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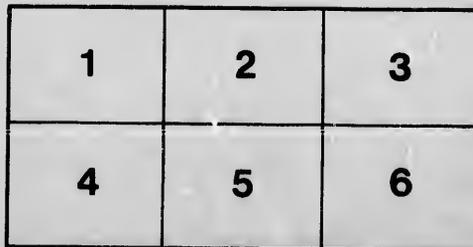
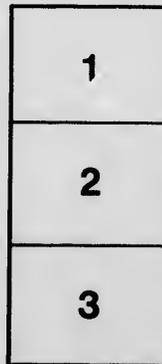
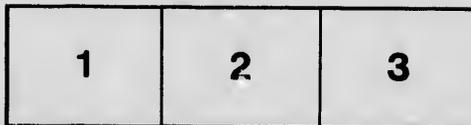
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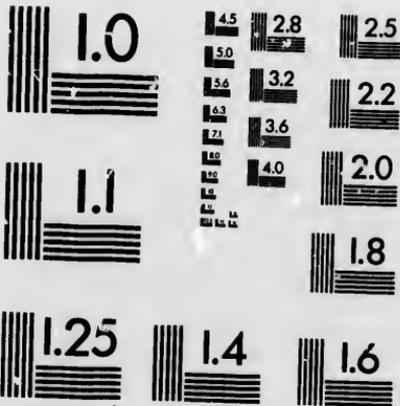
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Seven and interpreted
(The Revelation)

PREFACE.

"THE Revelation" is divided into *Seven Parts*, inasmuch as it represents the future in seven different aspects.

In the **First Part**, Jesus describes the state and circumstances of his Church from the apostles' days to the present time.

At the commencement of the **Second Part**, the apostle says, "Behold, a door was opened in heaven : and the first voice which I heard was as it were of a trumpet talking with me, which said, Come up hither" (*i.e.*, into heaven), "and I will show thee things which must be hereafter" in heaven (not on the earth); accordingly we find that the second part unveils the spiritual world to our view, and gives us some idea of the state and circumstances of the spirits of the just in the spiritual world.

The **Third Part** gives us a brief outline of the history of the world from the apostles' days to the commencement of the millennium.

The **Fourth Part** describes the various forms of Antichrist through a like period of time.

The **Fifth Part** shows us the means by which these various forms of Antichrist shall be finally overcome; so that "the kingdoms of this world [shall eventually] become the kingdoms of our Lord and of his Christ."

The **Sixth Part** describes fully and clearly the utter destruc-

tion of the power and influence of "the Great Babylon," the whole nominally Christian world of the present day, as "fallen" before the clear light of heaven which will now be abroad in the hearts and understandings of the best among those who are shortly to be separated from among others, even as "wheat" is finally separated from "the tares," in the parable of Jesus (Matt. xiii. 24-43).

The Seventh Part describes the millennium, when "the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given unto *the people* of the saints of the Most High." Which "*people*" will be influenced, guided, and directed by "the spirits of just men made perfect" who are to be raised from the dead at the commencement of the millennium; that they may live and *reign* with Christ the thousand years which constitute the millennium (Rev. xx. 4), so that we shall have one universal and righteous government over the whole earth; for which state of things the progress made in this generation is preparatory: for we could not conveniently have a universal government without railroads, steamboats, and telegraphs; for, without *these*, the various nations of the earth would be too far asunder to be conveniently placed under one government,—with *these* a universal government is quite practicable; therefore *these* as surely indicate the approach of a universal government, as the young leaves of spring foretell the approach of summer.

The Seventh Part not only describes the millennium but also the state of the world subsequently to the millennium. It assures us that (after the Almighty shall have again inflicted certain judgments upon the nations) Jesus with all his holy angels will come, and dwell with men upon the earth; so that men shall

then attain the highest degree of perfection of which they are susceptible in this life; insomuch that "death shall be swallowed up in victory," "mortality" "swallowed up of life;" for the spirit or soul of man shall then attain such a degree of perfection while connected with his mortal body, that as soon as he ceases to live as a man, he will immediately live as an angel. "We shall not all sleep (*i.e.*, die, says the apostle), but we shall all be *changed*, in a moment, in the twinkling of an eye," &c. : *changed* from a man into an angel, without undergoing death; for "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain."

This state of things is to exist in the *eighth* thousand years, which was typified in the law by the *eighth* day for circumcision, and for the offering up of the lamb, or the young bullock; and also by the resurrection of Jesus Christ on the *eighth day*, which, for that reason, has since been called the Lord's Day.

The millennium was typified by the *seventh* day or Sabbath, and occurs in the *seventh* thousand years from man's creation; but men do not then attain perfection, they merely enjoy a general and continual peace instead of occasional war, and a universal and righteous government instead of numerous petty and (more or less) unrighteous and imperfect governments.

It is not in the *seventh* thousand years, but in the *eighth* that the prophecy which says that the whole "earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea" (Hab. ii. 14), shall be fulfilled in its fullest sense.

Such is the general tenor of the Revelation: each of the seven parts regards the future from one particular point of view; and, by means of *signs*, describes events accurately hundreds of years before they actually occur. But one may say, how can we possibly

interpret these signs? Simply by finding out the meaning of a sufficient number of them as they are separately interpreted in the other Scriptures; for it must be observed that the Revelation does not profess to be given in ordinary language, but in the language of signs. When Jesus received the revelation, it is not said that "he sent (and made it known in ordinary language) by his angel unto his servant John," but "he sent and signified it (*i.e.*, represented it by signs, ἐσήμανεν) by his angel unto his servant John." So the Revelation is not to be understood literally, but figuratively; when "fire" is spoken of, fire is not meant, but something else is signified by the word "fire;" so likewise with "water." Neither does "the sun" mean the sun, nor "the moon" the moon: neither does "the earth" mean the earth, nor "the sea" the sea. Then the question is, what do these words or "signs" mean? and how can we possibly be sure that we have found out the true meaning of each sign?

It is remarkable that the interpretation of some of the signs are contained in the Revelation itself; for instance, "the seven candlesticks" are said to represent "the seven churches;" and "fine linen, white and clean," is said to symbolize "the righteousness of saints."

Jesus himself interprets the meaning of another sign, *viz.*, "fire;" when he says, "I am come to send *fire* on the earth; and what will I if it be already kindled? (But I have a baptism to be baptized with; and how am I straitened till it be accomplished!) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather *division*," &c. (Luke xii. 49-51.) Jesus did not send *fire* upon the earth *literally*; neither was *literal* "fire" "already kindled" by his agency, or about to be kindled as soon as he should have accomplished the "*baptism*"

which he speaks of. But Jesus did *literally* send the "division" which the word or sign "fire" symbolized; for wherever his gospel was preached, there was "division" immediately. If the heathen son became a Christian, his father opposed him; but if it happened to be the father who became a Christian, then the heathen son frequently rose up against his parent; so that there might often be "five in one house *divided*; three against two, and two against three," &c. Moreover, "division" is most fitly symbolized by "fire," inasmuch as it consumes a community as effectually as fire consumes a building.

Again, Jeremiah interprets another remarkable sign, viz., "horn," when he says, "The *horn* of Moab is cut off, and his ~~right~~ arm is broken." Now, we know that the "~~right~~ arm" of a man symbolizes his *power*, and we know also that the "horn" of an animal is to the animal what the "~~right~~ arm" is to a man, viz., his *power*; therefore we conclude that "horn" symbolizes *power*. So when Jesus is represented by "a Lamb having seven horns," we know that the idea of his perfect or almighty power, is intended to be conveyed to us; for "horn" symbolizes *power*, and "seven" is evidently the whole or perfect number; therefore "seven horns" symbolize *perfect power*.

Again, we find that as *seven* is the whole or perfect number, so *ten* is the indefinite number; for some Christians are told that they "shall have tribulation *ten* days" (Rev. ii. 10). Now, we know that no large body of Christians have ever been remarkably distinguished for having endured tribulation for *precisely* "ten" days, or "ten" years, or "ten" hundred years; therefore we naturally conclude that "ten" is the indefinite number, signifying *many*, just as "seven" is the perfect or whole number. So when the "beast," which is represented as "rising out of

the sea," is said to have "*ten horns*," we know that the power symbolized by the "beast" is not to be one power alone, but is to be composed of *many powers*.

But *all* the signs in the Revelation are not plainly interpreted in the other Scriptures; therefore we must interpret many of them by analogy (comparing spiritual things with temporal); for example, "the sun," being the greatest natural light we know of, would represent the greatest spiritual light, viz., *the gospel*; "the moon," the law; and "the stars," those who profess to reflect the light of the gospel as some of the stars do that of the sun.

There are some signs also which it is not easy to interpret, either by analogy or by a reference to the other Scriptures. The meaning of these we must find out by the connexion, just as one would make out the meaning of a manuscript, half of which was illegible owing to the badness of the handwriting. If any one desired much to read and understand such a manuscript, he would not throw it aside in despair merely because at the first reading he could only make out half the words; but he would read it over and over, and mark well the position of the words which he could read, and gradually he would make out what the other words were by their relative positions in the various sentences, or by the connexion.

So it is with the Revelation; about half of it can be plainly read and understood by a reference to the other Scriptures and by analogy; the other half (owing to the difficulty of expressing spiritual things or future events by signs) is not so clear; so we must be particularly careful to notice whether the same signs will bear the same meaning or interpretation in all cases wherever they occur; and if they occur often, one may thus prove

the interpretation to be either correct or otherwise. But if the same sign should only occur once or twice, then one can only test the interpretation by seeing if it is in accordance with the general tenor of the Revelation, and also with reason.

After we have interpreted the Revelation by these rules, we find it to be precisely what it professes to be, viz., "The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass." We find that it contains the history of the world from the apostles' days to the present; and we know it to be correct so far. And what it states concerning the spiritual world, and concerning the *future* of this world, seems so perfectly in accordance with what we might reasonably expect would be the designs of our heavenly Father (whose goodness, we know, must be at least equal to his power), that we can scarcely avoid feeling that to be correct also.

When I say *we*, I mean any who can lay aside prejudices, and preconceived or erroneous and unreasonable opinions (which have been instilled into them from their infancy; even as heathen doctrines were instilled into the young heathens, or Catholic doctrines into the young Catholics), and look into the matter with an unclouded and unbiassed reason, even as a man of science might look into any of the various sciences.

That the Revelation was intended to be understood is apparent from the last chapter, where the apostle is distinctly told to "*seal not* the sayings of the prophecy of this book;" and when upon one occasion he is told to "*seal up*" certain prophecies, he is told also to "*write them not*;" so we may reasonably infer that whatever he was permitted to write is *not sealed up*, but is intended to be understood whenever we take the proper means to do so. And we are confirmed in this conviction, when we

find a blessing pronounced upon those who shall be enabled to read and understand it: "*Blessed is he who readeth and they who hear the words of this prophecy*, and keep those things that are written therein, for the time is at hand." So it is quite clear that some are intended to read and understand the Revelation. And if we are to interpret it, how can we possibly do so but by *a reference to the other Scriptures* and by *analogy*? If there are any other methods of interpreting it, let some of the Christian teachers tell us of them. But if it is acknowledged that these are the methods, let them correct this interpretation wherever it is faulty; showing how it is *not* in accordance with the other Scriptures, or how inconsistent with analogy; and let them supply its deficiencies, for it is the merest outline, and very imperfect in many respects; and among the first to acknowledge his obligations to them will be the Author,

HENRY WENTWORTH MONK.

WORESOP, NOTTINGHAMSHIRE,
April 1859.

PREFACE TO FIRST EDITION.

THE following Interpretation contains a general outline of the history of the whole world from the apostles' days until the consummation of all things about two thousand years hence.

The Interpretation of the Revelation which refers to events already *past*, may be compared with the *past* history of the world, and thus proved to be correct.

The Revelation which refers to the *future* history of the world is so clear as to need no interpretation. But there is a part of the *future* history of the world, the particulars of which are not revealed in the Revelation; for "when the seven thunders had uttered their voices," the apostle is commanded to "seal up those things which the seven thunders uttered, and write them not" (Rev. x. 4).

"Those things which the seven thunders uttered" refer to the time which is destined to intervene between the conclusion of the "time, times, and an half" (*i.e.*, the "forty-two months," or the "1260 days" which are so often spoken of in the prophecies—see Interpretation, Rev. xi. 2, 3; xii. 6, 14; xiii. 5, pp. 55, 62, 63, 65, 68),¹ and the establishment of the millennium in the earth; *i.e.*, to the seventy-five years which intervene be-

¹ And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time.—Dan. vii. 25.

And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.—Dan. xii. 7.

tween the 1260 years and the 1335 years, or prophetic days spoken of in Dan. xii. 12.

When the first thirty of these seventy-five years are expired, God "shall have accomplished to scatter [*i.e.*, to diffuse or spread abroad] the power of the holy people," so that "all these things shall be finished," *i.e.*, all which is foretold in Dan. xii. 1-3 (see Dan. xii. 7); for when Daniel asks, "What shall be the end of these things?" he is told that "from the time the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety [prophetic] days" (Dan. xii. 8, 11). $1260 + 30 = 1290$.

As the yearly sacrifice of the lamb of the passover symbolized the sacrifice of "Christ our passover," so also "the daily sacrifice" symbolized the daily sacrifice of the best among mankind who were persecuted and slain for righteousness' sake, and who when they had ceased to live in fleshly bodies on the earth, became "as the angels of God" in heaven. It was about the beginning of the seventh century that even the best among mankind were found to be too imperfect to become "as the angels of God," when they had departed this life. It was at this same time also that the "abomination that maketh desolate" (*i.e.*, "Satan's throne," or the Papal dominion) was "set up" (see Interpretation, Rev. ii. 13; iv. 4, 6, pp. 8, 9, 18, 19).

From the beginning of the seventh century to the present time, is about 1260 years; so we may conclude that within about thirty years, "the power of the holy people" will be "spread abroad." Nevertheless, "all the nations of the earth shall [not yet] be blessed," for this blessing is reserved for a time about seventy-five years hence. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty [prophetic] days," for then the millennium shall commence. Universal peace shall prevail over the whole earth. Men "shall beat their swords into ploughshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more" (Isa. ii. 4).

"The holy people" are those who shall now engage in the service of the Lord, "to raise up the tribes of Jacob, and to restore the preserved of Israel," and so to establish the kingdom of God, of righteousness, and of truth, in that part of the earth, at least, which God has set apart for that purpose, viz., the land of Israel, the holy land (see Interpretation, pp. 47-51).

The Interpretation of the Revelation is written in the hope that some of the best-disposed among men will perceive how many most interesting and important truths may be learned by studying the Bible, and so will be induced to "search the Scriptures" for themselves, comparing Scripture with Scripture; for "no prophecy of the Scripture is of any separate (*idías*) interpretation" 2 Peter i. 20); and thus acquire a knowledge of the will and purposes of God, which will urge them to engage in the work of setting up his kingdom on the earth, so that his will may be done on earth as it is in heaven.

Though for good and wise reasons, *the particulars* of those things which are now about to take place in the earth during the next thirty or seventy-five years are not revealed, surely enough is revealed to induce the wisest among men to engage in a work which most certainly will eventually result in the kingdom of God on the earth.

Those who now engage in the service of the Lord are "the last [who] shall be first" to receive their reward, as shown by the parable in Matt. xx. 1-16, in connexion with the last four verses of the preceding chapter.¹

¹ Then answered Peter, and said unto him, *Behold, we have forsaken all and followed thee; what shall we have therefore?* And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel. *And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred-fold, and shall inherit everlasting life. But many that are first shall be last, and the last shall be first. For the kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vine-*

Their reward will be to "receive an hundredfold" for every sacrifice which they may make, and to be the first who shall be raised from among the dead to live and reign with Christ the thousand years which intervene between the time appointed for "the first resurrection" of the just only, mentioned in Rev. xx. 4, and the general resurrection of both just and unjust, mentioned in Rev. xx. 12 (see Interpretation, pp. 118, 123). Surely this is recompense enough for any sacrifice whatever, which men can possibly be called upon to make in the cause of the kingdom of God.

If there are any who really desire to labour in this cause, let them now show themselves, that from henceforth we may labour not as isolated individuals but as an organized community.

HENRY WENTWORTH MONK.

TOWNSHIP OF MARCH, CANADA WEST,
12th May 1857.

yard. And when he had agreed with the labourers for a penny a day, he sent them into his vineyard. And he went out about the third hour, and saw others standing idle in the market-place, and said unto them, Go ye also into the vineyard; and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did likewise. *And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive. So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them their hire, beginning from the last unto the first. And when they came that were hired about the eleventh hour, they received every man a penny. But when the first came, they supposed that they should have received more; and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, These last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that thine is, and go thy way: I will give unto this last even as unto thee. Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen.—Matt. xix. 27-30; xx. 1-16.*

A SIMPLE INTERPRETATION.

"The Revelation of Jesus Christ, which God gave unto Him, to show unto his Servants things which must shortly come to pass."—REV. I. 1.

PART I.

THE latter part of the first verse informs us in what manner this Revelation was communicated to the Apostle John: "Jesus sent and signified it (*i.e.*, represented it by signs, ἐσήμανεν) by his angel unto his servant John."

The first sign which the Apostle saw was "seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle; his head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters: and he had in his right hand seven stars, and out of his mouth went a sharp two-edged sword, and his countenance was as the sun shineth in his strength."

In the last verse of this first chapter we learn that "the seven candlesticks" represent "the seven churches," and what more suitable symbol could be chosen? "for as when a candle is placed in a candlestick it freely sheds its light on all around," so it was intended that the churches (or ~~companies of true Chris~~

(All Christendom during the seven periods
of the Christian era)

in Christendom during the whole of the Christian era -

A SIMPLE INTERPRETATION

~~tions~~) should serve to render the light of truth as conspicuous as possible.¹

By Jesus being represented "in the midst of the seven candlesticks" is signified his continual presence among his people, and watchful care over them. "Where two or three are gathered together in my name, there am I in the midst of them," were his words to his disciples while he was yet their visible companion and teacher; and after that he had ascended to heaven, and many spirits were made his angels (or messengers and ministers to execute his will),² it was as easy for him to attend to all the requirements of his faithful followers, as it is for an ordinary man to attend to a few candlesticks.

Jesus is represented as being "clothed with a garment down to the foot," to signify his perfect righteousness;³ and his being "girt about the paps with a golden girdle," signifies that he is (in the expressive language of Scripture) "girt about with truth."⁴ His perfect purity is signified by "his head and his hairs" being "white like wool, as white as snow;"⁵ and his

¹ Ye are the *light* of the world. A city that is set on an 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.—Matt. v. 14-16.

² And I beheld, and, lo, in the midst of the throne, and of the four living creatures (*ζῶων*), and in the midst of the elders, stood a *Lamb* as it had been slain, *having seven horns, and seven eyes, which are the seven Spirits of God sent forth into all the earth*.—Rev. v. 6.

³ Thou hast a few names even in Sardis which have not defiled *their garments*; and they shall walk with me in white: for they are worthy.—Rev. iii. 4. And to her was granted that she should be arrayed in fine linen, clean and white: for *the fine linen is the righteousness of saints*.—Rev. xix. 8.

⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness.—Eph. vi. 14.

⁵ Come now, and let us reason together, saith the Lord: *though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool*.—Isa. i. 18.

discernment, or perfect ability to distinguish between the righteous and the wicked, is signified by "his eyes" being "as a flame of fire;" for as fire distinguishes between the precious metals, and other substances comparatively worthless, as "wood, hay, stubble," &c., destroying the latter while it only purifies the former, so do his eyes discern between the good and the evil;"¹ and his perfect ability to crush the power of the nations, more effectually even than grapes were anciently crushed and trodden by the feet of men, is signified by "his feet being like unto fine brass;"² and the "voice" of Jesus being likened unto "the sound of many waters," signifies that he is irresistible by reason of the "multitude" who are with him.³

In the 20th verse we read that "the seven stars" which Jesus is represented as having "in his right hand," signify "the angels of the seven churches;" and that by the angels of the churches is meant the ~~leading men~~ ^{elect} of the churches, is evident

¹ For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, *because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.*—1 Cor. iii. 11-13.

² 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.*—Rev. xix. 15.

I have trodden the wine-press alone; and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. . . . And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.—Isa. lxiii. 3, 6.

³ His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, *and the voice of his words like the voice of a multitude.*—Dan. x. 6.

Thinkest thou that I cannot now pray to my Father, *and he shall presently give me more than twelve legions of angels?*—Matt. xxvi. 53.

from the second and third chapters, where the apostle is repeatedly directed to write many things to the angels of the churches, which, doubtless, applied exceedingly well to the ~~leading men~~ of those churches, but which we well know could not apply to the angels of God in heaven.

The ~~leading men~~ of the churches might very appropriately be likened to stars in the right hand of Jesus, to signify that they were destined to shed a feeble light on the inhabitants of the earth, during a long period of spiritual darkness.¹

The "sharp two-edged sword" is "the sword of the Spirit, which is the word of God;"² and by the "countenance" of Jesus appearing "as the sun when he shineth in his strength," is signified his ability to dispel spiritual darkness as effectually as the sun dispels natural darkness.³

Thus we have the perfections of Jesus; his righteousness, truth, purity, discernment, and power, represented by the most appropriate and significant symbols: also the means by which he was to enlighten and perfect the souls of men; first, by the "stars in his right hand," *i.e.*, the ~~leading men~~ of his churches; secondly, by "the sword" which proceedeth "out of his mouth," *i.e.*, by "the word of God" being presented to the world in a

¹ Ye are the *light* of the world, &c.—Matt. v. 14-16.

And they that be wise shall shine as the brightness of the firmament: *and they that turn many to righteousness as the stars* for ever and ever.—Dan. xii. 3.

² And take the helmet of salvation, *and the sword of the Spirit, which is the word of God.*—Eph. vi. 17.

³ And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, *and the Lamb is the light thereof.*—Rev. xxi. 23.

The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but *the Lord shall be unto thee an everlasting light*, and thy God thy glory. Thy sun shall no more go down: neither shall thy moon withdraw itself: *for the Lord shall be thine everlasting light*, and the days of thy mourning shall be ended.—Isa. lx. 19, 20.

in ch. "elect"

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"elect"

far more convincing and overpowering manner; ¹ and lastly, by the light of "his countenance," *i.e.*, by his actual and perceptible presence among men.²

After such a description of Jesus, we are somewhat prepared to hear the surprising truth that he has "the keys of hell and of death," *i.e.*, by his power "death is swallowed up in victory,"³ or the soul, or spirit of man is so perfected while it is connected with his earthly body, that the dissolution of the earthly body is but the signal for the entrance of the soul, or "spiritual body," into a far superior state of existence.⁴ By Jesus having "the keys

¹ Repent; or else I will come unto thee quickly, *and will fight against them with the sword of my mouth.*—Rev. ii. 16.

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, &c.—Rev. xix. 15.

² And I heard a great voice out of heaven, saying, Behold, *the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.*—Rev. xxi. 3.

³ So when this corruptible shall have put on incorruption, *and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory.*—1 Cor. xv. 54.

And he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. *He will swallow up death in victory; and the Lord God shall wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth; for the Lord hath spoken it.*—Isa. xxv. 7, 8.

⁴ For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven (if so be that being clothed we shall not be found naked). *For we that are in this tabernacle do groan, being burdened; not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.*—2 Cor. v. 1-4.

It is sown a natural body; it is raised a spiritual body. *There is a natural body, and there is a spiritual body.* . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the

"Elect"

of hell," is signified his ability to open hell, *i.e.*, to lead even the imperfect or "unclean spirits" (therein bound as it were "in chains of [spiritual] darkness," or ignorance) into the way of spiritual light, or knowledge, peace, holiness, and perfection.¹ After having finished describing the signs which represent the perfection and power of Jesus, the apostle proceeds to write out His messages to the angels, or ~~leading men~~ of the seven churches.

"The seven churches" undoubtedly signify all the churches of Christ from the first until his second coming; just as "the seven spirits which are before his throne" represent all the "spirits which are before his throne;" so we may consider that each of the churches, which are named, represents the whole of Christ's church during a definite period of time. Now, if we allow each period to be about three centuries, we shall find that each of the messages of Jesus are peculiarly applicable to his church as it existed under each of those periods.

All which the apostle is directed to write "unto the angel of the church of Ephesus" is perfectly applicable to the ~~leading men~~ of the whole church of Christ during the first three centuries; they had "patience" and "laboured," and were not discouraged; nevertheless, the ~~leading men~~ among the Christians of the third century were somewhat inferior to those of the first century; and Jesus exhorts them to call to mind the degree of perfection from which they had "fallen," and "to repent and do the first works; or else," says he, "I will come unto thee

twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we [*i.e.*, those who shall be on the earth at the time] shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.—1 Cor. xv. 44, 49-53.

¹ For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison; which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.—1 Pet. iii. 18-20.

in three the elect

"elect"

"elect" ↑

quickly, and will remove thy candlestick out of its place," *i.e.*, change the position of his church, which, accordingly, he did in the beginning of the second period of three centuries; for, early in the fourth century, the Christians had so far fallen from their primitive purity, that their religion became even popular among heathen nations, and the Emperor Constantine was enabled to cause it to become the established religion of the Roman Empire. This, doubtless, added greatly to the number of nominal Christians, but nevertheless it might, at the same time, be very prejudicial to the increase of true Christians; and we find that, during the second period, under the symbol of the Jews, Jesus distinguishes most clearly between the true and the merely nominal Christians (the Jews being the "chosen ones" of God,¹ most fitly symbolize the elect of Christ, who were to be "chosen" from among the nations). Speaking in a symbolic manner of nominal Christians, Jesus says, "I know the blasphemy of those who say they are Jews, and are not, but are the synagogue of Satan." But speaking concerning the true Christians of the second period (*viz.*, the fourth, fifth, and sixth centuries), Jesus says, "I know thy works, and tribulation, and [temporal] poverty, but thou art [spiritually] rich; fear none of those things which thou shalt suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days," *i.e.*, many days.² Thus are the true Christians, the poor, persecuted, and suffering followers of Jesus, clearly distinguished from the exceedingly prosperous, nominal Christians of this second period. To the true Christians who lived on the earth during the third

of the elect

¹ O ye seed of Israel his servant, ye children of Jacob, *his chosen ones.*—1 Chron. xvi. 13.

² And your father hath deceived me, and changed my wages *ten times*, &c.—Gen. xxxi. 7.

And it came to pass, that when the Jews, which dwelt by them, came, they said unto us *ten times*, &c.—Neh. iv. 12.

These *ten times* have ye reproached me, &c.—Job xix. 3.

period (seventh, eighth, and ninth centuries), Jesus says, "I know thy works, and where thou dwellest, even where Satan's throne (*θρόνος*) is;" and it is remarkable that it was during the commencement of this third period that nominal Christians became organized under a supreme Bishop or Pope; thus was "Satan's throne," or "Antichrist," firmly established in the earth; yet, nevertheless, concerning the true Christians of the third period, Jesus testifies, saying, "Thou holdest fast my name, and hast not denied my faith, even in those days where Antipas was my faithful martyr, who was slain among you, where Satan dwelleth."

Ἀντίπας is compounded of two Greek words (*ἀντί* and *πάς*), literally signifying "against every one;" and it was a very significant name for the whole community of the perfect Christians who lived on the earth during the first six centuries, for they were as much opposed to other people as light is to darkness.¹

By "Antipas" being "slain where Satan dwelleth," is signified that perfect Christians no longer existed on the earth after that "Satan," *i.e.*, the adversary, or "Antichrist," had set up his dominion in the form of the Catholic religion, which was so fully developed during the third period; yet nevertheless, though perfect Christians have not existed on the earth since about the commencement of the seventh century, multitudes of true Christians have; for all those Christians who sincerely and conscientiously persevered in endeavouring to do heartily whatever they thought to be right, were true Christians—yet they did not become sufficiently perfected in this life to prepare them to become "equal unto the angels" when they had ceased to exist in this world.²

¹ Ye are the *light* of the world, &c.—Matt. v. 14.

² Neither can they die any more: for they are *equal unto the angels*; and are the *children of God*, being the children of the resurrection.—Luke xx. 36. We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.—2 Cor. v. 8.

in Christ
of the elect
"the elect"

"elect"

That the ~~true~~ Christians of this third period were not sufficiently perfect, is proved from the charges which Jesus brings against them; after having assured them that he knows how to make every allowance for them on account of their dwelling "where Satan's throne is;" "But," says he, "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication: so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." Now, of the ~~leading men among the true Christians~~ of the second period, Jesus testified that they were spiritually "rich;" and concerning those of the first period he says, "Thou hatest the deeds of the Nicolaitanes, which I also hate."

The word Νικολαϊτῶν is compounded of two Greek words, (νικάω and λαός) signifying literally "to overcome the people;" and it is a most significant name for Antichrist, who was destined to "overcome the people of God," that is "the saints."¹

Balaam, knowing well that the Moabites could never prevail against Israel, as long as they were obedient to their God,

For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better.—Phil. i. 23.

And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—Rev. xxii. 8, 9.

¹ And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.—Rev. xiii. 7.

But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvellous light; which in time past were not a people, but are now the people of God: which had not obtained mercy, but now have obtained mercy.—1 Peter ii. 9, 10.

"elect"

"the elect"

counsels Balak to entice the children of Israel with the daughters of Moab, "to commit fornication," and to "eat things sacrificed unto idols."

Thus the policy of Balaam aptly symbolizes that of Satan. It was not hard for the "adversary" to perceive plainly that if Christians maintained their primitive purity, they could not fail eventually to influence the whole world; and finding that persecuting and slaying true Christians only increased their numbers, he insidiously contrives to corrupt with heathenism those whom he could not overpower by open hostility.

Committing fornication signifies, spiritually, the departing from the worship of the true God, and serving idols¹ (Ezek. xvi. 29; xxiii. 30); and it is well known that during this period idolatry had become so prevalent among the nominal Christians, that Mahomed was raised up to be instrumental in abolishing idols, which he and his followers did most effectually in many regions of the earth.

It was during this third period also that Jesus finds even the true Christians so very imperfect in their knowledge of ^{eternal} gospel truth, that he threatens to "come quickly, and fight against them with the sword of his mouth" (*i.e.*, the word of God), unless they "repent," which it appears they did to a certain extent, for Jesus says of the true Christians who lived on the earth during the fourth period, or the tenth, eleventh, and twelfth centuries), "I know thy works, and love (*ἀγάπην*), and service, and faith, and thy patience, and thy last works to be more than thy first" (*καὶ τὰ ἔργα σου, τὰ ἔσχατα πλείονα τῶν πρώτων*); which evidently means that the *works*, or the evidence of the faith of the true Christians, during the twelfth century were more than those during the tenth century. "Notwithstanding," continues "the Son of God," "I have a few things against thee, because

¹ Moreover he made high places in the mountains of Judah; and caused the inhabitants of Jerusalem to commit fornication, and compelled Judah thereto.—2 Chron. xxi. 11.

thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her time (*χρόνον*) to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death."

Jezebel, who persecuted and slew the Lord's prophets, and sought to establish idolatry in Israel, was a fit symbol of the papal dominion as it existed during this fourth period; and the idolaters, who were Christians but in name, were given "time to repent" of their idolatry, and they "repented not;" therefore, Jesus threatens to "cast her [the papal dominion] into a bed," *i.e.*, render her comparatively powerless, and to afflict the nations who submit to her influence with "great tribulation, except they repent of their deeds," and to "kill her children with death," *i.e.*, to take away what spiritual life might yet remain among those who still submitted to the papal dominion. Man is said to be spiritually dead when he exhibits no evidences of spiritual life, but gives himself up to sensual pleasures and gratifications, and thus lives an animal life rather than a spiritual life.¹

Jesus continues his message "to the remnant" of true Christians of this fourth period, even to "as many as have not this doctrine, which have not known the depths of Satan," by telling them that he will put upon them "none other burden;" *i.e.*, that he will not call upon them to evince any greater proof of their being true Christians, than they have already given by their having resisted successfully the false doctrines of Antichrist, and the crafty deceits of Satan: but, at the same time, he urges them to "hold fast," till he comes, the little truth and faith

¹ And you hath he quickened, who were *dead in trespasses and sins.*—Eph. ii. 1.

But she that liveth in pleasure, is *dead while she liveth.*—1 Tim. v. 6.

faith "To which is the evidence"

eternal

which they yet had, which it appears they scarcely did during the fifth period (*i.e.*, the thirteenth, fourteenth, and fifteenth centuries); for Jesus commences his message to the best Christians of this period, by saying, "Thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee;" and concludes by testifying to the fact, that even during this fifth period there were "a few" who had "not defiled their garments" (*i.e.*, who maintained their integrity in spite of the moral pollution of nearly all of those who called themselves Christians, during the thirteenth, fourteenth, and fifteenth centuries), and concerning those "few" he says, that "they shall walk with him in white, for they are worthy."¹

To the true Christians of the sixth period, *viz.*, the sixteenth, seventeenth, and eighteenth centuries, Jesus says, "Behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name." This "open door" fitly symbolizes the Reformation which flourished during this sixth period, and which was as an "open door" to multitudes, who by means of it were enabled to walk in the way of righteousness and truth. But concerning the Roman Catholics who were opposed to the Protestants of this period, Jesus says, "Behold, I give up (*δίδωμι*) them of the synagogue of Satan, which say they are Jews (*i. e.*, chosen people or true

¹ After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with *white robes*, and palms in their hands.—Rev. vii. 9.

And to her was granted that she should be arrayed in fine linen, clean and *white*; for the fine linen is the righteousness of saints.—Rev. xix. 8.

"The Elect" and

Christians), and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee." Which promise was fulfilled during this sixth period, when Protestant nations were blessed and prospered much more than the Roman Catholic nations, and Roman Catholics were generally servants to the Protestants. And to the true Christians of this sixth period, Jesus adds, "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth." This "hour of temptation came upon all the world" about the beginning of the seventh period, viz., this nineteenth century. The unprecedented prosperity which prevails in these our own days, is the great "temptation" to forget God and to cease to have faith in him, and it has tried "those who dwell on the earth" so effectually, that even the best of those who profess to be Christians are now destitute of that vital and active faith which Jesus requires;¹ therefore, he pronounces them "neither cold nor hot," and declares that he will reject them as men reject lukewarm water: "Because," says "the faithful and true Witness" (speaking concerning the very best of those who call themselves Christians during this seventh period), "because thou sayest, I am [spiritually] rich, and increased with [spiritual] goods, and have need of nothing, and knowest not that thou art [spiritually] wretched and pitiable (ἐλεεινός), and poor, and blind, and naked."

Such then being the judgment which Jesus pronounces upon the very best Christians who are now on the earth in these our days, and as doubtless this their character will shortly be made manifest to the eyes of men, as it already is to the eyes of Jesus, and his holy angels; let the wise among them listen to the counsels of Jesus: "I counsel thee," says the Saviour to every

¹ Nevertheless when the Son of man cometh, shall he find faith on the earth?—Luke xviii. 8.

"The elect," or

elect.
material advancement and earthly knowledge

included among "the elect" & "chosen ones";

one who during this period really desires to be ^{his} disciple, "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

The "gold tried in the fire" signifies "faith," which becomes perfected by means of trials, temptations, and afflictions; and as gold purchases all earthly goods, so "by faith" we may obtain all spiritual blessings.²

The "white raiment" signifies "the righteousness of saints" (Rev. xix. 8). While men are unrighteous, they always have reason to be ashamed of themselves and their iniquities; but when they are clothed with righteousness as with a garment, they can have no iniquities to be ashamed of.

The best spiritual "eye-salve" is the Bible. By the study of that book one may obtain both "truth" and "faith." The apostle Paul assures us that the "holy scriptures are able to make" one "wise unto salvation, through faith which is in Christ Jesus:" for "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 15-17). And the apostle Peter, speaking of the testimony which he and

¹ That the *trial of your faith*, being much more precious than of *gold* which perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ.—1 Peter i. 7.

² But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; *thy faith hath made thee whole*.—Matt. ix. 22.

Jesus answered and said unto them, Verily I say unto you, *If ye have faith*, and doubt not, ye shall not only do this which is done to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.—Matt. xxi. 21.

And he said to the woman, *Thy faith hath saved thee*; go in peace.—Luke vii. 50.

"James and John" received "from God the Father," concerning Jesus when he "was transfigured before them" (Matt. xvii. 2, 5), says, "And this voice which came from heaven we heard, when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts" (2 Peter i. 18, 19). Here the apostle distinctly pronounces the "word of prophecy" to be "more sure," more convincing, than the "voice from the excellent glory, from God the Father;" and so undoubtedly it is, for did we hear "a voice from heaven" we might in time persuade ourselves that either our imagination or our ears had deceived us, but the written prophecy appeals to the understanding of man, and not to his eyes or ears alone, and, consequently, its evidence is irresistible when fairly presented to the understanding of enlightened and reasonable men.

The prophecies, the doctrines, and the history contained in the Bible, form a compound which is calculated to act most effectually as a spiritual "eye-salve," to open the spiritual eyes of men, and to enable them to see spiritual truths clearly, and so obtain a "faith in God," which will urge them to eradicate every unholy and corrupt inclination, and to pursue a course of righteousness by the light of truth, and under the guidance of wisdom.

