

time extant. This was the Devil and Satan in the apocalyptic heaven before he was cast out into the earth—Rev. 12 : 9. In turning men from the dark superstition of his times, Paul turned them from “the power of Satan unto God”—Acts 26 : 18 ; and if any of them happened to be spirituals of the wickedness in the uppers, of Air,—that is, officials in Church or State, they were cast out into the earth, and had to eke out an existence among the undistinguished multitude, the best way they could.

The Great Teacher, the Spirit in Jesus, uses “*the Air*” in this sense, in one of the parables illustrating the kingdom of the heavens. In Matt. 13 : 31, he likens this monarchy to a tree, the greatest among herbs, in whose branches the birds of *the air* come and lodge. The birds of the political aerial, that come and lodge in this tree, are clouds of saints, who are “for an air,” and in the air, millennial.

The Air is twice mentioned in the Apocalypse, where it has no reference to the natural atmosphere; first, in Rev. 9 : 2 ; and afterwards, in Rev. 16 : 17. In both these places, it stands for the same thing as in the epistle to the Ephesians, only at widely remote epochs of the times of the Gentiles; the former being the political air, contemporary with the invasion of the Roman empire by the Saracens; the latter, the same Air, only contemporary with the coming of Jesus Anointed with the clouds.

Now the revealed purpose of the Deity is to change “the Air”—to hurl the mighty from their thrones; exalt them of low degree, and to send the rich empty away—Luke 1 : 52-55. When this is accomplished, the kingdoms of this world will have become those of YAHWEH, and his Anointed, according to Rev. 11 : 15. The political air, in which the sun, moon, and stars of the nations now shine, will then be abolished, and a new order be substituted in their stead. This new order is styled in the prophets, “a New Heavens, and a New Earth, in which dwelleth righteousness.” The course of this order, the ruling of the authority of this air, will be the Spirit that works in the sons of obedience. Instead of the apostles, or others like them, contending against, or wrestling with, the sovereignties, authorities, and world-rulers, of those upper regions of society, they will themselves be those rulers—*the spirituals of righteousness in high places*. The spirituals of wickedness, such as the Pope, and locust-clouds of ecclesiastics, of which he is the acknowledged chief, with all other clergies of every “Name and Denomination” of the dominion of Antichrist, together with all the secular officials in place and power, will all be cast out, and punished by the Saints for their iniquity. This honor is assigned to them; as it is written, “The Saints shall be joyful in glory; they shall shout with joy

upon thier couches. The high things of AIL shall be in their mouth, and a devouring sword in their hand, to execute vengeance upon the Gentiles, and punishments upon the peoples: to bind their kings with chains, and their honorables with fetters of iron: to execute upon them the judgment written; this honor is for all his Saints: Praise ye YAH"—Psalm 149 : 5. To "an air," such as this, the Saints are conducted in clouds, for a meeting of the Lord, that henceforth they may be with him thus for evermore.

#### 4. "Every Eye shall see Him."

The personage to be seen, is indicated in the next sentence as he who was "pierced." Every eye shall see him whom they pierced; as saith the Spirit in Zech. 12 : 10, "I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon Me whom they have pierced*, and they shall *mourn* before him as mourning on account of the Only Begotten, and be in bitterness before him as in bitterness on account of the First-born. In that day, great shall be the mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the land shall mourn; families apart from families; the family of the house of David, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain; families apart from families, and their wives apart."

The passage in the Apocalypse has reference to this. Its language is a condensation of Zechariah's—"Every eye shall see Him, and they who pierced him, and all the tribes of the land shall mourn before him." But the "*every eye*" comprehends more than "all families that remain." The resurrection of certain of the dead is also implied. For, as the reader will remember, Jesus said to the Pharisees and others, in the days of his flesh, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know ye not whence ye are. Then will ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all workers of iniquity. There shall be weeping and gnashing of

teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of the Deity, and you yourselves thrust out. And they shall come (to where Jesus then was) from the east and west, and from the north and the south, and shall sit down in the kingdom of the Deity. And behold, there are last which shall be first, and there are first which shall be last"—Luke 13 : 24.

Jesus spoke these things to persons then living, and while the genealogies of the families of the land were in existence, which is not now the case. The families and houses named by Zechariah cannot now be defined, hence the resurrection of the dead belonging to those houses is implied. To some of these families it was said by apostles, "to this end the Anointed One both died, and rose, and lived again, that he might rule over both dead and living ones. For we shall all stand before the tribunal of the Anointed One. For it is written, "As I live, saith YAHWEH, every knee shall bow to me, and every tongue shall confess to the Deity," "that Jesus Anointed is Lord, to the glory of Deity the Father." (Phil. 2 : 11.) So then every one of us shall give account of himself to the Deity"—Rom. 14 : 9-12 ; "that we may receive again through the body the things according to which he practised, whether good or bad"—2 Cor. 5 : 10.

"*Every eye*," then, is comprehensive of classes of Israelites and Gentiles according to flesh and spirit. The eyes of the latter who shall see him in joy and peace, are the eyes of the Four Cherubic Living Ones, which are "*full of eyes*" before, behind, and within—Rev. 4 : 6, 8. These eyes will not weep and mourn, for they will see the King, YAHWEH of armies, whose "*Eyes of Glory*" they will be—Isa. 6 : 5. "Blessed are the pure in heart, for they shall see the Deity—Matt. 5 : 8—the Deity manifested in spirit-flesh, and of which manifestation they shall be the hypostasis, or substratum.

But "*every eye*" will be directed towards the Lord, as the great object of absorbing interest for weal or woe to all mankind; for "*the glory* of YAHWEH shall be revealed, and all flesh shall see together"—Isa. 40 : 5. Again, "it shall come, that I will gather all nations and tongues; and they shall come, and see my glory—ch. 66 : 18. The glory which they are to come and see, is stated in verses 15 and 16, where it is testified, that "YAHWEH will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire, and by his sword, will YAHWEH plead with all flesh; and the slain of YAHWEH shall be many." This is his coming with the clouds, at the time that "He has gathered all nations against Jerusalem to war;" for "then shall he go forth and fight against those nations, as when he fought in the day of battle. And his

feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." "Then," says the prophet, "YAHWEH my *Elohim* shall come in—all the holy ones with thee"—Zech. 14 : 2-5. In this fight against the nations, Gog is overthrown "with pestilence and blood; and, saith *Adonai* YAHWEH, I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself, and sanctify myself; and I will be known *in the eyes of many nations*, and they shall know that I am YAHWEH," or He that shall be—Ezek. 38 : 22, 23.

But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitudes of the nations themselves in their several lands are not eye witnesses. To these, therefore, it is made known by proclamation through certain who have witnessed it. Hence, speaking of the remnant of Israel in Jerusalem, the Spirit saith, "I will set an Ensign among them; and I will send of those that escape unto the nations, Tarshish, Pul, and Lud, sounders of the truth, to Tubal and Javan, the isles afar off, which have not heard my fame, *nor seen my glory*; and they shall declare my glory among the nations"—Isa. 66 : 19 ; Rev. : 14 : 6, 7.

When "every eye shall see him" upon these principles, it will be manifestly a time of great trouble. It is, in fact, the "time of trouble," both of Jacob and the Gentiles, out of which, however, "Jacob shall be delivered"—Jer. 30 : 7. Daniel declares it to be "a time of trouble such as never was since there was a nation to that same time"—12 : 1. Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the days of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is *Yahoshaia*, or Jesus, who was wounded in the house of his kindred (ch. 13 : 6 ; 12 : 10); and that it is to him they are indebted for deliverance from the enemy, they will *mourn* and be in *bitterness* before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great—Israel among the nations, as a lion among flocks of sheep; YAHWEH's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills as chaff; his fan to fan

them; a whirling wind to scatter them as thistle down—Jer. 1 : 20 ; Isa. 41 : 15, 16 ; 17 : 13. “Even so, Amen.”

### 5. Annunciation.

“I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent”—ApoC. 1 . 8.

These words announce to us that He who is coming is “The Almighty;” also that this almighty one pertains to the past, the present, and the future; that he has a “beginning” and also “an ending,” as symbolized by the first letter of the Greek alphabet “ $\alpha$  A,” and by the last, or “ $\omega$   $\Omega$ ”—“the Alpha and the Omega.”

But let the reader understand, that this annunciation is not an announcement that the Eternal Theos, styled “the Father,” had a beginning. If he had not always existed without beginning, there would have been no creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled “God,” did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that “*beginning*” to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that believing they might have life through his name—Jno. 20 : 31—the beginning of the preexistent Deity, by his Spirit-Effluence, or Logos, becoming Flesh; the beginning of the “Great Mystery, Deity manifested in Flesh”—1 Tim. 3 : 16.

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. Of him it was prophesied, “they pierced my hands and my feet.” He was cut off, or covenanted; and afterwards removed by Eteral Power from this sub-lunary field of blood. But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of “His Body, which is the Ecclesia.” Hence Paul says, “I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of the Anointed One in my flesh for His Body’s sake, which is the Ecclesia—Col. 1 : 24. But Paul did not consider that his sufferings, added to those of Jesus, would fill up the measure; for, in writing to the saints in Corinth he associates them with himself in the work. “As the sufferings of the Anointed One,” says he, “abound in us, so our

consolation also aboundeth through the Anointed One. But whether we be afflicted, it is for your consolation and salvation, which is operative *in the enduring of the same sufferings which we also suffer*; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that *as ye are partakers of the sufferings*, so ye shall be also of the consolation—2 Cor. 1 : 5-7. “If we suffer, we shall also reign with him—2 Tim. 2 : 12.

Thus the Body is pierced with suffering as well as its Head; and as Jesus, “though a son, learned obedience by the things which he suffered,” so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community. This is its Alpha, its Beginning, its *ho on*, or present condition. Most of its members are in the womb of death, shut up within “the gates of the invisible,” which are so securely locked that no power can open them save that which is eternal. The key or power, is with Jesus, through whom it will operate as it did upon him when the power or spirit of the Father raised him from the dead.

At present, the Saints sleeping in the dust, and the few that are living in this generation, are all waiting for “The Adoption;” for living or dead, they were all immersed in hope of being planted in the likeness of the resurrection of their Elder Brother. Being thus “baptized for the dead,” they suffer with him, that they may be *glorified together* in the manifestation of the Sons of the Deity, who shall then “with him freely give us all things”—Rom. 6 : 5; 8 : 23, 17, 19, 32. As the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones; so that they all become one flesh; “which is a great mystery,” says Paul; “but I speak concerning the Anointed One and the Ecclesia”—Eph. 5 : 22-32.

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, “the Omega,” “the Ending,” and “the Who is coming,” will be manifested. The whole multitude will be “DEITY MANIFESTED IN FLESH”—glorified flesh, which is Holy Spirit, or *pneuma hagiosunes*, the divine nature at present common to Jesus and the angels; and then participated in by all the Saints; all of which is the development of the principle affirmed by him to Nicodemus, that “that which has been born of the Spirit *is Spirit*.”

Here, then, is “a multitude which no man can number,” every individual of which is Holy Spirit Flesh, glorified substance, “equal to the angels;” the ONE YAHWEH and the ONE NAME. When they all attain to this Omega state, there will be nothing lacking. The Ending will

be manifest. There will be no further proclamation inviting Jews and Gentiles to the kingdom and glory of the Deity. The Body will be complete, and have attained through much tribulation to a high estate. Whatever may be the destiny of the earthborns of the Millennial nations in relation to the post-millennial cycle, they will not be ranked with the Alpha and the Omega of this annunciation. The Second Adam and his Bride will be the embodiment of Eternal Power—the Almighty inheritor of the earth and all that it contains; for “it is his and the fulness thereof.”

The symbol in the text is very expressive. It is the first and last letters of the Greek alphabet. Between these two are twenty-two other letters, which, with the first and last, make *one alphabet*—twenty-four in one; an idea still further elucidated in the “*twenty-four elders*,” who are representative of the Almighty Alpha and Omega manifestation of Deity.

In connection with this annunciation, I would recall the attention of the reader to Isai. 41 : 4, where the Eternal Spirit says, “I, YAHWEH the First *One* and the Last *Ones*, I—HE; the isles saw and feared; the ends of the earth were afraid, drew near, and came.” I have supplied the words *one* and *ones* to mark the singular and plural of the original. In this, “the Last Ones” are “the Omega,” and “the Ending,” and the “He who is coming,” of the apocalypse.

## SECTION 5.

### SYMBOLIC VISION OF THE SPIRIT-NAME.

#### 1. The Son of Man in the midst of the Seven Lightstands; and the Seven Stars.

I, John, both your brother, and a joint-partaker in the tribulation, and in the kingdom, and in the waiting for Jesus Anointed, was in the isle which is called Patmos, on account of the word of the Deity and on account of the testimony of Jesus Anointed.

I was in spirit in the Lord's Day, and I heard behind me a voice as of a trumpet saying, I am the Alpha and the Omega, the First and the Last; and what thou beholdest write for a scroll, and send to the Seven Ecclesias which are in Asia: to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

And I turned to see the voice which spake with me; and having turned I saw Seven Golden Lightstands, and in the midst of the seven lightstands I saw like to a Son of man invested to the feet, and compassed about the breasts with a golden zone. And his head, and the hairs white, as it were wool, white as snow; and his eyes as a flame of fire: and his feet like to incandescent brass as if they had been glowing in a furnace; and his voice as a sound of many waters; and having in his right hand Seven Stars; and out of his mouth a sharp, double-edged longsword proceedeth; and his aspect as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not! I am the First and the Last, and the Living One: and I was dead, and behold, I am living for the Aions of the Aions: and I have the keys of the invisible and of death. Write the things thou hast seen, and the things which are, and the things which shall come to pass after these.

"The mystery of the Seven Stars which thou sawest at my right hand, and the Seven Lightstands which are golden, *is this*: The Seven Stars are the Angels of the Seven Ecclesias; and the Seven Lightstands which thou sawest are Seven Ecclesias"—Apoc. 1: 9-20.

In introducing his description of the first apocalyptic vision with which he was favored, John gives us a brief notice, in which he defines his own position and circumstances at the time. In the salutation, he addressed himself to the Seven Ecclesias of the Lydian or proconsular Asia. But there he simply styles himself "John," saying, "John to the Seven Ecclesias." It is true, that in the second and third verses he says a little more about himself; but these verses were most probably prefixed after he had "written for a scroll" what he had beheld; for the preface to a book is always written last.

Having, then, announced himself as the channel through which the divine salutation of joy and peace flowed to them, he proceeds to inform them, as there were many named "*Johannes*" besides himself, what particular man of that name it was who addressed them. It is "I, John, your brother," says he, "and joint-partaker in the tribulation, and in the kingdom, and waiting for Jesus Anointed." He and the Seven Ecclesias were in fellowship; of which he says, "and truly our fellowship is with the Father, and with his Son Jesus Anointed. The Deity is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Anointed, his Son, cleanseth us from all sin"—1 John 1: 3. They were brethren walking in the light of Deity; for in relation to them he writes, "The darkness is passed, and the true light now shines"—ch. 2: 8. It is evident from this, that if the true light shone in John's day, the "light" that now shines is not the true. The spiritual guides and their peoples profess to be walking in the light, in the very blaze of gospel sunshine; nevertheless "*they do not the truth*"—they neither believe it nor obey it. John therefore proclaims their walk to be in darkness, and them to be not of the truth, but liars. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him"—1 Epist. 2: 4. This puts all clergy and all their "Names and Denominations" beyond the pale of John's fellowship, which was with Deity. He is not "*brother*" to the pietists of our day; neither are these, consequently, in fellowship with the Seven Ecclesias.

Being the brother of these seven, he was, therefore, "a joint-partaker in the tribulation." This was a persecution which began to rage



against the Christians in the latter end of the reign of Domitian, the last of the Flavian family, who became emperor of Rome A.D.81. The tribulation commenced A.D.95. He does not appear to have been embittered against them in the beginning. In imitation of his father Vespasian, he made inquiry for such of the Jews as were descended from the royal line of David. His motives were evidently political. But there wanted not those who were glad of any opportunity of wreaking their malice on Christians. Some persons, who were brought before the emperor, were charged with being related to the royal family of Judah. They appear to have been related to Jesus, and were grandsons of Jude the apostle, his cousin. Domitian asked them if they were of the family of David, which they acknowledged. He then demanded what possessions they enjoyed, and what money they had. They laid open the poverty of their circumstances, and owned that they maintained themselves by their labor. The truth of their confession was evinced by their hands, and by their appearance in general. Domitian then interrogated them concerning Christ and his kingdom—when and where it should appear. They answered like Jesus when questioned by Pilate—that his kingdom was not of this Order or *kosmos*; that its glory should appear at the consummation of the Order, when he would judge the living and the dead, and reward every man according to his works: poverty is sometimes a defence against oppression, though it never shields from contempt. Domitian was satisfied that his power was in no danger from Christian ambition; so the grandsons of Jude were dismissed with the same sort of derision with which Jesus had formerly been dismissed by Herod. They were indignant, but rich in faith, and heirs of the kingdom promised to the obedient.

As Domitian increased in cruelty, toward the end of his reign, he renewed the horrors of Nero's persecution, which began A.D.64, and was the first time the Romans persecuted Christians according to law. Domitian put to death many persons accused of atheism, the common charge against Christians, on account of their refusal to worship the pagan gods. Among these was the consul Flavius Clemens, his cousin, who had espoused Flavia Domitilla, his relation. Suetonius observes, that this man was quite despicable on account of his slothfulness. Many others were condemned likewise, who had embraced Jewish customs, says Dion; part of them were put to death, others spoiled of their goods, and Domitilla herself was banished into the island of Pandataria. Eusebius records the same facts with a little variation: but, as he professes to borrow from the pagan writers in this instance, we may be content with their account. The charge of indolence against

Domitian's cousin was natural enough, and does honor to the unworldly character of Flavius, who could not partake with the spirituals in the wickedness of their high places. Domitian, as emperor, was also PONTIFEX MAXIMUS, or the High Priest of the Roman Superstition; as the Pope, who is his Image in the same city, is at this day. Flavius Clemens and his wife, as Christians, must have been peculiarly obnoxious to him; and, in the spirit of the times, regarded by him as "the enemies of mankind." He therefore determined to get rid of them, and all such, whose unsociable atheism, as it was considered, was a troublesome rebuke and condemnation of the religion as by custom and law established.

While the malignity of Domitian did not forbear to shed the blood of the imperial house, it was not to be expected that he would spare the ringleader of the sect everywhere spoken against to which his relatives belonged. Tertullian accordingly informs us, that, by Domitian's order, John was apprehended, and cast into a caldron of boiling oil; but, after the example of Shadrach, Meshach, and Abednego from Nebuchadnezzar's furnace, came out again from the scalding bath unhurt. This wonderful result, however, did not soften the iron-hearted Domitian, who might possibly suppose that the apostle had been fortified by magical incantations. He banished him into the solitary and desolate isle of the Archipelago, called Patmos, where he was while he wrote the words we are considering. This persecution affected all the ecclesias he was addressing; for he tells them he was their "brother and joint partaker in the tribulation." It continued to harass the saints until the death of Domitian, who was slain A.D. 96. He was succeeded by Nerva, who published a pardon for those who were condemned for impiety in the pagan sense, recalled those who were banished, including John, and forbade the accusing of any men on account of impiety, or Judaism, by which was meant Christianity. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. Thus the "joy and peace" of the salutation came to the Ecclesias from the Deity. Only one person was not restored by Nerva's amnesty. Domitilla still continued in exile, probably because she was a relative of the late tyrant, whose name was now odious throughout the empire. After his return from Patmos, John is said to have continued among the seven ecclesias till the time of Trajan, about three or four years after his release, having been preserved to the age of about a hundred years, for the benefit of the Body of the Lord. He died about A.D. 103.

