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THE REVELATION

OF

JOHN THE DIVINE:

OR,

A New Theory of the Apocalypse,

CORROBORATED BY DANIEL AND OTHER PROPHETS.

BY

SAMUEL S. RALSTON.

"BELIEVE HIS PROPHETS, SO SHALL YE PROSPER."—2 CHRON. XX. 20.

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P R E F A C E.

THE Revelation of John the Divine is exceedingly figurative; and, if viewed simply as a specimen of composition, it is replete with interest. As in man we contemplate the crowning feat of creative power, so in the Apocalypse we find the finishing strokes of the pen of inspiration. "One star differeth from another star in glory," and it was meet that God's Book should conclude with a production so inimitable. Other prophets have employed language equally sublime; but none of them are comparable to the Apocalypse in the grandeur of its conception. No other drama, sacred or profane, will at all compare with this, in the plot or design of the work.

David and Hiram were to Solomon's temple, what some of the ancient prophets were to John's Revelation. Ezekiel, for instance, was instrumental in adducing for subsequent use quite a fund of metaphors. He does indeed methodize to some extent, especially where the metaphors had a local and specific reference. But human ingenuity has never yet been able to discover any systematic unity in the prophecy as a whole. It is like that pristine light, (Gen. i. 3,) which illuminated the world, before the formation of the heavenly bodies in systematic order, (as in Genesis i. 14.) The prophet himself seems to have been overwhelmed with the profusion of the figures, adduced through his own in-

strumentality. In them he beheld the rudiments of method springing out of chaos—saw “as it were, a wheel in the middle of a wheel”—yet he seems not to have comprehended the design of all this machinery. But Ezekiel may now be read much more intelligently in the light of the Apocalypse.

But to read the Apocalypse profitably, it behooves us to do so systematically, with reference to the true plan of the work; and in my humble opinion the commonly received theory is radically erroneous. In my apprehension, far too many of the symbols have been supposed to be already fulfilled. Men have a very great propensity to estimate too highly the relative importance of current events. As in optics, so in history, an object may be brought too near for correct vision. Hence, volumes have sometimes been written on passing events; which, in the hands of a philosophical historian, do not supply a well filled paragraph in Universal History. And what is true of a diffuse historian, may aptly illustrate the performance of an ardent student of prophecy. For instance, the birth of Cain was to mother Eve a marvellous event; in view of which, she said, “I have gotten a man, (*the man,*) from the Lord.” If, as some have conjectured, she apprehended her first born to be the promised “Seed,” then how great the mistake committed in this primary effort at the interpretation of prophecy! Nevertheless her posterity have been no less precipitate in their anticipations of futurity; and modern times have furnished many examples of the kind. Some interpreters were quite sanguine in locating several important symbols on the startling events connected with the French Revolution. In 1848, and 1849, persons of lively temperament could find specific

verifications in every corner of Europe. And so long as the cannons continued to roar, *Sebastopol* was looked upon as a kind of focal point, on which prophetic rays converged in great profusion.

The early Christian fathers were men of like passions with ourselves; and it is not strange that, in passing through ten general persecutions, they should have found verifications for many of the Apocalyptic symbols. At this extravagant rate of appropriation, prophecy was thought to be well nigh spent by the beginning of the eleventh century; and the end of time was thought to be at hand. Subsequently, it was found necessary to replevy on the early plan of interpretation; yet this was done so very imperfectly, that many persons are again apprehensive of a speedy conflagration. And even those interpreters, who do not espouse the idea of a literal *pre-millennial* advent, do nevertheless hold that the *seals* were all opened long ago, and that both the *trumpets* and *vials* will all have been spent before the beginning of the "thousand years."

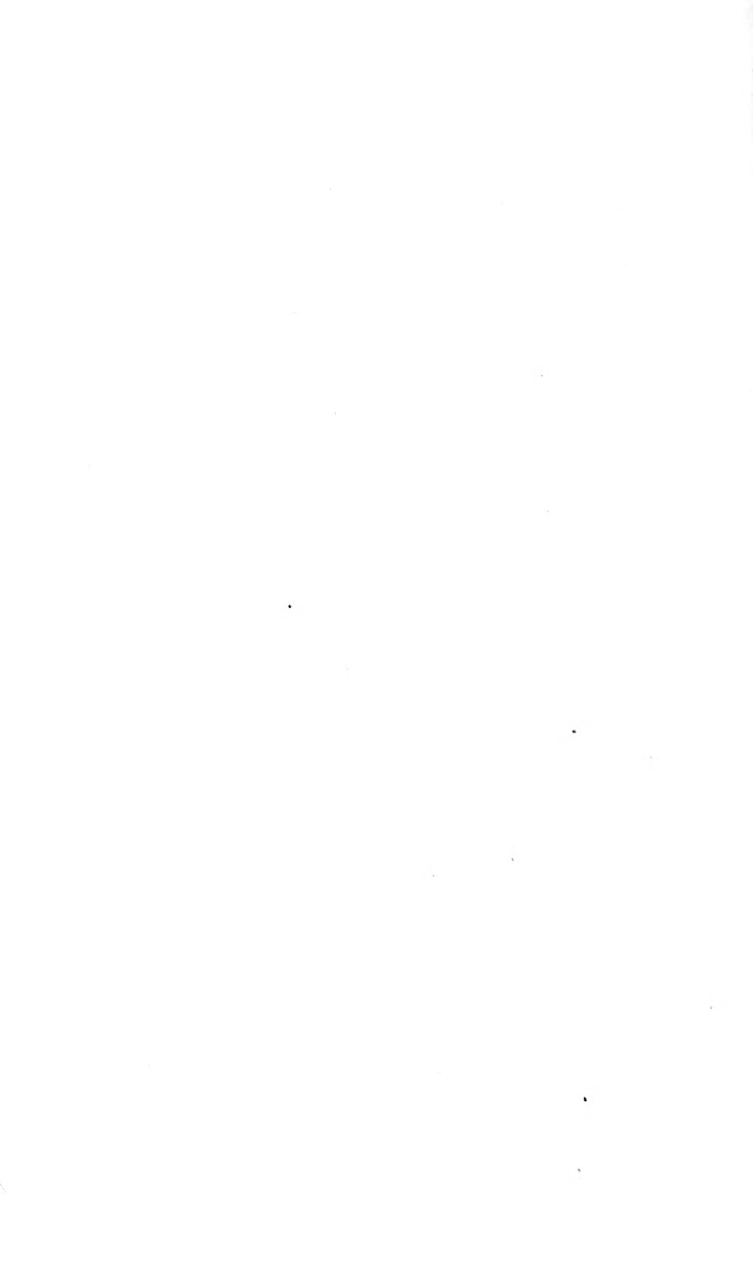
If the common theory of the Apocalypse be indeed erroneous, chronologically, then is it impossible to arrive at correct views of the prophecy, by studying it with reference to such theory. It was once impracticable to arrive at correct notions of Astronomy by adhering to the theory which then prevailed. And so of the symbolical heavens; in the absence of a correct theory; their proper relations are not perceived, however systematic they may be in reality. Fully convinced, that the true key to this complicated system is yet to be discovered, the writer has laboured most intently for the attainment of this great desideratum; in the fond hope that the boon may be given by Him who

said, "Let there be light." Surely it cannot be presumptuous to "search the Scriptures;" and if light has been attained, it is not admissible to set the supposed candle under a bushel. Hence the result of our fond effort is now presented in the form of a new theory; the acceptance, or non-acceptance of which remains to be seen.

The process of investigation has been a very tentative one; in the prosecution of which it has often been found necessary to abandon positions previously held. Nevertheless, such changes have still led to a nearer approximation to a regular system. In 1852, a brief compend of the work was published in pamphlet form; since which time important acquisitions have been made, and some minor changes have also been made; but the general theory, however improved, is substantially the same.

The writer's pecuniary circumstances are not such as to justify the publication of a larger volume. Hence special care has been taken to condense the theory within small compass; in doing which, many important proofs and illustrations have been omitted. Most of all do we regret the necessity of omitting those *practical* suggestions, and appeals, which ought by all means to be interspersed throughout such a work. Yielding to this necessity of abbreviating, the leading object has been to exhibit truth by addressing the understanding, without the accompaniment of direct and frequent appeals to the heart, such as the subjects might suggest. In the sublime and momentous teachings of prophecy, God does not address men merely as rational creatures, capable by his good hand upon them of investigating some of the deep things of his word; but he addresses us more especially as sinful and dying men, whom it is the

object of divine revelation to recover from sin by leading us to the cross. It is therefore matter of sincere regret, that in the effort to abbreviate, we have been constrained to dispense with such practical and hortatory appeals to the hearts and consciences of men, as ought by all means to have appropriate positions in a work of this kind. The Lamb of God, in his redeeming power and mercy, stands pre-eminently conspicuous in the Apocalyptic visions. He is all and in all. Our present and future relations to him, and the glory of God through him, are the sum and substance of prophecy. Hence, we would fain hope to reach the hearts of our readers through their understandings, provided our little work should be so happy as to commend itself to the latter. And if it may please the God of all grace to sanctify the influence of this humble effort—if it may be instrumental in the salvation of a solitary sinner—then I shall not have lived in vain, nor laboured in vain.



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INTRODUCTION.

DEFINITIONS OF SUNDRY SYMBOLS.

The Seven Candlesticks—Seven Stars—Seven Spirits—Four-and-twenty Elders—
Four Beasts—and a Book with Seven Seals.

[*Rev. 1st, 2d, 3d, 4th, and 5th chapters.*]

THE definitions of symbols may not be an interesting chapter with which to commence; yet the acquisition of such definitions is indispensable to an understanding of the system. The first five chapters consist chiefly of such definitions, and of epistolary admonitions. Therefore, these chapters may be regarded as a quarry of symbols, where they are prepared for the very purposes to which they are hereafter to be applied.

THE SEVEN CANDLESTICKS.—Of these we have the following definition: “And the seven candlesticks which thou sawest are the seven churches.” (Rev. i. 20.) Such is the “mystery,” or figurative meaning, of the metaphor; and it corresponds with various other allusions. For instance, “Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

THE SEVEN CHURCHES do apparently represent the whole Church collectively: and the number *seven* is probably employed with reference to the *seven spirits* by which the

Church was then actuated. The presumption is, however, that the congregations here specified were seen to be sufficient, and barely sufficient, to represent all the prominent varieties of character and condition then developed in Christendom. And every particular congregation might behold its own "face in a glass," by perusing these epistles.

The Redeemer, then, walked in the midst of the candlesticks—not visibly, but virtually; yet some of them were far gone in defection, and were solemnly admonished to beware. "Remember, therefore, from whence thou art fallen, and repent, and do thy first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent." The Church of Ephesus, and all that class of which it was a proper example, were in imminent danger of being stricken from the list of living churches. In like manner, other classes stood admonished severally, according to their respective circumstances. And these examples were also given for our admonition, the danger of defection being no less imminent now than at the close of the first century.

THE SEVEN STARS.—Of these, also, we are favoured with a Scriptural definition. "The seven stars are the angels of the seven churches." (Rev. i. 20.) The term *angel* literally signifies *a messenger*; and, in this instance, the allusion is to the ministers of the churches. Such angels are formally commissioned and sent forth, by the *laying on of the hands of the Presbytery*; and all true ministers are also sent by an unction of God's Spirit. And since we shall often find allusions to angels in the course of these visions, it should be recollected that ministers intrusted with important functions may be so called.

Christ is said to have had in his right hand the seven stars. Ministers were thus sustained by the Redeemer, so long as they maintained the truth and persevered in the line of duty. But erroneous and faithless pastors could not reasonably claim such support. Hence it is said of the

dragon, that "his tail drew the third part of the stars of heaven, and cast them to the earth."

THE SEVEN SPIRITS.—The seven spirits seem to represent so many influences, or gifts of the Holy Ghost; as we read of the "spirit of counsel," the "spirit of adoption," &c. And hence they have been spoken of collectively, as identical with the Holy Spirit. For instance, a divine blessing is spoken of as coming from the "seven spirits," in common with the other divine persons. (Rev. i. 4, 5.) They are also styled the "seven spirits of God," which seem to represent the supernatural gifts of God the Spirit. In the twelfth chapter of 1 Corinthians, we find three distinct catalogues of spiritual gifts. The first combined some of the common with the extraordinary influences; the second catalogue reduces the list; and the third condenses to the number *seven* precisely, thus: "Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret?" Here, then, is a reference to seven pre-eminent gifts or "spirits of God," the form of which citation may perhaps be somewhat varied in other instances; yet there seem to have been about seven supernatural gifts bestowed on men from time to time. And to speak disrespectfully of any of these would be blasphemy against the Holy Ghost.

Christ is said to *have* these "spirits of God," (Rev. iii. 1,) it being his prerogative to "send" the Comforter, (John xvi. 7.) They are also ascribed to Him, (the Lamb,) by the metaphors of "seven horns and seven eyes." (Rev. v. 6.) The *horn* is an emblem of power, and the *eye* is the very index of intelligence: both of which are indicative of the objects for which these supernatural influences have been employed in our world. And it is remarkable that these *horns* and *eyes* are "sent forth into all the earth,"—the former in the execution of judgments, and the latter for illumination.

We have yet to notice another symbol of those Divine influences, which is thus given: "And there were seven lamps of fire burning before the throne, which are the seven spirits of God." (Rev. iv. 5.) This figure seems to signify that the seven candlesticks (*churches*) are supplied by the unction of these sacred influences—the churches being burners, in which the supernatural influences were wont to be manifested. And in the fourth chapter of Zechariah's prophecy, we find an extended view of the whole figure, which corroborates this idea. This compound figure has a central "bowl" on the top of the main shaft, which is the common receptacle of oil, whence the oil is conveyed to the seven lamps by a corresponding number of pipes. The oil itself is understood to represent the influences of the Holy Ghost. And the prophet propounded inquiries in regard to the "two olive trees," and also in regard to the "two olive branches which through the two golden pipes empty the golden oil out of themselves." To which the following response was given: "Then said he, (*the communicating angel,*) These are the two anointed ones, (*sous of oil,*) that stand by the Lord of the whole earth." The superior officers of both the civil and the ecclesiastical institutions were anointed with oil, which ceremony signified the internal unction of the Holy Ghost, as a qualification for office. Therefore, the office bearers of these two institutions are the anointed ones, that stand by the Lord of the whole earth. The ceremony of anointing with oil has been discontinued; but the unction of the Holy One is just as needful as ever it was. [We shall have occasion to recur to the definition of this important figure, for the illustration of interesting characters subsequently adduced in these visions.]

This figure is apparently borrowed from some of the appurtenances of the literal temple; and the primary object is to represent the erection of the second temple, under the supervision of Joshua and Zerubbabel. And the iden-

tity of the *seven eyes* with the *Spirit* in his influences may be very clearly set forth by comparing the following verses:—

Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Zech. iv. 6.

For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth. Zech. iv. 10.

In the sixth verse, Zerubbabel is enjoined to rely on God's *Spirit* alone; and in the tenth verse he is represented, plummet in hand, as a builder, and endowed with *those seven—the eyes of the Lord*. Since the latter manifestly coincide with the former, the *seven eyes* must personify the influences of God's Spirit: in which idea the prophet Zechariah and the apostle John are beautifully harmonious. These manifestations of a Divine unction were the surest guarantee of success in the enterprise; on which account, it behooved the people to *rejoice* when they should see their leader thus endowed with supernatural gifts. Of these qualifications, we find a like symbol in Zech. iii. 9: "For behold the stone that I have laid before Joshua; upon one stone shall be seven eyes." The presumption is, however, that these things have a far more interesting allusion to the re-construction of the Christian Church, at a period yet future.

THE FOUR BEASTS.—Of these prominent characters, we have a very unhappy rendering in our English version: for though the term *beast* may represent a dominant government, it is inappropriate to persons. The original term, ζῷα, may with propriety be rendered *living creatures*; and this is the preferable rendering, since there is something repulsive in the other. And it is proper to add, that in Ezekiel's parallel view of these characters, (see his first chapter,) they are there rendered *living creatures*.

Probably no other symbol of the whole system has ever elicited so many vague conjectures, as have been spent on these mysterious characters. Nevertheless, the symbol

was intended to give light, by communicating definite and important facts connected with futurity; and I presume that the idea may yet be elicited by adhering closely to the text; for if we succeed, it must be done in simplicity; "Not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual."

THE LIVING CREATURES are represented as having a very intimate relation to the throne: but the "four and twenty elders" are understood to be more remote: yet both are representatives of *redeemed* men, since they unite in the song of redeeming mercy. Rev. v. 8, 9. This fact greatly contracts the field of doubt, in which an unrestrained fancy is liable to employ its vagaries.

Again, it is obvious that the *elders* are intimately associated with the *living creatures*: for they are often named in connexion, and are repeatedly associated in the same exercises. I therefore infer that they are connected by the ties of official relationship. The term *presbuteroi*, here rendered "elders," is the identical term which, in the New Testament, designates both ministers and ruling elders. For instance, "Let the elders that rule well, be counted worthy of double honour, especially they who labour in word and doctrine." (1 Tim. v. 17.) Such are the characters designated by the honourable title of elders, or presbyters. Peter himself was in office an elder. Says he, "The elders which are among you I exhort, who am also an elder." (1 Pet. v. 1.) In office he was an elder in common with his brother presbyters; yet in gifts he was no ordinary minister; and in my judgment his case is a fair illustration of the relation, which the *living creatures* sustain to ordinary elders. The difference lies in the superior gifts of the former, and not in any singularity of office. In whatever exercises the elders might engage, the living creatures might with propriety do the same; and we actually find them repeatedly engaged in the same exercises. But

we shall hereafter find, that the living creatures are capable of doing some things, which ordinary presbyters cannot do: not because such deeds lie out of the range of the presbyterial office, (for in office all are elders,) but because ordinary presbyters have not the requisite gifts of the Spirit. The *elders* do apparently represent ministers in general, according to the import of their title: but the *living creatures* are proper representatives of those who were endowed with supernatural gifts. And this suggestion is not founded on mere conjecture; for they are described as being “full of eyes before and behind.” (Rev. iv. 6.) This settles the question at once; for the metaphorical *eyes*, as defined by God himself, do represent the “seven spirits of God.” (Rev. v. 6.) In comparing spiritual things with spiritual, we are bound to employ those definitions of the eyes, and other symbols in this category, which have been infallibly given us by divine inspiration; and just so soon as we reject or overlook such definitions, we are inevitably bewildered. Ordinary presbyters have no such eyes; but their more highly gifted brethren are “full of eyes”—fully endowed with pre-eminent gifts. The former are common to every age; but the latter officiate only in an age of miracles. And we are concerned to understand their true office and character, not for the gratification of an idle curiosity, but that we may correctly understand a symbolic action subsequently ascribed to them in the course of these visions—the very object for which they have been adduced and defined in these primary chapters.

The four and twenty elders seem not to refer personally to individuals, but generally to presbyters in the aggregate. On the other hand, the living creatures are described in a manner so circumstantial, as to have an apparent allusion to some four individuals; yet as representatives of those who were endowed with like precious gifts. Curiosity would naturally prompt an inquiry in regard to the individuals thus alluded to, as representatives of men pre-eminently gifted:

“ ——— but yet,
 Among so many, glorious all, all worth
 Immortal fame, with whom begin, with whom
 To end, was difficult to choose; ——— ”

So difficult indeed the choice, that for the present we suspend all effort at discrimination: but we shall have these characters before us again, under circumstances more practical and therefore more susceptible of discrimination.

In the first chapter of Ezekiel we find a very complicated figure, which is undoubtedly the prototype of this Apocalyptic symbol. As employed by that ancient prophet the figure is exceedingly mysterious; yet, as simplified in the apostle's vision, it becomes more satisfactory. And on comparison, we find the following analogies.

1st. In Ezekiel the *living creatures* are represented as subservient to the *spirit*: for “whither the spirit was to go, they went,” (Ez. i. 12;) which idea is repeated in verse 20th. This idea coincides with the view already obtained from the concurring testimony of both John and Zechariah. Moreover Ezekiel and John concur in representing the living creatures as “full of eyes.” (Compare Ez. i. 18, with Rev. iv. 6.) Which eyes are “the seven spirits of God sent forth into all the earth.” (Rev. v. 6.) These eyes—these supernatural influences—were the identical qualifications with which Zerubbabel was endowed; (Zech. iv. 10;) consequently he was a living creature, in common with others that have had like precious gifts.

2d. As in the Apocalypse, so in Ezekiel, the living creatures have a very near relation to the *throne*, whence the Holy Ghost is sent forth. “And above the firmament that was over their heads was the likeness of a throne, &c.” (Ez. i. 26.)

3d. It is very remarkable that this mystic figure of the ancient prophet is provided with two distinct means of locomotion—one terrestrial and the other celestial. This circumstance may suggest that the supernatural influences are sometimes manifested on earth, but sometimes with-

drawn. The *wheels* may imply a *running to and fro through the earth*; and by the *wings* they are sometimes *lifted up above the earth*. Of the latter symbolic action the prophet witnessed, first a departure from the appropriate place to the "east gate of the Lord's house." (Ez. x. 19.) And, "Then did the cherubims lift up their wings, and the wheels beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city." (Ez. xi. 22, 23.) Thus the symbol departed—"went up from me," as in verse 24th—and the prophet saw it no more. In the flight of the living creatures, or gifted men, the glory of the Lord departed. And to intimate that the withdrawal of supernatural gifts would be complete, the very wheels of terrestrial service were also lifted up. This symbolic action seems to represent the beginning of that period of moral night, to which Micah referred in the following prediction. "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded: yea, they shall all cover their lips; for there is no answer of God." (Micah iii. 6, 7.) Accordingly the supernatural influences were actually withdrawn; after which time there were no *living creatures* spiritually, until the time of John the Baptist. And these influences did again depart after the primitive ages of Christianity—the living creatures were again *lifted up from the earth*.

4th. In the Apocalyptic presentation of the living creatures, they are shown to be *men*, by their participation in the song of redemption: and Ezekiel's prophecy has its own peculiar method of evincing their humanity. Amidst the great diversity of symbols in this figure, they had the "hands of a man." (Ez. i. 8.) The *hands* represent their appropriate deeds; and since they have the hands of a

man, their deeds are the deeds of men; therefore they are representatives of men. Several other circumstances connected with this complicated figure might be noticed specifically, but we forbear.

A BOOK WITH SEVEN SEALS.—A book, to be entire, should exhibit a general view of its subject throughout. The view presented may be brief, or it may be more ample; yet in either case it should be complete. Hence the sealed book may be expected to set forth futurity, by a complete series of metaphors extending from the time of vision to the general resurrection and final judgment. The seventh seal with its trumpets must therefore occupy the latter part of this long period, and by virtue of its trumpets it may well be supposed to occupy a much longer term than any one of the preceding seals; since it is natural to look for a proportionate extension, according to the apparent claims of their subordinate metaphors respectively. I have therefore arranged the first six seals, so as to occupy the whole time anterior to the yet future millennium, leaving all subsequent time for the seventh seal and its trumpets. And it is believed that the several metaphors do really apply with striking fitness to the periods thus assigned to them; and that perspicuity is thereby gained to the whole system.

The seals do therefore constitute a general series extending to the end of time; which series terminates in the conclusion of the 11th chapter, with a manifest allusion to the final judgment. And all subsequent chapters may be regarded as *supplementary* to the sealed book; and, with the exception of the last two, they should be arranged in parallel positions, according to their apparent chronology. For instance, the 12th, 13th, and 17th chapters seem to corroborate the events of the first six seals, and do therefore run parallel with them. The 15th, 16th, 18th, 19th, and the primary part of the 14th, seem to be collateral with the very eventful sixth seal. And the remaining part of the 14th chapter, and the whole of the 20th, do apparently coincide with the seventh seal.

A *Synopsis*, or symbolical chart, is appended, by which to exhibit the whole system in one connected view. This synopsis is designed to be traced horizontally from left to right: to facilitate which, reference *letters*, duly numbered, are employed. These letters will be found appended to the captions of the various chapters in the work, and they are also inserted in the chart, so as to designate the relative positions of the subjects systematically. Proper attention to these references will afford the most correct view of the proposed theory, will tend to fix it in memory, and will greatly facilitate the study of these visions.

First Seal and its Parallels.

CHAPTER I.

Christ's Headship over the Church during the primitive ages of Christianity—a. 1.

CHAPTER II.

A Symbolical view of the Christian church in her primitive state—a. 2.

CHAPTER III.

The Roman Empire as symbolized by a monstrous beast—a. 3.

CHAPTER I.

CHRIST'S HEADSHIP OVER THE CHURCH DURING THE PRIMITIVE AGES OF CHRISTIANITY—A. 1.

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

COMMENCING at the time of the vision, this seal must pertain to the primitive ages of Christianity; and the figure employed seems to symbolize the divine Redeemer, as the acknowledged Head of the church. In general, a rider on horse-back may very properly represent a *governing power in progress*. Ancient kings were so represented; and Solomon notes, as a great impropriety, the following perversion of order: "I have seen," says he, "servants upon horses, and princes walking as servants upon the earth." As sig-

nificant of his kingly office, our Saviour rode into Jerusalem, amid the hosannahs of the multitude. Those, however, were the days of his humiliation; and he condescended to ride an ignoble beast. But on his glorious exaltation, the Father “gave him to be the head over all things to the church:” and this Headship is beautifully symbolized by the Rider on the white horse, advancing in regal state.

The colour of the horse may fitly signify the purity, peace, and harmony of the church in her pristine simplicity. And the Redeemer’s future time of universal supremacy, as predicted in the 19th chapter, is prefigured by the same emblem in more august majesty.

Those subordinate symbols, a *bow* and a *crown*, were apparently significant of victorious triumph. Carnal weapons had not then been resorted to by the Christian church: yet the gospel bade fair to have soon covered the earth, in the face of all opposition. The Redeemer’s glorious cause “went forth conquering and to conquer.”

CHAPTER II.

A SYMBOLICAL VIEW OF THE CHRISTIAN CHURCH IN HER PRIMITIVE STATE—A. 2.

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she being with child cried, travailing in birth, and pained to be delivered. And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God and to his throne.—REV. XII. 1—5.

THIS prediction is apparently collateral with the first seal; exhibiting as it does the Church, over which Christ’s

supremacy was exercised. As the Redeemer's reign would seem naturally to imply, the Church was then very lovely; the spouse of Christ being symbolically "clothed with the sun;" which indicates the purity of her spiritual influence. The glorious "Sun of Righteousness" had risen upon her, and she was clad in his beams. On the contrary, the "moon," (*a waning thing like all sublunary objects*) "was under her feet." And if her splendour was a *great wonder*, her self-denial was no less wonderful. Thus adorned and thus heavenly-minded, the Church had a beautiful constellation of "twelve stars" for her crown. These stars may refer to the twelve apostles: and in this respect the view must be retrospective; since it is understood that most of the apostles had suffered martyrdom, anterior to the time of this vision. Yet the figure may also include the succeeding ministry of those times, and thus be truly prophetic. But the dragon is supposed to draw after him, and to cast down to the earth, "the third part of the stars of heaven;" which apparently alludes to the many examples of apostacy, that occurred even in those early times. The mystery of iniquity did "already work;" and not a few gave sad evidence of the aggressive intrusion of the dragon.

The dragon, as a malignant spirit, is invisible; and in his own wily capacity he stood before the woman, as an antagonist at every step of her progress. But the Roman empire being a visible development of the antagonistic principle, the description is here made to conform in both *heads* and *horns*.

The prolific character of the Church had been predicted long before, by a similar figure. (Isa. liv. 1.) In that instance there is a seeming allusion to the multitudes of converts from the Gentile world. But in this case something more than such accessions is undoubtedly meant by "a man child, who was to rule all nations with a rod of iron." Such a personage was Jesus of Nazareth; and none but he can answer the description. And here the vision

is again retrospective; in order to connect the then past with the then future. The dragon had sought to destroy this seed of the woman, from his cradle to his grave: and at last the seeming victory was only apparent, and of short continuance. Despite the fury of the dragon, Messiah was speedily resurrected; and was personally caught up to God and to his throne. These primary facts had become matter of history, and might be viewed retrospectively: but in another sense the vision was truly prophetic. In person he had been actually caught up: yet, effectively and, in fact, he was identical with the rider on the "white horse" of parallel notice. The dragon, having persecuted Him in person, now sought to subvert his spiritual supremacy over the Church. For this purpose dreadful persecutions were instigated against Christ's mystical body: but cruelty could not effect the Satanic purpose: for the Redeemer would not leave his people on account of their afflictions. On the contrary Christians were the more vigilant: and hence the common proverb, "The blood of the martyrs is the seed of the Church." But a change of policy ensued, the effect of which was to corrupt the great body of nominal Christians: and thus the dragon succeeded in getting up a rival pretender to the headship of the Church. Thus was the man child—the true head—supplanted, and then "was caught up to God and to his throne." His supremacy being thus invaded by antichrist, he retired for a time; by which I understand the withdrawal of the distinctive influences of his primitive reign. In retiring, the glorious Sun gathered up his beams: and the woman (the Church,) ceased to be a luminous "wonder," having now become a pitiful object of insult. The glory had departed; and the "dragon stood," but the "woman fled." *

This withdrawal of supernatural influences, as indicated

* The Church is supposed to have continued in the enjoyment of some of the supernatural gifts of the Spirit throughout the second century. See Mosheim's Ecclesiastical History, Vol. I., page 52, (Harper's Edition.)

by the removal of the *man child*, coincides with Ezekiel's vision of a similar occurrence. For the appropriate place of the man child—Immanuel—is on the throne above the cherubim, as thus expressed: "And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man upon it." (Eze. i. 26.) Thus did the Supreme Head of the Church preside over the living creatures—gifted men of those primitive ages—and the withdrawal of those gifts is apparently represented by the following symbolic action: "Then did the cherubims lift up their wings, and the wheels were beside them; and the glory of the God of Israel was over them above. And the glory of the Lord went up from the midst of the city, and stood upon the mountain which is on the east side of the city. So the vision that I had seen went up from me." (Eze. xi. 22—24.) John's vision of the living creatures is an abbreviation of Ezekiel's vision. So in this case the "man child" corresponds to the "appearance of a man" upon the throne; and it is remarkable that both Ezekiel's symbol and John's are represented as being *caught up*. In the ascension of the former, "the glory of the Lord went up;" and the same is manifestly implied in the latter, since the departure of the *man child* is immediately followed by the flight of the *woman* (the Church,) to the *wilderness*. Thus departed the special manifestations of Messiah's Headship, which manifestations have never yet been restored; but a glorious resuscitation is also indicated by these same figures, as we shall find in a subsequent prediction.

CHAPTER III.

THE ROMAN EMPIRE, AS SYMBOLIZED BY A MONSTROUS
BEAST.—A. 3.

And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.—REV. xiii. 1—3.

THESE verses are also regarded as parallel to the first seal. The seven heads of this monstrous beast do apparently represent the seven consecutive forms of the Roman government, viz: the *Kingly*, the *Consular*, the *Dictatorial*, the *Decemvirate*, the *Triumvirate*, the *Imperial*, and finally the *Papal*. Five of these heads had passed away before the time of this vision. The sixth—the Imperial—then flourished; and the seventh remained for a subsequent development. Consequently this vision was partly retrospective, and partly prophetic. Daniel's view of this same beast was simply prophetic: but by the apostle's day much of that prophet's prediction had been spread out on the page of history.

Christ was born under the Imperial head, and was Cæsar's contemporary. His enemies tried hard to exhibit him in a false position, by representing him as Cæsar's rival. But he disclaimed all such pretensions, saying, "My kingdom is not of this world." He infringed not on the Imperial prerogatives, but said, "Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." Subsequently, He exercised spiritual supremacy over the Church, as represented by the Rider on the

white horse; but to Rome was left the civil rule. Thus were the two kingdoms simultaneous; and the metaphorical representations must be collateral.

The "ten horns," having each a crown, are understood to prefigure so many distinct kingdoms of simultaneous existence. They pertain to the seventh—the Papal—head; and therefore they had not risen at the time now under consideration.

This beast combines the skulking agility of the "leopard," the tenacity of the "bear," and the boldness of the "lion." And this complex monster is finished off by the diabolical infusion of an infernal energy: for "the dragon gave him his power, and his seat, and great authority." The dragon, in his individual capacity, is "the prince of the power of the air, the spirit that now worketh in the children of disobedience." Thus has he reigned in the hearts of wicked men universally since the fall. Relative to his modes of secret operation, we can have but very imperfect conceptions. Certain it is, however, that Satan has a great disposition to assume some visible agency, through which to operate on the outward senses. Even a *serpent* was assumed, when no better could be obtained. But since the fall of man, there is no want for human instrumentalities. He has also had the address to secure the influence of kingdoms and empires in his interest. Every great monarchy has, in its day, been his humble servant. Like many other magnates, he is ever ready to co-operate with any formidable power that might bid well for his services. He tempted even our Lord, to employ his services in setting up a universal kingdom, in terms profanely impudent: but in that case he was repulsed with a most withering rebuke. Thus repulsed, he fell back to make the most he could of what still remained to the Roman monarchy; at the overthrow of which he is doomed to a long banishment.

In instigating the heathen emperors to persecute Christians, the dragon went about as a "roaring lion;" but on

the conversion of Constantine, and the consequent transformation of the empire, the lion was exorcised. Persecution was speedily suppressed, and the Church taken under Imperial protection. But, with wonderful adroitness, he, too, assumed the appearance of an "angel of light," and presently corrupted the Church so effectually as to subserve his purposes even under forms nominally Christian. Therefore, the transformation under Constantine proved to be only "a little help," (Dan. xi. 34,) and this new phase of the Imperial head was of short duration. Barbarism overran the Western division of the empire: and the head was by them wounded to death by the fall of Augustulus, A. D. 476.

Second Seal and its Parallels.

CHAPTER I.

The Bishop of Rome, on the red horse of Ecclesiastical supremacy, becomes the seventh head of the civil monarchy—b 1.

CHAPTER II.

Flight of the woman, (the *church*,) to the wilderness—b 2.

CHAPTER III.

The beast's deadly wound healed, by the accession of the papal head—b 3.

CHAPTER IV.

The Papacy as symbolized by the metaphor of a base harlot—b 4.

CHAPTER V.

The epoch from which to compute the reign of antichrist, as ascertained from Daniel's number 1290 and John's number 666—b 5, b 6.

CHAPTER I.

THE BISHOP OF ROME, ON THE RED HORSE OF ECCLESIASTICAL SUPREMACY, BECOMES THE HEAD OF THE CIVIL MONARCHY—B 1.

