Latins* maintained that there should be a prostration of the body in the worship of God only. Acts x. 25, 26. Rev. xix. 20; xxii. 9.”

¹ Psalm xxxv. 10.

² Psalm lxxi. 17; cxiii. 5.

³ Psalm lxxxvi. 8.

⁴ It was derived from the Hebrew words, *Mi camoka Baelim Jehova?* Exod. xv. 11. See Grot. Præf. in 1 Macc. Buxtorf de Abbrev. Prideaux, Connect. part ii. bk. iii. ad ann. 166.

*fallen from heaven, Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken nations! For thou hast said in thine heart, I will ascend into heaven; I will exalt my Throne above the stars of God: I will sit also upon the Mount of the congregation; I will be like the most High. Yet thou shalt be brought down to hell*¹.

In this passage, *the Mount of the congregation* means *the TEMPLE of GOD*².

Let it be remembered also that the Woman sitting on the Beast is called *the Mother of abominations*³.

The word *abomination*⁴, βδέλυγμα, in Scripture, designates an object of *idolatrous* adoration; and the prophecy of Daniel, predicting the pollution of God's Temple by the setting up in it of *the abomination of desolation*⁵, was fulfilled in the first instance (B.C. 168) by the Antichristian King, Antiochus Epiphanes, who placed an *idol upon the altar* of God in the Temple at Jerusalem; or, as the Book of Maccabees expresses it, *set up the abomination of desolation on the ALTAR*⁶: thus defiling God's House, and making

¹ Isaiah xiv. 12—15.

² The original signifies the Mount of God's presence; the Sanctuary of His Temple. See Bp. Lowth ad loc.

³ Rev. xvii. 4, 5.

⁴ יִקְרָא. *res abominanda*. Dan. ix. 31; xii. 11. See Vitring. Auacr. pp. 607. 759. Hengstenberg, Christol. 703. 708. βδελύγματα Αἰγυπτίων, in "the abomination of the Ægyptians" in Exod. viii. 27, are sheep and other cattle which they worshipped.

⁵ βδέλυγμα τῆς ἐρημώσεως. Dan. xi. 31.

⁶ 1 Maccabees i. 54.

it desolate; that is, banishing from it God's true worship, and His worshippers¹.

This prophecy was to have a second fulfilment in Christian times.

When ye shall see, says our Lord, the abomination of desolation spoken of by Daniel the Prophet, stand in the HOLY PLACE; whoso readeth let him understand.

This prediction of our Lord had, no doubt, a partial fulfilment at the destruction of Jerusalem; but it had a deeper and more general meaning; as is suggested by the solemn words, *let him that readeth, understand.*

And this opinion is confirmed by the prophecy of St. Paul, concerning the *Mystery of Iniquity*². Then, says the Apostle, *shall the Man of sin, or that Lawless One, ὁ ἄνομος, be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or is worshipped, so that he, as God, sitteth in the TEMPLE of GOD, showing himself that he is God.*

The words here rendered, *so that he sitteth in the Temple of God*, are καθίσαι εἰς ναόν,—a very remarkable expression. Ναός, it is well known, is the *holier part* of the Temple,—the *Sanctuary*, where the ALTAR is; and καθίσαι εἰς ναόν, words involving *motion*, signify to be conveyed or to convey himself and take a

¹ Cf. Prideaux's Connection, Part ii. Books ii. and iii. especially from B.C. 175, when Antiochus Epiphanes succeeded his brother, to B.C. 164, in which year Antiochus died.

² 2 Thess. ii. 3, 4.

A further examination of St. Paul's prophecy may be seen in the Author's Sermon "on the Man of Sin."

seat in the *Holy Place* of the Temple of God, or the Christian Church ¹.

¹ Those persons who infer from this passage, that the Temple of Jerusalem will be rebuilt, and that the Man of Sin will sit therein, may be desired to observe, that there are about twenty-five passages in the Acts of the Apostles where the Jewish Temple is called *ἱερόν*, but not a single one where it is called *ναός*, nor is there one, in any of the Apostolic Epistles, where it bears this name. The *ναός τοῦ Θεοῦ*, in the mouth of an Apostle speaking to *Gentile* Christians concerning the future, cannot mean the *Jewish* Temple, and can only mean the *Christian Church*. Compare Macknight's note on this passage (2 Thess. ii. 2, 3). "The sitting of the Man of Sin in the *Temple of God* signifies his being a *Christian by profession*, and that he would exercise his usurped authority in the *Christian Church*."

To those who argue, that if Rome is the Temple of God, it cannot be Babylon, I would respectfully commend a careful study of the Third Book of Hooker's Ecclesiastical Polity, especially chapters i. and ii.; and to the allegation that the *Man* of Sin must be a *single person*, I would say, that neither the *Woman* treading on the Moon, (Rev. xii. 1,) nor the *Woman* sitting on the Beast, (Rev. xiii. 3,) is an individual Person, nor is *supposed* to be so by any Expositor.

Lastly, they who argue that *the falling away* (*ἡ ἀποστασία*, 2 Thess. ii. 3) can only apply to an *infidel* Power, may be reminded of the LXX version of Deut. xxxii. 15. Jer. ii. 5. 19; iii. 14. Esa. xxx. 1; lix. 13, 14. Dan. ix. 9, where *ἀφίσταμαι* and its derivatives are used to describe the backsliding and disobedience of God's ancient *Church*; and the word *מַרְדָּה* *rebellis fuit*, (whence the name of Nimrod, the prince of *Babel* and *Babylon*.) is translated by *ἀφέστηκεν*, cf. Josh. xxii. 22. Num. xiv. 9. Neh. ix. 26.

It is remarkable, that Pope Gregory I., speaking of the title "Universal Bishop," says, "hanc elationem primus *Apostata* invenit." Ep. vii. 27. p. 873.

Is the Church of Rome Babylon of the Apocalypse? This is a distinct question from—Is Popery the *ἀποστασία* described by St. Paul?

But, if Rome be Babylon, then St. Paul's word, *ἀποστασία*, is not too strong for Popery.

Let us now pause, and review the evidence before us.

The abomination of desolation, as we have seen, was the placing of an IDOL upon the ALTAR in God's TEMPLE; and our Lord speaks of this *abomination of desolation* as still to be expected; and St. Paul predicted the appearance of a Power, which he calls *Mystery*, claiming *adoration* in God's Temple,—taking his seat in the Sanctuary of the Church of God¹, showing himself that he is God.

Let us also remember that Daniel's word *abomination*², which describes an object of idolatrous worship, is adopted in the Apocalypse; and that, in like manner, St. Paul's word *Mystery* is appropriated by it; and that *both* these words are combined in the Apocalypse, in the *name* of the Woman, whose *attire* is described minutely by St. John, and whose

¹ ναὸν Θεοῦ (says Theodoret ad loc.) τὰς ἐκκλησίας ὀνόμασεν, ἐν αἷς προεδρίαν ἀρπάσει.—*In templo*, id est in *Ecclesiâ Dei*, says Bp. Andrewes adv. Bellarmin. cap. ix. pp. 225, 226. It is very surprising that the doctrine maintained by the most learned Prelate of the English Church, should now be censured by some as puritanical. For confirmation of the opinions propounded above, it will suffice to refer to the ninth chapter of the Bishop's work, which is specially commended to Students in Theology by Bishop Jeremy Taylor, in his very interesting and valuable letter lately discovered by Dr. Todd. See Vol. ii. of the present work, Appendix I, p. 166. Hooker, Sermon v. 15, calls the Roman Pontiff "the Man of Sin, and Son of Perdition," so Bishop Sanderson, Sermon on 1 Tim. iv. 4, i. p. 227, Lond. 1674, and in the Dedication prefixed to every Bible printed in England, during the two last centuries and more, the Pope is styled by the same title, "the Man of Sin."

² βδέλυγμα.

name on her forehead is “*Mystery*”¹, Babylon the great, Mother of *abominations* of the Earth.”

Let us now enquire, whether this description is applicable to the Church of Rome. With this view let us refer—not to any private sources—but to the authorized “Book of Sacred Ceremonies” of the Church of Rome.

This Book, sometimes called “*Ceremoniale Romanum*,” is written in Latin, and was compiled three hundred and thirty years ago, by Marcellus, a Roman Catholic Archbishop, and is dedicated to Pope Leo X.² Let us turn to the portion of that Volume which describes the first public appearance of the Pope on his election to the Pontificate.

We there read the following order of proceeding³. “The Pontiff elect is conducted to the Sacrarium, and is divested of his ordinary attire, and clad in the Papal robes.” The colour of these is then minutely described. Suffice it to say, that five different articles of dress, in which he is then arrayed, are *scarlet*. Another vest is specified, and this is covered with *pearls*. His mitre is then mentioned; and this is adorned with *gold* and *precious stones*.

Such, then, is the dress in which the Pope is arrayed, *as Pope*, and in which he *first* appears, *as such*. Refer now to the Apocalypse. We have seen that *scarlet*, *pearls*, *gold*, and *precious stones* are thrice

¹ Rev. xvii. 5. 7.

² Romæ, A.D. 1516.

³ See the original words in Appendix H, p. 163 of the present work.

specified by St. John, as characterizing the mysterious power portrayed by himself¹.

But we may not pause here. Let us turn again to the "Ceremoniale Romanum."

The Pontiff elect, arrayed as has been described, is conducted to the Cathedral of Rome, the Basilica, or CHURCH of St. Peter. He is led to the ALTAR; he first prostrates himself before it and prays.

Thus he declares the sanctity of the Altar. He kneels at it, and prays before it, as the seat of God. What a contrast then ensues! We read the following:

"The Pope rises, and, wearing his mitre, is lifted up by the Cardinals, and is placed by them *upon* the *Altar*—to *sit there*. One of the Bishops kneels, and begins the *Te Deum*. In the mean time the Cardinals *kiss the feet* and hands and face of the Pope."

Such is the first appearance of the Pope in the face of the Church and the World.

This ceremony has been observed for many centuries; and it was performed at the inauguration of the present Pontiff², Pius IX.

This ceremony is commonly called by Roman Writers the "*Adoration*"³." It is represented on a

¹ See above, pp. 341, 342.

² See Letters to M. Gondou, Letter xii. p. 315, 3rd edit.

³ See Histoire du Clergé, &c., dedicated to Pope Clement XI. Amst. 1716. Vol. i. p. 17. Quand l'élection est faite, le Pape est conduit à la Chapelle, où il reçoit l'*adoration* des Cardinaux. Ensuite il

coin, struck in the mint of the Pope, with the legend, “*Quem creant, adorant*”¹.”

Observe the nature of this homage. It is by *kneeling*, and *kissing* the face, and hands, and feet.

And what is St. John’s word, *nine* times used to describe the homage paid to the rival of God? It is *προσκυνεῖν*, *to kneel* before and *kiss*.

Next, observe the *place* in which this adoration is paid to the Pope. The *Temple* of God. Observe the attitude of him who receives it. He *sits*. Observe the *place* on which he sits. The *Altar* of God.

est porté assis dans le Siège Pontifical à l’église de S. Pierre et *posé sur l’autel* . . . où il reçoit encore publiquement l’*adoration*. This is a Roman-catholic testimony, as is the following also from Lettenburgh’s *Notitia Curiae Romanae*, 1683, p. 125. “*Portatur Pontifex in sede Pontificali ad S. Petrum, poniturque supra altare majus, ubi salutatur osculo pedis, manus, et oris a Cardinalibus; peracta adoratione descendit Pontifex ex altari.*” “*Romæ,*” (says Heidegger, *Myst. Bab. i. 537,*) “*phrasis illa, adorare Papam, in quotidiano usu est.*”

Various books have been written by Romish Divines,—Mazaroni, Stevanus, and Diana,—“*De adoratione et osculo pedum Pontificis.*” See Heidegger, *Myst. Bab. i. 511. 514. 537.* At the Coronation of Pope Innocent X., A.D. 1644, which is described with great minuteness by Bauck, *Roma Triumphans*, Franeker. 1656, the following portentous “*formula adorationis*” was addressed, by the arch-priest Cardinal Colonna, on his knees, in his own name and that of the Clergy of St. Peter’s, to the Pope: “*Sanctissime et Beatissime Pater, Caput Ecclesiae, Rector Orbis, . . . cui claves regni caelorum sunt commissae, quem Angeli in caelis reverentur, portae inferorum timent, totusque mundus adorat, nos Te unice veneramus, colimus et adoramus, et nos omniaque nostra paternae et plus quam divinae dispositioni ac curae submittimus.*” . . . (Bauck, p. 384.) An engraving representing the *Adoration* may be seen in Picart, *Cérémonies*, i. p. 296.

¹ *Numismata Pontificum*, Paris, 1679, p. 5.

Such is the inauguration of the Pope. He is placed by the Cardinals on God's Altar. There he sits as on a Throne. The Altar is his footstool; and the Cardinals kneel before him, and kiss the feet which tread on the Altar of the Most High.

Let us turn again to St. John. The power described by Him is *Mystery*, and is called the *mother of Abominations*. And the word *Abomination* is identified in Scripture with *idols*; and, in the prophecies of Scripture, it describes a special form of idolatry. *The Abomination of desolation*, as we have seen, prefigured the setting up *an object of idolatrous adoration on the ALTAR in the TEMPLE of God*.

Such was the idol set up by Antiochus in the Jewish Temple¹. And Our Lord's words concerning the Abomination of desolation, compared with those of the Apostle St. Paul respecting *the mystery of Iniquity*, or of Lawlessness, predicted the rise of a power, *exalting itself above all that is called God, or is worshipped; so that he as God sitteth in the Temple of God*—or, is conveyed to the *sanctuary of God*, and there placed to sit—*showing himself that he is God*.

¹ And, though this abomination was actually set up by *him*, yet it was due to the sins of the Jewish Church, polluting their own Temple by idolatrous worship, and thus was set up by *them*. Had they remained holy, the Temple would have been their safeguard: being defiled by them, it became an abomination. The Jews more than the heathen, were the authors of its ruin and of that of the city. See Hengstenberg, *Christol.* 703—710. May ROME read the parallel, and hear the warning!

The following questions therefore arise here:—

14. Has not the Church of Rome fulfilled the Apocalypse in the eyes of men, and does she not proclaim her own identity with the Woman in the Apocalypse, even by the outward garb of scarlet, gold, precious stones, and pearls, in which she invests her Pontiff at his election, and in which she then displays him to the world?

And has not she fulfilled the Apocalypse, and proclaimed her own identity with the Woman whose name is Mystery, the Mother of Abominations, by commencing every Pontificate with making the Pontiff *her own idol*, by lifting him up on the hands of her Cardinals, and by placing him on God's Altar, and by kneeling before him as he sits upon that Altar, and by kissing his feet? Does she not make herself the *Mother of Idolatry*, by *paying* such adoration as this in the person of her Cardinals, and by *receiving* it in the person of her Pope? And, by her long practice of this particular form of abomination, has she not identified herself with the Apocalyptic power, whose name is Mystery, and also with the "Mystery of Iniquity," described by the Apostle St. Paul as enthroned in the Temple and Sanctuary of God. And by placing her Pontiff to be adored, like the Most High, in God's presence on God's Altar in a Christian Church, as Antiochus Epiphanes placed an idol to be adored on God's Altar in the Temple at Jerusalem, has she not identified him with the Lucifer, the King of Babylon, whose pride and fall

are pourtrayed by Isaiah ¹, and with the Abomination of desolation ² spoken of by Daniel the Prophet, and by our Blessed Lord Himself?

15. These questions may be further elucidated by reference to another very striking prophecy.

Zechariah, whose spirit appears to have been imbibed, as his language is adopted, by St. John, beholds, in one of his Visions, an Epha, or Measure, and a Woman seated in it ³.

An Angel points to the Woman, and says, "This is *Lawlessness*," 'ANOMIA. Such is the word in the Septuagint.

Thus speaking, he presses her down in the Epha, and places a mass of lead on her mouth.

Then two women appear, who have the Spirit in their wings, and they take up the Woman in the Epha, and carry her away.

The Prophet asks whither they are taking her. The angel replies, *to Babylon*.

What, now, is the meaning of this Vision?

It is spiritual.

The Epha is a measure, the symbol of equity. With this measure, well filled and running over, the Woman ought to have dealt out the spiritual food,

¹ See above, pp. 343, 344. Cf. Witsii Miscell. Sacr. p. 650, lib. iii. c. 2.

² The following was written in the twelfth century: "Dictum Danielis nono convenit modernis Prælati et Ecclesiæ Rectoribus; videlicet *Cum videritis desolationem*." Joachim Abbas, in Jerem. c. 37.

³ Zech. v. 5.

the bread of life, to God's people¹; but she is not Equity, but "*Lawlessness*," and the Ephra is not full, but empty: she has neglected her duty, and she is punished by the instrument with which she has sinned, the Ephra; it is empty, and she is placed in it, and her mouth is stopped with lead. That is, the faithless Church is silenced, and is removed from her place, and made desolate:—carried to *Babylon*; or, as the Septuagint expresses it, *a house is built for her in the land of Babylon*².

Observe, the Woman is called *Lawlessness*.

This word, "*Lawlessness*," is a prophetic word, which connects the predictions of Zechariah and St. Paul, in the same manner as the words "*Abomination*" and "*Mystery*" connect those of Daniel, St. Paul, and St. John.

Our Lord, in the same prophecy as that in which He speaks of the setting up of the *Abomination of desolation*, speaks also of the overflowing of *Lawlessness*³.

And St. Paul, in the prophecy before mentioned, calls the power, which claims adoration, by the same name. He entitles it the *Mystery of Lawlessness*. And he designates its head, the *Lawless one*. Thus the Apostle adopts the language of Zechariah, as made ready for him in the Greek Version. He iden-

¹ The reader will perceive some points of resemblance between this Vision and the Third Seal.

² Zech. v. 11.

³ Ἀνομία. Matth. xxiv. 12.

tifies the *Mystery of Lawlessness* with the Woman described as *Lawlessness* by that Prophet.

And now turn to St. John: he also adopts the Prophet's imagery and language. The Woman whose name is Lawlessness, as described by Zechariah, is carried in the Epha to *Babylon*, and placed there. And the Woman in the Apocalypse is *Babylon*.

Another question then arises here; Has not the Church of Rome, by suppressing God's Word, instead of dispensing it, identified herself with the Woman in the empty Epha, the woman whose mouth is stopped with lead, whose name is *Lawlessness*, and whose house is *Babylon*; and has she not thus, also, identified Herself, in another respect, with the *Mystery of Lawlessness*, as portrayed by St. Paul, and with *Babylon*, as described by St. John, which will be *cast into the sea like a millstone*¹, never to rise again?

The same Prophet, Zechariah, uses a remarkable expression in another place, *Woe to the IDOL*² *Shepherd*³! that is, to the *Pastor*, who is *adored* in the place of God. *Woe to the idol Shepherd, that leaveth the flock! the sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened*⁴.

¹ Rev. xviii. 21.