That none may be disheartened by trials, difficulties, or afflictions, and so deterred from following his counsels during this seventh period, our Lord reminds us of his invariable practice of making his beloved "perfect through suffering:" "As many as I love," says he, "I rebuke and chasten: be zealous therefore and repent."

This time Jesus comes not to this our world, naturally, as a poor infant, but spiritually, as the "Lord from heaven;" not now in obscurity and suffering, but in glory and power, to "make his name known to his adversaries, that the nations may tremble at his presence" (Isa. lxiv. 2), and that not gradually, and in

one part of the earth only, but suddenly and over the whole world at once.¹ To warn us to prepare to receive him gladly now at this his second coming, our Lord concludes his message to the best of those who live on the earth during this seventh period with these remarkable words: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." This symbol of supping with Jesus most fitly expresses the degree of familiar converse which will subsist between the Lord and those who will be prepared to receive him joyfully, now that he comes to defend and bless the righteous, and to vex and persecute the wicked,² "to gather his wheat into the garner, and to burn up the chaff with unquenchable fire" (Matt. iii. 12; Isa. xvii. 13).

It is now, in these our own days, that Jesus is about to "send his angels to gather together his elect from the four winds from one end of the earth to the other." It is now that Jesus is about to bring the "other sheep" which he spoke of as not of the Jewish fold, and they shall hear his voice, "and there shall be one fold and one shepherd" (John x. 16). It is now that the best among mankind are called upon "to learn a parable of the fig-tree, when his branch is yet tender and putteth forth leaves, ye know that summer is nigh; so likewise when ye see" equally certain signs of the approach of the great summer of the world, know assuredly that it also is near, "even at the doors" (Matt. xxiv. 31-33). Is not the age of steamboats, railroads, and

¹ *For as the lightning cometh out of the east and shineth even unto the west, so shall also the coming of the Son of man be.*—Matt. xxiv. 27.

² *Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner.*—Prov. xi. 31.

As the fire burneth a wood, and as the flame setteth the mountains on fire; so persecute them with thy tempest, and make them afraid with thy storm. *Fill their faces with shame; that they may seek thy name, O Lord.*
—Ps. lxxxiii. 14-16.

electric telegraphs as clearly indicative of the approach of the millennium, as spring is of summer? Does not steam and electricity, even now already, make near neighbours of the most distant nations of the earth? Are they not undoubtedly the appointed agencies to prepare the world for the universal dominion so often foretold in the Holy Scriptures, when "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 (Dan. vii. 27). Has not this age the great characteristic features "of the time of the end" long ago revealed to Daniel by the angel? "Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4).

PART II.

"BEHOLD, a throne was set in heaven, and one sat on the throne. . . . And round about the throne were four-and-twenty thrones (*θρόνοι*); and upon the thrones I saw four-and-twenty elders sitting, clothed in white raiment, and they had on their heads crowns of gold. . . . And in the midst of the throne, and round about the throne, were four living creatures (*ζῶα*) full of eyes before and behind" (Rev. iv. 2, 4, 6).

The "four-and-twenty elders" represent the twelve tribes, and the twelve apostles,¹ who together most fitly symbolize all those who were enabled to enter the kingdom of heaven, either by

¹ And had a wall great and high, and had *twelve gates*, and at the gates *twelve angels*, and names written thereon, which are the names of the *twelve tribes* of the children of Israel. . . . And the wall of the city had *twelve foundations*, and in them the names of the *twelve apostles* of the Lamb.—Rev. xxi. 12, 14.

means of the spiritual light which was vouchsafed to the twelve tribes of Israel, or by that which was shed abroad by the preaching of the twelve apostles of Christ. By their being clothed in white raiment is signified their perfect righteousness,¹ and by their sitting upon "thrones," and having "crowns of gold upon their heads," is signified that they "shall reign on the earth" as "kings."²

The "four living creatures full of eyes before and behind," signify the multitude of the elect of Christ, who did not attain perfection in this life, owing to the universal spiritual darkness which prevailed after that "Satan's throne" had been set up in the earth, which took place (as was before shown) about the beginning of the seventh century (Rev. ii. 13). (See Interpretation, pp. 8-10.)

Each eye represents an individual soul or spirit,³ and these eyes were embodied in "four living creatures" to signify that these elect were to be taken from the four quarters of the earth; "from the east and from the west, from the north and from the south," from "all nations, and kindreds, and peoples, and tongues."⁴

¹ And to her was granted that she should be arrayed in *fine linen, white and clean*; for the *fine linen is the righteousness of saints*.—Rev. xix. 8.

² And hast made us unto our God *kings and priests, and we shall reign on the earth*.—Rev. v. 10.

And Jesus said unto them, Verily I say unto you, That *ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye shall also sit upon twelve thrones, judging the twelve tribes of Israel*.—Matt. xix. 28.

³ And I beheld, and lo, in the midst of the throne, and of the four living creatures (*ζῶον*), and in the midst of the elders, stood a Lamb as it had been slain, having seven horns, and *seven eyes*, which are the *seven Spirits* of God sent forth into all the earth.—Rev. v. 6.

⁴ And after this I beheld, and lo, a great multitude, which no man could number, of *all nations, and kindreds, and people, and tongues*, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.—Rev. vii. 9.

The "four living creatures" are said to be "in the midst of the throne, and round about the throne," to signify that those whom they represent "shall be priests of God and of Christ, and shall reign with him a thousand years," after that they shall have been raised up and glorified at the period of the first resurrection.¹

"The first living creature" is said to be "like a lion," to signify the great power which shall be given to those elect souls which shall be raised up at "the first resurrection."

"The second living creature" is likened to "a calf," or young bullock, to signify their ability "to thresh the mountains [*i.e.*, the nations], and beat them small," preparatory to separating "the wicked from among the just," as perfectly as the cattle of the ancients used to thresh out the wheat with their hoofs.²

"The third living creature" is represented as having "a face as a man," to signify their superior intelligence [man's face being more expressive of intelligence than the face of any other animal, it is chosen as a fit symbol of intelligence, just as the lion is chosen to represent power on account of his great strength].

¹ 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. 4-6.

² Behold, I will make thee a new sharp threshing instrument having teeth: thou shalt *thresh the mountains* and beat them small, and shall make the hills as chaff.—Is. lxi. 15.

Arise and *thresh*, O daughter of Zion; for I will make thine horn iron, and I will make thy *hoofs brass*: and thou shalt *beat in pieces many people*: and I will consecrate their gain unto the Lord, and their substance unto the Lord of the whole earth.—Micah iv. 13.

"The fourth living creature" is likened to a "flying eagle," to signify their rapid spiritual progress; and by "the four living creatures" having each of them six wings, round about and within full of eyes (*κυκλόθεν καὶ ἔσωθεν γέμουσιν ὀφθαλμῶν*), is signified that some of the souls or spirits, which are represented by "eyes," will be superior to others, and will act as wings in impelling forward the whole company of the elect in all spiritual progress.

"And I saw in the right hand of him who sat on the throne a book written within and on the outside, sealed with seven seals. . . . And I beheld, and, lo, in the midst of the throne, and of the four living creatures, and in the midst of the elders, stood a Lamb as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God sent forth into all the earth. And he came and took the book out of the right hand of him who sat upon the throne. And when he had taken the book, the four living creatures, and the four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth" (Rev. v. 1, 6-9).

The "book written within and on the outside" represents the history of the world from the apostles' days to the end of time, all of which was then future, and consequently known to God alone; therefore it was said to be "sealed with seven seals," *i.e.*, perfectly sealed up, or hid from the view of man: so also it is said, "that no one in heaven, nor in the earth, neither under the earth, was able to open the book, neither to look thereon;" and when it is understood that the book signified the future, it is easy to understand also, how that no one, with the exception of Jesus, was able even to look upon it.

The "seven eyes" which the Lamb, or Jesus, is represented as having, are said to signify "the seven Spirits [i.e., all the spirits] of God which are sent into all the earth."

The horn is symbolical of power,¹ therefore when the Lamb is represented as having "seven horns," it is signified that Jesus *Christ* possesses almighty power.

By the living creatures and elders having harps, is signified the perfect unanimity, harmony, and concord of those whom they represent; and it should be noticed also, that in their song they declare themselves to be "redeemed" to God by Jesus "out of every kindred, and tongue, and people, and nation," and made "kings and priests;" therefore exclaim they to Jesus, "Thou art worthy to take the book, and to open the seals thereof," in which cry even "ten thousand times ten thousand, and thousands of thousands" of angels unite, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing;" and ultimately every created being in the whole world unites in ascribing "blessing, and honour, and glory, and power unto him that sitteth upon the throne, and unto the Lamb, for ever and ever;" and the four living creatures say "Amen," and the elders "fall down and worship." Thus we are shown how that eventually, every spirit or soul (without any exception whatever), will feel and acknowledge that Jesus is "worthy" to occupy his Father's throne.

Rev. vi.—"And I saw when the Lamb opened one of the seals. . . . And behold a white horse: and he who sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer." This symbol signifies that ~~gospel~~ *eternal* truth in its purity should go "forth conquering" (as it did during the first few ~~ages~~ *centuries* of the Christian era), and also that it is

¹ The horn of Moab is cut off, and his ~~right~~ arm is broken, saith the Lord. —Jer. xlvi. 25.

and the number "seven" is the symbolical number for perfection of completeness — (as the number "ten" is the indefinite number signifying many)

destined ultimately "to conquer" every opposing power, although it shall previously appear to have been entirely overcome [as is shown at the opening of the subsequent seals].

"And when he had opened the second seal, 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." This represents the universal discord and bloodshed which followed immediately after the preaching of the gospel of peace, and which prevailed in the earth, and was the most marked feature of the times until that took place which is symbolized at the opening of "the third seal," when the apostle says, "I beheld, and lo, a black horse; and he that sat on him had a yoke ($\zetaυγόν$) in his hand: and I heard a voice in the midst of the four living creatures, saying, 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." The "black horse" represents spiritual darkness or ignorance; the "yoke" represents the spiritual bondage in which men were to be by reason of their ignorance. The $\chiοίνιξ$, which is translated "measure," is estimated to have contained about a pint and a half; and the $δηνάριον$, which is translated "penny," was considered good wages for a day's work.¹ Therefore when it is said that the price of a $\chiοίνιξ$ of wheat was a $δηνάριον$, it is equivalent to saying now-a-days that a hired labourer's wages for a day's work only enabled him to purchase a pint and a half of wheat; which, of course, would imply that there was a very grievous famine indeed; so the "voice" which was heard "in the midst of the four living creatures, saying, A measure of wheat for a penny," &c., signified that there should be a very great famine, but "not a famine of bread, nor a thirst for water, but of hearing the words of the Lord" (Amos

¹ And when he had agreed with the labourers for a penny ($δηνάριον$) a day, he sent them into his vineyard.—Matt. xx. 2.

viii. 11); and yet, great as was the scarcity of spiritual food, while the spiritual darkness prevailed which the black horse symbolized, nevertheless there was to be sufficient to sustain the spiritual life of those who laboured constantly for it, inasmuch as "three measures of barley" a day would be sufficient to sustain the natural life of a hired man.

"And when he had opened the fourth seal, . . . behold, a green (*χλωρός*) horse; and his name that sat on him was Death, and Hell followed with him: and power was given unto him (*αὐτῷ*) over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth." The colour "green" symbolizes a flourishing or prosperous condition; so when this fourth horse is represented as being of a green colour, it is signified that a period of great outward prosperity shall immediately succeed the dark times, symbolized by the black horse. By "his name who sat on" this green horse being "Death," is signified that this very outward prosperity shall ultimately cause faith to cease to exist in the earth, so that all mankind shall be *spiritually dead*. (Compare Interpretation, Rev. ii. 23; iii. 1; pp. 11, 12.)

"The earth," as it is somewhat elevated above the sea, most fitly symbolizes the nominally Christian world who are raised above the heathen, in that they are civilized and exhibit intelligence superior to the heathen, who are sometimes represented by "the sea" in the prophecies, as they have not yet shown themselves to be as susceptible of improvement as the nominally Christian nations, and they bear about the same relative proportion to the civilized nations, as the sea does to the dry land; and "the beasts of the earth" represent the various powers, or kingdoms of the nominally Christian or civilized world: so when it is said "that power was given unto him [Death on the green horse] over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth," it is signified that "the fourth part" of the nominally

Christian world shall be thus subjected to a spiritual death, either by "the sword" which is wielded by Death on the green horse, *i.e.*, by the specious arguments of those in prosperity in these days; or by "hunger," *i.e.*, by the absolute want of spiritual food or heavenly knowledge which shall prevail in those days of outward prosperity and terrestrial knowledge; or by "death," *i.e.*, by the general want of faith which will also prevail; or by "the beasts of the earth," *i.e.*, by being so taken up with the affairs of the kingdoms of this world that they will be careless about entering the kingdom of heaven. When it is said that "Hell followed with him" [Death on the green horse], it is signified that hell is the inevitable consequence of being spiritually dead by reason of the universal want of faith which will be the result of the flourishing condition of the fourth part of the nominally Christian or civilized world.

Hell or *ᾗδης* [*hades*] is the abode of imperfect or "unclean spirits," who wander in spiritual darkness or ignorance, as they do not enjoy the spiritual light of heaven. The word *ᾗδης* was in use among the Greeks long before the apostle's time, and with them (as they knew nothing about the kingdom of heaven), it signified the place where all the souls of men went after death, whether they were good or bad. Jesus proclaimed to the world that it was possible for the souls of men to enter "the kingdom of heaven," and become "as the angels" of God;¹ and the apostles contrast this immeasurably superior state of existence with that of those who wander in *ᾗδης* or hell.

The population of the nominally Christian world is about two hundred millions; the Roman Catholics being about one hundred millions, the Greek and Armenian Christians about fifty millions, and the Protestants about fifty millions; consequently, the Protestants form about a fourth part of the population of the whole

¹ For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven.—Mark xiii. 25.

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minally Christian world, and they are peculiarly distinguished for their outward prosperity and flourishing condition, therefore it is the Protestants who are represented by the symbols, at the opening of "the fourth seal," as having ceased to have any living faith amongst them, and consequently as having become spiritually dead, owing to their great worldly prosperity: and they are assured also that hell will be their abode when they shall cease to inhabit their mortal bodies, unless they resolve to follow the counsels of Jesus,¹ and so enter "the kingdom of heaven" and eventually become "as the angels" of God.

Thus, four seals having been opened, it has been signified that although ~~gospel truth in its purity~~ had at the first gone "forth conquering," yet *universal discord* and bloodshed, *spiritual darkness*, and at last *spiritual death* had followed in succession.

At the opening of "the fifth seal," the souls of those "hidden ones" of the Lord who were persecuted and "slain for the word of God, and for the testimony which they held," are represented as being "under the altar" of God, and crying aloud for judgment and vengeance "upon those who dwell upon the earth;" and it is said that "white robes," *i.e.*, the robes of righteousness, are immediately given to them, and they are told that they must rest yet a time (*ἔτι χρόνον*) "until their fellow-servants, and their brethren who should be killed as they were, should be fulfilled." "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 whole moon (*ἡ σελήνη ὅλη*) 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; and the kings

¹ *I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see.*—Rev. iii. 18. (See Interpretation, pp. 13-15.)

of the earth, and the great men, and the chief captains, and the rich men, and the mighty men, and every bond-man, and every freeman, 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 who 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?"

The "great earthquake" signifies a great commotion and trouble among the nominally Christian nations.¹ "The sun" represents the light of the gospel, and "the moon" the light of the law, and now such a great degree of heavenly light is to be vouchsafed to the best of those who now dwell on the earth, as shall cause the present spiritual light of the nominally Christian world to appear as "black as sackcloth of hair," and the light which the whole law reflected as dark "as blood," in comparison with that which is now to be revealed from heaven;² and the consequence will be that the present Christian teachers [who are symbolized by stars] shall fall from their position as such, suddenly "as untimely figs" fall from the "fig-tree" "when it is shaken by a mighty wind," and the whole system of the present ecclesiastical power and influence shall "depart as a scroll when it is rolled together, and every mountain and island" [*i.e.*, all nominally Christian nations and all heathen nations] shall be "moved out of their places," and all men, even the most powerful, and the boldest, shall fear and seek concealment, or seclu-

¹ 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.—Dan. xii. 1.

² Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. xxx. 26.

sion, even as weak nations in old times feared, and hid themselves in the caves and among the rocks of the mountains, when they were assailed by a people who were much more numerous and powerful than themselves. (See 1 Sam. xiii. 6 ; Hos. x. 7, 8.)

Thus shall it be when the gospel truth in its purity shall at last go forth "to conquer," then it shall so prevail in the earth that every opposing power shall fall before it, and the kingdom of God shall be set up in the earth, so that his "will" shall "be done on earth as it is in heaven."

Rev. vii.—"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 those who were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

"The sea" represents the whole heathen world; "the earth," the Roman Empire, or the most civilized portion of the world, which was afterwards to become nominally Christian; "the trees," as they are the natural productions of the earth, represent the natural results of civilisation, such as the knowledge of the arts and sciences, &c. By understanding these symbols thus, we learn that neither the heathen nations, nor the civilized portion of the world, at the commencement of the Christian era, were to be materially affected by those events which should follow the preaching of the gospel, "until the servants of our God" were "sealed in their foreheads;" *i.e.*, until all those who are represented by the 144,000, and who are called "the first-fruits unto God, and to the Lamb" (Rev. xiv. 1-4), shall have received understanding sufficient to prepare them to become angels of Jesus.

[The intellectual faculties of man are placed in his forehead; therefore, when "the servants of God" are said to be sealed "in their foreheads," it is undoubtedly signified that these servants of God are to be "sealed" or marked so as to be easily distinguished from others, by superior wisdom and understanding being given to them.] These 144,000 represent all those who were prepared to enter the kingdom of heaven by reason of the spiritual light which was afforded to the twelve tribes of Israel, by "the law and the prophets;" and there was evidence of their having been "sealed" "in their foreheads" on the day of Pentecost (Acts.ii.), when they manifested their existence as angels of Jesus, by influencing the apostles to speak of the wonderful works of God in the various languages which they had severally learned when they were in fleshly bodies, and had been dispersed among the nations, but which the apostles were entirely ignorant of, and therefore could speak only under their influence.

These glorified spirits taken together constituted "the Comforter," or, "the Spirit of truth," which Jesus had promised to send to his apostles, after that he had departed from them and gone "to the Father."¹ It was one of these spirits also who showed to the apostle John those things which are written in this Revelation.² "After this I beheld, and, lo, a great multitude

¹ Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. . . . I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show it unto you.—John xvi. 7, 12-14.

² And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.—Rev. xxii. 8, 9.

which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God, who sitteth upon the throne, and unto the Lamb." The "white robes" of this "great multitude" signify their righteousness, the "palms" (being the emblem of victory among the ancients) signify that they had gained the victory over death. And it should be observed also, that even in this their great triumph, they take no glory to themselves, but ascribe "salvation" (*i.e.*, all power to save) unto God and unto Jesus, and they rejoice that it is so, and that it ever shall be so. Of this "great multitude" it is also said that they "came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (*i.e.*, they have attained a righteousness similar to that of Jesus, by their having endured similar sufferings "for righteousness' sake").¹ "Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them: they shall hunger no more, neither thirst any more; neither shall the sun strike them (*πέσῃ ἐπ' αὐτοὺς*), nor any heat; for the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water, and God shall wipe away all tears from their eyes." A large proportion of this "great multitude" (*viz.*, all the elect from about the beginning of the seventh century unto the present time) were before represented by "the four living creatures." See Interpretation, Rev. iv. 6-9; pp. 18-20. So also were the "hundred and forty and four thousand" by twelve out of "the twenty-four elders" [as they include all those who entered the kingdom of heaven during, and

¹ The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.—Rom. viii. 16, 17.

previous to the days of the apostles]. These were principally Israelites, and are represented by the twelve tribes of Israel, while those who entered the kingdom of heaven in the interval between the days of the apostles and the setting up of "Satan's throne," about the beginning of the seventh century, are represented by the twelve apostles; and, as was before stated, "the elders" were twenty-four in number, that they might represent those who entered the kingdom of heaven by means of the spiritual light which was shed abroad through the preaching of the twelve apostles, as well as those who did so by means of the spiritual light vouchsafed to the twelve tribes of Israel. That large proportion of the "great multitude," which was before represented by "the four living creatures," and which the Spirit of God has been collecting together from "every kindred, and tongue, and people, and nation," during about these last 1260 years, are to be raised up at the commencement of the millennium, that they may live and reign with Christ those thousand years which constitute the millennium.¹ During all this time they will associate with the best among mankind, much in the same manner as the "Comforter" or "Spirit of truth" formerly associated with and influenced the apostles and their companions; and they will prompt them to all righteousness as effectually as though they should actually cause them to "hear a voice behind" them, "saying, This is the way, walk ye in it, when" they "turn to the right hand" or "to the left" (Isa. xxx. 21). Thus it is that "the tabernacle of God" shall be "with men, and he will dwell with them" (Rev. xxi. 3); for these "spirits of just men made perfect" shall derive their heavenly light and nourishment from those who are comprehended in "the Comforter"

¹ 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 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.—Rev. xx. 4, 5.

or "Spirit of truth;" those again from Jesus (John xvi. 14), and Jesus from God the Father:¹ so shall be fulfilled that which was signified by Jacob's dream, when "he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven, and behold the angels of God ascending and descending on it" (Gen. xxviii. 12).

"The souls" of the martyrs of Jesus, who are now about to be raised up (Rev. xx. 4), will constitute the connecting link between those spirits who are comprehended in "the Comforter," and the best of mankind, who shall live on the earth during the millennium, as "the Comforter" formerly did, between Jesus and the first Christians.² Then the "gap" shall be filled (Ezek. xxii. 30), and heavenly light or knowledge shall be increased among men to that unlimited extent which is symbolized in the prophecy, that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Is. xxx. 26).

PART III.

Rev. viii.—"And when he had opened the seventh seal, there was silence in heaven, as it were (ὥς) half an hour." When the

¹ Then answered Jesus and said unto them, Verily, verily, I say unto you, *The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise.* For the Father loveth the Son, and showeth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. . . . *I can of mine own self do nothing.*—John v. 19, 20, 30.

² I have yet many things to say unto you, but ye cannot bear them now. *Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come.*—John xvi. 12, 13.

apostle says that "there was silence in heaven, as it were half an hour," he means that he saw no more signs in heaven for a period of time which seemed to him about "half an hour." This "silence" was intended to signify that those things which were about to be revealed after the opening of this "seventh seal" were not to follow, in regular succession, those things which were revealed at the opening of the six former seals, but were separate and distinct revelations in themselves.

"And I saw the seven angels which stood before God, and to them were given seven trumpets." "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 the earth was burnt up (*καὶ τὸ τρίτον τῆς γῆς κατεκάη*), and the third part of the trees was burnt up, and all green grass was burnt up."

The light of truth is to the righteous, what warm showers are to the growing corn; it causeth them to advance towards perfection; but to the obstinately wicked, it is as the "hail" to the standing corn, it lays them low, and destroys their power. "Hail," then, signifies the effect of the light of truth upon the obstinately wicked.¹ "Fire" signifies "division;"² and "blood" signifies the perversion of the waters of truth, so that they are

¹ Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. . . . Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place.—Isa. xxviii. 2, 16, 17.

At the brightness that was before him his thick clouds passed, hail stones and coals of fire. The Lord also thundered in the heavens, and the Highest gave his voice; hail stones and coals of fire.—Psalm xviii. 12, 13.

² I am come to send fire on the earth; and what will I if it be already kindled? . . . Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.—Luke xii. 49, 51.

made as unfit to drink as were the waters of Egypt when they were turned into blood (1 x. vii. 19-25; Rev. xvi. 4, 6). Therefore when "hail and fire mingled with blood" are represented as being cast upon the earth, it is signified that gospel truth, although accompanied by "division" and mingled with error, shall yet have the effect of lessening in some degree the power of the wicked in the most civilized portion of the world (*i.e.*, the Roman Empire, which in the prophecies is represented by the "earth"). So when it is said "the third part of the earth was burnt up, and the third part of trees was burnt up, and all green grass was burnt up," it is signified that the third part of the Roman empire was affected by the divisions and doctrines of a corrupt Christianity, and "the third part" of the natural effects of civilisation (such as the arts and sciences, &c.) were consumed, together with all the flourishing appearance of the civilized world (Rev. vii. 3; see Interpretation, p. 27).

All this took place about the first three centuries of the Christian era. "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."

"The sea" represents the whole heathen world, and the "great mountain burning with fire," which "was cast into the sea," represents nominal Christianity, which became the established religion of the Roman empire (which was about "the third part" of the whole heathen world), and so converted "the third part" of the heathen into nominal Christians, but not true Christians; "the third part of the sea became blood," not fresh water. This took place about the fourth, fifth, and sixth centuries.

"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 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."

The word which is translated "wormwood" is derived from two Greek words, α not, and $\pi\acute{\iota}\nu\omega$ to drink; therefore, when it is said that "the third part of the waters became wormwood," it is signified that "the third part of the waters" of life became unfit for any one to drink.

The "great star" "burning as a lamp," represents Mahomed; he did not fall upon the heathen nations [who are represented by the sea, as the "great mountain" did] but upon the Arabians, the Jews, and the nominally Christian nations (among whom were all "the rivers and fountains of" living "waters" which were in the earth), and "the third part" of them became Mahomedans.

This took about the seventh, eighth, and ninth centuries, and still, to this day, the Mahomedans number about a "third part" as much as the nominal Christians and Mahomedans taken together do; for the nominal Christians number about two hundred millions, and the Mahomedans about one hundred millions.

"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."

The "sun" represents the gospel, the "moon" the law, and the "stars" those who profess to enlighten and guide men by reflecting the light of the gospel, as some of "the stars" do that of "the sun."

It was before shown in the interpretation of the second and third chapters that the length of the gospel "day" is about eighteen centuries, therefore six centuries are about "the third part" of that "day," and the tenth, eleventh, and twelfth centuries [i.e., the period for the sounding of the trumpet of "the fourth angel"] are in the midst of these six centuries; so we find that the period of extreme darkness extends from about the

place

middle of the eighth century to about the middle of the fourteenth century.

"And I beheld, and heard an eagle [*ἀετοῦ*] flying in [*ἐν*] the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!"

The "flying eagle" signifies progress (see Interpretation, Rev. iv. 7, p. 20); so when a flying eagle is represented as pronouncing "woe" three times upon "the inhabitants of the earth," it is signified that the power of the kingdoms of this world shall be so shaken by the great progress and advancement in knowledge, which shall follow in three successive periods, that at the last "the kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ," which is said to be the case when the seventh angel "has sounded" (Rev. xi. 15).

"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 pit of the abyss [*τοῦ φρέατος τῆς ἀβύσσου*]. And he opened the pit of the abyss; 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."

This "star" represents Wycliffe, who is acknowledged to have been the first Roman Catholic priest who earnestly attempted a reformation of religion, and who, for persisting in his attempt, was ejected from (what men then considered) an exalted station. Wycliffe's ejection was confirmed by the Pope about the middle of the fourteenth century [A.D. 1370], and the protection which

was afforded him by the king and nobles of England barely saved him from being persecuted unto death for persisting in his bold attempt. Thus, in the language of prophecy, he may be said to have fallen "from heaven unto the earth;" he was ejected from among the Catholic priests, who professed to reflect the heavenly light, and was protected by the authorities of "the earth" [*i.e.*, of the most civilized portion of the world].

"The pit of the abyss" represents knowledge; for knowledge cannot be fathomed, it has neither boundary nor limit.

"The sun" represents the light of the gospel, and "the air" the natural understanding or reason of man; for as it is by means of the air a bird is enabled to rise towards heaven, so also it is by means of the natural understanding of man [*i.e.*, by his reasoning and reflecting faculties] that he is enabled to advance from truth to truth, and rise higher and higher in the scale of intelligence. Therefore, when it is said that "the sun and the air were darkened, by reason of the smoke of the pit," it is signified that the light of the gospel and the natural understanding of man were yet obscured, although some degree of knowledge was now attainable, for the period of extreme darkness had passed away, and the seed of the reformation was sown, for the holy Scriptures were now translated into a modern language by Wycliffe, who thus "opened the pit of the abyss" of knowledge, which is boundless.

Locusts are remarkable as destructive agents (Ex. x. 12, 15). Therefore, the power which arises "out of the smoke" [or obscured light of this period] is likened unto locusts, because it was to tend greatly to the destruction of the power of the nominal Christians, or Roman Catholics of this period. This same power is likened unto scorpions, inasmuch as it was "not to hurt the grass of the earth [as locusts might naturally be supposed to do], neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads;" *i.e.*, it was not to hinder the nations of the earth from flourishing and pro-

gressing in the knowledge of the arts and sciences, &c. [see Interpretation to Rev. vi. 8 ; vii. 3 ; viii. 7, pp. 23, 27, 33] ; but only to torment those men who had not wisdom and understanding sufficient to fit them to become "the servants of our God" [and so were in spiritual darkness], by constantly giving little glimpses of spiritual light to some of them during this period of "five months," or 150 days, which, in prophetic language, represent 150 years (a day for a year, as in Dan. ix. 24-26.)

"And in those days shall men seek death, and shall not find it ; and shall desire to die, and death shall flee from them." This means that "in those days" there shall be some who shall desire to be "*dead indeed unto sin, but alive unto God*" (Rom. vi. 11), and shall be unable to become so ; for "the scorpions" had not power to "kill them," but only to "torment them," *i.e.*, there was sufficient spiritual light, or knowledge, in the world to enable them to perceive some of the gross errors of the exceedingly corrupt Christianity which then prevailed, but not enough to show them gospel truth in its purity, which degree of spiritual light was calculated to torment or render very uneasy, or unhappy, those who earnestly sought after truth, and yet had not that understanding or wisdom, which is symbolized by "the light of God in their foreheads."

"And the appearance [*ὄμοιώματα*] of the locusts was like unto horses prepared unto battle ; and upon their heads were, as it were [*ὡς*], golden crowns [*στέφανοι χρυσοῦ*], and their faces were as the faces of men ; and they had hair as the hair of women, and their teeth were as the teeth of lions ; and they had breastplates, as it were breastplates of iron ; and the sound of their wings was as the sound of chariots of many horses running to battle ; and they had tails like unto scorpions, and there were stings in their tails : and their power was to hurt men five months."

"The appearance of the locusts" being "like unto horses prepared unto battle," signifies that they were to prepare men for the

battle against the spiritual darkness of Popery, which was to be fought at the time of the Reformation; and "the sound of their wings" being "as the sound of chariots of many horses running to battle," signified that they were to do this speedily and effectually.

A crown signifies dominion, but "golden crowns" are never represented as being upon the heads of any but those who are willingly subservient to God, as in Rev. iv. 4, 10; xiv. 14; therefore, the "golden crowns" on the heads of these "locusts" signify that they were to have dominion over men, and also that their dominion was to be subservient to the cause of God, and so necessarily to that of truth and righteousness.

"Their faces" being "as the faces of men" signifies their superior intelligence (Rev. iv. 7, see Interpretation, p. 19), and "their hair" being "as the hair of women" signifies their superior spiritual beauty or comeliness (2 Sam. xiv. 25-26); for "as well set hair" is preferable to "baldness" (Isa. iii. 24), so is that degree of spiritual light or knowledge, which the locusts represent, superior to that utter spiritual darkness or ignorance, and superstition, which they were to combat and also partially overcome.

"Their teeth" being "as the teeth of lions" signifies their ability to fight against those who oppose them, and their "breastplates of iron" signify that they are well defended against the attacks of their opponents.

By their having "tails like unto scorpions," is signified that they had false teachers among them.¹

"And they had a king over them, which is the angel of the abyss [the word 'pit' is not in the Greek], whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

The Greek word "Apollyon" signifies the destroyer, as also does the Hebrew word "Abaddon," and the locusts are represented as having a king over them of that name, to signify that

¹ The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.—Isa. ix. 15.

they are to aid in destroying the power of spiritual darkness, ignorance, and superstition; for their "king" "is the angel of the abyss," the unfathomable and boundless abyss of knowledge, and in proportion as knowledge is diffused, ignorance and superstition is destroyed, and vanishes as darkness does before light.

Thus, one "of the three angels" having "sounded," and an obscured spiritual light having had its influence upon men for one hundred and fifty years, and so prepared some of them to shake off the yoke of utter spiritual darkness or ignorance which had hitherto prevailed (see Interpretation to Rev. vi. 5, 6, p. 22), it is announced that "one woe is past, and, behold, there come two more woes hereafter," the result of which "two woes" is described in Rev. xi. 15.

"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, to slay the third part of men."

The "voice" is represented as coming "from the four horns of the golden altar which is before God," to signify that it is in answer to "the prayers of all saints," that these "four angels" are loosed, for it is upon this altar that these prayers are represented as being offered up.¹

By this we may be sure that the power which is represented by these "four angels" is to tend greatly to the overthrow of the dominion of the wicked, and to the hastening of God's kingdom on the earth; for this is the chief prayer "of all saints."²

¹ 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.—Rev. viii. 3.

² 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

"The great river Euphrates" was in the ancient Babylon; and Babylon signifies "confusion," and therefore most fitly symbolizes the whole nominally Christian world; for it was foreseen that there would be amongst the inhabitants of this modern Babylon, during these last days, as much confusion of thoughts and opinions, as ever there was of languages at Babel (Babel and Babylon are precisely the same in the Hebrew Scriptures); and as it was from "the great river Euphrates" that the inhabitants of the ancient Babylon were supplied with natural water, so also it has been from that which is symbolized by "the great river Euphrates" (viz. the doctrines of the nominally Christian world), that the inhabitants of this modern Babylon have been supplied with spiritual water (this spiritual water, it is true, has not been pure;¹ nevertheless, it has in some measure relieved the spiritual thirst of many).

The "angels" or messengers (which the Greek word literally signifies), which were "bound in the great river Euphrates," are represented as "four" in number, to signify that their power and influence is not to be confined to one part of the world, but is to extend to the four quarters of the earth: to the east and to the west, to the north and to the south" (Rev. iv. 6; vii. 1. See Interpretation, pp. 18, 27).

The population of the world is estimated to be about eight hundred millions; so "the third part of men" is probably not

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?—Rev. vi. 9, 10.

And he said unto them, When ye pray, say, Our Father which art in heaven, Hallowed be thy name. *Thy kingdom come. Thy will be done, as in heaven, so in earth.*—Luke xi. 2.

¹ Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet? and as for my flock, they eat that which ye have trodden with your feet; and they drink that which ye have fouled with your feet.—Ezek. xxxiv. 18-19.

much less than three hundred millions; all these "the four angels" or messengers are destined (in prophetic language) "to slay."

"The four angels" will be well able to perform their task, for "the number of the army of the horsemen is two hundred thousand thousand" (two hundred millions), the precise number of the inhabitants of the modern Babylon, or the whole nominally Christian world of the present day.

The inhabitants of the nominally Christian or civilized world are likened to an "army of horsemen," because their facilities of spiritual progress and advancement are as much greater than those of the heathen, as the facilities of a horseman to travel and advance to his destination, are greater than those of a footman.

"And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone."

"Fire" signifies "division" or the power to divide:¹ "brimstone," in conjunction with "fire," as it is exceedingly combustible, signifies the same as fire, but in a much greater degree:² "jacinth" is one of the "precious stones." Therefore when "the horses" are said to be defended by breastplates of "jacinth," it is signified that those whom they represent shall be esteemed beyond the heathen, as much as "jacinth" is valued beyond ordinary stones; so the "breastplates of fire, and of jacinth, and brimstone," signify that those whom the horses represent shall not only be able to divide up into exceedingly small parties those who oppose them, but will also be able to command their esteem.

¹ I am come to send *fire* on the earth; &c. Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather *division*.—Luke xii. 49, 51.

² For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large; the pile thereof is fire and much wood; *the breath of the Lord, as a stream of brimstone, shall kindle it.*—Isa. xxx. 33.

"The heads of the horses" being "as the heads of lions," signifies their great power. (See Interpretation to Rev. iv. 7, p. 19.)

"Smoke" signifies obscured spiritual light (Rev. ix. 2; see Interpretation, p. 36); so when "the third part of men" are said to be "killed by the fire, and by the smoke, and by the brimstone which issued out of their mouths," it is signified that "the third part" of the population of the whole world will be divided up into exceedingly small parties, and so will cease from being combined in large and powerful nations or communities, and that they will at the same time be made sensible of an obscured spiritual light or knowledge.

"For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt."

"Tails" represent false teachers, and "heads" the most honourable of any community;¹ and serpents symbolize subtlety, or cunning;² therefore, when it is said "their tails were like unto serpents, and had heads," it is signified that there were false teachers among those who are represented by the horses, that they were exceedingly subtle or cunning, and that the honourable "or great men of the earth" were among them (Rev. xviii. 23).

"An hour," in prophetic language, signifies a month; "a day," a year;³ "a month," thirty years; and "a year," 360 years: therefore, when the power which is represented by the horses

¹ *The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.*—Isa. ix. 15.

² *Now the serpent was more subtle than any beast of the field which the Lord God had made.*—Gen. iii. 1.

³ Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be *seven weeks, and threescore and two weeks*: the street shall be built again, and the wall, even in troublous times.—Dan. ix. 25.

is said to have been "prepared for an hour, and a day, and a month, and a year, for to slay the third part of men," it is signified that that power will be exerted in a remarkable manner during these four distinct periods of a month, and a year, and thirty years, and 360 years.

It was in the longest period of time, the 360 years, that the first, and least, or most moderate effort of that power was to be exerted. These 360 years commence with the Reformation, about the year 1520; for it was in that year that Luther was excommunicated by the Pope, and it was in that year also that many, in different parts of Germany, openly resisted and opposed Popery and the Roman Catholic religion.

It should be observed also, that from the year that Wycliffe's ejection^{ment} was confirmed by the Pope [A.D. 1370] to the year that Luther was excommunicated by the Pope [A.D. 1520] is exactly 150 years. These are the 150 years [or, in the prophetic language, the "five months"] during which that power which is represented by "the locusts" was to prepare men to accomplish this reformation, and thus free themselves, in some measure, from utter spiritual darkness or ignorance, and consequently spiritual bondage.

From the year 1520 to the present year [1859] is 339 years; so the prophetic "year" of 360 years must be now nearly concluded, and the time almost if not quite arrived, for the power which is represented by "the horses" to be exerted in a much greater degree during the remaining periods of time, viz., the thirty years, the year, and the month. At the conclusion of which periods, "the third part" of the population of the whole world will no longer be combined in large and powerful nations or communities, but will be divided up into exceedingly small parties, and they will also, at the same time, see *spiritual* light obscurely, even as men would see *natural* light through "smoke."

Thus shall the world be prepared for that time when "the kingdoms of this world shall become the kingdoms of our Lord,

and of his Christ" [which is to be the case when the next or "seventh angel" has "sounded"] (Rev. xi. 15); "for by fire, and by his sword, will the Lord plead with all flesh" (Isa. lxvi. 16). The "*sword*" of God is his "*word*," which reveals the light of heaven, and, therefore, is perfect knowledge and understanding.¹

The "fire," or the "division" of men into exceedingly small parties, prepares them for the reception of the "word." This "division" is effected by giving men some degree of obscured spiritual light, for when men are in utter spiritual darkness or ignorance, they are ruled by brute force alone; and therefore, the larger a nation or community of men is, the larger it is likely to become, for, being stronger, it will subdue and absorb the smaller nations or communities.

But when men are not in this utter spiritual darkness or ignorance, and are enabled to see spiritual light or knowledge obscurely, each individual is encouraged to think for himself, and form his own opinions; and none having spiritual light enough to enable him to see or understand the whole truth, owing to the obscurity which prevails, each man will be likely to differ from his neighbour in opinion, and the "division" may not cease until there shall be as many different opinions, as there are men to hold or express them.

When "the third part" of the population of the whole world shall thus see spiritual light obscurely, and shall thus be divided up into exceedingly small parties, they will be better prepared to receive "the word of God," *i.e.*, the light of heaven, or perfect knowledge and understanding, than they were when this "word," or perfect "light," came into the world, in the person of Jesus Christ, about eighteen centuries ago; then "the light" shone "in darkness, and the darkness comprehended it not"

¹ And take the helmet of salvation, and the sword of the Spirit, which is the word of God.—Eph. vi. 17.

(John i. 5), but now a twilight shall precede that perfect light.¹

“And the rest of the men which were not killed by these plagues repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.”

The word “yet,” which is placed before the word “repented” in the English translation, is not in the original Greek, and serves only to obscure the simple meaning of the passage; for when this word “yet” is blotted out, the meaning is clear enough; “and the rest of the men” (*i.e.*, the other two-thirds of the inhabitants of the whole world) “who were not killed by these plagues” (*i.e.*, who were not caused to cease to exist as large nations or communities, by the influence or power of those who are represented by “the horses”) “repented not of the works of their hands, that they should not worship devils, and idols of gold,” &c., *i.e.*, “repented not” of their evil deeds, but still continued heathens, until those things took place which are represented by signs in the following chapter.

Rev. x.—“And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: and he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices: and when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things

¹ 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 eventime it shall be light.*—Zech. xiv. 6, 7.

which the seven thunders uttered, and write them not." By the "face" of the angel being "as the sun," is signified that the gospel truth in its purity shall now shine forth; and by "his feet" being "as pillars of fire," is signified that there shall be divisions wherever he places them; and by "his right foot" being "upon the sea, and his left foot on the earth," is signified that these divisions will be general among all the inhabitants of the whole world, but now more particularly among the heathen nations. These divisions will be caused by the "cloud" with which the "angel" is "clothed;" for this "cloud" will hinder those who are at the feet of the angel from seeing clearly the gospel truth, which (under the symbol of the sun) is represented as shining forth from "his face;" but those who enter the kingdom of heaven during this period will rise above this "cloud," and so will see clearly the pure, unobscured gospel truth.

The "little book" signifies a portion of the future; by its being "open" is signified that some among men may now read this portion of the future; for the book in which God has, as it were, written out his purposes, with regard to man, is not now "sealed with seven seals," but "open."

When the apostle is commanded to "seal up those things which the seven thunders uttered, and write them not," it is signified that those secret purposes of God, which the seven thunders uttered, are not to be made known to man yet, until the appointed time shall have arrived. All the rest of those signs which the apostle John wrote out in this "Revelation," may now, in these our days, be clearly understood by man; for the apostle is expressly commanded to "seal not the sayings of the prophecy of this book" (Rev. xxii. 10); and in this solitary instance, in which he is commanded to "seal up" some particular "sayings," he is commanded also to "write them not," so we may conclude that whatever he was permitted to write, was not "sealed" up, but was intended to be understood by us, whenever we should take the proper means to do so.

The "rainbow" is a token of a "covenant" of God with man;¹ therefore, the "rainbow" upon the "head" of the "angel" signifies that God is now about to make the "new covenant" with his people.² It had been foretold to Daniel, ages before this "revelation," that there should 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 [*i.e.*, Daniel's people, viz., the Israelites] shall be delivered." So when this "time of trouble" is again foretold here (being represented by the plainest signs, viz., by the "feet" of the "angel," which are "as pillars of fire," being upon both "the sea" and "the earth"), the restoration of Israel (when God "will make a new covenant with the house of Israel, and with the house of Judah, not according to the covenant which" he "made with their fathers") is also clearly foretold.

"The house of Israel," *i.e.*, the "ten tribes" of Israel, were taken captive by the Assyrians, more than one hundred years before "the house of Judah," *i.e.*, the two tribes of Judah and Benjamin, were taken captive by the Babylonians (2 Kings xvii. 6, 24; xxv. 1-11). A portion of the house of Judah, *i.e.*, the Jews, returned again to their own land after seventy years' captivity

¹ And God said, *This is the token of the covenant* which I make between me and you, &c. I do set *my bow* in the cloud, &c.—Gen. ix. 12, 13.

² Behold, the days come, saith the Lord, that I will make a *new covenant* with the house of Israel, and with the house of Judah: not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord: but *this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts (i.e., in their souls or spirits), and write it in their hearts; and will be their God, and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more.*—Jer. xxxi. 31-34.

(Ezra ii.), and these were again scattered throughout the earth, about forty years after they had crucified their King the Lord Jesus. But the "house of Israel," *i.e.*, the "ten tribes," have never yet returned to their own land since they were carried away by the Assyrians more than six hundred years before the Christian era; but it is most clearly prophesied that they shall return, and God "will give them one heart," and "will put a new spirit within" them, "although [he has] cast them far off among the heathen, and although [he has] scattered them among the countries" (Ezek. xi. 15-20) for more than two thousand years.

Men know who the Jews are, for they have been preserved as a separate and distinct people, wherever they have been "scattered," but it is not so with the Israelites, for "Ephraim [*i.e.*, the ten tribes¹] hath mixed himself among the people" (Hosea vii. 8).

The "ten tribes" were thus allowed to mix with the other nations of the earth, that their posterity might acquire those qualities which would fit them to act as instruments in the hand of the Lord to effect not only their own restoration, but that of their brethren the Jews also. For when the time for the restoration has arrived, and "Jerusalem" (*i.e.*, the Jews), "which hast drunk at the hand of the Lord the cup of his fury," and "the dregs of the cup of trembling, and wrung them out," is called upon to "awake, awake," and "stand up," it was foreseen that there would be "none to guide her among all the sons whom she hath brought forth, neither" any to take "her by the hand of all the sons whom she hath brought up" (Isa. li. 17, 18).

As the Jews were destined eventually to become the most ex-

¹ Moreover, thou son of man, take thee *one stick*, and write upon it, *For Judah*, and for the children of Israel his companions: then take *another stick*, and write upon it, *For Joseph, the stick of Ephraim*, and for all the house of Israel his companions.—Ezek. xxxvii. 16.

alted nation in the earth.¹ It was the design of the Almighty to afflict them exceedingly, to make them "a reproach to [their] neighbours, a scorn and derision to those who [should be] round about" them (Ps. xlv. 13), that they might be enabled to bear their future great exaltation with becoming humility. So in speaking of the restoration, the Almighty declares that it shall take place "when I have bent (*i.e.*, humbled) Judah for me, filled the bow with Ephraim (*i.e.*, prepared the other ten tribes to accomplish my purposes in the earth),² and raised up thy sons, O Zion (*i.e.*, Judah and Israel together), against thy sons, O Greece (*i.e.*, the civilized world), and made thee as the sword of a mighty man" (*i.e.*, irresistible).³

¹ The word that Isaiah the son of Amoz saw concerning *Judah and Jerusalem*. *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.* And he shall judge among the nations, and shall rebuke many people; and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. *O house of Jacob, come ye, and let us walk in the light of the Lord.*—Isa. ii. 1-5.

² Thy bow was made quite naked, according to the oaths of the tribes, even thy word. Selah. Thou didst cleave the earth with rivers. The mountains saw thee and they trembled: the overflowing of the water passed by: the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation: *at the light of thine arrows they went*, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the leathen in anger.—Hab. iii. 9-12.

Thou hast with thine arm redeemed thy people, *the sons of Jacob and Joseph*. Selah. The waters saw thee, O God, the waters saw thee; they were afraid: the depths also were troubled. The clouds poured out water: the skies sent out a sound: *thine arrows* also went abroad, &c.—Ps. lxxvii. 15-17.

³ *And I will strengthen the house of Judah, and I will save the house of*

The posterity of the ten tribes being not only "scattered" but "mixed" "among the people" of all nations, any one whatever may be actually and literally an Israelite, and one of those whom God has chosen to aid in restoring the Jews, and establishing his kingdom in the earth;¹ so, without a doubt, it is the duty of all those who really desire that God's "will" should be "done on earth as it is in heaven," to exert themselves to the utmost to effect this restoration.

Let the best disposed among men be united in one community—let them have this one great purpose—let all other pursuits be considered as of only secondary importance, and "it is done." For thus there shall be "set up an ensign for the nations, and" God "shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth"² (Is. xi. 12).

Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I am the Lord their God, and will hear them. And they of Ephraim shall be like a mighty man, and their heart shall rejoice as through wine: yea, their children shall see it, and be glad; their heart shall rejoice in the Lord. I will hiss for them, and gather them, &c.—Zech. x. 6, 8.

And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it. . . . In that day will I make the governors of Judah like an 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: and Jerusalem shall be inhabited again in her own place, even in Jerusalem.—Zech. xii. 3, 6.

¹ Now if the fall of them [the Jews] be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? . . . For if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?—Rom. xi. 12, 15.

² *All ye inhabitants of the world, and dwellers on the earth, see ye, when he lifteth up an ensign on the mountains; and when he bloweth a trumpet, hear ye. . . . At that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, . . . to the place of the name of the Lord of hosts, the mount Zion.—Isa. xviii. 3, 7.*

And they shall bring all your brethren for an offering unto the Lord out of all nations upon horses, and in chariots, and in litters, and upon mules,

It is during this "time of trouble," which is to prevail when the Restoration is to be accomplished, that the power which is represented by "the horses" is to be exerted in a very great degree for the prophetic "month" or thirty years (see Interpretation, p. 43, Rev. ix. 15; Dan. xii. 11; vii. 25, 26).

"And the angel which I saw stand upon the sea and upon the earth lifted up his right [δεξιὰν] hand to heaven, and swore by him who liveth for ever and ever, . . . 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."

By "time" being "no longer," is signified that "the kingdoms of this world," which are only temporary, shall no longer exist; for "the kingdom of God," which is eternal, shall be set up, and firmly established in the earth, which it may be seen is to take place immediately "the seventh angel [has] sounded" (Rev. xi. 15).

By "the mystery of God" being "finished," is signified that the purposes of God with regard to man shall no longer be a "mystery," for then the "earth shall be full of the knowledge of the Lord as the waters cover the sea" (Isa. xi. 9), and the souls or "spirits of just men made perfect," will "reign on the earth," and influence and enlighten the inhabitants of this lower world.¹

and upon swift beasts, to my holy mountain Jerusalem, saith the Lord, as the children of Israel bring an offering in a clean vessel into the house of the Lord.—Isa. lxvi. 20.

And the Lord their God shall save them in that day as the flock of his people: for they shall be as the stones of a crown, lifted up as an ensign upon his land.—Zech. ix. 16.

¹ And they sung as it were a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests; and we shall reign on the earth.—Rev. v. 9, 10.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall

PART IV.

REV. xi.—“ And there was given me a reed like unto a rod, 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-two months. And I will give power unto my two witnesses, and they shall prophesy twelve hundred and sixty days clothed in sackcloth.”

“ The temple of God” represents all those who entered the kingdom of heaven, before “ Satan’s throne” had been set up in the earth¹ (see Interpretation to Rev. ii. 13; iv. 4; pp. 8, 9, 17, 18). And “ the altar” represents all those “ elect” from “ all nations, and kindreds, and peoples, and tongues,” who were “ slain for the word of God and for the testimony which they held,” during the interval between the setting up of Satan’s throne in the earth, and the second coming of Christ, Rev. vi. 9. (See Interpretation, pp. 18, 19, 25.)

When the apostle is told to “ measure the temple of God, and the altar, and them that worship therein,” it is signified

dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that *whosoever shall call on the name of the Lord shall be delivered: for in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.*—Joel ii. 28-32.

¹ And what agreement hath the temple of God with idols? *for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.*—2 Cor. vi. 16.

that the exact number of those who are symbolized by the temple and the altar, has been before determined by God, for all these were to enter the kingdom of heaven, only through "great tribulation."¹ Therefore the Almighty, in his exceeding goodness, had so ordained that none should be required to suffer this "great tribulation" in order to enter the kingdom of heaven, but that definite number only, which he in his wisdom foreknew that it was absolutely necessary that such a number should have that experience of evil, which would not only preserve themselves from the possibility of hereafter falling from a state of angelic glory and happiness,² as many angels have done before them,³ but also would enable them to hinder the requisite number of the others, who will not have had the advantage of their experience of evil, from thus falling from angelic glory, and thus acquiring this experience, at a very great price indeed, viz., that of their happiness for some thousands of years.

"The court which is without the temple" represents all those who will enter the kingdom of heaven during the "thousand years" in which Jesus and his saints will "reign on the earth"

¹ These are they which came out of *great tribulation*, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them, &c.—Rev. vii. 14, 15.

² Him that overcometh will I make a *pillar in the temple of my God*, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.—Rev. iii. 12.

³ For if God spared not the angels that sinned, but cast them down to hell, and delivered them into *chains of darkness*, to be reserved unto judgment.—2 Pet. ii. 4.

And the angels which kept not their first estate, but left their own habitation, he hath reserved in *everlasting chains under darkness unto the judgment of the great day*.—Jude 6.

(Rev. xx. 2, 4). These shall not necessarily have to pass through those trials, which would secure them from the possibility of hereafter falling, when they shall have become "as the angels of God." These will not constitute, as it were, "the wall of the city" (Rev. xxi. 12, 14), which must be firmly built upon sure foundations, but only the inhabitants of the city who may stay in or go out as they please.

During this "thousand years" men will not be called upon to suffer here in this life, in order to be happy hereafter, as hitherto, but only to be happy here in this world, that they may be happier hereafter. "Come," says the Lord during this period, "buy [spiritual] wine and milk without money, and without price" (Isa. lv. 1-3). Men no longer being required to endure sufferings, trials, or "tribulation," in order to enter the kingdom of heaven, the number who will now enter is not limited; therefore, the apostle is commanded "not" to "measure" or number them, for all may now freely enter.

The words "and the angel stood" before the word "saying" in the English translation, are not in the original Greek, and tend to obscure the meaning of the passage; for it is not the angel who is now speaking to the apostle, but God, the same who twice before spoke to the apostle by a "voice" (see the fourth and eighth verses of the foregoing chapter): this is proved by the third verse of this eleventh chapter, where it is said, "I will give power unto my two witnesses." The "two witnesses" are the witnesses of God, not of the angel.

The "two witnesses" of God are the Jews and the Christians. Jehovah says to the children of Israel, "Ye are even my witnesses" (Isa. xlv. 8); and Jesus says to his disciples, "Ye shall be witnesses unto me, . . . unto the uttermost part of the earth" (Acts i. 8). Moreover, those who "had gotten the victory" over Antichrist, are represented as singing "the song of Moses, the servant of God" as well as "the song of the Lamb" (Rev. xv. 2, 3), which, without doubt, signifies that this com-

pany would be composed of Jews, as well as of Christians (Solomon's Song, vi. 10, 13).

The ancients were "clothed in sackcloth" when they mourned and were in great affliction (Gen. xxxvii. 34); therefore, when the "two witnesses" are represented as being clothed in sackcloth for "1260 days," it is signified that the faithful among the Jews and Christians shall be in "great tribulation" for 1260 years.

"The holy city" signifies the elect of God, and there are "1260 days" in "forty-two months;" therefore, when it is said that "the holy city" shall be trodden "under foot forty-two months" by "the Gentiles," it is signified that the dominion shall be in the hands of the Gentiles, or nations of the earth, for forty-two prophetic months, or 1260 years, and that they will despise and persecute the elect of God during all that time.

"These are the two olive trees, and the two candlesticks standing before the Lord [*Κυρίου*] of the earth. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will."

The faithful among the Jews and Christians are likened to "candlesticks," to signify that it was from them that men were to derive their spiritual light during this period of 1260 years (Rev. i. 20); and they are likened to "olive trees," to signify that they will as constantly produce men who will cause the light of truth to shine in the earth, as "olive trees" produce the oil which causes the light to continue to shine forth from a candlestick (or lamp-stand, for it was not candles that the ancients used to burn for light, but olive oil.)¹

¹ And said unto me, What seest thou? And I said, I have looked, and behold a *candlestick* all of gold, with a bowl upon the top of it, and his seven

When it is said that "if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies," it is signified that they shall cause divisions among those who persecute them (for *fire* signifies *division*, as was before shown; Rev. viii. 7; ix. 18, pp. 32, 33, 41, 42). And when it is said that they "have power to shut heaven that it rain not in the days of their prophecy;" it is signified that it is through them alone that the waters of life (*i.e.*, the truths revealed in the Scriptures) are to come from heaven to men upon the earth during this period of 1260 years.

By these "two witnesses" having "power over waters to turn them to blood" is signified their ability so to pervert the truths which are revealed in the Scriptures, as to render them unfit to quench spiritual thirst, even as the waters of Egypt were unfit to quench natural thirst after that they had been turned into blood (see Interpretation, Rev. viii. 8, pp. 32, 33); and by their having "power to smite the earth with all plagues as often as they will," is signified their ability also to plague or weaken the power of the kingdoms of the earth, by boldly testifying to the truth which is powerful to the shaking and overthrowing these kingdoms, so that they shall eventually "become the kingdoms of our Lord, and of his Christ."

"And when they shall have finished their testimony, the beast that ascendeth out of the abyss [*ἀβύσσου*] shall make war against them, and shall overcome them and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"The beast that ascendeth out of the abyss" is the same as that

lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof: and *two olive trees* by it, one upon the right side of the bowl, and the other upon the left side thereof. . . . Then answered I, and said unto him, What are these *two olive trees* on the right side of the candlestick, and upon the left side thereof?—Zech. iv. 2, 3, 11.

"beast" having "two horns" which is represented as ascending from "the earth" (Rev. xiii. 11). This "beast" is represented as having "two horns," to signify that it is divided into two powers, viz., Great Britain and the United States of America. These two powers are represented as "coming out of the earth," to signify that they were to arise from among the civilized or nominally Christian world, and not from the heathen world (which is represented by the sea) as did "the first beast," which had "seven heads, and ten horns" (Rev. xiii. 1). This two-horned beast is said also to ascend "out of the abyss," to signify that its superior power will be derived from its superior knowledge (for the abyss signifies knowledge, as was before shown, see Interpretation, Rev. ix. 2, p. 36).

Great Britain and the United States are said to have "overcome" and "killed" the faithful that were among the Jews and Christians, to signify that they have caused them to cease to have that living and active faith which God requires (without which faith, men may be said to be spiritually dead; see Interpretation, Rev. vi. 8, p. 23). These "two witnesses" of God were thus "killed" by earthly knowledge being diffused in a much greater degree than heavenly knowledge.

Those who are represented by the ten-horned beast which arose from the heathen world could "overcome" (Rev. xiii. 7), could "tread under foot," could persecute, and *literally* kill by thousands the faithful among the Jews and Christians; but they could not *spiritually* "kill them" (*i.e.*, cause them to cease to have faith).

This power was reserved for those who are represented by the two-horned beast, who were to arise from the nominally Christian or civilized world, and were also to be distinguished from the other civilized nations by their superior knowledge.

The exceedingly feeble spiritual light, which shone upon the faithful during all those ages in which earthly ignorance prevailed (as it contrasted with the surrounding darkness), was

clear and bright enough to enable some among men to maintain their faith ; but when earthly ignorance gave place to an unprecedented degree of earthly knowledge, this feeble spiritual light paled before it, as the light of a lamp does before the dawn of day ; and faith, which was hitherto maintained in defiance of all opposition from the world, or from Satan, now dwindled in a corresponding degree, and at last disappeared altogether.

"The great city, which spiritually is called Sodom and Egypt," is the nominally Christian, or civilized world, of the present day. It is "spiritually called Sodom," because it is to be destroyed by spiritual "fire and brimstone."¹ And it is "spiritually called Egypt" because it is principally from the nominally Christian world that the second exodus of Israel and Judah shall take place, when "the Lord shall set his hand again the second time to recover the remnant of his people" (Isa. xi. 11, 16 ; xix. 16, 17, 20, 25).

The place where our Lord was crucified is Jerusalem ; therefore, when it is said that the "dead bodies" of the "two witnesses" "shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified," it is signified that the lifeless forms of Judaism and Christianity shall be openly exposed in the most public places throughout the nominally Christian or civilized world, and also even in Jerusalem.

When it is said that "they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves,"

¹ By these three was the third part of men killed, by the *fire*, and by the smoke, and by the *brimstone*.—Rev. ix. 18.

I beheld then because of the voice of the great words which the horn spake : I beheld even till the beast was slain, *and his body destroyed and given to the burning flame*. . . . But the judgment shall sit, and they shall take away his dominion, *to consume and to destroy it unto the end*.—Dan. vii. 11, 26.

it is signified that men shall plainly see that both Judaism and Christianity (as now professed) are merely lifeless forms, yet, nevertheless, they will not suffer them to be dispensed with altogether, and so be, as it were, buried, or "put in graves" (as "dead bodies" generally are), but will still persist in exposing to the gaze of the world the lifeless forms both of Judaism and of Christianity until three years and a half after that these forms shall have become absolutely devoid of that living and active faith which is the proof of spiritual life.

"And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

It was customary among the ancients to send "portions one to another, and gifts to the poor" on occasions of great public rejoicing (Esther ix. 22); so when men are represented as sending gifts one to another upon the death of the two witnesses, it is signified that they will be exceedingly glad when they see that only the lifeless forms of Judaism and Christianity remain; for when these "two witnesses" and "prophets" of God had life, "they tormented them that dwelt on the earth" by their prophecies and denunciations of the wrath of God upon all ungodly and wicked men, as is well known.

"And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain seven thousand names (*ὀνόματα*) of men: and the remnant were affrighted, and gave glory to the God of heaven."

When it is said that "after three days and an half the Spirit of life from God entered into them" (the "two witnesses"), it is signified that after three years and a half some among the Jews

and Christians will obtain a living and active faith from God, and so will enter the kingdom of heaven as it were "in a cloud;" for "their enemies" shall not see them entering the kingdom of heaven clearly, but obscurely, as "in a cloud."

And when it is said that "in the same hour there was a great earthquake, and the tenth part of the city fell," &c., it is signified that at the same time that the best among the Jews and Christians shall obtain this living faith, there shall also be a great commotion among the nations of the earth; and the consequence will be that about twenty millions, or "the tenth part" of the population of the civilized world (the "city which spiritually is called Sodom and Egypt"), shall fall, or cease from being a united people, and thousands will be "slain" by "the sword of the Spirit, which is the word of God," and so will enter into the kingdom of heaven. When this takes place, we may know assuredly that the "second woe" being past, "the third woe cometh quickly," when "the seventh angel" having "sounded," "the kingdoms of this world" shall "become the kingdoms of our Lord, and of his Christ."

This "great earthquake" corresponds with the "time of trouble" mentioned in Dan. xii. 1; and also with the prophetic "month," or thirty years (see Interpretation, Rev. ix. 15, p. 43).

"And there appeared a great sign (*σημείον*) 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 sign (*σημείον*) 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 to God, and unto 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."

"The sun" represents the light of the gospel, and "the moon" the light of the law, and "the twelve stars" the twelve apostles. So the "woman clothed with the sun, and the moon under her feet," represents the true church of Christ.

By "the woman" being represented as "being with child," as "travailing in birth and pained to be delivered," is signified that the true church of Christ was destined to endure "great tribulation" (Rev. ii. 10), in order that a number of people might thus be prepared to enter the kingdom of heaven.

The "great red dragon" represents the Roman empire; the "red" colour signifies that it was by spilling much blood that it acquired its power. The "seven heads" represent the supreme authority in seven distinct forms of government which at different times were established in the Roman Empire; these were kings, consuls, dictators, decemviri, military tribunes, emperors, and popes. "The ten horns" represent all the different powers or kingdoms into which the Roman empire was afterwards divided. The "tail" signifies false teachers (see Interpretation to Rev. ix. 19, p. 42); so when it is said that "his tail drew the third part of the stars of heaven, and did cast them to the earth," it is signified that false teachers should arise, who would "cast the third part" of the Roman Catholic priests (from their assumed position as "stars of heaven" to enlighten and guide other men) "unto the earth;" i.e., this "third part" should cease to be under the dominion of the head of the Roman Catholics, and would be defended and protected by the powers of the civilized world (see Interpretation to Rev. ix. 1, pp. 35, 36). This took place about three centuries ago, when the Protestants were separated from among the Roman Catholics, and were defended and protected by their respective governments.

The Protestants number about a "third part;" as many as the

Protestants and Roman Catholics together do; for the Protestants number about fifty millions, and the Roman Catholics about one hundred millions.

The "child" which was to be born represents all those who were destined to enter the kingdom of heaven in the interval between the days of the apostles and the setting up of "Satan's throne" in the earth, about the beginning of the seventh century; for the "crowns" being represented as upon the "heads" of the dragon, proves that the time to which this "sign" refers is prior to that in which the dominion was to be given to those powers, or kingdoms, which are represented by the "ten horns" (Rev xiii. 1).

"The dragon" is represented as standing "to devour the child as soon as it was born," to signify that the whole Roman power would be exerted against those who were destined to enter the kingdom of heaven during this period.

When it is said that "the woman brought forth a man-child who was to rule all nations with a rod of iron," and that "her child was caught up unto God, and to his throne," it is signified that all those who were destined to enter the kingdom of heaven during this period were to become "as the angels of God," and so be prepared "to rule all nations" in the most perfect manner at the second coming of the Lord Jesus.

When it is said that "the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there 1260 days," it is signified that the true church of Christ shall be in obscurity and poverty (as men in ancient times necessarily were when they fled into the wilderness), until 1260 years after that those who are symbolized by the man-child, shall have been "caught up unto God and his throne," *i.e.*, from about the beginning of the seventh century to the present time, which is about a period of 1260 years; so we may expect that the true church of Christ will now cease to be in obscurity, and will immediately appear as a company of the best-disposed men

in the world, among whom there will exist no disunion; they will have as it were "one heart;" for the leading object of each individual in the whole company will be to do the will of God, and understanding will be given them to know perfectly well what that will is.¹

Thus the "two witnesses" (who have been as it were "clothed in sackcloth" for 1260 years, and "dead" for three and a half years) will arise and enter the kingdom of heaven in the sight of men (Rev. xi. 3, 11, 12), and this also they will do immediately, even in these our days.

"And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him."

"Michael" is a Hebrew word, signifying literally "who is as God," and therefore it is a most significant name for those who are symbolized by the "man-child," *i.e.*, those who entered the kingdom of heaven in the interval between the days of the apostles and the setting up of "Satan's throne" in the earth, about the beginning of the seventh century; and that it is these who are symbolized by "Michael and his angels," is proved from the tenth and eleventh verses, where the apostle says that he "heard a loud voice saying in heaven, Now is come salvation, and power (*δύναμις*), and the kingdom of our God, and the authority (*ἐξουσία*) of his Christ: for the accuser of our brethren is

¹ *And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.*
 . . . Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.—Isa. xxx. 21, 26.

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."

Here it must be observed that those who overcame Satan are called "brethren" by those who uttered the "loud voice" in heaven; and it must be observed also, that "they overcame him by the blood of the Lamb, and by the word of their testimony, and they loved not their lives unto death;" thus it is clear that the loud voice which, at this time, is heard in heaven can be the voice of none other than of those who entered the kingdom of heaven during and previous to the days of the apostles, and that which this loud voice utters, at this time, can apply to none other than those who entered the kingdom of heaven in the interval between the days of the apostles and the setting up of "Satan's throne" in the earth.

When "the great dragon" is described as "that old serpent, called the Devil, and Satan, which deceiveth the whole world;" without doubt, he represents the chief of the evil spirits; yet, nevertheless, the "great red dragon having seven heads and ten horns," signifies the Roman Empire, and the different powers or kingdoms into which it was subsequently to be divided, for this empire and these powers were subservient to the Devil, and were only the willing agents of him who is called "the prince of this world" (John xii. 31; xiv. 30).

By "the great dragon" being overcome by Michael, and "cast out" from heaven "into the earth," is signified that "the devil" had no longer any power to deceive those who are represented by "Michael and his angels," so they might from that time forward progress freely and rapidly in all spiritual knowledge and perfection. Therefore it is said at this time, "Rejoice, ye heavens, and ye that dwell in them," but "Woe to the inhabitants of the earth and of the sea! for the devil is come down to you, having great wrath, for he knoweth that he hath but a short time." By

which is signified that from this time "Satan's throne" shall be set up in the earth (Rev. ii. 13); and he will occupy himself by deceiving and ruling the inhabitants of the nominally Christian world, and also of the heathen world, for the 1260 years allotted to him, which period of time, though it may seem long to us, is "but a short time" in the eyes of the ancient spirits.

"And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child. And to the woman 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."

"A time" represents a prophetic "year," or 360 natural years; and "times" two prophetic years, or 720 natural years; and "half a time" half a prophetic year, or 180 natural years; therefore, the "time, and times, and half a time" amounts to precisely the "1260 [prophetic] days" during which it was said (in the sixth verse), "that they should feed her," *i.e.*, the "woman," or the true church of Christ "in the wilderness," *i.e.*, in obscurity and poverty ($360 + 720 + 180 = 1260$).

By "two wings of a great eagle" being given to the "woman," is signified that the true church of Christ, during the appointed 1260 years, will be as well able to avoid being destroyed by Antichrist as an "eagle" would be to avoid a "serpent" or "dragon" by means of its "two wings."

"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. 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."

The "water as a flood" which "the serpent" is represented

as casting "out of his mouth," signifies the false doctrines which have proceeded out of the mouth of Antichrist, by which the poor and obscure but true church of Christ was in danger of being "carried away;" but that "the earth" (*i.e.*, the civilized world) "helped the woman" (*i.e.*, the true church of Christ), by opening her mouth and swallowing "up the flood which the dragon cast out of his mouth" (*i.e.*, by diffusing such a degree of earthly knowledge as should enable the true church of Christ to surmount the flood of false doctrines which, during about these last 1260 years, has proceeded out of the mouth of those who were nominally Christians, but really Antichristians).

"The testimony of Jesus is the spirit of prophecy" (Rev. xix. 10); therefore when it is said that "the dragon" or "Satan" (being unsuccessful in his attempt to carry away the true church of Christ by false doctrines) is "wroth with the woman" (*i.e.*, the true church), and goes "to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ," it is signified that afterwards some shall arise who will "keep the commandments of God," and who will therefore have "the spirit of prophecy," and that Satan will go "to make war" against them, but in this combat he shall be as unsuccessful as he was formerly in that with those who are represented by "Michael and his angels."¹

Rev. xiii.—"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 names

¹ 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. . . . *And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. . . .* And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. *And the beast was taken, and with him the false prophet. . . . These both were cast alive into a lake of fire burning with brimstone.*—Rev. xix. 11, 14, 19, 20.

[ὀνόματα] 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 throne [θρόνον], and great authority."

The "crowns" are represented as being upon the "ten horns" of this "beast" or earthly power, to signify that, at the period to which the present "sign" refers, the dominion shall be with the different powers, or kingdoms, which were to arise out of the ruins of the Roman Empire, and therefore, that this "sign" refers to a time subsequent to the sixth century.

The Greek word βλασφημία which is now incorporated into the English language, signifies literally to injure the fame or reputation; therefore, when "the names of blasphemy" are said to be upon the "heads" of this "beast," it is signified that now the seven different forms of government, which those "heads" represent, shall be evil spoken of.

The "leopard" is remarkable for diversity of colour; therefore when this "beast" is likened unto "a leopard," it is signified that the powers which are represented by the "ten horns" shall differ one from another, as do the "spots" on the "leopard" (Jer. xiii. 23); and by "his feet" being "as the feet of a bear, and his mouth as the mouth of a lion," is signified the great strength of these powers; for what mouth is stronger than that of a lion? or what foot or paw, than that of a bear? Satan's "power," Satan's "throne," and "great authority," was given to these different earthly powers who are represented by the "ten horns."

The "ten horns" do not necessarily denote precisely ten different kingdoms or nations, because in prophetic language, "ten" is the indefinite number, signifying many (see Interpretation, Rev. ii. 10, p. 7), just as "seven" is the perfect number, signifying the whole or perfection. (See Interpretation, Rev. v. 6, p. 21.)

"And I saw one of his heads as it were wounded unto death;

and his deadly wound was healed." This head represents the Papal form of government, which, at the time of the Reformation, "was wounded unto death," but "its deadly wound was healed," for that form of government still exists in some measure unto this day.

"And all the earth [$\gamma\eta$] 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? And there was given unto him a mouth speaking great things and blasphemies: and authority [$\xiξουσία$] was given unto him to continue forty-two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given unto him over every kindred, and people [$καὶ λαοὺ$], and tongue, and nation. And all that dwell upon the earth shall worship him, whose names are not written from the foundation of the world, in the book of life of the Lamb which was slain."

A prophetic "month" is thirty years; therefore, "forty-two months" is the 1260 years so often spoken of in the prophecies, as the period during which Satan's "throne" should be in the earth, and his power and influence should extend over "all nations," while the true church of Christ should be in obscurity and poverty, and as it were "trodden under foot."

"The earth" (*i.e.*, the different kingdoms, or nations of the nominally Christian or civilized world) is said to have worshipped the dragon (*i.e.*, Satan) during about these last 1260 years, inasmuch as they have served Satan, and not God, all this time. And they are said to have worshipped the ten-horned "beast," or the combined power of the nominally Christian or civilized world, inasmuch as they say within themselves in their pride of heart, "Who is like unto" this great earthly power? "Who is able to make war with" it? Not believing, nor for one moment

thinking, that God has purposed to utterly destroy this power as soon as that time arrives, in which "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." For as soon as the 1260 years are fulfilled, "the judgment shall sit, and they shall take away his (the ten-horned beast's) dominion, to consume and to destroy it unto the end" (Dan. vii. 7, 11, 26, 27).

These different kingdoms, or nations of the nominally Christian world have made "war with the saints," and have "overcome them." They have persecuted and slain them. They have, as it were, trodden them under foot! They "have shed innocent blood!" And in doing all this, they have professed to be acting in the service of God and of Christ! While they were perpetrating the most wicked and cruel deeds, they have not hesitated to call themselves Christians!

Thus have these nations opened their mouths "in blasphemy against God, to blaspheme his name, and his tabernacle, and those who dwell in heaven." They have spoken evil of the "name" of God; they have spoken evil of "his tabernacle" (*i.e.*, of those spirits in whom he dwells),¹ and they have spoken evil of "those who dwell in heaven."

"And all that dwell upon the earth (*i.e.*, all the inhabitants of the nominally Christian world) shall worship him (*i.e.*, shall be subservient to the ten-horned beast, or combined power of the nominally Christian world), whose names are not written from the foundation of the world in the book of life of the Lamb which was slain" (*i.e.*, except those concerning whom it was foreseen,

¹ For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; *I dwell in the high and holy place, with him also that is of a contrite and humble spirit.*—Isa. lvii. 15.

Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.—John xiv. 23.

"from the foundation of the world," that they would not be carried away by the errors, or the perversions of the truth, or the wickedness which should prevail during these 1260 years.

"If any man have an ear, let him hear. He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints."

This signifies that, as surely as the power which is represented by the ten-horned beast was predestined to "overcome" "the saints," so surely also are "the saints" predestined eventually to overcome this anti-Christian power. And having this firm conviction, "the saints" both labour, and suffer with patience, and have faith and confidence in God, that what he has promised he will also perform.

"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 authority [*ἐξουσίαν*] 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."

This two-horned beast (which ariseth some time after the ten-horned beast, and which also ariseth out of the "earth," or nominally Christian world, and not out of the "sea" or heathen world, as did the ten-horned beast) represents the two powers of Great Britain and the United States of America, as was before shown (see Interpretation, Rev. xi. 7, pp. 56, 57).

By "the first beast whose deadly wound was healed," is signified the seventh head of this "first beast," or the Papal dominion. And the means by which the two horned-beast (Great Britain and the United States) "causeth the earth and them that dwell therein (*i.e.*, the inhabitants of the civilized world) to worship the first beast, whose deadly wound was healed," is described in the following verse: "He doeth great signs [*σημεῖα*], so that he maketh fire come down from heaven to the earth in the sight of men." "Fire" signifies "division" (see Interpreta-

tion, Rev. ix. 17, 18, pp. 41, 42). Therefore, this fire represents the division of opinion or creed, which prevails in Great Britain and the United States. It is this division among the Protestants which has preserved the Papal dominion to this day. For had all Protestants and Reformers continued united in opinion, in creed and in faith, it is beyond a doubt that the Roman Catholics would have been entirely vanquished, and their religion or creed would long since have existed but in the records of the past; but as was foreseen, "the rod of him that smote thee (whole Palestina, *i.e.*, Catholicism) is broken" (Isa. xiv. 29). The Protestants and Reformers could not possibly continue united in opinion, or in creed, for they did not themselves perceive gospel truths clearly, but only obscurely, as through a dense "smoke" (see Interpretation, Rev. ix. 17, 18, p. 42).¹

And of this two-horned beast it is also said that "he deceiveth them that dwell on the earth by means of those signs [*σημεῖα*] 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 would not worship the image of the beast should be killed."

"The image" of the Papal dominion is Protestantism. This is most fitly symbolized by an image, inasmuch as it lacks the power, while it, at the same time, preserves in a remarkable degree the likeness of Catholicism.

Among Protestants there is precisely the same absorbing regard for earthly possessions as there is among Roman Catholics (in general).

¹ Howl, O gate; cry, O city; thou, whole Palestina, art dissolved: for there shall come from the north a *smoke*, and none shall be alone in his appointed times. What shall one then answer the messengers of the nation? That the Lord hath founded Zion, and the poor of his people shall trust in it.—Isa. xiv. 31, 32.

Those who were to enter the kingdom of heaven in the interval between the apostles' days and the second coming of Jesus were to do so only through "great tribulation" (Rev. vii. 9, 14). Trials and "great tribulation" were necessary to prepare these to become, as it were, "the wall of the [holy] city" (Rev. xxi. 14). After the second coming of Jesus, multitudes will enter the kingdom of heaven with little or no experience of evil, for "Satan" shall then be "bound," so that he shall "deceive the nations no more" for "a thousand years" (Rev. xx. 2, 3). Then those who have previously entered the kingdom of heaven through trials, and "great tribulation," will act as a "wall," to defend these inexperienced ones, who shall now enter, from evil. For when even "angels," who lacked this necessary experience of evil, fell from their "first estate" (Jude 6), how much more liable are men to do so!

The Protestants are no more subjected to "great tribulation" than the Roman Catholics, or than any other people are; so, having no more trials than other people, they are no better fitted to become, as it were, "the wall of the [holy] city," than other people.

When men are said to be "killed" by Antichrist, it is signified that they become *spiritually dead*, *i.e.*, they cease to have that living and active faith which God requires (see Interpretation, Rev. vi. 8, p. 23.) Thus this last form of antichrist, this two-horned beast, and this "image" of the first beast, whose deadly wound "was healed," accomplishes more than the first beast himself, who had "seven heads and ten horns;" by this first beast, it is true, "the saints" were "overcome," and as it were trodden "under foot," but they were not "killed" (*i.e.*, they were not all caused to cease to have faith), as many who "would not worship the image of the beast" (*i.e.*, would not be subservient to Protestantism) eventually were. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, and in their forehead, and that no

man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom. Let him that hath understanding count the number of the beast : for it is the number of a man ; and his number is $\chi\xi\epsilon'$."

The "forehead" represents the understanding, and the "right hand" the actions or deeds ; therefore, when men are said to receive "a mark" from the image of the beast "in their right hand, or in their forehead," it is signified that their understanding or deeds will betray the influence of this "image of the beast," *i.e.*, of Protestantism.

Those who "sell" are those who profess to preach the gospel, and those who "buy" are those who imagine that they hear the gospel preached. So when it is said that "no man might buy or sell, save he that had the mark, or the name of the beast or the number of his name," it is signified that the understanding or actions of all are to be affected by Protestantism, so that none may either profess to preach the gospel, or imagine that they hear the gospel preached, but those only whose understanding or actions are thus affected, or those who have the "name of the beast [the two-horned beast, *i.e.*, Great Britain and the United States] or the number of his name," which is $\chi\lambda\omega\rho\delta\varsigma, \xi\eta\rho\omicron\varsigma, \sigma\tau\iota\gamma\mu\acute{\eta}$, *i.e.*, *green, dry, in a moment.*

The three Greek letters which are rendered in the English translation, "six hundred threescore and six," are the initials of three remarkable Greek words, the literal translation of which is "*green, dry, moment.*" And by these three words being chosen to represent "the number" of the "name" of the two-horned beast, it is signified that the power and flourishing condition of this two-horned beast (Great Britain and the United States) shall be as evanescent as "the grass of the field."

These two nations were destined to flourish exceedingly for a very short time, and, as it were, to *dry* up, and wither away in an equally short time ; thus are they likened to "the grass of the field, which in the morning is green and groweth up, and

in the evening is cut down, dried up, and withereth." Thus also is "his number, . . . the number of a man."¹

"The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field: the grass withereth, the flower fadeth; . . . but the word of our God shall stand for ever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young."—Isa. xl. 6-11.

PART V.

Rev. xiv.—"And I looked, and lo, a Lamb stood on the mount Zion, and with him an hundred forty and four thousand, having his name (*τὸ ὄνομα αὐτοῦ*) and his Father's name written upon their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and the voice which I heard was like (*καὶ ἡ φωνὴ ἣν ἤκουσα ὡς*) harpers harping with their harps: and they sung a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four

¹ *As for man, his days are as grass: as a flower of the field, so he flourisheth: for the wind passeth over it, and it is gone; and the place thereof shall know it no more.*—Ps. ciii. 15, 16.

thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."

The "hundred and forty and four thousand" with "the Lamb," *i.e.*, Jesus, represent all those who entered the kingdom of heaven during, or previous to the days of the apostles (see Interpretation, Rev. vii. 4-8, pp. 27, 28). These are said to have the name of Jesus "and his Father's name, written upon their foreheads," to signify that understanding like to that of Jesus and "his Father's" shall be given to them (see Interpretation, Rev. vii. 3);¹ therefore shall they be able to learn that which is symbolized by the "new song" which is sung "before the throne, and before the four living creatures and the elders." This "new song" is sung by the angels of our heavenly Father, who are very numerous; therefore it is "as the voice of many waters" (see Interpretation, Rev. i. 15, p. 3). They are very powerful, therefore it is "as the voice of a great thunder"² (for thunder announces the action of lightning or electricity, which is the most powerful unconscious agent we know of); and they are united together in the most perfect concord, harmony, and unanimity; therefore is it as "the voice of harpers harping with their harps" (see Interpretation, Rev. v. 8, p. 21).

Thus shall those who are represented by the "hundred and forty and four thousand" be made "equal unto the angels" (Luke xx. 36; John xiv. 12). Their purity is symbolized by their being represented as "not defiled with women;" so also it

¹ Beloved, now are we *the sons of God*, and it doth not yet appear what we shall be: but we know that, when he shall appear, *we shall be like him*; for we shall see him as he is.—1 John iii. 2.

² Lo, these are parts of his ways: but how little a portion is heard of him? but *the thunder of his power* who can understand?—Job xxvi. 14.

is said that "in their mouth was found no guile (or deceit), for they are without fault before the throne of God."

"And I saw another angel fly in the midst of heaven, having the eternal (αἰώνιον) 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. And there followed another angel, saying, The great Babylon [Βαβυλῶν ἡ μεγάλη] is fallen, 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 upon his forehead, or upon 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."

Thus, after the lapse of eighteen centuries, those who are represented by the "hundred and forty and four thousand" (*i.e.*, all those who entered the kingdom of heaven during and previous to the days of the apostles), having been made "equal unto the angels," the time arrives when those who are represented by the "man-child" or "Michael" (*i.e.*, all those who entered the kingdom of heaven in the interval between the days of the apostles and the setting up of "Satan's throne" in the earth, about the beginning of the seventh century), shall "stand up" for the children of Israel¹ (see Interpretation, Rev. xiii. 5, 7, pp. 62, 63).

¹ *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*

These are the angels which Jesus is about to send to "gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven."¹

This they will begin to accomplish by proclaiming "the eternal gospel" to "them that dwell on the earth, and to every nation, and kindred, and tongue, and people;" thus shall heavenly light or knowledge be increased to that degree, which it is predicted it shall be "in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound" (Isa. xxx. 26).

This "eternal gospel" from God is not to be proclaimed in this manner until "the hour of his judgment is come;" the immediate consequence shall be the fall of "the great Babylon," *i.e.*, the nominal Christianity of the present day (see Interpretation, Rev. ix. 14, p. 40). Therefore another angel is represented as following the first angel, and saying, "The great Babylon is fallen, is fallen, because she made all nations drink of the wine of the wrath of her fornication," *i.e.*, she caused all nations to persist in their departure from the service of God, and so to continue in the service of Satan (see Interpretation, Rev. ii. 14, 20, 21, pp. 10, 11).

The great degree of heavenly light which shall shine forth in the hearts and understandings of the best among men, now in these our own days, shall enable them to perceive clearly the exceeding depravity which prevails among those nations which most blasphemously call themselves Christians. And at the same time they shall hear a voice from heaven as distinctly as though they heard it with their mortal ears, calling upon them to "flee out of the midst of Babylon [*i.e.*, the nominally Christian

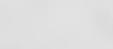
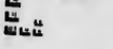
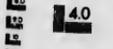
never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book.—Dan. xii. 1.

¹ And then shall he send his angels, and shall gather together his elect from the four winds, &c.—Mark xiii. 27.



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world], and deliver every man his soul: be not cut off in her iniquity, for this is the time of the Lord's vengeance; he will render unto her a recompence;" and they shall answer, "We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: . . . Come, and let us declare in Zion the work of the Lord our God" (Jer. li. 6, 9, 10; Rev. xviii. 4). Therefore a "third angel" is represented as following the other two, and saying with a loud voice, "If any man worship the beast and his image, and receive his mark upon his forehead, or upon his hand, the same shall drink of the wine of the wrath of God," &c. "The beast" symbolizes Catholicism, and "his image" Protestantism, and receiving "his mark in the forehead, or in the hand," signifies showing the influence of Catholicism or of Protestantism either by the understanding or by the actions (see Interpretation, Rev. xiii. 11-16, pp. 73-76).

The heavenly light which shall now shine in the hearts and understandings of the best among men, shall be both clear and bright. The pure gospel truth unmixed with any error shall now shine forth as the "sun" (see Interpretation, Rev. x. 1, 2, p. 46). Angels shall now enlighten, guide, and direct the best among men (Mark xiii. 27); therefore it is said at this time that "the wine of the wrath of God is poured out without mixture." For when gospel truth is mixed with error, its influence is only partial either upon the well-disposed, or upon the evil men (see Interpretation, Rev. viii. 7, pp. 32, 33); but when men shall receive the pure gospel truth, unmixed with any error, it will immediately elevate the righteous, and overthrow the power of the wicked. It is only in utter spiritual darkness, or in an obscured spiritual light, that the wicked can retain their power; so at this time it is said "they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name," which includes all those who shall still continue to show either by their darkened understandings or by their unrighteous deeds,

that they are influenced by the false doctrines of Catholicism, or else by those of Protestantism. Those who shall still continue to be thus influenced, shall from henceforth "have no rest day nor night;" for they "shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb," *i.e.*, they shall be broken up into exceedingly small parties, and so rendered utterly powerless (see Interpretation, Rev. ix. 17, 18, pp. 41-44); and that also at a time when it shall be quite evident that Jesus influences the best among men by means of his "holy angels."

"Here is the patience of the saints: they who keep the commandments of God and the faith of Jesus." When it is said in this place, "Here is the patience of the saints," it is signified that the patience of the saints is owing to that perfect assurance which they have; that, however the wicked may triumph and oppress for a time, they shall eventually be rendered utterly powerless, which was the subject of the four preceding verses.

The word "here" is not repeated in the original Greek as it is in the English translation; so the words, "they who keep the commandments of God and the faith of Jesus," are only descriptive of the character of "the saints" spoken of in the first part of the verse, and are intended to remind us that none are "saints" but those only "who keep the commandments of God and the faith of Jesus."

"And I heard a voice from heaven, saying, 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 with them [$\mu\epsilon\tau' \alpha\upsilon\tau\omega\upsilon\nu$]."

The meaning of this verse is, that the righteous who shall die after that takes place which is foretold by signs, in the preceding verses, are "blessed," inasmuch as they shall cease from any painful "labours" which they may have been called upon to perform; yet, "their works do follow with them," *i.e.*, they will be occupied with the same work in which they were engaged

while they lived in fleshly bodies on the earth; for while they inhabited their mortal bodies, they were occupied in "works" which tended to the improvement of mankind, and after that they shall have ceased to inhabit their mortal bodies, their spiritual bodies being perfected and glorified, will be engaged in the same "work," for they will still continue to enlighten, guide, and direct the best of those who shall yet remain among men on the earth.

"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, Send [πέμψον] thy sickle, and reap: for the harvest of the earth is ripe. And he that sat on the cloud cast [ἔβαλεν] his sickle upon the earth, and the earth was reaped."

Jesus being represented as upon "a white cloud," signifies, that he will not be plainly seen, but only obscurely, as through "a white cloud," when he casts his sickle upon the earth (see Interpretation, Rev. x. 1, p. 46). His "sickle" represents the heavenly "reapers," viz., the angels of Jesus.¹

By reaping the earth, is signified the selecting and gathering together the best from among men, as wheat is reaped and gathered into a barn.

Previous to thus gathering together those who are symbolized by "the wheat," Jesus tells us that he will "gather together first [those who are symbolized by] the tares, and bind them in bundles to burn them" (Matt. xiii. 30).

This he has already done in a measure; for all the different sects among the Protestants are but so many separate bundles of "tares" gathered together to be burned with spiritual "fire," i.e., "division" (Luke xii. 49, 51); for they are destined to be divided

¹ The enemy that soweth them is the devil; the harvest is the end of the world; and the reapers are the angels.—Matt. xiii. 39.

up into exceedingly small parties, so that they shall no longer be powerful and influential communities, but shall be utterly destroyed and consumed by division as wooden buildings are destroyed and consumed by fire (see Interpretation, Rev. ix. 17, 18, pp. 41-44).

So now those who are symbolized by "the tares" being already gathered and bound in bundles in the most civilized and enlightened portions of the earth (viz., in Great Britain and America), "the hour to reap [the wheat] is come." And when the wheat is reaped, when all the best among men are separated from among the wicked, and are gathered together and placed in the land of Israel, "then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear" (Matt. xiii. 43).

"And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out of the altar, having authority [*ἔχων ἐξουσίαν*] over fire; and cried with a loud voice to him that had the sharp sickle, saying, Send [*πέμψο.*] thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel cast his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the bridles of the horses for a thousand and six hundred furlongs."

The "angel" who is said to have come "out of the temple which is in heaven," represents all those who are symbolized by "the temple of God," viz., all those who entered the kingdom of heaven previous to the setting up of Satan's "throne" in the earth, about the beginning of the seventh century (see Interpretation, Rev. xi. 1, p. 52). And the "sharp sickle" in the hand of those who are represented by the angel, symbolizes all those who are to rise at the time appointed for "the first resurrection" (Rev. xx. 4), viz., all the elect of Jesus who shall have lived on

the earth in the interval between the setting up of Satan's "throne" in the earth, and the second coming of Jesus to judge the world.

These elect are also symbolized by "the altar" (see Interpretation, Rev. xi. 1, p. 52); therefore, the "angel having authority over fire" (who "cried with a loud cry" to those who are represented by the former "angel [who] came out of the temple which is in heaven, . . . saying, Send thy sharp sickle and gather the clusters of the vine of the earth") is said to have come "out from the altar," for he represents all those who are symbolized by "the altar."

These are said to have "authority over fire" inasmuch as they can cause the power of the nations of the earth to be consumed by spiritual "fire" *i.e.*, "division" (Luke xii. 49, 51).

"The clusters of the vine of the earth," represent the different nations of the civilized world, and these clusters are said to be gathered, to signify that "the kingdoms of this world" shall then "become the kingdoms of our Lord and of his Christ" (Rev. xi. 15), as they certainly shall at the time appointed for "the first resurrection," for then the saints shall "live and reign with Christ a thousand years" (Rev. xx. 4).

By "the vine of the earth" being "cast into the great wine-press of the wrath of God," is signified, that the power of the nations of the civilized world shall be as completely crushed as grapes are crushed in a wine-press (see Interpretation, Rev. i. 15; xix. 15).

"Blood" symbolizes truth so perverted as to be rendered as unfit to quench spiritual thirst as the waters of Egypt were unfit to quench natural thirst, after they had been turned into blood (see Interpretation, Rev. viii. 7, 8, pp. 32, 33).

The number four signifies universal (see Interpretation, Rev. ix. 14, 15, p. 40); so also the number sixteen (being four times four) signifies most completely universal; therefore, when it is said that "the wine-press was trodden without the city, and blood

came out of the wine-press unto the bridles of the horses for sixteen hundred furlongs," it is signified that those among all the nations of the whole world who will not enter "the holy city" (and so receive the truth in its purity) shall be caused to receive perverted truths, even as the nominal Christians have during these many ages. And as the heathen were formerly condemned to worship idols, as they would not serve God, or even "retain God in their knowledge."

Rev. xv.—"And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is finished (*ἔτελεσθη*) 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."

Those who had gotten "the victory over the beast, and over his image, and over his mark, and over the number of his name," are those who "had gotten the victory" over the false doctrines of Catholicism, and of Protestantism, and whose understanding and actions or deeds showed that they had also "gotten the victory" over that ignorance and unrighteousness which "mark" the understanding and actions both of Catholics and Protestants, and also that they regarded heavenly things more than earthly things, which are evanescent "as the grass of the field" (see Interpretation, Rev. xiii. 14-18, pp. 73, 74).

Those who had thus "gotten the victory" are represented as "upon a sea of glass mingled with fire," to signify that they now will be enabled to see many heavenly truths clearly as

through "glass;" yet there shall still for a while be some "division" of opinion among them, inasmuch as the "glass" is represented as "mingled with fire" compare Rev. iv. 6), but nevertheless perfect harmony and concord shall prevail among them, inasmuch as they are represented as "having the harps of God" (see Interpretation, Rev. xiv. 2, p. 75).

They are said to "sing the song of Moses the servant of God, and the song of the Lamb," to signify that there shall be Jews and Israelites, as well as Christians in this company of men who will gain the victory over Antichrist.

And the subject of their "song" denotes that those who will compose this company shall see enough of the perfections and "ways" of the Almighty to enable them to say from their hearts, "Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints;" and also to convince them that eventually "all nations should come and worship before God," when his "judgments are made manifest."

It is said that the "wrath of God is finished" in "the seven last plagues," to signify that these "plagues" will have the effect of causing "the kingdoms of this world" to "become the kingdoms of our Lord, and of his Christ;" thus "the wrath of God" shall be "finished."

"And after this I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened: and the seven angels, having the seven plagues, came out of the temple, clothed in pure shining linen (*λίνον καθαρὸν λαμπρὸν*), and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled."

"The temple of the tabernacle of the testimony in heaven," symbolizes all those who are represented by "the twenty-four

elders," namely, those who entered the kingdom of heaven previous to the setting up of "Satan's throne" in the earth, about the beginning of the seventh century (see Interpretation, Rev. xi. 1, p. 52), and who by thus entering the kingdom of heaven became as it were "the temple" in which God would "dwell" (2 Cor. vi. 16; Isa. lvii. 15, 16); and also the "tabernacle (*i.e.*, dwelling-place or receptacle) of the testimony (*i.e.*, of the proof of the faithfulness and loving-kindness of God) in heaven."

"The seven angels" who are represented as coming "out of the temple" symbolize all these "spirits of just men made perfect;" they are said to have "the seven last plagues," to signify that power is given to them so to weaken and utterly overthrow and destroy "the kingdoms of this world," that they shall eventually "become the kingdoms of our Lord, and of his Christ."

These angels are represented as "clothed with pure shining linen," to signify the splendour or glory and purity of their righteousness; and they are represented as "girded with golden girdles," to signify that they are "girt about with truth" (see Interpretation, Rev. i. 13, p. 2).

"The seven golden vials full of the wrath of God," symbolize all the judgments of God which were to be inflicted upon "the kingdoms of this world" in these last days, to cause them to "become the kingdoms of our Lord and of his Christ."

When it is said that these "seven golden vials" were given to "the seven angels" by "one of the four living creatures," it is signified that the judgments which they symbolize are poured out upon the nations by reason of "the prayers of [those] saints" (Rev. v. 8), who are represented by "the four living creatures" (Rev. vi. 9, 10; iv. 6, see Interpretation, pp. 25, 18).

It is said also that "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," to signify that those "spirits of just men made perfect," who were symbolized by the "temple," would be so

filled with the glory and power of God, as to be incomprehensible to man, by reason of the great disparity of understanding which would thus exist between these perfected spirits (none of whom are now less than about 1260 years old), and the very imperfect and spiritually "blind" men who should inhabit the earth in these last days.

This disparity of understanding between these, the least among the angels of Jesus, and the best among men, during the time appointed for these "last plagues," was foreseen to be so exceedingly great, that all the efforts of these angels to enlighten the understanding of men would but enable them to see the gospel truths obscurely, as through "smoke," and not clearly, until the whole "seven plagues" should have been "fulfilled."

Rev. xvi.—"And I heard a great voice out of the temple, saying to the seven angels, Go, and pour out the vials of the wrath of God upon the earth. And the first went, and poured out his vial upon the earth; and there fell a bad and evil ulcer (*ἄλκος κακὸν καὶ πονηρὸν*) upon the men which had the mark of the beast, and upon them which worshipped his image."

"The earth" symbolizes the nominally Christian world (see Interpretation, Rev. vii. 1, p. 27), and those who have "the mark of the beast" are those who, either by their darkened understandings, or by their unholy actions, show themselves to be under the influence of Catholicism, and those who "worship his image" are those who thus show themselves to be under the influence of Protestantism (see Interpretation, Rev. xiii. 14-16, p. 73); so when it is said that "a bad and evil ulcer was upon the men which had the mark of the beast, and upon them which worshipped his image," it is signified, that both Roman Catholics and Protestants were to be troubled in mind (as one is troubled in body by "a bad and evil ulcer"), by reason of that which was to follow upon the pouring out of the vial of "the first angel:" that was only to be a little earthly knowledge, but it was to be enough to enable many men to see clearly some of the gross

errors and superstitions of both Catholics and Protestants; so this little earthly knowledge would trouble bigoted Catholics and Protestants much in the same manner as "a bad and evil ulcer" would, for it would be a continual source of vexation to them.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea."

"The sea" symbolizes the heathen world, and "the blood of a dead man" stagnates; so when it is said that the "sea became as the blood of a dead man, and every living soul in the sea died," it is signified that the whole heathen world became, as it were, stagnant, so as no longer to be capable of conveying spiritual nutriment to the soul (as the blood of a living man conveys the natural nutriment to all parts of his body), and the consequence was, that spiritual life or faith ceased to exist among the heathen: "every living soul in the sea died."

"And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the angel of the waters say, Thou art just (*δίκαιος*), O Holy One, which art, and wast (*ὁ ὢν, καὶ ὁ ἦν, ὁ ὄσιος*), because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

"The rivers and fountains of waters" symbolize those heavenly truths, which are to the soul which thirsts after knowledge, what the natural rivers and fountains of waters are to the weary and thirsty wanderer; so when it is said that these "waters became blood," it is signified that the gospel truths were so perverted as to be rendered as unfit to quench spiritual thirst, as the waters of Egypt were unfit to quench natural thirst, after that they had been turned into blood (see Interpretation, Rev. viii. 7-10, pp. 32, 33).

As men persecuted and slew the "saints and prophets" who

were both able and willing to give them the pure waters of truth and life, it was but "just" that these "living waters" (*i.e.*, the pure heavenly truths) should be withheld from them, and that they should have blood (*i.e.*, perverted truths) instead. So "the angel of the [spiritual] waters" (who represents all those in whom there was as it were "a well of water springing up into eternal life" [John iv. 14], viz., all those who entered the kingdom of heaven previous to the setting up of "Satan's throne" in the earth about the beginning of the seventh century) exclaims, "Thou art just, O Holy One, which art, and wast, because thou hast judged thus." And "another out of the altar" (who represents all those who are signified by "the altar," viz., all the elect of Christ who were "slain for the Word of God, and for the testimony which they held," in the interval between the setting up of "Satan's throne" in the earth and the second coming of Jesus—see Interpretation, Rev. xi. 1, p. 52) is represented as united with "the angel of the [spiritual] waters," in ascribing perfect righteousness to the "Holy One," saying, "Even so, Lord God Almighty, true and righteous are thy judgments."

"And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory."

"The sun" symbolizes the light of the gospel, for the gospel was intended to enlighten the spiritual eyes of men, as the sun enlightens their natural eyes; so when it is said that "power was given to the sun to scorch men with fire," it is signified that the gospel shall cause "division" among men (see Interpretation, Rev. ix. 17, 18, pp. 41-44); and when it is said "that men were scorched with great heat, and blasphemed the name of God, and repented not to give him glory," it is signified that although there shall be great "division" among men, yet they shall unite

in misrepresenting or speaking evil of God, and in not repenting to give him glory (see Interpretation, Rev. xiii. 1, 6, p. 67).

"And the fifth angel poured out his vial upon the throne (*θρόνον*) of the beast: and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their ulcers (*ἐλκῶν*), and repented not of their deeds."

The "kingdom of the beast" is the Roman Catholic community (see Interpretation, Rev. xiii. 1-14, pp. 68-70), so when it is said that "his kingdom was full of darkness, and they gnawed their tongues for pain," it is signified that spiritual darkness, or ignorance of heavenly truths, shall prevail to so great a degree among the Roman Catholics, that it shall cause many of them to suffer mental "pain," similar to that which those suffer, who, in their agony and despair, "gnaw their tongues."

Thus their own ignorance was to be a source of "pain" to all those who should endeavour to uphold "the kingdom of the beast" or the power and influence of Catholicism in these days. And the earthly knowledge which many among men would now possess (in such a degree as would enable them to see clearly the gross errors and absurdities of the exceedingly corrupt Christianity which it was foreseen would still prevail in these days) was to be, to these upholders of "the kingdom of darkness," a continual vexation, even as an "ulcer" is to any one afflicted therewith. Therefore, it is said, "They blasphemed [*i.e.*, spoke evil of or misrepresented] the God of heaven because of their pains, and their ulcers, and repented not of their deeds."

"And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of those from [*τῶν ἀπὸ*] the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, for they are the spirits of demons [*δαίμονίων*], doing signs [*ποιούντα σημεῖα*] which go forth to

the kings of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

"The great river Euphrates" symbolizes the doctrines of the modern Babylon, or the whole nominally Christian world of the present day (see Interpretation, Rev. ix, 14, pp. 39, 40). And "the kings of those from the east" are the kings of the Jews and Israelites, who are "from the east," inasmuch as their country is eastward of this modern Babylon.

Therefore when it is said that "the water of the great river Euphrates was dried up," it is signified that the doctrines of the whole nominally Christian world of the present day shall cease to flourish, and so shall be as it were "dried up," for they shall no longer retain such influence over the mind of man as shall hinder him from walking in "the way of holiness," of truth, and of righteousness;¹ they shall no longer be to man as "a great river" in his path, threatening to carry him to destruction if he attempt to go over it; these doctrines shall now be clearly seen to be false by many, so they shall be no impediment, even as the bed of "a great river" which has been dried up is no hindrance—men may "go over dry shod" (Isa. xi. 15; see Interpretation, Rev. xii. 15, 16, pp. 65, 66).

The word which is translated "frogs" is compounded of two Greek words, signifying to cry harshly: thus "frogs" contrast with "harps," for they symbolize discord, while "harps" symbolize concord or harmony; so the saints are represented as having "harps" (Rev. v. 8; xv. 2), and the imperfect or "unclean spirits" or "demons" are likened to "frogs."

"The dragon" symbolizes "the devil" (see Interpretation,

¹ And an highway shall be there, and a way, and it shall be called, *The way of holiness*; the unclean shall not pass over it; but it shall be for those: the wayfaring men, though fools, shall not err therein.—Isa. xxxv. 8.

Rev. xii. 9, p. 64); "the beast" symbolizes the Roman Catholic dominion (see Interpretation, Rev. xiii. 12, 14, pp. 70, 71); and the "false prophet" symbolizes the false teachers among the various sects of Protestants (see Interpretation, Rev. xii. 4; ix. 19, pp. 61, 62, 42).

Therefore, when "three unclean spirits like frogs" are represented as going forth "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, unto the kings of the whole world, to gather them to the battle of that great day of God Almighty," it is signified that both Satan and the Roman Catholics, and also the false teachers among the various sects of Protestants, shall aid in preparing men for "the battle of that great day of God Almighty," described in Rev. xix. 19-21.

These "three unclean spirits like frogs" will do this by causing spiritual fire" (*i.e.*, division) to prevail among men; therefore they are said to be "the spirits of demons doing signs," for this spiritual "fire" or "division" becoming general among men, is the "great sign" of the approach of "that great day of God Almighty;" "for by fire [*i.e.*, division], and by his sword [*i.e.*, the sword of the Spirit, which is the word of God], will the Lord plead with all flesh" (Isa. lxvi. 16; see Interpretation, Rev. ix. 17, 18; xiii. 13, pp. 41-44, 70, 71).

The "place called in the Hebrew tongue Armageddon," is the valley of Megiddo. "The kings of the whole world" are said to be gathered to the valley of Megiddo, to signify that the saints are now to lead their "captivity captive," as did Barak with but 10,000 men with him "by the waters of Megiddo" (Judges v. 12, 19; see Interpretation, Rev. xiii. 10, p. 70).

It is now "the sixth angel [having] poured out his vial," that Jesus forewarns us of his approach. "Behold, I come as a thief [*i.e.*, suddenly and unexpectedly]. Blessed is he who watcheth, and keepeth his garments, lest he walk naked and they see his shame," *i.e.*, blessed is he who by continual watchfulness shall

retain his righteousness, for now the spiritual eyes of many men shall be opened, so that they shall be able to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not" (Mal. iii. 18); "and the eyes of them that see shall not be dim," so that "the vile person shall no more be called liberal, nor the churl said to be bountiful" (Isa. xxxi. 3, 5): therefore, at this time especially, it will be found a blessing to be clothed with righteousness as with "a garment," so that one shall have no iniquities to be ashamed of (see Interpretation, Rev. i. 13, p. 2).

The two events which were to follow upon the pouring out of the vial of the sixth angel have already taken place; "the water of the great river Euphrates" is even now already "dried up;" *i.e.*, the false doctrines of the modern Babylon or the nominally Christian world are no longer an impassable barrier to progress in heavenly knowledge, for many among men are now sufficiently enlightened to utterly disregard them.

And the "three unclean spirits like frogs" (*i.e.*, the "demons" of discord) have already gone forth from "out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet" (*i.e.*, from Satan, from Catholicism, and from Protestantism), "to the kings of the whole world, to gather them to the battle of that great day of God Almighty."

Does not every well-informed man see clearly that the whole nominally Christian or civilized world is even now ready to become "divided against itself," and so be shattered into fragments by discord? And do they not see clearly also, that the great progress which men have made in earthly knowledge, or general enlightenment, in these last few years, has as it were "swallowed up the [great] river (*ποταμόν*)" of false doctrines which have been called Christian, but which are in reality Antichristian (see Interpretation, Rev. xii. 15, 16, pp. 65, 66).

So these two events which were to follow upon the pouring out of the vial of the sixth angel having already taken place,

we may be sure that these things which are represented by signs, as following upon the pouring out of the vial of the seventh angel shall immediately begin to take place in the earth.

“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 lightnings, and voices, and thunders; 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.”

“The air” symbolizes the natural reason or understanding of man (see Interpretation, Rev. ix. 2, pp. 35, 36); therefore, when the seventh angel is represented as pouring “out his vial into the air,” it is signified that now the natural reason or understanding of man shall be so cultivated or exercised and strengthened, as to enable many to reason clearly about heavenly truths, and also to understand them; therefore, now, at this time, “a great voice” is represented as coming “out of the temple of heaven, from the throne, saying, It is done,” *i.e.*, the great work is accomplished; for many men have now attained to that degree of perfection which is necessary to enable them to understand the gospel truths, which have so long been misunderstood and perverted by ignorant and wicked men; and the gospel truth being now understood, it shall go forth “to conquer,” as foretold by signs in Rev. vi. 2, 12-17 (see Interpretation, pp. 21, 26, 27).

“And there were lightnings, and voices, and thunders,” *i.e.*, the light of truth shall now flash upon the minds of men, giving them a momentary glimpse of spiritual things, much in the same

manner as the flash of lightning reveals surrounding objects to the natural eyes of men, during the darkness of night (Ps. lxxvii. 18; xcvi. 4), and many will be guided and directed in the paths of righteousness as though by "voices" from heaven (Isa. xxx. 21; 1 Kings xix. 12, 13). And there shall be further revelations from heaven, as though "thunders" were caused to articulate words plainly, revealing the will and purposes of God (Rev. x. 3).

The "great earthquake" symbolizes a great commotion among the nations of the nominally Christian or civilized world (see Interpretation, Rev. xi. 13; vi. 12, pp. 60, 26). So the commotion which is now to prevail among the nations of the civilized world is to be greater and mightier than any previous commotion which has taken place among the nations "since men were upon the earth."

"The great city which spiritually is called Sodom and Egypt" and "the great Babylon," are both symbolical of the nominally Christian world, which (as was before shown) is called Sodom, because it is destined to be destroyed by spiritual "fire and brimstone;" and it is called Egypt because the second exodus of Judah and Israel is to be chiefly from among the nations of the nominally Christian world, as their first exodus was from the ancient city of Egypt (see Interpretation, Rev. xi. 8, p. 58). And it is also called "the great Babylon," because it was foreseen that there would be as great a confusion of ideas and opinions among the inhabitants of the nominally Christian world as ever there was of languages at Babel (see Interpretation, Rev. ix. 14, p. 40).

And as the ancient city Babylon fell suddenly, so shall the modern Babylon be suddenly surprised and overcome, in these our own days, by those who shall now be chosen by God to accomplish his will in the earth.¹

¹ One post shall run to meet another, and one messenger to meet another,

So also the nominally Christian world shall now be "divided into three parts" (Rev. xi. 13), and God will "give unto her [this great Babylon] the cup of the wine of the fierceness of his wrath," for "she shall be utterly burned with fire" (Rev. xviii. 8); *i.e.*, God will cause such "divisions" to take place among the nations comprehended in the nominally Christian world as shall utterly destroy and consume them, so that they shall no longer exist as great and powerful nations; therefore it is said at this time that "the mountains [which symbolize these nations]¹ were not found," "and every island [*i.e.*, every heathen nation] fled away," or "was moved out of its place" (see Interpretation, Rev. vi. 14, p. 26).

Such a great degree of heavenly light shall also soon be vouchsafed to the best among men as shall cause the power of the ob-

to show the king of Babylon that his city is taken at one end, and that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing-floor, it is time to thresh her: yet a little while, and the day of her harvest shall come. . . . My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. . . . Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. . . . And it shall be when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates, and thou shalt say, *Thus shall Babylon sink* &c.—Jer. li. 31-33, 45, 46, 53, 63, 64.

And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, *Thus with violence shall that great city Babylon be thrown down, &c.*—Rev. xviii. 21.

¹ Oh that thou wouldest rend the heavens, that thou wouldest come down, that the mountains might flow down at thy presence; as when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence! When thou didst terrible things which we looked not for, thou camest down, the mountains flowed down at thy presence.—Isa. lxiv. 1, 2, 3.

stinately wicked to be as utterly crushed and broken as standing corn would be if "a great hail, every stone about the weight of a talent" (equal to several English pounds), were to fall upon it (see Interpretation, Rev. viii. 7, pp. 32, 33).