Being a joint partaker in the tribulation as the consequence of his maintaining his fidelity to the "One Lord, one faith, one baptism,

and one Hope of the invitation," he writes himself also "a joint partaker in the kingdom, and waiting for Jesus Anointed." He knew from him, and the collateral testimony of his brethren in the apostleship, that "it is through much tribulation we must enter the kingdom of the Deity." He did not, therefore, shrink from tribulation, having the assurance that "if we suffer with him, we shall also reign with him." The Lord Jesus had promised him equality with angels; and a throne in his kingdom, on which he should sit, ruling one of the tribes of Israel. That this was to be when the Son of Man should sit upon the throne of his glory; and in the regeneration characterized by the restoration of all the things spoken of by the prophets. John was awaiting patiently for this, as his beloved teacher had instructed him, saying to him and his brethren, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Let your loins be girded about, and your lights burning; and ye yourselves like unto men awaiting for their Lord, when he shall return on account of the nuptials; so that, coming and knocking, they may open to him immediately. Blessed those servants whom the Lord coming shall find watching"—Luke 12 : 32-37 ; Rev. 16 : 15. This was John's position. He had witnessed the disruption and overthrow of the Commonwealth of Judah, the sacking of the Holy City and Temple, and the dispersion of his countrymen to the four winds. He was himself an exile, because of his fidelity to "the word of the Deity and the testimony of Jesus Anointed;" his life ebbing away, as it were, on a desolate island. Surrounded by all these circumstances, and enlightened by these testimonies, it was impossible for him to imagine that he was in any other kingdom than Satan's. But while in this, and feeling acutely Satan's tyranny in banishing him from the society of the faithful, he was still "as a man awaiting his Lord," and rejoicing in hope of his kingdom and glory, for which he had been accounted worthy to suffer tribulation.

## 2. "I was in Spirit."

While conditioned thus, he tells us that he came to be "*in spirit*"—*egenomen en pneumati*. By reference to Ezekiel we find that when he was about simply to deliver a prophetic discourse, he introduced it by saying, "the Word of Yahweh came unto me, saying;" but when he was about to relate a prophetic vision he had seen, he prefaces his description by informing us that "there was upon me *the hand* of Yahweh, and he carried me out *in spirit* of Yahweh." When "*in spirit*," then, he both sees visions, and hears, and then proceeds to nar-

rate. This was the case with John. He was "*in spirit*," and then he beheld, or was caused to see, what was invisible to men in their normal state. Hitherto he had seen nothing; but as soon as he came to be "*in spirit*," he beheld a vision, and continued "*in spirit*" so long as there was any thing to be seen. When the vision disappeared, he was again as usual, and proceeded to write whatever might be communicated. This was the case while writing the letters to the Seven Ecclesias; but when he had finished these, and the time had come to exhibit another vision, he tells us that, preliminary to beholding it, "*immediately I was in spirit; and behold a throne*" appeared—ch. 4 : 2 ; and in 17 : 3, "*and he carried me away in spirit into a wilderness; and I saw a woman;*" and so in ch. 21 : 10. Hence, from the general use of the phrase in this book, we are to understand that when "*in spirit*," John was in such a relation to Deity as that he could see the things of Deity, which were known only to his Spirit; as Paul has said, "*the things of the Deity knoweth no man, but the Spirit of the Deity;*" in order, therefore, to know these things by primary visual representation, a man must be as John was, "*in spirit.*"

### 3. "In the Lord's Day."

Having ascertained what the apostle meant by "*being in spirit*," the next consideration is, Where was he conveyed to? and then, What did he behold there?

In regard to the first inquiry, he tells us, that being in spirit, he was *in a certain day en te kuriake hemera*. He was in the *kuriake* day. And what day, it may be asked, was that? Any one acquainted with the apostle's faith and hope, will be able to answer the question readily. He was in that day, which "*Abraham rejoiced to see*"—Jno. 8 : 56: the day that Paul said should not come until an apostasy had been thoroughly matured, and had become ripe for destruction—2 Thess. 2 : 3-8 : "*the day in which,*" Paul proclaimed at Athens, "*the Deity will judge the inhabited earth in righteousness in a man (en andri) whom he hath appointed, having offered assurance to all, having raised him from among the dead*"—Acts 17 : 31. This was the great day, styled in Joel, "*the great and terrible day of Yahweh*" (ch. 2 : 31), and in Malachi, "*the day that shall come, burning like a furnace,*" in which "*all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith Yahweh of armies, that it shall leave them neither root nor branch. And ye that fear my name shall tread down the wicked; for they shall be ashes under the soles of*

your feet *in the day* that I shall work, saith Yahweh of armies"—ch. 4 : 1-3.

This was the day that Peter referred to on the day of Pentecost, when he quoted the words of Joel, and told his hearers, that "it shall be, every one who shall surname by the name of Yahweh, shall be delivered." John stood up with him in the same proclamation; and all the saints, enlightened by their teaching, regarded it with great interest and expectation; and it was into this day that John, *being in spirit*, was conveyed in vision.

What then, should such a day be called?—"this day Yahweh hath made" — Psalm 118 : 24? John calls it *kuriake*; but why? Because it is the day when "the Only Potentate" in the Saints shall lord it over mankind—when those, represented by the symbolical Son of man in the midst of the Seven Lightstands, shall be the Sovereign Power of the earth to its utmost bounds. This power will be the Lord of all; and the word for *lord* in the Greek is *kurios*, from which comes *kuriake*, *pertaining to a lord*. This word is only used in one other place in the New Testament, as in I Cor. 11 : 20, "this is not to eat *kuriakon* supper;" which is properly rendered "*the Lord's supper*." We may, therefore, with the same propriety, style the day, "*the Lord's day*," only being careful not to confound it with Sunday, which is never so styled in the scriptures; but rather "the first day of the week," and "the eighth day."

Upwards of seventeen hundred and fifty years have elapsed since John was in spirit—since he was *in the Lord's day in spirit*, and that day has not come yet. Hence John was only conveyed into it in vision: bodily, he was in Patmos; but mentally, he was beyond the resurrection of the dead, by which the great and terrible day of Yahweh is introduced. He was taught this dramatically; for he first hears behind him "a loud voice as of a trumpet" speaking to him, and saying what is written in the eleventh verse. This was one state of things; and related to "*those things which were behind*" (Phil. 3 : 13); or, as expressed in verse 19, "*the things which are*." He then turned, as he says in verse 12; an action which brought him round, and placed him opposite to "*those things which are before*;" or, "which shall be after these, the things which are—behind. Being now face to face with the Son of man, he was in another state of things—"the Last." In this last state, he is told not to fear; and this exhortation to confidence and courage, falls upon his ears, while he is recovering from the death state. "When I saw like a Son of man in the midst of the Seven Lightstands, I fell at his feet as dead"—verses 13, 17. It was necessary to introduce this action to represent that this vision related to things to be

manifested after the resurrection of John and his brethren from the dead; who are also to be raised by the Spirit, in which he then was; and which is dramatically intimated by "*the right hand*" of the symbol being laid upon him, which is symbolical of the power of the Spirit.

The trumpet said, "I am the Alpha and the Omega, the First and the Last." This was the loud voice of the Spirit, who said, "write for a scroll, and send to the Seven Ecclesias in the (proconsular) Asia;" for when the letters are written, they are introduced as from him seen by John among the Lightstands; and conclude by saying, "he that hath an ear to hear let him hearken to *what the Spirit saith* to the ecclesias."

What John beheld, then, and what he has described as the subject of his first vision, is a representation of the Eternal Spirit manifested first, in the things behind, as the Alpha and the First; and afterwards, in the things before, as the Omega and the Last; and that between these two sets of things, or manifestations, is the opening of the invisible, and the deliverance of the saints from death. In this *turning point*, or epoch, between the Alpha things, and the Omega things, of the Spirit-Manifestation, the Key-Power unlocks the Gates of the Invisible, and sets the prisoners free from the bonds of death: so that, when the Alphas of the Spirit shall become the Omegas, they will be able to say, as the constituents of the "One Yahweh and One Name," "I am the First and the last, and the Living One: and I was dead, and behold, *I am living in (eis in, for, during)* the Aions of the Aions;" or THE THOUSAND YEARS: "Amen." Not that he shall live no longer; but, seeing that the Apocalypse treats almost solely of the Millennial Day and its antecedents, the duration of "*the Living One*" is only relatively, not absolutely, expressed. As Jesus taught, "they, who have been accounted worthy of that Aion, and to attain to the resurrection, which is from among the dead, *cannot die any more*: for they are equal to angels, and are Sons of the Deity, being sons of the resurrection"—Luke 20 : 35. They live *for the Olahm we-ad*, the Millennium, and beyond; but it is only necessary to say that they live for the thousand years; for the resurrected who live all this time, will live also *beyond*, "and die no more."

This first vision John beheld is the same that Daniel saw; and the proximate condition of both seers in beholding it, was the same. Daniel, as well as John, became the subject of symbolical death and resurrection. He speaks of himself while entering, being in, and coming out of the death state, in these words, in ch. 8 : 17, 18, saying, "When the Appearance of a Man came near where I stood, I was afraid and *fell upon my face* \* \* \* and was *in a deep sleep* on my face to-

ward the ground, \* \* \* but he touched me, and caused me *to stand up* upon my feet.”

He is still more explicit in defining his condition analogous to death, in ch. 10 : 8, saying, “I was left alone,” as the dead are when buried; “and I saw this great vision; and there remained *no strength in me*; for my brightness was changed within me *into corruption*, and I retained no strength, \* \* \* *neither was there breath left in me.*” When a man is in a deep sleep prostrate upon the ground, destitute of strength and breath, his internal light extinguished, and corruption in the place thereof, he is dead. When, therefore, these things are affirmed of living men, as of Daniel and John, they are symbolically dead. Zechariah was in the same death state, and “was wakened out of his sleep” that he might behold the Seven-Branched Golden Lightstands, which, when burning with the Golden Oil, illuminate the earth with glory, after the resurrection of the dead—ch. 4 : 1. These conditions, then, happened to these prophets that they might be testified; and that they might constitute boundary marks, by which the reader might know whether the visions recorded related to the times before or after the resurrection of the dead. The Spirit-Man John saw said to him, *after* he had laid the power of his right hand upon him, by which he was brought out of the death-state, “I am living in the Aions,” or thousand years, by which we are taught that the Spirit did not refer to any period of that duration before the resurrection, but to a course of a thousand years *after that event*, dramatized in John’s person.

#### 4. Seven Golden Lightstands and Seven Stars.

“Having turned,” says John, “I saw seven golden lightstands;” and in the last verse of the chapter, he records the signification of them as communicated to him by the Spirit, saying, “the seven lightstands which thou seest are Seven Ecclesias.”

When the Hebrew would say that one thing represents, typifies, or symbolizes, another thing, it affirms that the one *is* the other; as, “that rock was Christ,” “this bread is my body,” “the seven lamps are the seven spirits,” and “the seven lightstands are the seven ecclesias;” that is, “that rock *typified* Christ,” “the bread *represents* my body,” “the seven lightstands *symbolize* seven ecclesias.”

The golden lightstand, as a symbol, is taken from the seven-branched golden lightstand of the temple. It was peculiar to the Holy Place, where it stood on the south side, opposite to the table of Show-Bread. As there were no windows, the illumination was by the combustion of

pure olive oil in its seven lamps. Without this lightstand and its burning oil, the holy was a dark place. It was therefore “a light shining in a dark place,” both lightstand and light being typical of something else. This Mosaic lightstand was of one stem, with a lamp on the top, and three branches projecting from each side, with their several lamps, making in all seven lamps or burners. Thus, the stock, stem, or shaft, was “in the midst of the seven lightstands,” altogether, stem, branches, bowls, knobs, and flowers, constituting one illuminator of the holy place.

This was part of “the parable,” which Paul says was made up of “the patterns of things in the heavens”—in the true holy places. The things that the Holy Spirit signified by the pattern-lightstand in the pattern holy place, are of the Christ; for in speaking of the substance, or body, of these shadowy things, he says, “*the body is of the Anointed One*”—and that anointed one John beheld in his first vision.

The *are* of the vision is the *state of being* between the resurrection and the entire exhaustion of the wrath of Deity contained in the seventh vial; for until the wrath of Deity is filled up, no man can enter into the Holy Place of the Apocalyptic Temple, which is the Millennial Aion—Rev. 15 : 1,8. In this *post-resurrectional* and *pre-millennial* holy state of being, the saints of previous generations are gathered together in *Seven Ecclesias, or in complete assembly*, as typified by the seven ecclesias of the proconsular Asia.

These seven Asian ecclesias were very different in “gifts,” “administrations,” and operations,” from anything extant, called “church,” in our time. The assemblies of the faithful in Christ were constituted of two classes of saints—the *rulers* and the *ruled*. “Obey them that have the rule over you,” says Paul, “and submit yourselves; for they watch for your souls, as they that must give account”—Heb. 13 : 17. “The Elders which are among you,” says Peter, “I exhort, who am also an elder \* \* \* feed the flock of the Deity which is with you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as *domineering over* THE HERITAGES, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away”—1 Pet. 5 : 1.

These official brethren, called *episcopoi* and *diakonoi*, “overseers and assistants,” (Phil. 1 : 1,) constituted the *pneumatikoi*, or spirituals, of the congregations, because they were endowed with *pneumatika*, or spiritual gifts, (Gal. 6 : 1,) while the rest of the saints, constituting the *ruled*, were styled *idiotai*, or private. To the Spirituals were given nine different gifts, called *spirits*, (*πνεύματα pneumatata*—1 Cor. 14 : 12,) not for their own gratification, but for the common good. These spirits are enumerated as, “a word of wisdom,” “a word of knowledge,”



“faith to remove mountains,” “gifts of healing,” “inworking of powers,” “prophecy,” “discerning of spirits,” “kinds of tongues,” and “interpretation of tongues;” “all these inworked the one and the same Spirit dividing to each one respectively as he willed”—1 Cor. 12 : 1-11. Being thus ordered in Corinth and elsewhere, Paul said to them, “Ye are Christ’s body, and members partitively”—they were all of the body, but it was only specially endowed saints who constituted the foot, hand, ear, eye, and so forth, of the body; these special ones were members *ek merous partitively*—special parts of the whole.

The official saints collectively constituted in each congregation the *presbytery*, or eldership—1 Tim. 4 : 14 ; and that each brother might know his place, they were set in regular order. They were called “apostles, prophets, evangelists, pastors, and teachers”—Eph. 4 : 11 ; and were ranked as, “*first*, apostles; *secondarily*, prophets; *thirdly*, teachers; *after that*, powers; *then* gifts of healing; *sixth*, helps; *seventh*, directors; *eighth*, kinds of tongues”—1 Cor. 12 : 22. This eldership thus remarkably endowed, was the Lightstand of the Ecclesia, each member thereof being a bowl, or vessel, containing the anointing oil, or spirit, so that when they exercised their functions in the midst of the saints, they were as trimmed lamps with their lights burning—Matt. 25 : 4 ; Luke 12 : 35. They shone collectively as a bright STAR in the midst of the body; and as the spiritual gifts were *sent* “for the perfecting of the saints, for the work of the ministry, for the building of the body of the Anointed,” the PRESBYTERIAL STAR is styled “*the ANGEL of the Ecclesia*,” from *aggelos*, *angelos*, “one that is sent.”

Such was the arrangement of things in the seven typical ecclesias of Anatolia; typical, not of “the church” in seven periods of its history during the times of the Gentiles; but of the saints in their gathering together unto Jesus Anointed, *after* their resurrection, and *before* they pass from the Holy into the Most Holy of the Apocalyptic Temple.

In the typifying relation of things (themselves typified and typifying) they were in the partitive, and not the perfect state. Referring to this, Paul says, “we know in part, and we prophesy in part; but when *to teleion*, *the perfect thing* is come, then, that thing which is *ek merous*, *in part* will be done away.” This phrase, rendered in the English Version “*in part*,” is literally *from parts*—“we know from parts,” or partitively. That is, the word of knowledge, and the gift of prophecy, (“he that prophesieth speaketh unto men to edification and exhortation, and comfort”) were “spirits” possessed only by certain individuals of an ecclesia—by *parts* of the body, not by all the brethren: so that the knowledge and the prophecy preceded *ek merous*, *from parts*, or specially endowed individuals. But “when *the perfect*

*thing* is come," symbolized in John's first vision, "then *that thing* which is *from parts*," the partitive, or partially distributive, order of things in the seven Asian ecclesias, will be abolished. This has been abolished, and we may say, *before the time*—before the arrival of "the perfect thing;" for this has not yet come, nor will it till after the resurrection. The knowing and prophesying from parts might probably have continued if "the Mystery of Iniquity" had not spoiled and desolated every thing; but as this prevailed through the working of Satan, the Angelic Presbyterial Stars, or Lightstands of the Ecclesias, shining by the Spirit, were abolished; or, in the words of the Spirit to the ecclesia in Ephesus, "I will come unto thee quickly, and will *set thy lightstand a-going out of its place*, except thou change thy mind." But things got worse instead of better; so that, as a punishment for apostasy, all the lightstands went out for want of the Golden Oil of the Spirit; and the *ecclesias* were turned into "churches," mere *dark places in Satan*, as we behold them at this day.

But when "the perfect thing" symbolized to John, is come, the Saints, as "*a perfect Man*" (Eph. 4 : 13) will be caused to see face to face, and to know as they have been known. Let the reader turn to 1 Cor. 13 : 11. There Paul illustrates the relation of the general assembly of the saints to the order of things in his day, and to the order of things after the resurrection, by reference to himself as a child, and as a man. In the first century, the Body of Christ was in its childhood, and made up of *neptia*, or "babes;" *liable to be* "tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. 4 : 14.) The *pneumatikoi*, or *Spirituals*, and the *idiotai*, or *privates*, apart from the gifts, spake as children, thought as children, and reasoned as children; and, by the truth, looked into a mirror at an enigma (*di esoptron en aivigmati*): and multitudes of them were "corrupted from the simplicity that is in Christ." But when the Body becomes *a Man*—"A PERFECT MAN"—as represented by "the Son of Man in the midst of the Seven Lightstands with the Seven Stars in his right hand," in the post-resurrectional state of holiness, then there are no childish things found with it. Then every saint of the body will be in accord, seeing face to face, or eye to eye. Distribution of gifts to individuals only will not recur; and the body will no more be divided into spirituals and privates. Then all will be official and spiritual; and the *idiotai* subject to their jurisdiction, will be Israel and the Nations. Every individual member of the Perfect Man, will be omniscient, and omnipotent; for this Man was revealed to John as "*He who is coming*, THE ALMIGHTY." There will be no knowing

*ek merous from parts* then; for all the elements of the Perfect Man will be equally wise, and equally knowing; and the enigma, *which is now revealed as a word and testimony*, called "the Word of the Deity, and the Testimony of Jesus Anointed," on account of which John was in banishment,—this enigma, as Paul styles it, will then be practically solved in the eyes of all nations.

We have already shown the great and essential difference which exists between "church" and "ecclesia." The former is apocalyptically styled "*the Synagogue of Satan.*" It is a clerical institution, existing for the advantage and behoof of certain theological empires, who incompetently undertake to "cure souls" for a decent and respectable living in the world. This satanic institution has had its childhood, youth, and perfect manhood in Satan; and is now tottering upon its staff in the feebleness and idiotcy of extreme senility. The reader will please not confound any thing we have said about the childhood and perfect manhood of the Body of Christ, with any ideas he may have about the Body of Satan, called "*church.*" This church is no illustration in any part of its history of the things spoken by Paul, which we have been considering. Its officials are "the spirituals of the wickedness of the darkness" which overspreads the habitable, when the lightstands were extinguished for the want of oil. The Body of Christ still lived, animated by "*faith, hope, and love,*" which remained after the gifts were removed, but suffering, bleeding, and struggling for existence, until Satan's officials "*prevailed against it,*" and crucified it, but were not permitted to bury it. It laid in the death-state "*three days and a half,*" and when these expired, it rose again (Rev. 11 : 7-12 ; and lives to die no more, but to bear witness to the truth until the resurrection. But, though it exists, it cannot be identified by a clergyman, or clergyman's disciples. A man must come to the understanding of "*the gospel of the kingdom*" promised in the prophets, and preached by Jesus and the apostles, before he will have intelligence enough to discern the Body of Christ. When he understands that, he will know that the "Names and Denominations" of "the Religious World" are a miserably executed counterfeit of the true, and current only with such as are indifferent to, or ignorant of the truth.