² The word לִילִי, used for a *vain thing*, an idol, in Lev. xix. 4. 1 Chron. xvi. 26. Psalm xcvi. 5; xcvii. 7. Isaiah ii. 8. 18. 20, and elsewhere.

³ Zech. xi. 17.

⁴ Zech. xi. 17.

Such is the voice from heaven to the idol Shepherd: and such is the woe denounced on him who boasts himself to be the UNIVERSAL SHEPHERD¹, and sits, as an IDOL² on the Altar in the Temple of God, and is worshipped in the place of God.

V. We pause here, and sum up what has been said.

Either the claims of the Church of Rome are just; or they are not.

1. If they are, she is infallible, and indefectible. She is the Mother and Mistress of all Christian Churches. Her Pontiff is the Universal Pastor; the Centre of Unity; the Father of the Faithful; the Supreme Head, and Spiritual Judge of Christendom. And it is the duty of all to obey him.

Now, we hold in our hand the Apocalypse of St. John, *the Revelation of Jesus Christ*³, *the Voice of*

¹ Petrus Asilus de Tyrann. Antichristi (ap. Wolf. Lectiones, ii. 824) says, Papa sibi soli sumi *Pastoris* nomen, ideo fit ut impleatur prophetia Zachariæ de Pastore stulto, quem B. Hieronymus Antichristum in extremis diebus comparentem et Christi gladio succubentem vel succubitum interpretatur.

² St. Jerome's words on the prophecy of Zechariah xi. 17 (Tom. iii. p. 1779) are very remarkable. "O pastor et idolum! tam sceleratus est Pastor, ut non idolorum cultor sed *ipse idolum* nominetur, dum se appellat Deum et vult ab omnibus *adorari*." Cf. Heidegger, *Myst. Bab.* ii. p. 546. Ceremonia quâ Papa in altari Templi D. Petri sedens a Cardinalibus cernuis adoratur divinum cultum apertissimè redolet. Cum Papam sic in altari consistentem adorant quid aliud quàm Deum seu *idolum suum* (Zech. xi. 17) ibi divino cultu prosequuntur?

³ Rev. i. 1.

*the Spirit to the Churches*¹, the prophetic history of the Church from the Apostolic age to the Day of Doom.

In it the Holy Spirit places us at Rome: He points to its seven hills: He shows us the City of Rome enthroned upon them: He retains us there while He reveals to us its future history, even to its total extinction, which He describes².

2. *If*, now, Christ had instituted a spiritual supremacy, and fixed an Infallible Authority *any where*, it may reasonably be supposed that the Holy Spirit, in revealing the future History of the Church in the Apocalypse, and in providing guidance and comfort for her under all her trials which He predicts, would not have failed to notice such Supremacy and such Authority, in that book.

3. *If* Christ had settled that Pre-eminence at *Rome*, the Holy Spirit, when speaking specially and copiously of *Rome*, and tracing *her* history, even to the day when she will be burnt with fire, and her smoke ascend to heaven, would not have omitted to mention it.

4. *If* the Holy Spirit's awful description of the doom and desolation of the Harlot applies to the *City* of Rome, either Heathen or Infidel: and *if* the *Church* of Rome is what she herself affirms—the true Spouse of Christ, the Mother of all Churches—assuredly the Holy Spirit would have taken great

¹ Rev. ii. 7. 11. 17, &c.

² Rev. xviii. 1—24.

care that no reasonable man should ever be able to confound the *Church* of Rome with Babylon, and to impute to the Christian Church of Rome what He intended for the Heathen or Infidel City of Rome.

Now what is the fact? Read the Apocalypse.

1. Not a word does the Holy Spirit there say of the existence of *any* Supreme Visible Head of the Church.

2. Although (as Romanists allow) He there speaks largely of Rome, and although (as they allow also) He is writing a prophetic History of the Church of Christ, yet not a word does He say of the Church of *Rome* being the centre of Unity—the Arbitress of Faith—the Mother and Mistress of Churches. Not a word does He there speak in her praise. Indeed her advocates say that He *does not mention her at all*¹!

How unaccountable is all this, if, as they affirm, Christ *has* instituted such a Supremacy, and if (as they affirm also) He has placed it *at Rome*!

VI. But now take the other alternative. Let the claims of the Church of Rome be *unfounded*; then there is no medium, they are nothing short of blasphemy; for they are claims to Infallibility, Indefectibility, and Universal Dominion, which are Attributes of God alone.

And now again we open the Apocalypse. What do we find there?

We see there a City pourtrayed—a great City—

¹ See above, p. 310, and note.

the great City, the Queen of the Earth when St. John wrote, the City on Seven Hills—the City of Rome.

At *Rome*, then, we are placed by St. John. We stand *there* by his side. *This* city is represented as a Woman, it is called the Harlot. It is contrasted with the Woman in the Wilderness, the future Bride in Heaven; that is, with the faithful Church, now sojourning here, and to be glorified hereafter.

The Harlot persecutes, with the power of the Dragon; the Bride is persecuted by the Dragon: the Harlot is arrayed in scarlet, the Bride in white: the Harlot sinks to hell, the Bride ascends to heaven. The Bride is the faithful Church; the Harlot, contrasted with her, is a faithless *Church*.

The *City*, then, which is called a Harlot, is a faithless *Church*; and *that City* is *Rome*.

This Harlot City is represented as seated upon *many waters*, which are *Peoples, and Nations, and Tongues*. Kings give their power to her; and commit fornication with her. She vaunts that she is a Queen for ever. Thus she is displayed as claiming a double supremacy.

Now, look at *Rome*. *She*, she *alone* of all the Cities that are, or ever have been, asserts universal supremacy, spiritual and temporal. She wields two swords. She wears two diadems. And she has claimed this double power for more than a thousand years. “Ruler of the World”—“Universal Pastor”—these are the titles of her Pontiff. She boasts that

she is the Catholic Church; that she is *alone, and none beside her* on the earth: she affirms, that her light will never be dim, her Candlestick never be removed. And yet she teaches strange doctrines. She has broken her plighted troth, and forgotten the love of her espousals. She has been untrue to God. She has put on the scarlet robe and gaudy jewels and bold look of a harlot, and gone after other gods. She canonizes men, and then worships them. She has endeavoured to make the Apostles untrue to their Lord, and the Blessed Mother of Christ into more than a rival of her Divine Son. She prays to Angels, and so would make them instruments of dishonour to the Triune God, before Whose glorious Majesty they veil their faces. She defies the creature, and so defies the Creator.

St. John, when he calls us to see the Harlot-city, the seven-hilled City, fixes her name on her forehead—*Mystery*—to be seen and read by all. And he says, *Blessed is he that readeth, and they that hear the words of this prophecy*¹.

Her title is MYSTERY, a secret spell, bearing a semblance of sanctity: a solemn rite, which promises bliss to those who are initiated in it: a prodigy inspiring wonder and awe into the mind of St. John: an intricate enigma, requiring for its solution the aid of the Spirit of God.

Heathen Rome slaying the Saints was *no Mystery*.

¹ Rev. i. 3; xxii. 7.

Rome, *if* she becomes *infidel* and persecutes the Truth, will be *no Mystery*. But a *Christian Church*, calling herself the Mother of Christendom, and yet drunken with the blood of saints—this is indeed a *Mystery*. A *Christian Church* boasting herself the Bride, and *being* the Harlot; styling herself Sion, and being Babylon—this is indeed a *Mystery*. A *Mystery* indeed it is, that, when *she* says to all, “Come unto me,” the voice from *heaven* should cry, “Come out of her, My People.” A *Mystery* indeed it is, that she who boasts of sanctity, should become the habitation of devils: that she who claims to be Infallible, should be said to corrupt the earth: that a self-named *Mother of Churches*, should be called by the Spirit the *Mother of Abominations*: that she who boasts to be Indefectible, should in one day be destroyed, and that Apostles should rejoice at her fall¹: that she who holds, as she says, in her hands the Keys of Heaven, should be cast into the lake of fire by Him Who has the Keys of hell. All this, in truth, is a great, an awful, *Mystery*.

Nearly Eighteen Centuries have now passed away, since the Holy Spirit declared, by the mouth of St. John, that this *Mystery* would be revealed in that City which was then the Queen of the Earth, the City on Seven Hills,—the CITY of ROME.

The *Mystery* was then dark, dark as midnight. Man’s eye could not pierce the gloom. The fulfil-

¹ Rev. xviii. 20.

ment of the prophecy seemed improbable,—almost impossible. The Saints of old could not scrutinize it. The Fathers could not penetrate it. Who would believe it now, that had not seen the event? Age after age rolled away. The mists which hung over it became less thick. The clouds began to break. Some features of the dark Mystery began to appear, dimly at first, then more clearly, like Mountains at daybreak. Then the form of the Mystery became more and more distinct. The Seven Hills, and the Woman sitting upon them, became more visible. Her voice was heard. Strange sounds of blasphemy were muttered by her. Then they became louder and louder. And the golden chalice in her hand, her scarlet attire, her pearls and jewels, glittered in the Sun. Kings and Nations were seen prostrate at her feet, and drinking her cup. Saints were slain by her power. And now the prophecy became clear, clear as noon-day; and we tremble with awe at the sight, while the eye reads the inscription emblazoned in large letters, “MYSTERY, BABYLON THE GREAT,” written by the hand of St. John, guided by the Spirit of God, on the forehead of the CHURCH of ROME.

LECTURE XI.

REV. xv. 5—8 ; xvi. 1—21¹.

After that, I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven Angels came out of the temple, having the Seven Plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the Seven Angels SEVEN GOLDEN VIALS full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power; and no man was able to enter into the temple, till the seven plagues of the Seven Angels were fulfilled.

And I heard a great voice out of the temple saying to the Seven Angels, Go your ways, and pour out the VIALS of the wrath of God upon the earth.

And the First went, and poured out his Vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

And the Second Angel poured out his Vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

And the Third Angel poured out his Vial upon the rivers and fountains of waters; and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

¹ See "Harmony," pp. 11, 12, 2nd edit.

And the Fourth Angel poured out his Vial upon the sun : and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues : and they repented not to give Him glory.

And the Fifth Angel poured out his Vial upon the seat of the beast : and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

And the Sixth Angel poured out his Vial upon the great river EUPHRATES ; and the water thereof was dried up, that the WAY of the KINGS of THE EAST might be prepared.

And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

For they are the spirits of¹ devils working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

And they gathered² them together into the place called in the Hebrew tongue ARMAGEDDON.

And the Seventh Angel poured out his Vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings : and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell : and Babylon the great came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found : And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

1. ST. JOHN, having conducted us to the brink of the final catastrophe, at the close of the Fourteenth

¹ Rather *evil spirits*. The true reading is, *δαμονίων*, not *δαιμόνων*.

² The Authorized Version reads, "he gathered them ; but the nominative to *συνήγαγεν* is τὰ πνεύματα, i. e. *the unclean spirits gathered the Kings*.

Chapter of the Apocalypse, returns, according to his manner¹, and places us again at a somewhat higher point in the prophecy—*anterior to the destruction of the Harlot, and of the Beast on which she sits.*

*I saw another sign in heaven, Seven Angels having the seven last plagues; for in them is filled up the wrath of God*².

He beheld a sea of glass, mingled with fire, and those who had triumphed over the Beast, and His image, and His mark, and the number of His name, holding in their hands harps of God, *and they sing the song of Moses, the Servant of God, and the Song of the Lamb*³.

They are here represented as the true, spiritual, *Israelites*, delivered from the *Egyptian* bondage of Sin and Satan, and looking back, as it were, on the waves of a Red Sea, which is calm as glass to them, but tinged with the blood of their Enemies. And they sing a song like that of Moses, the Servant of God, on the deliverance of Israel from Egypt⁴.

*The depths have covered them; they sank into the bottom as a stone*⁵. And this Song is called the **SONG OF THE LAMB**; for *they overcame by the blood of the Lamb, and by the Word of their testimony*⁶.

Such is the *anticipatory* declaration of the result of the great conflict.

¹ Auctor Anon. ap. S. August. Hom. xiii. Sanctus Joannes solito more recapitulat.

² Rev. xv. 1.

³ Rev. xv. 3.

⁴ Exod. xv. 1—19.

⁵ Exod. xv. 5. Comp. Rev. xviii. 21.

⁶ Rev. xii. 11.

He now *returns*, to describe the struggle. The same figure is preserved; the scene is Egypt: and the tyrannical Empire of the Beast is scourged by Plagues, like those which fell on Pharaoh and his people.

2. These Plagues are called VIALS¹.

What does this term mean?

For a reply to this enquiry, let us refer to the history of the Egyptian plagues.

We there find that *the Lord said unto Moses and Aaron, Take to you ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh; and it shall become small dust in all the land of Egypt, and shall be a boil² breaking forth with blains upon man and upon beast, throughout all the land of Egypt. And they did so. And the Magicians could not stand before Moses because of the boils; for the boils were upon the Magicians, and upon all the house of Pharaoh³.*

The first of the Seven Plagues of the Apocalypse is a boil upon all who have *the mark of the Beast*⁴.

The word used by St. John to describe this plague

¹ Rev. xv. 1. 7; xvi. 1.

² This Plague is the *sixth* in the *Literal* Egypt, and the *first* in the *Spiritual*; the reason of which appears to be, (as has been remarked by Lightfoot,) that *this* plague infested Jaunes and Jambres, the Egyptian magicians, (2 Tim. iii. 8,) so that *they could not stand before Moses*, and it intimates that the judgment is directed principally against the most eminent False-teachers, and dealers in lying wonders, in the *Spiritual* Egypt.

³ Exod. ix. 8—11.

⁴ Rev. xvi. 2.

is the same as that in the Septuagint Version of the book of Exodus¹; and so it connects the Apocalyptic Plagues with those of Egypt.

Next, what is to be said of the instruments used in the Apocalypse for the outpouring of these plagues—the Seven *Vials*?

Moses and Aaron, as we have seen, were commanded to take ashes from the *furnace*, and Moses was ordered to sprinkle them toward heaven. Such was the *Egyptian* Plague. But in the *Apocalypse* we see the heavenly Sanctuary² open, and seven *Angels* come forth, arrayed in priestly attire; and One of the Four Living Creatures puts into their hands SEVEN GOLDEN VIALS, *full of the Wrath of God*; and the Holy Place is filled with smoke from the Glory of God and His power; and no one can enter the Holy Place, till the plagues are poured out.

The First Angel pours his Vial on the *Earth*; the Second on the *Sea*; the Third on *rivers* and *fountains*; the Fourth on the *Sun*; the Fifth on the *Throne of the Beast*; the Sixth on the *Great River Euphrates*; the Seventh and Last in the *air*.

There is this difference, then, between the Action in the book of Exodus and that in the Apocalypse; that the one is performed on earth by Moses with *common* fire; and the other by *Angel* priests with

¹ ἔλκος. Deut. ix. 50, ἐγένετο ἔλκη ἐν τοῖς ἀνθρώποις. . . . —Rev. xvi. 2, ἐγένετο ἔλκος εἰς τοὺς ἀνθρώπους. . . . —Compare also ἔλκος Αἰγύπτιον, Deut. xxvii. 28. 35.

² ναός.

holy fire in the *heavenly* Temple; and it is performed with *holy* Vessels, *φιάλαι*, or *Vials*.

This word *Vial*, you will bear in mind, is not to be understood in its *common English* acceptation. It does not signify a bottle, but a bowl-like dish¹. It is borrowed from the Temple-Worship, and describes the sacred bowls, in which aromatic incense², lighted by coals taken from the great brazen altar of sacrifice³, which stood in the outer court of the Temple, was offered on the Golden Altar, which stood in the inner court or Holy Place, before the Veil.

The Vials, then, are *sacred* Vessels. The incense now contained in them is called *the Wrath of God*;

¹ Hence *φιάλαι* are here well translated *patera* (from *pateo*; cp. Ital. *piatto*, Fr. *plat*) by Victorinus ad cap. xvii. The word *φιάλη* is derived from *φίω* (*suffio*, *suffitus*), *θύω*, *tus*, *θυσία*; and there is a connexion between *φιάλη γέμουσα θυμοῦ*, and *φιάλη γέμουσα θυμιαμάτων*. (Rev. v. 8.) The former, instead of containing *θυμίαμα*, contains *θυμός*.

² For the composition of this perfume, see Exod. xxx. 34—38. Cp. Exod. xxv. 6; xxxvii. 29. The following are the passages in the original Apocalypse where *φιάλαι* are described.—Rev. v. 8, *φιάλαι χρυσαί γέμουσαι θυμιαμάτων, αἷ εἰσιν αἱ προσευχαὶ τῶν ἁγίων*.—Rev. viii. 3, *ἄγγελος ἐστάθη ἐπὶ τὸ θυσιαστήριον, ἔχων λιβανωτὸν χρυσοῦν, καὶ ἐδόθη αὐτῷ θυμιάματα πολλὰ, ἵνα δώσῃ ταῖς προσευχαῖς τῶν ἁγίων πάντων ἐπὶ τὸ θυσιαστήριον τὸ χρυσοῦν, τὸ ἐνώπιον τοῦ θρόνου, καὶ ἀνέβη ὁ καπνὸς τῶν θυμιαμάτων ταῖς προσευχαῖς τῶν ἁγίων ἐκ χειρὸς τοῦ ἀγγέλου ἐνώπιον τοῦ Θεοῦ, καὶ εἴληφεν ὁ ἄγγελος τὸν λιβανωτὸν, καὶ ἐγέμισεν αὐτὸν ἐκ τοῦ πυρὸς (i. e. ex ture incenso) τοῦ θυσιαστηρίου, καὶ ἔβαλεν εἰς τὴν γῆν*.—Rev. xv. 6, *ἐξῆλθον οἱ ἑπτὰ ἄγγελοι ἔχοντες τὰς ἑπτὰ πληγὰς ἐκ τοῦ ναοῦ . . . καὶ ἓν ἐκ τῶν τεσσάρων ζώων ἔδωκε τοῖς ἑπτὰ ἀγγέλοις ἑπτὰ φιάλας χρυσᾶς γεμούσας τοῦ θυμοῦ τοῦ Θεοῦ, τοῦ ζῶντος ἐς τοὺς αἰῶνας· καὶ ἐγεμίσθη ὁ ναὸς καπνοῦ ἐκ τῆς δόξης τοῦ Θεοῦ*.

³ See Lightfoot on Rev. viii.

and it is poured forth by His Angel-Ministers from His heavenly Sanctuary, on *the power of the Beast*, that is, on the spiritual Kingdom of *the great City*, in which the Woman, *who sitteth on the Beast*¹, is enthroned.

3. Such, then, is the Vision: we are now prepared to understand it.

The natural blessings of Egypt became the occasions of her suffering; for example, the Nile, the source of her fertility and wealth, became blood, and sent forth frogs².