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

If the first seal might fitly represent the pristine ages of Christianity; then may this second seal represent the pristine ages of Popery—the antichristian apostacy. The term

antichrist signifies *opposed to Christ*. Even amongst Protestants there are most unhappily such oppositions, both in doctrine and practice; and in just so far are they antichristian. The Gnostics of the first century were so styled; because that by sophistical reasoning they denied the proper *humanity* of Christ. (1 John iv. 2, 3.) What then may be said of the Arians of the fourth century, who denied His *divinity*? Idolatry is also antagonistic, (2 Cor. vi. 15—17;) and in this respect, at least, is Popery antichristian. Even in the apostolic age there were “many antichrists;” (1 John ii. 18,) and the presumption is, that subsequent ages have multiplied, rather than diminished the number. But in the study of prophecy, we use the term with reference to the Roman apostacy, as antichrist pre-eminently; because of the extent of its power and influence, the completeness of its systematic organization, and the long continuance of its abuses.

Prior to these visions had the “mystery of iniquity” begun to work, like the fermentation of an unhallowed leaven. The great monster was then seen in the distance, and had begun to give an earnest of his spirit. Diotrephes loved to have the pre-eminence; and subsequently the church was cursed with many such aspirants. Nothing but the forbidding influence of Rome Pagan prevented the complete development of that principle, which supplanted the Redeemer by exalting mere men. Says the apostle Paul, “Only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed.” (2 Thess. ii. 7, 8.) The presence of the Imperial head operated as a barrier; but the downfall of that head left the field open for the Papal.

Christ's headship over the church was usurped by him of Rome, who assumed to be Christ's Vicar; and hence, as a governing power, he is apparently represented by the rider on the red horse of this seal. Of this rider it is said, “power was given to him that sat thereon to take peace

from the earth." This power was not innate; for some popes were really very weak men. The power was given—given by the people far gone in superstition and will-worship. Civil rulers were indeed accessory to the advancement of the Papacy, but only in so far as they reflected the spirit of the age in which they lived. Had the people generally still retained the simplicity of the gospel in its purity, Popery could no more have gained the ascendancy, than James II. could resaddle it upon Protestant England. We are perhaps too much inclined to regard Popery as something distinct from the character and will of the people. In fact it is just what a backsliding people have given it power to be. And the same will doubtless hold true in regard to the future of our own country, about which we have much solicitude. Our future will be a development of the popular character.

There were indeed some conservative men under this seal, who opposed the abuses of the age; but an obscure minority could not roll back the tide of innovation. The fact that Popery took its rise in the way of *taking peace from the earth*, implies that considerable opposition had to be overcome; for had there been no opposition, the Pope would have mounted the "red horse" quite peaceably. But in that case such a horse would not have been a proper emblem of his early aggression; since the colour is indicative of violence and blood.

But this breach of the public peace was owing in a very great degree to that spirit of rivalry, which then convulsed all Christendom. There were set up conflicting claims to the supremacy. The people gave power to these aspirants, "that **THEY**, (a *plurality* of pretenders,) should kill one another." Of these there were three famous examples—the Prelates of Constantinople, of Rome, and of Alexandria. After a time the two former completely silenced the latter—ecclesiastically they *killed* him—and his pretensions were hushed forever. Hereupon he of Rome attained the

ascendency in the west: but his surviving rival held on tenaciously in the east. In this fearful strife about "which of them should be the greatest," the clergy took sides, and the laity took sides. Councils decided, and councils reversed such decisions. Civil rulers took up the quarrel with maddening zeal. And the two rivals most heartily anathematized each other—*killed one another* after the Papal fashion. Ultimately the strife resulted in a schism between the east and the west; from which time the Bishop of Rome maintained his position in the west; and having anathematized eastern Christendom, he claimed to be Universal Bishop.

There remained yet another step to complete the beastly identity; which crowning feat is symbolized thus, "and there was given unto him a great sword." The sword is an emblem of civil power. Such power had been acquired by the Pope in various aggressive steps; but he was not formally clothed with royalty, until so crowned by Pepin of France, A. D., 756.* This act of coronation over a part of Italy, then denominated the *Patrimony of St. Peter*, marks a notable era in the history of Popery, and also of the revived Roman Monarchy. And this memorable event seems to mark the close of this second seal.

CHAPTER II.

FLIGHT OF THE WOMAN, (THE CHURCH) TO THE WILDERNESS— B. 2.

And her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.—REV. xii. 5, 6.

ALREADY has attention been directed to so much of this passage, as relates to the removal of the "man child"—

* *Revolutions in Europe*, by Koch, page 60.

Immanuel,—but it was done in anticipation of the time now under consideration. The event stood intimately connected with anterior events: and for that reason it was then taken up in that connexion. In reality it was coeval with the rise of antichrist. The Redeemer did not withdraw from the antagonism of Rome Pagan, however bitter, but from the supplanting rivalry of Rome Papal. His exit was not a sudden transition, that might be visibly apparent at once: but as Popery was gradual in its aggressions: so did the Redeemer gradually withdraw the distinctive marks of his presence. One by one were such tokens withheld—withheld perhaps for a little season, and again shining out with a lingering and tremulous solicitude. The supernatural gifts were suspended long before the more ordinary graces, which last have been present through every age. The manner of Jehovah's departure from Israel of old was full of significance, (Ezek. x. & xi.) First, the divine glory left its appropriate position over the cherubim, as if to depart from the desecrated temple. But the symbol lingered on the threshold, and again returned to the cherubim, before the departure from the city to the mountain. Thus, in the departure from the Christian church, some shining lights—noble confessors—sprang up at intervals, long after defection had become general.

But at length the glory had departed; and the bereaved mother must fly. Antichrist had risen; and she must fly to the wilderness; which figure is apparently borrowed from the perambulations of the Israelites in the desert. The figure manifestly implies a state of abstraction from the observation of *resident* contemporaries. Don't ask me then to identify a people thus remote from human observation, and recognised only by the omniscient eye of Jehovah, as God's "hidden ones." Often have the champions of Rome demanded, with an air of triumph, "Where was your church before the days of Luther?" Indeed! And what know we of the Israelites in the trackless desert, beyond what is re-

corded of them in God's own book? Nothing. Even their contemporaries took little notice of them; except when they came into near proximity, at which times they were a terror to the nations round about. So of the people here predicted; they were known to God, but chiefly overlooked by man. Whether scattered on the mountains, as sheep having no shepherd, hid in caverns of the earth, or incarcerated in prison, they were well known to God, and were all enrolled in his book: for we read, "And all that dwell upon the earth shall worship him, (the *beast*,) whose names are not written in the book of Life of the Lamb slain from the foundation of the world," (Rev. xiii. 8.) They are written in God's book, not man's; and we should not be required to identify them as an organic body known to history. Therefore ask not who they were, or where they were, during this zigzag pilgrimage. Why ask their name seeing it is secret? I could readily point to their encampments, at such times as they came prominently into view: at which times they were a terror to their adversaries, as truly as were the Israelites. The modern Balak was not less jealous than his predecessor: and the curses of the modern Balaam have been equally unavailing.

But how can Romanists defend their own assumptions in a manner consistent with this figure? They boast of a continuously visible organization, and a visible head of unity; where then is their abstract wilderness state, as a distinguishing characteristic of God's people? God has said, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." But when, and where, did the Roman communion make a reformatory exodus from an apostate church, to which an anterior relation had been sustained? Their boasted priority and continuous identity preclude the supposition of any such movement in their history. On the contrary, Rome has anathematized all such secessions, as schismatical and damnable. Consequently, Romanists are not that re-

tiring, that fleeing community, whom God denominates "my people."

Moreover they have boasted of apostolic orders in an unbroken line of succession—the very arrogance against which the apostle admonished the Romans! (Rom. xi. 18–21.) Despite such pertinent warning, they have persisted in claiming to have the *root* of the matter in themselves; and have boasted themselves against the *branches*. Their priests claim to have derived from the apostles plenary power to dispense the bread of life, during all exigencies of every age. Thus do they suppose the humble faithful to have been fed with spiritual food, according to an original, standing, and ordinary provision made for the church universal. Where the necessity then for a *special* provision in behalf of a people circumstanced as they profess to have been—"a place prepared of God, that they should feed her there?" In the absence of all ordinary sustenance the Israelites were fed on *manna*, by a special provision of Providence. So in the absence of a regular ministry, and often without any public ministry at all, have God's hidden ones been repeatedly fed in accordance with the special provision made for an abstract wilderness state. Ah, Rome! you may continue to hug the superannuated ghost of apostolical succession and plenary power: but this very pretence is inconsistent with the emergent state here predicted of God's people.

Thus it will be seen that we are not to have any very distinct view of God's select people, during a considerable part of their long pilgrimage of 1260 years. What has been said of them must suffice for the present. When they are retired from human view, into the hidden recesses of the desert, we need not attempt to adduce them. But they will reappear at various periods; when it will be a privilege to cultivate further acquaintance.

CHAPTER III.

THE BEAST'S DEADLY WOUND HEALED, BY THE ACCESSION OF THE
PAPAL HEAD—B. 3.

And his deadly wound was healed: and all the world wondered after the beast.

And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months.—
REV. XIII. 3—5.

ROMULUS founded the civil polity of Rome; and Numa instituted her system of Pagan worship: both of which institutions continued to exert their respective shares of influence under the various forms of government. But eventually both were subverted. During the reign of the Christian emperors, Paganism was wounded to death, (formally;) and the civil polity fell soon after. Thus the religious institution was first wounded; and it was also first to be healed; for the Pope became first an ecclesiastical, and then a civil ruler. In this healing process Rome Papal incorporated many of the rites and ceremonies of Rome Pagan, in a modified sense at least. Moreover the various orders of functionaries, from the Pontifex Maximus down to the lowest mendicant, bear a striking analogy. On entering a modern cathedral, we can scarcely resist the impression that we have strayed into a heathen temple. Rome stoutly denies all this; but her manifest idolatry puts to shame all such disclaimers.

After the downfall of the Imperial head in the west, the civil polity began to be healed in the subsequent organization of several kingdoms on the old territory. These kingdoms were the "ten horns," which gave their power unto

the beast. And finally the wound was completely healed, in the promotion of the Pope to royal station. This seventh head, with its subservient horns, stood forth as a development of the Apocalyptic figure; and a mighty beast it was in the apprehension of all beholders—"all the world, (*Roman world or empire,*) wondered after the beast." In all this the understanding had little to do. A superstitious frenzy, and a morbid propensity toward the marvellous, were characteristic of the public mind; and the more audaciously absurd and blasphemous, the greater the wonder. Of such qualities the Roman Pontiff became an ideal consummation. Both princes and subjects were set agog with insane admiration of the beast. He assumed divine titles and claimed divine honours; whereupon they "worshipped the beast." But we forbear to enlarge on these God-dishonouring facts, so well known to every intelligent reader, and deplored by every devout Christian.

CHAPTER IV.

THE PAPACY AS SYMBOLIZED BY THE METAPHOR OF A BASE HARLOT—B. 4.

And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters, &c.—REV. xvii. throughout.

THE thirteenth chapter exhibits Rome as a civil despotism; as a counterpart to which we have here a representation of her ecclesiastical corruption. Civil tyranny is horrible; but religious apostacy and hypocritical impiety are intolerably disgusting. A more hateful picture than the one now before us, could not be conceived; yet the figure

is not more despicable, than the subject has become in fact.*

The ancient prophets represented idolatry, and its concomitant evils, as spiritual *whoredom*. And since the Church is regarded as Christ's spouse, the figure is a just representation of her defection from Him. That antichrist has so departed is manifest: and that the Papal worship has become grossly superstitious and idolatrous is equally plain. Spiritual whoredom is her foul turpitude; of which we have an appropriate figure.

The whore is said to sit "upon many waters," (verse 1,) of which we have the following angelic interpretation. "The waters which thou sawest, where the whore sitteth, are people, multitudes, and nations, and tongues." These multitudes of devotees, are the constituent elements of the civil polity, as will be seen on comparing the third verse; "And I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns." The numbers of the heads and horns, and the inscriptions of blasphemy, do fully identify this beast with that of the thirteenth chapter already noticed. Hence it is the civil power, on which reposes this ecclesiastical prostitute; "with whom the kings of the earth have committed fornication."

The woman is said to be "arrayed in purple and scarlet colour;" in uniformity with which she sits on a "scarlet-coloured beast;" both of which correspond to the "red horse" of the second seal. Therefore the red horse and this scarlet-coloured beast may be regarded as identically the same; and the riders are the same, except that the former represents the masculine severity of the system, and the latter personates its feminine lasciviousness. It is very

* It is a very remarkable circumstance that the apostle was symbolically introduced to the subject of this chapter by "one of the seven angels which had the seven vials." There is something significant in this, but it cannot be advantageously presented at this point. We therefore defer the suggestion, that it may be adduced in another connexion.

remarkable too that the “great red dragon,” of the twelfth chapter, is another parallel in this same connexion. In accordance with which the Pope and his cardinals have a rage for *vel* in their dress and equipage. Strange infatuation, to make a public display of this predicted badge of their abominable apostacy!

In a previous essay, the “seven heads” were adverted to as symbols of the seven consecutive forms of the Roman government; and the idea is repeated here in the mention of “kings.” But in this instance the number has also a mystical reference to the site of the mystical Babylon; “The seven heads are seven mountains, on which the woman sitteth.” Of this Dr. Langdon says, “This most plainly points out Rome, which was so famous for being built on seven hills, that this is the description of it in the most celebrated classic authors. Ovid particularly described it by this peculiar situation in the following distich:—

* Quæ de septem, totum circumspicit orbem,
Montibus, Imperii Roma Deumque locus.

Which may be translated thus:

Rome, the chief seat of empire and the gods,
Which from seven hills looks round and views the globe.

From this it is evident that this woman, or the great city repeatedly called Babylon in these visions, is the great city Rome. And that no doubt may remain, the angel adds a farther description in the last verse of this chapter, which cannot be applied to any other city. The following is that indubitable allusion to the imperial city of that age: “And the woman which thou sawest is that great city, which reigneth over the kings of the earth.” This was then true of Rome emphatically, but of no other city.

A brazen and impudent face is the common index of infamy; and Rome has it with a witness. This unblushing attainment is set forth in the prophecy thus. “And upon her forehead was a name written, MYSTERY, BABYLON

* Ovid Trist. lib. 1, Eleg. 4.

THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH." Notwithstanding her superstitious abominations, she holds up her head as if nothing unchristian had occurred in her history. She holds that the adoration of saints and images is not idolatry! She has shed the blood of the martyrs of Jesus; and now we are very coolly told that the outrage will be repeated, so soon as she shall have the power!

CHAPTER V.

THE EPOCH FROM WHICH TO COMPUTE THE REIGN OF ANTICHRIST AS ASCERTAINED FROM DANIEL'S NUMBER 1290, AND JOHN'S NUMBER 666—B. 5, B. 6.

And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.—DAN. XII. 11.

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 three score and six.—REV. XIII. 18.

IN prophetic numbers generally a day represents a literal year, as intimated to the prophet Ezekiel:—"I have appointed thee each day for a year." (Ez. vi. 6.) There are some few instances in which such numbers are apparently to be taken in the literal sense; but generally the figurative construction obtains—a day for a year. A month is reckoned as 30 days, and 360 days for a year, according to the ancient style. Hence John's "forty and two months," for the reign of Popery; and Daniel's "time, times, and a half," (*one year, two years, and half a year,*) amount each to 1260 literal years.

The "great sword" of civil power was given to the Papacy by Pepin, A. D. 756, as shown in a former chapter.

That act of coronation is a very plausible epoch, from which to compute the beginning of the 1260 years of Papal domination. As yet this assumption is a mere hypothesis; but it is believed that corroborating testimony may be derived from those two numbers, which stand at the head of this chapter, if correctly understood and rightly applied.

The presentation of our peculiar view of Daniel's number 1290 is attended with much difficulty, and the effort is made with a trembling hand. In addition to the abstruseness of the subject, it is pre-occupied by the time-honoured interpretations and glosses of the fathers, to gainsay which may invite the imputation of heresy. The time is not far distant, however, when those venerable computations will have been fully tested by the concurrence, or the contradiction of events. Should the common interpretation be confirmed, our fond efforts will be unavailing; but should the anticipated time expire without any apparent confirmation, our theory may then perhaps come in for an impartial hearing.

Daniel was duly apprized of the beast's continuance for the long term of 1260 years. (Dan. vii. 25.) In the 12th chapter is a recapitulation of preceding topics; and at the 7th verse that same number is repeated. But the number stood in an isolated position; there being no data given as yet, from which to reckon the beginning: and without such data it could be of no practical utility to the prophet, or any other person. In this dilemma the anxious prophet complained thus: "I heard, but I understood not." The angel's response intimates that the lapse of time would be requisite to a due understanding, and also that a patient exercise of wisdom would be necessary even in subsequent time: and then he proceeded to give an additional number of *specific* date, the termination of which might direct attention to the woful time in question. This admirable arrangement seems to have imparted much satisfaction to the prophet; and he did not repeat his complaint founded

on a want of understanding. By virtue of this intervening number he might now understand how long it would be to the rise of the great antagonism: and we too might derive satisfaction from this explanatory number, were it placed in a correct light; but unfortunately our English Bible has an erroneous translation of the verse in question. Our translation of the angelic solution reads thus: "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." Here we have a complex specification of events for the beginning of this number, but no event called for in the termination. No expositor, that I have seen, has ever found an event for the terminus. Expositors have resorted to mere *guessing*, as to what is to be looked for in the fulfilment. Read them, Henry, Scott, Orton, &c., &c.; and you will find guessing in the fullest latitude. Relative to the event called for in the end, those great and good men pretend to nothing more dignified than mere conjecture. Even Dr. Prideaux confessed himself perplexed, and declined to make an effort at solution.

Two distinct events are called for in the text—the *taking away* of the daily sacrifice, and the *setting up* of the abomination that maketh desolate: but these two are connected together by the conjunction "and," so as to call for both at the beginning of the number, leaving nothing for the ending. But in addition to this connecting particle the original has also another prefix to the ensuing word, and one which answers to the preposition *to* or *till*. Hence the verse might be rendered thus: "And from the time that the daily (*sacrifice*) shall be taken away, *even to* the setting up of the abomination that maketh desolate, there shall be a thousand two hundred and ninety days."* The literal rendering should always be preferred, when the sense will fairly

* Amongst the passages that may be referred to for examples of a similar use of the particle *lamed*, see Isa. vii. 15, Dan. xii. 13.

admit it; and a constructive rendering only when the sense makes it necessary. In this instance the constructive rendering, as found in our translation, fails to make good sense at all; for it leaves the reader in utter doubt in regard to the event to be looked for in the end. But the literal rendering solves the doubt completely: for the number begins at the taking away of the daily sacrifice, and extends to the setting up, or promotion of, the abomination that maketh desolate. Therefore, since it is desirable to have an *idea*, the literal meaning of the passage is decidedly to be preferred: in view of which it remains to inquire into this beginning, and this ending of the number.

First. The epoch from which to begin—"The time that the daily sacrifice shall be taken away." By this general phrase may be understood some remarkable obstruction of the Jewish service; of which three examples may be adduced. 1st. The Samaritan persecution which occurred in Daniel's own day, and was therefore both obvious and of exciting notoriety to him. 2d. The profanation of the temple by Antiochus—a far more flagrant abuse, but distant from the prophet more than three centuries. 3d. The final destruction of both the city and temple by the Romans. The two latter, and especially the last, were the most calamitous; but not being events of the prophet's own time, they could not answer to him the purpose of data, unless their chronology were first made known. On the other hand, the Samaritan persecution was to him a fixed epoch. And notwithstanding its relative insignificance in universal history, it was momentous to the prophet and his afflicted people; and might well serve for the date of a number reaching thence into futurity.

But let us see the various results of dating from these several periods respectively:—

If we compute the number 1290 from the destruction of the city and temple, (A. D. 70,) then would it terminate in A. D. 1360: at which period we find nothing that could

apparently answer to an advancement of the *abomination*. Counting from the sacrilegious profanation of the temple by Antiochus, (B. C. 170,) our number would then reach A. D. 1120, which year was not sufficiently eventful for an era of general notoriety.

But if the number be reckoned from the Samaritan persecution, (B. C. 534,) then did it terminate in A. D. 756, the identical year, in which Pepin did actually "set up" the Pope of Rome in regal state. He of Rome was actually set up at the very time thus designated to the prophet, by giving him the "great sword" of civil rule. And it now remains to inquire,

Secondly. Into the conformity of this memorable event with the predicted ending of the number—the *setting up of the abomination that maketh desolate*. Did the promotion of the great apostacy answer to the ominous prediction? Observe that the prediction does not relate to the primitive rise, or origin, of the abomination; but simply to a notorious instance of *promotion*. Popery, in an ecclesiastical sense, had existed long before; it had exercised a most desolating influence on the church; and through the cringing servility of superstitious princes, it had wielded no small share of civil power; but the time had now come for the Pontiff to be "set up" on a throne of state!

His Royal Holiness an abomination! Let us inquire. We read, "every shepherd is an abomination to the Egyptians;" by which we understand not the *person*, but the *occupation* of the shepherd. In like manner we allude not to the person of Hildebrand, or Gregory, or Innocent, or Pio Nino, or to any other person in his individual capacity; but to Popery, as a politico-ecclesiastical system. That Popery is an *idolatrous* system, Protestants will not require me to prove. And here is the very thing itself, couched in "abominable idolatries," (1 Pet. iv. 3.) Idolatry is indeed that great sin so often styled an abomination in holy writ; of which an overwhelming number of examples might

be adduced, were it necessary. Ahab, for instance, "did very abominably in following idols," (1 Kings xxi. 26.) And idolatry is emphatically called *whoredom*, in a mystical sense; because it is a manifest departure from the true God, who is the *Husband* of the church. This complex characteristic of the mystical Babylon is strikingly set forth in a passage, which has already been noticed—"THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH." Such is the harlot that sits on the scarlet-coloured, the seven-headed beast: and nothing could be more expressive of an "abomination that maketh desolate."

This angelic interpretation is very definite in specifying "THE abomination." Consequently the object of allusion must have been rendered thus definite by some previous account of its proper identity. This account is apparently found in the 31st verse of the chapter immediately preceding. So much of this chapter as refers to the Greeks, and to Antiochus in particular, is apparently concluded in the verse immediately preceding; and here is a seeming transition to the Romans. (Both Scott and Orton are of this opinion, though some others differ.) This prophetic history of Rome commences thus: "And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate," (Daniel xi. 31.) Here are various aggressive steps. In the first place, "arms shall stand on his part"—instead of Antiochus, the Romans shall stand up. Which done, "they shall pollute the sanctuary of strength;" which they did by placing over Judea a foreign army and a Heathen Tetrarch, but especially by condemning and crucifying the Messiah. Next in order, they "shall take away the daily sacrifice," by destroying both the city and the temple. And then follows the very deed called for at the end of the 1290 years,—“and they shall place the abomination that maketh desolate.” (Here too the allusion is quite definite, there being yet another

anterior allusion in Dan. ix. 27; which is very appropriate, but at present we have not space for comments upon it.)

All these aggressive deeds are ascribed to a plurality of agents, the Roman monarch having a plurality of heads, or forms of government: but after the accession of the abomination his deeds are written in the singular number, "And such as do wickedly against the covenant shall HE corrupt by flatteries," (32.) If the Roman standard, (a mere *thing*,) had been the object of allusion, as the fathers generally have imagined; then the pronoun should have been *it* instead of *he*. Hence the abomination, thus personated by the pronoun *he*, is a dominant tyranny of desolating tendency—not a mere thing, but a royal personage, as the prophecy teaches: "And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all. But in his estate shall he honour the god of forces: and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory: and he shall cause them to rule over many, and shall divide the land for gain," (verses 36–39.) Such was the abomination of desolation, who was promoted to royal dignity in A. D. 756, as indicated by the number 1290.

Our Saviour has a reference to this prediction of Daniel, in that remarkable sermon of his found in the 24th chapter of Matthew. The disciples had called his attention to the magnificent "buildings of the temple," in which they manifested an undue regard for that venerated edifice, which had well-nigh served its time. In reply, our Lord advanced

the startling fact, that the utter ruin of all this magnificence was near at hand. Hence the disciples embraced a proper opportunity to propound to him a threefold inquiry. 1st. "Tell us, when shall these things be?"—the ruins of which he had spoken. 2d. "And what shall be the sign of thy coming?" by which I understand the establishment of his spiritual kingdom over the nations in the future millennium, which is often represented by a figurative coming of the Redeemer, (see Dan. vii. 22.) 3d. "And of the end of the world." The presumption is, that our Lord had dropped some brief hints of the two latter events in connexion with the former, though such remarks be not recorded. And now the disciples were solicitous to have a more extended elucidation of all these things. These inquiries are all answered in a very summary way; and it requires a very nice discrimination to decide what portions of this general answer are to be ascribed to one, and what to another of these events. At present we have not space for an effort at such discrimination. But we must endeavour to investigate this allusion to Daniel's prediction. "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand,) then let them which be in Judea flee into the mountains," &c., &c., (Matt. xxiv. 15—22.) Relative to which, we remark,—

1st. That if Daniel's allusion was to Popery, as a desolating abomination, then did our Saviour allude to the same, whatever may have been the apprehensions of men to the contrary.

2d. Daniel's prediction refers to the *setting up* of the abomination on the throne of state: but our Lord refers to his anterior *station* in the "holy place," (the *Church*), which is corroborated by Paul's prediction, thus: "So that he, as God, sitteth in the temple of God, showing himself that he is God." (2 Thess. ii. 4.) According to John's prediction, the "woman (*representing true believers*), fled to the wilder-

ness," long before the coronation of the Pope as a civil prince. So our Saviour would have his people (figuratively spoken of as *dwellers in Judea*,) to fly so soon as they should see him *stand in the holy place*, not waiting for his subsequent promotion to regal honours.

3d. The disciples and their contemporaries had a manifest proneness to regard the city and temple as the "holy place;" therefore, the caution immediately subjoined in the parenthesis, was very timely, on the supposition that the phrase had a figurative allusion to the Christian Church. This parenthesis, "Whoso readeth, let him understand," seems designed to guard against an off-hand apprehension of the meaning intended by the station in the holy place. Yet it is probable, after all, that the great majority of Christians did understand the admonition literally; and hence they fled to the mountains on the approach of the Roman army. It was well enough thus to fly from him that would kill the body; but it was vastly more important to shun that abomination, who would desolate both soul and body by his corruption of the Church.

4th. Our Lord does not mention the *taking away of the daily sacrifice*, in connexion with the *abomination of desolation*; therefore they were not simultaneously connected, as our English translation very erroneously represents. Daniel adduced the former as data for a number that extended to the latter. But our Lord makes no mention of that number, nor of the coronation to which it extended: and hence he had no occasion to name the date of a number, which number he had not named. How preposterous, then, to infer that he had any implied allusion thereto!

5th. The calamitous days thus brought on the Church, are said to be shortened for the elect's sake; for otherwise, no flesh should be saved, (verse 22.) But how could the termination of the horrible siege of Jerusalem affect so materially the salvation of elect saints? Christians had retired from the scene, and the strife lay between Jews and

Pagans; and we have no evidence that Christianity derived any special impulse from the decision of the contest. But when we contemplate *Popery* as the abomination of desolation, it is manifest that we have found a very obvious hinderance to the glorious work of salvation. The *world wonders after the beast*; how few, then, would be saved, were his reign suffered to be perpetual! But, thanks to Him that sitteth on the throne, his days shall be brought to an end by the sudden intervention of divine judgments. And this promised deliverance will be a glorious jubilee for those countless multitudes of saints who are elected to the blessings of the ensuing millennium—the very time of our Lord's coming (*symbolically*), to set up his universal kingdom. Consequently, this winding up of the drama, connected with the abomination, brings us directly to the subject of the second inquiry made by the disciples.

If there be any propriety in the above deductions; then does our Lord's allusion to the abomination confirm our views of Daniel's allusion to Popery. And if both allude to Popery, then was it *set up* A. D. 756, as indicated by the termination of the number 1290.

At the head of this chapter we have associated the Apocalyptic number 666, as corresponding to that of Daniel. Nevertheless, they do not exactly correspond, if we adhere strictly to the ordinary date of the visions. But this date is involved in so much doubt and uncertainty, that it should not be permitted to overrule any reasonable computation of the number in question. To exhibit the nugatory state of the question, we need only to quote a few paragraphs, by which to show what the learned have been able to gather on the subject. "Concerning the time of writing this book, I need not now say much. It is the general testimony of ancient authors, that St. John was banished into Patmos in the time of Domitian, in the latter part of his reign, and restored by his successor Nerva. But the book could not be published till after John's release and return to Ephesus in Asia. As Domitian died

in 96, and his persecution did not commence till near the end of his reign, the Revelation seems to be fitly dated in the year 95 or 96. Mill places the Revelation in the year of Christ 96, and the last year of the Emperor Domitian. At first he supposed that the Revelation was written at Patmos; but afterward he altered his mind, and thought it was not written till after his return to Ephesus. He builds his opinion upon the words of Revelation i. 9. If so, I apprehend it might not be published before the year 97, or, at the soonest, near the end of 96. Basnage places the Revelation in 96. Le Clerc, likewise, who readily admits the genuineness of this book, speaks of it in the same year. Mr. Lowman supposed St. John to have had his visions in the isle of Patmos, in 95, but Mr. Wetstein favours the opinion of those who have argued that the Revelation was before the Jewish war. The reasoning of Dr. Lardner, relative to the date of this book, is by no means satisfactory to many other critics, who consider it to have been written before the destruction of Jerusalem; and in this opinion they are supported by the most respectable testimonies among the ancients, though the contrary was the more general opinion. *Epiphanius* says, that John was banished to Patmos by *Claudius Cæsar*: this would bring back the date to A. D. 50. *Andreas*, (bishop of Cæsarea, in Cappadocia, about A. D. 500,) in his comment on this book, chap. vi. ver. 16, says, John received this Revelation under the reign of *Vespasian*. This date also might place it *before* the final overthrow of the Jewish state; though *Vespasian* reigned to A. D. 79. The *inscription* to this book, in the *Syriac Version*, first published by *De Dieu* in 1627, and afterward in the London Polyglot, is the following:—The Revelation which God made to John the evangelist, in the island of Patmos, to which he was banished by Nero Cæsar. This places it before the year of our Lord 69, and consequently *before* the destruction of Jerusalem. Of this opinion are many eminent writers, and

among them *Henstenius, Harduin, Grotius, Lightfoot, Hammond, Sir Isaac Newton, Bishop Newton, Wetstein*, and others.

If the *date* could be settled, it would be of the utmost consequence to the right interpretation of the book; but, amidst so many conflicting opinions, this is almost hopeless."*

These paragraphs exhibit a literary Babel, as deduced from the opinions of the learned in regard to the date of John's visions; and the whole looks like a medley of contradiction, from which nothing reliable can be obtained. In view of this nugatory state of the question, may not any other year, within this range of guessing, be assumed, so soon as a plausible reason may be assigned for its preference? Surely there is nothing very weighty in any, or all, of those anterior conjectures to forbid the addition of one other date to the already-swollen list of conjectures. And since every one seems free to guess, I venture to *assume* A. D. 90, as the true date of the Revelation: and in doing this I hope to show, that the book itself has *internal* evidence in favour of this assumed date. If this date might be admitted, there may be presented a very striking coincidence between Daniel's number 1290, and John's number 666; which has also been placed at the head of the present chapter, as a corresponding number. I will therefore proceed to adduce the coincidence of these famous numbers with reference to the assumed date; after which the reader will perhaps feel prepared to judge of its claims to credibility.

In concluding his prediction of the beast, (Rev. xiii. 18,) the apostle calls on his contemporaries, in common with ourselves, to exercise their "wisdom" in counting the "number" of the beast. But what number? He could not have alluded to any number of his own, as indicating the rise of antichrist; yet he alludes definitely to such a number that might be counted. We have found, however,

* See Dr. A. Clark's preface to the Revelation.

that the number 1290 did answer the purpose to a wonderful degree of exactness; and this was the "number of a man," (Daniel;) who, being John's predecessor, the number was accessible to all. That the discovery of the ancient prophet's meaning required the student to read *thoughtfully*, is intimated in the phrase,—“Let him that hath understanding count.” Perhaps his contemporaries were, like many of our own age, rather sparing of their labour, and incredulous in regard to the practicability of a true computation. To encourage the effort and facilitate the process, the apostle forthwith adduced the number of the beast as computed from his own stand point, A. D. 90, to which the number 666 being added, the product is 756, the identical year at which we arrived by computing the number of the *man* Daniel. His number 1290 being dated with the year B. C. 534, (as already shown,) the addition of 90 years would then show 624 years of *finished* time: and this time being deducted from 1290 left exactly 666 years, as the “number of the beast” still pending. Thus, in the due exercise of the *understanding*, it was quite practicable to *count* the number of the beast, which was the number of, or given by, the *man* Daniel; and especially so after the apostle had given in his number the result of the computation.

Should the reader object to this remarkable coincidence, on the ground that the supposed *date* is a mere *assumption*, I candidly admit the fact, but beg leave to suggest the following considerations:—

1st. Those many suggestions that have been made in regard to the date of the vision are mere conjectures, void of proof; and therefore they too are mere assumptions. The coincidence afforded by our assumed date is an internal evidence, which amounts to a strong presumptive argument in its favour; and I am quite willing that its credibility shall be duly compared with that of any other year previously suggested; (for which see the paragraphs above quoted.)

2d. It would seem quite reasonable that the Apocalyptic system, which employs so many numbers, should have some one commencing in the apostle's own day, the termination of which might mark the beginning of the next numerical period. The number 666 answers this purpose admirably well, if computed from the assumed date; but if this be rejected, I know of no other number in the whole system that could answer such a purpose.

3d. This number, which has been the subject of so many vague conjectures, was certainly designed to answer an important purpose; to do which it must be intelligently computed: and it would seem reasonable that it should be interpreted in a manner similar to other prophetic numbers, instead of that sophistical mode generally employed.

4th. But if this computation may not hold, let it be distinctly remembered, that the primary computation of Daniel's number, (1290,) is entirely independent of this, and is in no way connected with it. Consequently the conclusions, derived from that leading number, cannot be affected in the least by any uncertainty connected with this subordinate and relative number.