The *mystery*, or meaning, then, of the Seven Lightstands is, that they represent the sevenfold ecclesia; and of the Seven Stars is, that they are symbolical of the Elderships anointed with the Spirit, and shining with the gifts. While an anointed eldership was a lightstand to a particular ecclesia; this ecclesia was itself a lightstand to the pagan and rabinnical darkness on every side. But in the future state, no such distinction will obtain; for that which is "from parts" being

nonexistent, and every saint “shining as the sun;” or, “as the brightness of the firmament, and as the stars in the Olahm and beyond” (Mat. 13 : 43 ; Dan. 12 : 3.) The Sevenfold Ecclesia, as the Perfect Man, will be the Seven-Branched Golden Lightstand of the Earth. How brilliant then will be the illumination of the world; the whole earth will indeed be enlightened by the glory.

### 5. “The Son of Man.”

SON OF MAN is a title bestowed upon “the Perfect Man” to indicate his origin. Son expresses the idea of *emanation*; hence, that seen in the midst of the lightstands, as their stem or shaft, as it were, was an emanation from the race of Adam— *Son of Man*. “Israel is my Son, my First-born.” In this declaration to Pharaoh, a nation of some three millions of people, is styled the First-born Son of Yahweh; hence, the reader will find no difficulty in comprehending that the Son of Man in the midst of the lightstands was the form of a man representing a multitude of individuals taken by some certain process from the human race. This is indicated by the symbol itself; for John speaking of its voice loud as a trumpet, says, “his voice was as a sound of many waters;” and the apocalyptic waters are defined as importing “peoples, multitudes, nations, and tongues.” His voice was the voice of an election from these, saying, “thou has purchased us for the Deity with thy blood out of every kindred and tongue and people and nation; and made us for our Deity kings and priests, and we shall reign over the earth”—ch. 5 : 9, 10 ; 17 : 15.

This idea of a multitudinous Son of Man is clearly exhibited in Dan. 7 : 13, in the words, “I was seeing in the vision of the night, and behold there was coming *with clouds of heavens like a Son of Man*, and he came to the Ancient of Days, and *they* brought him near before him; And *to him* was given dominion, and glory, and a kingdom, that all peoples, nations, and tongues, should serve him: his dominion is a dominion of *Olahm* which shall not pass away; and his kingdom one that shall not be destroyed.” Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, when “*they*” who compose him, themselves come into His presence. The Ancient of Days is “the Lord the Spirit,” the “Quickening Spirit,” the Logos in David’s Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be *given to the Son of Man*; and in verses 18, 22, and 27, it is said to be *given to the Saints* of the **עבֵיִנוֹר** *Elyonin*, Most High Ones; as, “the Saints of the Most

High Ones shall receive the kingdom, and shall possess the kingdom for the Olahm, even during an Olahm of Olahms," or during the Millennium. And, as in verse 22, the Horn prevailed against the Saints "until that the Ancient of Days came; and judgment was given to the saints of the Most High Ones, and the time came and the saints possessed the kingdom:" and in the twenty-seventh verse, "and the kingdom and the dominion, and the greatness of the kingdom under all the heavens shall be given to the people of the saints of the Most High Ones, whose kingdom is the kingdom of Olahm (the Millennium) and all the dominions shall serve and obey him." If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore "the Son of Man" and "the Saints" are but different phrases for one and the same thing.

Daniel and John both introduce a Son of Man as a *similitude*; they tell us that what they saw was *omoion huio a thing like to a Son of Man*. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man. The only place where the same similitude is again introduced is in Rev. 14 : 14, where John says, he saw "a white cloud;" and then, in order to show what the cloud represented, he tells us he beheld "upon the cloud sitting like to a Son of Man, having upon his head a golden crown, and in his hand a sharp sickle." This is the similitude of the cloud of saints ready to reap the harvest of the earth, and to tread the winepress without the city; they are styled "*a white cloud*," because *white* is the raiment with which they are everywhere invested as the apocalyptic emblem of conquest and righteousness. The head of the similitude is crowned to indicate that the Son of Man similitude is a Body Politic of Kings.

The similitude exhibited to Daniel in ch. 7 : 9, 10, has reference to the same subject as John's. Daniel was attracted principally to the Head, the rest of the body being concealed by "a garment white as snow." The head of the similitude represents "the Ancient of Days;" "the hair of the head being like the pure wool." Daniel and John's symbols agree in this. White as snow, and pure wool, are emblems of purity: scarlet and crimson redness are representative of sin. Thus, it is written, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" Isai. 1 : 18. The wool of the symbol connects it with the Lamb

of Rev. 5 : 6, "as it had been slain" in which are the Seven Eyes of Deity. The other particulars of John's Son of Man are merged in the following scenery of Daniel's vision: "His throne the fiery flame, his wheels burning fire. A stream of fire glowing and issuing from before him; a thousand thousands served him, and a myriad myriads stood before him: the judgment was set, and books were opened." The white garment indicates the priestly and righteous character of the body clothed thereby; all of which are justified, and priests as well as conquering kings for God.

When it was revealed to Daniel in ch. 8 : 14, that the holy should be avenged "after 2300 years had passed away; he fell into the death state and revived, to signify that the vengeance would be after the resurrection. At that time also he says, "Behold, there stood before me as the Appearance of a Man; and I heard a man's voice between the banks of Ulai, which called, and said, Understand, O Son of Man; for at the time of the end the vision is." Here Daniel is made to personate the Son of Man. He was lying on his face in a deep sleep at the time, but when touched, he stood up as the Son of Man raised from the dead, to hear about the breaking of the Little Horn at the epoch of vengeance by the Prince of princes.

Again, the apocalyptic Son of Man appears to Daniel by the side of the great river, which is Hiddekel, as narrated in ch. 10 : 5. In the English Version, he is said to have beheld "a certain man." This phrase in the original is *אִישׁ-אֶחָד* *ish-ekhad*, MAN OF ONE. It was not a real man he beheld; but, as he styles it in ver. 18, "the Appearance of a Man;" and in ver. 16, "like the Similitude of the Sons of Adam." It was a symbolical, or shadowy representation of *the Man of the One Eternal Spirit*. It was, therefore, truly "a certain man," not an uncertain, or indefinite, one. John, the Baptizer, "saw the Spirit descending from heaven like a Dove;" and Daniel, and John, the apostle, beheld the same Spirit, "like the similitude of the Sons of Adam," or, "like to a Son of Man."

Now, the description Daniel gives of this symbol,\* or SPIRIT-FORM is, that "He was clothed in linen, and his loins girded with fine gold of Uphaz. 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

\* A SYMBOL is a form comprehending divers parts. As a whole, it is a compendious abstract of something else than itself much in a condensed form. A symbolical representation is the act of showing, by forms or types, the real thing intended— it is the shadowy form of a true substance; and in the chapter before us, that substance so potentially foreshadowed is Christ's Body corporate, the germ or nucleus, of which is "the Logos become flesh," and named by Deity, *Yahoshaha*, or JESUS.

his *feet* like in color to polished brass, and *the voice of his words* like the voice of a multitude." He saw this in Eden, by "the third" of its rivers, "the Hiddekel," where "the Cherubim and devouring fire" were originally located—Gen. 2 : 14 ; 3 : 24. The reason why the locality of the vision is specified, is to acquaint the reader with the region of the earth where the glory of the Spirit Man is to be revealed. The general description of the two symbols being before the reader, I shall proceed now to examine them more in detail, commencing with the intimation, that the similitude was

## 6. "Clothed to the Feet."

While Daniel informs us that the Spirit-Man he beheld, was "clothed with linen," John states simply, that he was "*clothed to the feet.*" Now, this clothing is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, "to cover their nakedness," that when they ministered in the holy places, "they bear not iniquity, and die"—Exod. 28 : 42. "Nakedness," and "iniquity," are convertible terms in scripture; as it is written, "when Moses saw that the people were *naked*, for Aaron had made them *naked to their shame*,"—that is, they had transgressed in worshipping the golden calf: "blessed is he that keepeth his garments, lest *he walk naked*, and they see his shame." Hence, to be "*clothed*," and to keep the clothing white, and clean, is to be "righteous," or holy. When Adam sinned, "he knew that he was naked," and he was ashamed, and afraid; but the Spirit appointed for clothing skins of sacrifices, and his sin was covered. Hence, "blessed is he whose transgression is forgiven, whose *sin is covered*," or clothed. Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments*, representative of the flesh with its propensities and lusts; but when the type is changed to represent Jesus in *pneuma hagiosunes*,—that is, in Holy Spirit Nature, such as he acquired after resurrection, Joshua's raiment is represented as being changed—"Take away," says the Spirit, "the *filthy garments* from him. When this was done, then the Spirit addresses him, and says, "I have caused thine *iniquity* to pass from thee, and I will *clothe thee with change of raiment.*" And when the time came to do it—to clothe Jesus, and *all in him*; symbolized in Joshua, and "his Fellows," "they set a fair mitre (or priestly crown) upon his head, and *clothed him with garments.*" These are indicated in the visions of John and Daniel—Zech. 3 : 3-10.

"I put on righteousness," says Job, "and it clothed me;" and in Psalm 132 : 9, "Let thy priests be clothed with righteousness." In

Rev. 19 : 8, it is said of the community, styled "the Lamb's Wife," that "to her it was given, that she should be arrayed in fine linen, pure, and bright." Now, they who constitute "the woman," are "called, and chosen, and faithful"—Rev. 17 : 14 ; "they follow the Lamb whithersoever he goeth"—14 : 4 ; as his clouds of cavalry, "clothed in *fine linen*, white, and pure," which is declared to be "the Righteousness of the Saints—ch. 19 : 14, 8 ; who are "purchased from among men," and made for Deity "kings and priests to reign over the earth." The multitude, symbolized by the Son of Man, attains to this dominion through much tribulation, and by resurrection. When they stand up they have obtained the victory over death and the grave, through him that loved them, and laid down his life for them: they are therefore represented in ch. 7. as "clothed with white robes, and palms in their hands"—robes "washed, and made white in the blood of the Lamb." Hence, these are robes of salvation and victory. In their mortal state, they *put on Christ as a robe*, when, having "believed the things of the kingdom of the Deity, and the Name of Jesus Anointed," they were immersed for that name, and into it. They fall asleep in him; and they arise to partake of the nature of his individual "body, of his flesh, and of his bones," that they may be like him—1 Jno. 3 : 2. When they are clothed with this Spirit-Nature, they are "clothed upon with their habitation, which is from heaven—mortality being swallowed up under the life of spirit that is poured upon them"—2 Cor. 5 : 2, 4. This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post-resurrectional immortalization by the Spirit through Jesus. They are then the Body Corporate of God's Kings and Priests, the inhabitation of Eternal Wisdom and Power, clothed in the linen garment of righteousness, honor, majesty, and salvation. Then Zion will have clothed herself with them all as with an ornament, and have bound them on as a bride—Isa. 49 : 18 ; 61 : 10 ; Psalm 132 : 16 ; 104 : 1.

The reader will understand, then, that the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. A glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued—the Son of Man in glory and great power.

### 7. The Golden Zone.

The "Perfect Man," seen by John, was "clothed with a garment down to the Foot:" no elemental part of him was unclothed; but each



had on his wedding garment, clean, and white, so that in this glorious Son of Man no nakedness could be discerned.

The next item that arrested John's attention in the glorious apparel of this royal and priestly man, was a Zone of Gold encircling his breast, or, in the words of the English Version, he was "girt about the paps with a golden girdle." This would answer to a breastband rather than to a girdle, which in the dress of the ancients belonged to the loins. But Josephus says that the priests wore the girdle upon their breasts, under their arms; that a kind of flower work was there represented, with threads of purple, scarlet, and hyacinth; that it went twice round the body, was tied before, and the ends hung down to the feet. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. This, however, cannot have been the "embroidered girdle." This was attached to the Ephod's lower margin, and below the breastplate of judgment, and could not have been thrown over the left shoulder without removing the whole ephod and its appendages. What Josephus refers to must have been something else than "the girdle of the ephod."

This was made of "gold, blue, purple, and scarlet, and fine twined linen." These articles represented principles afterwards to be incarnated in the High Priest after the Order of Melchizedec. Aaron wore the representations *upon* his person; Jesus bore them *in himself*. The *gold* represents the wisdom of a tried and precious faith; *blue*, a cleansing principle; *purple*, the element of flesh; *scarlet*, the sin thereof; and *fine twined linen*, righteousness. These principles were embodied in Jesus, as "holy, harmless, undefiled, and separate from sinners," *as to character*; yet "the likeness of sin's flesh, in whom sin was condemned" when crucified, *as to nature*; and the purifier unto righteousness of those who become the righteousness of the Deity in and through him. The gold and fine twined linen were embroidered through all the blue, purple, and scarlet, of this "*curious*" breastband with which the breasts were girded; so in the case of Jesus, though "made sin for us, he knew no sin," "yet was he tempted in all points like as we are, but without transgression;" wisdom and righteousness were intertwined in all his words and actions, according to the type. Thus "the body or substance is of Christ"—Exod. 28 : 2-21 ; Rom. 8 : 3 ; 2 Cor. 5 : 21 ; Heb. 2 : 14 ; 4 : 15 ; Col. 2 : 17 ; 1 Pet. 2 : 24.

But when Jesus and his Brethren shall all have attained to the divine nature, even as Jesus hath already, the gold and the linen of the girdle will alone remain. The blue, the purple, and the scarlet, make no part of the garments for glory and for beauty of the Son of man, as beheld by John, because what John saw pertains not to the sufferings, but to

the glory of the Christ, or Anointed Body. In regard to the girdle Daniel tells us, that the Spirit-Man symbolized to him was "girded with fine gold of Uphaz." This Uphaz is the Ophir of other passages. In the days of the prophets it was the gold region of the earth, whence the most abundant supplies of the finest gold were obtained. The Mosaic "patterns of things in the heavens" were all of gold, or of precious woods overlaid with gold. Mere "wood, hay, or stubble" found no place there, any more than "in the heavens" themselves. The Cherubim, the Ark of the Testimony, the Mercy Seat, the Altar of Incense, the Seven-Branched Lampstand, the Table of Shew Bread, spoons, tongs, censers, hinges, staves, and so forth, were all of gold, or overlaid with gold. And beside all this, "the holy garments for glory and for beauty," worn by the High Priest, who officiated in this temple resplendent with gold, were brilliant with the shining metal and precious stones. Gold was chosen as the most precious of all known metals, to represent the most precious of "heavenly things" before the Eternal Spirit, namely, FAITH PERFECTED BY TRIAL, which is "much more precious than of gold that perisheth, though it be refined by fire;" and "without which it is impossible to please God"—Heb. 11 : 6 ; James 2 : 22 ; 1 Pet. 1 : 7 ; 2 Pet. 1 : 1. It is the basis of righteousness unto life eternal; for "we are justified by faith;" the fine linen robe of righteousness is girded about the saints by the golden girdle of *a tried faith*. "When God hath tried me," saith Job, "I shall come forth as gold." Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and his Brethren, styles the latter "the Queen," in Psal. 45 : 10, saying to His Majesty, "the Queen hath been placed at thy right in fine gold of Ophir." He then addresses the Consort of the Great King, who, being the Eternal Spirit manifested in David's Son, is both Father and Husband of the Bride, (thy maker is thine Husband; Yahweh Tz'vahoth is his name; the Elohim of the whole earth shall He be called—Isa. 54 : 5,) saying, "Hear, O Daughter, and consider, and incline thine ear; and forget thy nation, and the house of thy father; and the King shall greatly desire thy beauty; for He is thy Lord, therefore do thou homage unto him. So the Daughter of Tyre with tribute, the rich of the people, shall supplicate thy favor. The Daughter of the King is all glorious within; her clothing is of interweavings of gold; in embroideries she shall be conducted to thee; the Virgins, her companions, following her, shall be brought to thee. They shall be conducted with joyous shouts and exultation; they shall enter into the palace of the King."

Thus David sings of "the Spirit and the Bride," clothed in the holy garments of righteousness and of a tried and perfected faith, for glory

and for beauty. They are apocalyptically represented as “like a Son of Man;” as “a great city,” styled “the Holy City, New Jerusalem, having been prepared as a Bride adorned for her Husband;” “a city of pure gold, like to transparent crystal;” “the precious sons of Zion,” saith the prophet, “are comparable to fine gold;” for in their glory they are the Spirit-Incarnations of a tried and precious faith, which is the shining girdle of their ephod.

### 8. His Head and the Hairs.

John says that the head and the hairs of the similitude he saw were “white, as it were wool, white as snow.” This appearance identifies it with Daniel’s Ancient of Days, the hair of whose head was “like the pure wool.” Now, in regard to the head, Paul says, “I would have you know that the head of every man is Christ, and the head of Christ is God”—1 Cor. 11 : 3 ; and in Eph. 5 : 23, he says, “the husband is the head of the wife, even as Christ is the Head of the Ecclesia; and He is the Saviour of the Body.” The apocalyptic Son of man is the body, and Jesus Anointed occupies the position of Head to that body. This is the reason why the head is represented as invested with the appearance of wool, white as snow. The whiteness represents the purity of the head, and the wool that head’s relation to “the *Lamb* of God that takes away the sins of the world;” and primarily the sins of those who constitute the community represented by the Son of man, of whom it may be said, that they had washed them in the blood of the Lamb, and made them clean; and that “though their sins were as scarlet they had become white as snow; and though they were red like crimson they had become as wool”—Isa. 1 : 16, 18. Thus the snow-white wool becomes the emblem of the purity of the whole body in Christ when “presented to himself a glorious ecclesia, not having spot or wrinkle, or any such thing; but holy and without blemish”—Eph. 5 : 27.

### 9. His Eyes as a Flame of Fire.

The eye is the symbol of intelligence, for “the light of the body is the eye.” The nature of the intelligence in predominant activity is expressed by the character of the symbol; hence an eye as a flame of fire, indicates intelligence in wrathful activity. The word for “eye” in the Hebrew also signifies “fountain;” because tears are welled up from the eye as water from a fountain or spring. Hence the eyes of

the Man of Multitude are fountains of flaming fire; they pour out flames as "a fiery stream," and he becomes "a consuming fire."

There is nothing beneficent in symbolic flame. This will appear from the use of the term in all parts of scripture. Speaking of Dathan and Abiram, as examples of divine indignation, David says, in Ps. 106 : 18, "a fire was kindled in their company; the flame burned up the wicked." Isaiah in treating of the overthrow of the kingdom of men under its last head in our near future, says, "YAHWEH, *Yahweh Tz'vahoth*, shall send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the Light of Israel shall be for a fire, and His Holy One for a flame: and it shall burn and devour his thorns and his briars in one day. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon YAHWEH, the Holy One of Israel in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty Hero—אֵל גִּבּוֹר *ail givbor*"—ch. 10 : 16, 21. In this testimony "the Light of Israel" is the *Logos* of John; He is the fire; and his flame is the Holy One symbolized by the Son of man with his eyes as a flame of fire. This is the Mighty Hero to whom Jacob shall return.