So, these Vials represent spiritual benefits converted into banes; means of grace changed into plagues. Precisely as was the case with the Two Witnesses³: they were God's messengers to man; but they are despised; and the Word in their mouth bursts into fire, and consumes their foes⁴. Precisely, again, as with the Four Angels⁵, bound at the great river Euphrates: they were God's Ambassadors to the World; but they were imprisoned; God looses them, and then they lead on an innumerable army, and avenge His cause, and destroy His enemies.

Thus, in the Vision before us of the Seven Vials. Here we see the coals from God's altar, which should, and would in His Will and desire, have kindled the

¹ Rev. xvii. 3. 7. 18.

² Exod. vii. 19—25; viii. 1—7.

³ Rev. xi. 3. 5.

⁴ Rev. xi. 5, and "Harmony."—Haymo ad c. xv. *Scripturâ vulnerantur corda bonorum ad salutem, corda impiorum ad perniciem.*

⁵ Rev. ix. 13—20. See "Harmony," on that passage.

sweet incense of prayer, and have ascended in a cloud of sweet perfume to heaven, in the ministries of His Church, and have brought down blessings upon earth, are converted by man's sins into means of vengeance, and descend on the heads of the ungodly in a flood of fire¹.

This Vision is illustrated by the words of St. Paul, and reflects light upon them.

Thanks be to God, says the Apostle, Which always causeth us to triumph in Christ, and maketh manifest the savour (or odour², rather) of His knowledge in every place. For we are a sweet savour (or perfume³, rather) of Christ in them that are saved, and in them that perish. To the one we are a savour (odour) of death unto death; to the other a savour (odour) of life unto life. And who is sufficient for these things? For we are not as the many, who corrupt the Word of God⁴.

That is, we, the Apostles of Christ, who dispense the Word and Sacraments in truth and godly sincerity⁵ in His name *Who gave Himself for us, an offering and a sacrifice to God, for a sweet-smelling savour⁶*; we are like the Priests of the Temple offering sweet incense to God on the altar of His Sanctuary, which oblation is acceptable to Him in

¹ Haymo ad cap. xvi. *Phiale iræ Dei dicuntur quia videlicet unde alii veniam placationis, inde alii sumunt viam ultionis. Per terram autem designantur terrena corda hominum.*

² ὀσμήν.

³ εὐωδία.

⁴ 2 Cor. ii. 14—16.

⁵ εὐλακρίνεια. 2 Cor. ii. 16.

⁶ Eph. v. 2.

Christ, *Who has entered within the Veil* ; and this our Ministry is a sweet-smelling odour to Life Eternal for all who gladly receive what we deliver ; but to those who reject, mutilate, or adulterate the Word or Sacraments, the aromatic incense of our spiritual censers fills the *Vials of God's wrath*, and the blessings of His Word and Sacraments become plagues. *They are an odour of death unto death*, and instead of ascending to Heaven in fragrant clouds, they descend to earth in fiery streams².

This Vision becomes clearer still, when we remember, that the Apocalyptic Vials are *holy Vessels*, and that they are poured out in the heavenly *Temple* by Angels in *priestly* attire, ministering before the Veil ; and that they contain *holy fire*, and are poured upon a *spiritual Empire*, a corrupt *Church*. Thus we see that the Ministers of the punishment, and the instruments used, and the place in which they are employed, and the subject of the punishment, are all in harmony with each other.

4. So much for the *general* meaning of these Vials.

¹ Heb. vi. 19.

² Auctor ap. S. Augustin. Phialas cum odore (*θυμιάματι*) ferunt Seniores et Animalia quæ sunt Ecclesia, qui et septem Angeli. Et quod sunt odoramaenta, *θυμιάματα*, hoc, Ira Dei ; et hoc, Verbum Dei. Sed et hæc omnia dant bonis Vitam, malis inferunt mortem, ut est illud, *Aliis odor Vitæ in Vitam, aliis odor Mortis in Mortem.* (2 Cor. ii. 16.) Orationes enim (and, we may add, Prædicationes) sanctorum, qui est Ignis exiens de ore Testium (and, we add, quatuor Angelorum) Ira sunt Mundo et *Impiis* . . . Omnes istæ Plagæ *spiritales* sunt et in *animâ* fiunt.

What, now, is the *special* signification of *each*? They are poured on the Elements of the Kingdom of the Beast, the Earth, the Sea, the Streams and Wells, the Sun, the Throne, the Euphrates, the Air.

This Empire being spiritual, these symbols must receive a *spiritual interpretation*.

Secondly, the first four Vials correspond in character to the first four Trumpets¹, and the explanation of the one leads to the exposition of the other; that is, the judgments denounced upon the mystical Babylon in the Vials, resemble those inflicted on a corrupt World in the Trumpets.

Bearing these things in mind, let us observe—

5. The First Plague from the First Vial *is a grievous and noisome sore on those who have the mark of the Beast*; some great spiritual disease² of a *visible* kind.

It appears, therefore, to describe a corrupt *Profession of Faith*. It is very applicable to the Trent Creed³, imposed by the Church of Rome, as necessary to salvation, on all her Clergy; and which contains Twelve Articles, either unscriptural or anti-scriptural: so that it may indeed be said of those *who receive the mark of the Beast, and worship his*

¹ See Rev. viii. 7—12, compared with xvi. 1—9, and “Harmony,” on these two passages.

² Bede ad loc. *Spiritualiter* interibunt.—Haymo ad cap. xvi. Hoc vulnus non est corporis sed *mentis*.

³ Or Creed of Pope Pius IV. Haymo ad loc. *Character Bestic Fides* ejus intelligitur. See above, pp. 216, 217.

image, that they are covered with wounds, and bruises, and putrifying sores¹.

6. The Second Vial is poured on the *Sea*; and it becomes *blood*.

This is explained by another passage in the Apocalypse. The Woman, enthroned on the Beast, is said to sit upon many waters²; and the waters which thou sawest, we read, where the Harlot sitteth, are peoples, and multitudes, and nations, and tongues³.

These waters are now described as a *Sea*; and this Vial appears to portend the outpouring of divine judgments on those *Nations* which communicate with Rome, and are corrupted by her superstitions. It foretels that they will be agitated by the winds and waves of revolutionary tumults, and be deluged with the blood of souls as well as of bodies.

7. The Third Vial is poured on *Rivers* and *Fountains*; and they become blood.

The Rivers and Wells of Christendom are *Holy Scripture* and the *Sacraments*, which are designed by God to give life and health and refreshment to man. But in the spiritual Empire, which is the subject of these plagues, these waters of Salvation have been empoisoned by false Expositions—such, for example, as those by which the words of our Lord—*Tu es Petrus*⁴, &c.; *Pasee oves Meas*⁵, &c.; *Oravi pro te*⁶, &c.—have been made to justify the

¹ Isaiah i. 6.

² Rev. xvii. 1.

³ Rev. xvii. 15. See also below, p. 371, note, and Jerem. li. 36.

⁴ Matth. xvi. 18.

⁵ John xxi. 16.

⁶ Luke xxii. 32.

Papal assumption of Infallibility, and of spiritual and secular Supremacy. And by the enforcement of the Doctrine of Transubstantiation, the Holy Sacrament of the Lord's Supper has been abused for idolatrous worship; and, by the withdrawal of Christ's Blood from the Laity, it has been made an occasion of disobedience to Him Who instituted it¹.

8. The Fourth Vial is poured upon the Sun; and it *scorched men with fire*; and they *blasphemed God, Who has the power over these plagues*; and they *did not repent or give Him the glory*.

Here we must bear in mind that the peculiar dogmas of Rome, in which she most glories, are, in truth, her *punishments*.

Of Jezebel, the figure of a corrupt Church, it is said by Christ, in the Apocalypse,—*She calleth herself a Prophetess, and seduces My servants to commit fornication. And I gave her space to repent, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation²; that is, I will choose her delusions³. Her own wickedness shall correct her, and her backslidings shall reprove her⁴. Her sins shall be her punishments.*

So, the corruptions of Rome are indeed works of Satan, but they are also *scourges* in God's hand for

¹ See other examples quoted in the Author's Letters to M. Gondon, Letter VI.

² Rev. ii. 20.

³ Isaiah lxvi. 4.

⁴ Jer. ii. 19. See also Wisdom xi. 16.

her punishment. He has power over these plagues. *Shall there be evil in the city, and the Lord hath not done it¹? I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things².*

Listen to the words of God by the Prophet Malachi³: *Now, O ye Priests, this commandment is for you. If ye will not hear, to give glory to My name, I will even send a curse upon you, and will curse your blessings; yea, I have cursed them already.*

So God in Scripture represents spiritual famine as sent by Himself. *Behold, the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord⁴. They tempted God in the desert, and He sent leanness into their soul⁵. Because the land is full of crime, the law shall perish from the Priest, and counsel from the ancients⁶. He blinds the eyes, and seals up the ears of the ungodly, that they may not see with their eyes, and hear with their ears, and understand with their hearts, and He should heal them⁷. He maketh the diviners mad⁸. Christ Himself, the Prince of Peace⁹, says, *I came not to send peace on earth, but a sword¹⁰. I am come**

¹ Amos iii. 6.

³ Mal. ii. 1.

⁵ Psalm cvi. 14, 15.

⁷ Matth. xiii. 15.

⁹ Isaiah ix. 6.

² Isaiah xlv. 7.

⁴ Amos viii. 11.

⁶ Ezek. vii. 23, 26.

⁸ Isaiah xlv. 25.

¹⁰ Matth. x. 34.

*to send fire on earth, and what will I if it be already kindled*¹ ?

Therefore, we may be sure that what is true of the literal Egypt and her King will one day be seen to be true of the Spiritual Egypt and her Pharaohs. *In very deed for this cause have I raised thee up, for to show in thee My power; and that My name may be exalted throughout all the earth*².

To return: The *Sun* of the Church is *Christ*. Hence the faithful Church is said, in the Apocalypse, to be *clothed with the Sun*³. And Christ has *His face like the Sun*⁴. As the natural Sun is God's glorious handy-work in the tabernacle of the world⁵, and is designed to be the Source of light and heat and health and joy to all, so CHRIST is *the Light of the World*⁶. He is *the Sun of Righteousness*⁷.

It was given to *the Sun to scorch men, and they blasphemed God*. To all who believe, CHRIST is the fountain of grace: but to all who disobey Him, He is *a consuming fire*⁸.

Let this be a warning to all the inhabitants of Egypt, who make other Mediators besides Christ; who adore other Beings besides Him; who even place their own Pharaoh on Christ's Altar⁹, and

¹ Luke xii. 49.

² Exod. ix. 16. Rom. ix. 17.

³ Rev. xii. 1. Haymo ad loc. *Sol* in sacro Eloquentio aliquando *Christum* significat. See below, p. 381.

⁴ Rev. i. 16; x. 1.

⁵ Psalm xix. 4.

⁶ John viii. 12.

⁷ Mal. iv. 2.

⁸ Heb. xii. 29, and Deut. iv. 24.

⁹ See above, Lecture X. pp. 348—350, and Appendix II.

adore a man in the Temple of God. Let them take heed, lest Christ Himself,—Who, as the aged Simeon declared, *is set for the fall and rising again of many in Israel*¹, and as Isaiah and Zechariah, and St. Paul, and St. Peter, describe Him, *is a stone of stumbling and rock of offence to the disobedient*²,—should be to them an occasion of woe, instead of weal; of death, instead of life: yes, lest *the Sun of Righteousness* should scorch them with His beams, and be a cause to them of *everlasting burnings*.

9. The Fifth Angel poured his Vial upon the *Throne of the Beast*; and his kingdom was darkened, and they gnawed their tongues for the pain, and blasphemed God, by reason of their pains and sores, and repented not of their deeds³.

This represents a state of perplexity, panic, anguish, and despair, in the very heart of the mystical empire. Because it hath despised the light, therefore it is full of darkness. In the words of God,—*Concerning the Prophets which make My People to err, and bite with their teeth, and cry Peace,—therefore Night shall be upon you, that ye shall not have a Vision; and the Sun shall go down upon the Prophets, and the Day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall*

¹ Luke ii. 34.

² Isa. viii. 14. Zech. xii. 3. Rom. ix. 32. 1 Pet. ii. 7, 8.

³ Rev. xvi. 10, 11.

all cover their lips, for there is no answer from God¹; and all faces shall gather blackness².

10. The Sixth Angel pours his Vial on *the great river EUPHRATES*; and the water thereof is dried up, that the WAY of the KINGS of the EAST may be prepared.

The Euphrates reminds us that the Vision concerns the Power, which is the mystical *Babylon*³.

What is the Euphrates? how are its waters dried?

In the Apocalypse, Babylon is not the Assyrian city, but a spiritual Empire; and Euphrates, the river of Babylon, is to be understood spiritually. We may not imagine here any natural River whose waters will be dried up, nor any Earthly Princes who will come from the East over its bed.

The strength and glory of the *literal* Babylon was the river Euphrates. But its channel was laid dry by Cyrus, and so Babylon was taken⁴. Thus its strength became its weakness, and its glory became its shame.

The strength and glory of the *mystical* Babylon—the Church of Rome—has been her spiritual and secular Supremacy⁵; which have mingled their

¹ Micah iii. 5—7.

² Joel ii. 6.

³ Vitringa Anaer. p. 477. Per nomina mystica characteres hujus civitatis exhibentur. *Babylon* præcipue dicitur causâ *idololatriæ*, quam Roma in Europam invexit; . . .

⁴ Haymo ad cap. ix. Per flumen Euphratem, in quo Angeli alligati sunt, potentia Sæcularis intelligitur. Euphrates quippe fluvius Babylonie est. Medi et *Persæ* hunc diviserunt fluvium, et per ejus alveum ingressi sunt Babyloniam. Quod flumen sæpe in malam partem ponitur.

⁵ The celebrated Peter Olivi, a Franciscan of the fourteenth century, thus writes :—“*Potestas Papæ* et multitudo plebium sibi obediens

streams in a swelling and navigable flood, by which her ships have gone forth like those of a Merchant-city into all lands¹, and riches have flowed into her bosom from all nations of the earth.

The tide of this proud Euphrates, which has rolled on for many centuries, and has impeded the march of the Kings of the East, appears to be ebbing; and the time will come at length when it will decline lower and lower, till at last a dry bed will be left, and a Way be opened for them to pass over.

What, now, is this WAY? and who are the KINGS of the EAST whose way will be so prepared?

In Scripture language, "*the Way*" is the Way of God, *the Way of Salvation*, the Gospel of Christ. Saul desired letters from the High Priest, that if he found any of *the Way* he might bring them bound

et favor ipsius est quasi magnus *fluvius Euphrates*, impediens transitum (that is, the passage of the Kings of the East,) et insultum æmulum Evangelici statûs in ipsum." See Appendix D, p. 134.

¹ The Church of Rome is described by St. John, in the sublime language of ancient Hebrew poetry, as a spiritual Tyre, holding commerce with all nations. Rev. xviii. 15: "The *merchants* of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping, and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every *shipmaster*, and *all the company in ships*, and *sailors*, and *as many as trade by sea*, stood afar off, and cried when they saw the smoke of her burning, saying, What *city* is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas, that great city, wherein were made rich all that had *ships in the sea by reason of her costliness*! for in one hour is she made desolate." See above, p. 271.

to Jerusalem; and he says, *I persecuted the Way unto the death*¹. *I am the voice of one crying in the wilderness*, says the Baptist, *Prepare ye the Way of the Lord*². This Way is to be prepared. *Stand*, says St. Paul, *having your feet shod with the preparation*³ *of the Gospel of Peace*⁴.

In order that this *Way may be prepared*⁵, the great river *Euphrates* will be dried up; that is, the strength and glory of Rome will be brought low. And as the Euphrates was a cause of Babylon's destruction, so the Supremacy claimed by Rome may be the occasion of her fall.

Thus we are brought to contemplate again the Vision which was before presented to us under the Sixth Trumpet⁶, or Second Woe, where the heavenly Voice exclaims, *Loose the Four Angels who are bound*, or imprisoned, *at the great river, the river EUPHRATES*⁷. And the Angels, we read, were loosed *who were prepared*⁸ *for the hour, and the day, and month, and year*. This Vision has been already interpreted⁹ as signifying a loosing and diffusion of the GOSPEL, consequent on the decline of the power of Rome; and these two passages, in which the *Euphrates* is mentioned, illustrate each other.

¹ ἡ ὁδός. Acts ix. 2; xix. 9. 23; xxii. 4; xxiv. 14. 22.

² Luke iii. 4. ³ ἐτοιμασίᾳ. ⁴ Eph. vi. 15. ⁵ ἵνα ἐτοιμασθῆ.

⁶ This is observed by Lightfoot, (Harmony ad loc.) who says, "The drying up of Euphrates for the Kings of the East, under the Sixth Vial, seems to speak much to the tenor of the Sixth Trumpet, the loosing of the Four Angels which were bound at Euphrates."

⁷ Rev. ix. 14. ⁸ ἠτοιμασμένοι. ⁹ In Lecture V, p. 142 to end.

Who now are the **KINGS** of the **EAST**?

We are not to imagine here any *earthly* Monarchs or Emperors. The expression is figurative, and to be understood spiritually. The words rendered *Kings from the East* are οἱ βασιλεῖς οἱ ἀπὸ ἀνατολῆς ἡλίου, that is, *the Kings from the rising of the Sun*¹.

The Sun is CHRIST. *The dew of His Birth is of the womb of the morning*². He is *the Sun of Righteousness, rising with healing on His wings*³. He is *the Day-spring from on high*⁴. In the book of the Prophet Zechariah, God says, *I bring My servant, the East*⁵; and, *Behold the Man: His name is the East*⁶. In the Apocalypse the Church is clothed with the Sun⁷, that is, with Christ; and the Angel who seals the elect comes from the rising of the Sun⁸; and Christ says, *I Jesus am the bright and Morning Star*⁹; and, *To him that overcometh, I will give power over the nations; and he shall rule them with a rod of iron; and I will give him the Morning Star*¹⁰. Christ is the **LIGHT** of the **WORLD**¹¹; and He promises that *the Righteous shall shine as the Sun, in the kingdom of His Father*¹².

¹ Rev. xvi. 12.

² Psalm cx. 3.

³ Mal. iv. 2. See also above, p. 376.

⁴ Luke i. 78, ἸΑΝΑΤΟΑΗ ἐξ ὕψους.

⁵ Ἀνατολή, or Sun-rising, i. e. Christ, Zech. iii. 8, in LXX.

⁶ Ἀνατολή, Zech. vi. 12, in LXX.

⁷ Rev. xii. 1.

⁸ Rev. vii. 2.

⁹ Rev. xxii. 16.

¹⁰ Rev. ii. 27.—Bede, Explan. Apocalyps. in cap. ii. *Et dabo illi stellam matutinam.*] Christus est stella matutina; qui nocte seculi transacta lucem vite sanctis promittit et pandit æternam.

¹¹ John viii. 12.

¹² Matth. xiii. 43.