Of these obstinately wicked, it is said that they "blasphemed [*i.e.*, spoke evil of] God, because of [that which is symbolized by] the plague of hail, for the plague thereof was exceeding great."

The wicked being thus troubled and afflicted, their numbers shall soon be greatly diminished, and the numbers of the advocates of righteousness and truth shall be proportionately augmented; for now heavenly light shall descend upon men. "The day [shall] dawn" and "the dayspring [shall] take hold of the ends of the earth, that the wicked [may] be shaken out of it." Men shall then see "treasures of the *hail* which [God] has reserved against the time of trouble and against the day of battle and war" (Job xxxviii. 12, 13, 22, 23; 2 Pet. i. 19; Dan. xii. 1).

PART VI.

Rev. xvii.—"And there came one of the seven angels which had the seven vials, and talked with me, saying, Come hither; I will shew unto thee the judgment of the great whore that sitteth upon many waters, with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication. So he carried me away in the spirit into the wilderness, and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns.

"And the woman was arrayed in purple and scarlet, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and the uncleanness (*τὰ ἀκάθαρα*) of her fornication: and upon her forehead was a name

written, MYSTERY, THE GREAT BABYLON, THE MOTHER OF HARLOTS, and of the abominations of the earth. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great amazement (*θαύμα*). And the angel said unto me, Wherefore didst thou marvel?

"I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns. The beast that thou sawest was, and is not; and shall ascend out of the abyss (*ἀβύσσου*), and go to destruction (*εἰς ἀπώλειαν*): and they that dwell on the earth, whose names are not written in the book of life from the foundation of the world, shall wonder when they behold the beast that was, and is not, and is present (*πάρεσται*). Here is the mind which hath wisdom. The seven heads are seven mountains, where (*ὅπου*) the woman sitteth upon them (*ἐπ' αὐτῶν*). And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, it is necessary that he should remain a little (*ὀλίγον αὐτὸν δεῖ μένειν*). And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth to destruction (*εἰς ἀπώλειαν*). And the ten horns which thou sawest, are ten kings, which have received no kingdom as yet, but receive authority (*ἐξουσίαν*) as kings one hour with the beast. These have one mind, and shall give their power and authority (*ἐξουσίαν*) unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful. And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest, and (*καὶ*) the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire; for God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words

of God shall be fulfilled. And the woman which thou sawest is that great city which reigneth over the kings of the earth."

"That great city which reigneth over the kings of the earth" is the "great Babylon," or nominal Christianity.

"The woman" who "sitteth upon many waters" is called "the great whore," to signify that the nominal Christianity which she symbolizes is exceedingly perverted and corrupted. So also "the kings of the earth" are said to "have committed fornication" with her, and "the inhabitants of the earth" are said to "have been made drunk with the wine of her fornication," to signify that both the kings or rulers, and the inhabitants of the civilized world, shall be influenced by the perverted and corrupt Christianity which "the great whore" or harlot symbolizes (Ezek. xvi. 28, 29; xxiii. 30; Isa. i. 21).

"The woman" is represented as "arrayed in purple and scarlet, and decked with gold and precious stones and pearls," to signify the great wealth of those who should uphold and sustain in the earth the corrupt Christianity which is symbolized by "the woman" or "the great whore."

So also "the woman" is represented as "having a golden cup in her hand full of abominations and the uncleanness of her fornication," to signify that the great wealth of those who are symbolized by "the woman" shall cause the nations to receive, and as it were drink from her, as from "a golden cup," an exceedingly impure and corrupted Christianity (see Interpretation, Rev. ii. 14, 20-23, pp. 10, 11).¹

¹ *Babylon hath been a golden cup* in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. We would have healed Babylon, but she is not healed: forsake her and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God.—Jer. li. 7-10.

"The woman" is represented as "drunken with the blood of the saints, and with the blood of the martyrs of Jesus," to signify that as those whom she symbolizes have slain "the saints," and "the martyrs" who would have given them the pure water of gospel truth, they shall be deprived of this pure spiritual water of life, and shall be, as it were, "made drunk" with perverted truths (see Interpretation, Rev. xvi. 4-6, pp. 87, 88).

The "scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns," is the same as that "beast" mentioned in Rev. xiii. 1, but at a later period of time, for in the 13th chapter the "names of blasphemy" are said to be "upon his heads" only, whereas in this 17th chapter the whole beast (both heads and horns) is said to be "full of names of blasphemy," by which it is signified that all the kingdoms symbolized by the "ten horns," as well as the seven different forms of government symbolized by the "seven heads," should be evil spoken of (see Interpretation, Rev. xiii. 1, p. 67).

The colour "scarlet" symbolizes wealth;¹ therefore, when the "beast" is now represented as being of a "scarlet" colour, it is signified that, at the time to which this sign refers, wealth shall be the great characteristic of those nations who are symbolized by the beast, viz., those nations who, taken together, compose the nominally Christian or civilized world.

The beast who symbolizes these nations was before said to be "like a leopard," to signify that these nations would differ one from another, as do the spots on a leopard (see Interpretation, Rev. xiii. 2, p. 67). And, previous to the breaking-up of the Roman Empire into these different nations, the seven-headed

¹ Ye daughters of Israel, weep over Saul, who clothed you *in scarlet*, &c.
—2 Sam. i. 24.

She is not afraid of the snow for her household: for all her household are clothed with *scarlet*.—Proverbs xxxi. 21.

They that did feed delicately are desolate in the streets: they that were brought up in *scarlet* embrace dunghills.—I. am. iv. 5.

"dragon," which symbolized that earthly power, was represented as being of a "red" colour, to signify that its dominion was acquired and maintained by shedding blood (see Interpretation, Rev. xii. 3, p. 61). Therefore, the blood "red" colour was symbolical of its distinguishing characteristic, viz., that of the bloodshed; even as the "scarlet" colour is symbolical of the distinguishing characteristic of the civilized world of the present day, viz., that of wealth; and as the diverse colour of the "leopard" was symbolical of the distinguishing characteristic of the nations of the civilized world from the breaking up of the Roman Empire to the present day, viz., that of diversity.

When it is said that the beast "was and is not, and shall ascend out of the abyss, and go to destruction," it is signified, that after the seven different forms of government, symbolized by the "seven heads," shall have ceased to prevail in the earth, an eighth form of government, not altogether different from the other "seven" shall arise from "the abyss [of knowledge] and go to destruction;" therefore, it is said concerning "the beast that was, and is not," and is present, "even he is the eighth, and is of the seven, and goeth to destruction."

This "eighth" head is the same as the two-horned beast which in Rev. xiii. 11, is said to have arisen "out of the earth" (*i.e.*, the civilized world), and in Rev. xi. 7, is said also to have arisen "out of the abyss" of knowledge, and so can apply to no other powers or nations than Great Britain and the United States of America, for no others are distinguished from the rest of the civilized world by their superior knowledge. And the government of these two nations is not altogether dissimilar from one or other of the seven forms of government symbolized by the "seven heads;" therefore, concerning this "eighth" head, it is said, it "is of the seven, and (like them having after a fair trial been proved to be very imperfect) goeth to destruction," giving place to the only perfect government, viz., that of righteousness, and of truth, of God, of Jesus, and of his angels, and those who

will submit themselves entirely to his will when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the Most High" (Dan. vii. 27).

This "eighth" head is also the same as the eleventh "horn," which came up among the other "ten horns" of the "fourth beast" described in Dan. vii. 7, 8; concerning which the prophet writes, "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 man, and a mouth speaking great things."

This "little horn" symbolizes Great Britain. The "three of the first horns" which "were plucked up by the roots," symbolize England, Scotland, and Ireland; for these three have ceased to be separate and distinct kingdoms or powers, as they originally were, having long since given place to the one kingdom or power of Great Britain.

When it is said, "In this horn were eyes like the eyes of man," it is signified that Great Britain should be distinguished for its superior enlightenment in comparison with the other nations.

The "fourth beast" having "ten horns," described by the prophet Daniel, is the same as the beast "having seven heads and ten horns," which is described in the Revelation; the only difference is that the description is not so minutely given in Daniel as in the Revelation; for the "seven heads" of the beast are not noticed at all in Daniel, neither is the subsequent division of the "little horn" (*i.e.*, Great Britain) into "two horns" (or separate and distinct powers, *viz.*, those of Great Britain and the United States of America), noticed at all in Daniel, as it is in Rev. xiii. 11 (see Interpretation, p. 70).

When it is said, "And there are seven kings, five are fallen, and one is, and the other is not yet come, and when he cometh, it is necessary that he should remain a little," it is signified that

"five" of the seven different forms of government symbolized by the "seven kings" were "fallen" (*i.e.*, they had already passed away) at the time the angel was speaking to the apostle John; these "five" were kings, consuls, dictators, decemviri, and military tribunes; "and one" (*i.e.*, emperors, or the imperial form of government) was then existing; "and the other" (*i.e.*, Popes, or the Papal form of government) was "not yet come" (*see* Interpretation, Rev. xii. 3, p. 61). And as this seventh form of government (*viz.* the Papal) was to continue somewhat longer than any of the other six, and indeed, for about as long as all the other six together, it is added, "and when he cometh, it is necessary that he should remain a little."

And when it is said to the apostle, "The ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive authority as kings one hour with the beast," it is signified that the different kingdoms which are symbolized by "the ten horns" had not yet appeared at the time the angel was speaking to the apostle, but at the appointed time they would appear, and "receive authority as kings one hour (*i.e.*, at the same time) with the beast."

So also it is said, "These [kingdoms who are symbolized by the ten horns] have one mind, and shall give their power and authority unto the beast, these shall make war with the Lamb," yet these same kingdoms "shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh [*i.e.*, devour her wealth], and burn her with fire" (*i.e.*, shall cause division among those who are symbolized by "the whore"). For God hath put in their hearts to fulfil his will, and to agree and give their kingdom unto the beast, until the words of God shall be fulfilled."

This prophecy has already been fulfilled in some degree, for all the different nations or kingdoms which are symbolized by the "ten horns" or the "ten kings" have agreed to give "their authority unto the beast" (*i.e.*, unto the civil power), and have taken both wealth as well as power from those who are sym-

bolized by "the great whore" (viz., those who uphold and sustain a perverted and corrupt Christianity in the earth), yet these same nations or kingdoms "make war with the Lamb" (*i.e.*, Jesus), although they oppose, in some measure, a perverted and corrupt Christianity, they do not receive gospel truth in its purity, but as it were shut their eyes to the truths revealed in the Holy Scriptures; nevertheless, "the Lamb shall overcome them, for he is Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful" (see Rev. xix. 11-20).

"Mountains" symbolize the kingdoms or nations of the civilized world (see Interpretation, Rev. vi. 14; xvi. 20, pp. 26, 95). And the number "seven" is the whole or perfect number (see Interpretation, Rev. i. 20; v. 6, pp. 6, 20, 21); therefore, when it is said "the seven heads are seven mountains where the woman sitteth upon them," it is signified that "the seven heads" of the beast symbolize not only seven different forms of government, but also all the kingdoms and nations of the civilized world, "where the woman [*i.e.*, 'the great whore,' who symbolizes a perverted and corrupted Christianity] sitteth upon them."

The interpretation "the seven heads are seven mountains," is prefaced by the words,— "Here is the mind which hath wisdom," to signify that the words "seven mountains" are not to be understood literally, but figuratively, according to the scriptural or prophetic signification of "seven mountains:" for it would require no wisdom whatever to understand that "seven mountains" meant "seven mountains;" but it would require some little knowledge of the Scriptures, which are calculated to convey to us "the wisdom which is from above," to discover that "seven mountains" symbolized all the nations of the nominally Christian or civilized world.

The reason this interpretation is now given of "the seven heads" is obvious, for according to the other interpretation, "the seven heads" signified seven different forms of government, of which "five" were already "fallen" or passed away; therefore,

"the woman" (who symbolized a corrupted Christianity) could not properly be said to "sit upon them," for they were no longer in existence.

So also the many "waters where the whore sitteth" are said to symbolize "peoples, and multitudes, and nations, and tongues." Rev. xviii.—"And after these things I saw another angel come down from heaven, having great authority [ἐξουσίαν]; and the earth was lightened with his glory. And he cried with a strong voice, saying, The great Babylon is fallen, is fallen, and is become the habitation of devils, and the prison [φυλακή] of every unclean [ἀκαθάρτου] spirit, and the prison [φυλακή] 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 enriched by the power of her unrestrained licentiousness [ἐκ τῆς δυνάμεως τοῦ στήνουσ ἀτῆσ ἐπλούτησαν]. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Give [ἀπόδοτε] unto her even as she hath given [ἀπέδωκε], and double unto her double according to her works: in the cup which she hath filled, fill to her double. How much she hath glorified herself and lived without restraint [ἐστρηνίασε], so much torment and sorrow give her, for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burned with fire, for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived in unrestrained licentiousness [στρηνίασαντες] with her, shall weep, and lament over her [κλαύσονται καὶ κόψονται ἐπ αὐτῇ] when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment

come. And the merchants of the earth shall weep and mourn over her; for no man buyeth their merchandise any more: the merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all vessels of ivory, and all vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and amomum [*ἄμωμον*], and incense [*θυμιάματα*] and ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle (*κτήνη*), and sheep, and horses, and chariots, and slaves, and souls of men. And the fruits that thy soul lusted after are departed from thee, and all things which were fat, and all things which were bright (*πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ*) are departed from thee, and thou shalt find them no more at all. The merchants of these things which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! for in one hour so great riches is come to nought. And every shipmaster, and every one upon the place of ships [*πᾶς ὁ ἐπὶ τόπον πλέων*], and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate. Rejoice over her, thou heaven, and ye saints, and (*καὶ οἱ ἅγιοι καὶ*) apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman of whatsoever he be, shall be found any more in thee;

and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

By an angel descending from heaven, and enlightening the earth with his glory, and crying "with a strong voice, saying, The great Babylon is fallen, is fallen," &c., is signified that God will now cause such a great degree of heavenly light to be shed abroad throughout the civilized world, as shall cause the perverted and corrupted Christianity, which is symbolized by "the great Babylon," to fall in the estimation of the best among men, so that they shall, as it were, hear "a 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." And as they will be obedient to the heavenly summons, "the great Babylon" shall from thenceforth contain none of the people of God, but only the people of Satan; and so shall "become the habitation of devils, and the prison of every unclean spirit, and the prison of every unclean and hateful bird."

"Unclean and hateful birds" symbolize all those men who shall still continue unrighteous after that they shall have acquired the ability to advance or progress in understanding; even as a "bird" is able to advance or ascend in "the air," which symbolizes the natural reason or understanding of man (see Interpretation, Rev. ix. 2; xvi. 17, pp. 36, 93).

"Give to her even as she hath given, and double unto her double according to her works," &c., describes the measure or degree of trouble which shall now fall upon those who shall still desire or endeavour to uphold or sustain in the earth the perverted and corrupted Christianity which is symbolized by "the great Babylon." And the suddenness with which this trouble

shall fall upon "the great Babylon" is described in the following verses: "Because she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow; therefore shall her plagues come *in one day*, death, and mourning, and famine; and she shall be utterly burned with [spiritual] fire" (*i.e.*, "division;" see Interpretation, Rev. xvi. 19; ix. 14-18, pp. 94, 95, 40-44).

"Therefore hear now this, thou that art given to pleasures, that dwellest carelessly, that sayest in thine heart, I am, and none else beside me; I shall not sit as a widow, neither shall I know the loss of children: but these two things shall come to thee *in a moment, in one day*, the loss of children, and widowhood: they shall come upon thee in their perfection for the multitude of thy sorceries, and for the great abundance of thine enchantments. For thou hast trusted in thy wickedness: thou hast said, None seeth me. Thy [earthly] wisdom, and thy [earthly] knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else beside me. Therefore shall evil come upon thee; thou shalt not know from whence it riseth; and mischief shall fall upon thee; thou shalt not be able to put it off: and desolation shall come upon thee suddenly, which thou shalt not know" (Isa. xlvi. 8-11, concerning the spiritual "Babylon," or nominally Christian world of the present day).

"O thou that dwellest upon many waters [compare Rev. xvii. 1, 15], abundant in treasures, thine end is come, and the measure of thy covetousness. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillars; and they shall lift up a shout against thee" (Jer. li. 13, 14, also concerning "the great [spiritual] Babylon").

When it is said that "the kings of the earth, who have committed fornication, and lived in unrestrained licentiousness with her, shall weep and lament over her when they shall see the smoke of her burning, standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city, for

in one hour is thy judgment come," it is signified that although the kings or rulers of the civilized world shall have agreed with "the great Babylon" in departing from the worship or service of God (see Interpretation, Rev. ii. 14; xvii. 2, pp. 10, 11, 98), and in giving a loose rein to their covetousness and ungodly desires; and although they shall be exceedingly sorry (even as those are, who "weep and lament") when they shall see that she "is fallen," and is being utterly consumed by spiritual fire or division; yet they shall stand "afar off for the fear of her torment;" and shall have no power to save her, however much they may "lament over her."

So also, when it is said that "the merchants of the earth which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing," it is signified that both the "merchants" and rich men of the civilized world, as well as "the kings" and rulers, shall be exceedingly sorry, when they shall see that the great Babylon is being consumed; yet they also shall be utterly powerless to help her.

So also shall "every shipmaster, and every one in the place of ships, and sailors, and as many as trade by sea," be equally sorry and powerless when they shall see "the great Babylon . . . made desolate."

The various articles of "merchandise" (as "gold, and silver, and precious stones, and pearls," &c.) are here enumerated, to signify that the words, "the merchants of the earth," and "every shipmaster," &c., and those who "trade by sea," are to be understood *literally*, as meaning those actually engaged in commerce, and not figuratively as symbolical of any others.

Nevertheless, figurative expressions are used in describing the sorrow of those engaged in commerce, or rather of those whose chief object in life is to accumulate wealth, when they shall see the destruction of "the great Babylon;" for we have no reason to suppose that "every shipmaster," &c., shall then literally "cast dust on their heads," but only that they shall

then be sorry or distressed; even as the ancients were, when they "put dust upon their heads."¹

When it is said, "And the fruits that thy soul lusted after are departed from thee, and all things which were fat, and all things which were bright, are departed from thee, and thou shalt find them no more at all," it is signified that the abundance or wealth, and the worldly show or splendour, which the inhabitants of the modern Babylon have coveted, or "lusted after," shall depart from them, and they shall "find them no more at all."

It is now there is to be "a time of trouble such as never was since there was a nation even to that same time" (Dan. xii. 1), for it is now that the Jews and Israelites and the chosen people of God are to be "delivered;" for at this time it is said, "Come out of her [the great Babylon], my people" (fourth verse, compare Jer. li. 6, 45); therefore "the kings of the earth, and the great men, and the rich men," shall have cause enough for lamentation, for their greatness and their riches shall now pass from them; "for the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low" (Isa. ii. 12).

And the suddenness with which "the great Babylon" shall fall, is again symbolized by "a mighty angel taking up a stone like a great millstone, and casting it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

"The voice of harpers, and musicians, and of pipers, and trumpeters," symbolizes festivity. A "craftsman" symbolizes skilfulness or ingenuity. A "millstone" symbolizes plenty or abundance. The "light of a candle" symbolizes spiritual light or knowledge. And "the voice of the bridegroom and of the bride," symbolizes rejoicing. Therefore, when it is said that

¹ And Joshua rent his clothes, and fell to the earth upon his face before the ark of the Lord until the eventide, he and the elders of Israel, and put dust upon their heads.—Joshua vii. 6.

"the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsmen of whatever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee," it is signified that festivity, skilfulness or ingenuity, plenty or abundance, spiritual light or knowledge, and rejoicing, shall cease to be "found any more at all" among those who shall still adhere to the perverted and corrupt Christianity which is symbolized by "the great city Babylon."

"And in her [the great city Babylon] was found the blood of prophets, and of saints, and of all that were slain upon the earth." For the nominal Christians have persecuted and slain "the saints" and martyrs of Jesus, just as the Jews, in ancient times, persecuted and slew the prophets of the Lord; and as the Jews have not escaped the righteous judgment of God, but have been afflicted for about eighteen centuries, so also the nominal Christians shall not escape, but shall from henceforth be afflicted until they shall turn to the Lord with their whole heart, and not honour him "with their lips" only, while "their heart is far from" Him, as they now do.

Rev. xix.—"And after these things I heard a great voice of much people in heaven, saying, Alleluia! salvation, and glory, and honour, and power, unto our God: for true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! and her smoke rose up for ever and ever. And the twenty-four elders and the four living creatures fell down and worshipped God that sat on the throne, saying, Amen; Alleluia! And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as

the voice of many waters, and as the voice of mighty thunders, saying, Alleluia! for the Lord our God, the Almighty [ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ] reigneth. Let us be glad and rejoice, and give glory [δόξαν] to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean, and shining [λαμπρόν]: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

The word "Alleluia" is compounded of two Hebrew words, signifying "Praise the Lord."

"A great voice of much people in heaven" is represented as saying "Alleluia! salvation, and glory, and power, unto our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand;" and "the twenty-four elders and the four living creatures" are represented as responding "Amen, Alleluia!" to signify that when the righteous judgment of God shall have been inflicted upon the perverted and corrupt Christianity which had hitherto deceived the civilized world, all those who shall *then* enter the kingdom of heaven, and all those who shall have *previously* entered, will have every reason to "rejoice" together, and to "praise the Lord," for the time shall have come for that which is symbolized by the "marriage of the Lamb."

Therefore at this time "a voice" is represented as coming "out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great," and in response "a voice," "as the voice of a great multitude, and as the voice

of many waters, and as the voice of mighty thunderings" (see Interpretation, Rev. xiv. 2, p. 75), is represented as "saying, Alleluia! for the Lord our God, the Almighty, reigneth. Let us be glad and rejoice, for the marriage of the Lamb is come, and his wife hath made herself ready."

"The marriage of the Lamb" symbolizes the union of Jesus, and his saints in heaven, with those who shall still be in fleshly bodies on the earth, at his coming, when all his saints shall be "one" with him; "one" by the union of love and concord, even according to the prayer of Jesus when, just before his crucifixion, he concludes his prayer to his Father, saying, "Neither pray I for these [the apostles] alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also whom thou hast given me be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them" (John xvii. 20-26).

In the eighth verse we learn that "fine linen, clean and shining," symbolizes "the righteousness of saints."

And in the tenth verse we are informed that the angel who speaks with the apostle is his "fellow-servant," and of his "brethren that have the testimony of Jesus," i.e., one of the prophets (Rev. xxii. 9), "for the testimony of Jesus is the spirit of prophecy."

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

The "white horse" symbolizes gospel truth in its purity (see Interpretation, Rev. vi. 2, p. 21). And he who is "called Faithful and True" is Jesus. "His eyes" are likened to "a flame of fire," to signify his discernment, or perfect ability to distinguish between the righteous and the wicked; even as fire distinguishes between "gold, silver, precious stones," and "wood, hay, stubble," &c. (see Interpretation, Rev. i. 14, p. 3.) And "many crowns" are represented upon the "head" of Jesus, to signify that he is "King of kings, and Lord of lords." And he is represented as having "a name written which no man knew but he himself," to signify that he is exalted above all other men.¹ "And his name is called the Word of God," to signify that it is through him alone that we receive that heavenly light, or knowledge, and understanding, which is symbolized by "the word of God" (see Interpretation, p. 44). So also it is said, "out of his mouth goeth a sharp sword, that with it he should smite the

¹ Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that *Jesus Christ is Lord*, to the glory of God the Father.—Phil. ii. 9-11.

nations," to signify that "the sword of the Spirit, which is the word of God," should now proceed from him, and "smite the nations," so that "he shall rule them with a rod of iron," *i.e.*, with an irresistible government.

It is said that "he treadeth the wine-press of the fierceness and wrath of Almighty God," to signify that he will crush the power of the nations as completely as grapes are crushed in a wine-press (see Interpretation, Rev. i. 15, p. 3); for this also, his "vesture" is represented as "dipped in blood;" for, as when one "treadeth the wine-press," his garments become covered with grape juice, so also when Jesus is represented as having crushed, and as it were trodden under foot the power of the nations, as men in ancient times crushed the grapes with their feet, he is described as having his "vesture dipped in blood."¹ So also his name, "King of kings, and Lord of lords," is written upon "his vesture and upon his thigh;" for it is by the action of the "thigh" that grapes are trodden in a wine-press, and it is upon the "vesture" or "garments" that the grape juice is sprinkled when one "treadeth the wine-press."

And when it is said that "the armies which were in heaven followed him [Jesus] upon white horses, clothed in fine linen, white and clean," it is signified, that all the angels of Jesus, who

¹ Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and *thy garments like him that treadeth in the wine-fat?* I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and *their blood shall be sprinkled upon my garments*, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redemption is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and *I will bring down their strength to the earth.*—Isa. lxiii. 1-6; compare Isa. lix. 16-20.

have the advantage of seeing gospel truth in its purity, and who are as it were clothed with righteousness as with a "white and clean" garment, will now unite with Jesus in the work of destroying the power of the wicked in the earth, and establishing that of righteousness and of truth.¹

"And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the great (τὸ μέγα) supper of God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought signs (σημεῖα) before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

"The sun" symbolizes the light of the gospel; and "the fowls that fly in the midst of heaven" symbolize all those who have acquired the ability to advance or progress in understanding, even as "birds" are able to ascend in "the air" (see Interpretation, Rev. ix. 2; xvi. 17, pp. 36, 93). And "the flesh of kings," &c., symbolizes the wealth of kings, &c. (see Interpretation,

¹ The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of [spiritual] fire [i.e., division]: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.—Matt. xiii. 41-43.

tion, Rev. xvii. 16, p. 102). Therefore when "an angel" is represented as "standing in the sun," and "saying to all the fowls that fly in the midst of heaven, Come, gather yourselves together unto the great supper of God, that ye may eat the flesh of kings," &c., it is signified that the light of gospel truth shall now shine forth so brightly and clearly, that all who have acquired the ability to advance or progress in understanding, shall be called upon to gather themselves together, and take "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven" (Dan. vii. 27), and so consume the wealth of kings, &c., according as they shall be slain with "the sword of the Spirit, which is the word of God," which is represented as proceeding out of the "mouth" of Jesus; for "the word of God" shall now penetrate and enlighten the souls of multitudes of men, of every condition; and they will freely place their wealth at the disposal of those who shall now engage in the service of the Lord (and who shall, moreover, be distinguished for their ability to progress in understanding), much in the same manner as the first Christians laid the price of their possessions "at the apostles' feet" (Acts iv. 34, 35), not to be squandered, but to be expended as shall be judged best for the whole community of the faithful, both Jews and Israelites, as well as Gentiles, who shall now be united together in one company, composing, as it were, "one fold," having but "one shepherd."¹

So it is said, when "the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army; . . . the beast (*i.e.*, the combined power of the nations of the nominally Christian or civilized world—see Interpretation, Rev. xvii. 3, p. 99), was taken, and with him the false prophet (*i.e.*, the false teachers

¹ And other sheep I have, which are not of this [*i.e.*, the Jewish] fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.—John x. 16.

among the various sects of Protestants—see Interpretation, Rev. ix. 19; xii. 4; xiii. 13-17, pp. 42, 61, 71-73), that wrought signs before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image (*i.e.*, those whose understanding or actions showed that they were influenced either by the false doctrines of Catholicism or by those of Protestantism—see Interpretation, Rev. xiii. 12, 15; xv. 2, pp. 71, 83). These both were cast alive into a lake of fire burning with brimstone (*i.e.*, were divided up into exceedingly small parties, and so, as it were, consumed, for they would then no longer be great and powerful nations or communities—see Interpretation, Rev. ix. 17-19, pp. 41, 42). And the remnant (*i.e.*, those whose understanding or actions showed that they were not influenced either by the false doctrines of Catholicism or of Protestantism) were slain with the sword of him [Jesus] that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh.”¹

PART VII.

Rev. xx.—“And I saw an angel come down from heaven, having the key of the abyss (*ἀβύσσου*) 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

¹ Who hath taken this counsel against Tyre [or those nations whom Tyre symbolized], the crowning city, whose merchants are princes, whose traffickers are the honourable of the earth? The Lord of hosts hath purposed it, to stain the pride of all glory, and to bring into contempt all the honourable of the earth. . . . And her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.—Isa. xxiii. 8, 9, 18.

cast him into the abyss (*ἄβυσσον*), 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 time (*χρόνον*).

"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."

An angel is represented as coming down from heaven, previous to the millennium, with "the key of the abyss [of knowledge] and a great chain in his hand," to signify that "the abyss" of knowledge should now be opened (as with "a key," see Interpretation, Rev. ix. 1, p. 36); and the consequence shall be, that knowledge shall now so greatly prevail, that Satan shall not be able to deceive the nations any more for "a thousand years," but shall be as powerless as an evil man would be, were he bound with a "great chain."

The whole power of Satan to do evil, consists in his ability to "deceive;" therefore, when spiritual darkness or ignorance prevails, his power is very great; but when spiritual light or knowledge prevails, he is as it were "cast into the abyss [of knowledge], and shut up, and a seal set upon him;" for this spiritual light or knowledge will enable men immediately to discern his artifices or deceits, and so to preserve themselves free from his enthrallment.

The word "pit" (in the 1st and 3d verses of this chapter) is not in the original Greek; so it is not "the pit of the abyss" of

knowledge which is now to be opened by the angel (for that was opened long ago by Wycliffe—see Interpretation, Rev. ix. 1, 2, pp. 35, 36), but “the abyss” of knowledge itself.

When “the pit of the abyss” of knowledge was “opened,” an obscured spiritual light prevailed, and eventually weakened in a great degree the power of Antichrist (see Interpretation, Rev. ix. 1-12, pp. 35-39); but now that “the abyss” of knowledge itself is opened, not only is the power of Antichrist entirely overthrown, but even Satan himself is rendered utterly powerless; therefore, at this time, “the souls of those who were beheaded for the witness of Jesus, and for the word of God,” are represented as sitting upon “thrones,” and living and reigning with Christ a thousand years.

The word “beheaded” is not here to be understood literally, as meaning those only who were actually “beheaded” (for those would constitute but a very small portion of the faithful), but figuratively, as meaning those who had ceased to be guided or governed by their own will or selfish inclinations, inasmuch as they sought before all things to do the will of God, so that they no longer existed as selfish individuals, but became, as it were, “one body,” guided and governed by “one head,” even Jesus Christ.¹

Concerning these also it is said, that they “had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or upon their hands,” *i.e.*, they showed, neither by a darkened understanding, nor by unholy actions, that they were influenced either by the false doctrines of Catholicism or by those of Protestantism (see Int., Rev. xiii. 16; xv. 2, pp. 72, 73, 83).

¹ He raised him from the dead, and set him at his own right hand in the heavenly places; . . . and hath put all things under his feet, *and gave him to be the head* over all things *to the church, which is his body*. . . . But speaking the truth in love, may grow up in him in all things, which *is the head, even Christ*: from whom *the whole body*, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the building up [*εἰς οἰκοδομήν*] of itself in love.—Eph. i. 20-23; iv. 15, 16.

These are they of whom Jesus speaks, when he says, "The hour is coming, . . . when the dead shall hear the voice of the Son of God, and they that hear shall live" (John v. 25; see Interpretation, Rev. vii. 9, 17, p. 29-31). But concerning "the rest of the dead [viz., those who shall not now hear the voice of the Son of God, it is said that they] lived not again until the thousand years are finished."

"And when the thousand years are finished, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

In Ezekiel xxxviii. 2, 3, "Gog" is said to be "the chief prince of Meshech and Tubal." And in 1 Chron. i. 5, we learn that Magog, Meshech, and Tubal, were three sons of Japheth; so we may conclude that it is the descendants of Japheth (*i.e.*, the Europeans) who will be the chief among those who, at the expiration of the millennium, will be deceived by Satan, and so induced to encompass the "camp of the saints, and the beloved city, . . . to take a spoil, and to take a prey," &c. (see Ezek. xxxviii. 8-16.)

It should be noticed also, that Gomer and Togarmah (who are said to be with Gog at this time), were children of Japheth, one being his son, and the other his grandson (compare Ezek. xxxviii. 6; 1 Chron. i. 5, 6).

Concerning these multitudes who shall at this time come against Israel, it is said, "Fire came down from God out of heaven, and devoured them," *i.e.*, they were consumed by spiritual "fire," which is "division," as described in Ezek. xxxviii. 21:

"I will call for a sword against him throughout all my mountains, saith the Lord God; every man's sword shall be against his brother;" and again in Ezek. xxxix. 6: "I will send a fire on Magog, and among them that dwell carelessly in the isles, and they shall know that I am the Lord."

"The camp of the saints" will be in "the land of Israel;" and "the beloved city" will be "Jerusalem;" for let it be borne in mind that this prophecy refers to a time more than a thousand years hence, even a time about a thousand years subsequent to the restoration of Judah and Israel, in the manner described in Ezek. xxxvi. xxxvii.

By reading carefully the 36th and 37th chapters of Ezekiel one may learn how perfectly Israel shall now be restored, so that men shall say, "This land which was desolate, is become like the garden of Eden." And by reading carefully the two following chapters (viz., xxxviii. xxxix), one may learn also, how those multitudes, who a thousand years hence shall be induced to go up against Israel "to take a great spoil," shall be utterly defeated and overthrown, and destroyed, so that "but the sixth part" of them shall be left.

"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," *i.e.*, the evil spirits (who will deceive these nations who will come against Israel about a thousand years hence) shall be divided among themselves, until they shall cease to exist as powerful communities of evil spirits,¹ even as the Catholics and Protestants shall have been divided among themselves one thousand years previously (see Interpretation, Rev. xix. 20, pp. 116, 117).

Concerning "the beast and the false prophet" (who symbolized the Catholic and Protestant communities), it was said that

¹ *And if Satan rise up against himself, and be divided, he cannot stand, but hath an end.—Mark iii. 26.*

they were "cast *alive* into the lake of fire burning with brimstone," to signify that they should be utterly consumed by "division" while they yet lived in fleshly bodies upon the earth. In this respect alone would their judgment differ from that of the evil spirits, who are also destined to be "cast into the lake of fire and brimstone," about a thousand years afterwards.

"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."

The "great white throne" symbolizes a dominion of purity and righteousness; so he who is represented as upon this throne can be none other than Jesus; "from whose face," it is said, "the earth and the heaven fled away, and there was found no place for them."

"The earth" symbolizes the civilized world (inasmuch as the civilized world is somewhat elevated above the heathen world, which is symbolized by "the sea" (see Interpretation, Rev. vii. 1-3; xiii. 11, pp. 27, 70). And "the heaven" symbolizes the kingdom of Israel as it shall be during the millennium (for the kingdom of Israel shall then be elevated above the civilized world, even as "the heaven" is above "the earth"); therefore when it is said that "the earth and the heaven fled away [from the face of Jesus], and there was found no place for them," it is signified that the civilized world, and the kingdom of Israel (such as it shall be during the millennium), shall give place to the

superior order of things which is symbolized by the "new heaven" and the "new earth" spoken of in Rev. xxi. 1; where also it is stated that there shall then be "no more sea," or heathen world, after that judgment shall have been inflicted upon those multitudes who shall come against Israel at the expiration of the millennium. It is then that the resurrection both of the just and also of the unjust shall take place; therefore, at this time it is said, "The dead, small and great, stand before God."

This general resurrection, which includes both the righteous and the wicked, was foretold before by Christ,¹ so also was the first resurrection.²

When it is said that "the books were opened, and the dead were judged out of those things which were written in the books, according to their works," it is signified that the judgment of each shall be as just and equal as though the whole life of every one was recorded in a book. And when it is said that "another book was opened, which is the book of life," it is signified that now many shall be "written in the Lamb's book of life," and so shall enter into "the holy city" which is described in the following chapter.

"The sea" symbolizes the heathen world, "death" symbolizes the in fidel world, and "hell" (*ᾗδης*) is the spiritual world, in which reside the imperfect or "unclean spirits" of man, after they have been disunited from their mortal or fleshly bodies (see Interpretation, Rev. vi. 8, p. 24); therefore, when it is said, "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," it is signified that

¹ The hour is coming, in the which *all* that are in the graves shall hear his voice, and shall come forth; *they that have done good, unto the resurrection of life; and they that have done evil unto the resurrection of damnation.*—John v. 28, 29.

² The hour is coming, and now is, when the dead shall hear the voice of the Son of God: *and they that hear shall live.*—John v. 25.

the souls of those who had been in the heathen world, and of those also who had been in the infidel world, and the world of imperfect or "unclean spirits," shall now be raised up and judged with perfect justice and equity.

Those who are "not found written in the book of life," are those who, at this time, shall not be found worthy to enter into the holy city (see Rev. xxi. 27); therefore, when it is said "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," it is signified that the infidel world, and the world of imperfect or "unclean spirits," and also all those who, at this time, shall not be found worthy to enter into the holy city, shall now be consumed by spiritual "fire," which is "division."