5th. According to Daniel the abomination that maketh desolate was set up—the Papacy promoted to royal dignity—in A. D. 756; (and John's number apparently corroborates the view,) which is certainly a very felicitous arrangement; since it affords data for other numbers in the system. The number 1260 for antichrist's reign, by commencing at that notable epoch, must terminate, A. D. 2016, whence the 1000 years seem destined to begin.

Third Seal and its Parallels.

CHAPTER I.

THE DARK AGES OF POPYRY, AS SYMBOLIZED BY THE RIDER ON THE BLACK HORSE.—C 1, C 2, C 3, AND C 4.

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

THE rider's new horse was *black*; and so was his mission. Popery being still in the saddle, the *dark ages* had come with a witness; and the subordinate symbols of this seal are also indicative of deep degradation. That expressive emblem ζυγον, (a *yoke*,) signifies a servile subjugation of the people to the reigning power.* Both sacred and profane writers have employed the figure in this sense; and it is quite significant of the times, to which this seal is supposed to refer.

We should not look for manifest distinctions between the seals, at any given point of transition from one to another. It seems natural that their distinguishing characteristics should lap over, and intermingle with each other.

* The original term, ζυγον, when in the *singular* number, signifies literally a *yoke*, as in Acts xv. 10, and Gal. v. 1. But *balances* is the proper definition of the same term in its *plural* form. In the instance now before us the term is *singular*, and it signifies a *yoke*, as above rendered.

The crowning of the Pope of Rome by Pepin seems to be referred to by the last symbol—the *great sword*—of the second seal: nevertheless some characteristics of that seal were prolonged in this—the usurpations of the *great sword* were perpetuated under the succeeding *yoke*. Moreover some other characteristics of this third seal had their origin under its immediate predecessor.

In a former chapter we found occasion to remark, that Popery was a native development of the popular character. The *man of sin* was just what Christendom made and permitted him to be; on the principle of, “Give an inch, and take an ell.” The principles in which the dire result originated, are to be found in the defections of all classes: and these influences were apparently prefigured by those other subordinate metaphors, *wheat* and *barley*, *oil* and *wine*. Wheat and barley, or bread, the staff of life, may be understood to represent the word of God and its ordinances. But these staple commodities are stipulated at famine prices—“a measure of wheat for a penny, and three measures of barley for a penny.” Says Doctor Doddridge on this place, “From *Tacitus*, and Matt. xx. 2, *a penny*, ($7\frac{1}{2}$ pence,) [12 to 15 cents,] appears to have been the daily wages of a labourer. From Herod., Diog. Laert., Hippocr., Athen., it seems the *measure* here was no more than was allowed to the slave for his *daily* food. What would become of families, when a man by his labours could gain no more, and that only of bread, than might suffice for his own subsistence?” Let it be remembered, however, that by these figures we are not pointed to a literal, but to a spiritual famine—“a famine of hearing the words of the Lord;” such as characterized the dark ages. And this spiritual destitution may well be attributed to a combination of causes, some few of which it may be proper to specify.

1st. This general destitution of scriptural knowledge was owing in part to that gross ignorance, which then prevailed generally, both in literature and science. With reference

to those ages, a distinguished historian has said, "The priests, with all their faults, were by far the wisest portion of society."* And for this reason, together with some others, this author concludes that the priests were, upon the whole, advantageous to such society as then existed. But these priests themselves were notoriously ignorant, though superior to the masses. How deplorable then must the general picture have been! Let the following paragraph respond. "The public teachers and instructors of the people grievously degenerated from the apostolic character. They seemed to aim at nothing else, than to sink the multitude in the most opprobrious ignorance and superstition, to efface from their minds all sense of the beauty and excellence of genuine piety, and to substitute, in the place of religious principles, a blind veneration for the clergy, and a stupid zeal for a senseless round of ridiculous ceremonies. This, perhaps, will appear less surprising, when we consider, that 'the blind led the blind;' for the public ministers and teachers of religion were, for the most part, grossly ignorant; indeed, almost as much so as the people whom they were appointed to instruct."† These statements have reference to the sixth century, from which it will be seen, that the distinguishing characteristics of this third seal had been largely developed under the seal immediately preceding. The emperor, Charlemagne, made great efforts to resuscitate the cause of literature, but without any very permanent results; for all classes soon relapsed deplorably. Of the ninth century, the historian, last quoted, says, "In the western provinces, (*Roman provinces as distinguished from the Greek*;) the bishops were voluptuous and effeminate in a very high degree. They passed their lives amidst the splendour of courts and the pleasures of a luxurious indolence, which corrupted their taste, extinguished their zeal, and rendered them incapable of performing the solemn duties

* Macaulay's History of England, Vol. I. page 35.

† Mosheim's Ecclesiastical History, Vol. I. page 165.

of their functions; while the inferior clergy were sunk in licentiousness, minded nothing but sensual gratifications, and infected with the most heinous vices, the flock, whom it was the very business of their ministry to preserve, or to deliver from the contagion of iniquity. Besides, the ignorance of the sacred order was, in many places, so deplorable, that few of them could either read or write; and still fewer were capable of expressing their wretched notions with any degree of method or perspicuity.* Such was the gross ignorance, which to a great degree excluded the influence of the Scriptures.

2d. The *manner*, in which they pretended to study the sacred oracles, was calculated to mystify, rather than to enlighten, their bewildered minds. Of expositors who flourished in the eighth century, our historian says, "It must, however, be acknowledged, that all these commentators were destitute of the qualities that are essential to the sacred critic; for we find them in their explications neglecting the natural sense of the words of Scripture, and running blindfold after a certain hidden and mystical meaning, which, to use their jargon, they usually divided into *allegorical*, *anagogical*, and *tropological*; and thus they delivered their own rash fictions and crude fancies, as the true and genuine sentiments of the sacred writers." † And our historian says of Gregory the Great, "that in the opinion of this pontiff, the *words* of the sacred writings were *images* of mysterious and invisible things." Such being the method pursued by Biblical students, it is not strange that the sacred oracles were but little understood and appreciated.

3d. To a lamentable extent the Holy Scriptures, and the simple ordinances of Christianity, had been supplanted by innovations of man's device; and hence ignorance resulted. "And," says the apostle Paul, "they shall turn away their ears from the truth, and shall be turned unto

* Mosheim, Vol. I. page 213.

† Ib. Vol. I. page 200.

fables," (2 Tim. iv. 4.) The writings of the early Christian fathers were venerated to a degree, which impiously encroached on the honour of God's word. But those ages were exceedingly prolific in *legends* of the saints, which were manifestly fabulous. To these may be added their *rosaries* and *litanies* generally. These vitiating substitutes were apparently prefigured by the "oil and wine;" which were not to be "hurt" during the pontificate of the rider on the black horse, intimating that the objects alluded to would be in ample supply. *Oil* and *wine* are not the *staff*, but the luxuries of life; the love of which indicates a profligate character; for "He that loveth pleasure shall be a poor man; he that loveth wine and oil shall not be rich," (Prov. xxi. 17.) So, in a spiritual point of view, did they barter the Bread of life for such substitutes as were prefigured by the metaphors *oil* and *wine*. And to the list of such innovations already mentioned, we may add *relics*, *images*, *penances*, and works of human merit generally.

That the proposed interpretation of the *oil* and *wine* is not a mere fancy of our own, may be shown from the coincidence of a collateral symbol, (see c. 4.) "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (Rev. xvii. 4.) The corruptions of a spurious worship, (such as we have adduced in verification of the oil and wine,) were the veritable ingredients of this polluted cup. The metaphors being similar, and also parallel, they are virtually identical. Thus did the rider on the black horse, alias the MOTHER OF HARLOTS AND ABOMINATIONS, succeed in corrupting the people, as intimated in Rev. xvii. 2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the WINE of her fornication."

Fourth Seal, and its Parallels.

CHAPTER I.

The Crusades, Papal and Imperial wars, and persecution of Protestants, as symbolized by the rider on the pale horse—d 1.

CHAPTER II.

The Protestant Reformation, together with its antecedents and its consequences—d 2.

CHAPTER I.

THE CRUSADES, PAPAL AND IMPERIAL WARS, AND PERSECUTION OF PROTESTANTS, AS SYMBOLIZED BY THE RIDER ON THE PALE HORSE—D 1.

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

HERE began a very perceptible change; but we have Popery still in the saddle. The change is from sluggish torpor to violent activity—the elements of the antichristian system roused into spasmodic energy. Not an energy of healthy vitality, but rampant enthusiasm. A bad specimen of energy truly, but better than none; since it opened the way for ulterior results—the *tertium quid*. Energy is hope-

ful, though its immediate results may not be good: "For to him that is joined to all the living, there is hope: for a living dog is better than a dead lion."

This reaction was apparently called forth by the influence of an external pressure. A powerful rival had gained possession of the sepulchre of the Saviour and other places reputed holy: nevertheless superstition still continued to send Europeans thither on pilgrimages. Such pilgrimages to the Saviour's sepulchre were considered highly meritorious; and they were blindly substituted for his atonement, as a ground of hope, they being part and parcel of the "oil and wine" handed down from the last seal. Yet under that seal Popery was too supine to essay the recovery of the sepulchre, or to resent the wrongs and insults practised by the infidel neighbour. The portrait of Issachar bears a striking resemblance to the sable dignitary on the black horse—"Issachar is a strong ass, couching down between two burdens: And he saw that rest was good, and the land that it was pleasant; and bowed his shoulder to bear, and became a servant unto tribute." Such was the besotted rider on the black horse. Himself a tyrant at home, he could readily pocket an insult, rather than attempt to humble an insolent neighbour.

A new impetus was given to the rage for pilgrimages, by the belief then prevalent that time would end at the expiration of the first thousand years of the Christian era.* And the multitudinous accessions to the annual tides of fanatical Europeans pouring into Asia, could not fail to aggravate the difficulties between them and the infidel Mahometans, until the cup was full to overflowing. There is an end to human endurance; where even pusillanimity gives place to other feelings. Complaints, loud, bitter-toned, and reiterated, were poured into the ear of Europe by returning pilgrims. Peter the hermit sped his way from kingdom to kingdom, like a meteor of evil omen; and

* Mosheim. Vol. II. page 248.

every where he called men to the rescue. Ecclesiastics became fanatical, and civil rulers were baptized into the same spirit. The masses began to move; and the nations merged into one impetuous commotion. One general aspiration for the recovery of the Holy Sepulchre animated the awakened hosts: and thus began a martial frenzy; which continued to rage with more or less violence for two centuries, attended by an unparalleled sacrifice of life.

Such was the career of Popery on the *pale horse*. The rider was personified by a horrible combination of ideas—“His name that sat on him was death, and hell followed with him.” A fearful association indeed, but a very proper symbol of those times. “And power was given unto them over the fourth part of the earth, (*one quarter of the known world*,) to kill with sword and with hunger, (*famine as a consequence of protracted warfare*,) and with death, (*pestilence in the wake of the former*,) and with the beasts of the earth,” (which in those ages were sure to infest depopulated countries.) No other symbol could so well apply to those times; and no other events since the commencement of the Christian era would so exactly agree to the prediction.

Whilst the princes of Europe were thus absorbed in this Asiatic question, the incumbents of the Papal throne found opportunity to aggrandize themselves at home by palpable encroachments on the prerogatives of those princes. Such encroachments led to a series of bloody wars between Popes and Emperors, after the expiration of the crusades. Again this seal found a still further extension in a protracted conflict between rival pretenders to the Papal chair. And when the Reformation had dawned, the death trade was perpetuated still in the form of persecution waged against those, whom Rome was pleased to denounce as heretics.

CHAPTER II.

THE PROTESTANT REFORMATION, TOGETHER WITH ITS ANTECEDENTS AND ITS CONSEQUENCES.—D 2.

And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.—REV. XII. 7—13.

HEAVEN is a figure of the Church; and the Roman Catholic body had been regarded as the Church, notwithstanding her antagonism to the principles of the Gospel. And here we find there was “war in heaven,” (the *Church*.) This pseudo-Church has been found warring with the infidels; and the Crusades are supposed to have had great influence in preparing the way for the great Reformation, soon to be noticed in the course of our progress. Those violent commotions drove away the nightmare from the bosom of Europe; enkindled a thirst for enterprise; led to a spirit of chivalry; and above all, the Crusaders brought back enough of literature and the arts to excite a thirst for more. An impulse was thus given to society; which God was pleased to sanctify as a precursor of better days.

The Crusades lay between the Roman Church and the Mahometans: but this war was “IN heaven,” (the *Church*.) Hence we must understand an intestine war of conflicting elements, both originating in the Church. One party is headed by “Michael,” (an archangel who kept his first estate,) and the other party is led on by the “dragon—that old serpent, called the devil and Satan.” And each had his “angels,” both visible and invisible, I presume. We have already seen that the dragon gave to the Roman beast “his power, and his seat, and great authority.” (Rev. xiii. 2.)

Therefore Rome's champions are to be reckoned amongst his *visible* angels. But the prophecy repeatedly represents the dragon as opposed to the *woman*, or true believers. Therefore Michael is at the head of this party, and the witnesses for Jesus are his angels in human form; there being also, no doubt, many invisible angels in co-operation. We have already contemplated the Church in the wilderness, as distinctly apparent to human observation only when Evangelical Christians became notorious by resisting the antagonist with the word of their testimony. This they often did whilst nominally in the Catholic Church. Hence we do not pretend to trace their meanderings. (The figure forbids that we should.) But we have seen their encampments at many points away back in those forbidding ages. For instance, we find them in England, in Bohemia, and in the valleys of Piedmont, long before the great exodus of the sixteenth century. Thus a conflict was kept up—a war in heaven—which occasioned the dragon and his angels much trouble and vexation.

With the utmost vigilance did the dragon wage war in order to exterminate; and many a little band actually fell before this terrible adversary. But eventually the scale was turned; when they fought “and PREVAILED not,” (verse 8.) Here the dragon and his angels were defeated signally, and that, too, in the great Reformation, as I understand the figure. Up to that time it had been generally conceded that the Papacy was “in heaven,” (the *Church*.) Even Luther thought of nothing else for a time;* but he was at length overwhelmed with convincing evidence that Rome was the great apostacy. In proportion as investigation was matured, the evidence accumulated. The cheat was discovered; and thenceforth “neither was THEIR place found any more in heaven,”—their order was found to be an apostacy, and not the true spiritual Church. And mark what follows this startling discovery: “And the great dragon was cast

* D'Aubigné's History of the Reformation, Vol. II., page 18.

out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him." Nothing could more forcibly represent the prostration of Rome in the estimation of mankind. Thus the fate of the mystical Babylon resembles that remarkable salutation, with which the literal Babylon was hailed, "How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations."

Then follows a very natural expression of thanks and gratitude on the part of all good men. "And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them."

Next comes a very significant *wo* to those who had been cast down to the earth: "Wo to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." They who are familiar with the ravings of Tetzl, Doctor Eck, and others of the falling party, need not hesitate for the application of this *wo*. What was to be done? The great Doctors could not confute the monk of Wittemberg; and the Elector would not burn him unconvinced. Rome's anathemas had lost their power. Despite their authority, the Reformation progressed marvelously: in view of which they stormed and raved. Presently the appeal was promptly made to Rome's last argument, as indicated by the course of the dragon: "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." This is very significant. The Church was again persecuted

for her relation to the *man-child*, who was to rule all nations. Millennial glory had not yet come: but to the extent of the Reformation the man-child was reinstated. The Vicar was renounced, and the true Head espoused. His atonement, his supremacy, and the sole authority of his word, were radical doctrines with Michael's angels. Where these doctrines obtained, Popery was bound to fall; and on such criteria were the martyrs of Jesus condemned and executed.

Collateral with these representations, we have this expressive parallel, (d 3,) "And it was given unto him, (*the beast,*) to make war with the saints," &c., (Rev. xiii. 7.) And another of like tenor, (d 4,) "And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus."—REV. xvii. 6.

Fifth Seal, and its Parallels.

CHAPTER I.

A pacific respite—A time of reflection and anticipation.—e 1.

CHAPTER II.

A very remarkable interposition of Providence in behalf of the fleeing Church.—e 2.

CHAPTER I.

A PACIFIC RESPITE—A TIME OF REFLECTION AND ANTICIPATION.—E 1.

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

THE imagery of this seal is quite dissimilar to all its predecessors. Here we find neither horse nor rider. And how should we, since Popery was prostrated in the latter part of the seal immediately preceding? The supremacy of the Pope had been successfully controverted; after which, there could be no propriety in representing him as progressing on horse-back. On the other hand, the true Head had been reinstated only to the extent to which genuine Christianity

had been resuscitated. Neither of them having obtained to the exclusion of the other, a time of parley and contradiction has prevailed. The parties have mutually eyed each other with jealous circumspection; and they are carefully planting their feet for another struggle, which seems not to be far distant.

The pacific altar and its suppliant martyrs imply, that this seal pertains to the times that have elapsed since those martyrs were slain. We have had a state of things comparatively pacific—a breathing interval. During this time we have seriously reviewed the past. The tale of martyr blood has been reiterated; and thinking men have anticipated a time of threatened vengeance. Those inquiries propounded (figuratively) by the souls of the martyrs are characteristic of the age. The prophecies have been inquired into with reference to an eventful future; and the “signs of the times” have been watched with intense solicitude. Often is the inquiry made, “How long?” Many have supposed the time for the predicted downfall of Popery to be very near at hand. But mark the admonition; “They should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.” Hence we learn, that the present pacific time is to be followed by another persecution, before the time of retributive vengeance—other brethren are yet to be killed, and their time must be fulfilled. And we are admonished to rest, or wait, for a *little season* of intervening cruelty.

The presumption is that this seal has not yet expired; notwithstanding we have already had some significant indications of the ensuing seal. We cannot designate a precise epoch for the transition from one seal to the next: since the characteristics of the one seem to intermingle with those of the other, as day and night meet in the twilight.

CHAPTER II.

A VERY REMARKABLE PROVIDENCE IN BEHALF OF THE WOMAN,
OR TRUE CHURCH.—E 2.

And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. —REV. xii. 14—16.

A fearful persecution had been endured during the latter part of the fourth seal: but we have found a pacific time under the fifth: and now in a parallel prediction we find a representation of certain events conducive to this respite. The discovery of America was but just anterior to the Reformation; and the new world began to be colonized, but just in time to afford a field sufficiently wide for a more extended development of Reformation principles. Such development could not well have been completed under the shadow of the beast. Hence the pilgrim fathers were providentially landed in this hemisphere. And the erection of an independent government on liberal principles, was another grand achievement toward the consummation of the new mission.

When selecting a motto emblem for the young Republic, different individuals made their respective suggestions; but eventually the *eagle* was adopted, without any thought, we presume, of a prophetic fulfilment. Providence so ordered the selection of the very emblem foreseen by the apostle many centuries previous: and by the blessing of Providence, ours has become a very great “eagle;” all its greatness having been developed with marvellous rapidity on this continent so recently a howling “wilderness.” The Protestant church may justly claim this as “her place,

where she is nourished for a time, and times, and half a time, from the face of the serpent"—a place of refuge for the residue of the 1260 years of the wilderness state.

This providential escape and remarkable prosperity of the Reformed church has excited the envy of the serpent, and of his ally, the beast; and therefore the serpent casts out after the church, "water as a flood," or an overwhelming multitude of immigrants from the old world. (Compare Rev. xvii. 15.) Such a *spurious* population Europe can well afford to cast out upon us. The immigrants themselves have individual motives of their own: but the leading design of the serpent, and of the beast, is that the fleeing church might be "carried away of the flood"—that our institutions might be overwhelmed and carried away by their corrupting influence.

Then comes a providential interposition, "And the earth helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth." The *earth* continues to give room for the swelling tide of population, by the repeated accessions of new territory. It is very remarkable, too, that a great portion of this territorial acquisition was once under Papal control, but has since been assimilated to the genius of our Protestant institutions. Instance the Louisiana Purchase, out of which several large states have been formed. The same is also true of Texas, and in due time may be found applicable to those other large territories of the far west.

Sixth Seal, and its Parallels.

CHAPTER I.

Terrible commotions now pending.—f 1.

CHAPTER II.

Circumstances connected with the sealing of the Israelites.—g 1.

CHAPTER III.

The remnant possessed of the testimony of Jesus Christ.—g 2.

CHAPTER IV.

A solemn message ensues the presentation of the new converts.—g 3.

CHAPTER V.

The instrumentalities to be employed in the execution of the seven last plagues.—g 4.

CHAPTER VI.

The seven vials or plagues.—g 4.

CHAPTER VII.

The Turkish Empire amongst empires.

CHAPTER VIII.

A profound sensation in view of mystical Babylon's fall, as expressed by both evil and good men.—g 5.

CHAPTER IX.

The supremacy of the Redeemer, again symbolized by his procession on a white horse.—g 6.

CHAPTER I.

TERRIBLE COMMOTIONS NOW PENDING.—F 1.

And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places.—REV. vi. 12—14.

And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed, &c.—REV. xiii. 11—17.

THE presumption is that this sixth seal is now about to be opened. In fact, the sudden revolutions of A. D. 1848 and 1849 looked very much like a premonition: and the same may be said of the late Eastern war.

Hitherto our attention has been chiefly occupied with predictions that are supposed to have been already fulfilled, in the occurrence of past events. But we are now entering on the consideration of symbols, which our theory supposes to portend events yet future. Hitherto both prophecy and history have been our companions; but now they bid adieu for the present. History, being Time's amanuensis, must await the movements of his master; whilst prophecy alone bounds away into futurity. In endeavouring to trace the footsteps of prophecy, we are liable to commit many mistakes; which it will be the business of time and of history to correct. Of this liability the intelligent reader is fully apprized; and he will not expect that we should arrive at

indubitable clearness. In view of these considerations, it is very becoming to speak with prudent precaution. But the frequent repetition of words expressive of doubt would become both burdensome and monotonous; and surely it cannot be necessary to burden every page with such words as, *perhaps, if, may be, &c.*; when we are disposed to preface the whole with one general qualification. Omitting such expletives to a great extent, we profess to advance our views as matters of *opinion*: and now once for all the reader is requested to regard our suggestions in this qualified sense.

The imagery of this seal is awfully majestic; and the figures are apparently taken from the final catastrophe of the physical system. Similar figures were often employed by the ancient prophets, to signify the overthrow of both civil and ecclesiastical powers: and the figures have probably a like meaning here.

This seal being a very general metaphor, it must have considerable extension chronologically. These sublime figures are not to be crowded on one or two generations, but will require time for a full development. If the 1260 years for the reign of antichrist be dated from A. D. 756, as formerly suggested; then may we look for the downfall of antichrist in A. D. 2016. And supposing this seal to extend to the end of that tragedy, the space of about 160 years will remain for the seal, provided it be now opening.

The vigorous symbols of this seal, together with the parallel metaphors, do certainly indicate an exceedingly eventful time. No previous seal bears any comparison to this; and no previous seal has any such array of strong collateral metaphors. And as the figures do far surpass the former; so must the events portended by them exceed any that have transpired since the time of vision.

Having endeavoured to give the seal an appropriate place in the system chronologically, I will not venture to say much in regard to the import of the figures. Never-

theless, we may be permitted to drop a few suggestions in regard to one or two of these figures, with a peradventure prefixed. The "moon" is not an unlikely symbol of the Mahometan powers, whose motto emblem is the *crescent*, or growing moon. And it may be that our own country may have a fearful interest in the 13th verse. Ours is the *star-spangled* banner; and it becomes us to inquire into the analogy. If our stars—so newly risen, so brilliant, and so vigorous in mounting the steep of heaven—should meet a sudden disaster; how like the fall of *untimely* fruit! With the reader I can heartily say, God forbid! Yet we may well tremble for our stars at a time like the present. The reference to our "eagle," of previous notice, is full of hope; but this representation of falling-stars looks ominous. At any rate, it behooves us to be humbled for our sins, both individual and national; to confide more in Divine Providence, and less in human policy; for nothing is more blind than policy, when judicially left to itself by Jehovah.

The presumption is, that the primary figures of this seal, (which are quoted at the beginning of this chapter,) represent revolutionary convulsions, that may precede the more extraordinary interpositions in the latter part of the seal. Nevertheless, it may be possible that these figures are parallel to the vials, which we have regarded as indicative of the more extraordinary dispensations. If so, the commencement of the seal must be yet distant. The *departing* of the *heavens*, as a *scroll rolled together*, seems well calculated to represent the overthrow of the great apostacy. (Rev. vi. 14.) The overthrow of the Jewish economy was apparently predicted by a very similar figure. (Hag. ii. 6, 7.) Hence, it is not unlikely that this figure may correspond to the catastrophe of the Man of Sin, as pertaining to the latter part of this seal: nevertheless, I must think that most of these figures have

reference to political revolutions that may precede the great catastrophe of mystical Babylon.

But we forbear to multiply remarks on these sublime figures. Relative to their specific import, future generations will be far more competent to judge.

The Papal power has suffered many reverses, and has evidently lost much of its former influence. Many have, indeed, thought that a speedy fall is inevitable. On the contrary, our peculiar theory supposes that catastrophe to be yet distant. That Popery has any recuperative principle of innate vitality, we cannot believe. If left alone, its doom would soon be told. A formidable neighbour recently sustained himself amazingly against an alliance in which Popery, Protestantism, and Mahometanism were all largely represented. Should this neighbour continue to be a rival, it is difficult to conceive how Popery can ever again domineer over the nations of the earth. But strange things have often occurred, and may again. This aggressive neighbour may yet become an ally; and then the great balance-wheel of Europe would become a miserably one-sided affair. And such a consummation is really predicted, if I have read prophecy correctly.

The 13th chapter of the Revelation exhibits the Roman beast as domineering for the long term of 1260 years; but at the 11th verse a new character is adduced, that seems destined to make his mark during the whole sequel of the antichristian reign. This eventful sequel has been placed at the head of our present chapter, as being collateral with the astounding imagery of the sixth seal. The Papacy has been described as the seventh head of the Roman beast, having "ten horns," or Papal kingdoms; but this new actor is styled "another beast," as being distinct from those. And, in my opinion, Russia is that distinct power. We can think of no other so likely to act such a part during this seal.

This distinct beast, (*another,*) is beheld "coming up out

of the earth;" which is quite descriptive of Russia. The seven-headed beast, or empire, came up out of the "sea;" but this modern beast comes up out of the "earth." The former arose in maritime countries, and had a liberal share of the commerce of the world as it then was; which fact seems to have been adverted to in that remarkable prophecy of Balaam. (Num. xxiv. 24.) But this modern beast, in his *rising state*, has been greatly restricted in point of naval power; and this privation has been sorely felt by the Czars. Since the days of Peter the Great, energetic exertions have been put forth to remedy this deficiency; but hitherto the sacrifices made have not produced corresponding results. Amongst contemporary nations, the old Bear of the North has come "up out of the earth." With an overwhelming *land force*, he has had comparatively little naval power: and we could not name a more distinctive characteristic of Russia, as compared with the rise of other great nations. Such has been the rising state—the *coming up*—of that great empire; but it may not continue to be so. An outlet may yet be obtained in the sunny South; and this other beast may yet become a terror on the seas.

This modern beast is represented as causing "the earth, and them which dwell therein, to worship the first beast," (verse 12,) which chivalrous deed of his must be yet pending. Moreover, he is represented as exercising a deceptive policy, in "saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live." This wound was inflicted on the Imperial head, which once swayed the sceptre over the whole extent of the Roman territory in its palmy days. Subsequently, this wound was partially healed in the rise of the Papal head; but this head could sway barely the western division of the old empire. Consequently, the Papal head, with its ten kingdoms, is not an "image," or *likeness*, of the beast as it was under the Imperial, (the

wounded,) head. The eastern division has hitherto stood aloof, occasioning a manifest deficiency in the last head of the beast. But this *other beast* is represented as proposing a scheme to remedy the deficiency. Under his auspices an *image* of the Imperial head is apparently to be constructed; and this can be done only by healing the old schism between the East and the West—between the Greek and the Latin Churches. Such a measure, when once acceded to by the West, would afford the Czar quite a plausible pretext for extending his conquests over that portion of Christendom which is subject to Turkish rule. And if such a confederacy were gone into in good faith, then the Western Catholic powers would not only become submissive to such aggressions, but, in all probability, would cheerfully cooperate.*

This modern beast is said to have “two horns like a lamb;” which is very modest in comparison of the Papal head with its “ten horns.”

The *lamb* is here mentioned with an apparent allusion to Daniel’s *ram*; which referred to the Medo-Persian empire. And as the *two horns* of the ancient ram represented the Median and Persian elements of the combined empire: so in this case, the *two horns* of the lamb may represent the Eastern and Western branches of the confederacy, that may constitute the forthcoming image of Imperial Rome.

On turning to Rev. xvii. 11, we find an apparently parallel notice of the modern beast. (See f 3, on the Synopsis.) “And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.” In the

* The author arrived at substantially the same view of this modern beast, and of the *image* to be constructed at his imperious suggestion, in the year 1845. This was anterior to that friendly intercourse which has subsequently obtained between the Czar and the Pope. At that time the idea looked so wild and improbable, that an essay on the subject was rejected and sent back by a very judicious editor of a periodical. Subsequently, however, these views appeared in the writer’s “New Theory of the Apocalypse,” published in 1852. At present, such suggestions would perhaps not be thought altogether so extravagant.

notice of him, already considered, he is denominated *another beast*; but here he is spoken of as an *eighth head*, or form of government. The *seven heads* proper of the Roman beast had been spoken of in the verse immediately preceding; and with those heads in view, there is a sense in which this *other beast* may be called an *eighth head*; considering the intimate connexion of his station in the sequel. In one sense he may be considered as *another*—a distinct beast—but in another sense he is an *eighth head*. Observe carefully, he is a beast that “was.” Russia embraces a large portion of the eastern division of the old Roman empire, and is expected to monopolize the remaining part of the old territory; which territory *was* a constituent part of the old empire. But for centuries past, he “is not” in that connexion: yet the anticipated compact may entitle him to be regarded as an *eighth head*; but not to the removal of the existing *seventh head*, for he “is of the seven.” This will be the last excrescence of the monstrous hydra—he “goeth into perdition.”

Of this *other beast* we are told, (Rev. xiii. 11,) “he spake as a dragon.” In this he imitates his Papal neighbour—his prospective ally—of whom it is said, “the dragon gave him his power, and his seat, and great authority,” (verse 2.) When the Pope speaks, *e cathedra*, the decision is held final. In the exercise of this plenary authority, he of Rome has often spoken terrible anathemas against the Greek church. And the Bishop of Constantinople, in his day, did just as promptly curse back again. The two factions have reciprocally anathematized each other; than which nothing could be more dragon-like. And now the quandary is, How can they effect an organic union under such circumstances? It would be derogatory to the infallibility of his Holiness, the Pope, to retract what he has so often reiterated. Shall we then suppose that the Czar and his empire will submit to recant and do penance? Oh no, the Greek church also speaks as a dragon; and the Russo-Greek is not likely to recant.

Romanists hold that miracles are the proper seal and witness of apostolic succession and grace: and they pretend that their claims have been thus sealed in every age. And it is very remarkable that this modern beast is represented as having power to do *wonders* and *miracles*, both in the sight of *men* and also in the sight, or apprehension, of the *beast*, (verse 14.) As yet, Rome does not admit this apostolic character of the schismatical neighbour; the time of recognition is therefore yet future; and this intimation has a probable allusion to the manner in which the coalition may be brought about. To meet the emergency, a batch of miracles ("lying wonders") will probably be devised, with sufficient halo to cover up the palpable absurdities of the fusion.

This modern beast is represented as maintaining a very imperious bearing throughout; which does not favour the idea of humiliating concessions on his part. He reserves the prerogative "to give life unto the image of the beast." And this creature of his is supposed to speak and act, as prompted and actuated by him, its prime mover and arbiter. Relative to the startling deeds and innovations ascribed to this modern beast, it would be premature to remark specifically. Let the reader consider attentively what is said of him, in Rev. xiii. 11—17; and let it be remembered that those beastly aggressive movements are apparently collateral with the frightful imagery of the sixth seal, and its parallels.

But we have yet to adduce another prophetic allusion to this modern beast. I understand the following to be Daniel's prediction of the modern autocrat. "I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things," (Dan. vii. 8.) This "little horn" has generally been regarded as a symbol of the Papacy, just as John's

other beast has been attributed to him. But that method of interpretation has given expositors much trouble, in the way of compounding metaphors and dissecting characters; in order to accommodate these, and other collateral metaphors, in their supposed simultaneous claims to his Holiness. For this idea represents the seventh head of the Roman beast, as being itself a horn on that head! Worse still, it supposes the Papal head to have had primarily "ten horns;" and yet itself to have risen subsequently in the form of a little horn, displacing three of the former horns from its own cranium! Truly the sophistry, by which all this can be done, is a little too subtle for our use. But our suggestion is, that Russia is the little horn coming up "among them" (the Papal horns,) or "after them," as in verse 24th of the same chapter; which *after* presentation just suits the idea of a modern character, monopolizing consequence and prominence in the antichristian system.

Again it is said of this *after* horn, or modern empire, that his "look was more stout than his fellows," (verse 20th.) And who does not perceive the pertinence of this observation, as descriptive of the northern Bear amongst contemporary horns, or kingdoms; since it has been found necessary for three or four to combine against him?

In the 24th verse, it is expressly said of this modern horn, "he shall be diverse from the first." But how can the Pope be diverse from himself? True, he has a great diversity of characteristics: but then it takes all his diversities and contrarieties to consummate his beastly identity. This *diverse* distinction is certainly against the common interpretation of these metaphors. But surely all will admit that hitherto, Russia has been quite diverse from the Papacy.

In character this horn is decidedly aggressive; since he is said to *pluck up three horns—shall subdue three kings*. On the western border of the Russian empire we find the names, Poland, Finland, and Lapland, which once pertained to the

west; but they have been *plucked up* from that connexion. Here then is a *trio*; but whether the latter two were of sufficient importance to merit such notoriety, I cannot determine. Perhaps these are the three alluded to; but if not, then additional conquests will likely be made in that direction.

Finally, from the time of this horn's great prominence in the prediction, his beastly domination is supposed to prevail, until the intervention of Messiah's rule. "I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came," &c. (verses 21, 22.) In this representation, the little horn is eminently conspicuous, the other horns being lost in comparison of his towering majesty; all which corroborates the Apocalyptic account of him as *another beast*—he becomes arbiter.

CHAPTER II.

CIRCUMSTANCES CONNECTED WITH THE SEALING OF THE ISRAELITES.—G 1.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?—REV. vi. 15—17.