Further; in the book of Joshua, in the description of his entrance and that of the Israelites into Canaan, it is said *that Israel passed over Jordan on dry land, the Lord having dried up the water of Jordan before them*¹; and thence crossing the *dry bed* of the river from *the East*, they marched, and encamped toward *the rising of the Sun* before Jericho², which they afterwards took and destroyed. Here, doubtless, is a figure of the future triumph of the Spiritual JOSHUA, and of His victorious host, marching from the *sun-rising*, over the river's dry bed; and here we see a strong confirmation of our interpretation of the passage before us: and the more so, because, as we have observed, there is a striking parallelism between the history of the fall of Jericho, as described in the book of Joshua, and the results of the Trumpets in the Apocalypse³.

And now, as to the Word **KINGS**—Kings of the *East*, whose *Way* is prepared.

¹ Joshua iv. 22, 23, ἐπὶ ξηρᾶς διέβη Ἰσραὴλ τὸν Ἰορδάνην τοῦτον, ἀποξηράναντος Κυρίου τοῦ Θεοῦ ἡμῶν τὸ ὕδωρ τοῦ Ἰορδάνου ἐκ τοῦ ἔμπροσθεν αὐτῶν and v. 1, ἀπεξήρανε Κύριος ὁ Θεὸς τὸν Ἰορδάνην ποταμόν. The parallel in the Apocalypse is, xvi. 12, ὁ ἕκτος ἄγγελος ἐξέχεε τὴν φιάλην αὐτοῦ ἐπὶ τὸν ποταμόν τὸν μέγαν Εὐφράτην, καὶ ἐξηράνθη τὸ ὕδωρ αὐτοῦ ἵνα ἐτοιμασθῇ ἡ ὁδὸς τῶν βασιλείων τῶν ἀπὸ ἀνατολῆς ἡλίου.

² Joshua iv. 19, κατεστρατοπέδευσαν οἱ υἱοὶ Ἰσραὴλ ἐν Γαλγάλοις κατὰ μέρος τὸ πρὸς ἍΛΙΟΥ ἈΝΑΤΟΛΑΣ ἀπὸ τῆς Ἱεριχώ. Cp. Joshua i. 15, πέραν τοῦ Ἰορδάνου ἐπ' ἈΝΑΤΟΛΩΝ ἍΛΙΟΥ. "If we look on Joshua when Ruler of Israel," (says Bp. Pearson on the Creed, Art. II.) "there is scarce an action of his which is not clearly predictive of our Saviour."

³ Lecture V. p. 130.

Christ, as we see, promises to give the Morning Star to His faithful followers. He, the Sun of Righteousness, will make them shine as the Sun; that is, He will make them partakers of His own Glory. So Christ, the KING of KINGS, makes them co-heirs of His *Kingdom*. *He makes them Princes in all lands*¹. Such is the language of the Apocalypse: *To Jesus Christ, Who is the Prince of the Kings of the Earth; unto Him that loved us, and washed us from our sins in His own blood, and hath made us Kings and Priests unto God and His Father; to Him be glory and dominion for ever and ever*². *He hath made them unto our God Kings and Priests, and they reign on the Earth*³.

Therefore, “the Kings from the East,” or Sun-rising, whose *Way is prepared*, are the faithful soldiers of Christ⁴. Their *Kingdom* is to *serve* Christ.

It is a solemn thing to speak of the future. This,

¹ Psalm xlv. 17.

² Rev. i. 5.

³ Rev. v. 10. 1 Pet. ii. 9.

⁴ Aquinas ad loc. *Ab ortu Solis*, i. e. Ipsius qui est Sol Justitiæ, Malachi iv. 2.—Auctor Anon. ap. S. Aug. Ut præparetur via eorum, scil. qui *sunt ab ortu Solis*, id est, *Christo*.—Bede ad cap. xvi. Sancti, Reges sunt quibus, Euphrate siccato, via panditur Orientis.—Haymo ad loc. *Reges, sancti* intelliguntur: ut autem his regibus præparetur via, prius siccat aqua Euphratis, quia, nisi nequitia malorum fuerit consummata, nequaquam ad judicandum apparebunt. In aliâ translatione habetur, ut præparetur via venienti Regi ab ortu Solis, CHRISTO scilicet, de quo Propheta (Zech. vi. 12) dicit, *Ecce Vir, ORIENS nomen Ejus*.—Aquinas in loc. Ut præparetur via Regibus, id est, fidelibus Christianis, qui in Reges inuncti sunt in baptismo; omnes in regnum Dei et sacerdotium unguimur gratiâ spiritali.

however, we may affirm, that the *drying up of the Euphrates*, that is, the decline of Rome's Supremacy, will open the Way for a new and glorious manifestation of the power of the Gospel, both among Jews¹ and Gentiles. Thus "the Way" will be prepared for "the Kings of the East."

11. And what now follows?

When the river is being dried up, and a road thus opened for the Gospel, we behold a new form of infernal agency.

I saw from the mouth of the Dragon, and from the mouth of the Beast, and from the mouth of the False Prophet, three UNCLEAN SPIRITS, like unto FROGS; and they are spirits of devils, working miracles, and go forth to gather the Kings of the Earth and the World to the Battle of that Great Day; and they gather them to the place called in the Hebrew tongue ARMAGEDDON².

Here we are reminded, again, of the plagues of *Egypt*.

Aaron stretched his hand over the waters of Egypt, and Frogs came up and covered the land³. The land brought forth Frogs; yea, even in their Kings' chambers⁴.

Doubtless this figure of the Frogs in the Apocalypse has a spiritual meaning. It describes men

¹ Some of the grounds of this opinion are stated in "Lectures on Inspiration, or on the Canon," Lect. iv. pp. 123—125. 2nd edit. See also above (as to the Jews), p. 288.

² Rev. xvi. 13—15.

³ Exod. viii. 7.

⁴ Psalm cv. 30.

of grovelling minds, *impure spirits*¹, who will come forth in the dim twilight and sad eventide of the World²,—*unclean spirits*³, who dwell, as it were, in the slime and quagmires of sordid cogitations, strangers to the clear light and fresh streams of divine Truth; loving the slough of debasing lusts and the misty glimmerings of false Philosophy and worldly Policy, and yet puffed up with pride, and speaking swelling words, and making the world to ring with their shrill discord. Such are they, who talk loudly of Liberty, not meaning thereby the *perfect freedom of serving God*, but the slavish license of gratifying their own lusts. Such are they, who do not see in God the only fountain of power, and do not deduce the right to rule and the duty to obey from Him, but make the will of Man the origin of Authority and the measure of Obedience. Such are they who affirm the People to be the Source of Power, and place the People as Sovereign on the throne of God. These are the Spirits like Frogs spoken of by St. John. Such are they, who do not acknowledge that the Glory of the Most

¹ Bede ad loc. Hi spiritus *ranis* simulantur, animantibus loco, visu, molestoque strepitu horrentibus, quæ quum aquarum incolæ videantur, in cæno et luto volutantur.

² Primasius ad loc. Istis Pseudo-prophetis ranarum more tanquam animantibus coaxantibus nocte erroris latratu convenit perstreperè.

³ Rev. xvi. 13, πνεύματα ἀκάθαρτα, ἐκ τοῦ στόματος τοῦ δράκοντος, κ. ἐ. τ. σ. τοῦ θηρίου, κ. ἐ. τ. σ. τοῦ Ψευδοπροφήτου.—Cf. Zech. xiii. 2, ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξολοθρεύσω τοὺς Ψευδοπροφήτας, καὶ τὸ πνεῦμα τὸ ἀκάθαρτον ἐξαρώ ἀπὸ τῆς γῆς.

High, and the Eternal happiness of men, are the true ends, and right reasons, and immutable laws of all Government, secular and spiritual; but limit its aims to earth, and degrade it into an abject slave of human opinions, and human appetites. Such are they, who do not receive the doctrines of Religion as God has been pleased to reveal them, but would make themselves the standards and oracles of Truth, and would make Truth to vary with their own proud and fickle caprices. In a word, such are they who do not raise their eyes upward to the sun and stars of God's Power, Providence, and Wisdom, set in the clear vault of His glorious firmament, but look downward to earth, and judge of the things of heaven as they are reflected in the watery mirror of the low pools and miry marshes of their own minds.

These unclean spirits, it is said, *work miracles*.

We are, therefore, to be prepared to hear of strange Apparitions. And what more strange miracle than that the world should forsake God and listen to them! Yet so it is, and so it will be. The Emis-saries of whom St. John speaks will be permitted to show *signs and wonders, with all power, after the working of Satan*¹; as the Magicians of Egypt were *with their enchantments*²; so as to deceive, if it were possible, *the very Elect*³.

Further: *These spirits*, it is added, *go forth unto*

¹ Matth. xxiv. 24. ² Thess. ii. 9.

² Exod. vii. 11. 22.

³ Matth. xxiv. 24. Mark xiii. 22.

the Kings of the Earth, and of the whole world, to gather them to the battle.

As the Psalmist says, describing the plagues of Egypt, *the land brought forth Frogs, even in their Kings' chambers*¹.

The *Kings of the Earth* are here opposed to the *Kings of the East*; and the *Kings of the East* are they to whom Christ *has appointed a Kingdom*², the *Kingdom of heaven*³; they are the *Children of light*. But the *Kings of the Earth* are they who have no share in the *Kingdom of heaven*. They are the *children of this world*⁴: they are of the *earth, earthy*: all, that is, whether Princes or People, who *mind earthly things*, and do not promote *the Kingdom of Christ*⁵.

Such is the Plague which St. John announces to the World in the Sixth Vial. He represents it as issuing from the mouth of the *Dragon*,—the Devil—*and of the Beast, and of the False Prophet*⁶.

Thus he foretels that the Papacy, distressed by the ebbing of its strength, will resort for help to infidel Powers, making hollow professions of religion, and will ally itself with them. It will hate Orthodoxy worse than Scepticism, and will endeavour to persuade mankind that they cannot be Chris-

¹ Ps. cv. 30.

² Luke xxii. 29.

³ Matth. iii. 2; v. 3; vi. 33; xii. 28, et *passim*.

⁴ Luke xvi. 8.

⁵ Bede ad loc. Sicut *sancti sunt Reges* quibus, Euphrate siccato, via panditur *Orientis*, ita etiam *pravi* dicuntur *Reges terræ*.

⁶ Primasius ad loc. Draco Diabolus, Bestia Antichristus, cum suorum doctoribus dogmatum.

tians unless they are Papists, and thus will do the Dragon's work, and promote Infidelity. He portends that Roman Preachers, Ministers of the False Prophet, will advocate doctrines of political licentiousness, and flatter Rulers and Nations with seducing words; that they will countenance them in despising and disobeying the divine Word, as the Egyptian Magicians encouraged Pharaoh and his people in their resistance to God; that they will extol crimes which the Gospel condemns; that they will even eulogize Insurrection against any Powers opposed to Rome, and will invoke benedictions on Rebellion, and be Hierarchs of Revolution.

An important observation arises here.

The History of the Egyptian Plagues narrates that Aaron's rod was changed into a Serpent: so were those of the Egyptian Magicians. Then Aaron turned the water into blood: so did the Magicians. Then Aaron brought up *Frogs*: so did the Magicians. But *with the Frogs* their power *ceased*. Aaron's rod smote the dust of the earth, and it became lice: the Magicians *attempted* to do the same, but *could not*; and they exclaimed¹, *This is the finger of God!* The Plague of the *Frogs*, then, was the *final effort* of the False Prophets of Pharaoh².

¹ Exod. viii. 19.

² Lightfoot, Harmony, ad loc. "The frogs are named between the sixth and seventh vial, because of the judgment now coming; though the acting of the delusion by miracles were all the time of the Beast

We must speak with caution of the future. Probably the like will be the case with the *mystical* Egypt. The Dragon, the Beast, and the False Prophet will send forth their plague of the Frogs; and it may be that this will be *their last struggle*,—a fierce one, doubtless, it will be,—perhaps an omen of their extinction¹.

St. Paul appears to intimate this. *This² know, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away.*

Here the Apostle describes a league of corrupt Religion—having a form of Godliness—with Lawlessness, Blasphemy, and Infidelity.

and False Prophet: yet as he is here speaking of the *last judgments* (upon them), they are all summed together. The fruit of all these delusions is to set men to fight against God.”

¹ Haymo ad loc. Fecit Moses ascendere ranas, quod et Ægyptii malefici facere suis magicis artibus permisi sunt. Ubi verò terræ pulvere virgâ percusso cyniphes processerunt, incantationes evanuerunt. Unde et superati dixerunt, *Digitus Dei est hîc*. Ita et isti ad *signum ranarum pervenient, ibique deficient: et insipientia eorum* sc. damnati Hominis et Pseudoprophetarum *manifesta erit*, unde et Apostolus dicit, *Quemadmodum Jaanes et Jambres restiterunt Moysi, &c.* (2 Tim. iii. 8.)

² 2 Tim. iii. 1.

He then compares its acts with those of the Magicians of Egypt. *As Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.*

Next he announces their defeat. *But they shall proceed no further: for their folly shall be manifest unto all men, as their's also was.*

These emissaries thus leagued together will endeavour to enlist the World in a wild and fiendish campaign against pure Religion. They will draw out their forces in terrible array; and while Christ is marshalling His royal legions from the *bright day-spring* under *His heavenly banner*, they will come forth from the realms of darkness, and muster their forces for the conflict.

The scene of this great encounter is called ARMAGEDDON. The mention of ARMAGEDDON here is *an anticipation*. Preparations for the conflict are made under this, the sixth, Vial; but the conflict itself is not decided till the Seventh¹. We therefore reserve the exposition of it till that time.

12. The Seventh Vial is now poured forth into the *Air*—the domain of Satan, *the Prince of the power of the Air*²—and a voice is heard from the Sanctuary, *It is done; and Babylon falls: and there is a*

¹ See Rev. xvi. 13—16, describing the preparations for Armageddon, and xvi. 19, describing the Seventh Vial, when Babylon falls; and then see xix. 2, 3—19, where the issue of the conflict—after that fall—is described. “Harmony,” pp. 12, 13, 2nd edit. 4to.

² Eph. ii. 2; vi. 12.

great Earthquake, and a storm of Hail; and *the great city is divided into three parts.*

Still many do not repent, but blaspheme God.

Thus we find ourselves, again, at the period of the Sixth Seal when the *great Earthquake* shakes the World, and at the Sixth Trumpet, or Second Woe¹.

The fall of Babylon is then described. The description is very full and clear². Its destruction will be very sudden and unexpected³: it will be effected by some Powers who were once subservient to her⁴: it will be complete⁵: and, what is very strange, some of those Powers, who will be instruments in God's hand for destroying her, will afterwards weep over her⁶.

A caution is required here.

13. We are not to imagine that the fall of Rome will be the extinction of Romanism. For we see that Babylon falls, but the Beast, on whom she sat, and the False Prophet his ally, survive her fall⁷.

It is indeed said that *the great city*, that is, the mystical Babylon, *will be divided into three parts*⁸; and, God be thanked! we are thus encouraged to cherish the delightful hope, that many will hear the heavenly warning, *Come out of her, My People, and*

¹ Rev. vi. 12—17; ix. 13—24. Cp. xi. 11—14. "Harmony," pp. 12, 13.

² Rev. xvii. xviii. xix.

³ Rev. xviii. 8.

⁴ Rev. xvii. 16; xviii. 19.

⁵ Rev. xviii. 1—3. 21.

⁶ Rev. xviii. 9, 10.

⁷ Rev. xix. 1, 2, compared with Rev. xix. 19. 21.

⁸ Rev. xvi. 19.

*be not partakers of her sins, and will so escape her plagues*¹.

No greater blessing can be imagined for us than that we should be in any degree instrumental in rescuing some from the fire. *Brethren, if any do err from the truth, and one convert him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins*².

But many, alas! of the promoters and adherents of Romanism will see the awful doom of Rome, and will not be warned by it. Their hearts, like Pharaoh's, will be hardened by God's judgments; they will go on in their infatuated career. Many, also, of the Powers of Earth will be leagued with the Beast and the False Prophet against Christ³, and will march on in a frantic career to the great conflict of ARMAGEDDON⁴.

1. The circumstances of this dread encounter can only be pourtrayed in the language of St. John.

First, the preparation for it is described: *I saw three nuclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. And they gathered them together into a*

¹ Rev. xviii. 4.

² James v. 19.

³ Rev. xvii. 14

⁴ Rev. xvi. 14; xix. 19

place called in the Hebrew tongue *Armageddon*¹. These shall make war with the Lamb, and the Lamb shall overcome them: for He is LORD OF LORDS, and KING OF KINGS; and they that are with Him are called, and chosen, and faithful².

This is the general description. It is repeated more fully as follows: *I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns*³; and He had a name written, that no man knew but He Himself. And He was clothed with a vesture dipped in blood: and His name is called *The WORD of GOD*. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the Nations; and He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, *KING OF KINGS, and LORD OF LORDS*. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, *Come and gather your-*

¹ Rev. xvi. 13, 14, 16. "Harmony," pp. 12, 13. ² Rev. xvi. 14

³ Literally "many diadems," πολλά διαδήματα, of which *one* crown is composed; Christ's crown consists of all the diadems in the world. The Papal tiara is a crown composed of *three* diadems, and it may be remarked that the Little Horn is said to overcome *three* horns, or three kingdoms, and so to have three diadems. Daniel vii. 8, 24.

*selves together unto the great supper of God; that ye may eat the flesh of Kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, free and bond, both small and great*¹.

Then the issue of the conflict is announced: *I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the Beast was taken, and his ally the False Prophet that wrought miracles before him, with which he deceived them that had received the mark of the Beast, and them that worshipped his image. These both were cast alive into the lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceedeth out of His mouth: and all the fowls were filled with their flesh*².

Such is the great conflict of ARMAGEDDON.

14. Here it will be enquired, What is meant by *Armageddon*? For an explanation of it St. John refers us to the *Hebrew tongue*, and there the word *Har*³ signifies a Mountain; and *Ar-mageddon* is a word formed by St. John to signify a defeat and slaughter, such as that of the Kings of Canaan at *Megiddo*, in the region of Galilee⁴, wrought by a miraculous

¹ Rev. xix. 11—18. "Harmony," p. 13.

² Rev. xix. 19—21. "Harmony," p. 13.

³ הַר.

⁴ It belonged to Manassch. See the authorities in Raumer, *Palestina*, p. 105.

interposition of Almighty God, discomfiting the vast and terrible army of Sisera and his confederate Princes.

*The Kings came and fought, then fought the Kings of Canaan in Taanach by the waters of Megiddo. They (the armies of God) fought from heaven; the stars in their courses fought against Sisera*¹.

The Holy Spirit, by the mouth of David, specially speaks of these Kings as types of God's foes, in their sin and doom. *Do Thou to them as unto the Madianites; unto Sisera, and unto Jabin, at the brook of Kison; who perished at Endor, and became as the dung of the earth*².

These Kings had oppressed Israel, and were routed by the army of God at *Megiddo*; and in like manner, earthly powers will rise against Christ and His Church, and be defeated in a marvellous manner, in a great encounter, which is called by St. John *Armageddon*.