Again, in speaking of the coming of the NAME OF YAHWEH, the same prophet says, in ch. 30 : 27, "Behold, THE NAME OF YAHWEH cometh from afar, *His* anger burning, and it's vehemence a conflagration; *His* lips are full of indignation, and his tongue as a devouring fire: and his breath as an overflowing stream shall reach to the neck, to scatter the nations with the fan of destruction." This name of YAHWEH is apocalypsed in John's similitude, the flame of whose eyes is poured forth as a stream of fire to effect what is here testified by Isaiah.

Many other passages might be adduced illustrating the significance of symbolic flame whether it be streaming from the eyes, or glowing about the feet; but these are sufficient at present to show that the mission of the company symbolized by the Son of man is not of peace, but a mission of judgment and retribution upon the nations of the earth.

### 10. "His Feet like unto Fine Brass."

"His feet," says John, "like incandescent brass, as if they had been glowing in a furnace." We have here to consider the import of the *feet*; why they are symbolized by *brass*; in what sense they *glow*; and in what *furnace* the glowing is evolved.

First, then, what is suggested by the feet of John's Spirit-Man of Multitude? The ideas primarily suggested by feet are a treading upon, and an advancing towards, or after, any thing. The flaming attribute of the similitude as illustrated by the prophetic testimony which it symbolizes, has shown us that it has a mission against the nations. Hence, in relation to them the feet of the Son of man suggests a treading down and a pursuing to the destruction of their power. This suggestion is in harmony with the testimony of Rev. 14, where "the clusters of the vine of the earth are gathered, and cast into the great winepress of the wrath of Deity;" and "the winepress *is trodden* without the city." The Feet that tread this winepress are the symbolic feet of the Son of man. The following testimonies will enlarge our view of their operation.

In Psal. 18 : 32, the Spirit inquires, "Who is *Eloah* besides YAHWEH? And who a Rock except our *Elohim*, the AIL girding me with might? Even he will make my way complete. He causes *my feet to be like hinds*, and he will make me to stand upon my high places. He is training my hands for war; so that the bow of brass has been broken by my arms. Thou wilt cause *my going* to extend under me; and my *ankle-joints* have not wavered. I will *pursue* my enemies, and shall *overtake* them, and I will not return until they be destroyed; I will wound them so that they shall not be able to rise; *they shall fall under my feet*. Thou wilt gird me with might for the war (that styled, "the war of that great day of Almighty Power"—Rev. 16 : 14.) Thou wilt subdue under me those that rise up against me. And thou hast given to me *the neck* of my enemies; and those who hate me, I will cut them off. They will cry for help, but there is none to save them—unto YAHWEH, but he answered them not. Then will I grind them as fine as dust before the Faces of the Spirit; as mire of the streets will I pour them out. Thou wilt deliver me from the conflicts of the nations; thou hast appointed me for Prince of the nations. A nation which I knew not shall serve me. At the hearing of the ear they shall obey me; the sons of the foreigner shall submit to me; the sons of the foreigner shall fall, and tremble from their strongholds.

47. YAHWEH lives, and blessed be my Rock; and he shall raise the *Elohim* of my salvation. The AIL who giveth avengements to me, even he will subdue the nations under me.

49. Thou wilt exalt me. From the Man of Violence (Paul's "Man of Sin," the "Lawless One") thou wilt deliver me. Therefore, O YAHWEH, I will give thee thanks among the Gentiles; and sing psalms unto thy name, magnifying the deliverance of HIS KING, and performing the promise to HIS MESSIAH, to David, and to his seed, during the Olahm," or thousand years.

In this passage the Eternal Spirit through the prophet speaks of Messiah in the crisis of his controversy for Zion, in which as the head or chief of John's Son of Man, he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or head of the nations in their stead. But this is true also of all the other individual members of this "New Man." If the New Adam himself thus make war upon and trample in the mire the kings and armies of the Old Adam-nature, he has promised that all approved believers "*in him*"—all who are Abraham's Seed by being Christ's—that is, all the Saints shall do the same; and share with him in the fruits of his and their victory. In proof of this the reader is referred to the following testimonies:—

"The righteous shall rejoice when he seeth the vengeance; he shall wash *his feet* in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, there are ELOHIM ruling in the earth"—Psal. 58 : 10, 11.

"All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted"—Ps. 75 : 10. "He shall cut off the spirit of princes; he is terrible to the kings of the earth"—76 : 12. "Arise, O ELOHIM, judge the earth; for thou shalt acquire possession in all the nations"—Ps. 82 : 8. "He will exalt the horn of his nation; the glory of all his saints; of the sons of Israel, a people near to him"—Ps. 148 : 14.

Now the phrase "*all the saints*" is comprehensive of Jesus and his Brethren, who collectively form Daniel's, "Man of the One Spirit;" Paul's "New Man;" and John's "Son of Man." The same things are therefore affirmed of all, both Jesus and the faithful in him. Hence, as a body, their feet will be like hind's feet, swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet: and when they have got the victory, they will rule with Jesus as "princes in all the earth"—Ps. 45 : 16 ;—the resurrected "ELOHIM ruling in the earth;" "the Elohim of Messiah's salvation."

The feet, in the next place, are symbolized *in brass* to connect them with the temple-pattern of heavenly things. While gold was peculiar to the interior apartments, or holy and most holy places; brass was characteristic of the Court of the Priests where the sacrificing and washing were performed. The Altar of Burnt-offering and the Laver with his Foot, and the Two Pillars of the porch, and many other things of the Court of the Priests, were all of shining brass, or overlaid therewith. the brass pertaining to the temple was all holy. The

Brazen Altar was “most holy,” so that whatever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt offering prefigured the One Body in sacrificial manifestation. The idea of an altar of sacrifice representing a personal, and divine plurality, is frequent in scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it AIL-ELOHAI YISRAAIL; that is, *the Strength of the Mighty Ones of Israel*—Gen. 33 : 20 : and Moses before the law was given, and in memory of the victory of Joshua over Amalek, “built an altar, and called the name of it, YAHWEH-nissi; that is, *He shall be my Ensign*—He who was symbolized by the altar—Exod. 17 : 15 ; Isai. 11 : 10, 12 ; 18 : 3 ; 31 : 9 ; Zech. 9 : 16.

This *Yahweh-nissi altar* was superseded by an altar overlaid with plates of brass. These plates represented “the flesh of sin” purified by fiery trial. “Gold, silver, brass, iron, tin, and lead, every thing,” said Moses, “that may abide the fire, ye shall make go through the fire, and *it shall be clean*; nevertheless, it shall be *purified with the water of separation*; and all that abideth not the fire ye shall make go through the water”—Numb. 31 : 22. The connexion of the plates with sin’s flesh is established by their history. They were “the censers of those sinners against their own souls,” Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazer, Aaron’s son, to melt them, and roll them into “broad plates for a covering of the altar;” and for “*a sign to the children of Israel*”—Numb. 16 : 37. The Brazen Altar, which was foursquare, had four horns of brass, one at each corner; and in sacrifice, the blood was applied to the horns by the priest’s finger; and the rest was all poured beside the bottom of the altar—Exod. 29 : 12. These Horns represent the same thing as the Four Cherubim, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State, which precedes the Golden *Olahm*, *Aion*, or Millennium. As Horns of Brass they “execute the judgment written,” as a consuming fire; for brass and offering by fire, is the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of AIL, the Eternal Power, in *Elohistic*, or sacrificial and judicial manifestation in flesh. “*Eloah will come from Teman*,” saith the prophet, “The Holy One from Mount Paran. Consider! His glory covers the heavens, and his praise fills the earth: and the splendor shall be as the light: He has HORNS out of his hand; and there is *the covering of his*

*Strong Ones.* Before his Faces shall go pestilence, and from his feet lightnings shall proceed. He stood and measured the earth; he beheld, and caused the nations to tremble: and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of Olahm are his"—Hab. 3 : 3-6.

The Horns of the Brazen and Golden Altars are the Eternal Spirit's Strong Ones who disperse the empires of antiquity, and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world's affairs will be directed by his *Elohim* in the ensuing thousand years, or Daniel's "*season and a time.*"

The saints, then, are the Feet of incandescent Brass, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and "are partakers with the Altar," even with Jesus—1 Cor. 9 : 13 : 10 : 18 ; Heb. 13 : 10, 12 : and those of them who have been slain, have been poured out "beside the bottom," or "under the altar," from whence the cry apocalyptically ascends to the Father, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"—Rev. 6 : 10 ; 11 : 1. Hence, those who dwell upon the earth, being like Israel of old, "grievous revolvers, brass and iron, corrupters all" (Jer. 6 : 28) are to be cast into a furnace glowing with the heat of YAHWEH's indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles. Ezekiel's description of Israel's punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel under the direction of the Man, "whose Feet are like incandescent brass glowing in a furnace;" and will furnish an obvious interpretation of the text. "The word of YAHWEH," says the prophet, "came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all brass and tin, and iron, and lead, *in the midst of the furnace*; they are the dross of silver. Therefore, thus saith YAHWEH *Elohim*, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in my anger, and in my fury, and I will leave you, and melt you. Yea, I will gather you, and blow upon you *in the fire of my wrath*, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, YAHWEH, have poured out my fury upon you"—ch. 22 : 17. In this testimony, Israel in the



flesh are compared to brass and other metals *full of dross*. This drossy nature of the brass is the characteristic by which they are distinguished from the "fine," or "incandescent brass" of the Son of Man, or Israel in the Spirit, in glowing, or burning, operation upon the subjects of YAHWEH's fiery indignation.

Israel, as dross, is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tammuz, the Adonis of the Greeks; and in their worshipping the sun between the porch of the temple and the altar, with their backs towards the sanctuary of YAHWEH—Ezek. 8 : 7-18. They are still in the drossy state, with the curse of Moses, and the blood-guiltiness they invoked upon themselves and posterity at the crucifixion of Jesus, lying heavily upon them. Israel lives in perpetual violation of the law; and yet professes to expect justification by that law, which only thunders the curses of Mount Ebal in their ears. Hence, they are to this day "the dross of silver in the midst of the furnace" of affliction; "left" of YAHWEH, and "*melted*."

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron lead, and tin. The Gentile dross is of no more value than Israel's; for "God has concluded all under sin." Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentile bepraises Jesus, while their ears are closed, and their hearts steeled against his teaching and commands: so that Jews and Gentiles are both guilty before God; they only excepted who believe the gospel of the kingdom and obey it. They have all, therefore, to be gathered into a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be "melted in the fire of YAHWEH's wrath," which fire will glow at the Feet of the Son of Man—"the Saints executing the judgment written;" and "treading the wicked as ashes under the soles of their feet."

As to the *furnace* in which this intense glowing wrath of Deity is to glow, we may state it in the words of Ezekiel as "*the Wilderness of the Peoples*." This is the "furnace" both for Israel and their enemies. In relation to Israel in this furnace, it is written, "As I live, saith ADONAI YAHWEH, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith ADONAI YAHWEH. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am YAHWEH"—Ezek. 20 : 33-38.

When thus purified from dross in this glowing furnace, the Jewish nation will be brass and silver well refined—Mal. 3 : 2. The rebellious dross will have been cleaned out, and Anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in "the time of Jacob's trouble," out of which he is to be delivered—Jer. 30 : 7 ; and though they are now "prostrate among the cattle pens," they will be "the wings of the Dove covered with silver, and her feathers with the brightness of fine gold"—Ps. 68 : 14 ; John 1 : 32.

But the nations are to become molten brass, as well as Israel. Their brass, therefore, is also to be gathered into the furnace, that it may be melted and refined under the intense fire of divine wrath. Israel, commanded by the Son of Man, is a torch of fire in the wilderness, which not only purges them, but serves to consume its peoples. The wilderness thus converted into a smelting furnace, is that which John saw when he was carried away in spirit into the wilderness, where he saw "the Great Harlot sitting upon many waters;" which are interpreted to signify "peoples, multitudes, nations, and tongues"—Rev. 17 : 1, 15. The countries of Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt, and, in short, all the Mediterranean and Euphratean countries, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar gold, and silver, and brass, and iron, and clay, are made to glow with fervent heat of sevenfold intensity; and in which the four men of God—the Cherubim—walk to and fro without hurt, "the fire having no power upon their bodies," as symbolized by Nebuchadnezzar's furnace, and by John's mystical Son of Man, who torments the worshippers of the Beast and the False Prophet "in the Lake of fire burning with brimstone"—Rev. 19 : 20 ; 14 : 10. The melting and refining the Gentile brass in this Babylonian furnace, incandescent with the wrath of Deity, is Daniel's "time of trouble, such as never was since there was a nation to that same time"—ch. 12 : 1. It is "the day burning like a furnace," which shall consume the proud, and all that do wickedly with their Anti-Christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach,

and Abednego, and the one with them like the Son of God; they shall come forth unharmed, unsinged, unchanged, and inodorous of the fire. For these are the Bride, the Daughter of Zion, to whom the Spirit saith, "Arise, and thresh, for I will make thine Horn iron, and I will make *thy hoofs brass*: and thou shalt beat in pieces many peoples; and I will consecrate their spoil to YAHWEH, and their wealth to the Lord of the whole earth"—Mic. 4 : 13. These brazen hoofs of Zion's daughter, which answer to the feet of John's similitude, are the feet of Ezekiel's cherubim, which, he says, "are straight feet; and the sole of their feet like the sole of a calf's foot; and they sparkled like the color of burnished brass"—Ezek. 1 : 7.

Thus, while Israel is passing through the furnace, under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders, as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. 5 : 8 ; Zech. 12 : 6) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of the inheritance; for though passing under the rod themselves, they become also "a rod of iron" in the hand of YAHWEH, for the destruction of the nations when their iniquity is full—Rev. 2 : 26, 27.

### 11. "His voice as the Sound of Many Waters."

In the tenth verse of this first chapter, John informs us, that the first thing that arrested his attention, when he came to be "*in spirit*," was "a great voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last;" and in the fifteenth verse, he tells us, that the great voice was "as the sound of many waters."

Now, in this book, "*many waters*" is defined to be "peoples, and multitudes, and nations, and tongues"—ch. 17 : 15. This would give us the interpretation, that the voice of the Son of Man was the voice of a multitude; and that, consequently, the similitude was the symbol of a multitude—a *Multitudinous Son of Man*. And this accords with the voice of Daniel's symbol, of which he testifies, that the voice of his words was as the voice of a multitude"—ch. 10 : 6. Ezekiel, also in characterizing the noise made by the Wings of the Four Cherubim, says, "I heard the noise of their wings like the noise of *many waters*, as the voice of Mighty Ones (*Shaddai*) in their goings, the voice of speech, as the noise of a *camp*: in standing they let down their wings"—ch. 1 : 24. The meaning of this is, that Ezekiel heard the voice of a multitude of Mighty Ones, speaking as the warriors of a camp in mo-

tion against an enemy; and that when they were not in progress, their voice was not heard; "in standing they let down their wings," and consequently, there was no sound of war. The wings of the Ezekiel Cherubim, and the man-like Similitudes of Daniel and John, in speaking, sounded forth as the roar of mighty waters. This was when they were in progress, advancing in body and wings their brazen-footed battalions against the Fourth Beast, or the apocalyptic Beast and False Prophet, and the kings of the earth, and their armies,—the former utterly consumed in the furnace, or "lake of fire burning with brimstone," and the kings of the earth, and their armies slain with the sword of the resurrected and Glorified Mystic Man.

The multitude of mighty ones, apocalyptically, denominated "the Almighty," is that great multitude referred to in ch. 7 : 9—"a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are the "many waters," when their work is done. Ezekiel heard "the voice of speech," and in uttering their great voice, some of the things they proclaimed are, "Thou art worthy, O Lord, to receive glory, honor, and power; for thou hast created all things, and for thy pleasure they exist, and were created"—ch. 4 11 : and "Salvation to our Deity who sitteth upon the throne, and unto the Lamb"—ch. 7 : 10 ; 5 : 14.

John likens the voice to the sound of a trumpet speaking, by which similitude it is connected with Paul's testimony, concerning the descent of the "Lord himself from heaven, with a shout, with a voice of an archangel, and with a TRUMPET OF DEITY." The Apocalypse of the Son of Man is an affair of trumpets. His manifestation is preceded by the sounding of six trumpets; and in the sounding of the seventh, and last, it is that the Saints are raised, and apocalysed in clouds to meet their Lord the King.

The last period of the seventh trumpet is a momentous and terrible epoch in the world's history. It is the sounding of the voice of the Almighty Host, that is to make the world to tremble. Alluding to this, Isaiah says, "All the inhabitants of the world, and dwellers on the earth, when He lifteth up an Ensign upon the mountains, tremble; and when He bloweth a trumpet, they shall hear"—ch. 18 : 3. The prophet tells us, that this is to be at the time when Israel shall be brought to YAHWEH *Tz'vaoth*, in Mount Zion, as a present, to the place of *the Name of YAHWEH Tz'vaoth*; which, as Jeremiah testifies, will at that time be called "the throne of YAHWEH"—ch. 3 : 17 ; Isa. 24 : 23.


This is the trumpet of Israel's restoration among other events. This

is manifest from Isa. 27 : 12, 13, which says, "And it shall come to pass in that day, that YAHWEH shall beat off from the channel of the river (*Euphrates*) unto the stream of Egypt (*the Nile*), and ye shall be gathered to one another, O ye children of Israel. And it shall be in that day, that the GREAT TRUMPET shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall bow down to YAHWEH in the holy mount at Jeruslaem." This great trumpet shall be blown, and Zechariah tells us by whom. In ch. 9 : 14, having told us previously, that Zion's Sons should be raised up to become a sword upon Greece, it is said, "And YAHWEH shall be seen over them, and his arrow (the Ten Tribes) shall go forth as the lightning; and ADONAI YAHWEH (Yahweh's Lords) *shall blow the trumpet*, and shall go forth with whirlwinds of Teman. YAHWEH TZ'VAOTH shall defend them, and they shall devour, and disregard the stones of the sling." The trumpet blown is for the calling of the assembly, and for the journeying of the camps; *first*, for the gathering of the princes, the heads of the thousands of Israel; *then* for the convocation of all Israel; and *thirdly*, for war against their enemies—the antitype of the Memorial of blowing of trumpets, and of the trumpet of the jubilee, on the first and tenth days of the seventh month—Numb. 10 ; Lev. 23 : 24 ; 25 : 9. The Sons of Deity, his kings and priests, shall blow the trumpet, and proclaim, as the roar of many and mighty waters, to the inhabitants of the world, that they are "the Beginning and the Ending," "the *Elohim* of all the earth"—Isa. 54 : 5,—the Eternal Spirit multitudinously manifest in flesh.

## 12. "Out of His Mouth a Sharp Two-Edged Sword."

A sword proceeding out of the mouth of a symbol indicates that the community represented is prepared for military operations. "YAHWEH," saith Moses, "is a Man of War;" and that warrior is before us in John's similitude of the Son of man.

The *Mouth* of such a similitude, with a sword affirmed to be *proceeding out of it*, is representative of the Commander-in-Chief. "Joseph gave them wagons, *according to the mouth of Pharaoh*;" that is, "according to the *command* of Pharaoh." When the word of command passes out of the mouth of a general, it moves armies, and causes them to draw their sword, and to smite their enemies with great slaughter. His word that goes out of his mouth causes blood to flow; and, as the sword is the instrument of blood-shedding, the idea is fitly symbolized by placing a sword in apposition with the mouth, and af-

firming that it is going forth. If the Son of Man were in an attitude of speaking peace to the nations, his eyes would not be as a flame of fire, and his feet would not glow incandescently, nor would his countenance be as sun-smiting heat; but all this would be modified and changed, and instead of “a sharp double-edged long sword,” an Olive Branch would stand related to the Mouth. According to the tenor of the words is the character of the symbol. 