And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: *and there were sealed a hundred and forty and four thousand*, of all the tribes of the children of Israel.—REV. vii. 1—17.

IN our judgment, these last three verses of the sixth chapter are intimately connected in sense with the subject

of the seventh chapter; for which reason we have included both of them under one head.

This bitter wail of despair on the part of all grades of wicked men, from the bondman to the king on his throne, is a new feature in the tenor of these visions. No preceding seal has any thing like the tone of this terrible outcry. Michael and his angels, (both visible and invisible,) have fought against the dragon; and the dragon has fought, and his angels; but no such despondency appears under any preceding symbol. This overwhelming presentiment of exposure to Divine judgments must imply an extraordinary crisis. Those revolutionary convulsions, represented by the primary figures of this seal, extort no such expressions of horror; for in that drama the nations are to be reciprocally active in inflicting vengeance on each other. But after the most desperate struggle amongst themselves, they must now stand still as mere passive recipients of judgments from God.

Under the fifth seal, earnest inquiries are made for the anticipated time of Divine vengeance: but the response refers to an intervening season (a "little season,") of cruelty and persecution: which season apparently corresponds to the anterior revolutionary symbols of this sixth seal. These commotions amongst men, fearful as they may be, are therefore distinct from that Divine interposition, which will succeed according to the promise made to those innocent sufferers.

We have often heard this terrible wail quoted from the pulpit, as pertaining to the scene of the final judgment; but this is certainly a perversion of order, since the sensation pertains to the sixth seal, and not to the closing imagery of the seventh. The figure may indeed be borrowed from the premonitions of the final judgment; but it represents here the judgments to be inflicted on anti-Christian powers. Wicked men, possessed of but little knowledge of the Scriptures, may indeed apprehend that the

last day shall then have come; for it is characteristic of such men to be afraid at God's "tokens."

In these marvellous dispensations, *angels* have a mission to fulfil. The "four angels" will impose an effectual restraint on the "four winds," or spirits of hostility. The nations, having eked out their vengeance on each other most unsparingly, will be suddenly arrested in their headlong career, that other influences may be brought to bear. The term *angel* literally signifies a *messenger*; and it generally refers to created angels; but sometimes it has an apparent allusion to the Saviour, as a Messenger sent by the Father. By created angels we generally understand *invisible spirits*; but the term is also applicable to *men* in the sacred office, as we found the "seven stars" defined to be the "seven angels," or pastors, of the Churches. (Rev. i. 20.) In a symbolical sense, the term may refer to any messenger entrusted with highly important functions; and sometimes, perhaps, to a mission comprising a number of individuals in one general embassy. Relative to the probable character of these "four angels," we shall have occasion to express a more definite opinion in a subsequent chapter. But, be their individual identity and character what they may, we are warranted to apprehend, through their instrumentality, some very manifest indications of a more than ordinary interposition of Divine power—such manifestations as will overwhelm all classes of men.

Restraint being thus imposed, the *four angels* have a further mission to fulfil: for to them it is "given to hurt the earth and the sea," by inflicting those very judgments so alarming to all classes of men. We shall hereafter find that several collateral predictions represent a sudden appearance of our Lord himself at this time, (figuratively like other metaphorical representations, I presume.) And in the like figurative sense, the wicked are here represented as seeking to hide from the "face of him that sitteth on the throne, and from the wrath of the Lamb." Which

figure implies an all-convincing presentiment of a divine interposition; as indicated by sundry extraordinary manifestations, accompanied, perhaps, by an internal impression on the heart.

The nations being thus arrested, the *four angels* will seemingly be on the very eve of proceeding to inflict judgments—to “hurt the earth and the sea”—when suddenly another angel calls on them to suspend the procedure, until he shall have performed his mission. Here then is a suspension of impending judgments, that a given purpose may first be effected. But the figure implies a mere suspension: and if I mistake not, we shall again find these judgments, like so many enveloped thunderbolts in reserve.

The angel from the east comes on a message of mercy, “having the seal of the living God.” This seal is named definitely, as being already known; and it is apparently used as a rite of initiation to the Christian church. Baptism is that seal of initiation; and it is applicable to the “forehead.” We can think of no other sealing rite that might be so applied: and it would be folly to torture invention in the effort to discover some mystic allusion, of which nothing can be known. The word is nigh thee; and the most obvious allusion is decidedly to be preferred. Ezekiel gives a parallel account of the initiation of the Israelites to the church. Having predicted the restoration of that people, and the gracious gift of a *new heart*, the sealing rite is immediately appended in the following significant language, “Then will I sprinkle clean water upon you, and ye shall be clean,” (Ezek. xxxvi. 25.) Thus a complete evangelization is implied,—first a gracious change of heart, and then the sealing rite, which signifies the spiritual change. And Isaiah refers to a still more general application of this sacred rite, at the very time when kings shall have been confounded and struck dumb at the hearing and seeing of things not previously understood. “So shall he sprinkle many nations; the kings shall shut their mouths at him:

for that which had not been told them shall they see; and that which they had not heard shall they consider," (Isa. lii. 15.) Thus does the King of kings seal his spiritual subjects. At the momentous period now under consideration, his universal kingdom will begin to be developed in the most convincing manner. Earthly potentates will be confounded, when the angel from the east shall have come to seal the Israelites. But this people will be but the first fruits of the Spirit, as then poured out from on high. Under their auspices, as life from the dead, the gospel will take the wings of the morning: and "So shall he sprinkle many nations."

The suspension of impending judgments, until God's own people are first set apart as objects of his distinguishing mercy, is quite analogous to various dispensations in the history of the divine government. For this very reason the long suffering of God waited in the days of Noah, while the ark was preparing. Lot was seasonably removed from the doom of Sodom. The Israelites were sealed by the paschal blood, ere the destroying angel passed over Egypt. And Ezekiel had a vision of a very similar transaction. (Eze. ix. 4-6.) So, in this case, the angel from the east calls to the four angels to withhold, until he shall have sealed God's servants, who are to be exempted from impending judgments.

But before the administration of the external rite of initiation, they will have become the subjects of internal grace; for Ezekiel's prediction does very appropriately represent the primary gift of a new heart. The sudden evangelization of that people by thousands, cannot fail to produce a very great sensation, as an all-absorbing topic of that age. Therefore, the event is altogether worthy of the prominence here given it in the vision. When thus Christianized, this wonderful people are apparently destined to be instrumental in the conversion of the world at large. Hence in this vision a beautiful transition is made from the

thousands of Israel to "a great multitude which no man can number, of all nations, and kindreds, and people, and tongues." (Rev. vii. 9.) And then the church, apparently both the church militant and triumphant, (verse 10-17,) will become rapturous in acclamations of praise.

This marvellous conversion of a people so obdurate in unbelief, must imply the presence of a divine influence of more than ordinary character. We have already found all classes of men smitten with consternation, in view of a manifest intervention of divine power indicative of wrath, and it would seem that an all-powerful energy will simultaneously possess the hearts of the vessels of mercy.

The angel from the east, (probably a great Reformer of that age,) must be supposed to have been previously Christianized in the Orient; and possibly he may make his appearance at the head of a caravan of immigrants previously converted in the East. And who knows but some self-denying missionary may even now be unconsciously planting the germ of such a movement? Ye zealous servants of the Most High, all hail! Asia was the cradle of our race. In it were enacted the most stupendous events of universal history, and prophecy awards to it a truly momentous future.

CHAPTER III.

THE REMNANT POSSESSED OF THE TESTIMONY OF JESUS CHRIST —G 2.

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.—REV. xii. 17.

IMPORTANT metaphors are often couched in language so brief as to be chiefly overlooked; and so of the verse which concludes the wilderness state of the Church, and which is

therefore collateral with those other symbols of this eventful period. After a protracted contest with the woman, or believers of the Gentile family, the dragon will apparently make a transition to a new field of action, as indicated by the phrase, "Went to make war with the remnant of her seed." Leaving the old church organizations, he will hurry away to oppose the *remnant*; which term generally refers to restored Israelites. To see them turn right about and keep the commandments of God cannot fail to alarm the great adversary. But he will likely be especially exasperated when he shall see them possessed of "the testimony of Jesus Christ." For I regard this as an honorary qualification conferred on them, and possessed by them, rather than any deeds by them performed. To bear testimony for Christ, by fidelity in obedience and suffering, is one thing; but to "have" his testimony, as a seal of honour, conferred on them, is a very different thing; and the language is indicative of the latter idea. In former times distinguished by the Divine favour, God testified to the mission of his servants by endowing them with superior gifts as qualifications for office. Such testimony is adverted to in Heb. ii. 4: "God also bearing them witness (*or testimony,*) both with signs and wonders, and with divers miracles and gifts of the Holy Ghost, according to his own will." And a still more pertinent example is found in Rev. xix. 10; for in this instance the idea is expressed in the very terms which are employed in our text. Overwhelmed by the majesty of the communicating angel, the Apostle seems to have apprehended that it was the Saviour himself, and he therefore fell down to worship at his feet. But the angel interposed a timely admonition, by informing him that he was a mere creature—a "fellow-servant." And as for those marvellous gifts, he sufficiently accounts for them all by professing to "have the testimony of Jesus"—the very language predicted of the restored *remnant*. And in the same connexion, the angel clearly explains what is implied

in the having of such testimony; “for,” says he, “the testimony of Jesus is the spirit of prophecy.” Here, then, is an exposition of unerring propriety as given by the angel himself.

Relative to the extent of the gifts predicted for that age, it would be premature to advance any specific opinion beyond the most direct teachings of the prophecy. Divine revelation is complete, and nothing will be added to the word of inspiration under pain of a sore penalty. (Rev. xxii. 18.) Yet the ministry of that age may have a profound knowledge of Scripture, and a ready faculty of communication, besides sundry other gifts hereafter to be found in collateral predictions.

Opinions have often obtained gratuitously amongst Christians for which there is no scriptural authority. When such impressions have long been cherished, it becomes difficult to obtain an impartial hearing for any conflicting view, though it may be Scriptural. Conservatism steps forth as a guardian of the common opinion, and the innovation is promptly repelled. Such vigilant promptitude is highly commendable, when exerted in behalf of truth; but when it stands in opposition to truth, the influence is highly pernicious. The adage, “An old error is better than a new truth,” has had its advocates, but was never yet demonstrated. Had such a principle been acted out, the dark ages would have been perpetuated; and were it maintained from this time forth, the millennium itself would be utterly excluded as an innovation. These suggestions are emphatically pertinent to the subject now under consideration. Supernatural gifts of the Spirit have not been exercised in the Church for hundreds of years past; and men have thence inferred that such will never again be enjoyed. I say *inferred*; for, in the absence of Scriptural authority, the idea is a mere inference—a gratuity—that adheres like rust on an old blade. For such notion, I know of no Scriptural authority, nor did I ever hear Scripture adduced in

its support. On the contrary, we shall soon find a number of collateral predictions of such gifts yet in reserve for the Church; yet these predictions or promises are clothed in that figurative style which is characteristic of prophecy.

But the prevailing impression is already in possession of the public mind; and our suggestion may possibly be pronounced enthusiasm, by a generation that leans to the opposite rock of a cold skepticism. Of this skeptical turn mankind are bound to be cured before the day of universal prevalence of the Gospel. But all past experience has demonstrated the utter inadequacy of human reason to the end proposed. Shall we, then, restrict the Holy One of Israel, who has promised to interpose a power fully commensurate to the emergency?

CHAPTER IV.

A SOLEMN MESSAGE ENSUES THE PRESENTATION OF THE NEW CONVERTS—G 3.

And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred and forty and four thousand, having his Father's name written in their foreheads. And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying, with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters.—*Rev. xiv. 1—7.*

THE symbolical station of the Lamb in the midst of the “hundred and forty and four thousand” so recently sealed, must imply the presence of convincing manifestations amongst them. And this presentation of them shows that the scene corresponds to the closing scene of the sixth seal. There the new converts are represented as receiving the seal of God in their foreheads; and here the “Father's name” is supposed to be metaphorically “written in their

foreheads." These harmonious figures serve to identify this company as the same which had been formerly presented to view.

In view of this exhibition on Mount Sion, the hosts of heaven before the throne become rapturous in a song of adoring praise, in which the newly-ransomed saints participate with peculiar readiness. Here is another link of connexion between this and the baptismal scene of previous notice; for there, too, they were so employed. (Rev. vii. 9—12.) And we shall find yet another allusion to this triumphant song in the next chapter.

As a first fruit of the new-born joy, the apostle "saw another angel fly in the midst of heaven, having the everlasting gospel to preach." (Verse 6.) This is *another* angel with an apparent reference to the sealing angel, whose mission is but just ended in the order of events. This angel seems to prefigure an important mission, that will be sent forth, headed perhaps by some conspicuous individual. And such a mission may be regarded as an earnest of the influence to be exerted by that wonderful people, of whom it is said, "For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" A new era this, in the history of missions.

There is something peculiar, however, in the message of this angel. He exhorts to "fear God and give glory to him:" thus inducing a pure worship in opposition to that spurious homage paid to idols and canonized saints: and this exhortation is enforced by the consideration that "the hour of his judgment is come." The Almighty first warns, and then strikes. Hence the mission now sent with winged speed, and of polyglot articulation, to warn mankind of impending vengeance.

Expositors generally have concurred in the idea, that the "seven vials" of God's wrath have been nearly all poured out already. But I regard them as identical with

those future judgments announced by this preaching angel. Amongst the many reasons that might be adduced for this peculiar opinion the following are prominent:

1st. The fathers have differed considerably among themselves in regard to the events referred to by the plagues; and have given other evidences of a painful hesitancy. Consequently those events did not strike even theologians as manifestly plagues sent from God; much less did they address themselves to the common apprehension in such convincing light, as to call forth the exclamation, "Thy judgments are made manifest." God's special plagues do not usually require the penetration of a nicely discriminating theological acumen to discern their mission.

2d. The common interpretation of the vials has assigned them positions, one after another, anterior to, and during, the pacific time of the *fifth seal*. Yet the inquiries made under this seal do evidently suppose that the time of divine vengeance is yet in futurity. Of course this objection to the common view of the vials must depend on the correctness of the position assigned to this seal: but if the position of the seal be the true one, then must the judgments threatened on antichrist be yet future, and a "little season" of persecution intervenes.

3d. These *vials*, when divested of the figure, are apparently real bona fide *plagues*. On the other hand, those wars and revolutions, to which our expositors have referred the vials, are not called plagues in the distinguishing vocabulary of God's own word. So long as the magicians of Egypt were permitted to keep up appearances, by counterfeit miracles, no great panic was felt. But when their own manipulations failed, they were constrained to say, "This is the finger of God." And just so of human nature generally. Only permit men to be actively instrumental in the slaughter of their tens of thousands, and they will regard the deed as their own. Like the proud king of Assyria,

they may be the "rod" of his anger; yet, like him, their heart doth not "think so."

Of the scriptural distinction between the overt deeds of men and the more direct judgments of God, we find a forcible illustration in 2 Sam. xxiv. 13, 14. David was called upon to choose between seven years of *famine*, three months of *flight* before his enemies, and three days of *pestilence*. The first proposition seems to have been regarded as altogether out of the question. But between the last two he hesitated, thus: "And David said unto God, I am in a great strait: let us fall now into the hands of the Lord; (for his mercies are great:) and let me not fall into the hand of man." Here is a direct distinction between a judgment in the form of a calamitous war, and that other species of judgment, which may properly be considered a direct plague. The former comes by the "hand of man;" but the latter by the "hand of the Lord." Such distinctions are common throughout the Scriptures generally: yet this logical distinction seems to have been entirely overlooked in the common exposition of the vials.

4th. Phenomena of this kind pertain to an age of miracles; and they imply the agency of gifted men, by whom they are to be denounced on the guilty in God's name and by his authority. Search the Scriptures, and you will find it thus. Consequently, such dispensations do not pertain to the present state of the church.

CHAPTER V.

THE INSTRUMENTALITIES TO BE EMPLOYED IN THE EXECUTION OF
THE SEVEN LAST PLAGUES.—G 4.

And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous *are* thy works, Lord God Almighty, just and true *are* thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for *thou* only *art* holy: for all nations shall come and worship before thee; for thy judgments are made manifest. And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto 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.—REV. xv. 1—8.

THIS 15th chapter has another parallel presentation of the ransomed Israelites, corresponding in many particulars to those anterior notices of them, in the 7th and the 14th chapters. The first verse may be regarded as a *caption* of the general subject to be illustrated. Then comes the presentation of the new-born saints: and their song of praise is not yet ended. The view is therefore simultaneous with those former views; and the repetition is made for the purpose of illustrating some important particulars.

In the first of these parallel scenes, the new converts are said to have come out of “great tribulation.” (Rev. vii. 14.) And here they are said to stand on “a sea of glass mingled with fire:” which is probably an allusion to the escape of the Israelites through the Red Sea; at which time the “pillar of fire” gleamed on the waters.

The first parallel represents the “four angels,” as in readiness to “hurt the earth and the sea.” In the second in-

stance the preaching angel announces the "hour" of God's judgment. And in this third scene their devotional exercises conclude thus: "For thy judgments are made manifest." These corresponding intimations afford additional evidence that the several scenes are virtually identical.

Special attention is due to the fact, that the newly converted saints are here presented as a multitudinous host; without any indications of unity, or ecclesiastical organization. This is perfectly natural in view of their hasty conversion and baptism by thousands. But the scene presently changes; and progress is signified by a proper symbol of unity. "And after that," says the apostle, "I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened," (verse 5.) Here we find the idea of unity and of organization in the *temple*, which is a proper metaphor of the *church*: but every thing being new and elementary in this revived state, the *tabernacle* is significantly associated.

An organization evidently implies the ordination of church officers; which officers may be figuratively called *angels*, according to the unerring definition of the Saviour himself—"The seven stars are the angels of the seven churches." (Rev. i. 20.) And in this figurative form the new officers are immediately forthcoming: "And the seven angels came out of the temple having the seven plagues," (verse 6.) Of these angels we have an appropriate symbol in the "four and twenty elders," or presbyters; as previously set forth in these visions. In this first presentation these *angels*, or presbyters, are but ordinary *elders*; but in the next verse we find a symbolic action, which indicates the communication of more plenary gifts, figuratively transferred to them by the *living creatures*. "And one of the four beasts gave unto the seven angels seven golden vials, full of the wrath of God, who liveth for ever and ever."* The transfer of

* If this 7th verse be really suggestive of a sudden resuscitation of miraculous powers: then the concluding phrase, "Who liveth for ever and ever," is very sig-

these *viols* implies that the seven angels, or Presbyters, will be duly commissioned to execute them; and it must also imply a simultaneous communication of the requisite qualifications. Supernatural gifts are not ordinarily communicated by Presbyterial ordination. They are special gifts from the throne; but the *living creatures* are said to be "in the midst of the throne, and round about the throne." (Rev. iv. 6.) As the accredited exponents of supernatural gifts, they have a very near relation to the throne. It is Christ's own prerogative to send the Comforter, as clearly shown in John xvi. 7, and Christ is "He that hath the seven spirits of God." (Rev. iii. 1.) And these *seven spirits*, or supernatural influences, have been adduced conversely for the Holy Spirit himself, since a Divine blessing is invoked from the "seven spirits which are before his throne." (Rev. i. 4.) Moreover Zerubbabel, who is admonished to confide solely in God's Spirit, (Zech. iv. 6,) is endowed "with those seven; they are the eyes of the Lord, which run to and fro through the whole earth," (verse 10.) In our primary chapter on the Definitions of Symbols, it was shown very conclusively, as I think, that the "seven eyes" represent the "seven Spirits of God," (Rev. v. 6, besides various corroborating authorities in both Ezekiel and Zechariah.) We also found that the *living creatures* were "full of eyes." (Rev. iv. 6; Eze. i. 18.) Consequently, the transfer of the *viols* from the *living creatures* to the *seven angels*, is a symbolic action; which implies a transfer of supernatural gifts from extraordinary Presbyters to ordinary ones; and therefore these last must also become extraordinary. And as, in the flight of the *living creatures*,

nificant in this connexion. The presumption is, that the sons of superstition will have been completely stultified by *lying wonders* of the *beast* and the *false prophet*. Fools will have said, "There is no God." And the dispirited few, being settled down on their lees, may say in their hearts, "The Lord will not do good, neither will He do evil." When suddenly the demonstration is sprung upon them all, Behold, *the Lord liveth!*

“the glory of the Lord went up from the midst of the city,” (Eze. xi. 23,) at the cessation of Old Testament prophets; and the mission of John the Baptist was set forth by a figurative allusion to Elijah, who was pre-eminently a *living creature*: so, under the new dispensation, the “man-child,” (Immanuel,) “who was to rule all nations with a rod of iron,” was figuratively “caught up unto God and to His throne,” long before the attainment of that glorious end. (Rev. xii. 5.) But here we find a promised resuscitation of miraculous gifts, as plainly indicated by the transfer of the vials from extraordinary Presbyters to ordinary ones. Consequently, the “glory of the Lord” will thus return to the *temple*, (the Church,) in the re-appearance of *living creatures*.

Those symbols, so fully and clearly defined in the first five chapters, are vastly important as a key to the whole system; and we have now arrived at that interesting point in the prophecy, where that valuable light becomes available for a most important purpose. This is not the point for searching after fanciful notions of our own, to be superimposed on the symbols: on the contrary, we are now to employ them just as God himself has duly defined them for his own purpose. As Solomon’s materials were first prepared, and then brought to their appropriate places in the sacred edifice; so were these symbols duly defined in the first five chapters, as a quarry of metaphors. We dare not lift up any tool upon them, at the risk of marring their proper symmetry, and confounding the whole superstructure.

The vocation and solemn inauguration of the prophet Isaiah affords a beautiful illustration of the general idea derived from Ezekiel, Zechariah, and John. Says that eminent man of God, “In the year that king Uzziah died, I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered

his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me having a live coal in his hand, which he had taken with the tongs from off the altar: And he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin is purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me," (Isa. vi. 1—8.) This vision, in common with those of Ezekiel and John, represents the Lord as seated on a throne, and surrounded by his ministering servants, who in this instance are termed *seraphims*. From both Ezekiel and John we have learned, as is believed, that the *living creatures* are representatives of gifted *men*; but there seems to be no internal evidence that such is the allusion of the *seraphims* adduced in Isaiah's parallel scene; nevertheless we infer that such is the allusion of the latter also, from the following circumstances of analogy between them. 1st. Of the seraphims it is said, that "each had six wings:" and the same is affirmed of the living creatures, in Rev. iv. 8. But Ezekiel, whose view is peculiar in the mention of *wheels*, (the appropriate figures of terrestrial movements,) is also peculiar in the notice of but "four wings." 2d. Both have a very near relation to the throne, as shown in every vision. 3d. There is an admirable harmony in their fervent ascriptions of praise—each cries, "Holy, holy, holy." 4th. In every one of these scenes the *house*, or *temple*, is filled with "smoke," or a "cloud." (Compare Isa. vi. 4, Ezek. x. 4, and Rev. xv. 8.) 5th. The presence of *fire* is observable amongst the associa-

tions connected with each symbol now compared. The term *seraph* signifies *burning*; and "As for the living creatures their appearance was like burning coals of fire, and like the appearance of lamps." (Ezek. i. 13.) And it is remarkable that both Zechariah and John beheld similar associations in their visions. 6th. Isaiah being overwhelmed with a sense of unworthiness and sin, one of the seraphims lifted a "live coal" from the altar, and laid it on his "lips," as an emblem of purification and of heavenly qualification. Thus sanctified, the prophet responded to the divine call, "Here am I, send me." This symbolical act of the seraph,

"Who touched Isaiah's hallowed lips with fire,"

is beautifully significant of his solemn inauguration as an evangelical prophet. In Ezekiel's vision we find a view analogous to this. A man "clothed with linen" is verbally commissioned to go through the city, and to set a proper *mark* on such men, as were to be exempted from impending judgments soon to be inflicted on the guilty. (See the 9th chapter throughout.) Thus verbally commissioned, the man was a mere novitiate, as was Elisha when he "poured water on the hands of Elijah." But presently, this man was sent to the altar for "coals of fire," with a command to "scatter them over the city:" and it is very remarkable that these coals were metaphorically placed in his hands by "one" of the cherubims; (Ezek. x. 2—7.) Thus qualified, the man "went out," doubtless to perform his high functions; when it might be said of him in an accommodated sense, "The spirit of Elijah doth rest on Elisha." In like manner will the *vial angels* be mere novitiates, however called and commissioned by the church, until the vials shall have been transferred to them by one of the living creatures.

From mystic symbols let us turn aside for a moment, to look at simple facts, as they stand recorded in sacred history. At times distinguished by the presence of superna-

tural gifts, such powers were wont to be transmitted through the medial agency of men previously endowed. The case of Elijah and Elisha has already been adduced. That of Moses and Joshua falls in ~~with a witness~~, (Num. xxvii. 18—20.) Think, too, of Paul and certain Ephesians, (Acts xix. 5, 6.) Paul was no ordinary presbyter. He was pre-eminently a *living creature*, “full of eyes;” and thus he was admitted to a position very near to the prerogatives of the throne; in, however, a ministerial capacity. But these things were not done in a corner. Such events were of frequent occurrence; and what was true of Paul was common among the apostles.

Having thus adduced a sufficient number of historical facts, in illustration of gifts transferred through the medial agency of living creatures literally present and acting officially, we proceed to view more narrowly that future transaction predicted of them in the case before us. Let it not be forgotten that we are dealing with figures, and that the case in question is a symbolic action. The *seven angels* themselves will be present in the scene; but their worthy predecessor will not be literally present, any more than was Elijah in John’s initiation. Nevertheless, miraculous powers will be communicated to the vial angels, in a sovereign manner, (as I apprehend:) and this sudden resuscitation of such gifts will be “another sign in heaven,” (*the church*), great and marvellous. (See verse 1st of our text.) As in the days of John the Baptist and of our Saviour, many were induced by what they saw and heard, to think of the ancient prophets: so in this future case, there will likely be a ready transition of thought from the living to the dead; and this overwhelming sensation is beautifully anticipated in the symbolic transfer of the *vials*, or scathing *plagues*, to the presbyters of that momentous period.

As the resuscitation of miraculous gifts in the person of John the Baptist was seemingly predicted by a reference to

Elijah,* so, in this instance, the vials are said to be transferred by ONE of the living creatures; by which I understand, that there is one gifted man on Bible record, who may be regarded as a pretty fair type of the vial angels, and that these future Presbyters will naturally occasion their contemporaries to think of that one man, as if he were present and performing over again. And, in my judgment, Moses is the particular living creature here referred to, as performing this symbolic action; in support of which idea the following suggestions may be offered:—

1st. These vials are termed the *last* plagues, with an obvious reference to some anterior specimens of the kind: and surely none are more likely to be meant than those inflicted on Egypt through the instrumentality of Moses.

2d. The new-born saints are represented as standing on “a sea of glass mingled with fire;” which is a seeming allusion to the miraculous passage through the Red Sea. When that passage had been triumphantly made, “Then sang Moses and the children of Israel this song unto the Lord;” (which song is recorded in the 15th chapter of Exodus.) In allusion to which, this company on the sea of glass are said to “sing the song of Moses the servant of God, and the song of the Lamb.” (Verse 3.) Thus Moses stands quite conspicuously in the symbolical scene; and no “one” amongst all the living creatures is more likely to be meant in the 7th verse.

3d. We are told, “the third beast had a face as a man.” (Rev. iv. 7.) Moses had ordinarily a face much like other men; but as a *living creature* he was admitted so near to the throne, and his face borrowed so much lustre, as to re-

* In the estimation of the Jews, “John did no miracle; but all things that John spake of this man were true,” (John x. 41.) Though he did not perform what are ordinarily called miracles, his testimony in reference to Jesus was certainly supernatural; and this testimony was thus reciprocated by his Lord, “For I say unto you, Among those that are born of women, there is not a greater prophet than John the Baptist,” (Luke vii. 28.)

quire the use of a *veil*. Therefore, this *face* is an apt figure of allusion to the great Jewish legislator.

But this enigmatical transaction had a mystical allusion, the importance of which can scarcely be overrated. It had a meaning, which dilates itself over many centuries, and ultimately takes hold on the very time and circumstances, of which we now write. The veil was taken away in Christ, but not to the apprehension of the Jewish mind. Hear the apostle Paul in reference to these things: "Seeing then that we have such hope, we use great plainness of speech: And not as Moses, which put a veil over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." (2 Cor. iii. 12-16.) They were marvellously captivated with the lustre of Moses and of the law; and this hallucination has become their stumbling-block. In opposition to Jesus Christ, they emphasized on the profession, "We are Moses' disciples." He was their Pope, and to him they blindly adhered. But will it be always thus? No, verily; for when "it (the *Jewish heart aforesaid*,) shall turn to the Lord, the veil shall be taken away." This turning to the Lord is coeval with the very events now under consideration; ~~and therefore the figure falls in with~~ ~~its witness.~~ Moses has been venerated as little short of a demi-god; but when the veil shall have been removed, they will see nothing but the *face of a man!* Therefore, this figurative description takes hold on the Jewish people, on their legislator, and on the very time when the vials are to be transferred.*

* Commentators have indeed given many interpretations of the *living creatures*, and other figures therewith associated: yet I have never seen any interpretation

In the first of these parallel presentations of that remarkable people, we find a commission was held by the *four angels* to "hurt the earth and the sea," (Rev. vii. 2,) both of which are said to be affected by the first and second vials. (Rev. xvi. 2, 3.) Consequently the very commission, formerly ascribed to those *four angels*, is here transferred by the *four living creatures*; and therefore these characters are identically the same. They formerly suspended those plagues, the execution of which is here devolved on the vial angels by a duplicate commission. And surely the living creatures, being pre-eminently gifted presbyters, ("full of eyes,") might thus be termed angels, since the more ordinary ministers are so styled. Of course these four characters will have no real presentation on our earth, either as angels or as living creatures. Both allusions are metaphorical of a restoration of supernatural gifts; and the latter does more clearly prefigure the fact, by the idea of a transfer to visible presbyters.

It is very remarkable, too, that the "seven spirits of God" are symbolized, not only as "eyes," but also as "horns," in the same connexion. (Rev. v. 6.) When these supernatural gifts are employed in the way of inflicting ruinous plagues on the guilty, they may very properly be termed horns rather than eyes, which are designed to convey the idea of illumination: And under the character of horns, no less than of eyes, are these gifts "sent forth into all the earth."

Before dismissing this subject, it may be proper to advert once more to the prophecy of Zechariah. When searching for definitions of the "seven spirits," we found very pertinent allusions in both the 3d and 4th chapters. And now

that treated them as vital and indispensable organs in the general system. The idea seems not to have occurred, that the symbols, so minutely defined, were the true key to the elucidation of the *seven last plagues*. Therefore, if there be any plausibility in the interpretation now proposed, then must the view derive additional credibility from this circumstance of utility in the system.

we turn to the following: "Then I lifted up mine eyes, and saw, and behold four horns. And I said unto the angel that talked with me, What be these? And he answered me, These are the horns which have scattered Judah, Israel, and Jerusalem. And the Lord showed me four carpenters. Then said I, What come these to do? And he spake, saying, These are the horns which have scattered Judah, so that no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lift up their horn over the land of Judah to scatter it." (Zech. i. 18-21.) May not these "four horns" refer to the four great monarchies that have one after another scattered that people? And then the great object of the "carpenters" is to build the universal kingdom of Messiah, as a world-wide temple; but before building, they must first fray and cast out the Gentiles. And why may not the *four carpenters* and the *four living creatures* be identically the same, their mission being the same, and both being metaphors of a power yet to be exercised?

REFLECTIONS.

The Holy Spirit maintains his own sovereignty in both the time and manner of his operations. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit." How expressive of divine manifestations in every age! At one time the church languishes, and spiritual apathy steals over us. Sinners become hardened in unbelief, and the professed followers of the Lamb contemplate the scene with a strange indifference. The bones in the valley are "very many," and withal they are "very dry." But anon there is a "shaking" manifested, and the breath of heaven "breathes" on the slain to the resuscitation of a great host. The work is revived most surprisingly "in the midst of the years;" and in the midst of the years God doth "make known."

And so of the supernatural influences of God the Spirit. At one time the sun has gone down over the prophets, and deep sleep falleth on men. "We see not our signs: there is no more any prophet: neither is there any among us that knoweth how long." But again, God rends the heavens, and cometh down. The mountains flow down at his presence, when he doeth terrible things which we looked not for. "When the Lord turned again the captivity of Zion, we were like them that dream." A cold and skeptical generation may demand, with an air of insolent blasphemy, "Where is now their God?" Or an over sanguine people may be met with the timely intimation, "My time is not yet come; but your time is always ready." The God of Jeshurun rideth upon the heaven in our help—a divine energy runs down the pathway of human existence; but it is the Lord's own prerogative to "show the lighting down of his arm." Duty requires that we should pray without ceasing for the coming of his kingdom; but He "hath determined the times before appointed." "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is as high as heaven; what canst thou know? The measure thereof is longer than the earth, and broader than the sea. If he cut off, and SHUT UP, or GATHER TOGETHER, then who can hinder him?"

CHAPTER VI.

THE SEVEN VIALS OR LAST PLAGUES.—G 4.

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, &c.—REV. xvi. 1—21.

IF the vials have been assigned a true position chronologically in the system: then may every one speculate for himself in regard to the characteristics of the plagues seve-

rally. And after the lapse of about 160 years more, he that is least in the kingdom of heaven may possibly have more correct views than the Doctors of this age. I shall therefore barely suggest such thoughts as may readily occur, leaving the greater part untouched.

Ancient prophets often predicted God's judgments by the symbol of a cup, or goblet, full of bitter ingredients. Sin is the procuring cause of all our woes; and during the time of divine forbearance, the cup is being filled; which when full, must be emptied. Such is the apparent allusion of the *viols*; but when divested of the figure, these dispensations may be literally termed *plagues*.

Evidences are not wanting of a speedy infliction of these plagues. For instance; the "sores," inflicted by the *first viol*, will not have been healed; when the *fifth* shall have come. (See verses 10, 11.) They will likely occur in such quick succession, as to make the most powerful impression on the public mind; not permitting any one to be forgotten before another ensues. The preaching angel speaks briefly of the "hour" of God's judgment. (Rev. xiv. 7.) And in Rev. xviii. 8, we find this announcement, "Therefore shall her plagues come in ONE day." To which the wail of despair responds; "for in ONE hour is thy judgment come." The general catastrophe is also compared to the sudden plunge of a mill stone into the sea. (Rev. xviii. 21.)