It is said "this is the second death," to signify that the state of those imperfect men or spirits who shall be condemned to that which is symbolized by "the lake of fire," shall be as a state of "death" compared with the state of those who, at this time, shall be "found written in the book of life," and consequently worthy to join the company of those who are symbolized by "the holy city."

Nothing is now said concerning the judgment awarded to "the sea," *i.e.*, the heathen world, for now there shall be "no more sea" or heathen world, for all those who hitherto were heathens shall now be found either among those in "hell" [ἄδης], or among those in "death," or else among those who shall be "found written in the book of life;" therefore, when the apostle says (Rev. xxi.), "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away" (Rev. xx. 11), he immediately adds, "and there was no more sea."

"And I saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the

tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And he that sat upon the throne said, Behold, I make all things new. And he said unto me, Write: for these words are true and faithful. And he said unto me, It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

"The holy city" (which is represented as "coming down from God out of heaven" after that judgment shall have been inflicted upon those who shall be induced to come up against "the camp of the saints" at the conclusion of the millennium), symbolizes the elect saints who shall have become "as the angels of God," and shall also be adorned with all spiritual adornments; therefore, "the holy city" is said, at this time, to be "prepared as a bride adorned for her husband."

These elect saints (which, taken together, constitute, as it were, "the tabernacle" in which God "will dwell," John xiv. 23) shall now remain with men on the earth, and so elevate and perfect mankind, that at last even "death" itself shall be "swallowed up in victory" (see Interpretation, Rev. i. 18, pp. 5, 6); so that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things [shall have] passed away," therefore, at this time, "a great voice" is represented as coming "out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with

them, and they shall be his people, and God himself shall be with them, and be their God," &c.

"Alpha and Omega" are the first and last letters of the Greek alphabet; therefore, when Jesus is represented as saying, "I am Alpha and Omega, the beginning and the end," it is signified that all things are, as it were, included within him, even as all the letters of the Greek alphabet are included within the letters "Alpha and Omega," and as the whole of anything is included within "the beginning and the end;" so that he is "the Almighty which is, and which was, and which is to come" (Rev. i. 8), and is able as well as willing to "give unto him that is athirst of the fountain of the water of life freely."

"The fountain of the water of life" symbolizes heavenly truths (see Interpretation, Rev. xvi. 4, pp. 87, 88); therefore, when Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely," it is signified that at this time (*viz.*, subsequent to the millennium) the knowledge of heavenly truth will be acquired by man with little or no effort, and the consequence will be that the whole earth shall shortly be "filled with the knowledge of the glory of the Lord, as the waters cover the sea" (Hab. ii. 14).

The words "It is done," were before pronounced in reference to our own days, to signify that mankind would have so far advanced in general intelligence, that many among men would be enabled to reason clearly concerning heavenly truths, and also to understand them (see Interpretation, Rev. xvi. 17, p. 93). These words, "It is done," are again pronounced here, in reference to a time more than a thousand years hence, to signify that mankind shall then have so far advanced towards perfection, that multitudes shall acquire a knowledge of heavenly truths "freely" (*i.e.*, without having to labour for this knowledge, as at present, when one may even be said to earn this knowledge by the mental exertion and labour which it costs him to acquire it); therefore, immediately after saying, "It is done," Jesus adds, "I will

give unto him that is athirst of the fountain of the water of life freely." The intermediate words, "I am Alpha and Omega," &c., are merely significant of the ability of Jesus to do this, and whatever else he pleases: in other words, of his almighty power.

These few words in this sixth verse being thus understood, one may perceive why they were considered sufficiently important to be prefaced by the words, "Write: for these words are faithful and true."

The words, "Behold, I make all things new," describe the perfect regeneration or reconstruction of the whole system or order of things; so that "the former things" shall have completely "passed away," for now "there shall be no more death, neither sorrow," &c.

It is at this time, also, that Jesus will enlighten and guide men by the light of "his countenance," *i.e.*, by his actual and perceptible presence among them (see Interpretation, Rev. i. 16, pp. 4, 5). Since the apostles' days unto these our own days, men have been enlightened and guided, in some measure, by those who are symbolized by "the seven stars in his right hand" (see Interpretation, Rev. ii. iii., pp. 6-16). At the restoration of Israel, and during the millennium, men will be guided and enlightened by that which is symbolized by "the sharp two-edged sword," *i.e.*, the Word of God, which is represented as proceeding "out of his mouth" (see Interpretation, Rev. xix. 15, 21, pp. 13, 17). But after the millennium shall have "passed away," men shall be guided and enlightened by the light of "his countenance," which is represented as being "as the sun when he shineth in his strength," for at this time Jesus "shall come in the glory of his Father, with his angels" (Matt. xvi. 27); so that from henceforth those who are symbolized by "the tabernacle of God [shall be] with men, and he will dwell with them," &c.

"And there came unto me one of the seven angels which had the seven last plagues, and talked with me, saying, Come hither, I will show thee the bride, the Lamb's wife. And he carried

me away in the spirit to a great and high mountain, and showed me the holy city, Jerusalem [τὴν πόλιν, τὴν ἁγίαν Ἱερουσαλήμ] descending out of heaven from God, having the glory of God (her light being like unto a stone most precious, even like a jasper stone, clear as crystal); having [ἔχουσα] also a wall great and high, having [ἔχουσα] twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; from [ἀπό] the east, three gates; from [ἀπό] the north, three gates; from the south, three gates; and from the west three gates. And the wall of the city had twelve foundations, and upon (ἐπ') them the twelve (δώδεκα) names of the twelve apostles of the Lamb. And he that talked with me had a measure (μέτρον), a golden reed to measure the city, and the gates thereof, and the wall thereof. And the city lieth four-square, and the length is as large as the breadth. And he measured the city with the reed, twelve thousand furlongs: the length, and the breadth, and the height of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with every precious stone (παντὶ λίθῳ τιμίῳ.) The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysopterus; the eleventh, a jacinth; the twelfth, an amethyst. And the twelve gates were twelve pearls; every several gate was of one pearl: and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations shall walk in the light of it: and the

kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day : for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie : but they which are written in the Lamb's book of life."

"The holy city Jerusalem" is represented as "descending out of heaven from God" after the millennium, to signify that all those who are symbolized by "the holy city" (viz., all those who had previously been separated from among men, that they might dwell with God in heaven) shall then come again out of heaven from God, to dwell with men upon the earth.

"The holy city Jerusalem" is also represented as "having the glory of God, [her light being] like unto a most precious stone, even like a jasper stone clear as crystal," to signify the exceeding glory of those who are symbolized by "the holy city," when they shall come to enlighten and perfect mankind, about a thousand years hence.

The "great and high wall" of the holy city symbolizes all those who are destined to rise from among the dead at the time appointed for "the first resurrection," viz., all those who shall have entered the kingdom of heaven in the interval between the setting up of Satan's throne in the earth, about the beginning of the seventh century, and the restoration of Judah and Israel in these our own days (see Interpretation, Rev. vii. 9-17, pp. 29-31). These were before symbolized by "four living creatures, full of eyes before and behind" (see Interpretation, Rev. iv. 6, p. 18); and now they are symbolized by "a great and high wall," to signify that they will constitute as it were "a great and high wall" for the protection of those who shall afterwards enter the kingdom of heaven with little or no experience of evil, and who will therefore be liable to fall from holiness and happiness even as angels formerly did (see Interpretation, Rev. xi. 1, 2, pp. 52-54).

The "twelve foundations" of the wall of the city symbolize all those who entered the kingdom of heaven in the interval between the days of the apostles and the setting up of Satan's throne in the earth, about the beginning of the seventh century; therefore are "the twelve names of the twelve apostles of the Lamb written upon them," for it was by means of the preaching of the twelve apostles that they received heavenly light sufficient to enable them to enter the kingdom of heaven. These were before symbolized by twelve out of "the twenty-four elders," and also by the "man-child" or "Michael" (see Interpretation, Rev. iv. 4; xii. 5, 7, pp. 17, 18, 62, 63). And now they are symbolized by "the foundations of the wall of the city," to signify that they will constitute as it were a firm foundation whereon to build, as it were, those who are symbolized by "the wall of the city."

The "twelve angels" at "the twelve gates" symbolize all those who were enabled to enter the kingdom of heaven during and previous to the days of the apostles, by means of the heavenly light vouchsafed to the twelve tribes of Israel; therefore it is said, "The names of the twelve tribes of the children of Israel [were] written upon them;" these also were before symbolized by twelve out of the twenty-four elders, and by the "hundred and forty and four thousand of all the tribes of the children of Israel" (see Interpretation, Rev. vii. 4-8; xiv. 1, pp. 27, 28, 75). And now they are symbolized by "twelve angels at the twelve gates" of the holy city, to signify that (being the first to enter into the kingdom of heaven) they opened, as it were, "the gates" of the holy city, so that multitudes might be enabled to enter after them.

It is said as one comes "from the east [there were] three gates; from the north, three gates; from the south, three gates; and from the west, three gates," to signify that now many "shall come from the east and from the west, from the north and from the south, and shall sit down in the kingdom of God" (Luke xiii. 29).

The holy city is represented as being "twelve thousand fur-

longs" in "length, breadth, and height," to signify that there will be ample room in it for all who may desire to enter therein, even as there would be no lack of space for all the children of Adam in a city "twelve thousand furlongs" every way.

And the wall of the "holy city" is represented as being "a hundred and forty-four cubits" thick, to signify that those who are represented by "the wall" of the holy city will constitute a sufficient protection to the inhabitants of the holy city, even as a wall a hundred and forty-four cubits thick would effectually protect the inhabitants of an earthly city.

The "cubit" is the length of the arm from the elbow to the top of the middle finger, and so is about one foot six inches, English measure; the "great cubit" includes the "handbreadth," consequently it is about one foot ten inches (Ezek. xl. 5; xli. 8). The furlong or stadium (*σταδίων*) is only about the eighth part of an English mile, but at the time this revelation was written, it was used by the civilized world to measure distances, just as miles are now, by the British and Americans.

"The building of the wall" of the holy city is represented as being of "jasper," to signify that those who are symbolized by "the wall" of the holy city shall be esteemed beyond other men, even as "jasper" is esteemed beyond ordinary building stones; so also "the holy city" itself is represented as being "pure gold like unto clear glass," to signify that those who are symbolized by "the holy city" shall be esteemed beyond all others, even as "pure gold" is esteemed beyond all other metals.¹

"The foundations of the wall" of the holy city are represented as "garnished with every precious stone," to signify that all which is precious and valuable shall adorn those who are sym-

¹ How is *the gold* become dim! how is the *most fine gold* changed! the stones of the sanctuary are poured out in the top of every street. *The precious sons of Zion, comparable to fine gold*, how are they esteemed as earthen pitchers, the work of the hands of the potter!—Lam. iv. 1, 2.

bolized by the "foundations of the wall" of the holy city. The various "precious stones" are enumerated, to signify the great diversity of excellencies which shall adorn these elect, even as the various precious stones would garnish the foundations of the wall of a city.

As a general rule, other things being equal, the value of any article of merchandise increases in an equal proportion to the size or weight of the article itself; for example, two ounces of pure gold is worth just twice as much as one ounce of pure gold; but this rule does not hold good with regard to pearls, for a pearl which happens to be twice as large as another, though it may differ from it in no other respect, may be estimated as worth more than one thousand times as much, instead of only twice as much (see Matt. xiii. 45, 46), therefore, "each gate" is represented as being "of one pearl," to signify the inestimable value of those who are symbolized by the "gates" of the holy city. "The gates" of the holy city as appropriately symbolize "the first-fruits unto God and to the Lamb" (who are represented by the hundred and forty and four thousand, Rev. xiv. 1-4) as "the door" of the sheepfold symbolizes Jesus himself.¹

Cities in the ancient times had no streets, correctly speaking, but very narrow lanes, and one broad place where all strangers who came to the city might rest with their camels, horses, &c. So the "street [or rather the broad place, *πλατεία*] of the city" is represented as being "pure gold, as it were transparent glass," to signify that those also who visit the holy city will be valued beyond others, even as pure gold is valued beyond other metals (for none shall be permitted to enter the holy city but those only who shall be found worthy; see Rev. xxi. 27).

Concerning the holy city, it is said, there was "no temple therein, for the Lord God Almighty and the Lamb are the temple

¹ Then said Jesus unto them again, Verily, verily, I say unto you, *I am the door* of the sheep. . . . *I am the door*: by me if any man enter in, he shall be saved, &c.—John x. 7-9.

of it," to signify that all those who are symbolized by the holy city will have free access to God the Father and to Jesus; therefore it is said also that "the city had no need of the sun [*i.e.*, of the light of the gospel], neither of the moon [*i.e.*, of the law and prophets, see Interpretation, Rev. xii. i, p. 61], to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof," *i.e.*, those who are symbolized by the holy city shall derive their spiritual light or knowledge directly from God the Father and from Jesus; and not indirectly by means of the law and gospel, as hitherto.

The words "of them which are saved," in the twenty-fourth verse of this chapter, are not in the original Greek, and ought to be erased from the English translation, for they only obscure the simple meaning of the passage; for at this time, the whole "earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea;" therefore, at this time it is not any particular nations which shall walk in the spiritual light of those who are symbolized by the holy city, but all the nations of the whole earth; and the consequence will be, that "the kings of the earth [will] bring their glory and honour into it." So also, at this time, it is said that "the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it."

Rev. xxii.—"And he showed me a river of water of life clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. And there shall be no more curse: and [*καὶ*] the throne of God and of the Lamb shall be in it; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads. And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign

for ever and ever. And he said unto me, These sayings are faithful and true: and the Lord God of the spirits (*τῶν πνευμάτων*) of the prophets hath sent his angel to show unto his servants the things which must shortly be done. Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

The "river of water of life" symbolizes heavenly truth which (at the time now spoken of, *i.e.*, after the millennium, or more than a thousand years hence) shall proceed as a river from the throne of God and of Jesus (John iv. 14).

"The tree of life" is represented as being "in the midst of the street," or rather of the broad place (*πλατείας*) of the city, "on either side of the river," to signify that the spiritual nutriment which imparts and sustains spiritual life shall be very easily acquired by those who, at this time, shall enter the holy city; so also "the tree of life" is represented as bearing "twelve manner of fruits, and yielding her fruit every month," to signify that those who enter the holy city shall also be able to acquire spiritual nutriment at all seasons and at all times; even as they could always obtain the fruit of a tree which "yielded her fruit every month."

When it is said that "the leaves of the tree were for the healing of the nations, and there shall be no more curse," it is signified that at this time "all the nations of the earth will be blessed" as God foretold to Abraham.¹

When it is said that the "throne of God and of the Lamb shall be in [the holy city]; and his servants shall serve him: and they shall see his face; and his name shall be in their foreheads," it is signified that "the servants of God" shall now not only "serve him," but they shall actually be in his presence, and shall have understanding like unto his (like in kind, though

¹ *And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.—Gen. xxii. 18.*

not in degree, even as an infant is like a man¹ (see Interpretation, Rev. xiv. 1-3, p. 75), and so shall be completely under the dominion of that perfect righteousness and purity which is symbolized by "the throne of God and of the Lamb" (see Interpretation, Rev. xx. 11, p. 122); therefore, it is again said that "there shall be no night there (*i.e.*, no spiritual darkness in the holy city); and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever and ever."

"And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then saith he unto me, See thou do it not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. And he saith unto me, Seal not the sayings of the prophecy of this book: the time is at hand. He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. Behold, I come quickly; and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. (Blessed are they that do his commandments, that their authority may be over [*ἵνα ἔσται ἡ ἐξουσία αὐτῶν ἐπὶ*] the tree of life, and that they may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.) I Jesus have sent mine

¹ Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is.—1 John iii. 1, 2.

But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.—2 Cor. iii. 18.

angel to testify unto you these things in the churches. I am the root and the offspring of David, even the bright morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. He that testifieth these things saith, Surely I come quickly: Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with all saints" (*ἀμήν*).

The apostle is told to "seal not the sayings of the prophecy of this book," to signify that those things which are represented by signs in this book were not to be sealed up or hidden from man; but this "Revelation" was to be written out by the apostle in such a manner as to be in reality a *revelation* which men might understand as soon as they should take the proper means to do so (otherwise it would be no *revelation*, but an *incomprehensible mystery*).

It is said, "The time is at hand; . . . he that is unjust, let him be unjust still," &c., to signify that when Jesus comes, his "reward" shall be with him, "to give to every man according as his work shall be;" so that it shall then be too late for the unjust and the unholy to fit themselves for the "reward" which Jesus is about to give to the "righteous" and the "holy" (see Matt. xxv.) This reward consists in being raised from among the dead, and living and reigning with Christ during the millennium, or the thousand years which shall intervene between "the first resurrection," which is to take place soon after the restoration of Judah and Israel, and the general "resurrection of the dead both of the just and of the unjust"—Rev. xx. 4-12; Acts xxiv. 15.

After having assured us that he will "come quickly," and that "his reward" shall be with him, "to give to every man according as his work shall be," Jesus reminds us of his almighty power, that we may have every confidence in him, by again saying that he is "the Alpha and Omega, the beginning and the end, the first and the last" (see Interpretation, Rev. xxi. 6, p. 127).

It is said, "Blessed are they that do his commandments, that their authority may be over the tree of life," to signify that those who obey the commandments of Jesus shall be enabled to acquire the spiritual nutriment which imparts and sustains spiritual life.

Jesus says that he is "the root and offspring of David, even the bright morning star," to signify that the promises made to David and to his offspring shall be fulfilled in him, so that he shall be to the well disposed among men, "as the light of the morning when the sun riseth, even a morning without clouds" (see 2 Sam. xxiii. 1-5; Isa. xi.)

All the angels of Jesus are comprehended in the general term "the Spirit," and all "the elect" of Jesus in like manner are comprehended in the general term "the Bride." And those who *spiritually* "hear" the words of the prophecy of this book, are those who *understand* them; so when it is said, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely," it is signified that the angels and the elect of Jesus shall now call upon all who thirst after the knowledge of heavenly truth to "come" and acquire this knowledge freely. And whosoever "heareth," *i.e.*, whosoever shall understand "the words of the prophecy of this book," is also required to unite with the angels and the elect of Jesus, in calling upon the well disposed among men to "come," and take "freely" of that which is symbolized by "the water of life" (see Interpretation, Rev. xxi. 6, p. 126).

The word "and" in the beginning of the twelfth verse, and the

word "for" in the tenth and eighteenth verses are not in the original Greek.

In the eighteenth and nineteenth verses men are cautioned not to "add to," or "take away from the words of the prophecy of this book;" and in the twentieth verse, they are again assured that Jesus will most certainly "come," and that "quickly," though to men it may seem that he delays a long while: so that many shall say in their hearts, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation" (2 Peter iii. 4). The apostle then concludes the Revelation with the benediction: "The grace of the Lord Jesus Christ be with all saints."

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RESTORATION OF JUDAH AND ISRAEL.

"THE word of the Lord came again unto me, saying, More-
over, thou son of man, take thee *one stick*, and write upon it,
For Judah, and for the children of Israel his companions : then
take *another stick*, and write upon it, *For Joseph, the stick of*
Ephraim, and for all the house of Israel his companions : and
join them one to another into one stick ; *and they shall become*
one in thine hand. And when the children of thy people shall
speak unto thee, saying, Wilt thou not show us what thou
meaneest by these ? Say unto them, Thus saith the Lord God ;
Behold, I will take the stick of Joseph, which is in the hand or
Ephraim, and the tribes of Israel his fellows, and will put them
with him, even with the stick of Judah, and make them one
stick, and they shall be one in mine hand. And the sticks
whereon thou writest shall be in thine hand before their eyes.
And say unto them, Thus saith the Lord God ; Behold, I will
take the children of Israel from among the heathen, whither they
be gone, and will gather them on every side, and bring them
into their own land : and *I will make them one nation in the land*
upon the mountains of Israel ; and one king shall be king to
them all : and *they shall be no more two nations, neither shall*
they be divided into two kingdoms any more at all : neither shall
they defile themselves any more with their idols, nor with their
detestable things, nor with any of their transgressions : but I will
save them out of all their dwelling-places, wherein they have

sinned, and will cleanse them: so shall they be my people, and I will be their God" (Ezek. xxxvii. 15-23).

In this prophecy, under the symbol of two sticks becoming one in the hand of the prophet, is foretold the union of the children of Israel with the children of Judah, when their restoration shall be accomplished.

We all know who the children of *Judah* (*i.e.*, the Jews) are, because they have been preserved as a distinct people wherever they have been scattered. It is not so with the children of Israel (*i.e.*, the other ten tribes); men know so little concerning them, that they are emphatically called the ten *lost tribes*. Nevertheless, they are in existence somewhere; and though *history* gives us little or no account of them from the time that Shalmaneser the king of Assyria took them captive (2 Kings xvii. 3-6), and scattered them among the heathen nations, more than 100 years before the Babylonish captivity of Judah, and more than 600 years before Christ, *prophecy* is not so silent upon the subject, but speaks so plainly concerning them, that we may easily know where they now are beyond a doubt [*i.e.*, if we have faith in the prophecies].

The first thing to be observed is that the ten tribes are represented by "*Ephraim*" in the prophecies; just as the other two tribes are represented by "*Judah*." This is sufficiently apparent from the verses just now quoted, where the prophet is told to take *one stick* "*for Judah*, and for the children of Israel his companions;" and *another stick* "*for Joseph, the stick of Ephraim, and for all the house of Israel his companions.*"

It must be noticed also that these ten tribes are not a distinct people like the Jews, but a *mixed* people; as Hosea long ago foretold they should be, when he says concerning Ephraim (who represents these ten tribes), "he hath mixed himself among the people" (Hosea vii. 8).

And that these "people" were heathens or idolaters is apparent from another part of Hosea's prophecy: "Ephraim is joined

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to idols : let him alone" (Hosea iv. 17). The ten tribes became idolaters, and the Almighty permitted it; he did not interfere to prevent it, as in the case of the other two tribes; it was not absolutely necessary that they should be kept a separate and distinct people from the heathen who were round about them, therefore the Almighty says, "Let [them] alone." Let them become idolaters, and intermarry with the surrounding nations, and worship idols, and be "mixed among the [heathen] people."

But one may ask, If these ten tribes have been mixed among other people, where are they to be found at the time of the restoration?

The prophet Jeremiah answers, and tells us that they shall then be found mixed among the nations to the *north* of Palestine, viz., the European or nominally Christian nations; for it is Europe which is to the *north* of Palestine, Asia being to the east, Africa to the south, and America to the west.

"Go and proclaim these words toward *the north*, and say, Return, thou backsliding Israel, saith the Lord; and I will not cause mine anger to fall upon you: for I am merciful, saith the Lord, and I will not keep anger for ever. . . . In those days *the house of Judah shall walk with the house of Israel, and they shall come together out of the land of the north* to the land that I have given for an inheritance unto your fathers" (Jer. iii. 12, 18).

"For there shall be a day, that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. For thus saith the Lord; Sing with gladness for Jacob, and shout *among the chief of the nations*: publish ye, praise ye, and say, O Lord, save thy people, the remnant of Israel. Behold, I will bring them from *the north* country, and gather them from the coasts of the earth, and with them the blind and the lame, the woman with child and her that travaileth with child together: a great company shall return thither. They shall come with weeping, and with supplications will I lead them: I will cause them to walk by the rivers of waters in a straight

XVII, 9-11

way, wherein they shall not stumble : for *I am a father to Israel, and Ephraim is my firstborn* " (Jer. xxxi. 6-9).

These quotations show clearly that the ten tribes of Israel are to be among the nations to *the north* of Palestine at the time of the restoration ; for it is clearly said that " they shall come together [with Judah, *i.e.*, the Jews] *from the land of the north* ;" therefore they must be together with the Jews in "*the land of the north*," and so "*among the chief of the nations*," for it will be admitted that these northern or European nations are "the chief of the nations."

But one may say, If the ten tribes are really among these European nations, how is it that we don't know them? Simply because they are not a distinct people among these nations, as the Jews are, but are "mixed" among the people of these nations ; they have intermarried among them for so many hundreds of years, that the European nations are now all more or less of Israelitish origin. *History* informs us that the English are of Anglo-Saxon origin. *History* informs us that the Angles inhabited part of Britain, and that afterwards the Saxons came into the country ; and now the British people call themselves Anglo-Saxons. *Prophecy* informs us quite as plainly that the ten tribes of Israel mixed themselves among these European nations. Have we not, then, as much reason to call the Europeans Israelites, as we have to call the English Anglo-Saxons? Unless we affirm that *history* is more reliable than *prophecy*.

The next question is, If the Europeans are all more or less descended from the ten tribes of Israel, will whole European nations, together with the whole Jewish people, be restored to Palestine at the restoration?

Prophecy answers in the negative : far from a whole nation (whether Jewish or Israelitish) being restored at once, there will not be many whole families : " I will take you one of a city, and two of a family ; and I will bring you to Zion," says Jehovah, speaking of this restoration (Jer. iii. 14). And Jesus also, speak-

ing concerning his coming to effect this restoration, says, "In that night there shall be two in one bed; the one shall be taken, and the other left. Two shall be grinding together; the one shall be taken, and the other left. Two shall be in the field; the one shall be taken, and the other left:" evidently showing that neither whole nations, nor whole cities, or communities, not even whole families, in general, will be selected; but one here, and another there, the best of mankind, wherever they may happen to be at the time.

But one may ask, "How is this restoration to be effected?" Jesus answers, "Then shall appear the sign of the Son of man in heaven; and he shall send his angels, and they shall gather together his elect," &c. (Matt. xxiv. 30, 31), *i.e.*, it will suddenly be made apparent that Jesus still lives and is in heaven; for his angels will influence the best of mankind, and cause them to associate together for the purpose of effecting the restoration; and this will be "the sign of the Son of man in heaven," for men have hitherto acted, in general, as if they considered that Jesus did not exist, or if he did, that he paid little or no attention to the affairs of this world; but if they see thousands uniting together, and forming a community as evidently influenced by the Spirit or angels of Jesus, as the apostles and first Christians were on the day of Pentecost, they will have sufficient evidence that Jesus still lives in heaven; therefore such an event would be "the sign of the Son of man in heaven." It should be observed that Jesus does not say that he will come himself personally at this time, but merely that "he shall send his angels and they shall gather together his elect," &c.

In the prophecies we find also that it will not be from among the Jewish people that *the leaders* of the restoration will appear; but from among the descendants of the ten tribes of Israel (*i.e.*, among the European or nominally Christian nations). For when the Jews are called upon to "awake" and effect their own restoration, we are told that there is not one among them cap-

able of doing so: "*Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the Lord the cup of his fury; thou hast drunken the dregs of the cup of trembling, and wrung them out. There is none to guide her among all the sons whom she hath brought forth, neither is there any that taketh her by the hand, of all the sons whom she hath brought up. . . . By whom shall I comfort thee? Thy sons have fainted, they lie at the head of all the streets, as a wild bull in a net*" (i.e., perfectly helpless), Isa. li. 17-20.

So it is plain that it is *not the Jews* (who are represented by their capital Jerusalem) who will be the first to "awake [and] stand up," to effect the restoration; *but the descendants of the ten tribes of Israel*; for it is written, that "there shall be a day that *the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion* unto the Lord our God. . . . For I am a father to Israel, and *Ephraim is my firstborn.*"

This prophecy shows us clearly that it is the descendants of the ten tribes, and more particularly of Joseph and Ephraim, who are to be the first and most conspicuous agents in effecting the restoration: therefore "the Shepherd, *the stone of Israel,*" which is destined to smite the "great image" (which represented all the kingdoms of the earth), is said to be descended from *Joseph*. "*Joseph is a fruitful bough. . . . The arms of his hands were made strong by the hands of the mighty God of Jacob; from thence is the shepherd, the stone of Israel*" (Gen. xlix. 22-24).

"Thou, O king, sawest, and behold a great image. . . . Thou sawest till that *a stone* was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. . . . And *the stone* that smote the image became a great mountain, and filled the whole earth" (Dan. ii. 31, 34, 35). Daniel tells us also, that this "great image" represents all the great kingdoms of the earth from the time of Nebuchadnezzar, king of Babylon, until the time when "the God of heaven shall set up a kingdom which shall never be destroyed," but "shall

break in pieces and consume all these kingdoms, and it shall stand for ever."

It should be noticed that it is "*the stone*" which is said first to have "smote the image upon his feet which were of iron and clay, and brake them to pieces," and "*the stone*" also is said to be descended from Joseph (in the verses just now quoted); therefore *those who are represented by "the stone"* must be descended from Joseph, and they must also be the first to begin to destroy the power of "the kingdoms of this world," so that they may eventually "become the kingdoms of our Lord and of his Christ." And that it is "the sons of Joseph" who are to be the most distinguished at the time of the restoration of Israel, is apparent also from the fact that "the birthright" was given to them when it was taken from Reuben.

"Now the sons of Reuben the firstborn of Israel (for he was the firstborn; but forasmuch as he defiled his father's bed, *his birthright was given unto the sons of Joseph* the son of Israel; and the genealogy is not to be reckoned after the birthright: for Judah prevailed above his brethren, and of him came the chief ruler; *but the birthright was Joseph's*") 1 Chron. v. 1, 2. Here we find it distinctly stated that "*the birthright was given to the sons of Joseph,*" and again that "*the birthright was Joseph's;*" but that "*Judah prevailed above his brethren, and of him came the chief ruler.*"

"The birthright" was never taken from Joseph and given to Judah; so *the birthright is still Joseph's*; although Judah has prevailed to that extent that "of him came the chief ruler" (first David the type of Christ; afterwards Jesus Christ himself). Yet Judah does not prevail to the extent of taking away the birthright from Joseph altogether; so at the restoration it is "the sons of Joseph," not those of Judah, who will inherit the birthright and be the most distinguished in the work of setting up God's kingdom on the earth. It was quite distinction enough for Judah that "of him came the chief ruler." It was very much

more than he deserved, for it was Judah who induced his brethren to sell Joseph to the Ishmaelites (Gen. xxxvii. 26-28). And surely any one who reads the history of the sons of Jacob, must admit that Joseph was by far the most deserving of "the birthright."

Now, if the restoration of the ten tribes of Israel as well as of the Jews is really to take place; and if some of the descendants of the ten tribes who are mixed among these European nations are to be the instruments in the hand of the Almighty to effect this restoration, the question arises, How and when are they to do so?

First, they will receive a very great degree of heavenly light or knowledge, as is symbolized in the prophecy that "the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, *in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound*" (Isa. xxx. 26). Then there is to 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*" (Dan. xii. 1): "For in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call" (Joel ii. 32); "For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity. . . . We would have healed Babylon, yet she is not healed: forsake her, and let us go every one into his own country. . . . Come, and let us declare in Zion the work of the Lord our God. . . . And lest your heart faint, and ye fear for the rumour that shall be heard in the land; a rumour shall both come one year, and after that in another year shall come a rumour and violence in the land, ruler against ruler" (Jer. li. 5, 6, 9, 10, 46).

These quotations from the prophecies show us plainly how the restoration is to be effected. A very great degree of heavenly

light or knowledge is to be given to the best among men, and at the same time, all the nations of the earth are to be involved in "trouble such as never was since there was a nation, even to that same time;" for now it is not to be only one great nation at war with another great nation (for that would be a very common trouble indeed), but this time it is to be "ruler against ruler;" "every man's sword against his fellow," as it were (see Judges vii. 22; 1 Sam. xiv. 20; Ezek. xxxviii. 21), so that life and property shall then be insecure in all the nations of the earth; and "in mount Zion, and in Jerusalem [alone] shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." Therefore all those who have faith in the prophecies, when they see that this time has most surely arrived at last, will assemble together "in mount Zion and in Jerusalem," for there and there alone "shall be deliverance:" and they will know well at what time to do this; for a "rumour shall both come one year, and after that in another year shall come a rumour and violence in the land, ruler against ruler." So when the *first* "rumour" comes, they will "not go out with haste, nor go by flight" (Isa. lii. 12), for they will know assuredly that they have a full year's notice; that the "violence [will not be] in the land" until there shall come "a rumour" again "after that in another year;" so they will not hurry themselves in any way, but will quietly and deliberately arrange their affairs, and get their property in a transferable shape, so as to be ready at any moment to take refuge "in mount Zion and in Jerusalem," when the "time of trouble is actually about to come upon the world; even as Noah, when he foresaw the flood, built the ark, and arranged everything so well beforehand, that when the flood was actually about to come upon the earth, he had nothing to do but to step into the ark with his family, and so was saved, that the earth might be again inhabited after the flood, and not be a desolate wilderness without inhabitant. So, as in old time, there was deliver-

ance in the ark and in Noah ; now also, at this "time of trouble," "in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call." For this "remnant" will see the "trouble" coming, and will assemble together in Palestine, just in time to form a nucleus to which others may flee for protection, when the "trouble" actually prevails among all the nations of the earth. For there will be many good-hearted, well-disposed people, who will not have sufficient knowledge, faith, or resolution, to induce them to go to Palestine before the trouble begins. Like Thomas (the incredulous apostle) they will not be able to believe it until they see it : therefore, these are described as being hunted as it were by the trouble when it actually comes : "Therefore, behold, the days come, saith the Lord, that it shall no more be said, The Lord liveth, that brought up the children of Israel out of the land of Egypt ; but, The Lord liveth, that brought up the children of Israel from the land of *the north*, and from all the lands whither he had driven them : and *I will bring them again into their land that I gave unto their fathers*. Behold, I will send for *many fishers*, saith the Lord, and *they shall fish them* ; and after will I send for *many hunters*, and *they shall hunt them* from every mountain, and from every hill, and out of the holes of the rocks" (Jer. xvi. 14-16).

Jesus Christ said, concerning some of his apostles, "I will make you *fishers of men*" (Matt. iv. 19). So now also, at this time, the Lord says, "I will send for *many fishers*," similar to the apostles, "*and they shall fish*" men ; *i.e.*, they shall induce men to act in accordance with the will of God, by appeals to their understanding, so that many thousands will be persuaded to go to Palestine just before the "trouble" commences ; for they shall see clearly from the prophecies that it is about to come, and thus they shall escape it. But the many thousand good-hearted, well-disposed people, who, by reason of weakness, irresolution, want of faith or knowledge, shall not be persuaded to seek refuge in

Palestine before the "trouble" commences, will be compelled to do so afterwards by the actual "trouble" itself; for when there is "violence in the land, ruler against ruler," when life and property is insecure, all good-hearted and well-disposed people will naturally make the best of their way to the only country where there shall be peace and security (viz., Palestine, for "in mount Zion and in Jerusalem shall be deliverance, as the Lord hath said"), for they will have no farther inducement to remain among the nations; they will see that the predicted "trouble" has actually "come," and they will know that they cannot hope to restore order by remaining. Moreover, it will neither be agreeable to them to have to defend their own property, nor to take that of others, *by force*, as they will find that people will have to do when there is "violence in the land, ruler against ruler;" in such a time, property is acquired as well as defended by force of arms, at the hazard and expense of life. Those who delight in war (who know not the value of human life, and therefore have little or no hesitation in risking their own lives, or in taking the lives of other men) will, of course, remain among the nations, and fight it out among themselves, for a whole generation probably; until they shall have had satisfactory evidence of the disadvantages of war, and of the corresponding advantages of peace; for during all this time, the nations shall have been weakening and exhausting themselves by war, while those who escape to Palestine will have been advancing and exalting themselves so much by peace, that they will be the greatest and most powerful, and by far the most influential, nation on the earth, insomuch that the other nations will cease to attempt to settle their disputes by the sword, and will refer their quarrels for decision to "the people of the saints of the Most High." It is thus that God will make "wars to cease in the earth," so that "nation shall not lift up sword against nation, neither shall they learn war any more" for a thousand years.

Thus the restoration shall be accomplished, and the millennium

commenced. But the question still remains, How can we know that the time has *now* arrived for these things to begin to take place?

In Daniel the sign of this time is given: "Many shall run to and fro, and knowledge shall be increased" (Dan. xii. 4). This sign is now fulfilled before our eyes! It is *now* that the "*many*" travel, or "run to and fro;" for it is *now* that the "*many*" have the means to do so! It is *now* that we have railroads and steamboats, &c. Until this generation, only *few* could travel, for as they had no better conveyances than coaches or ships, "*many*" could not afford time or money to travel or "run to and fro."

It is *now* also that "knowledge" is so greatly "increased," that the "*many*" have access to all human knowledge, inasmuch as they read and write, so that when one does not read, he is an exception to the general rule. In all former generations, the "*many*" were unable to read or write; and it was only the *few* who could do either; therefore it is this generation which is remarkably distinguished for travelling and for knowledge; but the question is, Are the facilities for travelling, and the knowledge in the world, sufficiently conspicuous to constitute the sign of the time?

Undoubtedly they are so; for the railroads, steamboats, telegraphs, steam-printing presses, &c., render the universal government of the millennium quite practicable. These bring all the nations of the earth so near to each other for all practical purposes, that they may conveniently be placed under one government, so that when "out of Zion shall go forth the law, and the word of the Lord from Jerusalem," it may be communicated to the most distant nations within a few hours by telegraph; and the representatives of the most distant nations may also make their appearance in the future great metropolis of the world within one month, at any time, if they should receive a telegraphic message requiring them to do so. It is thus that railroads, steamboats, telegraphs, &c., as certainly indicate the approach of the

millennium (and so, of course, of those events which are immediately to precede the millennium), as the young shoots and leaves of the trees in spring foretell the approach of summer, according to the parable of Jesus (Matt. xxiv. 32).