It may also be observed, that King Josiah was defeated and mortally wounded at *Megiddo*³; and though Josiah was a pious King, yet it must be remembered that, *when at Megiddo*, he was disobeying a divine command, given him by the Prophet Jeremiah⁴. He was endeavouring to repel Pharaoh-Necho, who was marching towards the river *Eu-*

¹ Judges v. 19, 20.

² Psalm lxxxiii. 9.

³ 2 Chron. xxxv. 20.

⁴ 1 Esdras i. 25—32, where the LXX has Μαγεδδῶ, *Mageddon*.

phrates, to besiege *Babylon*; and so *Josiah*, the King of *Jerusalem*, was acting as an ally of *Babylon*¹.

Thus *Megiddo*, or *Mageddo*, was a name, made ready for *St. John*, to denote the scene of a sudden and mysterious defeat and slaughter of God's foes, and of the allies of *Babylon*.

This explanation is satisfactory, as far as it goes; but it must be carried further.

St. John, in the *Apocalypse*, expresses ideas by *Hebrew* terms.

Thus, for example, the word *Jew* is always used in the *Apocalypse* in a spiritual sense, founded on its *Hebrew* etymology, which indicates one who confesses and praises² God—a *true Christian*.

Another reference to *Hebrew* etymology is found in the word *Abaddon*³, formed by *St. John* to describe *the Angel of the bottomless pit*; and derived from a *Hebrew* term, signifying *perdition*.

¹ A warning, be it observed, to England, not to be leagued with Rome.

² Rev. ii. 9; iii. 9. כִּוְרָה, *confessus est, laudavit*. Cp. Gen. xlix. 8, and *Vitring. Anaer.* pp. 79. 137. 304. 454.

³ אַבְדֹן. So also the word *Nicolaitan*, (Rev. ii. 6. 14, 15,) from νικόλαος, (*νικᾶν τὸν λαόν*), is asserted by some to be derived not from *Nicolas*, a proper name, but from the *Hebrew* *Balaam*, *Bileam*, בַּלְעָם, from עָם בָּלַעַת, (*penitus absorpsit, perdidit, populum*), and to mean a follower in the way of *Balaam*, the Son of *Bozor*, who loved the wages of unrighteousness. (2 Pet. ii. 15. Jude 11. Numb. xxxi. 16.) See *Eichhorn* in *Apoc.* i. p. 74, and *Rosenmüller*, Rev. ii. 6, and others quoted in *Buddei Eccl. Apostol.* p. 372.

Another Hebrew Term is *Hallelujah*¹, *Praise ye the Lord*, used four times in the Apocalypse².

Observe, also, St. John here specially calls our attention to the *Hebrew* etymology, by saying that the place is called in the *Hebrew* tongue *Armageddon*.

Ar-mageddon is formed of two Hebrew words; the one signifying a *Mountain*³, the other, a *cutting to pieces*⁴; and thus it means a *Mountain of excision*, or of *slaughter*⁵.

When the Prophet Zechariah is speaking of the destruction of *all nations that come against the City of God*, he says that *there will be a great mourning in the valley of Megiddon*⁶; and *Megiddon* is there translated by the Septuagint Interpreters, *cut up*, or *destroyed*⁷.

The word *Armageddon*, then, signifies a *mountain*

¹ הלללה יהוה.

² Rev. xix. 1, 3, 4, 8.

³ הר.

⁴ From נָרַץ, *excidit*. See Vitring. p. 731.

⁵ Lightfoot and Vitringa, who were the first of *modern* Interpreters that called attention to this etymology, do not seem to have been aware that they had been anticipated by Andreas and Arethas ad loc. and in the Ancient Greek Catena, Cramer, p. 420, and also by Œcumenius, *ibid.* p. 552, who deserve to be cited. Catena, Cramer, p. 420. xvi. 16, τόπον τὸν καλούμενον Ἑβραϊστὶ Ἑρμαγεδὼν τόπον νῦν τὸν καιρὸν ἀκουστέον. τῷ καιρῷ τοίνυν τούτῳ οἱ ἀπὸ πονηρῶν πνευμάτων ἀπατηθέντες καταλαμβανόμενοι τεύξονται διακοπῆς· τοῦτο γὰρ Ἑρμαγεδὼν ἢ Ἑβραϊκῇ λέξις εἰς τὴν Ἑλλάδα διάλεκτον διαπορθμευμένη νοεῖν παρέχει.—Œcumenius, *ibid.* p. 552, τὸ Ἑρμαγεδὼν διακοπῆ ἢ διακοπτομένη ἐρμηνεύεται, ἐκεῖ γὰρ τὰ ἔθνη συναγόμενα ἐκκόπτεσθαι νοεῖν ἀκόλουθον.

⁶ Zech. xii. 9.

⁷ LXX. Zech. xii. 11, ῥοῶνος ἐν πεδίῳ ἐκκοπτομένου.

of slaughter¹; and it connects the judgments predicted in the Apocalypse with those foretold by the Hebrew Prophets.

If we refer to the third chapter of the Prophet Joel, from the ninth verse to the end, we there see a sublime description of the gathering together of the foes of Christ, and of their final overthrow.

Multitudes! Multitudes! exclaims the Prophet, *in the valley of decision.*

The word here rendered *decision* is one which signifies, *threshing, bruising, cutting, and crushing*²; and the words rendered *valley of decision* are translated by the Septuagint, *valley of judgment*³.

It is observable, also, that God says by the Prophet Joel, in the same place, that *He will gather all nations, and bring them down into the valley of Jehoshaphat*⁴. And again; *Let the heathen come up to the Valley of Jehoshaphat, for there will I sit to judge all the heathen round about*⁵.

In the word *Jehoshaphat* there is an *historical* reference to a *signal* and *miraculous* slaughter of God's enemies in King Jehoshaphat's reign⁶; just as in the word *Megiddo* there is an historical reference of the same kind.

¹ Lightfoot, Harmony N. T. on Rev. xvi. "The word Armageddon signifies a *Mountain of men cut to pieces.*"

² Joel iii. 14. בְּעֵמֶק הַחֲרִיץ. The חֲרִיץ was a threshing instrument, formed with revolving cylinders, armed with sharp pieces of iron. See Jahn Archæol. Bibl. § 64.

³ LXX. κοιλάς δίκης. Theodotion, κρίσεως.

⁴ Joel iii. 2.

⁵ Joel iii. 12.

⁶ 2 Chron. xx. 1—26.

And, in both cases, there is something *more*.

Megiddo means *destruction*; and *Jeho-shaphat* signifies *judgment of God*.

All nations cannot be gathered together to *one* valley, or to *one* mountain, on earth.

Hence it is rightly concluded, that *the Valley of Jehoshaphat* here mentioned is a *general* term for a signal *execution of God's Judgment*¹ on all His enemies throughout the world².

¹ See R. David Kimchi in loc. Nominatur *vallis Josaphat* de nomine *judicii*: sic quoque expressit Jonathan. In valem decisionis *judicii*.

² Mercerus ad Joel iii. 19. Aperte hic indicat non *certo loco* esse conclusam hanc *Vallem Josaphat*, sed esse eam *ubicunque Dominus* de impiis Ecclesie persecutoribus pœnas sumit, et eos concidit.—Pococke's Works, ed. Lond. 1740, Commentary on Joel, p. 337. "Coming to appear in the presence of the most high God, may well be styled *a coming up*, wherever it be. The *place* whither they are here summoned is called *the valley of Jehoshaphat*; as likewise above, ver. 2," where, in the opinion of some, "God in his appointed time (p. 321) will, in the sight and presence of His Church, execute openly judgment on their enemies, according to whom, *in the valley of Jehoshaphat* is all one as *in conspectu Ecclesie*. As *Munster* speaks, *ob exertum Dei iudicium* (contra Ammonitas et Moabitas) *in eo loco, in generale evasit vocabulum*, in allusion to that judgment in that place wrought on the Ammonites, Moabites, and others (2 Chron. xx.), in answer to the prayers of King Jehoshaphat; the name therefore given importing *the judgment of God* passed into a *general* name, common to *any place* where He should in like manner show His power in vindicating His Church and people, on His and their enemies, by minding them of what He then did, giving them assurance that He both could and would still do the like for them, as occasion should require. It is therefore applied to the place and time, where and when God hath executed, or shall execute, any signal judgment on the enemies of His Church *in their sight, or for their sakes*.

"The MS. Arabic Version, done by a Jew, notes that this Valley of

In a word, the gathering together of the nations to *the Valley of Jehoshaphat*, is the same as the gathering together to *Armageddon*.

The parallelism between the prophecies of Joel and St. John is remarkable in other respects.

The conflict is compared by both to a *Winepress*, and to a *Harvest*.

The words of Joel¹ are, *Proclaim ye this among the Gentiles, (that is, the enemies of Christ,) Prepare war, wake up the mighty men, let all the men of war draw near, let them come up; beat your ploughshares into swords, and your pruninghooks into spears: let the weak say, I am strong.*

That is, let Earth rebel against Heaven.

Assemble yourselves, and come, all ye heathen, and gather yourselves round about.

Then the Prophet turns to the armies of God;

Thither cause Thy mighty ones to come up, O Lord.

Then God Himself speaks;

Let the heathen be wakened, and come up to the Valley of Jehoshaphat; for there will I sit to judge the heathen.

Then He sends forth His own Angel-armies to the conflict, as to a day of *Harvest* or *Vintage*.

Put ye in the sickle, for the harvest is ripe: come,

Jehoshaphat had several names: viz.—1. *The Valley of Decision*. 2. *The Valley of Rephaim*, or *Giants*. 3. *The King's Dale*. (Gen. xiv. 17.) 4. *The Valley of Slaughter*. 5. *The Valley of the Son of Hinnom*. (Jer. xix. 6.)”

¹ Joel iii. 9, 10.

get you down ; for the press is full, and the fats overflow ; for their wickedness is great.

Multitudes, multitudes in the Valley of decision : for the day of the Lord is near, in the Valley of decision.

Such is the prophecy of Joel : now let us hear St. John¹.

I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap : for the time is come for thee to reap ; for the Harvest of the earth is ripe.

And he that sat on the cloud thrust in his sickle on the earth ; and the earth was reaped.

And another angel came out of the temple which is in heaven, he also having a sharp sickle.

And another angel came out from the altar, which had power over the fire ; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripe.

And the Angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

And the winepress was trodden without the city, and blood came out of the Winepress, even unto the

¹ Rev. xiv. 14—20.

horse bridles, by the space of a thousand and six hundred furlongs.

Such is the language of St. John.

It may now be enquired, Why is the scene of this conflict called a Valley by the prophet Joel, and a Mountain by St. John?

It is called a *Valley* in one place, and *Mountain* in another, for the same reason as the *Conflict* itself is called a *Vintage*, and a *Harvest*, that is, in order that we should *not* imagine that these prophecies are to be understood *literally*.

The *Valley* of Jehoshaphat, and the *Mount* of Megiddo, or Armageddon, are *not* to be regarded as any *one place* on earth; nor do they represent *any one event*, but a general, open rising of the enemies of God¹; a marshalling together of some Rulers and Nations *against the Lord and against His anointed*²; a marching forth of some earthly Powers under the proud banners of Infidelity; an open league of the Dragon, the Beast, and the False Prophet; that is, an unholy union of Christian psalms with shouts of blasphemy, a profane junction of sacraments with sacrilege, and of the Cross of Christ with the symbols of Antichrist.

¹ Primasius ad loc. *Non quod ex toto orbe in unum locum colligunt, sed quod unamquamque gentem in loco habitationis suæ volunt militare.*—Bede ad loc. *Non ex toto orbe in locum unum congregati sunt, sed suo quæque gens in loco sanctos impugnant.*—Haymo ad loc. *Nunquid ad unum locum venturi sunt? Non; sed in unum consensum. Hæc est novissima persecutio, quando Diabolus et membra ejus aperte pugnabunt contra Ecclesiam.*

² Psalm ii. 2.

This gathering together is said to be a *Mountain*; for they who thus associate themselves are swollen with pride, and elated with confidence; and they rise up against *the Mountain of the Lord's House*¹, the Church of God, *the Holy Hill of Zion*, upon which CHRIST *is set as a King*².

But this their Mountain will sink into a Valley—it will yawn, as it were, into a gulf of misery, an abyss of shame—a Gehenna, or Valley of Hinnom³; and so the Gatherings of *Armageddon* will be *Multitudes, Multitudes in the Valley of Decision*!

We are thus brought to the conclusion, that the Apocalyptic ARMAGEDDON is not any spot in Judæa, (as some have thought,) or in Italy, (as others have imagined,) but it is the World at large⁴, wheresoever men associate themselves in a League of ungodly Polity and corrupt Religion; and that the words *they gathered them together to Armageddon* are a figurative expression, which means, *they gathered them together for final and total destruction*⁵.

15. Here let us pause and look back. What has the Vision revealed?

Babylon falls. But the Beast and False Prophet still remain: they form a league with the Dragon,

¹ Isaiah ii. 2. Micah iv. 1.

² Psalm ii. 6.

³ גֵּיאַ חִינּוֹם.

⁴ Mercer well says, (ad Joel iii. 23,) Vallem Josaphat circumstantiæ totum Mundum sic appellari ostendunt, non angulum Judææ.

⁵ Igitur (says Michaelis ad loc.) exercitum in montem Megiddo colligere, idem est ac interuicione cum delere.

that is, with Infidel powers, and gather themselves together to the great conflict of Armageddon. This confederacy is routed in a marvellous manner. The Beast and False Prophet *are cast into the lake of fire*¹.

But still *one* foe remains—the Dragon, Satan², the Arch-Enemy of man.

Here we arrive at the *close* of the Nineteenth Chapter.

16. What now is done by St. John in the Twentieth?

In the Seals, in the earlier part of the Apocalypse³, he had given a rapid sketch of the History of the Church, from his own age to the day of Armageddon; in a word, he had given a “prophecy to the *end of the World*”⁴. And now, having displayed all that intervenes between his own age and the close of that great conflict, he ascends, in the Twentieth Chapter, once more to his own time, and there presents a view of the History of the Church, from the Incarnation of Christ to the *final* overthrow of the Evil One.

We have seen already, on a former occasion⁵, how an erroneous view of the structure of the Apocalypse has led to a misinterpretation of the Seals, and to the derivation of the doctrine of a Millennium from the Twentieth Chapter of the Apocalypse.

¹ Rev. xix. 20.

² Rev. xx. 7. 10.

³ Chaps. vi. vii. “Harmony,” pp. 5. 8. 12. 17.

⁴ Such is the exposition of the Church of England in the heading of the Sixth Chapter, containing the Seals, in the Authorized Version.

⁵ See “Harmony,” p. 15.

The true view of the Twentieth Chapter is this¹:— St. John, having displayed the sufferings of the Church in the Seals, and God's judgments in the Trumpets, and in the History of the Two Witnesses, and of the Woman in the Wilderness, and of the mystical Babylon, and, finally, of the great conflict of Armageddon; and having thus displayed the melancholy workings of human corruption, under various forms of Paganism, Heresy, Superstition, and Infidelity,—*reascends* to the *first age* of Christianity, and shows how Christ, Who had been represented in *the first Seal* as a Royal Warrior on a White Horse, the Horse of Victory, *conquering and to conquer*—had come down from *Heaven with the key of the bottomless pit, and a great chain in His hand*; how He had bound Satan and triumphed over him even from His Incarnation, and had delivered men from his grasp, and enabled them to be free; and how, by the Apostolic commission, *Go and baptize all nations*,—He had, in His divine will and desire, made *all* men members of His own mystical Body—the Church; how He had thus raised them from the *death of Sin* by a *spiritual resurrection*; how He had made them *Kings and Priests* to God in Himself, and had delivered them from the *second death*; and how He would never cease to exercise His divine office of protection and salvation during the whole period of the World's history, represented by the complete

¹ See above, Lecture IV. p. 94.

number of *a thousand years*; and how they who suffer for Him could never *taste of death*; and, how fierce soever might be the rage of the Dragon, whether working by the sword of Paganism, the wormwood of Heresy, or the plague and famine of Unbelief, or by the sorceries of a corrupt Christianity, yet that CHRIST never had left—and never would leave—*Himself without a witness*, and that they who are true to Him are *more than Conquerors*, and may be of *good cheer*, for He has *overcome the World*.

Having shown all this, St. John proceeds at once to the end. Satan (he says) will be loosed, and will go forth to deceive the Nations, in the four corners of the earth Gog and Magog, to gather them to battle¹; and they will beleaguer the beloved city; and fire will come down from Heaven to devour them, and Satan will be cast into the lake of fire, where the Beast and False Prophet are².

17. He then reveals the awful transactions of the UNIVERSAL JUDGMENT³; and describes the glory and blessedness of the HEAVENLY CITY⁴; and pronounces his Apostolic benediction on all who do Christ's commandments, and *keep the sayings of this Book*⁵. And he concludes his divine Apocalypse, as he had

¹ Lightfoot, Rev. xx. He calls the enemies of the Church Gog and Magog, the title of the Syro-Grecian monarchy of Antiochus Epiphanes. See also Ezekiel xxxviii. xxxix.

² Rev. xx. 7—10.

³ Chap. xx. 12—15.

⁴ Rev. xxi. 10—27.

⁵ Chap. xxii. 14. 7.

begun, with declaring its heavenly origin and universal application—*I, JESUS, have sent Mine Angel to testify unto you these things in the Churches*¹.

II. Let us now conclude with some practical reflections.

1. It would be presumptuous to affirm confidently that the prophecies of the Sixth and Seventh Vials, which we have been considering, are actually at *this present time* in course of fulfilment.

On the other hand, it would be sinful to neglect the evidence of such an accomplishment, *Blessed are they that hear the words of this prophecy*²: and our Lord asks, *Can ye not discern the signs of the times*³? Besides, in this Vision of the Vials a special admonition is inserted by Christ, showing the *suddenness* of the judgment, and the need of *watchfulness*—*Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments*⁴, *lest he walk naked, and they see his shame*⁵.

This is the warning from Christ—*I counsel thee to buy of Me white raiment*—the pure robe of Christian

¹ Rev. xxii. 16. cp. Rev. i. 1.

² Rev. i. 3.

³ Matth xvi. 3.

⁴ The allusion is thus explained by Lightfoot. (Harm. N. T. ad loc.) "*Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments.* The Priest that walketh round the Temple guards by night, had torches borne before him: and if he found any one asleep upon the guard, he burnt his clothes with the torches." (Middoth, cap. i. hal. 2.)

⁵ Rev. xvi. 15.

faith and holiness—that thou mayest be clothed, and that the shame of thy nakedness do not appear¹.

First, then, as to the former part of these prophecies—the *drying up of the Euphrates*, in order that the *way of the Kings of the East* might be prepared.