The first vial will occasion a "noisome and grievous sore." This plague seems to have been actually predicted by Moses; who has already been exhibited so prominently in connexion with these dispensations. In the 28th and 29th chapters of Deuteronomy, terrible judgments are threatened on the Israelites for sin: but in the first six verses of the 30th chapter, their restoration is very graciously promised. And the very next verse turns upon their persecutors, with a threatening of similar evils. "And the Lord thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted

thee." Let us therefore adduce one of these judgments in comparison with this first plague. "The Lord will smite thee with the botch of Egypt: and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed." (Deut. xxviii. 27.) Other analogies might readily be adduced, but we forbear.

The inactivity and utter helplessness of the nations under these plagues is very remarkable. During the first five, there is not the least indication of surviving vitality, beyond the agony of despair, vented in blasphemy and the gnawing of their tongues. But our commentators have represented the nations, not as passive recipients only, but also as the active perpetrators of the calamities adduced. The potsherders may strive with the potsherders of the earth, as the reciprocal instruments and objects of ordinary vengeance; but when the Almighty riseth up for a more direct interposition, they must stand still and know that he is God. To this end they are destined to be suddenly arrested by the restraining angels; and when they are thus pinioned by a power invisible, they will apparently suffer a complete collapse. Kings of the earth, great men, rich men, chief captains, mighty men, bond-men and free-men—all palsied with fear and consternation! And what is the matter? Not formidable alliances, nor menacing revolutions, threatening chaos by an arm of flesh; but the impending wrath of the Lamb overwhelms them.

The first miracle in Egypt was probably enacted in Pharaoh's court, for the special benefit of the king, his courtiers, and the magicians; but subsequent miracles were both public and general. So the crisis on Mount Carmel had a primary relation to the prophets of Baal, the common people being spectators of the scene. And in that memorable instance noted by Ezekiel, the executioners began at the "ancient men which were before the house," (Eze. ix. 4—7.) All of which corresponds to the general rule, "That judgment must begin at the house of God," where responsibility

chiefly rests. In conformity with these precedents, the first vial should naturally devolve on the priesthood and hierarchy of Rome. Accordingly, it will fall on "the men which had the MARK of the beast." Every official of the Papacy, from the Pontifex Maximus downward, has his appropriate *mark*, or badge of office. Even on the great thoroughfares, we are often struck with the studied breadth of their phylacteries. They not only worship the image of the beast, with an implicit subjection beyond other men, but they wear an ostensible mark of such subjection. They are emphatically antichrist's *men of mark*; and the first plague is apparently designed for them, exclusively of the common people.

The reader must have noted the inactivity of Rome's famous champions under these terrible plagues. They claim an exclusive right to holy orders, and profess to be able still to evince the claim by miracles. Why, then, do they not bestir themselves in the way of some counter demonstrations, by which to retrieve their sinking credit? Alas! they will stand condemned by those "noisome and grievous sores." As well might Jeroboam have attempted to rally his arrogance, and repeat his king-craft, when smitten by a stroke from Heaven.

"And none of those their hands did find,
That were the men of might."

But the sixth vial marks a very perceptible change in this respect, both on the part of the men of *mark*, and also of the anti-Christian nations. "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." The vial immediately preceding will have been poured out on the "seat of the beast;" but this one will fall on the "great river Euphrates," which passes through the Turkish empire. Here, then, is a diversion from the former field of operations; and this diversion will probably operate as a stimulant to activity on the part

of anti-Christian powers. In all this there is probably a mystical meaning, which may not be distinctly understood until explained by the circumstances of the event itself. Cyrus failed to take the literal Babylon by direct assault; yet he succeeded admirably by stratagem. He drew off the waters from the river, which ran through the city, by means of trenches cut for that purpose—*dried up the river Euphrates*—and then entered the city through the channel of the river. And this event seems to be adduced as an expressive figure of the final catastrophe of the mystical Babylon. The former vials, inflicted on the anti-Christian powers, will not have demolished the citadel; and here we have a diversion in the pouring out of the sixth vial on the Euphrates, a neighbouring country. Hence, the beast will probably conclude, like Pharaoh of old, that there is “respite;” and the interval will not be improved in the way of repentance, but in preparation for another desperate effort. Emissaries—*unclean spirits*—will be hastily sent abroad to rally the nations to a combined effort on the field of Armageddon, as if, by numerical force, to defeat the very decrees of Heaven.

At present the Turkish empire holds with the one hand the holy places, and with the other bars the Oriental gate of European and Asiatic enterprise. But we can scarcely think it possible, that the waning Crescent can hold this position until the time of this vial. In accordance with our theory there is ample time yet for vast changes to take place in relations now existing: and especially so when the revolutionary symbols of the sixth seal are duly considered. (See Rev. vi. 12—14.) In the prospect of such terrible commotions, it may not be possible, perhaps, to devise any very specific map of future relations. Nevertheless prophecy being our guide, we may venture a few suggestions of what we think *probable*, without claiming any thing beyond apparent probability.

If it be so that Turkey can weather the impending storm,

then the pouring out of the sixth vial on the Mohammedan power may stimulate Christendom to a combined effort, for the acquisition of Judea with its holy places. But if, as I am bound to anticipate, Turkey must yield after great effusion of blood, of which we have an apparent representation in that expressive figure, "and the moon became as blood," (Rev. vi. 12,) who then may be his successor? Amongst all the aspirants for the Euphrates, none seem more likely to succeed than Russia. We have already paid our respects to the old Bear of the north, whom we regard as "another beast." (Rev. xiii. 11.) In his beastly character he is apparently to originate an "image to the beast, which had the wound by a sword and did live"—an image of the Imperial, the wounded head—and to perpetrate sundry other beastly deeds.

This modern beast is said to have "two horns like a lamb;" which seems to intimate that there will still be a distinctive duality kept up, even after the confederacy with the Roman beast. With this idea in view, I apprehend that the first five plagues will fall on the Roman, or western horn of the confederacy. Anterior to these plagues, the old Bear may be expected to defend the Papacy very gallantly, as the prediction evidently implies. Yet when these seathing plagues come, he can do nothing; and may possibly feel inclined to dissolve partnership with an ally so miserably ruined. But alas for him! the sixth vial will dry up the Euphrates also—will effectually wither the pretensions of the Greek church, or eastern horn. Such a dispensation cannot fail to exasperate the Imperial Arbiter beyond all reasonable bounds of endurance: and it will be manifest that something must be done speedily; or the whole confederacy must tumble down together, "kings of the east" not excepted. Kings of the west might go, if Heaven has manifestly so decreed their destiny: and the Czar will seemingly be reserved. But when the sixth plague shall have fallen with blighting effect on the Greek

establishment, a like doom, or *way*, will be prepared for the *kings of the east*; and this leads to co-operation once more, as indicated in the next verse. "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," (verse 13.) The "dragon's" position in this alliance has been previously adverted to. (Rev. xiii. 2.) The second one in this trio is manifestly the Roman "beast." But the "false prophet!" who is he? This has generally been attributed to Mahomet; and the appellation suits remarkably well. But it is not likely that Mahomet's religion should thus fraternize with the "Christian dogs," as they are now regarded on the Euphrates.

The presumption is, that Russia will yet conquer the Turks, and take possession of the Euphrates, before the time of this vial; and if so, the appellation, "false prophet," will probably fix tenaciously on that Empire, or on the Greek Church with which it is identified. Odious surnames have generally originated in some wicked or ridiculous trait of character. For instance, the base treachery of Judas is supposed to have devolved upon him the surname, "Isca-riot." Hence the mention of this epithet is frequently qualified by the phrase, "who also betrayed him." The name occurs no less than *nine* times in the gospels; and it is very remarkable, that, in every instance, it stands connected with some allusion to his vile treachery. In like manner, some odious measure will likely give rise to the name, "false prophet." And if Russia be destined to inherit the epithet, his predicted construction of an *image* to the Imperial beast, by a fusion of the Latin and Greek churches, will probably be the measure in which the name will originate. Hitherto the Latin and Greek churches have mutually anathematized each other; after which it would seem impossible to effect a consistent fusion of the two factions. Some abominable artifice or pretext will likely be resorted to in the case; and prophecy does appa-

rently give a significant intimation of the fact. Popery claims to perform *miracles*, as a seal of apostolic succession and grace: and the *image*—the union of the East and the West—is ascribed to this very pretence on the part of the modern beast. “And he deceiveth them that dwell on the earth by means of those miracles which he had power to do in the sight, (*or apprehension,*) of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live,” (Rev. xiii. 14.) Hence pretended miracles will apparently be resorted to for this purpose, and by this means the crafty ally will actually “deceive them that dwell on the earth”—the Popish party who were formerly “cast out into the earth,” (Rev. xii. 9.) And it is not unlikely, that many nominal Protestants may thereby be induced to *wonder after the beast*. But to the true followers of the Lamb, this whole farce—both fusion and miracles—cannot fail to appear perfectly ridiculous; and amongst such thoughtful men the surname will likely become a by-word. In some such manner do we anticipate the origin of this unenviable epithet: and it is remarkable that this first mention of the “false prophet” is in immediate connexion with the emission of “unclean spirits . . . the spirits of devils working miracles,” (Rev. xvi. 13, 14.) And as in the case of *Iscariot*, the ill savour adheres tenaciously in every instance; so in this case, there is yet another mention of the *false prophet*, and it is also signalized by a direct allusion to his miracles. This second mention of the surname reads thus: “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image,” (Rev. xix. 20.) This makes out a very clear case; and especially so, when it is considered that those pseudo-miracles are here named for the express purpose of describing and identifying the *false prophet*. I therefore infer that the epithet, *false pro-*

phet, is a surname for the modern beast, to which prophecy ascribes the construction of the anticipated *image*, or fusion of the Latin and Greek churches: and I also infer that this odious name will originate in his pretensions to miracles on that occasion.

But it is time we should return to the “three unclean spirits like frogs,” emitted by the desperate allies. They are said to be “the spirits of devils working miracles.” And they are sent forth with express design to assemble all for conflict. Hence the pseudo miracles will be in requisition to counteract the appalling influence of the vials. A batch of glaring wonders will apparently be trumped up, expressly to neutralize the influence of those scathing plagues, by which they will have been well nigh ruined. But, I presume, they will not then resort to such miracles, as are now palmed on the people in the form of weeping images, or boiling blood. Such tricks would be utterly despicable in the sight of those who shall have witnessed the vials. Something far more public, and imposing, will be found necessary, when kingdoms and empires are to be set in motion.

In the absence of genuine miracles, Providence does not permit Satan, (the “dragon” in this trio,) to perform any very marvellous feats. But in an age of true miracles, he has been generally at liberty to exhibit sundry strange manifestations; and he is permitted to do so, that God’s people may be exercised in the way of testing the genuineness of what they witness. (See Deut. xiii. 1—3, and 1 John iv. 1.) And thus will the dragon and his allies, by permission, put forth an impulsive effort to resuscitate their ruined cause. But this rallying of dispirited kings, and this congregating of nations, will but prepare the way for a more obvious and a more marvellous defeat under the seventh vial; which will wind up this terrible drama.

Zechariah has a very remarkable prophecy of these things; which seems both to corroborate and illustrate our

theory of the plagues, and their collateral adjuncts. In the 12th chapter is an obvious reference to the restoration of the Jews: in connexion with which the 6th, 7th, and 8th verses have the following notice of the gifted men of that age. "In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: (*How like the doings of the evil angels!*) and Jerusalem shall be inhabited again in her own place, even in Jerusalem. The Lord also shall save the tents of Judah first, and the glory of the house of David, and the glory of the inhabitants of Jerusalem do not magnify themselves against Judah. In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the angel of the Lord before them." These strong representations are not one whit behind the tenor of John's predictions. Surely these are no ordinary presbyters. Thought has a very easy transition from the *living creatures* to such *angels* as these. In fact, David was a living creature in his own day; and here he is associated in this comparison.

The subsequent verses of this 12th chapter express in moving terms the pungent conviction, faith, prayer, and overwhelming sorrow of that people on the recognition of their long rejected Messiah. How appropriate such emotions and exercises at the time; when the vail is removed, and Moses will be found to have a *face as a man!* "But Christ as a Son over his own house!"

Every writer has something peculiar in his method of stating and illustrating the same facts and abstract ideas. Such varieties of method and style obtain even amongst the sacred penmen, although inspired by one and the same Spirit. Of such varieties we have a beautiful specimen in the diverse allusions to the baptism of the Israelites; which event is apparently adverted to by Zechariah in the 1st

verse of his 13th chapter. "In that day, (*the day of conversion and marvellous deliverances*,) there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." A beautiful allusion to the baptismal font; at which they are to be sprinkled with clean water, according to Ezekiel; or sealed in their foreheads, according to John.

In a previous chapter we found the divine judgments suspended expressly to give way for this beautiful rite of initiation. (Rev. vii. 2, 3.) After which rite the vial angels will receive their commission. And Zechariah proceeds in the very same order. After adverting to the baptismal font, this prophet shows, first, a general riddance of the land from *idols, prophets*, (the false of course,) and the *unclean spirit*. (Verse 2.) When the first plague shall have visited the beast's men of *mark* with "noisome and grievous sores," the visitation must have precisely this effect. Priestcraft must speedily fall into disrepute. And as the country is visited by one after another of the subsequent and more general plagues, those branded men will probably be regarded as the prime cause, or occasion, of all these calamities. Therefore, their presence will likely become annoying to the people; and especially so if they should persist in any pretensions to their functions of office, in defiance of circumstances so forbidding. Such persistence may be supposed to provoke violent resentment in many instances, as intimated in Rev. xvii. 16. Of such resentment, Zechariah gives one very remarkable instance, in verse 2d. "And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and his mother that begat him shall thrust him through when he prophesieth." If the reader be incredulous in regard to the occurrence of an event so unnatural, even at the time of desperation in question, then let him consult a pre-

diction by Moses, referring to an occurrence in the siege of Jerusalem. (Deut. xxviii. 53-57.) And in that connexion let him read the narrative of just such an event, as recorded by Josephus, which shows what even parents may do in the hour of desperation. In that unparalleled siege, Rome was instrumental in chastising the Jews for their sins. But at that future period, of which we now write, Rome is to be paid back in her own coin; and I think it not unlikely that this terrible instance may have an exact fulfilment. Observe, however, that this appears to have been adduced as an extreme case, from which we are left to infer scores of violent collisions under circumstances less unnatural.

But generally those blighted officials will seek to abandon their stations; so says Zechariah. "But it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive." (Verse 4.) In Zechariah's day, a rough or coarse garment was the distinguishing garb of a prophet. Hence it was natural for him thus to designate the *mark* of the beast, although the modern garb differs very materially from the ancient one. Ashamed of a profession so providentially degraded, they will apparently put off the mark or badge of office, with express design "to deceive." Thus divested of priestly habiliments, Rome's officials may be expected to roam over the country by scores and hundreds, as mendicants, seeking retired stations for concealment, and a scanty subsistence. They will have but a poor recommendation, however, with which to face an alarmed and disgusted community. The prophet has even furnished a brief specimen dialogue, such as may be expected to occur, in greater length, at the door of many a farm house. "But he shall say, I am no prophet, (*in reply, probably, to some such allegation of the landlord,*) I am a husbandman; for man taught me to keep cattle from my youth." Then comes the impatient land-

lord's scathing interrogation: "And one shall say unto him, what are these wounds in thine hands?" Horror! Those old "sores" of the first vial—the botch of Egypt—lead to detection! Hereupon the nonplussed applicant makes his best effort to obviate the difficulty. "Then he shall answer, Those with which I was wounded in the house of my friends." This seems to be a mere puerile effort at evasion.

The presumption is, that the latter part of Joel's prophecy refers directly to the events of that future period now under consideration; but our limits do not admit an extended notice of his very animated predictions. For the sake of illustration, however, we will adduce the following: "Proclaim ye this among the Gentiles; Prepare war, make up the mighty men, let all the men of war draw near; let them come up: beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about." (Joel iii. 9—12.) Here is a very remarkable challenge, in which the enemy are defied to do their utmost; and yet God will effectually overthrow them in the day of vengeance. Zechariah has also a very similar challenge, in the 7th verse of this 13th chapter. "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones." This verse alludes to the crucifixion of the Saviour; and He himself quoted it in that sense. He was not executed literally by the "sword;" but metaphorically the sword is an emblem of the civil power; and our Saviour was put to death by Roman authority. The immediate dispersion of his disciples was but a small begin-

ning of what is probably meant by *scattering the sheep*. Rome subsequently scattered the Jews all over the earth, and has persisted in wasting and scattering the Christian church. We may therefore paraphrase this animated challenge in the following manner:—Awake, O Rome, the insatiable sword: smite the Shepherd, and scatter the sheep to the four winds. But mind you, the day of reckoning will come: “And I will turn mine hand upon the little ones,”—will clothe the restored remnant with power from on high—or in answer to Joel’s petition, “Thither cause thy mighty ones to come down, O Lord,” I will send down the supernatural gifts of my Spirit. *Multum in parvo!* This brief verse seems to dilate itself over the events of nearly twenty centuries, with an emphasis on both extremes! In view of such majesty my very soul trembles.

God’s hand being turned upon the little ones—his mighty ones having come down,—it is natural to look for results, of which the following brief summary is subjoined, (verses 8, 9.) “And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God.” Thus the prophet seems to give a summary view of the general results of the seven plagues; and truly the picture is one of pith: when it is considered that two parts of the population are to be cut off, and the third part will be subjected to a most fiery ordeal, before they are prepared fully to espouse Jehovah. Stronger language could scarcely be imagined: and the events will likely surpass any thing of the kind that has ever been witnessed on earth since the deluge. Our world is hurrying precipitately on, for an ordeal of thrilling character, if we have read prophecy to any purpose.

Having adverted specifically to the first plague, and given a general summary of results, the prophet proceeds apparently to give a specific view of the last. He briefly represents the nations as gathered against Jerusalem, where they will perpetrate a most revolting outrage. (Zech. xiv. 1, 2.) This gathering of the nations is, in the Apocalypse, ascribed to the agency of the "three unclean spirits," consequent on the sixth vial.

At this crisis, Jehovah is supposed to appear providentially in behalf of his people, in a more majestic and decisive manner. This marvellous interposition, as described by Zechariah, coincides apparently with the seventh vial. Each has its peculiar method of representing the subject; but they have some things in common. To exhibit the coincidence fairly, we will place them in juxtaposition, thus:

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle.

And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof towards the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah; and the Lord my God shall come, *and* all the saints with thee.—ZECH. xiv. 3-5.

And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, *and* so great.

And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the 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.—REV. xvi. 17-21.

The first symbol of the sixth seal is a "great earthquake." (Rev. vi. 12.) Standing in that connexion, the

figure seems to portend some mighty convulsion of the political elements; and it is therefore understood in a metaphorical sense. But the seventh vial employs similar language, with an apparent reference to an interposition more immediately from God, more miraculous, and therefore more literal in its import. In illustration of this future dispensation, Zechariah refers back to an earthquake that occurred in the days of Uzziah: to which Amos also adverts as data, by which to settle the chronology of his prophecy. (Am. i. 1.) We find no mention of this earthquake in the chronicle of Uzziah's life. Yet seemingly concomitant facts are recorded; for we read of a serious collision between that famous prince and the priests, which resulted in his expulsion from the temple and from his throne. The earthquake probably occurred in conjunction with these notable events; and Josephus so connects the circumstances in his account of the event. Having adverted to the king's sacrilegious intrusion on the sanctity of the priestly office, our historian proceeds thus: "In the mean time a great earthquake shook the ground, and a rent was made in the temple, and the bright rays of the sun shone through it, and fell upon the king's face, insomuch that the leprosy seized upon him immediately. And before the city, at a place called Eroge, half the mountain broke off from the rest on the west, and rolled itself four furlongs, and stood still at the east mountain, till the roads, as well as the king's gardens, were spoiled by the obstruction." (Antiq. Book ix. chap. x.)

Doubtless there is something very enigmatical in Zechariah's allusion to this earthquake when predicting a future crisis. It has been a kind of *Malakoff* for our expositors generally; and the head runs dizzy when we attempt to collate their diversified views of the events in prospect. Rending mountains, thundering avalanches, and yawning valleys, are all very nice things for the amusement of an unrestrained imagination. Many conjectures have been

made in regard to the possible effects of this earthquake in and about Jerusalem. But I hold it to be a very nice job to spread out an earthquake on paper, by any specific analysis prospective of such a phenomenon. Hence I shall attempt no such thing. Indeed we could not be at all profited by ascertaining the geological results of this predicted earthquake, were it ever so practicable. Nevertheless, an important lesson is here taught; and taught, too, for our learning.

In connexion with the history of Uzziah's life, Zechariah is said to have had "understanding in the visions of God." (2 Chron. xxvi. 5.) He was favoured with a peculiar understanding of some mystical meaning in the events of that monarch's life; and in this prophecy he adduces that remarkable collision between him and the priests, as typical of the future crisis. The case of Uzziah was as follows: "But when he was strong, his heart was lifted up to his destruction; for he transgressed against the Lord his God, and went into the temple of the Lord to burn incense upon the altar of incense. And Azariah the priest went in after him, and with him four score priests of the Lord, that were valiant men: And they withstood Uzziah the king, and said unto him, It appertaineth not unto thee, Uzziah, to burn incense unto the Lord, but to the priests the sons of Aaron, that are consecrated to burn incense: go out of the sanctuary: for thou hast transgressed; neither shall it be for thine honour from the Lord God. Then Uzziah was wroth, and had a censer in his hand to burn incense: and while he was wroth with the priests, the leprosy even rose up in his forehead before the priests in the house of the Lord, from beside the incense altar. And Azariah the chief priest, and all the priests, looked upon him, and, behold, he was leprous in his forehead, and they thrust him out from thence; yea, himself hastened also to go out, because the Lord had smitten him. And Uzziah the king was a leper unto the day of his death, and dwelt in a several

house, being a leper; for he was cast out from the house of the Lord." (2 Chron. xxvi. 16-21.) Such was the case alluded to; in connexion with which there was also a violent earthquake, that was omitted in this record. And surely that haughty monarch was an appropriate type of antichrist. If he desecrated God's altar, popery has already done incomparably more to desecrate the Christian church, and at the very time in question will have committed a most revolting outrage at Jerusalem. (Zech. xiv. 1, 2.) For his sacrilege the former was miraculously smitten with leprosy; and the antichristian men of *mark* will in turn be smitten with *noisome and grievous sores*; (of which we have seen that Zechariah had a very peculiar understanding.) That monarch was precipitately expelled, and a violent earthquake was an accompaniment of the scene; all which is seemingly but a very feeble figure of the extirpation of popery by means of the seventh vial. Perhaps this may be about so much, as we are capable of learning from this mystic allusion, as seen from our present stand-point.

The allusion to a day of darkness (Zech. xiv. 6,) is quite analogous to the *fifth plague*; but if it be referred to by that vial, the order must have been transposed. The presumption is that this dark day is a general metaphor descriptive of the whole time occupied by these judgments. Zechariah seems not to have predicted any of them specifically, except the first and the last; both of which seem to have been typified by the case of Uzziah. The subsequent predictions of this chapter probably refer to events still more remote.

REFLECTIONS.

Attention has been given to many strong and interesting figures in this parallel line, which seem to be cotemporaneous in their allusions to an exceedingly eventful age; and other parallels will be found in the 18th and 19th chapters: but the revelation makes a retrospective digression in the 17th chapter, in which to exhibit the idolatrous

whoredom of the apostate church; and it is very remarkable that the apostle's attention was invited to this subject by "one of the seven angels which had the seven vials." (Rev. xvii. 1.) We noted the fact, when commenting on the subject, and promised to recur to it at a more favourable point. The vial angels having now passed under review, it behooves to redeem that promise.

The apostle had no doubt seen the striking verification of the many calamities threatened on Israel for apostacy, as recorded in the 28th and 29th chapters of Deuteronomy; amongst which plagues were the "botch of Egypt," &c. (Deut. xxviii. 27.) He must have known too, that, on the restoration of Israel, "all these curses" were destined to revert on their enemies, as predicted in Deut. xxx. 7. He could not be ignorant of the fact that Judah's king (Uzziah,) had been made a signal monument of the vengeance threatened on Jewish apostates. (2 Chron. xxvi. 16-21.) Zechariah, who had a very peculiar "understanding in the visions of God," (2 Chron. xxvi. 5,) represents the discerning landlord of that calamitous period, yet in prospect, as pointing significantly to the "wounds" on the hands of the pseudo-prophet of that age. (Zech. xiii. 4-6.) And this same prophet also adduces the case of Uzziah aforesaid, as typical of the great apostacy to be destroyed at the predicted time of Jewish recovery. (Zech. xiv. 5.) The apostle, in holy vision wrapped, could not have been blind to these remarkable coincidences—though they might never have occurred to him in the same light previously, he must have seen them most convincingly when the angel of the first vial is adduced as inflicting "a noisome and grievous sore upon the men which had the mark of the beast." His mind was brimming full of the subject, and his quickened sensibilities must have tingled with heart-stirring emotions in view of these solemn developments. How natural, then, to pause for a retrospective view of the MOTHER OF HAR-

LOTS! And how suggestive the intimation that he was invited to this scene by *one* of the vial angels!

CHAPTER VII.

THE TURKISH EMPIRE AMONGST EMPIRES.—A 1, AND A 2.

IN the course of our investigations, the question has often occurred, What of Mahomet? Yet the response to this inquiry has long eluded our circumspection. Commentators generally have concurred in ascribing the fifth and sixth trumpets, and some of the vials, to this famous delusion. But our peculiar theory refers all these symbols to times yet future. And if this arrangement be chronologically correct, then the question rebounds upon us, What of Mahomet? What of Turkey? A sharp look out has been kept for him: but we have found no extended notice of his relative position and consequence. In the Crusades of the third seal, we found the rider on the *pale horse* in deadly conflict with him; and he is apparently symbolized by the “moon” of the sixth seal. But amongst all the *beasts, heads,* and *horns,* that figure so largely in these visions, no such symbol has been found for Turkey. The presentation of powers nominally Christian, by an adequate variety of figures, renders the view sufficiently complex to tax all our powers of discrimination and comprehension. What then should we do, if a regular system of metaphors descriptive of Islamism, in all its phases, had been superadded? To minds so limited as ours, such a profusion of mystical figures might reproduce the scene of Babel. Therefore the Apocalyptic visions have apparently left us to look elsewhere, for a more systematic view of the Turkish empire amongst empires.

At present the inquiry must be very brief and general.

In fact, this part of our subject has not been fully investigated. It must have place about midway the system: yet it is the very last chapter to be taken up. Having composed all other parts, I now essay this tardy member, chiefly because the reader will not be satisfied unless something be said *about* Mahomet? (And when said, there may still be dissatisfaction, perhaps.) But we candidly forewarn the reader not to expect a solution of all the difficulties, that may be involved in this brief effort.

Attention is first invited to the 8th chapter of Daniel. In the chapter immediately preceding, the four great monarchies were prefigured by a corresponding number of beasts. But in this chapter we find two beasts. The "ram," with his two horns, represented the Medo-Persian empire, (verses 3d and 20th.) This ram was destroyed by the Grecian "goat," whose "great horn" was broken in the death of Alexander the Great. And subsequently "four notable ones" appeared; after which arose a "little horn" of very formidable character. Commentators generally have agreed in referring the "four horns" to the four distinct kingdoms simultaneously erected out of the dismembered empire. And this disposition looks very plausible, at first view; but it seems to fail of the end proposed. For in that case, we find no successor, or "little horn," whose dominion extends any where near to the termination of the 2300 days, or years, given in this connexion. This number, if dated from the invasion of Asia by Alexander, (B. C. 334,) will end A. D. 1966. How then could Antiochus, whom some have fancied to be the little horn, have any relation to the termination of this long number? Others have supposed that the Roman empire became the little horn when it conquered the kingdom of the Greeks. But many centuries have elapsed since Rome lost that eastern dominion, which fact breaks the governmental connexion, as counted from the "goat," long before the expiration of the number in the event called for.

Doctor Scott adopts from Faber the idea, that the "little horn" referred to the Mohammedan delusion. But this view also seems to involve an inexplicable difficulty: for many centuries elapsed between the extinction of the anterior four kingdoms and the rise of this last.

Let us now try whether these horns may not be found in *consecutive* order, so as to show a line of succession down to the time designated by the number 2300. Of course we must start with Cassander and his successors, who held Greece and some neighbouring provinces, after the death of Alexander. This *first* of the four horns was conquered by the Romans; and a *second* horn was reared in the Provincial government of Achaia. Constantine planted the germ of a *third* horn, in the erection of his throne at Byzantium, which from him took the name of Constantinople. This erection was soon separated from Rome, and was distinguished as the *eastern* empire; and the simultaneous invasion by the Ostrogoths did much to give this empire a distinct feature. At length the Turks succeeded, as a *fourth* horn, on the same territory. It is remarkable too, that the origin of these four horns has had a relation to the "four winds of heaven." The first of course remained *statu quo*, in the east. The Romans entered from the west. The Ostrogoths, who became a very considerable element in the third horn, were from the north. And the Turks entered from the south.

If there be any propriety in this arrangement, the reader may contemplate Turkey as the fourth horn, in the succession subsequent to the goat's great horn. But the prophecy implies, that he in turn must give way for the "little horn;" and that too at no very distant day. For the 2300 years are already far spent, and the forth-coming little horn is apparently destined to make a great figure in the world.

But what kingdom, or empire, may be expected to fill the station of this future horn? Of course we cannot be positive in regard to the little horn: yet, in view of pro-

phcey, we may advance an opinion. In a former chapter, our opinion was given in regard to the probable future of Russia; which idea was derived from two prominent predictions. And now in the account of the little horn, we have apparently found another prediction of that same modern power. To exhibit fairly the coincidence of the three predictions, we shall now place them in parallel columns.

“And the ten horns out of this kingdom are ten kings that shall arise; and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And shall speak great words against the Most High, and shall wear out the Saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end.”—DANIEL vii. 24—26.

“And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and he shall prosper, and practise, and shall destroy the mighty and the holy people. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall not be broken without hand.”—DANIEL viii. 23—25.

“And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as did not worship the image of the beast should be killed, &c.—REV. xiii. 1—17.

In the two quotations from Daniel we have exhibited the angelic interpretations of the horns, rather than the metaphors themselves. It is remarkable that in the symbolic form, each of them is styled a “little horn.” In the first instance he is probably so called from the circumstance

of his *minority* in the capacity of a horn, compared with the ten horns of anterior station; and not from a real inferiority; for he is described as overshadowing at the time of becoming a fellow horn. And in the second instance, he is called by the same appellation, for the apparent purpose of identifying the two allusions, as referring to one and the same character. In our previous notice of this modern power, he was supposed to become the "little horn" of the Papacy by confederation with the west, and also by uprooting three of the "ten horns:" and here he is supposed to be the "little horn" alike of the Greek beast, (*the goat*,) by connexion with the Greek church. Thus, in the former instance he is represented as a Roman or western horn, because of his monopolizing influence in that direction: yet in accordance with the latter view he will become an eastern horn by the conquest of Turkey, and by virtue of his relation to the Greek church. John seems to have viewed this power, as in some sense "another beast:" and in view of Daniel's two-fold representation it was perfectly natural for the apostle to say, "he had two horns like a lamb."

In this newly discovered allusion, we find the following idea of a confederacy ascribed to the little horn. He "by peace shall destroy many." This *peace* compact is probably the same, which the apostle styles an "image" of the wounded or Imperial head. And in view of this confederation with the West, we may perhaps infer what is meant by the following description of him as an eastern horn; "And his power shall be mighty, but not by his own power." Commentators, who regarded the Roman empire as meant by the little horn, seem to have been utterly at a loss for the meaning of this intimation of dependence on some other power for strength; but if this last development of the "goat" empire is yet to become "mighty" by confederacy with Rome, then does the passage look very natural in view of such a consummation.

This view of the symbols, in the 7th and 8th chapters

of Daniel, exhibits a very remarkable conjunction of the leading characters. And this view brings down the influence of the *goat* empire to the time of the end: for the Greek church perpetuates the *Ægean* name; and this church is a great element in the Autocrat's power.

If the number 2300 be supposed to terminate A. D. 1966 in the cleansing of the Sanctuary, (Daniel viii. 14,) and if the number 1260, (Daniel vii. 25,) be supposed to terminate A. D. 2016 in the downfall of Popery, as formerly computed, then will there be an intervening term of exactly 50 years, which interval will likely be occupied by the vials and their antecedent associations already noticed.

The presumption is, that we have now found a position for Turkey, as a fourth horn on the Hellespont and the Euphrates. But if this view be correct, he must soon yield to his more powerful neighbour. And the next question is, Whither is he destined to go? For a response to this question we turn to the 11th chapter of Daniel; and we adopt substantially the views of Orton and Scott. From the 31st verse to the 39th, is an apparent prediction of the Romans; and then follows a drama involving our theme. "And at the time of the end shall the king of the south, (*the Saracens,*) push at him, (*at Rome.*) And the king of the north, (*the Turk from Tartary,*) shall come against him, (*the Saracen,*) like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, (*of Asia first,*) and shall overflow and pass over, (*as he did into Europe.*) He shall enter also into the glorious land, (*Judea,*) and many countries shall be overthrown; but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps." Up to this point the prophecy

seems to have been already verified in the history of Turkey: and we may once more contemplate the position of that empire amongst empires.

But the present scene must soon change, as indicated by prophecy. As in the eighth chapter the fourth horn must give place for the little horn, so in this corresponding view there must be a like event. In the former instance, the most specific account was given of the little horn, as the invading power at a time yet future; but in the present case, the invaded and retiring party is the object of description. After long success on the Hellespont and Euphrates, the scale will turn, as thus described: "But tidings out of the east and out of the north shall trouble him, (*at the coming of the little horn*;) therefore he shall go forth, (*out of Europe, probably,*) with great fury to destroy, and utterly to make away many." By this I do not understand resistance at the time referred to, but a savage-like flight. He may try to depopulate the country, which he can no longer hold; and this is not at all unlikely, when we consider that the empire is made up of heterogeneous elements. At that time of desperation, the Greek Christians may be expected to favour the Czar; and the Turks will probably wreak their vengeance on many of them, when in the act of retiring from Europe. The presumption is, that the Sultan will not be immediately stripped of all his dominions; but he will make a stand in the western provinces of Minor Asia, with Jerusalem for his capitol, as thus predicted: "And he shall plant the tabernacles of his palaces between the seas in the glorious holy mountain." This new erection will apparently be but of transient nature, for the associated term, "tabernacles," seems to imply such character; and it is accordingly added, "Yet he shall come to his end, and none shall help him." The government will thus come to a calamitous end, leaving the helpless people to the mercy of the little horn, or any other tyrant.