Therefore, also Isaiah, in describing the circumstances which shall immediately precede the time when "the glory of the Lord shall be revealed," says, "Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain; and *the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it.*" In constructing railways, valleys are exalted, mountains and hills are made low, "the crooked" is "made straight, and the rough places plain:" and by these means the facilities of travel are so greatly increased, that when "the glory of the Lord shall be revealed, all flesh shall see it together," for all nations are brought near together by the railways, and by the telegraphs, and steamboats which accompany them, and act in concert with them.

When Jesus worked miracles in Palestine, a few people in the neighbouring towns heard of it, and after several years some foreigners inquire about him (John xii. 20, 21). Suppose that the Almighty was to reveal himself in a manner equally wonderful *now* in these days of steamboats, railroads, telegraphs, and newspapers, the intelligence would spread from one end of the earth to the other like a flash of lightning, in comparison, and the whole world would be "astonished beyond measure," even as the few who actually witnessed the miracles of Jesus frequently were.

It only remains to notice that "the glory of the Lord shall be revealed" *suddenly*, just when men least expect it; for "*as it was in the days of Noah, so shall it be also in the days of the Son of man.* They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought,

they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. *Even thus shall it be in the day when the Son of man is revealed*" (Luke xvii. 26-30).

And if we are to be surprised *so suddenly*, surely we cannot reasonably expect any other warning of the time being near than that which the before-mentioned signs give us; so, *now*, at any moment, the best among the descendants of Judah (*i.e.*, the Jews), and also of the ten tribes of Israel (who are "*mixed*" among the European, or nominally Christian nations, insomuch that almost every European is now probably more or less of Israelitish origin, as was before shown in pp. 140-142), may be called upon to unite together as one community in order to effect the restoration of Judah and Israel; and their first requisite will be *knowledge*; for they cannot be expected to have *faith* sufficient to enable them to engage heartily in so great a work, unless they have some knowledge of the purposes of God, as revealed in the prophecies, which were intended to be as "a light which shineth in a dark place until the day dawn" (2 Pet. i. 19).

These prophecies were never expected to enlighten us without any trouble or effort on our part, as the sun does during the daytime; but they were written so as that they might be as a "lamp unto [our] feet, and as a light unto [our] path" (Ps. cxix. 105), in the dark night which precedes the dawn of day. The sun shines, whether we will or no, in the daytime, but men may or may not use a lamp at night; so also when the whole "earth shall be full of the knowledge of the Lord, as the waters cover the sea," it will be no longer necessary to refer to the prophecies, or to say, "Know the Lord," or know his purposes and designs; for then "shall all know me [says Jehovah], from the least of them unto the greatest of them" (Jer. xxxi. 34). But, in the meantime (as we have not the light of day, as it were, with respect to spiritual things or heavenly things, or even as regards the designs of the Almighty concerning mankind), we must use

the light which we have (viz., the light of prophecy or the word of God, which should be as "a lamp unto [our] feet, and as a light unto [our] path," to enlighten, and direct us in the way of righteousness and truth); or else remain in utter darkness altogether with respect to heavenly or spiritual things, and future events. Nearly all the prophecies refer either to the evils which were destined to come upon Israel and Judah on account of their perversity and wickedness, or else to the blessedness and exaltation, glory and happiness, which shall ultimately be their portion. That which has been written in these few pages, in reference to the restoration of Judah and Israel, is only a very small part of what one might learn from the prophecies concerning this great event. It was not easy to write more fully upon this subject (which is so very little understood at present) without making it appear too complicated for the general reader; so these few pages are not written with the intention of giving *all* the information upon the subject which the prophecies afford, but merely to direct people's attention to this subject, and to show how clearly the Bible answers some of the most interesting questions, so that some might be induced to search the Scriptures for themselves (comparing Scripture with Scripture, for "no prophecy of the scripture is of any separate [*ιδίας*] interpretation," 2 Pet. i. 20), and thus acquire all the necessary information upon this and many other subjects of no small importance.

The restoration of Judah and Israel will most certainly be accomplished shortly. None can possibly hinder it; because none can frustrate the designs of the Almighty: nevertheless, though we cannot "fight against God" and prevail, we may act in concert with him as his servants, and be pre-eminently successful. We may find out what his designs and purposes are by studying the Bible, which was evidently written by men who were influenced by angels; and as we acquire information ourselves we may communicate it to others, and endeavour to induce them to

co-operate with us and with the Almighty in carrying out these designs and purposes ; thus we may be the servants of the Lord, and may cause others also to become his servants, and so *we may greatly lessen the "trouble" which is now about to come upon the world* in order to bring about the restoration of Judah and Israel, and the establishment of God's kingdom in the earth.

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GOD AND MAN.

“ And God said, Let us make man in our image, after our likeness ; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image : in the image of God created he him ; male and female created he them ” (Gen. i. 26, 27).

It is somewhat remarkable, that in the very first chapter of the first book of the Bible is revealed to us the astonishing truth that man, poor, weak, ignorant, erring man, was originally created in the “image” and after the “likeness” of God, our Creator and our heavenly Father ; so that man is the son of God, and therefore capable of becoming, in all respects, like God our heavenly Father, even as the infant son of a man is capable of becoming in time in all respects like a man his father. This seems incredible to us, simply because we do not see the spirits or souls of men become like God, as we every day see infants growing into manhood ; but it is nevertheless true if the clear simple statements of the Bible are true, or if there is any reliance to be placed in our reasoning and reflecting faculties.

Let it be observed, in the first place, that the very same words are used in reference to Adam and his son Seth, as were before used in reference to God and Adam. “ And Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth ” (Gen. v. 3). Here

the words "image" and "likeness" are used to describe the resemblance which existed between Adam and his son Seth, and these are the very same words which were before used to describe the resemblance between God and Adam: and the natural inference is, that Adam was as much like God (as regards his "spiritual body") as Seth was like Adam (as regards his "natural body"), so that Adam was *infant God*, even as Seth was *infant man*.

The *infant* Seth had legs and feet like his father Adam, but he could not walk like him; he had arms, hands, and fingers, but he had little strength, and less skill to use them with physical power and effect; he had also a mouth like Adam his father, yet he could not speak; and though he had eyes, ears, and brain (in their mechanism and organization) very like his father's, yet he did not seem to observe, or understand, to reason or to reflect much; simply because he was yet in his infancy, and his manlike faculties and powers were not yet developed and strengthened by time, by use, and by experience. As the *infant man* Seth differed from the *matured man* Adam, so did the *infant God* Adam, also differ from his heavenly Father and Creator, God Jehovah. As the *infant* Seth had *natural* faculties and powers like a man, although he could as yet use them but little owing to his *natural* infancy, so also Adam had *spiritual* faculties and powers like God, though he also could as yet use them but little owing to his *spiritual* infancy. So it would be as absurd to argue that Adam was not a son of God (and so capable of becoming in all respects like God his heavenly Father), simply because he did not as yet exhibit the faculties and powers of God his heavenly Father, as it would be to argue that the *infant* Seth was not a son of man (and so capable of becoming in all respects like Adam his father), simply because he also did not as yet exhibit the faculties and powers of his father Adam.

Scarcely any doctrine of the Bible is stated so plainly as this, viz., that man is the son of God his heavenly Father, and so is

destined eventually (when he shall have attained some degree of perfection) to exercise faculties and powers like those of God our creator. Were we not very dull of comprehension, and exceedingly slow to believe anything which is not as yet verified by our actual experience, we might have understood and believed this, from what is stated in the verses just now quoted from Genesis; but in consideration of our *spiritual infancy*, the Almighty has not left us without much stronger assurances of this great truth than these afford; for example, in the Psalms it is written, "I have said, Ye are gods [אֱלֹהִים], precisely the same word which is used so frequently in the first chapter of Genesis, and which we there translate 'God,' singular, though the word is plural, 'Gods']; and all of you are children of the most High: but ye shall die like men" (Ps. lxxxii. 6, 7). No words can be plainer than these; "*men*," who are yet to "*die like men*" are distinctly said to be "*gods*;" and lest we should pass over the sentence which conveys this truth as merely a form of expression, meaning little or nothing, and not by any means to be understood literally in its full sense, the same idea is repeated in another form of words: "All of you [without any exception] are children of the most high" God. And lest people should still be incredulous, Jesus Christ himself quotes this very passage when he is accused of blasphemy, for saying that he was "the Son of God." "Is it not written in your law, I said, Ye are gods? If he called them gods, unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John x. 34-36.) Here, Jesus most plainly declares that he differs from other men in that he is "sanctified" or holy, while they are all more or less un sanctified or unholy; not in that he is God, or the Son of God, while other men are neither "gods" nor "children of the most high" God; very far from saying anything like this, he refers them to Ps. lxxxii., where it is most distinctly stated that all men are

"gods," and "children of the most high" God, and adds, "*the scripture cannot be broken*:" which is as though he had said to them, 'However incredible this may seem to you, it is nevertheless as true as any other statement in the Scriptures;' the *whole* of Scripture must be received as the Word of God, or rejected altogether; it must not "be broken," so that every one may select those portions which suit them, and reject the rest, for that would be making it of less authority than each man's private opinion, *i.e.*, of no authority whatever. If we say that the Bible is the Word of God, we must be prepared to admit that *everything which is there written in plain clear terms is true*, however incredible it may seem to us; or else we must be consistent, and say that the Bible is true only so far as we understand it and no further, or as far as it is in accordance with our opinions and no further. The Bible is either an authority in matters of doubt or of controversy, or it is not. If men reject it utterly, and say, 'We neither believe in the law of the Jews, nor in the gospel of the Christians, and so acknowledge ourselves to be neither Jews nor Christians,' then we don't refer to the Bible at all to decide any question with them; but if they acknowledge themselves to be Christians, and to believe in the Divine authority of the Bible, then we appeal both to the law and to the gospel to decide any doubtful question or controversy; even as Jesus, in disputing with the Jews or with Satan, always referred to the law, or prophets, saying, "It is written." So if we profess to be Christians, and to accept both the law and the gospel as the Word of God, we must admit that men are "gods," inasmuch as they are "all children of the most high" God; even as Jesus Christ himself is the Son of God, with this difference alone, that Jesus came into this world perfect and holy, remained perfect and holy while he was here, and went again to the spiritual world to God his Father perfect and holy. It is in this respect, and this alone, that he differs from the rest of mankind; for all other men from Adam until now have known imperfection, unholiness, and sin. "The

first man Adam," it is true, came into the world perfect like "the last Adam," but he did not continue so; and all his posterity have inherited more or less imperfection, inasmuch as we all more or less resemble our fathers or our mothers in our dispositions; for the form and quality of the brain (which is the seat of consciousness, and which also enables us to reason, to reflect, to love, to hate, &c.) is determined by that of our parents. Children resemble their parents as regards their brain, their intellect, and disposition, even as they do with respect to the form of the features, or the colour of the eyes or hair, &c.

It was for this reason that it was necessary that Jesus Christ should be a new creation, even as Adam was (so that he is called "the last Adam," 1 Cor. xv. 45), otherwise he could not have been perfect, and so could not have accomplished the work which his Father saw that it was necessary that he should; for if he had come into the world by natural generation as other men have from Adam to the present day, he would necessarily have inherited imperfection from his father or from his mother, or both, even as other men; therefore God formed him in the womb of the virgin as perfect as Adam was originally formed "out of the dust of the ground," *i.e.*, of the various elements which constitute our world. In one respect alone Jesus had the advantage of the "first man Adam," for from childhood he had opportunities of acquiring "the knowledge of good and evil," without himself sinning; whereas Adam could have little or no knowledge of evil without sinning himself: he could only know good while he remained perfect. Moreover, Jesus Christ saw the history of mankind, and the effects of every variety of transgression for four thousand years, from Adam to his own day, so that he had every possible inducement to continue perfect and holy.

After the testimony of Jesus Christ himself to the fact that men are "gods," and "children of the most high" God, it seems superfluous to quote an apostle on the same subject; nevertheless, as the apostle Paul carries out the idea rather more fully, we will

refer to his epistle to the Romans, where he says—"The Spirit itself beareth witness with our spirit, that we are the children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ" (Rom. viii. 16, 17). Here the apostle reasons, if we are "children of God," then we are also "heirs of God, and joint-heirs with Christ;" Jesus Christ himself being described as "the firstborn among many brethren" (Rom. viii. 29), our elder brother, as it were. Now if we, with Jesus Christ at our head, are not only "children of God," our heavenly Father, but also his "heirs," the question naturally arises, What do we inherit? Jesus Christ himself answers this question, when he says, "Blessed are the meek; for they shall *inherit the earth*" (Matt. v. 5). Again the Psalmist exclaims, "Ye are blessed of the Lord which made heaven and earth. The heaven, even the heavens, are the Lord's: but *the earth hath he given to the children of men*" (Ps. cxv. 15-16). Here we find it distinctly stated that God, our heavenly Father, has "given the earth to the children of men;" so that all those who shall become "meek" like Jesus "shall inherit the earth," just as naturally as a man's children inherit his property; so also God's children inherit his property, according as they shall become capable of taking care of it; insomuch that they are described as a "body" composed of "many members," with Jesus Christ for the "head," which "increaseth with the increase of God" our heavenly Father (Col. ii. 19; 1 Cor. xii. 12-27). This explains the great problem which doubtless has occurred to many thinking men, viz., If our souls or spirits are to live to all eternity, how are they to be suitably occupied? The answer is quite clear from the passages of Scripture just quoted. They (with Jesus Christ as their "head," their "leader and commander," as it were) will be a company of many millions of perfected and glorified spirits or angels, or "gods," who, to all eternity, will increase in knowledge, wisdom, and power, "with the increase of God" our heavenly Father; insomuch that they will perform works of creation—

first the simplest and easiest ; afterwards the more complex and difficult.

But some one may say, How can God be said to "increase" in any respect ? Is he not, and has he not always been infinite in every respect ? The answer is simple. The God to whom the Bible introduces us differs greatly from the First Great Cause which the Philosophers and the (so-called) theologians speak of. Let me not be understood for one moment to deny the existence of a First Great Cause filling infinite space and existing throughout all duration. I only deny that the Bible introduces us to such a being. It would be useless to attempt it ; for we cannot possibly begin to have any idea of simple infinity, such as infinite space, or infinite duration ; how then could we begin to understand anything concerning a being who was infinite in all respects, according to the abstract mathematical idea of infinity ? The God to whom the Bible introduces us is no such abstract being that to begin to have an idea of him we must first think of infinite space, infinite duration, and inevitable destiny, &c., and so associate him in our minds with the cold vague ideas which such abstract terms as these convey to us. Far from it, the words of the Bible are calculated to give us very different ideas of our Creator. When the apostles ask Jesus to teach them to pray, he does not begin by saying, O Eternal, Infinite, Incomprehensible, &c. ; but says, "Our Father, which art in heaven," &c., thus giving us, in one simple little sentence, a more clear, accurate, and exact idea of God our Creator, than we could ever possibly obtain by any number of vague abstractions. The God to whom Jesus and the Bible introduces us is "our Father;" he differs from our earthly father, in that he is "in heaven." "The God [and father] of the spirits of all flesh" (Num. xxvii. 16). Perfect in goodness, and also perfect in power, as far as we, his children, are concerned ; for as he was able to create us, he is most undoubtedly able also to preserve us, or do anything with us that he pleases ; which is quite enough for us to know on that

subject. And lest we should be inclined to doubt his perfect power as regards ourselves or our earth, when we learn that he is not the First Great Cause, he has caused it to be recorded "in the scriptures of truth," that on one occasion he caused the earth to cease to revolve on its axis, so that the sun and moon appeared to stand still "about a whole day" (Joshua x. 13); and afterwards in the days of Hezekiah, he actually caused the earth to revolve backwards, so that the shadow "upon the sun-dial of Ahaz" went "ten degrees backward" (Isa. xxxviii. 8). So although God our heavenly Father is *not* the First Great Cause of all creation everywhere throughout infinite space, he nevertheless caused this earth to be a fit habitation for man, and he created man upon it; and he has also the most absolute control over it and us, so that we may place every confidence in him, even as children do in an earthly father, whose power and goodness is as nothing in comparison.

The Bible does not begin by describing the infinity of God our Creator. It merely says in general terms, "In the beginning Gods [אלהים plural] created the heavens and the earth." And thus dismissing all generalities with one sentence, it goes on to describe the state in which our earth was when "Gods" undertook to prepare it for the reception of man, and eventually to create man upon it in their own "image" and after their own "likeness." God is not said to have created the solid earth out of nothing during the "six days" spoken of in the first chapter of Genesis; for the earth is said not only to have been in existence previous to the six days' work, but also to have been covered with "waters," so that it presented the appearance of one vast ocean, until God caused some of the land, which was at the bottom of this interminable, boundless ocean to rise above the surface, and so became "dry land" as at present.

The *first verse* of the Bible informs us that all the visible creation originated by means of the creative work of spiritual beings called "Gods" (אלהים); and the *second verse* informs

us of the actual state of this earth before the six days' work which made it a fit habitation for man; and the *third verse* tells us what was the first day's work.

1. "In the beginning Gods (אֱלֹהִים) created the heaven and the earth. 2. And the earth was without form, and void [*i.e.*, without any apparent methodical arrangement as at present, and empty, inasmuch as none of the animal or vegetable creation as yet existed]; and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. 3. And God said, Let there be light: and there was light."

Here we find the earth said to be in existence, covered with waters and surrounded with perpetual darkness, before the six days' work; and if the earth was in existence, of course the sun, moon, and stars also were in existence; and if so, one may naturally inquire, How was it that perpetual darkness then reigned upon the surface of our globe? The answer is plain; this earth, as geologists well know, was once a melting mass, and the heat was then so intense that all the waters which now cover about three-quarters of our globe were high above the earth in the form of vapour or steam; and a great proportion of many solid substances, such as limestone, coal, wood, &c., was then also high above the earth in the form of smoke or gas. Thus was our earth so completely enveloped in such thick clouds of vapour that it could not be expected that there would be much light at the surface when the heat had somewhat subsided, and the steam or vapour of water had condensed and fallen so as to cover the earth as one vast boundless ocean. Doubtless then "darkness was upon the face of the deep;" for though steam or the vapour of water condenses and falls again to the surface of the earth under the influence of a very moderate degree of cold, some other vapours do not (smoke for example), and these might still be high above the surface of the earth, long after the vapour of water had condensed and fallen, and so would form an impenetrable cloud completely shutting out

the sun's rays from the surface of the earth, until some means were used to condense them also. How was this done? A variety of plants were created which absorbed these vapours into their structures, and as the heat was still great and the moisture plentiful, they did this with a rapidity of which we in these days have little or no conception. Everything was then favourable to the most luxuriant vegetation, and as the plants matured and fell in succession before the younger and more vigorous growth, deep and broad beds of vegetable matter were formed, which afterwards were consolidated into coal. Thus probably a great proportion, if not all of these opaque vapours were cleared away so as to allow the sun's rays to penetrate to the surface of the earth. And it was a vast company of many millions of angels, or "sons of God," who were engaged in this work of forming or creating these varieties of plants with the principle of reproduction within each of them (so that though the individual plant was short-lived, yet the same kind once formed, might continue as long as the conditions of the earth and atmosphere were such as to admit of its existence). These angels are all comprehended in the general term, "the Spirit of God;" for though they are many, they all act in concert as "one Spirit."

But one may say, How do we know that "the Spirit of God," which is said to have "moved upon the face of the waters" previous to the six days' work, represents a great company of angels? Because it is written, "*Bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. Bless ye the Lord, all ye his hosts; ye ministers of his, that do his pleasure*" (Ps. ciii. 20, 21).

Here we find that when the Lord God speaks, it is done; not by magic, as it were, but by the instrumentality of "angels;" for they are "hearkening unto the voice of his word," and they "excel in strength," so that they are well able to "do his commandments," insomuch that they are represented as "his hosts"

or "ministers of his that do his pleasure," even as the hosts of armies, and ministers or servants, of a great earthly king might be supposed to obey their king when he commanded, and so "do his pleasure" or execute his will.

That there were many "sons of God" at the creation, is apparent also from the answer of the Lord to "Job out of the whirlwind," where, speaking of the time of the creation, he says, "The morning stars sang together, and *all the sons of God* shouted for joy;" and these "sons of God" were doubtless the company of many millions of angels who were occupied in the work of creation, and who are elsewhere called "the Spirit of God," and "gods" also. These angels have one Head or Lord, who is called in the Bible "Jehovah" or the "Lord God."

But one may say, If the work of creation was not effected suddenly as if by magic, but gradually by the exertions of some millions of angels, how is it that it is said that God was only six days preparing this earth for the reception of man, and creating man upon it? The Bible answers, "One day is with the Lord as a thousand years, and a thousand years as one day" (2 Peter iii. 8); and if with God "a thousand years [are but] as one day," six thousand years are but as six days.

With men, "a day" means about twenty-four hours, or the period of time which the earth takes to make one revolution on its own axis; in the prophecies, "a day" generally means a year, or the period of time which the earth takes to make one revolution round the sun; and again, "a day," when spoken of in reference to God, denotes "a thousand years." The reason of this is very clear and simple, for, though as far as we men are concerned, quite a perceptible change takes place during the twenty-four hours which the earth takes to make one revolution on its axis, for we have the changes of day and night, or light and darkness: as regards spirits, or angels, or "sons of God," or "gods," no perceptible change whatever occurs during these twenty-four hours, for with them "darkness and light are both

alike," so they cannot be supposed to measure time as we do, by day and night.

Suppose a number of angels were occupied in works of creation upon this earth, though they would not be likely to take much notice of the revolution of the earth on its own axis, doubtless they would notice that the earth made one complete revolution round the sun, coming in a line with the sun and some particular star at regular intervals of time, just as with us the large hand of an ordinary clock makes one complete revolution round the face of the clock every hour; so our earth would be to these angels what the large hand of a clock is to us, as far as the measuring of time is concerned; and each revolution of the earth round the sun (*i.e.*, each of our years) would be to them what one hour is to us, and the various stars, which encompass our sun, would mark the more minute divisions of time, as they came in succession in a line with our earth and the sun, even as the minute and second dots round the face of a clock do with us. If thus our year is to these angels or "gods" what an hour is to us men, what period of time constitutes a day to them? As we know of no other measure of time that they would be likely to notice much, it is but reasonable to suppose that they count *their hours* much as we do our years, and fix upon some whole number to mark a distinct period of time corresponding to our day; this whole number, which has been chosen, is a thousand, according to the Bible; so that a thousand of their *hours* (*i.e.*, a thousand of our years) constitute "one day" to them.

Therefore the "six days" of the creation were six thousand of our years, which afforded ample time for the work of preparing this earth for the reception of man, and for the creation of man; for there was no actual creation out of what we call nothing performed during these six days or six thousand years, for there was just the same weight of substance about our globe before the six days' work as there was after, the only difference being that it

was in a different form. So God did not strictly speaking *create* anything during these six days or six thousand years; he merely *formed, organized*, arranged, and reduced to order, substances or materials which were already in existence; for instance, God is not said to have created man out of nothing, but to have "formed man of the dust of the ground," *i.e.*, out of the various elements which were already in existence, much in the same manner as a mechanic might be said to form or construct a locomotive or any other piece of machinery out of the iron ore. So, as there was no actual *creation* (strictly speaking) to be effected, doubtless angels could as easily form the various plants, trees, and animals, in a few thousand of our years, as men could form, construct, or build the various works of art, such as watches, ships, steamboats, or locomotives, &c., in a few months or years. For the angels numbered many millions, all "sons of God," with one Lord God, Jehovah, so that there was no disunion among them, but perfect harmony, peace, and concord.

It should be noticed also that both the Bible and the science of geology inform us that the simplest plants and animals were created first, afterwards the more complex, and last of all man, the most complicated and most perfect conceivable organization. This fact tends also to convince us that the six days' creative work was performed by angels who were continually progressing in knowledge and power, forming first the very simplest plants and animals, and gradually acquiring knowledge, skill, and power, until at last, after a period of about six thousand years, they were enabled to form man in their own image, and after their own likeness, for man's organization is so perfect, that it gives consciousness and individuality to spirit, which is to angels, "sons of God," or "gods," what flesh and blood is to us, *viz.*, a body by means of which they see and hear, &c. While we have a "natural body," composed of flesh, blood, bones, &c., they have a "spiritual body," composed of spirit, which is invisible to mortal eyes, but which, nevertheless, may fill all space much in

the same manner as electricity fills our earth and atmosphere, though it is not recognised by our senses; for we neither see it, hear it, feel it, smell it, nor taste it, and would be quite ignorant of its presence but for the aid of science, which reveals to us the fact that it is continually everywhere about us, for with an electrical machine we can collect it in any part of any room, thus we know that it exists everywhere about us, though the unassisted senses of our mortal bodies do not perceive its presence. And if electricity is most certainly present all around us though we do not perceive it, why may not spirit also be present? as it most undoubtedly is, and whenever or wherever an organization is formed perfect enough to give consciousness to spirit, immediately we have another individual spirit, which, though at first it is conscious of seeing, artificially as it were, by means of the wonderful mechanism of the mortal eye, and of hearing also by a mechanism equally wonderful, the ear, and of reasoning and reflecting by the most wonderful of all, the brain, the minute and complicated mechanism of which utterly surpasses our comprehension; yet, nevertheless, the spirit, which first receives consciousness by means of these, ultimately becomes independent of them, and sees with spiritual eyes even as God sees, and hears with spiritual ears, and understands, reasons, and reflects even as angels or "gods" do. It was of this the beloved apostle was thinking when he argues that we must necessarily be "like" God hereafter, "*for we shall see him as he is,*" i.e., with spiritual eyes; for we all know well that mortal eyes cannot possibly see God or spirit. "*Beloved, now are we the sons of God,* and it doth not yet appear what we shall be: but we know that when he shall appear, *we shall be like him; for we shall see him as he is.* And every man that hath this hope in him purifieth himself, even as he is pure" (1 John iii. 2, 3).

From what has been said, it is clear that when "Gods [אֱלֹהִים]" said, "Let us make man in our own image, after our own likeness," they really meant what they said literally in its fullest

sense. And as these "Gods" (who taken together constitute our heavenly Father and Creator) prepared the earth for the reception of man, and created man also upon it during a period of 6000 years, so shall we also, their children, again prepare it for the reception of man, and create man upon it, after it shall again have been destroyed by fire; for again "the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burned up" (2 Pet. iii. 10), so that it shall be again a melting mass, even as it was some thousands of years ago. But it will not continue so, for it will cool again, even as it did before; and the waters shall again cover the earth, and "darkness [shall again be] upon the face of the deep;" and "the Spirit of God [shall again move] upon the face of the waters." But at this time "the Spirit of God" will be composed of many millions of "spirits of just men made perfect," who shall then be "one" with Jesus, even as Jesus is "one" with the Father (John xvii. 21-23), and therefore will be "sons of God" and "gods," even as Jesus is "the Son of God" and "God" also; so then we all taken together will constitute "the Spirit of God," Jesus Christ himself being our Lord God, so that we shall not only be "children of God," but also "heirs of God, and joint-heirs with Christ;" and, like our heavenly Fathers (Jehovah and his angels), we shall be occupied for about six thousand years in creating or forming the various plants, trees, animals, &c., with the principle of reproduction within them, as we shall acquire knowledge, skill, and power to do so, until at last we shall be able to "make man [again] in our own image, after our likeness;" and then we may rest for a time even as our heavenly Fathers did before us; for a great work will have been accomplished,—man, our son, our heir, and our successor, will be in existence (for when one man and woman are created, we may consider all mankind are, for they may "be fruitful and multiply, and replenish the earth" without any additional exertion of creative power, even as any number of copies may be printed when the type is once set). And

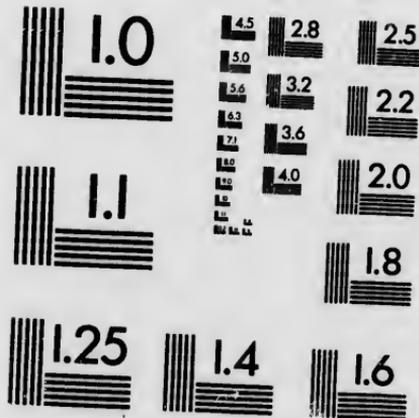
when we shall be thus engaged in works of creation, our heavenly Fathers and Creators, Jehovah and his angels, will be occupied with far greater works than these, for millions upon millions of planets more or less like our earth, and of suns more or less like our sun, have yet to be created out of what we call nothing; and it is with works such as these that the Ancient Spirits are occupied. But first they have to leave successors to occupy their places in the planets from which they severally have originated, even as we have originated from this earth. For this earth, with all the other planets which move round our sun, and all other planets which move round all other suns, produce generation after generation of "sons of God" regularly, at stated intervals of a few thousand years, even as bee-hives, regularly, at stated intervals of a few weeks or months, produce swarms of bees. Thus is all creation *swarming* with "gods," "sons of Gods," and angels, of all ages, with every degree of knowledge, skill, and power; and creation does not begin and end with man, neither is man the only intelligent being in existence, with the exception of the First Great Cause (who fills infinite space, and exists throughout all duration) and a few angels and a devil; for then infinite space and infinite duration would be blank indeed, and an infinite void or gap would exist between man and the First Great Cause, who, according to many theologians, seems to have been very idle during the past portion of infinite duration, and has only quite lately got a sudden fit of activity in which his hitherto latent or dormant powers exhibited themselves so wonderfully, that in six days of twenty-four hours each, he created out of nothing, by merely speaking a few words, all the visible creation, the thousands and millions of stars or suns, more or less like our sun, with their planets, more or less like our earth, which revolve round them. But then he seems to have been afraid of going too far, of being carried away by his impetuosity and sudden and newly-acquired activity; so he very prudently and cautiously determined to create man, in his own

image and after his likeness, in only one of the planets (viz., the earth), and leave all the others without any intelligent inhabitants. Moreover, according to many theologians, the First Great Cause had excellent reasons for creating man in only one of the planets (just for an experiment, as it were), and for hesitating also so long before he decided to create him at all; indeed, if he is as good as they profess to believe him to be, he must have been in a sadly excited state when he concluded to create man in even one of the planets. For, if so far the greater portion of mankind are destined to suffer everlasting torment with the devil and his angels, with no chance whatever of being better off themselves, or of having better company throughout the countless ages of eternity (as many theologians affirm is the case), it would certainly have deterred a *good* God from having any thing to do with creating man, if it were really so; and however *infinitely just* such a God might be, he certainly could not be also *infinitely merciful*; and most certainly would require the continual praises of the comparatively few who should be saved from this doom, to silence the reproaches of his conscience, if he had any. So the theologians have most consistently represented such to be their continual occupation; at least, they do not give us any clearer idea of what constitutes the occupation and felicity of "the spirits of just men made perfect" than that of singing the praises of God throughout the countless ages of eternity, as if God was like a vain, wicked king who delighted in verbal praise or flattery. So the First Great Cause (according to these theologians) must have been sadly wanting in resolution or knowledge, goodness or power, to have created man who could possibly be everlastingly miserable. But this is not so; for "*as in Adam all die, even so in Christ shall all* [without any exception whatever] *be made alive*; but every man in his own order," *i.e.*, some before others, perhaps hundreds of years, perhaps even thousands of years. However obstinately wicked and imperfect we may be, we shall sooner or later be heartily tired of evil dis-



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positions, and will be glad to yield to the influence of those who are better, more perfect, and happier than ourselves, when we have the opportunity to do so, and so we shall become perfected. We may give way to our evil dispositions, but as long as we do so, we shall be getting more and more unhappy. "The way of transgressors is hard," whether the transgressors be men or spirits, and sooner or later we shall all "cease to do evil [and] learn to do well," and so eventually become like Jesus himself; for "as we have borne the image of the earthy [the first man, Adam], we shall also bear the image of the heavenly [the last Adam, i.e., Jesus]" (1 Cor. xv. 22, 23, 45-49).

All the promises and all the threatenings of God are conditional. He tells us this most distinctly by the prophet Ezekiel: "When I say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered; but for his iniquity that he hath committed, he shall die for it. *Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; . . . he shall surely live, he shall not die*" (Ezek. xxxiii. 13-15). And that God really acts upon this principle is sufficiently apparent from the history of Jonah, who was compelled by God to "go to Nineveh, that great city, and cry against it." "Yet forty days, and Nineveh shall be overthrown." The "forty days" elapsed, and Nineveh was *not* overthrown, according to the word "of the Lord by Jonah." Why? Because the *men of Nineveh repented, and God also repented*. His threatening was only conditional; if the men of Nineveh had not repented, doubtless God would have executed his threat, and their city would have been overthrown. But when the men of Nineveh heartily endeavoured to "turn every one from his evil way," God had not the heart to destroy them, but spared them. Jonah knew well the character of God, and it was that which caused him to attempt "to flee unto Tarshish from the presence of the Lord," so that he might not be compelled to "go to Nineveh,

that great city, and cry against it," as he was afterwards forced to go much against his will. Therefore, he complains, "Was not this my saying, when I was yet in my country? therefore I fled before unto Tarshish: *for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repenteth thee of the evil.*" Jonah knew that this was God's character, and felt within himself that it would be so arranged that Nineveh should not be "overthrown" within the "forty days;" therefore he had a great objection to say so in the name of the Lord, lest he should appear like a fool or a madman by predicting what was not to happen, and also might be the occasion of causing unthinking men to disregard the word of the Lord another time. God threatens man, that he may induce us to "turn every one from his evil way;" and if threatening has not this effect, then he inflicts the punishment with precisely the same object in view, viz., to cause us to "cease to do evil, [and to] learn to do well." And if suffering in this life has not the effect of reforming us, suffering the evil results of our own wickedness in the next life, or spiritual world, most certainly will, sooner or later; for God inflicts no punishment upon us whatever, either in this world or the next, which has not our own good ultimately for its object, otherwise he would not be "a gracious God, and merciful," &c., but a cruel tyrant, worse even in disposition than we miserable men are. "If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" reasons the Saviour of men who certainly knows something of our "Father which is in heaven" if any one does (Matt. vii. 11).

But some one may still say, The mercy and relentings of God only refer to this life: when we go into the spiritual world, our fate is fixed for ever, to all eternity. This is the doctrine of many; but it is *not true*. Is not God our heavenly Father "*the God of the spirits* of all flesh?" and does he cease to be their God and Father, merely because they have been divested of their

fleshly bodies? Most certainly not. The same God who has all power over us in this world, has at least equal power over us in the spiritual world. He is the Creator and God of all flesh, but more especially "*the God of the spirits of all flesh*" (Num. xvi. 22 ; xxvii. 16).

Nevertheless, it would be the height of folly and madness to presume upon the goodness of God, and commit iniquity; for God is just and wise as well as good, and therefore we shall most certainly "eat the fruit of [our] own ways." God will not weakly spare us, but will allow us to suffer the natural consequences of our sins that we may prove by our own experience that "the way of the transgressor is hard;" and so may also be a warning to others to deter them from the same evil ways, though he will not condemn us to torment which shall necessarily be endless; for *everlasting* punishment cannot possibly be for our good, or to reform us; and if God were to inflict it, he would behave to us infinitely more unjustly and cruelly than we (bad as we are) behave to each other. What would we think of a judge who had but one punishment, and that death by torture, for every offence whether great or small? And yet many profess to believe that God is infinitely more unjust and cruel than such a judge, for they say that God condemns by far the greater proportion of mankind to everlasting torment. The origin of this, and many other most monstrous and absurd errors, is very simple; men forget or don't consider that "no prophecy of the scripture is of any separate [*ιδίας*] interpretation" (2 Pet. i. 20). Overlooking this simple rule, which is given us for the right understanding of Scripture, they take a number of isolated passages of the Bible to establish or support a doctrine, however unreasonable, monstrous, and absurd it may be; without comparing these passages with others which would directly contradict this doctrine. The Bible is seemingly full of contradictions, on purpose that we should be compelled to exercise our reasoning faculties to reconcile one Scripture

with another, and so obtain the pure truth which the Bible was intended to convey to us. By taking one isolated passage of Scripture, one might even make it appear that the Bible inculcated hatred of relatives as the first step in the Christian career, for Jesus says, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." If we take this isolated passage of Scripture literally, it inculcates a doctrine diametrically opposite to the whole spirit of Christianity, and we all feel it to be so; therefore we consider it to be only a forcible way of saying, "He that loveth father or mother more than me is not worthy of me," &c. The first mode of expression is adopted to arrest the attention, and the last gives us the accurate idea; so also with the doctrine of punishments in the spiritual world, there are many passages of Scripture which seem to imply that the wicked will suffer everlasting or eternal punishment in the spiritual world. These passages are calculated to arrest the attention of people, and lead them to inquire into the subject; and if they do so, they will find that the whole tenor of the Scriptures is diametrically opposed to the understanding of these passages in their literal, mathematically accurate sense; for instance, when the character of God our heavenly Father is summed up in one word, it is said, "God is love" (1 John iv. 16), not God is justice or vengeance, or any other feeling, but love; now if he was capable of inflicting everlasting punishment upon the souls of men, according to the doctrine of many, the correct summing up of his character would be, God is hatred or vengeance, not "God is love," as he really is, and all his dealings with us begin and end with love.