The sword directed by the mouth of the similitude is said to be *sharp* and *two-edged*. It is sharp for cut and thrust—the sword of a Mighty Man ready for execution, and which ever way directed is sure to smite effectively. The voice of the words of the great multitude symbolized by this sword, is the voice of the Eternal Spirit speaking through them as the ministers of his vengeance. Hence the sword is symbolical of what Paul styles, “the Spirit of his Mouth,” which is the Lord Jesus Anointed, the Mouth of the Body. Thus, though represented by this cutting instrument, Paul says, “The Word of Deity is living and powerful, and *sharper* than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.” The word is sharper now, for it can penetrate in argument where a sword cannot reach; but, how much sharper will it be when the word of command shall find expression through a two-edged sword in the hands of the Saints. But while Jesus is mouth in a personal sense, He and the Saints are the Mouth of the Son of Man in a corporate sense. This personal and corporate sense, in its conjoint signification, must not be lost sight of in the prophetic and symbolic scriptures; or we shall fail to perceive their meaning in the full extent. Thus, Isaiah speaking of the One Body in its Alpha and Omega manifestation, says, in ch. 11 : 4, that “the Rod of Jesse’s stem shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked \* \* \* and the earth shall be full of the knowledge of YAHWEH as the waters cover the sea:” so that the enemy is “slain by the words of his mouth”—Hos. 6 : 5. By reading Isai. 49 it will be seen what is to be effected by this sword of the Spirit wielded by David’s house—it effects the restoration of Israel, and the salvation of the nations from the superstition, and misgovernment that destroys them on every side.

The similitude of the Son of man is introduced in Rev. 19 : 11-16, where it is resolved into an army, consisting of the Commander-in-Chief, his staff, and the troops they command; or the Lord Jesus, the Saints, and the horses they ride, which are the armies of Israel. In

this scene the Son of man has many crowns upon his head, which represents a multitude of Kings under one chief. "His vesture is dipped in blood," as he had just come from the sacrifice at Botzra; while his body-guards, or officers of his hosts, are "clothed in fine linen, white and clean," to indicate their righteousness, in peace or war; for "in righteousness he doth judge and make war." Thus prepared, they are ready for the conquest of the world; which is indicated by the testimony that, "out of his mouth goes a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the winepress of the fierceness and wrath of the Deity who is Almighty. And he hath on the vesture and on his thigh a name written, King of Kings, and Lord of Lords;" who, being joint-heirs with their imperial chief, have a common destiny and inheritance with him—Rev. 2 : 26 ; 3 : 21.

### 13. "His Aspect as the Sun."

"His aspect as the sun shines in his power." the words ἡ ὄψις αὐτοῦ, which I have rendered "his aspect," are expressed in the English version by "his countenance." In modern style, this is generally understood of the *face*. But John certainly did not mean this. He began his description at the hair of the head; and if he had meant the face he would doubtless have referred to it before he passed down to the breasts. What he had reference to, after finishing in detail, was *the general external aspect* of the whole figure.

This was typified in the general appearance of the Alpha on the mount of Transfiguration. Peter, James, and John, were witnesses of this. it was a representation of the power and coming, or Majesty, of the Lord Jesus Anointed. Peter, alluding to it, says, "We have not followed cunningly devised fables, when we made known unto you the glory and coming of our Lord Jesus Anointed, but were eye witnesses of his majesty. For he received from Deity, the Father, honor and power, when a voice came to him from the excellent glory, saying, This is my Son the Beloved in whom I am well pleased —2 Pet. 1: 16. On that occasion, "his face *prosopon*, shone as the sun, and his raiment became white as the light." This transfiguration scene exhibited the Son of man personal and corporate in the glory of the Father as he will be in the kingdom of Deity. His general aspect will be glorious; for "the moon shall be confounded, and the sun ashamed when YAHWEH TZ'VAOTH shall reign the glory on Mount Zion, and in Jerusalem, and in the presence of his Ancients"—Isai. 24 : 23.

“Our life is hid with Christ in the Deity, and when he who is our life shall appear, then shall we (the Saints) appear with him in glory”—Col. 3 : 4 ; and, says John, “we know that when he shall appear, *we shall be like him*, for we shall see him *as he is*”—1 Epist. 3 : 2. When, therefore, the apocalypse of the multitude of the Sons of God, represented by John’s similitude of the Son of man, shall be manifested, being all like to Jesus in transfiguration, the aspect of the Body will be “as the sun when he shines in his power.” Jesus being the Sun of Righteousness, and they like him, they will be all “as the sun;” and “when he shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” He will then “shine forth in his power” the Sun of an unclouded day; and as he shines, so will they; for he has said, “to him that overcomes I will give to sit down with me upon my throne, as I overcome and sit down with my Father upon his throne”—Rev. 3 : 21 ; “then shall the righteous shine forth as the sun in the kingdom of their Father”—Matt. 13 : 43 ; and there will be no place found for the earth and the heaven, in which the Beast and the False Prophet, and their kings now shine in all the glory of Satan; for then they will have fled away from before the face and sun-like aspect of the Son of man, seated upon “the Great White Throne” established by his prowess for the Thousand Years—Rev. 20 : 11.

From the illustration of the transfiguration, the personal appearance of the Saints will be splendid with brightness. But there is reason to believe that they will not be distinguishable from ordinary men in appearance until their labors are accomplished. When the angels visited Sodom, the citizens did not discern any difference between them and Lot. And so will it be with the Saints who arise to execute the judgment written upon “the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified”—Rev. 11 : 8. The nature of their work requires that they should have the aspect common to humanity, which is not at all incompatible with the symbolical glory of their Body Corporate. If they flashed light from their persons as the sun shoots forth his rays, their enemies would be so panic-stricken, that they would not stand in fight, by which their punishment would be greatly impeded. The resurrected saints will therefore appear upon the theatre of war, as Adam and Jesus when they first emerged from earth. Jesus was mistaken for the gardener. The Angel of the Lord who descended from heaven to open his grave, was of lightning-like countenance, and raiment white as snow; and the guards did shake, and became as dead men; but when Mary saw Jesus, she conversed with him without trepidation. There was an interval between the restora-



tion of the body to life and the glorification of Jesus seven days before Pentecost. During this typical interval of forty days, he associated with the disciples, ate, drank, and conversed with them as usual. The body raised not having been "received up in glory," or displayed in the brightness of spirit-body, was in a condition to shine forth incorruptibility and immortality when the fitness of things required.

Now Jesus was the great example of all things pertaining to his Brethren, the Saints. When their bodies come out of their graves, they come forth as Adam or Jesus. Had Adam the First (who was the figure of Jesus) shone forth in glory, it would have been when he should have been permitted to eat of the Tree of Life. All the time between his creation and such eating would have been ordinary human existence. It was so with Jesus; and will be so with the Saints. Between their resurrection and glorification is the resurrection state, styled "in the resurrection," a period of forty years preceding the Millennium, in which some of the most important events of the Apocalypse are to be transacted. The end of this judicial period, during which the kingdom is being established, or "set up," is the "*Evening Time*"—the time preceding the Millennial Day. When the night has passed, the Day of Rest arrives, in which the Saints, who have been "scourging throughout the earth," cease from their labors, and their works do follow them. They enter the kingdom, covered with glory, which the nations will bear in lively remembrance for a thousand years.

Now, according to this arrangement, Zechariah testifies, saying, that when the Mount of Olives shall be rent asunder by an earthquake, "YAHWEH, my *Elohim*, shall come in, all the Saints with thee. And it shall be in that day there shall be no brightness—the Splendid Ones shall draw in; and it shall be one day that shall be known to YAHWEH, not day nor night; and it shall be at the time of evening there shall be brightness. \* \* \* And YAHWEH shall be for King over all the earth. In that day there shall be ONE YAHWEH, and his *Name One*"—Zech. 14 : 5-9. The "Splendid Ones" of this passage are the *Elohim*, or Saints, who will not shine forth in the brightness of their glory until the time of evening; then, when the kingdom is restored to Israel, they will shine forth as the sun in the kingdom of their Father, as Daniel, Zechariah, and Jesus have foretold.

#### 14. "The Amen."

"I was dead, and behold, I am living for the Aions of the Aions. AMEN." This is from the Hebrew *ahmain*, "faithfulness." The Eternal Spirit both absolute and incarnate, is "the Amen." In the

letter to Laodicea the Spirit speaks, and in speaking, says, "these things saith THE AMEN;" and in this first chapter, the Amen says, "I was dead." But the Spirit never died; therefore, here it must be understood of the Logos speaking from a body, personal and corporate, with whom he had united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which in Christ, are yea, and in Him, Amen, unto the glory of the Deity by us—2 Cor. 1 : 20. The Son of Man being constituted of firm believers of the promises, is styled *ho Amen*, the Faithful One; hence all his constituents are *Elohai Amen*, "Mighty Ones of Faithfulness," being all of that principle, faith, without which "it is impossible to please the Deity" — Heb. 11 : 6. Because, therefore, of their faithfulness, or *Amen* characteristics, the Spirit saith, they shall eat, and drink, and rejoice, and sing for joy of heart. But to Israelites of an opposite character, he saith, "Ye shall leave your name for a curse to my Chosen One; for ADONAI YAHWEH shall slay thee, and to his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in the *Elohim of Amen*; and he that sweareth in the land shall swear by the *Elohim of Amen* (the Mighty Ones of Faithfulness); because the former troubles are forgotten, and because they are hid from my eyes. For, behold, I create New Heavens and a New Earth \* \* \* for, behold, I create Jerusalem a rejoicing, and her people a joy"—Isai. 65 : 13. These *Elohim*, then, embodied in the Son of Man, are "the Amen," who, in the days of their flesh, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy;) they wandered in deserts, and in mountains, and in dens, and caves of the earth." Such were the constituents of "the Amen," the Mighty Ones of Faithfulness, who all, having obtained a good report through faith, received not the promise; Deity having provided some better thing for us, that they without us should not be made perfect"—Heb. 11 : 33;—a perfection apocalypsed in "THE AMEN," who was dead and lives in the Millennial Olahm and beyond.

## CHAPTER 2.

Epistles to the Four Angel-Stars of the Ecclesias in  
Ephesus, Smyrna, Pergamos, and Thyatira.

## SECTION 1.

## TO THE ANGEL OF THE EPHESIAN ECCLESIA.

To the Angel of the Ephesian Ecclesia write: These things saith he who holds the Seven Stars in his right hand, walking in the midst of the Seven Lightstands, which are golden; I have known thy works and thy labor, and thine awaiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are Apostles, but are not, and hast found them liars, and thou hast suffered, and hast patient endurance, and thou hast labored on account of my Name, and hast not tired out. "But I have against thee that thou hast forsaken thy first love. Remember, then, from whence thou hast fallen, and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.

But thou hast this, that thou hatest the works of the Nikolaitanes, which I also do hate. He that hath an ear let him hearken to what the Spirit saith to the Ecclesias. To him that overcomes, to him I will give to eat of the Wood of the Life, which is in the midst of the Paradise of the Deity"—verse 1-7.

The Ephesian Ecclesia was the Body of Christ in the city of Ephesus. This city was the metropolis of the Lydian Asia. According to Strabo, it was one of the best and most glorious of cities, and the greatest emporium of the proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other: but now it is venerable for nothing but the ruins of palaces, temples and amphitheatres. It is called by the Turks Ajasaluk, or the temple of the moon, from the magnificent structure formerly dedicated to Diana, the goddess of the Ephesians. In after times, the temples were represented by spiritual bazaars, called "churches," dedicated to guardian saints, styled St. John, St. Mark, and St. Paul. That dedicated to St. Paul is wholly destroyed. The little that remains of St. Mark's is nodding to ruin. The only one remaining is St. John's, which is now converted into a Turkish mosque. The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of dirt, sheltered from the extremities of weather by the mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount now to not above forty or fifty families of Turks. The light has gone out, and darkness is complete.

The gospel appears to have been introduced into Ephesus by Paul, who, on his arrival there, went into the synagogue of the Jews accord-

ing to his usual practice, and reasoned with them. After he left, Apollos visited the city, proclaiming the doctrine of John the Baptist. But he was far behind the times. Paul's christian friends, Aquila and Priscilla, hearing him in the synagogue, formed an acquaintance with him, "and expounded unto him the Way of God more perfectly." Having been thus set right by them, he went to work in the right direction, and mightily convinced the Jews in public, showing them by the scriptures that Jesus was the Christ.

Apollos having left, Paul returned, and found there certain disciples who knew only what John the Immerser had taught. They had been immersed upon the faith of the near coming of the Christ; but were not aware that Jesus was he. Paul having rectified their faith reimmersed them; and then, having laid his hands upon them, holy spirit came upon them, and the twelve men spake with tongues, and prophesied, and became a Star of light to Ephesus.

This was the beginning of the ecclesia in Ephesus. The fact of their being endowed with the power of speaking foreign languages, and of their being able to speak to edification, which all could who had the gift of prophesying, is proof sufficient that they became colaborers with Paul in sounding out the invitation to partake in the kingdom and glory of Deity. Having strengthened himself with these, "he spake boldly for the space of three months disputing and persuading the things concerning the Kingdom of God." After this, he separated the disciples into a distinct congregation, and continued his disputations daily for about two years; so that all they that dwelt in the proconsular of Lydian Asia, heard the word of the Lord Jesus, both Jews and Greeks. By this time, the number of the faithful had greatly increased; for "many who believed came and confessed, and showed their deeds, and burned their books of magic to the value of fifty thousand pieces of silver; so mightily grew the word of God, and prevailed."

### 1. The Angels of the Ecclesias.

Thus was the One Body created in Ephesus. It became a light-stand, and the Holy Spirit bestowed through the laying on of Paul's hands, a light shining from it's Eldership, the members in particular, for the illumination of the surrounding darkness. We need not here repeat what has been already said about the lightstands and "Stars" on page 161. Suffice it to remind the reader, that *the Presbytery anointed with Holy Spirit* was the particular STAR of the Ephesian ecclesia; and consequently, "*the Angel*" of the body here

It was to this *angel* that the writing was addressed. This word was appropriately used for the presbytery of an apostolic ecclesia, as already shown in the place referred to above. It does not indicate one man, as clerical commentators suppose, who can see nothing sparkling as “a bright particular star” in what they call “a church,” but the dark body that ordinarily aims at “starring it” behind a velvet cushion! I say *dark body*, for what else is a blind leader of the blind into the ditch of perdition? The spiritual guides accepted of the people, are the “blind Pharisees” of our day, whose “light within” is the darkness of a “christendom,” apocalyptically designated, “the great city which spiritually is called Sodom and Egypt”—Rev. 11 : 8. The writing before us, which contains “what the Spirit saith to the ecclesias,” is not spoken to papistical and protestant “churches” through their priestly and clerical, or ministerial “angels:” it is spoken neither to their “churches” nor to their angels; for these all belong to the party of the power apocalyptically styled “the Dragon and his Angels;” and by Jesus, “the Devil and his Angels”—Rev. 12 : 7, 4 ; Matt. 25 : 41. They pertain to “the Dragon’s tail” which draws after it “the Stars of the heaven” of this evil world. No; the writing before us contains what the Spirit saith to “the servants of the Deity;” to them of the party of “Michael and his Angels;” to them who have believed and obeyed the gospel, and are intelligently and faithfully waiting for the kingdom and glory of which it treats, and which are symbolized in the glorious book.

When Paul was on his way from Macedonia to Jerusalem, where he desired to be on the Day of Pentecost, he halted at Miletus, a city and sea port of Caria, about thirty-six miles south of Ephesus, waiting for the Star-Angel of Ephesus to meet him there. In Acts 20 : 17, this Star-Angel is styled *hoi presbuteroi tes ekklesias, the Presbyters, or Elders of the Ecclesia*. When they arrived, he rehearsed what he had done while a resident with them, “disputing and persuading the things concerning the kingdom of the Deity.” He reminded them of the persecutions he had endured, and told them, that “he kept back nothing that was profitable, testifying both to Jews and Gentiles, change of mind concerning the Deity, and faith concerning the Anointed Jesus our Lord.” This was the result he aimed to produce by his disputations and persuasions in connection with the kingdom—*first*, to give them correct ideas of the Deity, and his promises; *next*, to work faith in them concerning Jesus, and the things pertaining to him, as the propitiatory set forth for a covering of sin—Rom. 3 : 25. This he styled, “testifying the gospel of the grace of the Deity,” “preaching his kingdom,” and declaring “all his counsel;” from all which it is evident

that Paul's teaching and course of public ministration are not those of the Angels of Satan's Synagogue, who deceive the whole world in its present constitution. These neither know God, nor the gospel of the grace of God, and do not, therefore, nor can they, declare his counsel. All these things the Star-angel of Ephesus was well versed in; for they showed their approval of what Paul said, by their overflowing sympathy with him at the parting hour.

But while he reminded them of the past, he forewarned them of the calamitous future, about which he was much troubled; for he perceived that, on every side the hidden principle of lawlessness was already at work in and among the ecclesias; he therefore forewarned the Star-Angel that he might be forearmed. Hence, addressing him, he said, seeing that such have been my labors among you, "Take heed unto yourselves, and to all the flock *en o, in which* the Holy Spirit appointed you *episkopoi, overseers* to shepherdise the ecclesia of the Deity, which he purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock: yea, of your own selves will men stand up speaking perverse things to draw away disciples after them." This was the last interview Paul had with the Ephesian brethren, whose "first works" are approved by the Spirit in this apocalyptic epistle. Paul afterwards wrote to them "the Epistle to the Ephesians," in which he told them that he was then "an ambassador in bonds;" being "the prisoner of the Anointed Jesus for you Gentiles." The Jews had effected his arrest by the Romans, before whose emperor he afterwards appeared, and was sentenced to lose his life. He was victimized by them because he declared that the Lord Jesus had sent him to the Gentiles—Acts 22 : 21. For this cause, he styled himself "the Prisoner of the Anointed Jesus for the Gentiles," whether in Ephesus or elsewhere.

## 2. False Apostles.

But not long after he had written to the Household of the Deity in Ephesus, the things of which he forewarned them began to display themselves. This appears from his second letter to Timothy, in which he says, "This thou knowest, that *all they which be in Asia* are turned away from me, of whom are Phygellus and Hermogenes. The Lord grant mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day (of his apocalypse—2 Epist.

1 : 10, 15-18 ; 4 : 1, 8 ;) and in how many things he ministered unto me at Ephesus, thou knowest very well." The Star-angel at Ephesus was perhaps a principal party alluded to as an element of the "all in Asia turned away" from him. Phygellus, Hermogenes, and the house of Onesiphorus, were probably all residents of that city, which, with Smyrna, was chief of the cities of Asia. Paul had been long a prisoner, in Rome, and could no more personally look after the congregations, to encourage the faithful and to restrain the presumptuous, who sought to supersede him, and constitute themselves authorities in his stead. They were "grievous wolves," who, in "drawing away disciples after them," of necessity "turned them away from Paul." We see the working of the same thing in our own day. The world has gone off after the priests, clergy, and ministers, of "the great city." All who are considered as belonging to a godly, pious generation, are disciples of these grievous wolves, who glorify the traditions of those who lead them to perdition; and in proportion to the intensity of their moonstricken admiration for these, so are they turned from the teaching of Paul and his co-workers. While in their discourses they may pay Paul and the other apostles a few passing compliments, their authority with the "religious world" they have effectually nullified and destroyed. None of their disciples venture to do anything because Paul commands it, but because it is the opinion of some clerical authority that it may be done. Thus it was when all Asia had turned away from him. His authority was disregarded by the Star-Angels of Asia, in which men stood up and proclaimed themselves "apostles," and taught "perverse things," destructive of the truth. "Who is Paul? A prisoner in Rome as a disturber of the peace of society; a man of weak personality, and contemptibility of speech! Are not we the people of the Lord, and are not we endowed with the earnest of the Spirit, as well as he? Are we not inspired with 'the word of wisdom,' the 'word of knowledge,' the 'gift of tongues,' the 'operation of powers;' and does not the Lord speak also by us? Having these endowments, we claim apostleship as well as he; and by virtue therefore, of our gifts we affirm, and appeal to them as the proof, that we are the ambassadors of the Anointed Jesus, called and sent of God as Aaron was; and successors of the apostles to the end of the world!" Such were the assumptions of this class of men after Paul's departure; grievous wolves, not sparing the flock, for with them godliness had become craft, and the feeding of the sheep a merchandize of gain.