They, doubtless, who look for a *literal* drying up of some *natural* river, in order that some Oriental Monarchs may march over its bed, will deny that this prediction is *now* in course of fulfilment. But such an anticipation is groundless. No such Eastern Sovereigns will ever appear. The Euphrates flows, and will flow on; and we might wait for ever on its banks expecting

dum defluat amnis ; at ille
Labitur, et labetur in omne volubilis ævum².

We have said already, that by the great river Euphrates we must understand the mighty flood of the mystical Babylon—the *supremacy of Rome*.

And now let us ask, Is there not a strange movement on *its* waters? Do they not seem to be troubled? Are they not parting asunder like the waves of Jordan smitten before Joshua, when he marched from the Eastern bank and pitched on the East of Jericho? Do we not, even now, behold, in the opening of the whirlpool, some traces of “a Way for the Kings of the East” over them? May we not say, that a High Road is appearing, in which the Army of the true Joshua,—the Everlasting King, *the Sun*

¹ Rev. iv. 18.

² Hor. 1 Ep. 1. ii. 43.

of *Righteousness*,—will proclaim the glad tidings of salvation, and *prepare the Way of the Lord?*

2. What, then, is the lesson for us?

Christ is the *Light of the World*. He is the *Day-spring from on High*. We, therefore, must be *children of light*. We must be “Kings of the East.”

And how may this be?

By love, holiness, and truth. The weakening of the papal Power, and its alliance with new elements, will prove an occasion for the wider spread of the Gospel, and also, in *other* cases, for the greater growth of Infidelity. Some who are freed from the thralldom of Rome will embrace the Truth. But many, on the *other* hand, will be in great danger of falling from Superstition into Unbelief.

Here, then, is an appeal for your Christian faith and charity. Let us despair of none. Let us pray for all. Let us implore the great Shepherd, Who left His Father's house to seek the lost sheep, that it may please Him to “bring into the way of truth all such as have erred and are deceived.” Let us endeavour to *restore them in the spirit of meekness*¹. Let us take up the words of the Prophet, *Go ye out of the midst of Babylon, and deliver ye every man his soul from the fierce anger of the Lord*². Thus we may make *them* to be “Kings of the East.”

This is, indeed, a work which specially concerns

¹ Gal. vi. 1.

² Jerem. li. 45.

the “Ministers and Stewards of God’s Mysteries.” You, my brethren and fathers in Christ, are solemnly charged *to prepare the Way of the Lord* by sound learning, pure doctrine, and holiness of life. You are eminently privileged to be *Kings of the East*¹.

And, Heaven be praised! here is an office for *all*. Let all the faithful sons and daughters of the Church of England endeavour to show, by their example, that the Truth, as taught by Christ to His Apostles, still exists in the world. Let us commend it to others by zeal, faithfulness, and union, in Evangelical Faith, Apostolic discipline, and Catholic love.

Thus we may be Kings of the East. Thus the bed of Euphrates will become a Highway for Christ.

3. Let us pass to the second part of this prophecy. A solemn caution is necessary here.

It is imagined by some, that the power of the Papacy is now spent, and about to expire.

This appears to be an erroneous supposition.

It is, indeed, true that the Papal power cannot be exercised in the *same manner* as formerly: it has received some wounds ominous of its doom; but, at the same time, it has found, and is now finding, new occasions, new instruments, and new allies; and so

¹ Aquinas ad loc. *Hæc via? Ab Ortu Solis*, id est, ex eo quod Christus oritur magis ac magis in cordibus ipsorum per gratiam, qui est Sol irradians super sequentes Se. Ego sum Lux Mundi. Convertentur enim quidam Christiani tandem qui prius Antichristo adhæserant, et ad hoc juvabit prædicatio.

it may make itself felt again to a degree, which will strike the world with amazement.

The subversion of Thrones, and dissolution of Dynasties, the abrogation of laws which, till now, had kept the Papacy in check, the proclamation of universal Liberty of speaking, writing, and printing, and of public and secret association—the abandonment of Religion by some Governments, disqualifying themselves thereby to deal with matters of Religion, the outbreaks of Revolution, scaring some Sovereigns and States into stricter subjection to Rome as their only shelter against Rebellion, instead of binding them more closely to Christ, have already given fresh life and new impulse to the Papacy. Its adherents have thus been enabled to rally and organize themselves with a strong and mysterious energy; and are preparing the way for its development with renewed confidence and force.

All this is clear, and we ought to be prepared for its results.

Nearly eighteen centuries ago St. John prophesied that the Beast would ascend from the Sea¹. And so it did. The Papacy arose to power amid the waves and storms which broke forth on the dissolution of the Roman Empire. It grew to grandeur by the weakness of Governments. And now, after a lapse of more than a thousand years, there is a similar crisis. There is again a tumultuous Sea—and Rome is rising from the waves.

¹ Rev. xiii. 1.

4. The Apocalypse warns us that the Beast and False Prophet will survive, when Babylon—the seat of empire—is overthrown. It reveals to us, that there will be an alliance between the Dragon, the Beast, and the False Prophet; and that their emissaries will go forth, and work miracles, and gather an army against Christ.

Let us, therefore, not be staggered by strange combinations. We may expect to hear—indeed we do hear—licentious theories propounded in the name of Liberty, and infidel doctrines preached in the name of Religion. God Himself is invoked to sanctify breaches of His own Law. Some who profess to believe in Him, and some who boast that they do *not* believe in Him, are leaguering together against Him. Here are the *unclean spirits* which issue forth from the *mouth of the Dragon, the Beast, and the False Prophet.*

And what is their office?

To gather together the *Kings of the Earth*¹; that is, to muster the powers of *this World* against the *Kings of the East*; to levy the enemies of Christ in a godless conscription, and to marshal them for the battle of Armageddon.

They who look for an Armageddon in some

¹ Aquinas ad cap. xix. *Reges Terræ*, id est, pseudo-Apostolos qui videbuntur reges aliorum per doctrinam et etiam per potentiam: et dicit *terræ*, quia non quærent nisi *terram* homines *terreni*, ad faciendum prælium per blasphemias, per doctrinas erroneas, per miracula et alia multa, quibus studebunt Christi fidem extinguere.

earthly conflict, will be slow to believe that this prophecy is *now* in course of fulfilment. But the true Armageddon is spiritual. It is a general defiance of Heaven.

And what shall we say? Is it not probable that the preparations for this warfare are begun?

What shall we think, when we see that some Nations of Christendom no longer promote the Religion of Christ? CHRIST Himself has declared, *All Kings shall bow down before Me, all Nations shall do Me service*¹; but many now venture to proclaim Religious Indifference as one of their principles of national Law. The political Equality of all Religions—this is their Shibboleth. All Creeds are to be treated as equally true—and therefore all Creeds may be regarded as equally false. They denounce all opposition to this impious principle as bigotry and intolerance! They vaunt and glory in this principle as if it were a noble privilege! And so they appear to be ready, and almost eager, to erase the cross of Christ from the forehead of Christendom, and to make it into a Pantheon!

What, again, are the words of men, blending the holiest names with unholy acts, making Christianity a watchword of Socialism and Communism, and using the Gospel itself as a lever to shake the World, and even, if it were possible, to subvert the throne of God?

¹ Psalm lxxii. 11.

Are there not here some sounds of a gathering together of armies, some blasts of the trumpets of war, some unfurlings of hostile banners, some noise of chariots and trampling of horses rushing to the battle?

In a word, is not the World at this hour on the eve of an Armageddon?

5. Observe now what follows.

The plague of the *Frogs* was the *last* effort of the magicians of Egypt. The going forth of the unclean spirits, like frogs, from the Dragon, the Beast, and the False Prophet, to gather their forces together against Christ, will, it is probable, be the *final* struggle of their united powers. Their confederacy will be routed in the mystical conflict of Armageddon.

Then, says St. John, *The Beast will be taken, and his False Prophet, that wrought miracles before him; . . . and these both will be cast alive into the lake of fire*¹. But then the Dragon, or Satan, will remain; and he will no longer use any *specious* arts; he will return to the form he wore in the first Seal, and will wage an *open* war with Heaven.

His doom is also revealed. *The Devil will be cast into the lake of fire, where the Beast and False Prophet are*².

Christ's victory will then be complete. *The Kingdom of this World will become the KINGDOM of the LORD and of HIS CHRIST*³.

¹ Rev. xix. 20.

² Rev. xx. 10.

³ Rev. xi. 15.

6. Finally, why were these awful truths revealed?

Not to indulge a vain and prying curiosity. Not to gratify any craving appetite for feverish excitement. Not to raise in us any proud conceits of Pharisaic self-righteousness. Not to provoke in us a spirit of wrath or hatred against those whose errors we ought to deplore with tears, and whose union in Christian truth and holiness, we ought to desire with prayers of devout affection.

No. But to teach us our own duty. To make us more thankful for our blessings, and more zealous to preserve them, and more careful to use them, and more desirous to communicate them. To make us mourn with shame and sorrow for our neglect and abuse of them. To make us fear, lest we lose them. To instruct us all, from the highest to the lowest, that our only safety, both public and private, consists in following Christ. *Be wise, therefore, O ye Kings; be learned, ye that are Judges of the Earth. Serve the Lord with fear, and rejoice unto Him with reverence. Kiss the Son, lest He be angry, and so ye perish from the right way, if His wrath be kindled, yea, but a little. Blessed are all they that put their trust in Him*¹.

These things were also revealed to warn us that a time of peril awaits us. We must expect severe

¹ Psalm ii. 10—12.

trials. We must be prepared for fierce conflicts. We must, therefore, arm ourselves *with the whole armour of God*¹.

You, my younger hearers, are entering the career of life at a time when Christian faith and Christian fortitude will be severely tried. Take this divine Book with you. Go with St. John. Go with the beloved Disciple. He will teach you not to be seduced by the alluring arts, or led captive by the corrupt doctrines, or deceived by the lying wonders of *false Christs and false prophets*². He will teach you not to associate yourselves with others in any ungodly confederacy or unholy enterprise, on any specious pretence of Liberty, Expediency, or Religion. He will teach you not to *follow a multitude to do evil*³, but to promote God's glory at any sacrifice, by reverence of His Name, by belief in His Word, and by obedience to His Will. He will teach you, if need be, to stand alone and in exile (as it were) in a sea-girt island—in the desolate Patmos of deserted principles, of Christian faith and Christian patience, and to comfort and cheer your soul, in your seclusion, with glorious revelations from God. So you will be Christ's faithful soldiers and servants. So you will be *beloved Disciples*. So you will be like St. John.

Then, let the World be arrayed against you in the fury of a wild Armageddon, you will be *more*

¹ Eph. vi. 11—13.

² Matth. xxiv. 24.

³ Exod. xxiii. 2.

*than conquerors*¹. Christ will protect you. The KING of KINGS and LORD of LORDS will fight for you. He will lead you on with His victorious army to the glorious mansions of the heavenly Jerusalem, and will give you a crown of glory which fadeth not away.

¹ Rom. viii. 37.

LECTURE XII.

REV. i. 3.

Blessed is he that readeth, and they that hear the words of this prophecy.

*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works*¹.

These words of the Holy Spirit are peculiarly appropriate to the Apocalypse.

I. 1. The Apocalypse presents itself to us as *the Revelation of JESUS CHRIST*². *I am the First and the Last. I am He that liveth, and was dead; and, behold, I am alive for evermore. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter*³. It is the voice of the Holy Spirit. *He that hath an ear, let him hear what the SPIRIT saith unto the Churches*⁴.

¹ 2 Tim. iii. 16, 17.

² Rev. i. 1.

³ Rev. i. 17—19.

⁴ Rev. ii. 17.

Such is its tone, such its authority—Divine.

2. Again: the Apocalypse is a Prophetical book; it is the *only* prophetical book of the New Testament; and in this respect demands especial attention.

True, indeed, it is, that from the mysterious nature of its contents some have imagined that it is rather to be regarded with distant veneration, than to be made the theme of public exposition¹. Doubtless it is to be contemplated with feelings of reverential awe, and to be treated with holy caution and sober seriousness, and to be studied with a careful eye to other parts of Holy Writ, and to the whole tenour of Scripture, and with fervent prayer for heavenly light to the Holy Spirit, Who shed His bright beams upon the eyes of St. John.

Let it be so read, and we do not scruple to affirm, that this Divine Book will be found to be full of *practical* instruction. The APOCALYPSE will be to you (what it ought to be to all) a holy MANUAL of Christian FAITH and PRACTICE, *profitable for doctrine, for reproof, for correction, for instruction in righteous-*

¹ It may, on the contrary, be anticipated that if an occasion should arise for the reconsideration of that question, the Church of England would probably be led to read the Apocalypse in the public congregation. In so doing she would be following some ancient Churches, which enjoined it to be read and expounded. “Legimus in Apocalypsi Joannis (says St. Jerome in Psalm cxlix.) quæ in Ecclesiis legitur et recipitur, neque inter Apocryphas scripturas habetur, sed inter Ecclesiasticas.” See further proof of this in Appendix K, p. 203, *On reading the Apocalypse in the Church.*

ness. *Blessed is he that readeth, and they that hear the words of this prophecy.*

Indeed, to a reflecting mind here is one of the most striking proofs of its Inspiration. It has an ever-growing adaptation to the future, as the future rises into the present. If carefully studied, it will be seen to be endued with spiritual foresight, to be, as it were, *full of eyes within and without*, and to be fraught with anticipatory protests and prophetic cautions against errors in doctrine and practice, which did not arise in the world till many centuries after it was written. Like a holy Oracle, it affords us a Divine solution of great contemporary questions; it relieves us from anxieties which would otherwise distress us; it decides difficult controversies agitated in our own age and in our own ears. Not only does it resolve our doubts, and rescue us from error, but it leads us in the way of truth. And this it does not by cold abstractions, but by vivid pictures and glorious Visions. It enlightens us with a heavenly Schechinah. And thus, in all our spiritual conflicts, and in our hours of sadness and sorrow, in all our trials and temptations, behold, the blessed Evangelist St. John, *the disciple whom Jesus loved*, he who was an exile in Patmos, and was there cheered with heavenly sights and angelic sounds, comes, as it were, and joins himself to us, and comforts us in our solitudes; and so, according to the words of our Lord, *he tarries with us till Christ comes*¹.

¹ John xxi. 22.

It has been my endeavour on former occasions to lay before you the evidence of the Genuineness and Inspiration¹ of the Apocalypse, and to show that the proof of its divine origin is confirmed in a remarkable manner by the fulfilment of its prophecies. I now purpose, at the close of these Discourses concerning the CANON of Scripture and on the APOCALYPSE of St. John, to display, in a summary manner, and in some degree by way of recapitulation, the great *practical uses* of the Apocalypse to ourselves in the present day.

3. Here I might invite you to consider the testimony borne by the Apocalypse to the great Articles of the Christian Faith.

It teaches in the clearest terms that God is One, and alone to be worshipped²; that He is the Creator, Preserver, and Governor of all things³; that in the One Godhead are three Divine Persons, Father, Son, and Holy Spirit⁴; that the honour due to the Father is to be given to the Son⁵; that the Son of God is perfect man⁶; that He is the firstborn of the dead, and liveth for ever⁷; and that we are justified by His blood⁸; that He is our Great High

¹ Above, Lecture I.

² Rev. iv. 8; v. 13; xix. 10; xxii. 9.

³ Rev. i. 8; iv. 11; v. 13.

⁴ Rev. i. 8. 11. 17; ii. 7, 8. 11. 23; iii. 1. 6. 14; xvii. 14; xix. 12, 13.

⁵ Rev. v. 12, 13; vi. 16; vii. 9, 10; xi. 15; xix. 1.

⁶ Rev. i. 5; v. 5; xxii. 16.

⁷ Rev. i. 5. 18.

⁸ Rev. i. 5, 6; iii. 18; v. 9; vii. 14.

Priest and King¹; and that by virtue of our baptism into His mystical body, we, if we are indeed risen together with Him in the *first* or spiritual *resurrection*² of a new life, are made *Kings and*

¹ Rev. i. 5, 6. 13. 20; vii. 17; xix. 12. 15, 16.

² Rev. xx. 5, 6. *On the first Resurrection and the doctrine of a Millennium.* The importance of this subject, and the high authority of Bp. ANDREWES as a Theologian, will more than justify the insertion of the following extract from the Sermons of that great Prelate (on John xx. 23, p. 50, ed. 1641, Append.) concerning the true interpretation of Rev. xx. and the doctrine of a MILLENNIUM, "The Scripture (Rev. xx.) maketh mention of a *first* and *second* death, and from them two, of a *first* and *second* Resurrection. Both, expressly, set down in one verse, *Happy is he that hath his part in the first resurrection* (Rev. xx. 6.) *for over such the second death hath no power.* Understanding by the *first* (death) the death of the soul by sin, and, by the first resurrection, the rising thence to the life of grace: by the second (death) the death of the body by corruption, and, by the second resurrection, the rising thence to the life of glory.

"Christ truly is the Saviour of the whole man, both soul and body, from the first and second death.

"But beginning first with the *first*, that is, *with sin*, the death of the soul and the rising from it. So is the method of Divinity prescribed by Himself. First, to cleanse that which is within (the soul), then, that which is without (the body). And so is the method of Physic, first to cure the cause, and then the disease. Now the cause (or as the Apostle calleth it), *the sting of death is sin.* Therefore, first to remove sin, and then death afterwards. For, the cure of sin being performed, the other will follow of his own accord. As St. John telleth us, *He that hath his part in the first resurrection, shall not fail of it in the second.* The *first resurrection* then *from sin*, is it which our Saviour Christ here goeth about, whereto there is no less power required than a divine power. For look what power is necessary to raise the dead body out of the dust, the very same every way is requisite to raise the *dead soul out of sin.* For which cause the *remission of sins* is an article of faith no

*Priests*¹; and that we *reign* with Him, whether we live or die, being joined together in the blessed Communion of all the Saints of every age²; that He is King of kings and Lord of lords, *the Alpha and Omega, the First and the Last*³; that He will put all enemies under His feet, and will reign for ever and ever⁴; and that He will judge all men *according to their works*⁵, and will award to every one either everlasting bliss or everlasting woe⁶.

On all these cardinal doctrines, the Apocalypse speaks in language which cannot be misunderstood; and on this ground it claims devout attention.

4. But, our present concern is with what is *peculiar* to the Apocalypse; and this being the case, let us proceed to remark,—

The view it displays of the UNITY of HOLY SCRIPTURE.

Between the events described in the opening of the Book of Genesis and those at the conclusion of the Apocalypse the interval cannot be less than about Six Thousand Years.

Observe, now, there are the same characteristics

less than the resurrection of the body. For, in very deed, a *resurrection* it is, and so it is termed no less than that."

Such is the language of Bp. Andrewes. See also Bp. Hall's "Revelation unrevealed," p. 921, and Abp. Leighton, 1 Pet. ii. 2, and others cited in the Author's "Two Lectures on the Doctrine of a Millennium."

¹ Rev. i. 6; iii. 21; v. 10.

² Rev. xx. 4. 6.

³ Rev. i. 8; ii. 8; xxi. 6; xxii. 13.