This catastrophe of the Turkish empire cannot, by any

reasonable supposition, be very far distant from the expiration of the 2,300 years, or from the time when returning Israelites are expected to make a figure in Palestine. But from what quarter of the globe will this wonderful people come, at a time so calamitous? Shall we look to the Afghans for a returning remnant? Or shall they be sought amongst the Indians of North America? Shall search be made amongst the hordes of Tartary? Or shall we look to? But we need not range the world over in search of a people, who may possibly be already in the field. Perhaps the Turks themselves are a remnant of the lost tribes! And why not? They came as rude strangers from Tartary; and who knows any thing about their early ancestry? We have been ready to suppose that the lost tribes might be secreted in almost any dark corner of the earth. And here is a people of whose genealogy we certainly know but little. Their espousal of the Mohammedan faith, before leaving the north-eastern wilds, must have drawn an impenetrable vail over their antecedents. But, mind you, I have not yet affirmed in regard to their pedigree; it may well be doubted, however, whether the negative side of the question could be intelligently sustained.

The suggestion now proposed will naturally be regarded as a very intangible one, for which not much could be said. But it is well known that every other conjecture, in regard to the *lost tribes*, is equally vague and indefinite. Therefore we may reasonably hope for a candid hearing of any thing that may have even the semblance of plausibility, though we may not be able to adduce indubitable proofs.

1st. Having never seen the Koran, my knowledge of the Mohammedan faith is very limited. It is understood, however, to be a system which borrows some things from Judaism and some things from Christianity, adding thereto a sufficiency of superstition, fanaticism, and sensuality, to give it effect; and if the Seljukian Turks were indeed a

remnant of the lost tribes, still retaining some vestiges of their ancient traditions and propensities, then would Mohammedanism seem to be quite congenial to such a people. With some lingering adhesion to Judaism, they anticipated a mighty Deliverer, not of a spiritual, but of a martial character. By such a people Mahomet would naturally be received as a god-send.

2d. To the Bible reader, the restoration of Israel is enveloped in quite a halo of wonder. It is expected that the world is to be surprised by some remarkable interposition of Providence: but prophecy generally implies that the remnant will be on the spot before the time of their conversion, and before the divine interposition for their defence. The Turks are now masters of Palestine; and Daniel apparently shows that they are to be limited to that region, by the invasion of the East. Can the reader afford, then, to have the halo of mystery dissipated, by merely contemplating a view so simple?

3d. Prophecy frequently alludes to events, which are to take place at the time when the "indignation" manifested on the Jews in their long dispersion, shall have terminated in their restoration. For instance, antichrist is destined to fall at the end of this indignation; for he "shall prosper till the indignation be accomplished." (Dan. xi. 36.) And the leading object of the 8th chapter is to give an intelligent view of what is to transpire at the consummation of this indignation. The communicating angel said to the prophet, "Behold, I will make thee know what shall be in the last end of the indignation, for at the time appointed the end shall be." (Dan. viii. 19.) And it is very remarkable that the fourth horn, (Turkey, as supposed,) will yield to the little horn at the precise time, "When the transgressors are come to the full." (Dan. viii. 23.) Such a movement, in the "last end of the indignation," is just what the angel in verse 19th had proposed to make known. Consequently, when their appointed time of dispersion, as

transgressors, shall have come to the full, it will then be time to march for Canaan. This coincidence is surely very remarkable, if not equally convincing.

4th. When on their way from Egypt to Canaan, the ancient Israelites were commanded not to "meddle" with Esau, or Edom." (Deut. ii. 4, 5.) In verse 9th of the same chapter the admonition is, "Distress not the Moabites," &c. And in verse 19th, they are forbidden to "distress" Ammon. Yet in the 24th verse we find a definite qualification of the last general restriction, an exception being made of *Heshbon* pertaining to Arnon beyond the river *Arnon*. The command is, "Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon, king of Heshbon, and his land: begin to possess it, and contend with him in battle." Now mark the striking coincidence in the predicted *return* of the supposed remnant of Israel. "But these shall escape out of his hand, even Edom, and Moab, and the CHIEF of the children of Ammon." (Dan. xi. 41.) Nothing could be more striking than this coincidence in regard to the mode of entrance into Canaan. In all this chance had nothing to do. We behold the manifest traces of design, originating in the sovereign spirit of inspiration; and it affords a powerful argument for the truth of the assumed position.

5th. The declaration, "he shall come to his end, and none shall help him," does certainly imply great need of help; which not being rendered by man, the circumstances of that prostrated people will surely have arrived at a crisis of desperation. But the very next verse marks a providential interposition in their behalf. "And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book." But in this case, we are warranted to anticipate

far more than a mere interposition of defence. For in the prophet's own peculiar style, he here predicts the erection of a glorious government instead of the empire so recently fallen. Daniel was accustomed to predict the erection of a new government, after the fall of an anterior one, by the phrase "stand up." Of this we find two examples in the 8th chapter, and five in the 11th. Consequently, this was a favourite style by which to represent such changes in the government of a country. And now, having stated the fall of the Turkish empire for want of help, he immediately adds in his own style: "And at that time shall Michael STAND UP." Here is manifestly the erection of another government instead of the preceding empire. And what a kingdom! For Michael, the "great prince which STANDETH for the children of thy people," seems to prefigure the Redeemer himself, whose universal dominion is to commence then and there ~~with a witness.~~ Compare his station on mount Zion in the midst of the hundred and forty and four thousand, (Rev. xiv. 1,) besides many other parallel figures. This event will probably develop what is meant by the *cleansing* of the sanctuary, at the termination of the 2300 years. This is surely another strong point; for if Messiah's great dominion is to rise immediately on the ruins of the Turkish empire in Palestine, then who else can be THE people? And if God has thus joined these things together, who may presume to dismember the idea?

6th. There are many predictions which represent the instrumentality of Israel in chastising the nations, especially those nations that have meddled themselves with Jerusalem, to whom it has proved a "burdensome stone." And many of these predictions seem to have already had a striking verification in the history of the Ottoman empire. For instance, "Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills chaff. Thou shalt fan them, and the wind shall carry them

away, and the whirlwind shall scatter them: and thou shalt rejoice in the Lord, and shalt glory in the Holy One of Israel." (Isa. xli. 15, 16.) This animated prediction has apparently been signally fulfilled; except that the time has not yet arrived when they shall "rejoice in the Lord." A *new sharp threshing instrument*, how descriptive of the people that poured down upon Western Asia, Southern Europe, and Northern Africa, in desolating fury! Take another example in Micah v. 8: "And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." When the nations of Europe and the Saracens of the South were vieing with each other over the Holy Sepulchre, then did the "lion" pass through among the "sheep," (*goats*, says the margin,) and awful indeed was the havoc. These quotations are given as examples of a large class of predictions that might be adduced; and the verification of such, in the history of the Turks, seems to corroborate other arguments for the assumed position.

But we have yet to adduce the testimony of another witness in this interesting case. In our last chapter, the 12th 13th and 14th chapters of Zechariah were adduced in illustration of the vials. And now we advert to the 9th chapter of that prophecy, for his presentation of the people, in whose behalf those vials are to be poured on the enemy. We will endeavour to note, in a sententious manner, some of the facts that may be learned from the contents of this remarkable chapter.

1st. The time for the fulfilment is very opportunely stated in the 1st verse. The *burden* of the word of the Lord then to be delivered, had reference to the time "when the eyes of man, (*mankind generally*,) as of all the tribes of Israel, shall be toward the Lord." We have already found that at the time of divine intervention, wicked men of every

grade will be thrown into the utmost consternation, in view of impending manifestations of wrath. (Rev. vi. 15—17.) And the united testimony of prophecy is, that a new order of events will speedily ensue, inducing mankind to turn their eyes to the Lord in faith and love. Therefore the burden of this chapter pertains to that time of cleansing the sanctuary, which we have found predicted by Daniel.

2d. We have here a new map embracing the western provinces of Minor Asia; and it is drawn in true symbolical style, by reference to the names of cities and countries well known in the prophet's own time. Hadrach and Damascus are named, as of primary distinction. Hamath also is given as on the border; and Tyrus, Zidon, and others are included in this prospective map of a new erection "between the seas." The presumption is, that a government, embracing simply the territory here described, is unknown to history. Nevertheless such an erection may be originated, when the Turks shall have been restricted to this part of their dominions, as indicated by Daniel.

3d. This "burden of the word of the Lord in the land of Hadrach, and Damascus shall be the rest thereof." However gloomy the whole prospect of the new erection may be for a time, it will eventually be found the initiative to *rest*. Which idea is very suggestive in this connexion.

4th. The prophecy implies that a crisis will have come to that people; for the 8th verse represents a providential intervention in their behalf. "And I will encamp about mine house because of the army, because of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more; for now have I seen with mine eyes." The scene of action is directly on the pass-way between England and her East India possessions; and when the little horn shall have gained possession of northern Turkey, the pass may possibly be restricted to very narrow bounds. If it be possible for England to weather the storm, until that time, then it may be possible

that the *Bear* and the *Bull* will meet somewhere hereabouts, to settle a quarrel about this *passing by* and this *returning*. Of this we can have no definite idea, however; for the former part of the sixth seal, (Rev. vi. 12—14,) may admit the occurrence of unthought of changes in the political world. Suffice it to say, that a crisis will occur to this people, on account of devastating armies passing and repassing; and that the Lord will encamp about them for their defence. In other words, Michael shall “stand up,” as shown by Daniel.

5th. In connexion with this interposition, we find this expressive intimation, “For now have I seen with mine eyes.” This resembles a suggestion of very ancient application; “I have surely seen the affliction of my people.” (Ex. iii. 7.) There will then be a most penetrating insight manifested, in regard to many abuses formerly permitted to pass without any obvious reckoning.

6th. In the 9th verse we find a very obvious allusion to the Saviour, as he actually appeared when on earth; and such representations of him, at the time when his ancient people will have been reclaimed, are very appropriate. And then in the 10th verse the people are supposed to be disarmed, in so far as carnal weapons are concerned; and that too with a view to universal dominion on terms of peace! Having thus ignored the idea of defence from an arm of flesh, they are enjoined to fly to the “strong hold,” by which we may understand the aforesaid *encampment* of the Lord, (verse 12.) These requisitions are characteristic of the millennial reign; when weapons of warfare are to be utterly laid aside. And the casting away of literal armour, at the very period when the great conflict with their enemies is about to take place, evidently implies that something far more effective is to be employed; and we have already found this prophet representing terrible plagues that are to be so employed.

7th. The next verse has a presentation of the characters

to be engaged in the mighty combat. "When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man." In view of all the associated predictions, nothing could surpass the beauty and force of this verse. Judah is the bent bow, and Ephraim, (the head and representative of the ten tribes,) is a quiver full of arrows. And these sons of Zion are raised up against the sons of Greece—against their terrible enemy the "little horn." This verse seems to show a connexion with the subject of Daniel's predictions. Let it be remembered too, that these things are to be enacted at the time "when the eyes of man, as of all the tribes of Israel, shall be toward the Lord." We therefore think that Ephraim must be found amongst the elements of the empire so recently fallen in Judea. And then follows a highly figurative representation of the terrible conflict with Greece—those "kings of the east," alluded to in the sixth vial.

8th. Their drinking of "wine," and consequent buoyancy of spirits, may very properly prefigure those extraordinary gifts of the Spirit, which are to be inherited from the *four living creatures*, at that very period. On the day of Pentecost, careless observers were disposed to say, "These men are full of new wine." (Acts ii. 13.) Therefore this figure, which, if understood literally, would excite disgust, should be regarded with feelings of profound respect.

9th. If the people, whom we followed to Judea by means of Daniel's predictions, be really a "remnant" of Ephraim or Israel, whose country of "rest" is figuratively mapped off at the beginning of this chapter, then may they be regarded as the nucleus of a more general restoration, "an ensign for the nations." (Isa. xi. 12.) The Jews proper are a loose-footed people, ready to be on the move at any time; and they have never forgotten their country, as the lost tribes have apparently done. In the last four verses of the chapter immediately preceding, we find a most animated

representation of returning Jews, and that, too, involving an overwhelming sensation in their favour, as having manifest indications of God's presence effectively.

10th. Turning back to the sixth verse of this ninth chapter, we find another notable character of this remarkable drama: "And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines." Who is this "bastard?" Some say Alexander, with reference to the foolish impudence of his mother in ascribing his paternity to Jupiter. Alexander did, indeed, conquer these countries; but he never *dwelt* in Ashdod, much less had he any thing to do with those future events contemplated in this prophecy. But Scripture is its own interpreter, and we have not the least need for Alexander in seeking for the identity of this character. *Ishmael* is emphatically *THE bastard* in the distinguishing vocabulary of God's Word. This awkward relation to his brethren gave rise to some stirring incidents of Old Testament record; and it furnished the apostle Paul with characters for his interesting allegory, (Gal. iv. 22—31.) *Ishmael* was the father of the Arabs, who are now constituent elements of the Turkish empire, and allied in the bonds of a common faith. This bastard race now roam at will over the territory designated in this chapter; but when the Turks shall have crowded into their more narrow limits, the Arabs may be supposed to retire to the sea coast. As yet, "he shall be a wild man; his hand will be against every man, and every man's hand against him; and he shall DWELL in the presence of all his brethren." How marvellously strange, if it be indeed so, that this wild man has unconsciously brought back his straying brother, and that, too, by means of a *bastard* religion! But even this wild man is, then, to be reclaimed, and brought into the vineyard at the eleventh hour; for God will effectually wipe his mouth and clean his teeth, as indicated in the seventh verse. Surely, we have here a very strong point. The Turks and the Arabs are in actual

possession of the country; and if the latter be the *bastard*, then must the former be *Ephraim*. Search the world over, and you will find no other characters so likely to fill the chart. In both country and religion they are allied; and they are likely to be so, until Michael shall “stand up,” and the Cross shall succeed the Crescent.

11th. If there be any propriety in the view thus obtained from Daniel and Zechariah—how thrilling the picture of Ephraim, as being still “a cake not turned!” Nevertheless, they have a future in prophecy; and, however wide the breach in the family of Jacob, they are destined to become one. Both Isaiah and Ezekiel have celebrated the power of Divine grace, in effecting a most thorough reconciliation between Judah and Ephraim. Anciently, there was an implacable enmity between them, which never was healed in the history of the family: consequently, the predicted reconciliation must be yet future. And if the predicted remnant of the lost tribes were now recovered from the North American Indians, or any other insulated tribes, then where this *envy* and this *vexation*? But if the Turk be Ephraim in disguise, then how bitter the vexation now developed in their conflicting intercourse! And especially in view of the fact, that the mosque of Omar desecrates the very site of the ancient temple, from which the Jew is excluded with insult! How marvellous, then, the grace that may suddenly transform them into loving brothers!

By this time, it will be conceded that we have at least said something *about* Mahomet. Much more might be added; but the view is both new and surprising—I seem to *see men as trees walking*—therefore prudence forbids further enlargement.

A variety of physiological and philological questions are naturally involved, for those who have a taste for such researches. But the author has neither the taste for such inquiries, nor yet the data from which to derive analogies.

Finally. From Daniel and others we have apparently

learned, that the Turks will be expelled from Europe and settled in Syria, at the very time when the Israelitish dispersion as "transgressors" shall have come to the full. That in their conquest of Western Asia they were restricted from Edom, Moab, and the *chief* of the children of Ammon; which corresponds exactly to the primitive restriction enjoined on the ancient Israelites, when entering from Egypt. We have seen that the Mahometan rule will come to a calamitous end for want of "help," but that the great Prince will most opportunely "stand up" instead of the dissolving empire. That many animated predictions of Israel, as a scourge to wicked nations, have apparently found already a verification in the Turks. And then Zechariah invites attention to the drama predicted of that future time, when all eyes shall be toward the Lord. He points to a Divine interposition, at the time of the coming crisis. The *sons of Zion*—Judah and Ephraim—are hailed for the contest with the *sons of Greece*; yet they are enjoined to ignore carnal weapons, that they may confide in God's providence. And even the *bastard* race, now associated with that people as masters of the soil, are significantly adduced, as having a prominent part in the pending drama. Here is surely a very remarkable coincidence of circumstances, which seems to fix on the people now holding the Bosphorus and the Euphrates, in connexion with the Land of Promise. But the reader will draw his own conclusions.

CHAPTER VIII.

A PROFOUND SENSATION IN VIEW OF MYSTICAL BABYLON'S FALL,
AS EXPRESSED BY BOTH EVIL AND GOOD MEN.—G 5.

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and a hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, etc.—REV. xviii. throughout.

And after these things I heard a great voice of much people in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God; For true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand, etc.—REV. xix. 1-10.

THE former quotation refers to the pathetic lamentation of wicked men over the desolations of mystical Babylon: and the latter is an animated and irrepressible expression of gratitude, on the part of the righteous, on the same occasion. For on the part of opposite characters, opposite emotions do often spring from one and the same cause, according to their views and sympathies. "When it goeth well with the righteous the city rejoiceth: and when the wicked perish there is shouting." Not that it is proper to exult over the individual calamities of any; but that the overthrow of an iniquitous system and a tyrannical combination is a great public blessing.

This 18th chapter has already been adverted to, for evidence of a very speedy infliction of the *plagues*, when once they begin to take effect. We do not now propose a general analysis of the many allusions found in the chapter, but simply to notice some few particulars.

In a former prediction, (Rev. vi. 15–17,) we found the nations arrested by the arm Omnipotent, that they might be rendered *passive* under the pending judgments of the Almighty; and in that same connexion all classes of men are represented as giving utterance to their sensations of despair, in view of what is coming. That feeling cannot be supposed to abate in the least, as one plague after another is poured out. And now, when the fall of Babylon is actually announced by an august messenger, the sensation is swollen to the full. Independently of this official announcement, all surviving parties are represented as beholding the facts of the mighty overthrow. These sensations will undoubtedly commence during the catastrophe itself; but they will doubtless continue for a long time after, and may therefore be regarded as pertaining in part to the next seal; and those annunciations found in the 1st and 4th verses are equivalent to similar missions pertaining to the seventh seal. (Rev. xiv. 8–11.) Hence we are here partly anticipating what belongs further down.

Prominent amongst those that wail are found *kings, merchants, and shipmasters*—men of substance, who have power, wealth, honour, and pleasure to lose by the overthrow. Were the question put to the masses of common people, the old despots of Europe would be required to give in their reckonings to-day. The common people are heartily sick of despotism; and when the doom shall have come, they may superstitiously weep for the loss of their gods, but they will not be likely to mourn for the fall of their masters.

That solemn exhortation, “Come out of her, my people,” will no doubt have special pertinence and weight, when uttered in the immediate view of those astounding events. But really we too would do well to heed the solemn warning, by standing aloof from the antichristian abomination. We should be careful even now to *stand afar off*; for what is doomed to destruction then, might prove our ruin now. And we should be most assiduous in warning the rising

generation of their imminent exposure to the allurements of the man of sin, the son of perdition.

That tribute of grateful praise, found in the beginning of the 19th chapter, seems to correspond with similar ascriptions noted in the 7th, the 14th, and the 15th chapters in this line of collateral symbols. In all this the saints on earth may be included with the redeemed on high; and since there is joy in heaven over *one sinner* that repenteth, the events of this period cannot fail to call forth the very highest strains. With reference to Messiah's supremacy, then resumed in most convincing light, it is said, "The Lord God omnipotent reigneth." (Verse 6.) But his reign will commence in a re-espousal of his long forsaken people. Hence there is a subjoined allusion to the "marriage of the Lamb," as having come, (verse 7;) and also to the "marriage supper of the Lamb." (Verse 9.) This imagery is all very natural for a time of restoration and resuscitation. Such figures are common in both the Old and New Testaments. For instance, in Isa. liv. 4, 6, we find a very tender representation of the *re-espousal* of Israel, as a "wife of youth," after a long separation.

CHAPTER IX.

THE SUPREMACY OF THE REDEEMER, SYMBOLICALLY MOUNTED
ON A WHITE HORSE.—G 6.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press 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, &c.—REV. xix. 11—21.

ALREADY have we contemplated the recovery of the Redeemer's cause over the ruins of the Papacy, as symbolized by the seven vials. And here we have a collateral representation of the same events, if we mistake not, set forth under the idea of a martial conquest; in which the Redeemer is prefigured as advancing on horse-back, clothed in the panoply of heaven, and attended by an invincible host.

As previously stated, "heaven" is an emblem of the church, of which the "temple" is also an emblem. Therefore the *opening of heaven*, as in verse 11th, is probably equivalent to the collateral *opening of the temple of the tabernacle of the testimony in heaven*, (Rev. xv. 5.) Which apparently symbolizes the organization of the converted Israelites; and the same event may be understood here also. Coeval with such organization, the "white horse" again becomes a conspicuous symbol, corresponding to the imagery of the first seal. Under that seal, the Rider on the white horse was understood to personify the Redeemer, as the sole and Supreme Head of the church: and so in this case

he is called *Faithful* and *True*, with a manifest allusion to the same glorious Head. He comes now to assert and demonstrate his rightful dominion; therefore, "in righteousness he doth judge and make war."

Under the first seal a single *crown* was given to this glorious personage; but in this case he is said to wear *many crowns*, which must intimate the speedy extension and universality of his kingdom. And the same is forcibly signified by the appellations, "KING OF KINGS, AND LORD OF LORDS."

There is a plain intimation of something mysterious in his "name written, that no man knew, but he himself." (Verse 12.) In the very next verse we find that "his name is called the Word of God." On turning to the 1st verse of John's gospel we find this "name" written thus: "In the beginning was the Word, and the Word was with God, and the Word was God." Here we find the name written, as intimated in our text: and who but the incarnate Word himself, can be supposed to know the majestic import of the eternal Logos? We utterly fail to comprehend Deity; and the incarnation of the Son of God is also an incomprehensible mystery. "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." The *name written* we may adore, but can never comprehend.

As a mighty Conqueror, he is said to be "clothed with a vesture dipped in blood." This part of the figure corresponds with the general tenor of the whole imagery employed; and it is quite analogous to the sublime imagery of the inimitable Isaiah. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness; mighty to save." This idea of a vesture dipped in blood accords with the metaphor of treading the *wine-press*, in verse 15th; and it is remarkable that the very same figure is also associated

with the above quotation from the ancient prophet. (See Isa. lxiii. 1—6.) Such figures are terribly significant of a time to come.

In the mean time, we have a symbolical presentation of this mighty Chieftain's followers. "And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean;" (verse 14th.) That invisible angels will be employed in that momentous conquest, there can be no reasonable doubt. But Messiah will have in the field a select army of men, well qualified for the service. In one collateral notice of them, they are represented as being *sealed*—an important prerequisite, (Rev. vii. 2—4.) Next they are presented as stationed about their Lord on Mount Zion, (Rev. xiv. 1.) Presently they are organized, as indicated by the *opening* of the *temple*, (Rev. xv. 5,) parallel to which, is the opening of *heaven* noted in this view. And from the temple, (or organized church,) are emitted the *vial angels*; to whom some prominent persons here mounted on white horses must be understood to correspond. In that view the ministers, emitted by the church, receive qualifications from one of the *four living creatures*. And in this view they are represented, as mounted like princes in the train of their victorious Lord. But remember, these are all figurative allusions; which are by no means to be understood in a literal sense. Figuratively, Messiah is represented as mounted on horse-back: but really he will be still "in the midst of the throne," dispensing gifts unto men. (So I think.) As in the first seal, he was symbolically on the white horse, though not then visibly present on earth; so may he be represented in the predictions of his future reign, though not literally present to our bodily senses. All this display of martial pomp and splendour is but a figurative drama, representing in a different light the doings of the vial angels, and their implied colleagues. The actors I understand to be the

same, their qualifications one and the same, and their deeds the same, attended by precisely the same results.

Collateral with our Saviour's supremacy under the first seal, there is a beautiful allusion to Him, as "a man-child, who was to rule all nations with a rod of iron." (Rev. xii. 5.) The consummation of that glorious purpose was not there attained. For whilst the labouring church was pertinaciously opposed by "the great red dragon, having seven heads and ten horns," a visibly organized impersonation of the very devil himself, the "child was caught up unto God and to his throne." Thus did antichrist supplant the Messiah, in consequence of which the glorious object of his mission was mainly deferred till after long centuries of misrule. When thus supplanted by the antichristian usurper, he was symbolically caught up, which signifies a judicial withdrawal of the distinctive graces and gifts of his primitive reign. Those graces, when enjoyed, were an earnest of Messiah's supremacy and universal reign. As the antichristian principle began to be developed in its early aggressive workings, those primitive characteristics of Messiah's rule were one after another withdrawn; until nothing remained but those ordinary influences which have characterized the wilderness state of the church.

But mark the fact predicted of the *man-child*: he is predestined to "rule all nations." Hence those distinctive graces and influences, which were caught up to his throne for a time, will be restored again in due time. And as he then ruled through the agency of the Holy Ghost, and the instrumentality of a gifted ministry, though not visibly present in person; so, I apprehend, he will rule when the time shall have come for universal supremacy. Now it is a remarkable fact, that the very language, predicated of the man-child *prospectively*, is here incorporated into our text as beginning to take effect—"he shall rule them, (the *nations*,) with a rod of iron." (verse 15th.) He will apparently in-

stitute a sovereign *Theocracy*, that will rise supremely over all other governments, through the instrumentality of men pre-eminently qualified. Such was the government of his primitive choice; and his people committed a great sin in asking for a change. (1 Sam. viii. 6—9, also x. 17—19.) This universal kingdom of the Redeemer has been forcibly represented, as succeeding immediately on the overthrow of the Roman monarchy, thus: "But the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 26, 27.)

In the 15th verse mention is made of the weapon to be employed in this great conflict. "And out of his mouth goeth a sharp sword, that with it he should smite the nations." This cannot mean a material sword, or carnal weapon; but His imperative fiat, through the agency of men commissioned to denounce the appointed plagues. During the first five of these plagues the nations are supposed to be under providential restraint, as mere passive recipients of the divine vengeance. But under the sixth vial the nations will rally for a special effort: and according to Zechariah they will perpetrate a most revolting outrage at Jerusalem. And then will come their terrible overthrow, by means of the seventh plague; which last is represented as falling upon a people in battle array. Consequently this last scene may be more particularly referred to, by this martial procession.

In many respects this prediction resembles the 38th and 39th chapters of Ezekiel. And well may they concur; since they apparently portend the very same events. In some instances the apostle seems to have borrowed his figures almost literally from that ancient prophet. Compare the 17th and 18th verses in our text with Ez. xxxix. 17—20.

Such figures convey the idea of a most terrible mortality in the enemy's camp: and that, too, when in the impious effort to oppose the glorious cause of the Redeemer.

What an awful doom awaits the *beast* and the *false prophet*! "These both were cast alive into a lake of fire burning with brimstone." (verse 20.) This certainly conveys the idea of a sudden and terrible destruction of a people, strong, tenacious, and exulting in a fancied vitality—*alive*! Many think that Popery now totters to its fall. John Bunyan, even in his day, described the two old giants, Pagan and Pope, thus: "But I have learned since, that Pagan has been dead many a day; and as for the other, he is, by reason of age, and also of the many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them." (*Pilgrim's Progress*.) If our view of "another beast," (Rev. xiii. 11,) and of the *image*, which he will induce the inhabitants of the earth to construct, be correct, then are we to look for a most formidable confederacy, under the auspices of which Popery may again become rampant. And it is remarkable that the character, here predicted of the *false prophet*, corresponds to that of the *other beast*; and these are apparently two distinct names for the same empire. (Compare verse 20th with Rev. xiii. 13—15.) Hence it would seem that the deliverance for God's people will come, not at a time when the enemy can do nothing but *grin*, but at the time of an alarming crisis for the church: when the enemy will be taken *alive*—rampant in beastly vitality. And providential interpositions of extraordinary character have generally occurred at the time of a crisis: that men may stand still, and see the salvation of God. Thus man is humbled, and the Lord magnified.

REFLECTIONS.

Perhaps our views of the future may strike the reader as novel and enthusiastic. But in reality we advocate nothing at all, that is foreign to the genius of the Christian church in its primitive state. Copious effusions of the Holy Spirit were then distinctive characteristics of the Redeemer's reign: and surely it cannot be enthusiasm to look for like characteristics, when his reign is to become universal. Supernatural gifts were not peculiar to the apostles, but were freely bestowed on many others. These gifts—these distinctive influences of the early reign—continued to distinguish the church, until they were supplanted by the “mystery of iniquity,” after which time antichristian influences obtained. But Christ will again take to himself his great power, and will reign “before his ancients, gloriously.” And surely it is no innovation to maintain, that the church will then be resuscitated in all the simplicity and grandeur of its primitive model.

Introduction to the Seventh Seal.

And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, *which came* with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast *it* into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound.—REV. viii. 1-6.

WITH the opening of this seal, the long-expected millennium may be anticipated, as fairly introduced. The silent tranquillity of the early dawn presents a striking contrast to the preceding storm. A new order of things being introduced, the early dawn is not likely to be interrupted by any startling events. This peaceful introduction will be of short duration, however; for we are merely told, "There was silence in heaven (*the church,*) about the space of half an hour." Like all earthly calms, this will soon be succeeded by new events of startling character, as indicated in the 2d verse. "And I saw the seven angels which stood before God: and to them were given seven trumpets." According to the primary definitions given in the first five chapters, these angels are the pastors of the seven churches; or, more properly, the seven churches being symbolical of all Christendom, the angels may also represent the millennial ministry in general. Yet this must be understood in a qualified sense; for the soundings of the *trumpets* seem not to be the deeds of ordinary, but of extraordinary angels. Such functions pertain to men possessed of supernatural

gifts—to *living creatures*—and for this reason they are said to “stand before God;” corresponding to the figurative station of the living creatures “in the midst of the throne and round about the throne.” The exercise of such gifts and functions is indeed a wonderful approximation of mere creatures to the throne, by virtue of qualifications derived from Him that sits in the midst of the throne. Therefore, the trumpet angels may represent such angels as shall have been endowed with supernatural gifts.

In this case we are not told that the trumpets will be presented by one of the living creatures, as the vial angels are figuratively commissioned. But such formality could not be necessary in this case; for there the revival of supernatural gifts in the church seems to be duly prefigured; and here is represented a mere continuance of similar powers. It was therefore sufficient in this case to state that the trumpets were given, (the requisite commission and qualifications,) and accordingly to represent these presbyters as standing “before God” in the capacity of living creatures; which also corresponds to the figure representing the “seven spirits,” as so many “lamps of fire burning before the throne.” (Rev. iv. 5.) Hence we conclude that supernatural gifts will be continued throughout the thousand years, and that the exercise of such will be one amongst the prominent distinctions of the future millennium.

In the 3d and 4th verses another angel is presented in the attitude of an intercessor: which figure seems to personate “THE Angel” of the everlasting covenant in his mediatorial capacity. “And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.” The Intercessor will then present the prayers of *all saints*; from which we learn that a prayerless

saint will be an inadmissible anomaly. And this universal concert of prayer would seem to plead for the world, or for that wicked portion of it then threatened with impending judgments, as symbolized by the trumpets. This thoughtless world never yet understood the extent of its indebtedness to the prayers of saints. Even when such prayers are not answered in the conversion of the impenitent, deserved chastisements are often deferred in answer to prayer. Not that the Almighty ever changes his purposes; but that his purposes have respect to these prayers, as eternally foreseen.

The world, being largely indebted to the prayers of the saints, has a fearful degree of responsibility devolved upon its head for the abuse of mercies so accruing. Providence does indeed hold men responsible for the abuse of every species of unmerited kindness. "Therefore," says the apostle Paul, "if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head." And the next symbolic action of the interceding angel corresponds to this idea very forcibly indeed. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound." We could conceive of nothing more expressive than this figure. The very censer, which had been employed in burning incense, is also employed, at the end of divine forbearance, in casting "fire of the altar" into the earth; which manifestly implies the infliction of judgments for the abuse of mercies; and the same idea is signified by the accompanying figures, *voices, thunderings, and lightnings*. Accordingly, the seven angels are forthwith represented as preparing to sound.

Thus the trumpet angels have been fairly introduced, as duly commissioned, qualified, and in readiness to sound; which soundings represent in consecutive order the mo-

mentous events of the seventh seal. The seal is long, commencing as it does at the beginning of the thousand years, and extending to the end of time. It must also be exceedingly eventful, as being the last scene of an immense drama. Such being the ample scope of this seal and its subordinate trumpets, it becomes necessary to divide the seal into some several periods. We therefore propose the following arrangement. The first period may embrace the first four trumpets, which pertain to the thousand years—the millennial period. The second period will exhibit the fifth trumpet, or first wo. The third period consists of the sixth trumpet. And the seventh trumpet will be the subject of the fourth period. Moreover, these several periods have their respective parallels, which must have their appropriate places in the system.

Seventh Seal.—First Period:

CHAPTER I.

FIRST FOUR TRUMPETS.—H 1.

The first angel sounded, and there followed hail, and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood: and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp; and it fell upon the third part of the rivers, and upon the fountains of waters: And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.—REV. viii. 7—12.

It would be premature to attempt any specific analysis of these trumpets at present. The subordinate symbols employed by them are very general; consequently, our remarks must also be general.

Amongst the Jews, the trumpet was an instrument of frequent use. By it the people were convoked; on extraordinary occasions, it served to “sound an alarm,” or to announce the year of jubilee. And the figurative allusion must have reference to the use made of the instrument. In due time, we shall find that the seventh trumpet is destined to announce the general resurrection and the final judgment. The anterior ones cannot have an immediate,

but may have a remote, allusion to that event, since they imply a series of providential dispensations, which will terminate in that solemnity. An apt illustration may be found in the repeated soundings of trumpets, or horns, around the walls of Jericho for seven days in succession, in which the seventh alone had an immediate relation to the final overthrow; yet every one of the former had a remote reference. So may every one of these metaphorical trumpets have a tendency to invite attention to the judgment day, notwithstanding only the "last trump" will have an immediate relation.