But before they were abandoned to utter perdition in their own corruption, the Spirit addressed them through John in Patmos. He addressed them as the Potentate who held the Star Angels in his right

hand, and walked in the midst of the Golden Lightstands. If the Presbyteries of Episcopalians shone as Stars, it was by the right-hand power of the Eternal—by the effluence of His substance, shed abroad by the ministration of Him at his right hand, who was dead and buried, and afterwards ascended on high, leading captivity captive, and receiving gifts for men. By this effluence in the endowed, he walked in the midst of the Ecclesias, and by his shining converted them into stands effulging light upon the sons of day.

The Spirit, then, radiant from the eternal throne, and focalized in the Anointed Jesus, said to the Star-Angel of Ephesus, "I have known thy works, and thy labor, and thy patient waiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are apostles, but are not, and hast found them liars; and thou hast suffered, and hast patient endurance; and thou hast labored on account of my Name, and hast not tired out." This was the Spirit's knowledge of them in relation to the first estate of the Presbyteries symbolized by the Star-Angel of the Ephesian ecclesia. The "first works" and the "first love" are illustrated in the narrative of the Acts of Apostles. The primitive zeal of the Star-Angels is illustrated by that of Corinth. A case of wickedness occurred in that ecclesia, in which they were thought to sympathize. Paul wrote in reproof of what he had heard. When his letter was received, it produced a great and salutary effect upon them; so that hearing of it, when he wrote again, he said, "Ye sorrowed after a godly sort; what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement-desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." And he told them, also, that one reason of his writing was to put their obedience to the test; "to this end," says he, "did I write, that I might know the proof of you, *whether ye be obedient* IN ALL THINGS." Having put their obedience to the test, and found them ready to do right "in all things," he brought before them another case of wickedness, namely, that they had been visited by men professing to be Christ's, who preached another Jesus, another Spirit, and another Gospel, than he; who commended themselves; charged him with being crafty, and catching them with guile; spoke of his speech and person with disrespect; boasted in the circumcision of their flesh; in being Hebrews, Israelites, and the Seed of Abraham; ministers and apostles of Christ. Now these he regarded with indignation and contempt, and likens their operation upon the congregations in Corinth and elsewhere, to that of the serpent who beguiled Eve. He styles them "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no



marvel, for he, the Satan, is transformed into an angel of light. It is, therefore, no great thing if his ministers also are transformed as ministers of righteousness, whose end shall be according to their works"—2 Cor. 11 : 4, 13.

This class of men were a serious and fatal trouble to Paul and the ecclesias. They first made their appearance on the page of New Testament history, in Acts 15 : 1-5. Their new-fangled crotchet was, that *the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses.* This dogma was their stock in trade—the basket of small wares, with which they began the world, and set out in life to make their fortunes. The simple assertion of their dogma brought them into direct collision with the apostles, and especially with Paul. They were the Judaizers, styled in ecclesiastical history, the Ebionites. Their dogma was tantamount to a denial, that “the blood of Jesus Anointed, Son of the Deity, cleanses from all sin”—1 Jno. 1 : 7 ; and that “his own self bare our sins in his own body on the tree”—1 Pet. 2 : 24 ; for if salvation could not be attained without circumcision and obedience to Moses, the death, burial, and resurrection of Jesus, were an insufficient sacrifice for sin. The apostles seeing this, unanimously repudiated the dogma, and labored incessantly to prevent it from obtaining a lodgment in the public mind. Paul being “the teacher of the Gentiles,” was particularly and acutely argumentative against the Judaizers, or Ebionites; who, consequently, denied the divine authority of the epistles, and accused him of being an Antinomian, because opposed to seeking justification in Moses and in Jesus combined. Thus “they turned away from him.”

They seem to have acquired great influence with weak-minded professors in Galatia, so as to alienate them from Paul. In writing to these, he says, “I marvel that ye are so soon removed from him that called you into the favor of Christ to another gospel: which, however, is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed.” This is plain and unmistakeable language. They were preaching “another gospel” than Paul’s, which was communicated to him by the Anointed Jesus himself; and, therefore, he pronounces them “accursed.” Upon this principle, all the pulpit orators of the “Names and Denominations,” are accursed of Paul; for they none of them preach the gospel promulgated by him. They are all Ebionites, upon the principle of perverting the gospel of Christ by their insane traditions, only that the Ebionites, heretical as they were had more intelli-

gence of "the truth as it is in Jesus" than the ecclesiastical leaders of the priest ridden populations of our day.

Paul understood these pretended apostles thoroughly. He styles them, "false brethren unawares brought in, who came in privily to spy out our liberty." "They zealously affect you," says he, "but not well. I would that they were even cut off, which trouble you. They desire to make a fair show in the flesh, therefore they constrain you to be circumcised; but only lest they should suffer persecution for the cross of Christ." They had no objection to be Christians; but they did not like the tribulation the faith brought upon them by the Jewish power. They determined, therefore, to blend Moses and Jesus in such a way as to avoid persecution. But Paul would admit of no compromise; and all that adhered to his teaching renounced them. In the words of the Spirit, "they were not able to endure these wicked men, who asserted that they were apostles, and are not, and had found them liars." And, though by joining their faction, they might have become popular (for "they spake of the world, and the world heard them"), they preferred to suffer and patiently endure, and to go on laboring for the Name, unweariedly.

Such was the first estate of the Star-Angels of the apostolic ecclesias. So long as they continued faithful, the congregations flourished in the midst of persecution; but when men stood up the opponents of apostolic teaching and authority, affairs began to go wrong. The hidden principle of lawlessness began to work like leaven until the whole body was leavened with iniquity, and Satan triumphed for a time.

At this crisis, when the Spirit addressed them through John, the Star-Angel of Ephesus was in a fallen state. They had forsaken their "first love." Grievous wolves had secured a foothold, and were ready for every evil work. The opponents of Paul's teaching were among the presbyters, and from them nothing but perversion of the truth could be expected. The abandoning of their first love was the effect of their influence; still there was scope for recovery. They had not gone the extent of denying the faith, or of holding principles subversive of it. Though Phygellus and Hermogenes might be presbyters, there were many of the presbytery who had tried them, and found them to be liars, and would not endure them. Hence, the Spirit exhorted them to "remember from whence they had fallen"—to recollect the spiritual health they enjoyed when Paul went in and out among them for three years, declaring to them "all the counsel of the Deity." They were exhorted to retrace their steps. To put themselves in their original mode of thought and disposition, when in their first love, and to do the first works, lest the Spirit should come and remove from

them the gifts he had bestowed; and so leave them in outer darkness, a prey to all the wiles and ravening of the grievous wolves. This would be removing *the light*, without which *the stand* would be of no account; and, therefore, equivalent to “removing the lightstand out of its place.” But the Star-Angels of the epoch did not recover from their fall. Instead of changing their mind they went on from bad to worse, until at length the time referred to by Paul arrived, when “prophecies (the gift of speaking to edification, exhortation, and comfort, by inspiration) failed; tongues ceased, and (the word of) knowledge vanished away.” The gifts of the Spirit were withdrawn, because they had been abused; and “faith, hope, and love” only remained to a remnant of the saints; and “the greatest of these is love;” for “it rejoiceth in the truth; beareth all things; *believeth* all things; *hopeth* all things; endureth all things;” and “is the fulfilling of the law”—1 Cor. 13 : 6-13. Hence, “love” is the major term, and comprehensive of “faith and hope;” while a man may believe and hope, but not rejoice in and obey the truth. “Love does not rejoice in iniquity,” therefore, it is hostile to the clerical apostasy in all its forms. Love is the greatest of the three; yet a houseless wanderer in the “religious world,” where none will take him in!

### 3. The Nikolaitanes.

But though fallen from his first estate, the Star-Angel had one redeeming characteristic; namely, that he “hated the works of the Nikolaitanes, which,” says the Spirit, “I also hate.” The word, *Nikolaitanes*, is used in no other book of the scriptures than this symbolical one of the Apocalypse; and in this, it only occurs twice,—that is, in ch. 2 : 6, 15. In the former verse, “*the works*” of the Nikolaitanes; and in the latter, their “*doctrine*,” or teaching, is denounced. The word is a symbolical name, like Balaam and Jezebel, in the same chapter. In the original, it is *Nikolaiton* a word compounded of *nikos* victory, and *laos* people; and as a mystical name, signifies *Vanquishers of the People*. The class of men so designated, were the “grievous wolves” Paul predicted would stand up among the *episcopals* of the Presbyteries, and ravin upon the flock. These episcopal men, by their works, and by their teaching, would so bewitch, and deceive the people, as to get a complete ascendancy over them. They would persuade them at length, that they were “*the ambassadors of Jesus Christ*,” and the true “*successors of the apostles*;” and that it was to them henceforth professors should look for the consolations of religion, and for a true exposition of the sacred writings, which were too holy and too recondite to

be interpreted by any save "*the called and sent of God as Aaron was,*" which they affirmed themselves to be! The people, not holding on to their "first love," that they might be saved, and neglecting the study of the word for themselves, were easily beguiled by "the working of Satan with all power and signs, and lying wonders, and with all the deceivableness of unrighteousness," brought to bear upon them. They surrendered themselves to their spiritual guidance, selling themselves to the clergy for their "philosophy and vain deceit"—Col. 2 : 8. "For this cause, the Deity sent upon them a strong delusion to their believing in a lie, that all might be condemned who believe not the truth, but have pleasure in the unrighteousness"—2 Thess. 2 : 9-12. Such was the transgression into which they were beguiled by Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, Demas, Diotrefes, and other men of their stamp; and such is the punishment that came upon them to their exclusion from the kingdom of the Deity. The delusion waxed stronger and stronger, as centuries increased the distance from apostolic times, until now the human mind is so enchained by the clerical system of unrighteousness extant, that the truth has scarcely any influence at all.

But the Judaizers were not alone the perverters and vanquishers of the people. Another faction arose from among the Gentile element of the Star-Angels. This was composed of the "wolves" referred to in Paul's first letter to Timothy, ch. 6 : 20, where he says to him, "O Timothy, keep that which is committed to thy trust, avoiding profane, vain babblings, and oppositions of *Gnosis*, or knowledge falsely so called; which some professing have erred concerning the faith." These came to be called *Gnostics* because of their professing what they called *Gnosis*, or knowledge, a false science, whose principles were subversive of the truth. The same thing is styled in our day "theological science," "divinity," "ethics," "hermeneutics," and so forth; terms invented to amaze the ignorant, and to impress them with the necessity of schools and colleges for the indoctrination of pious youth in the mysteries they learnedly conceal. Now the principles of this ancient and modern *Gnosis* are subversive of the truth; for "some professing them," says Paul, "have erred concerning the faith." He refers to them again in his second letter, ch. 2 : 16, saying, "Shun profane, vain, babblings; for they will increase to more ungodliness. And their word will eat as a gangrene; of whom are Hymeneus and Philetus; who concerning the truth have erred, saying that *the resurrection is past already*, and overthrow the faith of some."

These Gnostics were a sort of immersed philosophers—Gentile professors of "the wisdom" then current in the world among the

admirers of Plato, and other heathen speculators upon the unknown. They had acquired a smattering in the truth, and had been immersed, and so "brought in unawares." Having still a hankering after their old foolishness, and not relishing the mockery and persecution their new profession brought upon them from their old associates, they conceived the idea of so commingling the speculations, or fables, of heathenism with the doctrine of the apostles, as to make the compound palatable to the respectability and learning of the age. In this way, they conceived the offence of the cross of Christ would cease with the Gentiles, as it had done with the Jews by mixing up the Gospel with the law. Thus "*the thinking of the flesh*" set to work to elaborate a theology that would popularize Christianity, make it a respectable and fashionable profession, and acceptable to the learned world. And in this diabolical enterprize they succeeded but too well. Being of the world, they derived their inspiration from the feelings and imaginings of the flesh, from whatever it approved, and therefore "the world hears them"—it heard them then, and it hears them to this day. Their word has eaten gangrenously into the body, reducing it to a mass of wounds, and bruises, and putrifying sores; which represents the existing condition of what is "falsely called" *Christianity* in the world.

The Gnostics commenced their department of the Nikolaitan University, with the dogma first enunciated by the Serpent in the Eden-Paradise. By this dogma the lie was given direct to the truth of God. The Spirit has declared, that man, without qualification, was dust; and that he should return to dust, if disobedient to the law of Him who created him; in other words, that "*dying*" he should "*die.*" But the Serpent, the most sagacious of all animals under man; and endowed with the faculty of speech to express the perceptions and reasonings of its observant brain; by which argumentation it might be proved, whether man would believe and obey the Eternal Spirit, rather than the sophistry of the flesh—the Serpent, I say, denied that death should be the consequence of disobedience. "*Ye shall die no death,*" said he; "ELOHIM *knows* that in the day of your eating from it your eyes shall be opened, and ye shall be as ELOHIM knowing of good and of evil. The Serpent had seen "Elohim" in Paradise; he had listened to their discourse with man; and was aware of the existence of "the Tree of the Lives in the midst of the Garden." His brain being merely percipient, reasoning, and propensitive, and therefore utterly devoid of a moral sense, he spoke in harmony with its ratiocination. He had learned, that the Elohim had experienced evil as well as good; and that consequently their eyes had not been opened

to evil: that the eating from the tree of knowledge would have a like effect upon the human eaters; and that, as to their dying any death at all, was quite out of the question, seeing that all they would have to do was to eat from the tree of their lives, which would prove an antidote to all mortal and corrupting tendencies, the other tree might possibly impart. Such was his speculation upon the premises before his mind. It was a speculation not entirely devoid of truth; for on eating their eyes were opened; they did become as Elohim; and they did know evil as well as good. This is proved by the testimony which says in Gen. 3 : 7, "the eyes of them both were opened, and they knew that they were naked;" and in ch. 3 : 22, "Behold, said YAHWEH *Elohim*, the man has become like *one of us* for to know good and evil; now therefore lest he put forth his hand, and take also from the Tree of Lives, and eat and live during the Olahm; therefore YAHWEH *Elohim* sent him forth from the Garden of Eden."

But this was an arrangement not provided for in the Serpent's speculation. He did not imagine that they would be expelled from Paradise, and a guard be stationed at the life-imparting tree to prevent all access to it by every living thing. This appointment converted his speculation into a lie; and made him "a liar, and the father of a lie" — John 8 : 44. His assertion, then, *lo-moth temuthun*, "YE SHALL DIE NO DEATH," was the first lie, which, when believed and acted upon, brought the believer under sentence of death. It was a *Nikolaitane*, or people-vanquishing principle, which tells the Deity that he lies; and that "the soul that sinneth shall" *not* "die;" and that "the wages of sin are" *not* "death."

From the day of the first transgression to the time we are now writing, the Serpent's Seed have taken their stand upon their old father's principle, that the Eternal Spirit's thinking and purposes are in accord with the feelings and imaginings of unenlightened flesh. Men are lying, unstable, and changeful creatures; and they think that God is such an one as themselves. But he denies this, and affirms that "in Him there is no variableness nor shadow of a turning." They admit that he says "the soul that sinneth shall die;" but in all their reasonings maintain, in effect, that he does not mean what he says, but the very reverse—that when he uttered those words, he meant, "the *body* of the soul that sinneth shall die; but the soul itself, when disembodied, shall live for ever"—or, as their father the devil hath it, "*It shall die no death.*"

Dark-minded sinners of all orders of foolishness have been endeavoring, from the beginning, to satisfy themselves that this is true. Pagans, Catholics, Mohammedans, Papists, Protestants, and Jews, with all sorts

of nondescript professors of pietism, declare it to be their conviction that every human being has within the body a divine and immortal entity, which is the real man that thinks and acts, and is either virtuous or wicked; that this man lives without a body from the time it ceases to breathe, and is buried; that this immortal man, having "shuffled off his mortal coil," finds himself instantly in heaven's bliss, or hell-torments; that he remains there ages without end; though upon this point they are not all agreed: some supposing that after being in bliss some few or many thousands of years, as it may happen, immortal men will come back to earth, and, in some way or other, be re clothed with their old grave-eaten mortalities, and then fly back again in all haste to reenter upon their skyanian bliss: and that the same process occurs with respect to the immortals in hell-torments; who, as Cain for example, having lived in fire and brimstone for five thousand years, more or less, are re clothed with their bodies, and straightway find themselves in a breathing body respiring the fumes and flames of burning brimstone. This class of sinners entangles itself, and encumbers its theory, with this body-snatching speculation, to save itself from a point-blank denial of a resurrection. But the subterfuge will avail nothing. The assertion that the immortal enjoys heaven's bliss or hell's torments without a body for hundreds or thousands of years, effectually abolishes the body for ever; and makes the doctrine of its resurrection a gratuitous absurdity.

Others, more consistent in their foolishness, unhesitatingly reject all idea of disembodied immortals being brought back to earth to be re clothed with bodies fabricated out of the old dust. Their theory having disembodied them with a Shakespearian shuffle, dismisses them from earth for ever, which they annihilate at some convenient season in a conflagration of the universe itself!

But real Christianity has nothing whatever to do with all this trash, which, in the days of the apostles and many ages before, constituted "the wisdom of the world;" a prime element of which is the dogma, that *the real man is in the body; and that he shall die no death at all.* This dogma is commonly expressed by the phrase "the immortality of the soul"—the indispensable and vital principle of Nikolaitane theology.

Being bewitched by this pagan myth, the Gnostics were impelled to the assertion of many things utterly subversive of the gospel of Christ. The first thing they affirmed was that "*the resurrection is past already.*" This was tantamount to saying that "*there is no resurrection of dead ones*"—1 Cor. 15 : 12 ; 2 Tim. 2 : 18. Upon what ground could they affirm that "it is past?" By falling back upon the resurrection of the

saints, who came out of their graves after Jesus rose—Matt. 22 : 52. This was a past resurrection, which was admitted by the deniers of a future one. But upon what principle could they deny a future resurrection? Either by affirming that when men died they perished, without exception, as the beasts; or that, having “immortal souls” in their bodies, which passed into heaven or hell instanter, the resurrection and a post-resurrectional judgment were unnecessary and superfluous. There is no other ground for the denial than these. They did not deny it upon the first assumption; because they believed in the salvation of men; not that they all perished as the beasts. They must, therefore, have based their denial upon the assumed immortality of something in the body the heathen called “the soul.” Their argument was, “There is an immortal soul in the body which is the real man; when he puts off the body he goes to his reward beyond the skies, which is his judgment. Men are judged only once, therefore, being judged, there is no necessity for resurrection to judgment; consequently, we deny that there is hereafter any resurrection of the dead.”

The next thing these Nikolaitanes were impelled by their *gnosis* to affirm was, that the real Son of the Deity was “the Immortal Soul” that tabernacled in the body, which body was nothing else than the son of Joseph and Mary, consequently, that the Son of the Deity had no real humanity. That it was the son of Joseph who died on the cross, was buried, and rose again, while the Son of God being immortal, did not, and could not, die upon the cross, but only appeared to die. Now this was tantamount to saying, that Jesus was not the Christ; because the Christ was to be both Son of Deity and Son of Man, in a special sense, at the same time; but they allowed that Jesus was no more than Son of Man, and therefore could not be the Christ promised in the prophets.