⁴ Rev. xix. 15, 19, 20.

⁵ Rev. xx. 11, 12; xxii. 12.

⁶ Rev. ii. 11, 25—28; iii. 12; xx. 13—15; xxi. 8; xxii. 15.

in both these books. One is reflected in the other. The Book of Genesis reveals to us Almighty God, the Creator of all things very good; Adam, formed from the earth; Eve, taken from his side; the Serpent in Paradise; Man tempted, and driven from Eden; and the way of the Tree of Life guarded by a flaming sword; and a promise made in mercy that the seed of the Woman should bruise the Serpent's head¹. Such are the first records of Holy Scripture. Pass now from the first chapters of Genesis to the last chapters of the Apocalypse. The same God is revealed, seated on His throne: Heaven and Earth adore Him: Man also is there; Adam is there in Christ, the Second Adam: Eve also is there, in the bride of the Second Adam, the Church: Paradise also is there, not lost, but regained: and the Tree of Life is there, no longer fenced with a flaming brand, but open to all *for the healing of the nations*², and promised to all *who overcome*³. We see also there the Dragon, *that Old Serpent*⁴. According to the first prophecy of Scripture *he has bruised the heel of the Woman's Seed*⁵. Christ has been *wounded and slain*⁶; but *He liveth, and was dead; and, behold, He is alive for evermore, and has the keys of hell and of death*⁷; and He has now bruised the Serpent's head, and has chained him in

¹ Gen. iii. 15.² Rev. xxii. 2.³ Rev. ii. 7.⁴ Rev. xx. 10. 2.⁵ Gen. iii. 15.⁶ Rev. v. 6. 9.⁷ Rev. i. 18.

the bottomless pit, and He will cast the *Old Serpent into the lake of fire and brimstone, there to remain forever*¹.

Here we see striking evidence of Unity in the whole texture of the Sacred Volume; and when we consider how long a period of time separates the events of the Book of Genesis from those of the Apocalypse, we recognize a remarkable confirmation of the fact, that the History and the Prophecy are from the same Divine Hand, and that the Events themselves which they describe are under the controul of Him with *Whom a thousand Years are as one Day*².

5. The next point, to which we would advert, is the evidence afforded by the Apocalypse of Unity of Design in the method adopted by Divine Providence to assure the World of the INSPIRATION and INTEGRITY of Holy Scripture.

Between the date of the composition of the Book of Genesis and that of the Apocalypse more than fifteen hundred years intervened.

We have already seen³ that the Inspiration of the Book of Genesis and of the other Books of the Pentateuch was declared and ratified by God in a special manner. As soon as it was written, the Law of Moses was consigned to the Holy of Holies; and thus its sanctity was attested, and its integrity secured.

¹ Rev. xx. 10.

² 2 Pet. iii. 8. Ps. xc. 4.

³ See "Lectures on the Canon," Lect. II. pp. 29—31.

The other Books of the Old Testament were delivered to the keeping of the Priests and Levites, and were preserved in the Temple, and publicly read to the people; and were authenticated by Almighty God, through the instrumentality of an inspired person, Ezra, after the Captivity, and were preserved entire by continual reading in Synagogues, and by multiplication of Copies and Translations, which were disseminated in all parts of the World¹.

Thus the Inspiration of the Ancient Scriptures was guaranteed by Almighty God, and their integrity was guarded by Him, through the agency of His Ancient Church.

And when the Divine Head of the Church appeared in the World in our human flesh, He confirmed this Witness of the Church: He acknowledged the Scriptures then in the hands of the Jews, and commanded them to be received by all as the Word of God².

Jesus of Nazareth (says St. Peter to the Jews) *was approved of God among you by miracles, and wonders, and signs, which God did by Him in the midst of you, as ye yourselves also know*³. *He was declared to be the Son of God with power, according to the Spirit of Holiness, by the Resurrection of the dead*⁴.

Christ's Witness, therefore, to the Inspiration and Integrity of the Old Testament Canon is the Witness of God Himself.

¹ See "Lectures on the Canon," Lect. II. pp. 34—50.

² See *ibid.* pp. 51—56.

³ Acts ii. 22.

⁴ Rom. i. 4.

Now, therefore, let proud and wicked men (if such, alas! is their will) assail this or that Book of the Old Testament, and let Satan direct all his Weapons against it. The Old Testament is based on a rock, which cannot be shaken. *That Rock is Christ.*

You perceive, how simple and, at the same time, how complete is the method which Divine Providence has employed for assuring us of the Divine origin and inviolate integrity of the Old Testament. The Witness of Christ. This is a testimony which the weakest can use, and which the strongest can never overthrow. And it covers the *whole* of the Old Testament.

You will, also, observe, that *we* Christians have clearer evidence of the Inspiration and Integrity of the Ancient Scriptures than even the Jews themselves,—to whom, in the first instance, were *committed the oracles of God*¹,—have, or can have, till they embrace Christianity. For *we* have Christ's testimony to their Scriptures. We have the Witness of Him Who fulfilled those Scriptures. We have the witness of the Incarnate Word to the divinity of the Written Word.

Such is our proof of the Inspiration and Integrity of the Books of the Old Testament.

Let us now pass to the Books of the NEW TESTAMENT. They were addressed to Christian Churches,

¹ Rom. iii. 3.

that they might be there read publicly *together with* the Books of the OLD TESTAMENT, and as of *equal* authority with them. They *were* so read in those Churches, in all parts of the World; and have continued to be so read, even to this day.

Let us remember, also, that, as the Books of the *Old* Testament were written by persons appointed by God, and were canonized by inspired men, and ultimately by Our Blessed Lord Himself, Whose Divine Knowledge and Power is proved by His Miracles, so those of the *New* Testament were all written or authenticated by Apostles of Christ.

Thus St. Peter canonizes St. Paul's Epistles, by calling them "Scripture¹." And St. Paul testifies that *all Scripture*, that is, every book which was received by the Apostles and read by the Church *as Scripture*, is given by *Inspiration of God*². St. John, the beloved Disciple, he who leaned at supper on the bosom of Christ,—he who was with Christ at the Transfiguration, in Gethsemane, and at the Cross—he to whose care Jesus, at His death, committed His own Mother—he who was to *tarry till Christ came*—he was specially chosen by Christ to assure the Church of the Inspiration of Holy Scripture. All the Books of the New Testament had been written and were publicly read in religious assemblies of the Church many years before St. John was called to his rest. His life seems to have been providentially

¹ 2 Pet. iii. 15, 16. See "Lectures on the Canon," Lect. VII. p. 181.

² 2 Tim. iii. 16.

prolonged, that he might close the Canon of Scripture, and seal it with his Apostolic seal.

St. John wrote his Gospel as the consummation¹ of the Evangelical History; and his Apocalypse is “the Seal² of the Bible;” and thus, in this Book, which is *the Revelation of Jesus Christ* and the Voice of *the Spirit to the Churches* in all places, and even to the end of time, we have an assurance from Heaven itself of the Inspiration and Completeness of Holy Scripture. And in the identity of the means employed ever since Scripture has existed, for conveying this assurance—that is to say, in the public witness of a Visible Church and of its Divine Head—we recognize a proof that the same Divine Being Who dictated Scripture, has watched over it for more than three thousand years, and will watch over it to the end.

These facts ought never to be absent from the mind of the reader of the Apocalypse. As we have seen³, they afford the clue for the interpretation of passages otherwise obscure, and they fill him with spiritual delight, when he observes how the whole structure of the Apocalypse harmonizes with its peculiar character as the seal of the Bible, and with the office to which its author, St. John, was divinely called, of closing the Canon of Holy Scripture.

6. The heavenly origin and tremendous power

¹ See “Lectures on the Canon,” p. 168.

² “Lectures on a Millennium,” p. 1.

³ Above, Lecture II.

of the Two Testaments is vividly depicted in the first Vision of the Apocalypse. Christ appears arrayed in His sacerdotal attire, as our Everlasting High Priest, *walking in the midst of the Golden Candlesticks*, that is, guarding the Churches, and observing, whether they burn brightly with the light of scriptural doctrine; and out of His mouth goes a *two-edged sword*¹. Both Testaments proceed from the mouth of *Christ*²; and they are the *sword of the Spirit*, which (says St. Paul) *is the Word of God; yea, the Word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts of the heart*³. Let us, therefore, fear the Two Testaments. Woe to him who despises them. *The Lord will cut him in sunder, and appoint him a portion with the unbelievers*⁴.

You will scarcely need to be reminded, that we do *not* use these *symbols* of the Apocalypse as *proofs*, but as confirmations and illustrations of truths proved from other sources. We appeal to them as mementos of those truths: and we regard this divine book as a rich storehouse of parables, placing these great truths before the eye so clearly and beautifully, that they charm the mind with their grace, and rivet them in the memory by their power.

Look again at the Apocalypse. God has sent His

¹ See above, Lecture IV. p. 97.

² Rev. i. 16; ii. 12. 16.

³ Heb. iv. 12.

⁴ Luke xiii. 46.

Two Witnesses into the World. He has given us the Two Testaments. And He has revealed in the Apocalypse, that it will be with the Written Word as it was with the Incarnate Word. *He came unto His own, and His own received Him not*¹. The Witnesses *preach in sackcloth*. They are trodden under foot: they appear to be dead. Yet they are alive. The breath of God is in them: they are caught up to heaven in triumph to His throne².

Whatever then may be the ignominy with which the Two Witnesses are treated on earth, yet they enjoy great dignity in God's presence. On earth they wear sackcloth, but in heaven they are clothed in white raiment, and wear crowns of gold, and sit near the throne of God.

See the Four-and-Twenty *Elders*—the emblems of the Old Testament—crowned in glory near the seat of God³. See the Four Living Cherubim, winged and full of eyes—the fourfold Gospel—the Throne of God Himself. And in the united hallelujahs of the Law and the Gospel, we hear the song of Glory to God, which is echoed for ever and ever with one consent by both Testaments.

Therefore be not deceived, be not confounded. Look not at the World judging the Word, but look at the Word judging the World. If Scripture is despised on Earth, remember it is enthroned in

¹ John i. 11.

² See above, Lecture II. and Lecture VI.

³ See above, Lecture II.

heaven. Be comforted. Take courage. Love not the World, but obey the Word. And when the World is no more, the Word's glory will be yours.

7. Again: many now affirm, that Nations may encourage different Religions with impunity, and that Civil Governments may order their affairs by other Rules than the Word of God.

Not so the Apocalypse. It represents National plagues as proceeding from National contempt of the Two Witnesses¹. It thus teaches that true Religion is the only basis of National Welfare. *Righteousness exalteth a Nation*². The Word of God is the only safeguard of the rights of man, it is the only power which can never be broken, and which will destroy all who resist it.

It is the special duty of the Clergy to maintain these principles in a perverse and crooked generation, when many, alas! discard these truths as obsolete. The World, they say, has pronounced against them. They will, therefore, no longer maintain them. They say they will accept the present, and not lament the past. Some also there are, who with a self-sufficient and supercilious air of spurious liberality, venture to vilify these truths as the doting dreams of bigotry and intolerance. That is, they prefer popular errors to unpopular truths. Popular errors have many advocates—popular truths require no advocates: unpopular truths demand powerful advocates, and scorn

¹ Rev. xi. 5, 6.

² Prov. xiv. 34.

weak ones. And the unpopular truths, which we have just enounced, have an inspired advocate in the Apocalypse. It proclaims Christ to be *King of kings and Lord of lords*. It says, *Who will not fear Thee, O King of Nations*¹? It reveals that, whatever *men* may think, say, or do, *the kingdoms of this world will become the kingdom of the Lord and of His Christ*². This truth will one day be received by ALL. Who among us will not *then* wish to have sided with St. John and with Christ? Who will not *then* be ashamed to have accepted the present, and to have despaired of the future? Who will not labour *now* for that glorious consummation which will be celebrated hereafter by angels in heaven?

Let us, therefore, not be staggered by what we see around us. Let us bewail the loss which we have sustained, as a Nation, by our falling away from the Truth. Let us endeavour to avert the Judgments which are coming upon us. Let us possess our *souls in patience*, and look forward in faith to the end.

8. Again: some there are who venture to say, that the Gospel of Christ was suited for *other* times,—but is now decrepit and worn out by age; that the World has made great progress, since Christianity was first preached, and that it has outgrown and outrun the Gospel. But look at the Apocalypse. Here also we see a prophetic warning against *this* error. Behold one of its final Visions. See the winged Angel flying

¹ xv. 3. βασιλεὺς ἐθνῶν is the true reading here. See a collection of the best MSS. and Jerem. x. 7.

² Rev. xi. 15.

in the vault of heaven. And what does he bear in his hand? Any *new* message? any fresh revelation from God? No. *I saw an Angel flying in the midst of heaven, having the Gospel to preach unto every nation, and kindred, and people*¹. And how is the Gospel described? By what name is it called?—"The EVERLASTING GOSPEL." Be, therefore, on your guard. Look not for any new systems of Religion, or revised Constitutions of Christianity. Think not *that* to be temporal, which God calls eternal. Hold fast *the Everlasting Gospel*. So *you* may be an Angel now, proclaiming it to the World. So you will be an Angel hereafter, celebrating and enjoying its glory for evermore.

9. Again: some, you are aware, there are, who would impose upon us articles of Faith which are not contained (and which they allow are not contained) in the *Written Word* of God, nor can be proved thereby; and who affirm that we cannot be saved unless we receive these articles; and they will not communicate with any who do not receive them. On the other hand, *our* assertion is, that *Holy Scripture containeth all things necessary to salvation*², and that we should peril our own souls if we receive, *as of necessity to salvation*, any articles of Faith which are not contained in Scripture.

Such is *our* assertion: and we see in the Apocalypse a confirmation of this truth, and a protest against the contrary error.

¹ Rev. xiv. 6.

² XXXIX Articles, Art. VI.

St. John is commanded to measure the Church. An instrument is put into his hand for that purpose—a measuring Reed. *There was given me a reed like unto a rod, saying, Rise, and measure the Temple of God*¹. This measuring Reed, as we have seen, is the Canon of Scripture². Thus we are reminded that the Canon of Scripture is the Rule of Faith, and that whatever lies beyond the lines traced by it is no article of Faith.

10. Let us pass to another point.

Some of the worst errors of our own time proceed from want of due attention to the relation of the Church to Holy Scripture.

On the one hand, many persons, eminent for learning, especially among the Biblical Critics of Germany and Switzerland, appear to forget the important fact, that, ever since the Word of God has been written, it has been committed by Him to the custody of the Church. We speak, of course, of the Church as the Congregation of faithful men from the days of Abel to our own,—that is, of all who, *before* the Incarnation, believed in Christ *to come*, and, *after* it, believe in Him *having come*. These critics seem to cast aside the great truth already stated³, that the Church was founded by God, and exists, and will continue to exist on earth

¹ Rev. xi. 1.

² See above, Lecture II. pp. 48—50, and Lecture VI. pp. 170—172.

³ See above, pp. 51—57.

until the end, for the great purpose of guarding Scripture, and of diffusing it, and of assuring the World of its Inspiration.

It is, we say, deeply to be deplored, that many Theological Writers of our own age have neglected these first principles of the doctrine of Christ.

And what is the result?

Some among them receive the Bible into their hands nearly in the same manner as that with which they would handle a Manuscript recently disinterred at Herculaneum. They discuss and dissect it, as if it were a literary document, which existed only as material for the exercise of their ingenuity—and not as it is, the Word of God, authenticated by the Church of God, acknowledged by the Son of God, and dictated by the Spirit of God.

No wonder, that they who thus treat it should be the victims of their own presumptuous blindness; and that, in their irreverent folly, they should affirm that they discern blemishes in it, as if its Author were fallible, and they omniscient! and that they should venture to reject this or that Book of the Bible—which was received by Christ Himself!

The same remark must be extended, with certain qualifications, to some other parties.

Many of our own nonconformist brethren, and some even of our own communion, who have little respect for the authority of the Visible Church, and appear almost to forget that it is a divine Institution, founded for the guardianship and authenti-

eration of Scripture, and who resolve their belief of the inspiration of Scripture into their own individual convictions, do, in fact, incur great risk of making shipwreck of their faith in the divine authority of Scripture, and of causing others to do the same; and they will, we hope, receive in good part an earnest entreaty that they would review their opinions and reform their teaching on this important point.

Here is one fatal result of forgetting the relation of the Church to the Bible.

On the other side there are consequences no less disastrous.

The Church of Rome, here, as in other cases, beginning with truth, partially accepted, makes truth itself the occasion of error; and so the error is more subtle and more dangerous.

She perceives rightly that God has been pleased to employ the ministry of the Church for the authentication of the Bible; but upon this truth she builds two errors.

First, she claims to be the Church, and assumes the attributes which belong to the Church and to its Divine Head.

Secondly, she makes Scripture to depend on her for its authority; whereas Scripture is *authenticated* by *the* Church, but does not derive its authority from it. Our first belief, that Scripture is God's word, is received from the Church; but the authority of Scripture is not derived from the Church, but from Him Whose Word it is.

Thus, for example, the Church of Rome would oblige us to receive the Apocryphal Books of the Old Testament as inspired, because *she* has decreed that they are so; although it is certain that they were never received as such by the Jewish Church, to whom *were committed the Oracles of God*¹, nor by the great Head of the Church, JESUS CHRIST.

Let us now turn to the Apocalypse.

Here we have a divine protest against both these errors, and a divine assertion of the Truth.

In the Tenth Chapter, St. John receives in his hand the Open Book of the New Testament; the Voice of Christ is heard, which is echoed by the Seven Thunders, that is, by the Seven Writers of the New Testament; St. John seals what they have written, and closes the New Testament Canon. He then holds the measuring Reed, of which we have already spoken²,—the Canon of Scripture,—the Rule of Faith,—and then he speaks of the Two Witnesses; and then, by another transition equally easy, he passes on to describe Two Candlesticks,—seven-branched Candlesticks of Gold, like that in the Temple,—standing between Two Olive Trees, which feed the Two Candlesticks with oil, and enable them to diffuse light.

The Candlesticks, as St. John teaches us, represent *Churches*; and most beautiful is the emblem. Of pure gold, standing on the firm basis of faith,

¹ Rom. iii. 2.

² Lecture II. p. 49. Lecture VI. p. 170.

spreading forth her branches, diffusing light, burning towards heaven; such is a Church.

And whence does she derive her light? From God. *He is the Father of lights*¹. And how is this light conveyed? By the *Word* of God. *Thy Word is a lantern to my feet, and a light unto my paths*².

From the Two Olive Trees, the symbols of peace, the channels of the oil of gladness, of the unction of grace from above, the ministers of light and joy,—yes, from the two ever-living fountains of oil, from the ever-verdant Olive Trees of the Two TESTAMENTS, from them the Two Golden Candlesticks, or TWO CHURCHES of the Old and New Covenant, have derived their light.