Man has quite a propensity to forecast futurity. The Jews, for instance, looked forward to the Christian era with intense solicitude. We are now in possession of the privileges so ardently inquired into by them, (1 Pet. i. 10, 11,) but, in the ardent anticipation of the yet future millennium, we fail to appreciate present privileges. Our younger brethren of the millennial day will also have a good deal of human nature about them; and they are not likely to be so much captivated with their own real enjoyment, as not to feel an ardent solicitude about the next great paramount change of human destiny. The trumpets will likely resuscitate such thoughts of the momentous future, as harbingers of eternity; "and so much the more, as ye see the day approaching."

These four trumpets will severally affect the one "third part" of the elements on which they fall: which fact implies that these chastisements will be inflicted on the third part of society. Perhaps this specified proportion has a direct allusion to a prediction of Zechariah, to which attention was given in a former chapter. With reference to the time of the seven vials, as we have supposed, the prophet says: "And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is re-

fined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God." (Zech. xiii. 8, 9.) Two parts of the population are apparently to be cut off under the vials; and then, by subsequent dispensations, the remaining part are to be subjected to a fiery ordeal, pursuant to their recovery from sin to faith and obedience. But if these trumpets be supposed to affect only about one third part of the population *then* surviving, it must be supposed that those affected will be of the wicked class. One or two of these dispensations may be employed in the primitive recovery of the nations, ere the Redeemer's reign shall have become universal; and subsequent trumpets may serve as chastisements on countries that may begin to evince signs of apostacy. It is remarkable, too, that after Zechariah had passed over the period of the vials, he subjoined a prediction of other *plagues*, the object of which is to bring in such as may be tardy in professing allegiance and rendering obedience. "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. And if the family of Egypt go not up, and come not, that have no rain; there shall be the plague, wherewith the Lord will smite the heathen that come not up to keep the feast of tabernacles. This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles." (Zech. xiv. 16—19.) From time immemorial, it has been customary to celebrate great providential deliverances; and pious people do this in a religious manner. Hence it would seem altogether reasonable, that the millennial saints will have an annual thanksgiving for the great things done for them;

and as it was common for Old Testament prophets to select metaphors from rites and customs then in use, Zechariah predicts this millennial festival with reference to the feast of tabernacles. Possibly there may be some analogy in the manner of celebration. It would seem that the due observance of this feast will be considered an external token of conformity to the "Lord of hosts;" and that non-conformity will be visited with the judgments here threatened. To suppose that the aggregate population of the earth will be required to assemble annually at Jerusalem, is by no means necessary, and the idea would seem to involve a human impossibility. The prophet adverts to the homage of nations, as such; and it is customary for nations to be represented in foreign courts by delegated ministers.

The fanciful views generally entertained in regard to the millennium would exclude the supposition of such plagues, as we have thus adduced from both Zechariah and John. In like manner, the little truant would have the rod banished from the school-room; and a sickly sentimentality of our own age would fain obliterate capital punishment from our statutes. But the government of sinful men, without the rod, would be a complete anomaly in the history of the world. Perfection is not a product of the present world. Even in the millennial day, men will still enter the world as children of the first Adam; and they will need the discipline of the second. In a prediction of that day we read of the sinner accursed at a "hundred years old;" also of the *wolf*, the *lion*, and the *serpent*. (Isa. lxxv. 20-25.) These figures evidently symbolize wicked characters, who would certainly mar the peace, if not effectually restrained by penalties more powerful than mere human appliances.

CHAPTER II.

DOMESTIC AND FOREIGN MISSIONS.—II 2.

And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive *his* mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here *are* they that keep the commandments of God, and the faith of Jesus.—REV. xiv. 8—12.

BUT just anterior to this quotation is the announcement of the preaching angel, calling attention to those judgments, by which antichrist seems doomed to fall. And here another symbolic angel is adduced, whose mission it will be to announce the fatal result; and to render the proclamation the more deeply impressive, it is emphatically repeated—"Babylon is fallen, is fallen." Dispensations so marvellous are well calculated to produce overwhelming sensations of a mixed and rather confounding character; but such is not the time for a just appreciation of transpiring events.

"When Zion's bondage God turned back,
As men that dreamed were we."

But when the moral heavens shall have cleared, then will follow a deliberate review of the results, tending to fill the heart with grateful emotions. Thus may recent occurrences become a common theme of discussion amongst good men; and especially will it devolve on the ministry to point out the finger of God in these dispensations; to vindicate the justice of his providence therein; and to show the exact fulfilment of prophecy. I therefore regard this

angel as the representative of a *home mission*; or as a characteristic representation of the prevailing sentiment and expression in the church. Such exercises may correspond with those devotional exercises that will precede the trumpets. (Rev. viii. 1-5.) This home mission, or internal exercises, may very well imply a more thorough reformation and organization of the church, and a realization of position and obligations.

Next will follow a "third angel," who seems clearly to represent a foreign mission, whose object will be the conversion of surviving papists. At first view, it might be apprehended that those anterior dispensations so manifestly providential would effectually cure them of their antichristian prejudices. Yet in all their bitter wail over fallen Babylon, as recorded in the 18th chapter, we find no indication of a genuine reformation; and it is a notorious fact that judgments alone are not ordinarily productive of such fruit. Such dispensations may break up the fallow ground; but sowing the good seed is a subsequent and distinct operation. At his cave's mouth Elijah was given to understand that God's saving grace was not manifested in connexion with the sweeping hurricane, nor the rending earthquake, nor the devouring fire, (which represented previous dispensations by his instrumentality;) but rather in the "still small voice" of subsequent influences.

In connexion with measures preparatory for the pouring out of the vials, the following intimation is given: "And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." (Rev. xv. S.) The church, here prefigured by the temple, is thus represented as an exponent of the divine "power" about to be employed in the infliction of vengeance: the time of which vengeance will not be one of church extension; for "no man was able to enter into the temple, till the seven plagues of the seven angels were ful-

filled." Church extension will be an after-thought, and an after result.

Mystical Babylon as an organic system having fallen, the surviving sons of superstition will not then, as now, be threatened with that catastrophe; but this mission will point them individually to the punishment of hell, as symbolized by "fire and brimstone." But this figure may also have a retrospective allusion to the utter ruin of the Papal dominion; as the irrecoverable ruin of Sodom is often referred to by a similar figure.

Special attention is due to the fact, that this ruin is said to be "in the presence of the holy angels, and in the presence of the Lamb," (verse 10th.) That is, it will stand out to view, as a striking contrast to the true church; on whose side will be the vial angels and trumpet angels—presbyters qualified to act the part of *living creatures*, whose gifts and deeds will evince the virtual presence of the Lamb. Even in our own day we point to the contrast between Popery and Protestantism with telling effect; but in presence of the millennial ministry, here termed angels, the argument cannot fail to have an overwhelming force.

In a preceding chapter we had occasion to advert briefly to characters that seem to be collateral with the angels now before us, (Rev. xviii. 1—5.) At present it may suffice simply to name the apparent coincidence.

We have no data by which to determine the length of time, that may be requisite to effect the reformation of those, who had worshipped the beast. The tenacity of superstition is most unaccountable; and considering how long other systems of delusion have eked out a dying existence, it would seem that the fag end of Popery may be greatly elongated. Accordingly the indefatigable zeal of these missionaries, in the effort for their recovery, is thus celebrated in the 12th verse: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

CHAPTER III.

SATAN BOUND AND THE SAINTS TRIUMPHANT. II 3.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the devil, and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that, he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and *I saw* the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands: and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.—REV. xx. 1—6.

SATAN has long been “prince of the power of the air, the spirit that now worketh in the children of disobedience.” (Eph. ii. 2.) That he has such dominion over Pagan nations is obvious; and in some instances he is formally an object of worship. In Rev. xiii. 2, he is represented as an ally of the seven headed beast. In view of this high ascendancy of Satan, the apostle Paul assigns the following reason for putting on the whole armour of God. “For,” says he, “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.” (Eph. vi. 12.) The father of lies has a very great direct influence over the hearts of individuals; but he also wields a powerful leverage through the medial agency of both civil and ecclesiastical institutions, in proportion as they have fallen under his influence. He would fain have compounded interests with our Lord on terms of his own choosing, notwithstanding he claimed to have universal sway over all governments then existing: (Matt. iv. 9,)

yet he met a withering rebuke; and he will be expelled at the promised time, when the kingdom under the whole heaven will redound to the rightful Lord. And it is remarkable that the complete overthrow of the *beast* and *false prophet*, (Rev. xix. 20,) will be the watch-word for this expulsion of Satan. If the prediction were taken in a literal sense, it would seem to imply the agency of an invisible angel, &c.; but the presumption is that the whole representation is figurative, in conformity with the prevailing style of these visions. In a figurative sense the prediction implies, that Satan will then be deposed from the national influence now held in existing governments; and in consequence of this expulsion from "high places" he will lose much of his power over individuals. And it is worthy of observation that immediately after this ejection of the usurper, we find a reference to thrones," (verse 4,) which represent the dominion of the saints in a Theocratical form of government. Therefore both the antecedents and the subsequents of this complex figure do imply the destruction of those governments, both civil and ecclesiastical, over which Satan has control; and also the erection of a government founded in righteousness and guarded by heavenly influences.

The descending "angel" is a strong representation of power sent down from above, for the ejection of Satan, and the founding of the Redeemer's sovereign dominion. Christ himself is said to "have the keys of hell and of death," (Rev. i. 18,) yet our Lord did commission highly gifted men to cast out devils from individual demoniacs; in which respect, those *living creatures* were admitted to hold a very near relation to the throne. Therefore, supernatural gifts in a pre-eminent degree must be requisite; when Satan is to be ejected from all the kingdoms of the world, and so excluded for a thousand years. By this figurative expulsion of Satan we are taught negatively what the millenium will not be—the prevailing dominion will not be Satanic—and

then we are taught positively that it will be a saintly dominion. This positive idea is taught by the figure of resurrected martyrs seated on thrones of dominion, in the interest of their Lord and Master. "And I saw thrones and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God," &c., (verse 4.) This is the "first resurrection," or resuscitation of characters resembling the ancient worthies: for John saw, not the *bodies*, but the *souls* of the martyrs, which must imply a resuscitation of spiritual qualities. As the qualifications and deeds of the vial angels will have awakened thoughts of Moses, and other *living creatures*: so may like emotions be excited everywhere, when the church expands and gifted men—*full of eyes*—are sent abroad into every quarter of the globe. And this view of the first resurrection may be aptly illustrated by contrast with the second; which marks a reflex and opposite change. "But the rest of the dead lived not again, until the thousand years were finished," (verse 5.) This apparently refers to the sudden resuscitation of notoriously wicked men, under Satan's renewed influence, as if hades had surrendered those of ancient fame. Perhaps not one of the night-loving *owls* and prey-seeking *vultures*, that now infest the earth, will then want his *mate*.

These verses are amongst the principal supports of what are termed the millenarian, or preadvent, doctrines; which are based on a literal construction of these symbols and others of like tenor. That particular phase of the preadvent theory, which holds that time will end at the beginning of the thousand years, is utterly incompatible with our theory of arranging the Apocalyptic symbols: and it is needless to endeavour a refutation by special arguments, since the whole front of our system stands opposed.

The more ordinary phase of the preadvent theory, which admits the continuance of time for the fulfilment of all things predicted of the gospel dispensation, but which an-

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ticipates a literal presence of the Saviour and of resurrected martyrs, is not positively antagonistic to our general theory. This idea might be admitted without violence to our general system; except that it implies an interpolation of literal facts bearing all the appearance of figures amongst multitudes of figures, without any clear specification of such character.

This subject has had its periodical eras of exciting agitation: and we are apparently on the eve of another spasmodic throe of this kind. Hence it will naturally be expected that our views should be freely expressed on this controverted point. Additional arguments in favour of the *figurative* construction might readily be derived from the prophetic symbols themselves; but we forbear to avail ourselves of such at present. There are, however, a number of passages of literal character, which have an apparent bearing in relation to the preadvent doctrine; from which arguments may be derived, such as we do not remember to have ever seen employed in this connexion.

1st. The nature and office of *faith* does not favour the idea that Christ will be visibly present during the thousand years. "For," says the great apostle to the Gentiles, "we walk by faith, not by sight." (2 Cor. v. 7.) And farther down, (verse 16,) he says, "Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Hence we are "no more" to hold sensible communion in time: yet in eternity "we shall see him as he is." (1 John ii. 2.) In condescension to the weakness of Thomas, the Saviour permitted him to have both ocular and tangible evidences. (John xx. 29.) Thus favoured, he professed his faith in the risen Saviour; and Christ recognised his faith, but at the same time gave a very decided preference to those whose faith does not depend on the evidences of sense. This decision is full of meaning, and in view of it we cannot see the necessity, or even pro-

priety, of anticipating sensible evidences at the time of a most copious development of faith and obedience.

2d. The atonement being made, the Saviour has a position assigned him at the Father's right hand, until the Holy Spirit shall have performed his appropriate part in the due application of the atonement, which is a continuous work for all time. Conviction, conversion, and sanctification, are works of the Holy Spirit; and Jesus would not *seem* to intrude on the office of the Comforter. And that their proper functions might be kept quite distinct, the Spirit did not commence the marvellous displays of his quickening power until after the ascension of our Lord. Hence it was "expedient" for the Second Person to depart, that the Third might be sent in his great power. (John xvi. 7-11.) Can it be "expedient," then, that the former should return again, in order to secure a world-wide prevalence of the Spirit's influence? True, we know not what may be expedient, beyond the teachings of Scripture; but the idea seems fairly deducible, that a visible manifestation of Jesus in person is not to be expected at the time in question. Jesus went away, that in his absence the Comforter might "reprove the world of sin, and of righteousness, and of judgment;" which has been effected as yet to a very limited extent. Progress has indeed been made, and the work will eventually be completed by the Spirit in his own appropriate sphere. Even the judgment to be executed on the "prince of this world" is here assigned to the Third Person of the Trinity in the absence of the Second. Hence Satan is destined to be expelled by the Spirit's influence; and the expulsion will be continued for a thousand years by the same power.

In the epistle to the Hebrews, Christ is supposed to have completed the atonement, and to have taken his seat at the right hand of the Father "forever;" which implies his presence there as an *Intercessor* throughout all time. This general idea is elaborated at great length in an epistolary

and argumentative style, which admits of no such latitude of construction as has been exercised in reference to the metaphors of prophecy. But we shall make a solitary quotation from this epistle, leaving the reader to peruse the argument at pleasure. "But this man, after he had offered one sacrifice for sins, forever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool." (Heb. x. 12, 13.) But how long will the Redeemer be thus "expecting," or waiting on the mediatorial throne, before the consummation of the object here specified? For definite information we advert to 1 Cor. xv. 24-26. "Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death." On comparing these two passages, we learn conclusively, (as we think,) that the Redeemer's present session on the mediatorial throne will be continued down to the end of time, when the event now *expected* will be fully consummated. To the same purport is the following: "The Lord said unto my Lord, Sit thou on my right hand until I make thy foes my footstool." (Acts ii. 34, 35.) And it is remarkable that the verse immediately preceding associates the promise of the Spirit, of whose influences a first fruit was shed down on the day of Pentecost. Various other proofs might be adduced; but we shall conclude the argument with one additional quotation of great perspicuity and force. "Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began." (Acts. iii. 21.)

To all this the pre-advent theory opposes a literal construction, superimposed on figures that stand in the midst of a host of figures. If the millenarian theory be correct, I am entirely content, not being conscious of the least ad-

verse feeling on the subject. It is therefore hoped that we may not be classed off with wicked men and devils, as if a feeling of interest repelled the idea of the Saviour's coming. Our views have been set forth as a matter of opinion, and not of sympathy.

The reader will now perceive that our peculiar theory appropriates quite a liberal apportionment of symbols to the eventful thousand years. A concert of prayer, four trumpets and their subordinate metaphors, domestic and foreign missions, as signified in both the 14th and the 18th chapters, and those princely characters of the first resurrection; these symbols all prefigure able and energetic characters, resembling those gifted men whose praise is in all the churches. They are destined to make their mark on the society of those ages, and the time of their administration is bound to be exceedingly eventful. Moreover, we shall hereafter find that the system introduces the "two witnesses" and their noted prophecy, at the very period when the vial angels are to be commissioned and qualified. This noted prophecy will occupy the whole time of the millennium; and the qualifications and deeds ascribed to these characters are exceedingly significant of momentous events. In this respect we may claim a very decided advantage over the *common* theory of interpretation; by which I mean the general position of orthodox expositors; for though they differ in minor particulars, they are nevertheless substantially agreed in the general arrangement of the symbols chronologically.

The fathers have been exceedingly prodigal in assigning prophetic metaphors to past and current events, irrespective of the claims of futurity. At this lavish rate, they are well-nigh *through* with the distribution; and, prodigal-like, their scheme will soon be in want. This remark may look presumptuous, but we do not thereby slander the fathers; and, for truth's sake, we must speak plainly. Those great and good men generally agree, that the seals were all

opened long ago; that the trumpets have been all sounded but one; and that the vials have been all poured out except one or two, which are also expected to precede the millennium. Thus has a *pre*-millennial position been assigned to every one of the leading metaphors in the whole system. If the reader will institute the inquiry, it will be found that our commentators have supposed the following chapters to terminate in events connected with the downfall of antichrist, viz.: the 10th, 11th, 12th, 13th, 14th, 16th, 17th, 18th, and 19th. And then the 20th chapter is supposed to extend the view across the thousand years, the subsequent season of wickedness, and also the resurrection and final judgment. This chapter has indeed such a view; but if this be all that pertains to the time and events in question, how meagre the representation! The scant measure of this appropriation will become still more obvious, when we come to apportion the chapter to the various sections of time represented. For instance, the first four verses of the 20th chapter refer to the binding of Satan, which event marks the beginning of the thousand years. And then the events of the *post*-millennial period evidently commence at the seventh verse; consequently, the theory advocated by the fathers has barely those *three* intervening verses for the eventful thousand years! For an ocular view of this deficiency in the system, as thus apportioned, let the reader now turn to the proper column of the Synopsis, (on the right hand,) and he will there find the contents of these three verses in their appropriate position. This is their due relative position, in accordance with our theory; and in this position they correspond to the common interpretation. And then, on casting his eye horizontally to the left, the reader will perceive how completely the system is replenished with parallel symbols by our arrangement; but the common interpretation gives all these parallel figures *pre*-millennial positions, except that some few of them hail the introduction of this period. Consequently, the whole

space on the left of these three millennial verses would be left blank by the common interpretation; and the same may be said of those parallels belonging to the *post*-millennial period—it, too, would be a blank, except what is derived from the 20th chapter. (In this representation I do not misrepresent the fathers, as any one may perceive who will duly examine for himself.) And what is to supply this vacuity in the system, as ordinarily arranged? The practical alternative has been to gather up sundry other predictions, as select gleanings from the prophets, (a considerable part of which are of doubtful application,) and these selections are thrown in at random, without any connected chain of incident. Truly, this sparse view reminds us of Dr. Kane's peep into the polar regions. Like him, we find an *open sea!* All these commentators anticipate indefinitely a glorious time; yet their plan of arranging the Apocalyptic symbols renders the view negative instead of positive. Hence, we have any amount of guessing in regard to the characteristics of that time of light; and every one is at liberty to draw upon his own fancy for notions, with which to supply the vacuity.

In view of this lavish appropriation of the symbols to past and current events, it is not so strange that the class of interpreters, of whom Dr. Cumming is a fair representative, should have concluded that *time* will shortly be adjourned: and that the few fragments of prophecy, yet remaining to be disposed of, may be transferred to the eternal world.

The Jews entertained a very erroneous view of the Christian era; and it is by no means impossible that Christians have had thoughts of the millennium no less fanciful. We are not to expect perfection in this world; and the millennium must be such as may be compatible with man's sinful state—grace abounding over sin. And the long continued agency of a gifted order of men, figuratively termed *angels, princes, martyrs, or witnesses* according to the diver-

sified aspects of presentation, afford an imposing view of those ages. The superior qualifications, energy, and deeds ascribed to them, cannot fail to wake up and re-animate this old palsied world of ours; and the fact of the Redeemer's reign through their agency is the surest guarantee that such powers will not be misapplied. The primitive government in Israel was a Theocratical one; which may be regarded as an embryotype of that future reign of Messiah, that promises to become universal. The history of royalty, as it is and has been, may be illustrated by the admission of divorce. The latter was permitted because of the hardness of men's hearts; and the former was admitted as a scourge to their vanity; but from the beginning it was not so in either case.

Seventh Seal.—Second Period.

CHAPTER I.

FIFTH TRUMPET.—I 1.

And the fifth angel sounded, and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them, that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them. And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek tongue, he hath *his* name Apollyon. One wo is past; *and*, behold, there come two woes more hereafter.—Rev. ix. 1—12.

THE former trumpets have been supposed to sound during that highly favoured time, when needful chastisements will be of partial and mitigated character. But that course of things must give place to a subsequent season of woful aspect, of which due warning is given in the close of the chapter immediately preceding. “And I beheld,” says the apostle, “and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo, to the inhabitants of the earth, by reason of the other voices of the trumpet

of the three angels, which are yet to sound!" That some such warning will be actually given at that time, by faithful Presbyters, is probably meant by this figure; and those younger brethren of ours may be supposed to have cognizance of those woful facts, as near at hand. 1st. By a due computation of the thousand years, they will readily perceive that the time will then be nearly spent; as Daniel found from books the expiration of the seventy years of the Babylonish captivity. 2d. They will no doubt study the signs of their own times, and thence derive sad omens of the approaching evil. The presumption is, that many of their contemporaries, like our own, may think that it would be well to let alone the mysteries of prophecy, until the events shall have given due explanation; and that upon the whole it would be best to prophesy smooth things, at least. Nevertheless, faithful messengers will cry, Wo, wo, wo! And now we are to examine the report of the fifth trumpet, or first wo.

That Satan is to be released from the pit at the end of the thousand years, is manifestly predicted in the most express terms, (Rev. xx. 7.) And here the event is detailed at considerable length, by the phenomenon of an opened pit emitting smoke, out of which proceed swarms of locusts, so unearthly in description as to convey the idea of demons rather than insects. And to show that these locusts are really figurative of evil spirits, reference is made to their "king," as no other but the "angel of the bottomless pit;" and to remove all doubt on this subject, this prominent character is totally divested of the figure, by giving his proper name in Hebrew and Greek: "Abaddon . . . Apollyon."

The opening of the pit is ascribed to the agency of a *star from heaven*. If Satan shall have been *literally* confined to the bottomless pit during the thousand years, then may the reference be to an invisible angel. But the figurative style greatly predominates in these visions; and, by

the ordinary figurative construction, the "star" may represent some notable Presbyter of that age, as defined in Rev. i. 20. Or it may represent some distinguished ruler. But in either case, the fall of any single individual cannot be supposed to meet the allusion. Such magnates do not ordinarily fall alone, but are apt to involve multitudes in their own sin and calamity. I am therefore inclined to think that the general apostacy of some one country, or race of people, is here alluded to by the fallen star. For example, if any one of our thirty-one States should secede from the Union, that State would be a *fallen star* in the estimation of the Republic. So of the case in question: we may understand an apostacy from Christ in character, which will result in throwing off all allegiance to that glorious Theocracy, then of a thousand years' standing. And then, in the erection of an independent throne, on principles of selfish ambition and oppression, they will not fail to reinstate the Devil once more in high place, by means of which organized development he will apparently commence forthwith to seek the recovery of universal dominion.

But, notwithstanding this woful precedent, other stars are supposed to maintain their integrity and allegiance during the time of this trumpet; and they will be exempt from those dire consequences devolved on apostates, for the demons will be permitted to hurt "only those men which have not the seal of God in their foreheads."

No chronological numbers were found in connexion with former trumpets, for the apparent reason, that, they being all included within the thousand years, no such numbers are requisite. But the fifth and sixth trumpets pertain to that subsequent interval of defection which corresponds to the "little season" of Satanic release between the millenium and the end of time. And it is very satisfactory, indeed, to find both these trumpets designated by appropriate numbers. This fifth trumpet is restricted to "five months" figuratively, which, when computed according to

prophetic rule, at thirty days for a month, and each day for a year, will amount to 150 literal years.

After this melancholy precedent of apostacy, retrograde movements will at length become common, as the sequel will presently show. Accordingly, we find a premonition in the conclusion of this trumpet: for it is significantly added: "One wo is past; and, behold, there come two woes more hereafter."

CHAPTER II.

DEATH A BLESSED PRIVILEGE—I 2.

And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours, and their works do follow them.—REV. xiv. 13.

THAT an inestimable blessing awaits the dying Christian of every age, will readily be conceded. But on the eve of a great pending calamity, it is a special privilege to be called home. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from the evil to come." Such considerations must be exceedingly pertinent at the commencement of a solemn "Wo," under the auspices of Satan himself; for—

"The years that followed the millennial rest,
Bad years they were. —"

How expressive then the phrase, "from henceforth" in this connexion! Thenceforth Satan and his emissaries will imbitter the cup of life; and this intimation seems to be predicated of the whole time occupied by both the fifth and sixth trumpets, for wo characterizes both. Hence this verse is apparently all that the 14th chapter contains as parallel to these trumpets: for at the 14th verse begins

the prediction, which manifestly coincides with the seventh trumpet, as will be seen in due time. True, the righteous are to be exempted from any direct assault during the fifth trumpet, and a considerable part of the sixth; yet they will undoubtedly be sympathetically affected. Peace will have fled; and order will be no more.

Those *post*-millennial saints will have yet another reason for bidding an innocent welcome to the messenger of death, so soon as Providence wills the privilege. Sin and Satan will counteract their efforts, and neutralize their influence. Moral night will then have ensued the millennial day; and prophecy gives no intimation of another brilliant morning on this side eternity. Church extension will be no more! Retrograde will have become the order of events. Thenceforth Satan's kingdom will prove aggressive mainly, until arrested by the judgment, or an event immediately anterior. We utterly fail to conceive of the feelings, which must then overwhelm the good man's purpose. In all previous ages time had a hopeful future: and in the greatest extremity good men were sustained in view of better times to come. When driven from Paradise to a world of thorns, our first parents thought of the promised "Seed." This promise, with enlarged developments, continued to be a ground of hope for four thousand years. Even Jeremiah, over whose soul dark billows rolled, had bright visions of a distant future. The Christian era came in all its glory; but subsequently the "dark ages" also came. Next, Protestantism came to the rescue: but anon defection again. Yet the promised millennium has never failed to be a ground of hope. But for this promise the church had well nigh yielded up the ghost. What else sustains the lonely missionary in a heathen land, who has not a solitary plank on which to walk by sight! And when the sixth seal shall have fairly developed its earthquakes, its eclipses, its vanishing heavens, and thundering avalanches; what then but this hope of futurity can sustain the remnant church? Ask

those kings of the earth, those great men, those rich men, those chief captains, those mighty men—ask these children of despair, as to what can be done where hope is not. Even then, men of faith will lift up their heads, for their deliverance draweth nigh. But those post-millennial saints will find no anchorage short of eternity. To them this present world will present no cheering prospect—no bright day beyond. In the effort to build they will inevitably handle much of wood, hay, and stubble, and but little that may stand the ordeal; though they themselves shall be saved so as by fire. From such a field of labour, it will be a privilege to hear the call, “Come up hither.”

Dear friends of the nineteenth century, who occupy the hither side of the thousand years, let us blush for our ill-timed fits of despondency. True, we are not likely to see the great sabbath-day of time. Yet our posterity certainly will. The promise will not tarry; nor Providence stand still. Activity is characteristic of this impetuous age. Good men and bad men are on the move. Principalities and powers are in the field. Michael and his angels, and the dragon and his angels, dispute every inch of ground in the approaches to Armageddon. The contest is bound to be terrific; but the result is sure. Our young men are apparently entering the world at the very head of a cataract; and they should understand that they were born for something.

CHAPTER III.

SATAN'S RELEASE AND STRATAGEMS—I 3.

And when the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea.—REV. xx. 7, 8.

THIS release of Satan is but an echo of the fifth trumpet; or more properly, this is a collateral announcement of the same event. The former was highly figurative and circumstantial; but the latter is brief, and pointedly direct. To attempt a separation of what God has thus joined together, is nothing but folly. Though all men should concur in referring "the angel of the bottomless pit" to Mahomet, the heavenly expositor would still reiterate, "Abaddon . . . Apollyon."

Having escaped from the pit, the arch adversary will go out to deceive the nations; for his ambition will not be content with that first example of apostacy, by which he will have once more gained a national foothold. Through the agency of those primary acquisitions, he will aim at the recovery of the four quarters of the earth; or the full extent of that universal dominion, of which he boasted to our Saviour. The parallel trumpet shows that he will not at first have power to *kill*; consequently the time for open hostilities will not have arrived; but it will seemingly be a time of intrigue, vexatious quarrels, and menace; by which means the way will be prepared for open hostilities under the next wo trumpet.

Ezekiel is very specific in adducing those patronymic names, "Gog, Magog," and others of Japheth's family, as having a very prominent part in the great struggle anterior to the millennium. The modern Tartars and Russians are understood to be of that family; and we have advanced the

opinion that Russia may prove to be the "little horn" of the goat empire. The "sons of Greece," (Zech. ix. 13.) will apparently be the most formidable amongst all the adversaries in the anticipated conflict: and Joel seems to represent the result, in the following manner. "But I will remove far off from you the northern army, and will drive him into a land barren and desolate, (*as Siberia is known to be,*) with his face toward the east sea, and his hinder part toward the utmost sea; and his stink shall come up, and his ill savour shall come up, because he hath done great things." (Joel ii. 20.) Hence we may infer, that this people will be amongst the very last to be reclaimed; if they will indeed be Christianized during the Millennium, which may be doubted. For the dominion of righteousness and peace may be extended over them in the form of effectual restraint: and it is remarkable that Satan will find numbers at the time of his release, who will be destitute of God's seal.

If this Tartar and Russian race—Gog and Magog—will be Christianized at a late hour, then they will apparently be the very first to apostatize, as indicated by the prediction now under consideration. But if they still retain their *ill savour* to the last, as a *lion*, *wolf*, or *serpent*, that may be peaceable only by providential restraint, then must we suppose that some Christianized race not here identified will show the example of apostacy; and that Satan will go forth to associate with them the Tartar race, by which means to resuscitate a formidable confederacy.

Prophecy has some brief intimations of a great longevity for both saint and sinner, during the millennium; and we are assured that war will not then be known: we are therefore led to the conclusion that mankind will become exceedingly multitudinous on earth. And the prediction now under consideration employs an exceedingly strong figure, "as the sand of the sea," by which to convey an idea of Gog and Magog. Consequently those latter trumpets will have a vast amount of material on which to operate.

Seventh Seal—Third Period.

CHAPTER I.

THE SIXTH TRUMPET.—J 1.

And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed which were prepared for an hour and a day, and a month, and a year, for to slay the third part of men, etc., etc.—REV. ix. 13-21.

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

And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed with sackcloth, etc., etc.—REV. xi. 1-14.

THE sixth trumpet is both long and complicated, yet it is of vital importance to the whole system. Commencing at the 13th verse of the 9th chapter, it extends to the 14th verse of the 11th, including a parenthesis, which is interpolated for the purpose of making an important explanation. We are therefore to examine—

First, the primary part of the trumpet.

Second, the parenthesis.

And, third, the subsequent part of the trumpet proper.

First, the primary part of the trumpet, as exhibited in

Rev. ix. 13–21. At the sound of the trumpet, “four angels” will be loosed on the Euphrates; prepared “for an hour, and a day, and a month, and a year,” which determines the extent of this trumpet to be about 391 literal years. These angels have a terrible mission “for to slay the third part of men;” (*wicked men*, as distinguished from the saints.) This immense slaughter will doubtless take place in apostate countries; and the survivors will still be impenitent and abominably wicked. (Verses 20, 21.) One star, or nation, will have fallen under the trumpet immediately preceding; yet a solitary nation, however diabolical in disposition, will not renew the barbarous game of war without a hostile opponent. But here a plurality of antagonists—*four angels*—having abjured their rightful allegiance and thrown off restraint, will be abandoned to the terrible consequences of apostacy. It would be utterly useless to attempt to point out these four apostate countries; but it is manifest that the Euphrates will be the primary field of operations.


Satan will no doubt be generalissimo in that brutal conflict, the characteristics of which are seemingly of infernal device. (Verses 17–19.) This representation must have shocked the sensibilities of the lovely John; and it should be alike revolting to the feelings of all good men. Fire-arms were then unknown; but now we do literally employ “fire, and smoke, and brimstone” in the death trade, without stopping to think how Satanic we have actually become. Such engines of destruction will be laid aside during the millennial day, or rather converted into implements of husbandry. (Isa. ii. 4.) Yet it seems that on the renewal of hostilities such weapons will again be employed, and that too on the very brink of time!

Thus far has the narrative of this trumpet proceeded in a connected chain of incidents: but before disclosing the subsequent events of the trumpet some important explanations are requisite; hence the regular train of incidents is here suspended at the close of the 9th chapter, until

such explanations shall have been interpolated in the form of a parenthesis. We therefore proceed to the next proposition; which was—


Second—To review the parenthesis; which includes the 10th chapter entire, and the first six verses of the 11th. The imagery employed is truly sublime. An angel descends the starry pavement of the skies, assumes his station majestically on both sea and land, and speaks in lion-like tones; whereupon “seven thunders” reverberate their mystic peals. These thunders seem to portend events connected with the general resurrection and final judgment; which events will be coeval with the ensuing trumpet. But since it was not designed to disclose the events of the “last trump” before its own report, the apostle is enjoined to “seal up” these symbols and “write them not,” by any intelligent development of their general contents for the present. Therefore, we give these seven thunders a position in the *synopsis* parallel to said trumpet, and their import will in due time be developed by collateral metaphors.


The real object was to indicate the near proximity to the end of time: hence the angel points forward, (as we have represented in the *Synopsis* by the *index* No. 1—


 1,) and affirms, on the sanction of a most solemn oath, “that there should be time no longer: but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” (Verses 6, 7.) The prophetic narrative having reached a point in the penultimate trumpet, the apostle was thus assured that he had been conducted almost to the extremity of the prophetic series, eternity being relatively near and coeval with the next trumpet.


Thus assured of his near proximity to the end, the apostle is required to eat a “little book,” or to imbibe its contents. This book, however *little*, is nevertheless *entire*;

and therefore it must exhibit a brief series of predictions, embracing the whole time, from beginning to end, of the prophetic era. Consequently, the apostle is required to go back and repeat the prophecy, by delivering the contents of the little book. Says the communicating angel, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." (Rev. x. 11.) He is thus sent back to the beginning, with the injunction to "prophesy again" before the same dignified actors already exhibited. Consequently this little book includes a prophetic narrative distinct from, but parallel with, the foregoing narrative of the sealed book. This little book is very brief, consisting of barely the first six verses of the 11th chapter. And since we have now to follow the apostle in this flying excursion, it behooves to look sharp for his way-marks, and, as we go, to give good heed to his pithy suggestions. In making this retrospect, our *Synopsis* will be found far more important than in any other part of the whole system. The reader is therefore requested to keep it before him, and to trace the prophetic path as pointed out at the several stand-points by the *index* in the order of its numbers. And since we have already had the first of these, we are now to commence at the *top* with the second.