The doctrine of everlasting punishment, and some other doctrines of the nominally Christian world, are so very unreasonable that it is impossible to believe them without laying aside our reason altogether; and it is hard to understand how so many people, who show that they have common sense in other matters,

can yet persuade themselves, or suffer themselves to be persuaded that they believe such very unreasonable and absurd doctrines.

But the Scriptures explain the wonder. Jesus Christ cautioned his disciples not to allow the spiritual light which was in them to become spiritual darkness; "*If therefore,*" says he, "*the light that is in thee be darkness, how great is that darkness!*" (Matt. vi. 23.) Now the spiritual "light" which was in Christians in the apostles' days has since become spiritual "darkness," and "how great is that darkness!" The spiritual darkness which results from perverted and corrupted truth, is far greater than that which is the result of utter ignorance. Men have lately made great advances in the knowledge of the arts and sciences, and of the laws of the *natural* world, but it is very questionable if men were ever in such a state of absolute ignorance and error with reference to the *spiritual* world as they are now in these our own days; and we can only hope that as the darkest hour is generally just before the dawn of day, this spiritual darkness may be significant of the near approach of the "day dawn" spoken of in Scripture: at which time, it is said that spiritual "*darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee [Israel], and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.* Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. *Then thou shalt see and flow together, and thine heart shall fear and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee*" (Isa. lx. 2-5). In other words, the restoration of Judah and Israel will take place, and heavenly light or spiritual knowledge will be increased to an unlimited extent; then men will understand that they are really the "sons of the living God," as is apparent from the prophecy of Hosea: "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be num-

bered nor measured; and it shall come to pass, that *in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God*" (Hosea i. 10). And also from Jeremiah, "*Thou shalt call me, ~~my~~ father; and shalt not turn away from me*" (Jer. iii. 19).

From what has been said, it is clear that God is the heavenly Father of man, and that man is the earthly child of God. The word *God* represents all God-kind (whether they be Lord Gods, archangels, or angels), even as the word *man* represents all man-kind. "The elements melt with fervent heat, the earth and the works that are therein are burnt up," regularly, at stated intervals, or periods of time of about *fourteen* thousand years, more or less. During each of these intervals, many millions of angels or "sons of God," or "gods" (with one "head" or superior, called in the Bible Jehovah or the Lord God), prepare the earth for the reception of man, and create man upon it; and also cause man to attain perfection upon the earth. It occupies them about *six* thousand years to prepare this earth for the reception of man, and to create man upon it; and then it takes the other *eight* thousand years to cause man to thoroughly acquire "the knowledge of good and evil," so as to be enabled on all occasions "to refuse the evil, and choose the good," and thus attain the highest degree of perfection of which man is susceptible in this life; for the spirit or soul of man, in the *eighth* thousand years from the creation of Adam, is destined to become so perfect while connected with his mortal body, that he will not die, but merely "be changed" from a man into an angel, when he no longer needs his mortal body; so that then "Death shall be swallowed up in victory;" "mortality swallowed up of life," so that "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain." Then the purpose of the angels or Gods, our heavenly Fathers and Creators, shall have been fully accomplished; for they shall not only have caused this earth to produce and sustain many thousands of

millions of men, but they shall also have caused many millions of of the spirits or souls of these men to have attained perfection, so that they also in their turn shall have become angels and "gods," eapable of seeing, hearing, and acting like angels and "gods," insomueh that they shall be as well able to succeed or take the plaee of their heavenly Fathers and Creators, as in due time an earthly son beomes able to succeed, and take the plaee, and attend to the business of an earthly father. And by this time the earth will have grown old as naturally as a coat or garment grows old, according to the propheey where, speaking concerning the earth and the heavens, the psalmist says, "*They shall perish, but thou shalt endure : yea, all of them shall wax old like a garment ; as a vesture shalt thou change them, and they shall be changed : but thou art the same, and thy years shall have no end. The children of thy servants shall continue, and their seed shall be established before thee*" (Ps. ciii. 26, 27, 28). Little or no change is pereeeved from day to day, but after a few months or years the eoat is worn out and falls off one's back ; so also little or no change is pereeeved in this earth from eentury to century, nevertheless it also grows old, and after about two thousand years or so (when it shall have completed its fourteenth millenary, being then fourteen thousand years old), it also will yield to time, and melt and be renewed again ; for, though everything visible to mortal eyes grows old and changes, we know that nothing is annihilated ; for even when we burn anything, every partiele of the original material still exists in smoke, in ashes, or in some shape or other ; so when this earth is burnt, precisely the same weight and quality of substance will still remain about it in some form or other, probably in a variety of gasses and of molten rock. And if so, if after this earth is burnt up, every partiele of substance which is necessary to make this earth a suitable habitation for man, and every partiele also which enters into the construction of man himself will still be in existence ; and if also the spirits or souls of many millions of us

men shall then at the same time have attained such a degree of perfection that we shall be angels of God, and "sons of God," with spiritual faculties corresponding to our eyes, ears, hands, &c., so that we shall be able to see, hear, and act, as spirits or "gods" see and hear, &c.;—if all this is so, what is to hinder us from again preparing this earth for the reception of man, and again creating man upon it in our own image, and after our likeness? even as our heavenly Fathers and Creators did for us some thousands of years ago. If there are any who still deny that we shall hereafter be occupied as "gods" in works of creation, let him try and find out some other suitable employment or occupation or amusement for the immortal spirits of men throughout the countless ages of eternity, besides reposing upon clouds and singing psalms, which seems to be the idea that many nominal Christians content themselves with. Such tranquil occupations may be well enough adapted to the *present* capacities of these nominal Christians, but it is to be hoped that they will acquire some little intelligence, knowledge, wisdom, and "largeness of heart" more than they now have, after they shall have lived as spirits in the presence of God for a few thousand years or so. "*Verily, verily* [says Jesus], I say unto you, *He that believeth on me, the works that I do shall he do also, and greater works than these shall he do, because I go unto my Father*" (John xiv. 12). Here Jesus himself testifies to the great truth that those who believe on him shall not only do the same works that he has done, but shall also do "*greater works*" than Jesus has ever yet done; "because," says the Saviour, "I go to my Father," and so shall be in a position to enable my servants to do greater works than I myself have done hitherto.

But some one may say, Well, after all, what good would it do us to believe that we are really created in the image, and after the likeness of God, so that we are "sons of God" and "gods" ourselves, capable of advancing from one degree of perfection to another to all eternity? The answer is plain. If we really be-

lieved and knew within ourselves that we were "gods," such a persuasion would most certainly have the effect of making us behave less like men and animals, and more like "gods" and angels; our selfishness and evil dispositions would inevitably decrease from day to day, and our benevolent feelings would increase in an equal ratio; so that "we all, with open [or unveiled] face beholding as in a glass the glory of the Lord, [would be at last] changed into the same image from glory to glory" (2 Cor. iii. 18). That this would be the effect upon us of the knowledge of this great truth, is apparent from the words of the apostle John: "Beloved, *now are we the sons of God*, and it doth not yet appear what we shall be: but we know that, *when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [God] is pure.*" Here the apostle most distinctly asserts that the effect of even the "hope" of being "like" God hereafter is to induce one to "purify himself, even as God is pure" (1 John iii. 2, 3). "*Be ye therefore perfect, even as your Father which is in heaven is perfect,*" says the Saviour (Matt. v. 48).

CHRISTIANITY.

“Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these” (Mark xii. 30, 31). “*On these two commandments hang all the law and the prophets*” (Matt. xxii. 40). “*He that loveth another hath fulfilled the law.* For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; *and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour: therefore love is the fulfilling of the law*” (Rom. xiii. 8-10). “*For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself*” (Gal. v. 14). “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God: for God is love. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. . . . If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also.” “Whoso

hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, *let us not love in word, neither in tongue; but in deed and in truth*" (1 John iv. 7, 8, 16, 20, 21; iii. 17, 18).

These quotations show plainly that the whole law of God and the whole requirements of Christianity may be summed up in one short sentence, viz., "Thou shalt love thy neighbour as thyself." But this love must manifest itself by deeds or actions. We can only show our love to God by loving our neighbour: with regard to God we are perfectly powerless, we can neither do good nor evil to him; but it is not so with regard to our fellow-man; for with man we are all more or less powerful for good or for evil, and if we profess to love God with all our heart, soul, mind, and strength, we have no possible way of proving this love, but by exerting ourselves to the utmost of our ability to ameliorate the condition of our fellow-man.

God loves us exceedingly, and desires our happiness and perfection far more than an earthly father loves and desires the prosperity of his earthly children; nevertheless, all the love of God, our heavenly Father, however great and boundless that love may be, cannot possibly make us either happy or perfect, unless "we love one another," and so are "made perfect in love" (1 John iv. 18). It was for this reason that Jesus gave his disciples the "new commandment," in which is comprehended every other command of God: "*A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another*" (John xiii. 34, 35). This is the only test whereby we may know the "disciples" of Christ from those of Antichrist; if we "have love one to another," and manifest that love not "in word, neither in tongue, but in deed and in truth," by our actions, then are we known to be the "disciples" of Christ, even as the tree is known by its fruits; but if

we do not show our love to God by loving our fellow-man, and prove also that we really do love him by our efforts in his behalf to benefit him either individually or collectively, according as our opportunities or abilities may enable us to do so, then we are most certainly *not* the "disciples" of Jesus Christ; neither are we Christians at all but in name, and so have no claim whatever to the exceeding great reward promised to real Christians or disciples of Christ.

Let any one honestly attempt to act up to the requirements of this "new commandment," and he will soon find that he has undertaken no slight work when he resolves to show by his deeds or actions that he loves his neighbour as himself, but a very great work indeed, and one which it is almost impossible for a man to accomplish in the present state of the world; for up to this time one would most certainly fail in it, if he regarded father or mother, sister or brother, wife or children, or even his own life, more than his duty to God; therefore Jesus cautions those who undertake to follow him to first consider the cost, just as any man with common prudence would, if he was about to erect an expensive building (Matt. xiv. 25-33). For there is no sacrifice whatever which he might not be called upon to make in showing by his deeds or actions that he really *did* act up to the great and comprehensive commandment, "Thou shalt love thy neighbour as thyself." If all mankind, or even the greater portion of mankind, generally acted up to this principle, there would be little or no difficulty in it; individuals would be called upon to make little or no sacrifices, and would suffer little or no hardships: for where would be the difficulty, or where the loss or sacrifice incurred in loving our neighbours as ourselves, if our neighbours showed by their deeds or actions that they loved us equally? In such a case there would manifestly be no difficulty, no loss, no sacrifice, in comparison to the advantages which would result to each individual and to the whole community.

But this is not so; neither all mankind, nor yet the greater portion of mankind are at all prepared as yet to act up to the Christian principle of loving their neighbours as themselves. Far from that being the case, at present it is very much to be doubted if one in ten, or even one in a hundred, could be found disposed to act up to this principle; and the consequence is that if one should attempt to "cease to do evil, [and] learn to do well," he would find that he had the other nine or perhaps the other ninety-nine opposed to him; and so he would be compelled either to give it up, or be prepared to suffer the loss of all things: for he could not hope to retain much in this world, if he should show by his deeds or actions that he loves his nine or ninety-nine neighbours as himself; while they should show by their deeds or actions, that they loved themselves at his expense. Therefore it is written, "*He that departeth from evil maketh himself a prey*, and the Lord saw it, and it displeased him that there was no judgment" (Isa. lix. 15); therefore he provides a remedy for this state of things. This remedy consists in the separation of the one well-disposed man from among his nine or ninety-nine more or less evil-disposed neighbours; and in the gathering together of all such well-disposed people (one in a hundred or one in ten from among the various nations) to one country where they may be wholly by themselves, and so may act up to the Christian principle of loving their neighbours as themselves, without making themselves "a prey;" and thus also they may set an example to the rest of the world, for they will most assuredly prosper far more than any nation has hitherto, so that within a generation or two they will rule over all the other nations of the earth. And the other nations seeing the great and incalculable advantages of acting up to the Christian principle, will be inclined in some measure to "go and do likewise;" and they will find it much easier to do so than they would now, for they will have the great advantages of a righteous and universal government over the whole earth, for then "the kingdom and

dominion, and the greatness of the kingdom under the whole heaven, shall be given unto the people of the saints of the most High" (Dan. vii. 27).

The separation of the best of mankind from among the nations is the next important step towards bringing about this great and wonderful result; and this separation is to be effected by knowledge corresponding to their goodness of disposition being suddenly given to them, so that they will unite together and become one people and act in concert wisely and deliberately, so that they will make every preparation necessary to enable them to go to the country provided for them as soon as the time arrives for them to do so (see Restoration of Judah and Israel, pp. 146-149), thus forming a nucleus to which others may afterwards flee for safety and protection. Thus shall they become the "saviours" of very many, and the prophecy shall be fulfilled which says that "saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's" (Obadiah 21).

From the apostles' day even to these our own days, many have heartily desired to be disciples and servants of Jesus Christ, and in endeavouring to serve him faithfully they have frequently suffered the loss of all things and at last submitted to a cruel death rather than deny their Lord. And it is only quite lately, within this last century or two, that men have ceased to persecute unto death the Christian martyrs, merely for persisting to testify to the truth; but now we are comparatively free from such persecution for conscience' sake; therefore, now is the favourable time for us to declare freely the gospel truth, and to act up to its requirements also. For Christianity does not consist in words but in deeds; neither does Christianity consist in subscribing to a certain set of opinions or doctrines, however correct these opinions or these doctrines may be. But Christianity consists in loving our fellow-man as ourselves, and in showing this love by our deeds or actions, as was before proved (pp. 181, 182.) And the great object of all the doctrines, and of all the knowledge or

information concerning spiritual or heavenly things, which the Bible conveys to us, is to induce us to act up to this great Christian principle; and if these doctrines and this knowledge have not that effect, instead of its being any advantage to us to profess to believe the true doctrine, it only serves to condemn us. "If ye were blind," says Jesus to the Pharisees, "ye should have no sin: but now ye say, We see; therefore your sin remaineth" (John ix. 41). Moreover, when Jesus speaks of coming "in his glory . . . with all the holy angels" to judge "all nations," he does not represent himself as regarding in the least degree men's opinions or articles of faith, whether they were correct or otherwise; but estimates the amount of the true faith which each individual had, by the amount of good works and kind offices which he had performed while living on the earth. "Come," says he, "ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an-hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. xxv. 31-40). And the wicked also he rejects, not because they did not subscribe to the correct doctrines or to the true articles of the Christian faith, but simply because they did not prove that they possessed the true Christian faith, by exercising benevolence and love towards their fellow-men, by performing good works and kind offices for them; so these, who have not cultivated good dispositions, shall be condemned to suffer the effects of evil dispositions, until they shall be heartily sick of all evil, and shall be inclined to "cease to do evil [and] learn to do well."

The accurate knowledge of gospel truth is not to be acquired by speculative questionings and disputings any more than the accurate and practical knowledge of a trade, business, or profes-

sion, is to be acquired otherwise than by the practice of that trade, business, or profession ; so he who would understand Christian doctrines must practise Christian precepts ; and honestly do the will of God as far as he knows how. "*If any man will do his [God's] will, he shall know of the doctrine,*" says Jesus (John vii. 17). And again, the apostle John says, "*Every one that loveth is born of God, and knoweth God*" (1 John iv. 7). Love rules and actuates all perfect spirits ; and the more we are ruled and actuated by love, the more we become like God our heavenly Father. "*Knowledge puffeth up, but love buildeth up*" (*ἀγάπη οικοδομεῖ*, 1 Cor. viii. 1). If we have not love, God cannot benefit us by giving us any amount of knowledge or power ; for this would be but to make devils of us, for we would be disposed to use our knowledge or power for evil purposes ; for knowledge unaccompanied with a corresponding degree of love does not *build up*, it merely "*puffeth up* ;" but if we have love, if our great desire is to do good, or to benefit others, God can give us any degree of knowledge or power in a very short time, and so make angels of us. Thus it is that "*love buildeth up.*"

But one may say, How can one acquire or increase this love ? The answer is, Simply by occupying ourselves occasionally or continually with good works, *i.e.*, works of benevolence, or works which have the amelioration of the condition of mankind (either individually or collectively) for their object. Whatever one labours or suffers for, he naturally becomes attached to and values just in proportion to the time, labour, or suffering, which it has cost him. So if we labour for our fellow-man, we shall undoubtedly soon become interested in his advancement, and will love him practically and seek his good, just in proportion as we labour for him ; and this disposition would grow upon us so that it would soon become a confirmed habit, and be our chief object in life ; and then we should be on the high road to all perfection. For when benevolence or love is the leading trait in our character,

we are fitted to act in concert with God our heavenly Father, as his children and servants; and in proportion as love builds us up spiritually, God can easily supply the requisite knowledge and power to enable that love to carry out its benevolent designs and purposes; and thus we may be enabled to advance from one degree of perfection to another, not only here on earth, but also hereafter to all eternity as angels of God, "sons of God," and "gods" (see God and Man, pp. 160, 177-180). Thus it is that "*every one that loveth is born of God, and knoweth God;*" for all the knowledge and power that God our heavenly Father hath is destined to be ours sooner or later, and we shall most certainly receive it in proportion as we become so built up as it were with love, that we shall undoubtedly use this knowledge and this power wholly for good and not for any evil whatever.

We are ignorant and we are powerless merely because we are yet so imperfect; we have hitherto acquired and exercised so little God-like love that we should certainly be puffed up or "exalted above measure" if we received a much greater degree of knowledge or power than we now have. The apostle Paul, speaking concerning himself, says, "And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure" (2 Cor. xii. 7); and if the apostle Paul could not be trusted with a great degree of knowledge, without accompanying it with affliction to keep him humble, lest he should become puffed up with pride, it is not likely that we can be trusted with much, unless we show by our deeds or actions that we really do love our fellow-man, and desire his advancement in happiness and all perfection before all other things, more than we have hitherto done. This is the only possible way that we can arrive at any knowledge or power worth having; we may try other ways if we like, but if we do, we shall most assuredly find, sooner or later, that we shall be like those who are represented as saying,

"We wait for light, but behold obscurity; for brightness, but we walk in darkness. We grope for the wall like the blind, and we grope as if we had no eyes" (Isa. lix. 9, 10); or like those of whom it is said that they are "*ever learning, and never able to come to the knowledge of the truth*" (2 Tim. iii. 7). Simply because "*God giveth to a man that is good in his sight* [and to him alone] *wisdom, and knowledge, and joy*: but to the sinner he giveth travail, to gather and to heap up, that he may give to him that is good before God" (Eccles. ii. 26). So if we desire "*wisdom, and knowledge, and joy*," we must endeavour to please God, and we can only please him by cultivating a good disposition towards our fellow-man, by exercising and increasing our love for him, by constantly being engaged in works of benevolence, by labouring to make man wiser and happier. By so doing we should please God, and thus we should be "*good in his sight*," and he would give us "*wisdom, knowledge, and joy*" to our heart's content; and thus we might very soon acquire more wisdom and knowledge than we could otherwise obtain in centuries from books, or from our own mental exertions, for angels could very easily communicate to us a few ideas which would enlarge our understanding to that degree that we might soon know much more than has been hitherto known by man. Therefore it is written, "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him: but let him ask in faith*" (James i. 5, 6). And he must show that he really has this "*faith*" by his deeds or actions; *i.e.*, he must exert himself to the utmost of his present ability to benefit mankind, and trust in God for more wisdom, knowledge, and power, as he may require it, and he shall undoubtedly receive it. But if he does not do this, there is no evidence that he asks "*in faith*," for faith can only manifest itself "*by works*" (James ii. 14-26), and where there are no works, the presumption is that there is no faith either.

Christians are undoubtedly bound to assist and to do good to

their fellow-man *individually* whenever opportunity occurs. But their duties do not end here. They ought also to desire to improve the condition of the whole human family. A Christian man must not content himself with relieving the distresses of his acquaintances occasionally; if the first Christians had done so, and had neglected to preach the gospel at the hazard of their lives, the name of Christ would probably be scarcely known on the earth in these our days; but in addition to practising benevolence, they also preached the gospel, and laboured for the benefit and advancement of the whole human race *collectively*. And behold the result; very many from among all nations have become true Christians in all ages, from the apostles' days to the present time; and not only so, but about the fourth part of the population of the whole earth have become nominally Christian, and are elevated far above the heathen, inasmuch as they are far more capable of improvement, and much nearer becoming perfect and efficient Christians than the heathen are. It would be a very difficult matter indeed to make any great number of heathens perfect Christians at one step as it were; but it was comparatively easy to convert heathens into Roman Catholics, and Roman Catholics again into Protestants. And among Protestants there is a certain amount of liberty of thought and action; the reasoning and reflecting faculties are exercised in some measure, so that the knowledge of the arts and sciences advances greatly, and men are more or less encouraged to think for themselves and form their own opinions, and the result is that they become in some measure capable of discerning truth from error, good from evil, in reference to spiritual or heavenly things; so that it is very much easier for great numbers of Protestants to become perfect and efficient Christians, than it would be for a great number of heathens to become so.

The *heathen nations* may be represented as at a dead level of ignorance and superstition, and apparent incapacity for improvement or cultivation. The *Mahomedan nations* rise one degree

above the heathen; they have some little knowledge of the truth anciently derived from Jews and Christians, and they are benefited by it to that extent that they are called *semi-civilized*. The *Roman Catholic nations*, although they have embraced an exceedingly perverted and corrupt Christianity, have nevertheless derived so much advantage from their religion, that they have invariably become what is called *civilized*. And the *Protestant nations* have not only become *civilized*, but also what is called *enlightened*, at least so far as earthly things are concerned; for when were the arts and sciences so well understood as they are at present among the Protestant nations? When did men understand machinery and manufactures, or astronomy, geology, and chemistry, like they now very generally do in some measure among the Protestant nations?

All this progress has been made in less than two thousand years; for about two thousand years ago all the nations of the earth were heathen, with the single exception of the Jewish nation, who were a very small and apparently insignificant people; but now we have nations to represent every gradation of enlightenment and civilisation from the Protestant to the heathen. And the understanding of many Protestants and Catholics is so exercised and cultivated that they are quite capable of understanding many spiritual and heavenly things, so that many of them are even now ready to enter the kingdom of heaven by submitting themselves to God, to do his will on earth as it is done in heaven. This they cannot perform satisfactorily while mixed among the overwhelming majority of people who are not so spiritually advanced; so they will be compelled to separate themselves and become one people or nation, who will show by their deeds or actions that they "love one another," and so really and truly are the "disciples" of Jesus Christ. Thus shall "*a nation be born at once*," as it were: according to the prophecy, "*Shall the earth be made to bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed, she brought*

forth her children. Shall I bring to the birth, and not cause to bring forth? saith the Lord. Shall I cause to bring forth, and close the breasts? saith thy God" (Isa. lxvi. 9). As God has prepared the world to produce these superior people, who will do his will on earth even as the angels do his will in heaven, so these people shall most certainly make their appearance at the appointed time, and God will also most surely provide for them all which they may require, even as he provides for the young children or animals; and these people, when gathered together as one nation, will be "the people of the saints of the most High," and will very soon be as far in advance of what the Protestant nations are at present, as the Protestant nations are now in advance of the heathen nations, insomuch that they shall be called "the sons of the living God" (Hosea i. 10), even as a portion of the human family were before called "the sons of God" some time previous to the flood (Gen. vi. 2, 4).

Their great prosperity and their great exaltation and happiness will be owing to the perfect unity which will exist among them; and this unity will be the natural result of obedience to the great and comprehensive commandment, "Thou shalt love thy neighbour as thyself." For all who have wealth or intelligence beyond their fellows, will employ their wealth or their talents, not selfishly, but for the good of the whole people; for each one will feel as much interest in every other who is poorer or more ignorant than himself, as a father feels in his children; so that poverty and ignorance such as exists among Protestant nations will be unknown among these "people of the saints of the most High." Moreover, all hard labour, and all monotonous labour will be executed by machinery as far as practicable, so that the people may be occupied with more congenial work, and may have time and leisure to read or write, to receive or to impart instruction, information, or knowledge; and so be better prepared for the spiritual world than many people, even among these Protestant nations, have hitherto been; for they seem in general

to have died and gone into the *spiritual world* with very little more knowledge than they had when they entered this *natural world*.

Hard work, and indeed all physical labour was given to man, that he might have suitable occupation while his animal nature should predominate over his intellectual, and so might in some measure be kept out of mischief; for people cannot be idle long; if they are not doing something good, or something indifferent, they will most certainly be very soon doing something evil. All experience proves this to be true; and if this were not so, man would probably stand still like the other animals, and never advance a step in the scale of intelligence. But man is so constituted that he cannot be idle long; and if he does good, he advances towards perfection; but if he does evil, he suffers the natural consequences of the evil sooner or later, and so gains experience. Thus either way he is benefited; with this temporary and important difference to the individual—in the one case, he is benefited by rewards and blessings; in the other, by punishments and sufferings.

All hard and monotonous labour disappears as general intelligence advances; for when we begin to exercise our ingenuity, we soon perceive that by the application of a little machinery, one man may be enabled to do what was hitherto the work of ten or even of a hundred men, without working very hard himself either. Thus the more we advance in intelligence, the more time and opportunity we acquire to advance still further, until at last we shall scarcely do anything directly by the labour of the hands, and almost everything indirectly by means of machinery; so that we shall be continually called upon to exercise intelligence and skill in all the avocations of life, and so shall undoubtedly become very intellectual and skilful, until at last we shall be fitted to be occupied as angels in works which require the intelligence and skill of angels. From childhood, and even from infancy, the whole population, whether rich or poor, will have every opportunity to acquire a liberal education,

and to become acquainted with the various sciences, such as Astronomy, Geology, Chemistry, Mechanics, &c., so that each may follow his particular inclination, and occupy himself more especially with that particular science or occupation which suits him best. All study and learning will be made as attractive as possible to childhood and youth by illustrations, exhibitions, and experiments; so that they may *delight* in acquiring knowledge and skill, as it is quite natural that they should; thus shall be fulfilled that which is written, "*There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed*" (Isa. lxxv. 20); for then it shall be common for children to have the knowledge and understanding that men of a hundred years old now have, and they will be quite as well or much better prepared to "die," and enter the spiritual world.

All this, and a great deal more than could be expressed in writing, would be the result of regarding our neighbours as ourselves, and their children (however poor or ignorant they may be) as our children, and of doing the best we possibly could for the amelioration of their condition, and for their advancement in general intelligence. We would thus undoubtedly have a heaven upon earth. In fact, until we are prepared to become angels, we cannot possibly be in a condition more favourable to happiness than we might be, as men, women, and children, on this earth, if we would only lay aside all evil dispositions, and show by our deeds or actions that we loved one another, and were not individually selfish, and desirous of enriching or exalting ourselves at the expense of our neighbours. He that would be "great" or a "chief" among us, should endeavour to become so by being our "minister" or "servant" (Matt. xx. 26-28), *i.e.*, by doing his utmost to benefit the rest of us with his wealth, or with his wisdom, knowledge, skill, or ingenuity. Up to this time people who called themselves Christians, with

comparatively few exceptions, have expended their wealth and their talents selfishly, in endeavouring to elevate themselves above the general populace, so as to appear richer or more important than their neighbours; and they had their reward, for they generally succeeded; but such people have no claim whatever to be regarded as Christians or disciples of Christ. Jesus Christ sought to better the condition of the whole people, while he himself remained as one of the poorest of the people, not even having "where to lay his head;" but they seek to better their own condition, even at the expense and to the disadvantage of others, and to make themselves appear superior to other people; so they are not disciples of Christ, but are Antichrist or against Christ; for "he that is not with me is against me," says the Saviour (Matt. xii. 30).

A nation cannot be exalted intellectually, socially, and morally, unless the great body of the people are raised, elevated, or advanced intellectually, socially, and morally; any more than a pyramid could be exalted without elevating or extending its basis. But as by extending and elevating the basis of a pyramid, one may elevate or exalt the other parts equally in proportion, even up to the apex or summit; so also, by increasing general intelligence among the populace, and ameliorating their condition in every way, one elevates and exalts not the populace only, but every other grade in society also; and those who do the most for the populace can scarcely fail eventually to be the most distinguished and exalted, when the populace, sooner or later, learn to appreciate what has been done for them.

It is now more than eighteen hundred years since Jesus preached the gospel to the Jews, who were then the "peculiar people" of God, and showed them how they might enjoy a heaven upon earth, and be a blessing to all other nations. They rejected his teaching and filled up the measure of their iniquities by crucifying their Messiah; therefore God also rejected them, and has suffered them to be a scattered and afflicted people ever since,

and has caused his gospel to be preached to every nation on the earth during these last eighteen centuries. Some have refused to be Christians, even in name, and some have professed to be Christians with their lips, but generally denied it by their actions: these are the European or nominally Christian nations; yet these nations have prospered just in proportion as they have practised the precepts of Christianity, and have been exalted far above those nations who refused to be Christians even in name.

These nominally Christian nations are now about to be set aside for a time (even as the Jews anciently were), because they have not profited more than they have by the light of the gospel. But as, when God rejected the Jews, he first selected the best from among them, even so now God will gather together the best from among the Christian nations before he casts them off from being his peculiarly favoured people, even as he formerly cast off the Jews for a time. And as many thousand Jews were converted to Christianity (three thousand in one day, and daily many more, Acts ii. 41, 47; iv. 4), and so were saved from the calamities which befel the Jews at the destruction of Jerusalem; so now also shall many thousands from among the nominally Christian nations be gathered together, and shall become one united people, and so shall escape the judgment which is most certainly about to come upon the nominally Christian nations. And the number of this company will probably exceed the number of the first Christians who were of the Jewish race, as much as the number of nominal Christians exceeds that of the Jews.

It is absolutely necessary that we, who desire to really act up to the Christian principle, should be a separate and distinct community or people; for if we attempt to show by our deeds or actions that we really do love our neighbours as ourselves, while we are mixed among the merely nominally Christian nations, we shall only lose all our wealth, all our influence, all our time, and all our labour, and so make ourselves "a prey," and be laughed at as fools in addition, for there would be altogether

too overwhelming a majority against us, and it is manifest that we should be as it were swallowed up by the multitude; but if we separate ourselves from the merely nominal Christians (even as the first Christians separated themselves from the heathen), and become united together as one community or people, and *practise Christianity* among ourselves, we shall not become "a prey," but shall without doubt (owing to our unity, and to the mutual assistance which we will render to each other) daily and yearly become wealthier, and more influential, numerous, and powerful, and all mankind sooner or later will be greatly benefited by us.

The spirit or soul of every man, however mean, weak, poor, or insignificant he may appear, is yet, nevertheless, capable of becoming perfected, so as to be an angel of God, which will go on progressing to all eternity in wisdom, knowledge, and power (see "God and Man," pp. 155-180). The knowledge of this truth tends greatly to cause us to regard our fellow-man, and to consider him well worth all the time or labour we may spend in his behalf, and every present sacrifice we may be called upon to make on his account. It is this knowledge which is calculated to make us love our neighbours as ourselves; and as a father loves his children, so will we love all those who will become spiritually perfected by our instrumentality.

This great truth that man is capable of becoming spiritually perfected so as to be an angel of God, or a son of God, is what gives force to the reasoning of the apostle John, when he says: "*If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?*" (1 John iv. 20.) In this passage it is plain that the force of the apostle's reasoning consists in the fact that every man is capable of becoming perfected so as to be like God: and as we cannot possibly do either good or evil to God our Creator, if we love him, we can only show that love by doing all in our power to benefit and perfect our fellow-man, who was originally created in the image and after the likeness

of God, and who is also capable of being restored again to that image and to that likeness, so as to be a son of God, increasing in all perfection throughout the countless ages of eternity, "with the increase of God" our heavenly Father and Creator (see "God and Man," pp. 160, 161).

There is no end to what might be said on this and the other subjects treated of in this little volume; but the object is not to say or write *all* which can be said or written on these subjects, but merely to say or write sufficient to attract the attention of a few of the most intelligent and best disposed among men, that they may be induced to look into these subjects, and study them and search out the truth for themselves. And if a sufficient number of people become interested, it is very easy to establish a weekly paper in which these things will be fairly and freely discussed, and every one who has any question to ask, or who has any difficulty in understanding fully anything in reference to these subjects, can easily send in his question or questions to the editors of such a paper; and if the editors cannot answer all such questions themselves, they can easily publish those which they cannot answer in a column or two which might be devoted to that purpose, so that any one who reads the paper would have an opportunity of supplying the answer to any of the questions, should he be able to do so, and thus a considerable degree of positive knowledge on these most important subjects might soon be acquired. In the meantime, if what has been written in this little book has not the effect of attracting the attention of a few thinking men, it is not likely that a hundred times the quantity of writing or printing would have that effect.

I have attempted to show that Christianity consists in proving by our deeds or actions that we love our neighbours as ourselves, and that all opinions or doctrines, which have not the tendency to make us do so, are useless to us, and will not avail us anything in the day of judgment, however correct or true they may be. So it is the height of folly for people to lull themselves into a

false security, relying upon the soundness or accuracy of their articles of faith, or of their opinions or doctrines.

I have attempted to show also that all mankind, without any exception, are really children of God, and capable of becoming perfected sooner or later; so as to be occupied like "gods" in performing works of creation, &c., to all eternity. And that this great truth is calculated to cause us to feel greatly interested in the work of perfecting mankind either individually or collectively, so that we shall exert ourselves to the utmost to do so, and shall no more despise the meanest of mankind than we would despise an angel; for we shall not regard him merely as he now is, but we shall consider also what he is destined to become, sooner or later, when perfected. Thus this doctrine naturally produces the effect which the apostle John affirms that it does, when he says, "*Beloved, now are we the sons of God; and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he [God] is pure*" (1 John iii. 2, 3).

Lastly, I have attempted to show that the separation of the best of mankind from among the various nations of the earth, and the restoration of Judah and Israel, together with many other most important events connected with it, are now about to take place upon the earth; so that even the best among men have now little enough time left to prepare themselves to meet their Lord, now that he is about to come to gather together and bless the righteous and well-disposed, while he will allow the wicked and evil-disposed to fight it out among themselves, until they have utterly destroyed their power and influence, so that the righteous shall be enabled to "take the kingdom and possess the kingdom for ever, even for ever and ever" (Dan. vii. 18).

It is now that that which was symbolized by the parable of the "ten virgins" will be fulfilled: "*Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and*

went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them : but the wise took oil in their vessels with their lamps. *While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh ; go ye out to meet him.* Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil ; for our lamps are gone out. But the wise answered, saying, Not so ; lest there be not enough for us and you : but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came ; *and they that were ready went in with him to the marriage : and the door was shut.* Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. *Watch, therefore, for ye know neither the day nor the hour wherein the Son of man cometh* " (Matt. xxv. 1-13).

The bridegroom manifestly represents " the Son of man " or Jesus Christ. The five wise virgins who have oil with them, represent all those Christians who, by *practising* Christianity,—by labouring for the good of their fellow-man, have acquired such a degree of Christian knowledge that they will be prepared to go out as it were to meet Jesus, now that he is coming to separate the true Christians from the merely nominal Christians ; and gather them together into one country, and there bless and prosper them, while he suffers the merely nominal Christian nations to weaken themselves by their divisions. Thus he will, in the figurative language of Scripture, " gather his wheat into the garner ; but he will burn up the chaff with unquenchable fire," as John the Baptist prophesied he should (Matt. iii. 12). The five foolish virgins who have no oil with them represent those merely nominal Christians who do not *practise* Christianity, who do not labour for the good of their fellow-man, nor attempt to show by their deeds or actions that they love their neighbours as them-

selves; therefore they have no Christian knowledge, neither have they Christian experience, nor Christian faith, and so are wholly unprepared to meet their Lord when he shall suddenly and unexpectedly "send his angels, . . . and they shall gather together his elect" (Matt. xxiv. 31).

There are some great truths plainly stated in this little book, and proved also to be in accordance with the Scriptures; yet they are so wonderful that probably many people will find great difficulty in either comprehending or believing them; and some may say, If these wonderful and almost incredible things are really true, how is it that they have not been generally understood when they seem to be so clearly revealed in the Bible? Solomon answers, "*It is the glory of God to conceal a thing; but the honour of kings is to search out a matter*" (Proverbs xxv. 2). And God, by the prophet Isaiah, tells us the reason why he allows us to remain totally ignorant of many things which yet seem to have been revealed to us centuries or even millenaries ago, inasmuch as these things were then clearly and plainly written in the Bible: "*I have declared the former things from the beginning; and they went forth out of my mouth, and I showed them; I did them suddenly, and they came to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass; I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldest say, Mine idol hath done them; and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. They are created now, and not from the beginning; even before the day when thou heardest them not; lest thou shouldest say, Behold, I knew them. Yea, thou heardest not; yea, thou knewest not; yea, from that time that thine ear was not opened: for I knew that thou wouldest deal very treacherously, and wast called a transgressor from the womb*" (Isa. xlvi. 3-8).