Both these Churches and Testaments stand side by side, showing that *the Old Testament is not contrary*³ *to the New*, nor the New to the Old. The Law and the Gospel weave their branches and blend their light together, and the same God is Author of them both.

Having this heavenly vision before our eyes, we say, on the one hand, to those who overlook the office of the Church as the Keeper of the Word; Observe, God employs, and ever has employed, the Candlesticks to diffuse the light from the Olive Trees. That is, He has appointed His Church to receive, guard, interpret, and disseminate Scripture;

¹ James i. 17.

² Psalm cxix. 105.

³ XXXIX Articles, Art. VII.

and whatever has been alway so guarded and authenticated by the Church, *that*, we believe and are sure, *is* Scripture: or, in the language of the Sixth Article of the Church of England, “*In the name of the HOLY SCRIPTURE we do understand those Canonical Books of the OLD and NEW TESTAMENT, of whose authority was never any doubt in the CHURCH*¹.”

On the other hand, to the Church of Rome we say, Look at the Two Candlesticks standing between the Two Olive Trees, and fed with oil by them. Look at the Church between the Two Testaments. The Candlesticks do *not give* light to the Olive Trees, but the Olive Trees pour oil into the golden pipes of the Candlestick. The Church does not give authority to the Word; but through the Church the Word illuminates the World. You claim to be *the* Universal Candlestick. This you are not. You are indeed a Candlestick, a Candlestick in danger of removal. And by presuming to say that you alone are *the* One Candlestick, and that you give light to the Olive Trees of God's Word; and by affirming *that*² to be Oil of the Divine Olive Trees which *is not*, you disobey and dishonour Him Who *walketh in the midst of the Candlesticks*, and you provoke Him to remove you from your place.

Thus we have a prophetic protest in the Apocalypse against these two opposite errors; and the truth is here presented to us not with didactic

¹ XXXIX Articles, Art. VI.

² i. e. the Apocrypha.

formality, but, like our Lord's similitudes, in a beautiful picture, drawn in so lively a manner that a child may understand it, and that, when once understood, it can never be forgotten.

11. Let us advert further to the prophetic teaching of the Apocalypse concerning the CHURCH. Here also we have warnings against opposite errors, and a clear statement of the truth.

Some, you are aware, would represent the Christian Church as a loose congeries of discordant elements, without any fixed organization of doctrine, sacraments, or ministry.

Here is the error of Distraction.

On the other hand, the Church of Rome would bind every one in obedience to herself. She would make all bow to the Roman Pontiff.

Here is the error of False Unity.

Both these errors are condemned by the Apocalypse.

To those who do not regard the Church of Christ as a united and well-organized Body, we would say, Behold under what figures she is presented by St. John! She is displayed as the *Holy City*, the *Heavenly Jerusalem*. She is revealed as the *Woman clothed with the Sun*, mantled, that is, with the glory of Christ. And though in this world she is beset with infirmity, through the weakness of man and the fraud of Satan; though she is driven into the wilderness, yet she is fed with manna from heaven;

she is borne on the two Eagle-Wings¹ of God's Testaments into all lands, and, when her pilgrimage is over, she appears again in the Apocalypse, cleansed from the taints of this world, and shining in snow-white purity, *prepared as the Bride of Christ adorned for her Husband*²; and is received into His presence amid the Hallelujahs of Heaven.

Will any one say that the Church, pourtrayed by St. John in such beautiful and celestial colours, advanced by Christ to such a Royal Dignity, *the Queen at His Right hand*³, is a mere human Institution, a mere fortuitous fabric, thrown together by chance, like an Epicurean World coalescing from a hurricane of atoms! God forbid! He does not so build for Eternity. And what is the witness of St. John? He speaks of *one* doctrine that of the *everlasting Gospel*⁴; and Christ by his mouth commands all the Churches of the World *to hold that fast till he comes*⁵. *Keep My word, hold what thou hast received*⁶. And He displays to us the Two Sacraments; Baptism, *the crystal sea*⁷ in Heaven, through which we enter the presence of God, *this is the First Resurrection*⁸; and

¹ See above, p. 192. CHRIST, regarded in His royal character, is "the Great Eagle," the *King* of Birds; as He is the Lion, the *King* of Beasts (see above, pp. 163, 164): and as He is the ΛΟΓΟΣ or WORD, the Two Testaments are His two wings.

² Rev. xxi. 2.

³ Psalm xlv. 9.

⁴ Rev. xiv. 6.

⁵ Rev. ii. 24, 25.

⁶ Rev. iii. 8. 10.

⁷ Rev. iv. 6.

⁸ Rev. xx. 5, 6.

the Sacrament of the Lord's Supper. *If any man hear My voice, I will come in to him, and sup with him, and he with Me*¹.

12. Again. As to Church Government. *Hear what the Spirit saith to the Churches. To whom does the Spirit address these words? To the Angels of those Churches. And who were the Angels? Their Chief Pastors,—their Bishops. The Holy Spirit reproveth many of those Angels; but He does not reprove any of them for being Angels. He reproveth Bishops, but not for being Bishops. Nay, He recognizes them as such*². He regards them as the personifications of their respective Churches; and what He says to their Churches He addresses to them. Thus He owns Episcopacy as the form of Church Government instituted by Himself.

13. We turn now to those who speak of the Church of Rome as *the Catholic Church*, and would bring all men under the sway of the Roman Pontiff.

Behold the Apocalyptic Churches. They are Seven, and by their Seven-fold Unity they represent the Universal Church, composed of particular Churches: and what is said by Christ to them, is not to be understood as said to them exclusively, but as addressed to every Church in Christendom³.

Now, let us ask, Were the seven Churches of Asia subject to the Bishop of Rome? No. Was any *one*

¹ Rev. iii. 20.

² Above, pp. 6—26.

³ See above, pp. 97—99.

of them so subject? Not one. They were all governed by St. John, and one *like the Son of man walked in the midst of the Candlesticks*, and ordered St. John to *write to the Angels* of each Church. That is, every Church in Christendom is governed by Christ: and it is instructed by Him, not through the Bishop of Rome—but through its own Bishops; it is responsible to them, and through them to Christ.

Observe also, these Churches are Seven: and the errors of one Church are no palliation for those of another. Thyatira must repent, though Sardis be dead. And so, though Rome retains her errors, *we* must forsake ours, and hold the Truth. Each Candlestick must look to itself, and fear its own removal.

We cannot live by Unity in Death.

Remember, also, the Seven Churches of Asia are now no more. *Their* Candlesticks have been removed. Here is a warning to us; and to the Church of Rome we say, Here is a solemn warning to you, lest their fate be yours—*Remember whence thou art fallen; repent, and do thy first works, or I will remove thy Candlestick out of its place*¹.

Cease to claim Universal dominion: cease to boast, that the Roman See is the Rock of the Church. Behold the Church displayed by St. John. She does not wear the Papal tiara, but is crowned with *twelve* stars: she does not sit upon the seven hills, but she has *twelve foundations*, and on them are

¹ Rev. ii. 5.

*written the names of the twelve Apostles of the Lamb*¹.

If, therefore, any of you, my beloved brethren, should ever feel shaken in your allegiance to the Church of England, or be fascinated by the claims of Rome, you will find divine guidance in the Apocalypse.

We thank God, and we can never thank Him enough, that the Church of England does not impose any unscriptural terms of communion; that she holds in her hands the Scriptures pure and entire; that she administers the Sacraments fully and freely by an Apostolic Priesthood; that she keeps the Catholic Faith embodied in the three Creeds, and possesses a Liturgy such as Angels might love to use. But we do *not* say that the Church of England is perfect. No: there are tares mixed with the wheat in every part of the visible Church. We are on earth, and not in heaven; and we are subject to the infirmities of Earth. In this world, we *dwell in Mesek, and have our habitation in the tents of Kedar*². In this world, the Church of Christ is the Woman persecuted by the Dragon, and driven by him into the Wilderness, subject to manifold persecutions, offences, and trials, from within and without. But the Church in the wilderness *brings forth a man*

¹ This *twelve-fold Apostolic universality* of the Church, as contrasted with Papal unity, is also brought out in the number of the sealed, who are $12 \times 12,000$. Rev. vii. 4; xiv. 1.

² Psalm cxx. 5.

child, who has power to *rule the nations with a rod of iron*, and is *caught up to God and His throne*. Such will be the lot of *the remnant of her seed who keep the commandments of God, and have the testimony of Jesus Christ*¹. So the true Church, and so now the Church of England, when persecuted by the powers of Evil, and when, like Eve, *bringing forth children in sorrow, and in travail with them till Christ be formed in their hearts*², has never failed to bring forth masculine spirits, who have been endued with power by Christ to shatter the earthen vessels of godless theories with the iron rod of God's Word; and they have been caught up to Christ in a glorious apotheosis. And therefore, if you are true to Him, in this our wilderness of doubt and danger, even Persecution itself will give you wings for heaven.

And, that you may not be perplexed by the lukewarmness of many who profess the truth, or be exasperated by the tyranny of evil men, and so, in a fit of weak and irritable impatience, fall into schism,—observe the Apocalyptic Churches. Though under the government of St. John and of Apostolic Bishops, yet not one of them is free from blemish. Christ *does not find their works perfect*³. He notes their errors in doctrine, and reproves their defects in discipline. And what follows? Does He advise their members to quit them? Does He exhort them to

¹ Rev. xii. 16.

² Gen. iii. 16. Gal. iv. 19.

³ Rev. iii. 2.

pass from Ephesus or Sardis to Rome, and to find peace and perfection there; or to join any other communion? No: He commands them *to repent, to watch, to strengthen what remains, to abide in the truth, to be faithful unto death*. This is His exhortation to us. Hold fast the truth. *In patience possess ye your souls*¹. Edify the Church of England by holiness and love. Pray for her: labour for her: be thankful for the privileges, the inestimable privileges, which you enjoy in her communion. Use them aright; and *you will save yourself and others*².

14. Remark also, that the Apostle St. John had before his eyes many Churches requiring reformation, Churches of *his own age* and under his own jurisdiction; and yet to them he says little *in comparison* with what he speaks concerning the *future* condition of *another* Church, the Church of the City on the Seven Hills—the Church of the imperial City,—the Church of Rome.

He contrasts her, in her degenerate and corrupt state, with the Woman in the wilderness and with the Bride in heaven, that is, with the Church militant and with the Church triumphant: and he calls her the harlot. He contrasts her also with the spiritual Sion, and calls her Babylon. He reveals her history, even to her fall.

And wherefore does he speak so largely of her? Because, being inspired by the Holy Ghost, he fore-

¹ Luke xxi. 19.

² 1 Tim. iv. 16.

knew what she would become. He foresaw how imposing would be her claims; how extensive her sway; how powerful her influence; how dangerous her corruptions; how deadly her errors; and how awful would be her end.

Therefore, he uplifts the veil which hung before the future; and he displays her in her true colours. He writes her name on her forehead—*Mystery, Babylon the Great*. He does this in love, and in desire for our salvation. He does it, in order that no one may be deceived by her; that no one may regard her as the Bride, since Christ condemns her as the Harlot; and that none should dwell in her as Sion, since God will destroy her as Babylon.

15. The Church of Rome holds in her hand the Apocalypse—the *Revelation of Jesus Christ*. Wonderful to say, she acknowledges it to be divine. Marvellous too, she finds her claims on those criteria which identify her with the faithless Church,—the Apocalyptic Babylon. With St. John in the Apocalypse we say to the Church of Rome, your “*notes of the Church*” are marks of the Harlot.

You boast of universality, and *she* is seated on many waters, which are Nations and Tongues.

You arrogate indefectibility, and *she* says that *she* is a Queen for ever.

You vaunt temporal felicity, and *she* has kings at her feet.

You pride yourself on working miracles, and *she* makes fire to descend from heaven.

You triumph in the union of your members in one Creed and under one Head, and she makes all to receive her mark, and worship her image, and to drink of her cup.

Since, then, you have been untrue to Christ, since you have violated your spousal engagements, and have gone after other lords,—your trophies of triumph are the stigmas of your shame; the very claims which you make to be Sion confirm the proof that you are Babylon.

Therefore, let us not be weak in the faith; let us not be confounded by the temporal prosperity, and the long impunity, of Rome. It was prophesied by St. John, that she would have a wide and enduring sway; that God, in His long-suffering to her, would give her time to repent, if haply she would repent; that He would heal her, if she would be healed; and that, if she would *not repent*, her sins would at length *ascend to heaven*, and that *she would come in remembrance before God*. And when that awful hour shall arrive, then woe to the Preachers of the Gospel, if they have not taken up the warning of St. John, and sounded the trumpet of alarm in the ears of their hearers, *Come out of her, my people, and be not partakers of her sins, lest ye receive also of her plagues*¹.

16. Another caution is here given by St. John.

Some may now be in danger of being deluded by the confident language and bearing of Rome. They

may imagine that a cause pursued with such sanguine reliance must be good. But let us remember the parallel—Babylon. *Its streets echoed with music; its halls resounded with mirth and revelry; the king's guards were intoxicated at the gates of the city and at the very doors of the palace, and the vessels of God were on the tables at the royal banquet, when the fingers of a man's hand came forth from the wall,—and Babylon fell*¹!

So—it is probable—Rome will be most infatuated, when most in peril. She will exult with joy, and be flushed with hope, and elated with triumph, her Princes and her Prelates will vaunt her power, and make new aggressions, and display new corruptions, and be entranced in a dream of security, when her doom is nigh. And, as the great river, the river Euphrates, the glory and bulwark of Babylon, became a road for the conqueror of the city, so the swelling stream of Rome's temporal and spiritual Supremacy, which has now flowed on so proudly for so many centuries, and has served for her aggrandizement, may be in God's hands the means of her destruction and final desolation.

17. Two remarks, and we have done.

The sins of Rome are to be avoided; but this is not enough. Love of the truth is something more than hatred of error. We shall not be saved by the destruction of Rome.

¹ Cp. Daniel v. 5 and Isaiah xxi. with the account in Xenophon, *Cyrop.* vii. 5. See above, p. 287.

Here is another use of the Apocalypse.

It not only guards us against error, but declares to us the truth. It exhorts us not to receive the mark of the Beast *on our foreheads and on our hands*¹; and it teaches us, also, that we must profess the faith and do the work of the LAMB. We must wear His cross on our foreheads, and bear it on our shoulders. We must not worship the False Prophet, and we must obey the True. We must flee from Babylon, and dwell in Sion. We must avoid the Harlot, and follow the Bride. We must imitate the purity of her attire, and her virgin modesty. We must not sully our Christian robe with sin; and if sullied, it must be washed with tears of repentance and in the Blood of Christ. We must *walk in white*².

Otherwise, we have no part in the heavenly city—*Blessed are they that do the commandments of Christ*³. *He that overcometh shall inherit all things*⁴; but *There shall not enter into the holy city any thing that defileth or worketh abomination, or maketh a lie, but they which are written in the Lamb's book of life*⁵. *The unbelieving, and the abominable, and murderers, and all liars, these, says St. John, shall have their part in the lake of fire and brimstone, which is the second death*⁶.

18. Lastly, we have seen how signally those wonderful prophecies which concern one Church have been, in a great measure, already fulfilled; and from

¹ Rev. xix. 20; xx. 4.

² Rev. iii. 4.

³ Rev. xxii. 4.

⁴ Rev. xxi. 7.

⁵ Rev. xxi. 27.

⁶ Rev. xxi. 8; xxii. 15.

the divine character of the Apocalypse, and from the fulfilment of those prophecies, we are sure that the *other* awful predictions of the Book of Revelation which *have not* yet been fulfilled, will, one day—we know not how soon—have their perfect accomplishment.

It is, indeed, a solemn thought, that the *greater* part of the Apocalypse *has been fulfilled*, and that, therefore, the time to the end is probably very short, compared with that which has passed since St. John wrote.

And in the time which remains, severe trials are foretold by him. The suns of mighty empires darkened; the stars of the world *falling from heaven, like unripe figs from a tree tossed by the wind*¹; the Third and last WOE—the most dreadful Woe—still remains. The great Earthquake, such as never before was felt, still remains². Physical calamities still remain, and, what is more dreadful, the league of mighty powers conspiring against Christ.

Therefore let us be prepared. Let no form of danger seem strange to us. Let no evils affright or confound us. Let us not be daunted by any vast array or proud exultation of irreligious forces; rather, let us recollect that these things were predicted by St. John. Let us therefore see in them fresh proofs of the truth of these prophecies, and, consequently, of the truth of Christianity. Let us

¹ Rev. vi. 13.

² Rev. xvi. 8.

remember that we were warned by the Apocalypse that men and nations would combine against Christ and His Church in the last age of the world, as they did on the eve of the Crucifixion; and as the Kings of Canaan fought against the armies of God, so they will rise up against the Lord's Anointed for the last conflict of a fierce Armageddon, and that Christ will scatter them all, for *He is KING of KINGS and LORD of LORDS*¹. He will vanquish the Powers of this World, which will *flee from His face and say to the mountains and rocks, Fall on us, and hide us from the wrath of the Lamb*². He will take the Beast and the False Prophet, and will *cast them into* their place of doom³; and, finally, He will consign Satan for ever to the same prison⁴; and He will reward His faithful soldiers with endless glory.

Whom will ye follow? In which camp will ye serve? Under which banner will ye fight? Whom will ye obey? Christ, or Antichrist? Which will ye choose? Victory, or shame? The crowns of Angels, or the chains of fiends?

Judgment, Heaven, Hell, and Eternity are foretold in the Apocalypse. The Apocalypse is from God. God is true. Therefore Judgment is certain, Hell is certain, Heaven is certain, Eternity is certain. *Behold, He cometh with clouds, and every eye shall see Him*⁵. *I saw a great White Throne, and Him that sat upon it; and I saw the dead, small and great,*

¹ Rev. xix. 16.

² Rev. vi. 16.

³ Rev. xix. 20.

⁴ Rev. xx. 10.

⁵ Rev. i. 7.

*stand before God, and the books were opened; and another book was opened, which is the book of life: and they were judged every man according to their works. And whosoever was not written in the book of life was cast into the lake of fire*¹. And I heard a voice from heaven saying unto me, *Write, Blessed are the dead that die in the Lord: Even so saith the Spirit, for they rest from their labours; and their works follow them*². *They shall hunger no more, nor thirst any more*³; and God shall wipe all tears from their eyes, and there shall be no more death, nor sorrow, nor pain⁴; they will be glad and rejoice⁵; they shall be satisfied with living fountains of heavenly joys; and the glory of God shall lighten them, and they shall reign with Christ for evermore.

Therefore, with Angels and Archangels, and with all the company of Heaven, we laud and magnify Thy glorious Name, ever more praising Thee, and saying, HOLY, HOLY, HOLY, Lord God of Hosts: Heaven and Earth are full of Thy glory: Glory be to Thee, O Lord, most High. *Amen.*

¹ Rev. xx. 11—15.² Rev. xiv. 13.³ Rev. vii. 16.⁴ Rev. xxi. 4.⁵ Rev. xix. 7.

THE END.

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