Some of the Gnostics, however, admitted that Jesus was really the Son of God; but then they nullified this admission by affirming that “*He did not come in flesh.*” They would not allow that he had the same kind of flesh and blood, nor “*in flesh,*” as we. They considered it a holy and immaculate appearance, entirely free from all the emotions and affections of our nature. The operation of this heresy upon the truth, was to destroy it, and to annihilate the hope of all that confided in it. For, if Jesus Anointed did not partake of our nature, but obtained, somehow or other, a pure physical organization, or was only “a similitude,” such as Daniel beheld by Ulai, then Paul’s testimony is untrue; for he has testified, that “forasmuch as the children (of the Deity) are partakers of flesh and blood, Jesus also himself like-



wise took part of the same;" and "in all things it behoved him to be made like unto his brethren;" and "God sent his own Son in likeness of Sin's flesh, and for sin condemned the sin in the flesh"—Heb. 2 : 14, 17 ; Rom. 8 : 3 ; but if the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we; nor could sin have been condemned there; nor could he have "borne our sins *in his own body* on the tree."

Thus the dogma of immortality inherent in Sin's flesh, impelled the Gnostics to a denial of the faith, and to the subverting of the souls of all who heeded them. They, in concert with the Ebionites, set up a Jesus and a Gospel which were totally at variance with "the faith once for all delivered to the saints" by the apostles. As a whole, it constituted the *Nikolaitanism* of the first century, and became the foundation of the kingdom of the Clergy, which, as the deadly upas, poisons every thing beneath its shade. Well might the Spirit say, "the works and doctrine of the Nikolaitanes I hate." They had "a form of godliness, but they denied its power." These were they "who crept into houses, and led captive silly women laden with sins, led away with divers lusts. Ever learning and never able to come to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so did these also resist the truth; men of corrupt minds, of no judgment concerning the faith"—2 Tim. 3 : 8. They blended law, gospel, and heathen philosophy all together, in one indiscriminate hodge-podge, and called it "Christianity." They founded schools, of which that at Alexandria in Egypt became the most notable, for the education of beardless youths in its mysteries, and from which went forth a multitude that filled the world with strife, debate, and bloodshed in the name of Christ, so that every succeeding century proved the truth of Paul's words, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

The heresies of the Nikolaitane Ebionites and Gnostics were the germ of what Paul terms "THE APOSTASY," and John, "*the Deceiver and THE ANTICHRIST.*" "Many deceivers are entered into the world," saith the latter, "who do not confess that Jesus Anointed is come in flesh. This is the deceiver and the Antichrist"—2 John 7. And again, "Every spirit that confesses not that Jesus Anointed came in flesh, is not from the Deity; and this is that of the Antichrist whereof ye have heard that it comes, and is now already in the world"—1 John 4 : 3. The spirit of a thing precedes the thing itself. First, the idea, and then its embodiment. The ideas of Nikolaitanism were its spirit. These were first conceived in the brains of corrupt and shallow men, who sought a present distinction and position in the world, at all hazards. Their ideas were perverse and perverting, and were spoken for the pur-

pose of drawing away disciples after them. All who received their dogmata imbibed their spirit, and as they increased in number and influence among the people, became a power which continued to grow, until it was prepared to contend with older powers for the ascendancy, and in the struggle gain the victory. This has been the career of the Nikolaitane heresy. It began by affirming the insufficiency of the gospel without the law for salvation; affirming, also, the immortality of an inner man; and denying the proper humanity of Jesus; and it prevails as the ANTICHRISTIAN APOSTASY embodied in the Beasts, False Prophet, and appendices thereto belonging, as apocalyptically exhibited in the book in hand. If men had been faithful to the principle of "the gospel being the power of God for salvation to the believer"—Rom. 1 : 16, they would not have tried to commend themselves to the Deity by Mosaic observances in respect of sabbaths, meats, drinks, holy days, &c. If they had closed their ears against the dogma of an immortal man in the mortal body, they would not have denied the resurrection and the judgment taught in the scriptures; nor would they have believed in going to heaven when the body ceases to breathe; nor in purgatory; nor in wicked impostors, called priests, praying souls out of its flames for a fee, or retaining them in its fires for want of it; nor would they have worshipped the ghosts of dead men, they call saints. If some of them, while admitting that Jesus was flesh, had not affirmed the spotlessness of that flesh, "the immaculate conception of the Virgin" would not have been invented in order to account for it. All these old wives' fables, and lying traditions, are embodied in the ecclesiastical institutions of the world. The Protestant abominations are all based upon immortal-soulism. With respect to this dogma, they are as pagan as Plato and the papists. Their superstitions are all Gnostic schemes to save a "soul" that has no existence, save in the imagination of the flesh. Their heaven and hell are as fabulous as purgatory, and the paradise of Mohammed. In short, "the Mother of Harlots and All the Abominations of the earth"—the Babylonish Jezebel of Rome, and all her Protestant and Sectarian progeny, are Nikolaitanism fully manifested—the plant of the first century become a tree in the midst of the earth, in whose boughs the fowls of the heaven rest, and by which all the beasts of the nations are sheltered and fed. "I hate it," saith the Spirit. Then hew it down as a cumberer of the Ground! This is its coming fate.

#### 4. "He that hath an Ear, let him hear!"

*"He that hath an ear, let him hearken to what the Spirit saith to the ecclesias!"* These words occur in each of the letters to the Seven Ec-

clesias. They are addressed to every one that hath an ear for the truth; to every one of "the servants of the Deity," for whose instruction the Apocalypse was communicated. By hearing, or attending to what is spoken, as exhorted imperatively to do, they would be preserved from "grievous wolves," "seducing spirits," "demons," and "deceivers," with whom religious society abounded, as at this day; and their minds would be kept in lively expectation of the promises. Thus they would be "blessed," and prepared to receive the blessings of the covenants.

These words seven times repeated, give us to understand, that what is said in each particular letter is not confined to the particular ecclesia addressed, but to all the ecclesias whose spiritual condition at a certain stage of apostasy was represented by that particular one. The promises made in all of them, are promises to all true believers of all ages and generations, who are members of the One Mystical Christ, styled by Paul, "the One Body." The words are *not* "let him hear what the Spirit saith to the Star-Angel of the Ephesian ecclesia." One might hear this and feel no personal interest in the matter. He might, say, that the promises beginning, "to him that overcomes," imported, "to him of the particular Star-Angel addressed that overcomes, I will give;" but this restriction is excluded by the phrase "*what the Spirit saith to the ecclesias;*" showing that it is spoken to the saints in general.

Lastly, the text informs us, that what is spoken is uttered by the Spirit; and that the speaker is "he that holds the Seven Stars in his right hand." Now, this holder of the Seven Stars is the same whose similitude John describes in the first chapter, where he styles it "like a Son of man." The Eternal Spirit, or Theos, incipiently manifested in Jesus by the Effluent Logos; and hereafter to be manifested in that almighty multitude by the Son of Man, "saith," through the Anointed Jesus, thus and so. In all these letters, then, we hear "what the Spirit saith," who gave the apocalypse to the Anointed Jesus to exhibit to his servants things which must come to pass speedily.

### 5. "To Him that Overcomes."

"To him that overcomes," saith the Spirit, "to him will I give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity." "Whosoever," says John, "is begotten of the Deity overcometh the world; and this is the victory that overcomes the world—our faith. Who is he that overcometh the world, but he that

believeth that Jesus is the Son of the Deity"—1 Jno. 5 : 4. No other class of persons can gain this victory but such; nevertheless, there were many who professed to believe that "Jesus is the Son of God," who did not overcome the beguiling influence of the world, "which is not of the Father;" but made up of "the lust of the flesh, and the lust of the eyes, and the pride of life"—1 Jno. 2 : 16. The Nikolaitanes professed to believe that Jesus is the Son of God, in a sense of their own; but their "faith" did not incite them to a contest with the world, nor strengthen them in conflict for its subjugation. Many, however, did overcome the world. The apostles overcame it, and all who adhered to their teaching. Their conquest was evinced by their "denying themselves of all ungodliness and worldly lusts, and living soberly, righteously, and godly, *en to nun aioni, in the present course of things*; looking for that blessed hope, even the appearance of the glory of our great Deity and Saviour, Jesus Anointed; who gave himself for us, that he might ransom us from all lawlessness, and purify for himself a peculiar people, zealous of good works"—Tit. 2 : 12. They set their mind upon the things which are higher than the things on earth; and no efforts the world could bring to bear against them, could turn them aside from the hope of the calling. They knew in whom they believed; and that "their life was hid with the Anointed in the Deity; and that when the Anointed One, their life, should be manifested, then they also would appear with him in glory"—Cor. 3 : 2-4.

How unlike modern professors of faith in the Divine Sonship of Jesus were these! Instead of such modern professors overcoming the world by faith, the world has overcome them in subjecting them to its lusts. What are called "the churches" are made up of devotees to "the lusts of the flesh, the lust of the eyes, and the pride of life" from the martext in the pulpit to the sexton at the door. "The Church" has become "World;" and between the two, consequently, there is peace and amity. "Love not the world, neither the things in the world," says John; "for if any one love the world, the love of the Father is not in him"—1 Jno. 2 : 15 : for "the friendship of the world is enmity against the Deity; whosoever, therefore, will be a friend of the world is the enemy of God"—James 4 : 4. From these premises it is clear, that the clergy and their "churches" of all their "Names and Denominations," are "the enemies of God." They neither believe his promises, nor obey his will. They are all "miserable sinners" self-confessed; and while they glory in the honor mutually bestowed, they are regardless of the honor that comes "from God only." Therefore they do not, and cannot, believe—Jno. 5 : 44. Hence, none of the promises of the apocalypse are for them. Their portion is in the ter-

rible threatenings of the book; whose judgments are for the destruction of the Kingdom of the Clergy, and the emancipation of "christendom" from their superstitions and misrule.

## 6. "The Wood of the Life."

To him, then, who "believes the things concerning the Kingdom of God, and the name of Jesus Anointed;" and has therefore been immersed (Acts 8 : 12) and thenceforth, "by a patient continuance in well doing, seeks for glory, and honor, and incorruptibility (Rom. 2 : 7): and thus overcomes the world—"to him," saith the Spirit, "I will give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity."

The reader will perceive that I have here rendered *ek tou xulou tes zoes*, which, in the English version, is expressed by the phrase "of the Tree of Life," by the words *from the Wood of the Life*. This is not a departure from the common form for the sake of singularity, as the following remarks will show.

In the Apocalypse there are two Greek words, as *xulon* and *dendron*, which are both rendered *tree* in the English version, but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate *xulon* by "tree," involves one in a difficulty respecting Rev. 22 : 2, from which there is no satisfactory extrication. This passage reads thus, "In the midst of her broad place and on this side and that side of the river a *Xulon* of life, bearing twelve fruits," etc. Now, if *xulon* be rendered "tree," the difficulty is, *how can a tree be at one and the same time on both sides of a river?* The difficulty, however, vanishes by rendering *xulon* by the word *wood*. A wood may be "on this side and the other" of a river, and yet be *one wood*; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of *many in one*; as, many sons of men in One Son of man; many emperors in One Head of the Beast; many popes in One False Prophet; and many *dendra*, or trees, in One *zulon*, or Wood.

The word *dendron*, "a tree," occurs in Rev. 7 : 1, 3 ; 8 : 7 ; 9 : 4, and is so rendered there correctly enough; but in Rev. 2 : 7 ; 22 : 2, 14, "tree," in the English Version, is *xulon* in the Greek; and in ch. 18 : 12, it is also *xulon* twice, but in both instances rendered *wood*, as "thyine wood" and "precious wood."

We may here remark that while *dendron*, in the singular, only represents *one tree*, the word *xulon*, in the singular, may represent a plurality; as "they made their feet fast *in the stocks*"—"eis to xulon." In short, the matter of all trees is used symbolically for any number of individual trees—one material, or *xulon*, typical of a whole forest, or aggregation of *dendra*.

The idea of plurality in connection with what is commonly styled "the Tree of Life," is first suggested in Gen. 2 : 9, where it is styled by Moses, *aitz ha-chayim*, A TREE OF THE LIVES. In this phrase, the tree is the type of the lives, and though single represents plurality. It was in the midst of Eden's garden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as a thing to be attained consequent upon obedience to the commands of God.

This tree in the Mosaic Paradise was allegorical of the wood in the apocalyptic. The original phrase here suffers a sort of transposition *Lives* is changed into *life*, and *tree* into wood; that is, the idea of plurality is found in the wood, and the oneness in the life. Thus, the Spirit in Jesus said, "I am the life;" "I am the Vine, and ye (my apostles) are the branches." Here was a tree consisting of fourteen living persons, all animated by one and the same life-principle; namely, the Spirit, Jesus, and the Twelve Apostles. Now let this idea be extended so as to embrace "the multitude which no man can number"—all IN Jesus Anointed—and we have a tree, which in the beginning was "as a grain of mustard seed, which a man took and planted in his garden, and it grew and waxed a great tree, and the fowls of the air came and lodged in the branches of it" (Luke 13 : 18)—a tree, which with its feathered songsters of the aerial, is apocalyptically symbolized by a Wood of trees in the Garden, or Paradise of the Deity.

As Jesus anointed with holy spirit was a vine-tree, so are all his brethren trees also. Speaking of the man who delights in the instruction of Yahweh, the Spirit in David says, "He shall be as a tree planted by the channels of waters, which shall yield its fruit in its season, and its leaf shall not fade; and whatsoever he shall work shall prosper." This is a perennial tree which lives for ever; for "its leaf shall not fade;" which is affirmable only of a tree incapable of decay.

The Spirit also in Isaiah, speaking of the same class, informs us, that Messiah's mission is, among other things, "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they

might be called *trees of righteousness*, the planting of Yahweh, that he might be glorified”—ch. 61 : 3.

“As the apple tree among the trees of the wood, so is my Beloved among the Sons”—Cant. 2 : 3. In this, the Messiah is likened to an apple tree, and his brethren, the Sons of Deity, to “the trees of the wood.”

“To him that overcomes, saith the Spirit, I will give to eat from the wood of life.” A man’s victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised; he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won. “I will give to him to eat,” points us to the future. We must first appear before the throne by resurrection, to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise, not.

“I will give to eat.” Mastication, deglutition, and assimilation, constitute the whole process of eating, which is the conversion of food into blood, which is the life. But the life of the saints in the Millennial Aion is not blood; for “flesh and blood cannot inherit the kingdom of God;” for it is corruptible, and the kingdom of God is indestructible, and not to be left to a succession; hence, “corruption cannot inherit incorruption.” Their life in that Aion is holy spirit. When this is poured out upon their bodies, posterior to their resurrection, it assimilates to itself, “in the twinkling of an eye,” all the particles of their flesh and bones; and they become transformed into incorruptible, deathless, and glorious bodies, according to Paul’s testimony, who says, “the Lord Jesus Anointed, shall change the nature of the body of our humiliation, that it may become of like form with the body of his glory, by the inworking of what enables him also to subdue all things to himself”—Phil. 3 : 21,—that is, of the Spirit. This inworking, by which the nature of the resurrected body is changed, so as that it becomes a spirit-body, or spirit, is the giving to eat of the wood of life. When the victor has thus eaten he becomes an element of the wood, whose leaf shall never fade, and whatsoever he doeth shall prosper.

### 7. “The Paradise of the Deity.”

The wood of the formative spirit-life is to stand “*in the midst of the Paradise of the Deity.*” This word *paradise* is merely a transfer from one language to another,—that is, it is not translated. It is originally, a Persian word, transferred from that tongue to the Hebrew; and from

the Hebrew to the Greek; and from the Greek to the English. In the Perso-Hebraic form it is *pardais*, and occurs in Nehem. 2 : 8, where one Asaph is designated as “the keeper of the *pardais* which belongs to the king” of Persia; that is, a *pardais* in Palestine, from which the king authorized Nehemiah to take “timber to make beams for the gates of the palace,” and so forth. It is evident, from this, that a *pardais* was a tract of land containing trees, from which timber might be hewn. In the English version it is translated by the word “forest.”

This word occurs in two other places of the scriptures; first, in Eccl. 2 : 5. Here Solomon says, “I made for myself gardens, and *pardaisim*, and I planted trees in them of all fruits; I made me pools of waters for to irrigate with these the wood, making the trees to grow.” In the English version, *pardaisim* is rendered “orchards.” From this text it is easy to perceive what *pardaisim* were understood to be in Solomon’s time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The third place where the word occurs is in Cant. 4 : 13. The passage reads thus, “A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are a *pardais* of pomegranate trees, with fruits of most pleasant ones; cyprus-flowers with spikenards. Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief of the spices; a fountain of gardens, a well of living waters, and streams from Lebanon.” The literal of this exhibits a *pardais* as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says, “YAHWEH *Elohim* planted a garden in Eden of the East. And YAHWEH *Elohim* made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil. And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads. The name of the first Pishon; that encompassing the whole region of Havilah, where there is gold; and the gold of that region is good: there is the pearl and stone of the onyx. And the name of the second river Gihon; that encompassing the whole region of Khush. And the name of the third river Hiddekel; that flowing eastward of Asshur. And the fourth river the Euphrates”—Gen. 2 : 8.

From these examples we may know what the Hebrews understood by a *pardais*, namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian *pardais* by the word *paradeisos*,



which has been transferred into our language, and anglicised by changing *eisos* into *ise*, and so making *paradise*.

The Hebrews were instructed out of the law and the prophets. Hence, all the truth they believed was in harmony with these writings, while all their errors obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and Gentiles do at this day. Corrupted as they were by myths and traditions, they never imagined *paradise* to be the grave, or sheol, or hades, or some ethereal region "beyond the solar system," or in the skies! It remained for the reverend and learned dunces of the Nikolaitan Apostasy to proclaim this marvellous absurdity. The Jews knew what *paradise* signified, for they were taught it in glowing terms by many of the prophets.

Instructed by these, they knew that the area of Paradise belonged to the country styled "Eden." When Moses wrote the passage quoted above, he was westward in "the wilderness of the land of Egypt." He says, "YAHWEH-*Elohim* planted a garden in Eden of the East." This region was so named because of the delightful and pleasant character of the land and climate, from עֵדֵן *Eden*, "delight, pleasure." Eden was a part of the East, as Ohio is a part of the West. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the tributaries to "a river that flowed out of Eden." These were four principal streams—the Choaspes, the Gyndes, the Hiddekel, and Euphrates; of which the Hiddekel, or Tigris, and the Euphrates, are well known. The Hiddekel, Moses says, "is eastward of Asshur;" that is, eastward of Nimrod's original settlements between the Tigris and Euphrates. The Choaspes, or Pishon, flows down from Media; and the Gyndes, or Gihon, is the river of Khushistan. These four rivers water the Eden of the East; and flowing out of it in a confluence of waters, empty themselves at length into the Persian Gulph.

This country, in after ages, came to be denominated "the Garden of Yahweh;" and the Powers reigning in it, "the Trees of Eden." It came, doubtless, to be styled Yahweh's Garden, as a whole, from the fact of his having in the beginning planted a garden in it for Adam and Eve; so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the future paradise is to occupy a considerable portion of its ancient limits.

That the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of the

overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria; which, however, was not able to withstand the king of Babylon, "the mighty one of the heathen;" and, therefore, there was no hope for Egypt of a successful resistance. In the recapitulation, the Ninevite Assyrian is styled "a cedar in Lebanon;" that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith, "the cedars in the Garden of Elohim could not hide him; nor was any tree in the Garden of *Elohim* like to him in his beauty. I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of the Elohim envied him"—ch. 31 : 3, 8, 9. These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isai. 37 : 11-13), and which "could not hide him," or prevent him getting the ascendancy over them. It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of the Eden of the East; that as a whole it is styled the Garden of the Elohim; and that the trees are the royalties of the land.