 2. Having gone back to the beginning, the apostle is required to *measure* the *temple*, the *altar*, and the *worshippers*, but to omit the *outer court*. (Rev. xi. 1.) The "temple" is a proper figure of the church in its best state; and we have already found that the *opening* of the temple does apparently symbolize the organization of the Israelites, preparatory for the millennium. (Rev. xv. 5.) That event must therefore be near to the close of the outer court state, and must mark the beginning of the temple proper, to measure which John was here commissioned. Consequently the apostle must pass all the way down to that event, before commencing to measure the temple and its appurtenances: and that

 3, intervening space, to be gone over, can be nothing else but the "outer court" of Gentile desecration. The Jews being lopped off for unbelief, as shown very specifically in the 11th chapter of Romans, the Gentiles were admitted to the inheritance: but in their hands the church quickly degenerated into a mere outer court, not worthy to be measured in connexion with the future millennium—the temple proper in this complex figure. Therefore we must pass hastily on to the temple; which is the main object to be exhibited. But as we hasten forward the apostle points

 4, to a long niche in this desecrated court, with the following very significant suggestion. "And the holy city shall they, (*the Gentile incumbents,*) tread under foot forty and two months," or 1260 literal years. It is common to find an image, or statue, in such a niche; and if the reader will but pause for a moment, he may readily perceive that the Papal Antichrist does really occupy this very niche! Beyond all reasonable doubt, there he stands, in a position just corresponding to the more specific representations of the sealed book and its parallel symbols. But see, the apostle takes a dignified station farther down; and there he begins to apply his measuring reed thus:

 5. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. These are the two olive trees, and the two candlesticks standing before the God of the earth." Thus does the apostle proceed to measure the temple—the resuscitated church—by describing the prominent actors of that long expected time. And in the descriptions given, special attention is due to the apparent coincidence of the following facts.

Ist. This measurement of the temple does apparently commence simultaneously with the *opening* of the temple at this period. (Rev. xv. 5.) And the very same event is probably meant by the *cleansing* of the sanctuary at the end

of the 2300 years; (Dan. viii. 14,) which by a previous computation is supposed to take place 50 years before the downfall of antichrist. Hence the witnesses may be expected to commence their noted prophecy about half a century before the termination of the outer court state: and this half century may be regarded as a kind of twilight, aptly described thus:—"And it shall come to pass in that day, that the light shall not be clear, nor dark: but it shall be one day which shall be known to the Lord, not day, nor night: but it shall come to pass, that at evening time it shall be light." (Zech. xiv. 6, 7.) Nothing could better represent the simultaneous influence of the witnesses and of antichrist—the former rising toward the horizon in the "dappled east," and the latter sinking beneath it in the west.

2d. The opened temple, (organized Church,) will emit *angels*, or Presbyters, whose endowment with eminent qualifications is apparently symbolized by the metaphorical transfer from "one" of the *living creatures*. (Rev. xv. 7.) So here the measurement of said temple commences with an indubitable representation of sundry extraordinary *powers* then to be conferred on the witnesses. I therefore understand that those angels and these witnesses are alike representatives of the prominent actors then to officiate. In the former figure, the number *seven* is associated with an apparent allusion to the "seven spirits" by which they will be animated, and to the "seven plagues" to be inflicted by their instrumentality; and in the latter figure the number *two* has a probable allusion to the number of witnesses competent to bear testimony in law. (Matt. xviii. 16.)

There is another reason for designating these characters by the number *two*. By a change of the figure, they are said to be "the two olive trees, and the two candlesticks standing before the God of the earth," (verse 4.) Here is a manifest allusion to Zechariah's representation of both the governor and priest of God's people by this same figure,

“the two anointed ones, standing by the Lord of the whole earth.” (Zech. iv. 11—14.) The general allusion is to the principal officers of both the civil and the ecclesiastical institutions. (See definitions in the Introduction.) We have previously found reference made to the endowment of angels, or Presbyters, emitted by the Church; but this figure evidently implies that civil rulers will also participate largely in the promised gifts of the Spirit; and thus the way is opened up for a Theocratical government, the probability of which we have repeatedly suggested.

The two witnesses are to officiate for the long term of 1260 years: which, by commencing fifty years before the millennium, must extend 210 years beyond. Within this extensive range, we may now contemplate the vial angels as their contemporaries, (themselves rather.) The same may be said of those four trumpet angels pertaining to the thousand years. Think, too, of those conspicuous angels of the 14th chapter, and of those princely characters of the 20th, who are to reign with Christ a thousand years. How glorious the reign! and how eventful the administration of princes and Presbyters thus distinguished!

But their administration also comprehends the *fifth* trumpet, and about sixty years of the sixth; and how woful the closing scene of so noble an administration! That fallen star, whose apostacy is destined to reinstate the “prince of the power of the air,” denotes a woful example of defection from amongst the witnesses. And the “four angels” loosed on the Euphrates, seem to represent renegade rulers, and their people with them, who will be abandoned to the horrors of self-destruction, by what in common *parlance* is now termed “lawful war.”

The character of the witnesses has generally been viewed in a very superficial manner. Consequently, every circumstance connected with them is regarded in a vague and indefinite sense. Titles, powers, authority, and official acts have been indiscriminately applied to *private* Christians in

these *outer-court* times. But when we come to inquire for the things predicted, facts do not correspond to the prophecy. If the prediction be applied to all Christians and their actions, it amounts to nothing at all beyond the ordinary course of things. In this way *extraordinary* powers, &c., are modified to correspond with *ordinary* facts. But a fair and candid examination of the various circumstances connected may show that they are official characters, that their noted prophecy is yet future, and that it will be extraordinary. God's witnesses, as a continuous order of men, have borne testimony at all times; but since the commencement of the outer-court state, their ministrations have been both weak and defective. The Church itself presents a melancholy aspect; and the proverb, "There shall be like people, like priest," is very pertinent.

The character and position of the witnesses are very important to the whole system. We therefore propose the following suggestions in regard to them.

1st. The qualifications and deeds ascribed to them imply that they represent highly gifted men. We have no evidence that any special powers were given at the beginning of the present 1260 years, although common opinion supposes their prophecy to have then commenced. The ministry have, indeed, continued to administer the ordinances of grace, however opposed; but all this had been done previous to the time in question. The gospel does not appear to have been more ably preached, from and after the rise of antichrist, than previously; but rather the reverse is apparent. Since that period, such powers as are promised to the witnesses have not been at all exercised by the heralds of the cross. How preposterous, to apply those glowing characteristics to the present wilderness state! Every candid man is free to confess his utter destitution of such powers; and every impudent pretender is deservedly despised as an impostor. The Church now flies like a defenceless *woman*; but during the noted prophecy, the ministry

will defend themselves like *gifted men*. "And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed." We have no objections to interpreting this language as figurative; but we do object to the manner in which this strong figure has been *explained away*, as expressing nothing at all beyond previous and ordinary powers. The truth of a prediction is not to be dispensed with because it is figurative; for on this principle the whole would be an unmeaning display.

Moreover, it is said: "These have power to shut heaven that it rain not in the days of their prophecy: and have power over waters to turn them into blood, and to smite the earth with all plagues, as often as they will." Time was, when God's servants possessed and exercised such powers; but not since the beginning of the wilderness state, nor, indeed, for a long time previous. Partial judgments have, indeed, been inflicted, but not such as this prophecy seems to contemplate. Extraordinary phenomena of this kind belong to ages of extraordinary gifts, as the history of the Church abundantly testifies. And where is the man of our times, who has authoritative power to imprecate even such calamities as do occur? Would not such a pretender be despised in these wilderness times? And shall we claim to ourselves *generally*, what we are willing to concede to no *individual*? The prediction manifestly supposes judgments to be denounced on the earth, by the authority of gifted men. The time is therefore future.

2d. The millennial reign of the Redeemer implies the instrumentality of highly gifted men. Prior to the days of Saul, God reigned over Israel, although not visibly present among them. The government was a Theocracy, after which model the Jews will likely be reorganised on their native hills: and all other kingdoms must do homage to the King of kings. But a Theocratical government never was dispensed without the intermediate agency of highly

gifted men. The necessity of such an agency must be apparent to every person who understands the nature of a government that continually emanates from Deity. During the previous exercise of such gifts, the Divine manifestations were often so convincing, as to call forth strong figurative declarations of the Divine presence in Israel, in Salem, or in Zion. And why may not similar figures be again employed, when a Theocratical regency will be exercised through a qualified agency?

Although Judea may be most distinguished in that day, as the Redeemer's kingdom on earth, all other countries will be bound to render sacred homage, to secure which, ambassadors will need be sent abroad throughout the earth to instruct and organize the entire world. Hence, the greater number of the witnesses will probably be employed in remote regions; and the promised gifts will then be necessary in the discharge of duties, in such manner as to secure the end proposed. The exercise of such gifts will likely be one great means of securing that peaceful state which is predicted of that day.

Christendom is then to have an unparalleled extension. But whence this unparalleled result, unless by an extraordinary effusion of the Spirit? And what reason have we to anticipate such an effusion, unless a very liberal portion of His benefits be supposed to rest on the ministry, as at all former times of extraordinary change? Moreover, during the Redeemer's noted reign, the Church is to be kept pure for a thousand years together. Such long-continued purity and order never yet occurred in her history; and to secure this object must require the manifestations of Divine power to be continually apparent: for, although Satan will be banished, human nature will still be the same. The reader may say these are high expectations! But common expectation is still more marvellous: anticipating all these wonderful results, without the supposed intervention of *adequate* second causes. The glorious results are

to be attained, as all believe; and surely it is less extravagant, and more analogous to the history of the Church, to suppose that it will be done through a qualified agency, than by the immediate operation of the Divine hand.

3d. The general analogy of the Jewish history induces the belief, that the Church will again enjoy some of the superior gifts of the Spirit, after their conversion. From first to last, this people, (when in Divine favour,) were always so distinguished, especially in times of reform and remarkable deliverance. And shall we suppose that their marvellous restoration from the present dispersion, will be distinguished by no remarkable endowments? The more excellent gifts did not cease in the Church, until the Jews for unbelief were broken off, from which time the Church began to degenerate into a mere outer-court of the Gentiles, not worthy to be measured with the superior apartment of the spiritual temple. But this wonderful people are preserved, for some important end, to themselves and to the world: when it will be apparent that "salvation is of the Jews."

4th. The Old Testament prophecies favour our views of a millennial ministry. In the 60th chapter of Isaiah, verse 22d, we read, "A little one shall become a thousand, and a small one a strong nation; I the Lord will hasten it in his time." This apparently refers to the time in question. And in a prophecy of Ezekiel, which has an indubitable allusion to the resuscitation of the Jewish people, their conversion is predicted in the following expressive language: "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." And then follows the additional promise, "And I will put my spirit within you," &c., (Ezek. xxxvi. 26, 27.) This last promise must imply additional and superior endowments of the Spirit. Read next, Zech. viii. 23, "Thus saith the Lord of Hosts; in those days it shall come to pass, that ten

men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you." Whence this sensation in favour of the Jew, unless it be apparent that God is with him in a remarkable manner? Again, "In that day shall the Lord defend the inhabitants of Jerusalem: and he that is feeble among them at that day shall be as David; and the house of David shall be as God, as the Angel of the Lord before them," (Zech. xii. 8.) "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound," (Isa. xxx. 26.) These glowing figures, and many more that might be adduced, are very expressive of divine illumination. The present long continued state of the Church is graphically described in the following prediction: "Therefore night shall be unto you, that ye shall not have a vision; and it shall be dark unto you, that ye shall not divine; and the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed, and the diviners confounded; yea, they shall all cover their lips: for there is no answer of God," (Micah iii. 6, 7.) Such has been emphatically the condition of the Church, and still more so of the Jews; but the millennial day will be a complete contrast to the present wilderness state, as may be seen in the very next chapter of the prophecy last quoted. The fact, that superior gifts have long been withheld, has induced the impression, that such are no more to be expected. But we have predictions both of a time of destitution and a time of light; and we know of no scripture to the contrary.

5th. The lopping off of a corrupt Gentile branch, and the re-engrafting of the Jewish family, as the members of an organization destined to become universal, are represented as results of sovereign power, and seem to require


the instrumentality of a gifted agency. (Rom. xi. 17–24.) These changes will be manifestly providential, and will stand out to view perspicuously, in clearly convincing light. Antichrist is destined to be displaced by an all-convincing manifestation of the Spirit: “And then shall that wicked be revealed, (*has now been revealed,*) whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming,” (2 Thess. ii. 8.) This is beautifully and forcibly significant of the influence exerted by a superior agency, that will eclipse and wither the superannuated pretensions of Rome.*

One objection to the above view of the witnesses may be suggested to the reader’s mind by the garb, (*sackcloth,*) with which they are said to be clothed; and it may not be amiss to anticipate it here. If this garb be thought inconsistent with the superior consequence attributed to them, then let it be remembered that such was the common dress of those ancient men—*living creatures*—from whom the apostle derived the figure. Think of the garb of Elijah, for instance, (2 Kings i. 8,) also the similar one of John the Baptist, and hear our Saviour’s remark, (Matt. iii. 4.) Think, too, of our Lord’s simple cloak, and the difficulty will probably vanish. Take one other consideration as pertinent. They are here contrasted to the *outer-court* state; and everybody knows that the *mother of harlots* is clad in the greatest splendour of worldly pomp. The millennial day will be distinguished for gracious gifts, for devotedness, for *humility*, and every concomitant virtue; but they who anticipate worldly magnificence, will likely be mistaken. The Pagan tale of a *golden age*, and the Jewish tradition of a *temporal* Messiah, were never realized. And it is truly painful to hear the idle fancies of the present generation, in associating temporal splendour with the spiritual blessings of the future time.

Thus has the temple and its appurtenances been duly

* In the order of events the distinguished prophecy is to supersede the present outer-court state of the church, and will be in striking contrast thereto. Read carefully Rev. xi. 1–6. And by common consent the distinguished characters of the millennium, as described in Rev. xx. 4, are to supersede the Gentile incumbents of this desecrated court. Therefore the two passages are parallel descriptions of one and the same period; and the actors will be contemporaries—more properly the same identical persons. Let us now compare them with the primitive ministry:

measured, by a succinct but energetic account of the qualifications and deeds of its conspicuous actors. The "little book" has now made its brief but very energetic representation. It is a marvellous specimen of the book kind. The whole republic of letters has nothing else comparable to it in point of brevity and systematic comprehension. Its narrative, (consisting of but six verses,) has passed lightly over the outer court, and pointed significantly to the Papal niche; has measured the temple, as nothing but a prophet's reed could measure; and finally it has conducted us down to the very point, whence this extraordinary excursion began. And now we are pointed back,

 6, to the *third* part of our subject, viz. the concluding part of the sixth trumpet. The prime object of the little book was to adduce the noted prophecy of the witnesses, as a continuous administration down to this very juncture, where it behooved to represent their melancholy failure. In a due account of this failure the apostle resumes the suspended narrative of the "sealed book," thus, "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them," (Rev. xi. 7.) Satan is the beast that will have ascended out of the pit, at the sound of the preceding fifth trumpet. And here the witnesses are slain by his Satanic assault. We must not forget, however, that every thing is still figurative. Consequently, the witnesses are slain, not as *men*, but as *prophets* or "living creatures." As the resuscitation of supernatural gifts in the church will apparently suggest thoughts of a *resurrection*, so may the sudden privation of those gifts be figuratively termed *death* in a corresponding sense. By yielding to Satan's temptations they will forfeit their distinguishing qualifications; the consequences of which will be like a stroke of paralysis to themselves and to the cause. As Samson forfeited his physical strength, so may sin deprive the witnesses of their spiritual powers, and as Samson became a pitiful object of insult in the hands

of his enemies, so will it happen to the fallen witnesses. "And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified." Having lost their superior endowments of mind, they will be comparatively like "dead bodies," and will, therefore, be treated with scorn and derision by those enemies, who were previously intimidated by their ministrations. This treatment is also signified by the names *figuratively* given to the place where they lie—"the street of the great city, which spiritually is called Sodom and Egypt." The Sodomites, on the very verge of destruction, treated the heavenly messengers with the greatest indignity. In a similar manner did the Egyptians serve Moses and Aaron, in the midst of those judgments which portended their overthrow. Thus they became proverbial for scorn: and all such associations of scornful men may properly be called by their name, in a "spiritual," or figurative sense.

We have found under the fifth trumpet, and the former part of the sixth, sad evidences of a wide-spread apostacy: therefore, these apostate countries are probably alluded to by the metaphor of "Sodom and Egypt," in the "street" of which the witnesses will be rudely exposed. The Rulers of those countries, and the masses of the population, may be supposed to apostatize long before the better class of the ministry can be lured by their fearful example. And we may well suppose that faithful men will be repeatedly sent for the recovery of those people. Their presence and influence will be very unwelcome to their antagonists—will indeed *torment* them—and every possible stratagem of wicked men and devils will no doubt be brought to bear upon them. And the failure of the witnesses may also indicate a simultaneous apostacy of various other countries. But the figure cannot be understood to imply a simultaneous failure of the witnesses who may then officiate in the uncorrupted bosom of the church. On the contrary, the

tragedy will be enacted in the "street of the great city, which is spiritually (*figuratively*) called Sodom and Egypt, where also our Lord was crucified." The example of the Sodomites and Egyptians in their abuse of God's messengers is here adduced as descriptive of those countries; and our Saviour's persecutors are also referred to in the same category as another illustration. The insolent rabble imagined they had obtained a complete victory; and, therefore, they mocked and derided him. So in the case of the witnesses, their enemies, seeing them deprived of all distinguishing qualities, will foolishly indulge in the most wanton aspersions of contumely. At such a crisis, the witnesses would gladly retire to a corner, every one being ashamed of his vision. But this privilege will be denied. Their enemies will make a public exhibition of their pitiful attitude: "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them and make merry, and shall send gifts to one another, because these two prophets tormented them that dwell on the earth." But the triumph of scorn will be short. "And after three days and a half, (literally years,) the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them that saw them." The divine, the personal, "Spirit of life from God" will communicate new life, by restoring those gifts of the Spirit which they shall have previously forfeited. Consequently, they will again stand on their feet, in the prompt and irresistible discharge of their official functions, to the confusion and consternation of their enemies. This sudden revival of the witnesses can be accounted for only with reference to the sovereignty of the divine will. And the previous failure of all, at one and the same juncture, can be accounted for only in the same way; for notwithstanding their sins will have been the occasion of spiritual desertion,

the simultaneous failure of all must imply a sovereign desertion, rendering the calamity both sudden and manifest.

Eventually will it become necessary for those revived witnesses to abandon those countries so inveterate in their apostacy: but they will not leave their positions without due authority from the church; which permit is prefigured by the idea of a call from *heaven*, as a metaphor of the church. "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven, (*the church*,) in a cloud; and their enemies beheld them." (Verse 12.) The church being symbolized by the term *heaven*, it was perfectly natural to associate the idea of a "cloud," in the representation of their return to the bosom of the church. And Isaiah employed a similar figure most beautifully, and that too with a manifest allusion to what will literally be enacted on the face of the earth. Says he, "Who are these that fly as a cloud, and as doves to their windows?" (Isa. lx. 8.) The figure implies that the witnesses will not skulk away privately, as if actuated by fear. On the contrary, they are supposed to retire by authority, as decreed by the church, and as known to all; for "their enemies beheld them." Thus will they wipe from their feet the dust of the "great city;" and thereby devolve the consequences on the heads of the guilty.

When the restraint of the witnesses shall have been withdrawn from the wicked, they will apparently find themselves at liberty to make a hostile demonstration against the "city" or church collectively. Such an outrage is briefly summed up in the next verse. "And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven." But the investigation of this invasion may be conveniently deferred to our next chapter, in which a parallel representation also awaits inquiry.

This eventful crisis will mark the conclusion of the sixth trumpet; for the announcement immediately ensues, "The second wo is past, and behold the third wo cometh quickly." Between the second and third woes, corresponding to the sixth and seventh trumpets, there will be an intervening space of indefinite extent. Down to that time there is a continuous series of chronological numbers, defining the whole extent; for the fifth and sixth trumpets of measured length will ensue the thousand years. But notwithstanding these specifications of chronology approximate so nearly to the end of time, there is an indefinite period of suspense, which corresponds with our Lord's own suggestion in regard to the ignorance of men and angels.

CHAPTER II.

INVASION OF THE CHURCH AND OVERTHROW OF THE WICKED POWERS. 7.

And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.—REV. xx. 9, 10.

IN the verses immediately preceding our text we are informed of the release of Satan at the end of the thousand years, and also of the gathering of the nations for a premeditated assault on the Church. This narrative is manifestly very general, omitting as it does the more specific circumstances detailed by the fifth and sixth trumpets. But the tragedy here predicted seemed to be evidently collateral with that, which is adduced in the conclusion of the sixth trumpet. And from these collateral predictions we may derive the following particulars.

1st. That after the witnesses have been recalled from their out-posts, the wicked will be instigated by Satan to


make once more a desperate effort against the Church. And this affords a striking illustration of the deceitfulness of sin, and the proneness of man to forget the indications of Providence. Notwithstanding their enlarged experience of the impracticability of resisting the powers exercised by the witnesses, they are represented as pursuing them, in the expectation apparently of storming the very citadel of the righteous!

2d. The event will be decided by a very remarkable providence; for we are told, "fire came down from God out of heaven, and devoured them." This accords very well to the deeds figuratively ascribed to the witnesses, (compare Rev. xi. 5.) But the collateral notice in the conclusion of the sixth trumpet represents the catastrophe by the figure of an "earthquake."

3d. Whereas the prediction in the 20th chapter indicates a general destruction of the wicked, the corresponding account in the 11th chapter represents loss on the side of the Church; for it is said "the tenth part of the city fell." This seems to signify the apostacy and consequent destruction of a portion of those previously adhering to the Church. The verse also represents the slaughter of "seven thousand," which probably means indefinitely a great number.

4th. The survivors of this catastrophe are represented, as being all devout worshippers of the true God; for the apostle adds, "And the remnant were affrighted, and gave glory to the God of heaven." And this event, be it remembered, is but just anterior to the end of time; consequently none but godly men will survive at the time of the resurrection; which agrees with the requisition enjoined on the angels to "gather together first the tares." Also when the "dead in Christ shall rise first," they who are "alive and remain" are to be quickened simultaneously, without any exceptions of persons then alive on earth who may not be quickened to ascend with this glorious band (1 Thess. iv. 15—17.)

CHAPTER III.

DANIEL'S NUMBER 1335 TERMINATES— 8.

Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.—DAN. xii. 12.

UNLIKE the prophet's other numbers, this one has no event specified for either the beginning or the ending. The statement barely pronounces, that it will be a blessed privilege to *wait* and *come* to the time, to which this number applies. All previous numbers of this prophet, to which we have given attention, extend over gloomy ages of sin and misrule. One of them, (the number 1290) terminated in the setting up of the abomination of desolation on a throne of state, A. D. 756. The number, 1260, commencing at that deplorable event, measures the reign of this Papal abomination, and indicates that it will fall in A. D. 2016: after which event a glorious time is to ensue. But we have seen that the Prophet's number 2300, if dated from the invasion of Asia by Alexander, the great horn of the goat, will terminate A. D. 1966, in the cleansing of the sanctuary. This will doubtless be a blessed event; but it will be the precursor of a still more glorious time in prospect: and we have previously seen that the intervening 50 years are apparently to be occupied in the infliction of the *seven plagues*, and that Jerusalem will be barbarously invaded immediately before the last plague. Therefore, these 50 years of unparalleled trouble, (Daniel xii. 1, and Zech. xiii. 8, 9,) cannot be considered a proper initiative of this blessed number; and I prefer decidedly to commence the reckoning at the downfall of antichrist; and then this number will run parallel with the thousand years adduced by John, and will extend 335 years beyond. Here then is a continued extension of time comparatively happy to the *church*; not-

withstanding the simultaneous occurrence of terrible woes to the "inhabiters of the earth," (Rev. viii. 13.) And it is a remarkable fact, that John gives no account of any direct invasion of the church by hostile forces, until after the revocation of the witnesses. I therefore infer that this number will terminate in the commencement of that invasion: which event may be expected to occur in A. D. 3351, as indicated by reckoning the number 1335 from A. D. 2016. Moreover, this number will thus be found to terminate at a point in the sixth trumpet, and 185 years from the beginning of said trumpet, after deducting the 1000 years and 150 more for the fifth trumpet. And then, if we deduct the 185 years of expired time from the whole 391 years of the sixth trumpet, we find a residue of 206 years for the events connected with that ultimate invasion and overthrow, a two-fold prediction of which was reviewed in our last chapter.

According to this view of it, Daniel's last number extends down pretty nearly to the time of the general resurrection—a very near approximation, considering the great distance of the prophet's stand point—hence the concluding intimation falls in with special pertinence and beauty: "But go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days." In common with other saints the prophet will rest, and stand in his lot on the morning of the resurrection; and he was thus apprized that his last number extends relatively near to that event.

Seventh Seal.—Fourth Period.

CHAPTER I.

ANGELIC TESTIMONY IN REGARD TO THE POSITION OF THE SEVENTH TRUMPET.— 1.

And the angel, which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven. And swore by him who liveth forever and ever, who created heaven and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.—REV. x. 5-7.

THE general style of these visions is exceedingly figurative; yet at sundry important points literal interpretations are interspersed, by which to give perspicuity and position to the idea conveyed. For instance, the whole representation of the fifth trumpet is figurative; until in the conclusion the king of the locusts is named literally by adducing both his Hebrew and Greek appellations. This concluding suggestion gave the trumpet a *certain sound*, by fixing on Abaddon . . . Apollyon, (not Mahomet,) as the principal subject of allusion.

And so in the case now before us. The angel from above is a heavenly expositor, who declares, in the most literal and pointed manner, that time will end at the sounding of the seventh trumpet. And to give the greater solemnity to this announcement, it is made in the form of a most solemn

oath. Here is testimony extraordinary; and I can see no good reason why this testimony, in regard to a plain matter of fact, should be overruled at a human tribunal, that the trumpet might be set back more than fifteen hundred years. That time will end is certainly revealed; and that it will end at the sound of the seventh trumpet is the explicit testimony of this angel. Therefore, this trumpet's position in the system must coincide with that solemnity, as testified by the heavenly expositor in a manner so solemn that it should be received as final.

Moreover, the angel plainly intimates, that this truth was previously known—"as he hath declared to his servants the prophets." If this trumpet were significant of revolutions anterior to the millennium, (as the common theory supposes,) then might we search in vain for any thing like it amongst all the declarations of our Lord and his apostles, who were prophets. But if we contemplate this trumpet, just where we find it, proclaiming the "time of the dead, that they should be judged;" then we find our Lord's declaration in exact accordance: "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." (Matt. xxiv. 31.) And by the apostle Paul a similar allusion is made: "For," says he, "the Lord shall descend from heaven with a shout, with the voice of the archangel, with the trump of God; and the dead in Christ shall rise first." (1 Thess. iv. 16.) If it be inquired which trump was meant, we learn definitely in 1 Cor. xv. 51, 52: "Behold I show you a mystery; we shall not all sleep, but we shall all be changed. In a moment, in the twinkling of an eye, at the LAST trump." Most assuredly such were the allusions to which the angel had reference; and they all corroborate our view of this trumpet's position. To understand the true position of this trumpet is of vast consequence in the interpretation of the Apocalypse; and hence an array of evidence is thrown

around it, which is apparently more full and conclusive than can be claimed by any other emblem.

CHAPTER II.

THE GENERAL RESURRECTION AND FINAL JUDGMENT.—K I.

And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become *the kingdoms* of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.—Rev. xi. 15—19.

IN connexion with this trumpet, “great voices” make a very general announcement of facts. But then the *elders* are more specific, “Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, (*a thing then past and gone,*) and thy wrath is come, (*eternal vengeance then beginning to be manifested,*) and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.” This is the language of adoring praise, and must be taken in its due simplicity; and if taken in the simple and obvious sense, no comment is necessary. The judgment day, and nothing else, can be fairly understood.

The last verse of this trumpet is quite a figurative representation of its events. The introduction of the eternal state is symbolized by the *temple opened*. A similar figure represents the organization of the Jewish converts, (Rev. xv. 5,) in which case the transient and migratory *tabernacle* is associated, a symbol that would be entirely out of place on the threshold of eternity. It is remarkable, however, that the "ark of his testament," which was literally transferred from the tabernacle to the temple, is here symbolically presented to view. This is an exceedingly appropriate symbol, as an accompaniment of the general judgment, since the ark was the sacred depository of the law, Aaron's rod, and the pot of manna. These sacred memorials it contained when it was transferred to the literal temple; consequently, this presentation in the present case implies, that all proper memorials in regard to time will be adduced in the general judgment.

Last of all, the apostle adduces a class of figures, of which we can have but faint conceptions. "And," says he, "there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Like the "seven thunders" of collateral position, these figures seem to have reference to things not lawful to be uttered—things above our present comprehension.

CHAPTER III.

THE GENERAL RESURRECTION AND FINAL JUDGMENT.—K 2.

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

THIS very sublime imagery is apparently collateral with the seventh trumpet: the figures are very significant of the events then to transpire. The coming of an angel "like unto the Son of Man," on a "white cloud," is sublimely significant of the

"Day! whence the everlasting years begin."

The "harvest" is here adduced, of which our Lord gave the following interpretation; "The harvest is the end of the world; and the reapers are the angels." (Mat. xiii. 39.) But in addition to the harvest we have here an allusion to the *vintage*, which is a very common symbol for the infliction of divine vengeance on the wicked. (See Isa. lxiii. 3, and Lam. i. 15.) I therefore understand that, in this instance, the harvest has reference to the gathering of the righteous; and that the vintage has special reference to the gathering of the wicked. It is a very remarkable coincidence,

that the angel of the harvest is addressed by an angel, who "came out of the temple," or sacramental host: but the angel of the vintage is addressed by an angel, "which had power over fire," the very element which prefigures the eternal punishment of the wicked.

Nothing could surpass the force of this figure, which represents apparently all the wicked of all time as gathered, being ripe for judgment, and cast into the "great winepress of the wrath of God." And the press is said to be trodden "without the city," corresponding to the fact that the wicked are doomed to suffer beyond the realms of light. The sea of blood reaching to the "horses' bridles, by the space of a thousand and six hundred furlongs"—two hundred miles—is a most terrible figure. Surely this, being quite too strong for any tragedy of this world, must symbolize the final destruction of the impenitent.

CHAPTER IV.

THE GENERAL RESURRECTION AND FINAL JUDGMENT.—K 3.

And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.—REV. xx. 11—15.

ALL expositors understand, that these sublime figures have reference to the general resurrection, and the final judgment. The coming of the Judge on a "great white throne," in a manner visible to the whole universe, is majestic beyond conception. The symbolical flight of "the

earth and the heaven" adds greatly to the sublimity of the scene: but it should be recollected that we are reviewing figures, and not a literal narrative of facts. Poets and orators have often found it convenient to embellish their style, by employing these august metaphors as if they were literal descriptions; but this is not the place for seeming to soar at the expense of truth. The inquiry is, What do these figures teach? and seriously I see nothing beyond an *apparent* passing away of the heavens. When the sun rises the "lesser lights" disappear, not that they have actually fled, but are lost in the beams of the superior orb. So may all the visible heavens be lost in the splendour of the throne. But we have yet another idea to advance in regard to this *fleeing* of the heavens, founded on the transition from time to eternity.

Circumstances of a moral bearing will mark the close of time to men and angels; but prophecy shows that time will end to the physical system also: therefore years must cease to be told, since time is computed by years. That years may cease, the earth must necessarily be caused to revolve around an axis perpendicular to the ecliptic: and such motion being instantaneously communicated to our globe, the whole heaven would seem to have passed over a space equal to $23\frac{1}{2}$ degrees. This would be a very perceptible change in the aspect of the heavens, though the real change be in the earth's line of motion. Thenceforth there will be "a new heaven and a new earth." (Rev. xxi. 1.) The heavens will have a new aspect, by consequence of the earth's new line of motion: and the earth will be new, having new poles and a new equator: but there will of course be no tropics, no polar circles, no zones, and no alternation of seasons. Years will thus cease to be told; and day and night will be for ever equal. Such changes are necessarily implied in the declaration, "that there should be time no longer." Our earth will then have commenced on its eternal cycle.

The resurrection of the dead—all the dead “small and great”—is implied in the fact that they are said to “stand before God.” None will be exempted! none forgotten! The “sea” will give up its dead: and “death and hell” cannot retain them. The casting of these into the “lake of fire” is termed emphatically “the second death.” This figurative destruction of both death and the grave implies that the new state, on which men will then have entered, will be fixed and eternal. The one class will live for ever; and the other will agonize under the torture of the worm that never dies.

The solemn judgment is supposed to be conducted with reference to “books:” which synchronizes beautifully with the figure of the “ark of his testament,” exhibited by the seventh trumpet itself; (Rev. xi. 19,) for the literal ark contained the books of the law. The heathen, who have not the written law, will be judged by the light of nature and by the dictates of conscience. But the impenitent violators of the law will be judged by the law. (Rom. ii. 12—16.) For the redeemed and believing penitents, however, “another book was opened, which is the book of life.”

CONCLUSION.

The contents of the last two chapters of the Revelation are not embraced in this little work, simply because they have not yet been investigated. In fact the writer has never found time to make the requisite effort. The presumption is that the symbols of these chapters have reference to the future state of existence—the heavenly world—but of this I am by no means positive.

The adventurous voyage has now been made over an ocean of figures, in the hope of arriving at Patmos. Great indeed have been the difficulties encountered; yet our toil has been recompensed in the realizing persuasion that the isle of vision has been attained. But the reader will of course decide for himself, whether or not it be the true Pat-

mos at which we have arrived—whether we have elicited the true theory of interpretation—and I would have no man to follow me further than I follow Christ. If any good degree of success has indeed crowned the effort, the glory is due to the Father of mercies, from whom cometh down every good gift. “Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand.”

THE END.



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