That Eden extended to the Mediterranean, or "Great Sea," appears from Ezekiel's prophecy against Tyre. Addressing this Power, he says, "Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the *olahm*"—28 : 13-19. The meaning of this is obvious to one acquainted with the history of the kingdom of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte of Judaism, which his successors sometime afterwards abandoned; and therefore *YAHWEH Tz'vaoth* suppressed the kingdom of Tyre by Nebuchadnezzar for seventy years; and for the rest of the *olahm*, by the Greeks.

Eden has been a field of blood from the beginning of the contest between the "Seed of the Woman," and the "Seed of the Serpent," until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel. It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel when "he was made a curse for his brethren" by hanging upon a tree—Gal. 3 : 13 ; and lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachus

between the temple and the altar. But the blood of the saints shed in Eden did not cry to him in vain for vengeance; for as the Lord Jesus predicted, so it came to pass. "Behold," said he, to that generation of vipers, "I send you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachus, whom ye will slay between the temple and the altar"—Mat. 18 : 35.

The Holy Land, Syria, Mesopotamia, and Assyria Proper, are manifestly countries of Eden. But in the beginning, Eden contained a Garden, *pardais* or PARADISE; so also in the beginning of the Millennial Aion, the same Eden will rejoice in a paradise adapted to the necessities and enjoyment, not of two persons only, but of "a great multitude which no man can number"—Rev. 7 : 9. Adam and Eve's paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulph of Persia and the confluence of the four rivers named. The text reads, "and a river went out of Eden to water the Garden: and from thence it was divided, and became into four heads." This I understand to mean, that a river, formed by the confluence of four others flowing out of Eden, was caused to water the garden on its way to the sea; and that, tracing this river northward from the garden, it diverged into its tributaries which terminated in four several heads. The heads were not in the garden, but at remote distances from it; therefore, they err who locate Adam's paradise at the heads, or original sources, of the Tigris and Euphrates in the mountains of Armenia. A warmer climate was necessary for the comfortable existence of two naked persons. The heads, I say, were not in the garden, for it was watered by one only; as it is written, "a river went out to water it," which certainly excludes the four from its inclosure.

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of "sin, which is the transgression of law." In the Adamic Paradise was laid the foundation of that gigantic system of iniquity, which is styled, apocalyptically, "*Mystery, BABYLON THE GREAT, the Mother of Harlots, and Abominations of the Earth.*" The principle, which may be termed, "the vital principle," of this "mystery," is *disobedience*. Adam's paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat.

The individual serpent prevailed, and was cursed in the paradise of

the first Adam; so also he has prevailed, and is destined to be bruised in the paradise of the Second. The serpent principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. 8 : 8, 9), have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent-dominion; for the sentence is, "Thy Head, O Serpent, the Woman's Seed shall bruise:" the dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which, every one acquainted with the history of Eden, in whole, or in part, knows have never yet been accomplished. Thus the Spirit saith, "Thy land, O Zion, shall no more be termed 'Desolate;' but thou shalt be called Hephzibah (that is, *My Beloved is in her*), and thy land Beulah ( that is, *Married*): for YAHWEH delighteth in thee, and *thy Land shall be married*. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee" —Isa. 62 : 4, 5. Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim, or Messiah, and his brethren in their One Spirit-Body manifestation, as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple, whose loves are celebrated by Solomon in his "Song of Songs." The land, in its paradisaic development, is typified in his "garden enclosed," and which, as king, he styles, "my sister spouse," as already quoted. This is the literal, which is also allegorical of something more recondite, as hereafter will be shown. At present we have to do chiefly with the geo-material aspects of the subject.

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the virgin-bride, comes to pass, the country will become the Paradise of Yahweh, which his own right hand planted. Thus, the Spirit saith, "Yahweh shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" —Isa. 51 : 3. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off"—Isa. 55 : 13. At that time, "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil

tree; I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it"—Isa. 41 : 17-20.

Lastly upon this point Ezekiel's testimony may be adduced; as, "Thus saith Adonai Yahweh; in the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *This land that was desolate is become like the Garden of Eden*; and the waste and desolate and ruined cities fenced, and inhabited. Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate: I, Yahweh, have spoken it, and I will do it"—Ezek. 36 : 33.

When thus converted into Paradise, the same prophet tells us that there will be "a river that can not be passed over" by wading; and that it will be formed by a confluence of "waters springing out from under the threshold of the temple eastward, from it's right side, at the south of the altar"—ch. 47 : 1-5. He then informs us that "on the bank of the river was a *great wood*, רב עץ *aitz rav*, (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. 14 : 4, 8.) When they have passed this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean: both of them abundant and never failing streams.

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, that "It shall be, that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither; for they (of the Dead Sea) shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engeddi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many.

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing."

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering into Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called *Amanus*, which, as a natural barrier, extends across the country from the Great Mediterranean sea to Berothah; to which the Euphrates is navigable from the Persian Gulph. When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions, "Come with me from Lebanon, my Spouse, with me from Lebanon: look *from the top of Amana*, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards"—Cant. 4 : 8. Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border *on the east*. From the junction of the Euphrates with the Persian Gulph in lat. 30°, the frontier is drawn "from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea." This is the *south* border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulph. The boundary *on the west* "shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed, "from the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm"—Gen. 15 : 18.

Such is the territorial paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah preeminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in Ezek. 26 : 25-32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become "one nation in the land upon the mountains of Israel; and one king shall be king to them all." They will then rejoice in Jesus of Nazareth, as High Priest upon the

throne of his father David after the order of Melchizedec for the "season and a time," or Olahm of a thousand years. The former troubles will all be forgotten; and they will "no more be made a reproach among the nations"—Joel 2 : 19.

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to "the midst of the Paradise of the Diety." South of Judah is the Foursquare Oblation, "a holy portion of the land," containing "the sanctuary, the Most Holy;" the holy portion for the Levites; and the "Profane Place for the City, for dwelling, and for suburbs. On the east and west is the Prince's portion, the foursquare oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, "Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again"—Zech. 2 : 12.—the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most Holy Portion of the Oblation, "upon the top of the mountain, the whole limit whereof is Most Holy"—ch. 43 : 12. The details are given in ch. 45 : 1-8, which concludes with the remark, that "in the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes."

The City, which will be square, will be 4,500 measures on each side, or 18,000 in circumference. Its twelve gates will open into suburbs of 250 measures broad; and to the east and west there will be areas of 10,000 measures each, making altogether "a profane place" of 25,000 measures from east to west, by 5,000 from north to south, which "shall be for the whole house of Israel:" and "the name of the city from that day shall be YAHWEH-SHAMMAH," because "*He who shall be is there.*"

Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten

kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulph, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulph, leave not the smallest portion of the west side, or of the side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land "a Garden Enclosed." No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

Such, then, are the geographical and the literal of the Paradise of Deity. It belongs to the earth, and is as real, visible, and actual a region, as Britain or America. The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of the citizens of the commonwealth of Israel, styled by Daniel and other sacred writers, "the Saints." Thus its literal river is symbolical of the spirit to be received from the throne, and through the altar Jesus, by the trees of righteousness that come out of the earth by resurrection. Ezekiel's river is therefore placed among the apocalyptic symbols of Rev. 22 : 1. So also, his *aitz rav*, or GREAT WOOD, on both sides of his river, is adopted as a symbol by the Spirit in the same chapter, and there styled "the *xulon* on this side and that side of the river of water of life," and representative of the aggregate of the saints, each saint being an element of the wood. The leaf of the Ezekiel wood is for healing; as an apocalyptic symbol it is representative of the saints, who are leaves as well as trees of the *xulon of life*, through whom the Spirit breathes "for the healing of the nations," symbolized by the waters of the Dead Sea.

To eat of the wood of the life in the midst of the Paradise of the Deity is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the kingdom, which the God of heaven



shall set up in the Holy Land. It is to be one of the priests of the Most Holy Portion of the Holy Oblation, to whom it shall be said by the King, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the State"—Matt. 25 : 34.

## SECTION 2.

### TO THE ANGEL OF THE ECCLESIA OF THE SMYRNEANS.

"And to the Angel of the Ecclesia of the Smyrneans write: These things saith the First and the Last, who was dead and lived: I have known thy works, and the tribulation, and the poverty, though thou art rich; and the blasphemy of those who say, that they themselves are Jews, and are not, but a synagogue of the Satan.

"Fear not the things which thou shalt suffer. Behold the Diabolos will cast of you into prison, that ye may be tempted; and ye will have a tribulation of ten days. Be faithful until death, and I will give to thee the coronal wreath of the life.

"He that hath an ear let him hearken to what the Spirit saith to the ecclesias: he who overcomes shall not be injured by the Second Death"—verses 8-11.

SMYRNA is a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbor. It is still a place of great consideration, having a large foreign trade, and a population of about 140,000. The present city is on lower ground than the ancient one, and lies about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings, which are rather mean and ruinous, as for the number, and wealth, and commerce of the place. The Turks have here fifteen mosques, and the Jews several synagogues. "Among these enemies of the Christian name," says Bishop Newton, "the Christian religion also flourishes in some degree!" But this is a great mistake. His episcopal lordship mistakes the Nikolaitan Apostasy, of which his own communion is an influential part, for the Christian religion. The religion of the Bible has long since been exterminated from Smyrna, and nothing remains there now but "the abominations of the earth."

Smyrna still retains an ecclesiastical preeminence, being a metropolitan see of the Greek church, which has two congregations. But besides these, there is a great number of Nikolaitans of all nations, sects, and languages. The Latins have a monastery of Franciscans. The Armenians have a church. But the English, who are the most considerable number, are said to have only a chapel in the consul's house. Frequent plagues and earthquakes are the great calamities of the place.

We have no special notice of Smyrna in any other book than the Apocalypse. The gospel was most probably introduced to the notice of the Smyrneans by Paul during his three years' residence in Ephesus. Though not much noticed in the scriptures, it appears to have been a conspicuous congregation in the middle of the second century, through its connection with Polycarp, a member of its Star-Angel, who was burnt at the stake, because he would not call Caesar "Lord," and sacrifice to his divinity. This occurred about A.D. 167, some seventy years after the Apocalypse was revealed.

Ignatius, who had been an episcopal in the Star-Angel of the ecclesia at Antioch for thirty-seven years, twenty-six years of which he was officially contemporary with the apostle John, came to Smyrna on his way to Rome A.D. 107, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people." While at Smyrna he wrote a letter to the Ephesian ecclesia, in which he says, "Onesimus exceedingly commends your godly order; and that you live according to truth, and that *no heresy dwells with you.*" The thing referred to as "heresy" at that crisis, was Nikolaitanism. Hence the words of Ignatius are equivalent to saying, that Onesimus testified that "*no Nikolaitanism dwelt with them.*" It had not then as yet got into the Ephesian ecclesia, as the Spirit testified some eleven years previous, saying, "thou hatest the deeds of the Nikolaitans, which I also hate."

But in the same letter he says, "Some indeed with much ostentation, make specious but fallacious pretensions, whose works are unworthy of God, whom you ought to avoid as wild beasts. For they are raging dogs, biting in secret, whom you should shun, as being persons very difficult to be cured. One physician there is, bodily and spiritual, begotten and unbegotten, Deity appearing in flesh, in immortal true life, both from Mary and from Deity—first suffering, afterwards impassible." These "raging dogs," alluded to by Ignatius, were the "wicked men," and "those who said they were apostles, and are not," referred to by the Spirit. The Ephesians "could not bear them;" and on examining their "specious but fallacious pretensions," as Ignatius terms them, "found them liars." It appears from this letter, that some of these pretenders to apostleship, and teachers of Nikolaitanism, went to Ephesus from Smyrna: "I have known," says he, "some who went from this place, whom you did not suffer to sow tares among you: you stopped your ears, so that you should not receive their seed, as being stones of the temple of your Father." "Without Christ think nothing becoming; in whom may I be found at the resurrection through your prayer, that my lot may be cast among the Ephesian Christians, who

have always (to A.D. 107) harmonized with the Apostles in the power of Jesus Christ!"

"Ye are partakers of the mysteries with Paul the holy, the renowned, the blessed, whose footsteps may I follow!" *"Neglect not assemblies for thanksgiving and prayer:* for when you assiduously attend to these things, the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith." "Remember me, as Jesus Christ also does you," as evinced by the apocælyptic epistle. "Pray for the ecclesia in Syria, whence I am led bound to Rome—the meanest of the faithful who are there."

In regard to "the Angel of the Smyranean ecclesia," the exposition already before the reader, in relation to the Seven Stars, and the Angel of the Ephesian congregation, makes any further remark unnecessary. The Spirit, in his exordium, does not repeat what he said to the Ephesian Star, but selects another characteristic of the Son of Man similitude. "These things (that follow), saith the First and the Last, who was dead, and lived." Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul, "the Lord the Spirit;" and "the Last Adam was made into a Life-imparting Spirit;" for, as Jesus said, when in the flesh, "that which has been begotten out of the Spirit, is spirit"—2 Cor. 3 : 18 ; 15 : 45 ; Jno. 3 : 6. Upon this principle, the Spirit says, "*I was dead:*" that element of the Spirit-speaker, who had become spirit, died; therefore, the *become-Spirit* could say, "I was dead." Thus, "the First" was dead, and lived by resurrection; and when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the *once-dead*, and lived, constituting him who spake to John in Patmos, "the Last," or "the Last Ones," according to Isaiah.

Such is the divine speaker who testifies to the excellency of the Smyranean believers, A.D. 98, or thereabouts. Though in tribulation and poverty, the Spirit said, "*Thou art rich.*" They were, therefore, the type of the approved; for no evil is laid to their charge. They were a congregation of such believers as James says, God has chosen; and he was a very competent judge in the case. "Hearken, my beloved brethren," saith he, "hath not God chosen *the poor* of this world, *rich in faith*, and heirs of that kingdom, which he hath promised to them that love him?" And as to "the tribulation," Paul says, "it is through much tribulation we must enter the kingdom of God"—Acts 14 : 22. "Blessed the poor in spirit, for theirs is the kingdom of the heavens. Blessed they that mourn, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they which are perse-

cuted, for theirs is the kingdom of the heavens"—Matt. 5 : 3-10. These were "the consolations of religion," imparted in the instruction of Jesus and the apostles. The Spirit anointed them to preach the gospel of the kingdom to "the poor in spirit," or, as Isaiah styles them, "the meek;" to honest and good-hearted people of childlike disposition—Isa. 61 : 1 ; Luke 4 : 18 ; Matt. 10 : 25 ; 11 : 5 ; 18 : 3 ; Luke 8 : 15. The Smyrneans were such; a poor, meek, persecuted, and richly faithful people. They were "HEIRS of *that kingdom*," in which they believed; and, as every intelligent person, who is not spoiled by the clerical traditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of "*the kingdoms of this world*," when "the Satan," the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become "the kingdoms of Yahweh and of his Anointed,"—that is, of Jesus and his Brethren, illimitably anointed with the effluence of the Eternal Spirit; and thereby constituted "THE YAHWEH ELOHIM ALMIGHTY;" who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years—Rev. 11 : 15 ; 16 : 14 ; 20 : 4, 6.

The Smyrneans did not entertain the silly and absurd notion, so characteristic in our day of clerical craziness, that they were either the kingdom itself, or in the kingdom! Not having been Nikolaitanized, they did not believe that "the church" was "the kingdom of grace," and transkyana "the kingdom of glory above," where "immortal souls" sing and dance to the hundredth psalm! This teaching of the Nikolaitans, or vanquishers of the people the Spirit says, "*I hate*." The Ephesians hated it; and all scripturally enlightened people of the first century, and of the nineteenth, and of all intervening centuries, despise it and hate it also, with a hatred most perfect and cordial. It is nothing but Gnostic Heathenism, contemptible and hateful to Deity, and all the saints. The Smyrneans had no sympathy with "oppositions of science falsely so called;" but were rich in faith, "the substance of things hoped for, the conviction of things unseen"—Heb. 11 : 1.

### 1. Jews of the Satan's Synagogue.

But, though the Star-Angel of the ecclesia of the Smyrneans was richly faithful in the midst of poverty and tribulation, the Spirit informs

us, that there existed in that city an institution of a hostile and rival character. Its rivalry is indicated by the claim of its founders to be Jews—"who say they are Jews;" and its hostility, by the affirmation of the Spirit, that they constituted "*a Synagogue of the Satan.*" This was "the church" in Smyrna, as opposed to "the Ecclesia of the Smyrneans." The "*church*" claimed to be "*Christian,*" and its "*clergy,*" apostles, in the sense of being "successors of the apostles, and ambassadors of Jesus Christ," who, in Ephesus, had been tried, and found to be "liars." It was from this synagogue, that "the raging dogs biting in secret," as Ignatius says, went forth to Ephesus, sowing their tares.

The claim of this synagogue to be a Christian institution is discerned in the assertion of its members, that they were Jews. All true believers immersed into Christ are Jews by adoption; so that for any natural born Jews and Gentiles to affirm that they were such Jews was to declare that they were "in Christ," and therefore Christians.

The kingdom promised to them that love God, and are "the called according to his purpose," is a Hebrew Kingdom. Its *territory* is the land of Israel turned into Paradise; the *nation* to inhabit it, the twelve tribes of Israel cleansed from their iniquities, as the result of an intelligent and affectionate recognition of the Anointed Jesus; and obedience to him as their *King*; its *princes, priests, and nobles* of all ranks and degrees, Abraham, Isaac, Jacob, the prophets and apostles; and those Jews under the law, "who walked in the steps of that faith of the father Abraham, which he had, being yet uncircumcised," or a Gentile; and those Jews after the Day of Pentecost, who continued in Abraham's faith, affectionately recognizing Jesus as the Seed promised to him and Israel, and were "immersed for his name"—Luke 13 : 28 ; Matt. 19 : 27-29 ; Rom. 4 : 12.

To this point, all pertaining to the kingdom is Hebrew from "Abraham, the Hebrew," to the appearance of Peter at the house of Cornelius, the Gentile proselyte of the gate. From the typical confirmation of the land-covenant to Abraham, 430 years before the night of the Exodus from Egypt; to the antitypical confirmation of the same covenant in the crucifixion of Jesus (Gen. 15 : 7, 8, -18 ; Exod. 12 : 41, 42 ; Matt. 26 : 26-29 ; Rom. 15 : 8 ; Gal. 3 : 16, 17)—there was an interval of 2187 years. In all this time, there was a peculiar people that had the mark or "token" of the Land-Covenant in their flesh. This mark was placed by circumcision. AIL-*Shaddai* said to Abraham, "a father of many nations have I constituted thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou are a stranger, *all the land of Canaan*, for a possession of the Olahm;

and I will be to them for Elohim." Then having commanded circumcision, he said, "It shall be the token of the Covenant between me and you:" and my covenant shall be in your flesh for the covenant of the Olahm," of the thousand years—Gen. 17 : 5, 8, 11.

This institution in its Mosaic practice by dwellers in the land of Canaan was purely a matter of flesh—a mark indiscriminately borne by the faithful and profane; by Judas as well as Jesus. The mere fact, therefore, of having the token of the covenant in the flesh, or of being a natural descendant of Abraham, confers no right to a joint-inheritance of the land of Canaan when transformed into Paradise. Hence the truth of what Jesus taught, that "*the flesh profiteth nothing*"—Jno. 6 : 63 ; for "the promise to Abraham that he should be the heir of the world, was not to him, or to his Seed, through the law, but *through the righteousness of faith*: for if they which are of the law be heirs, faith is made void, and the promise made of none effect"—Rom. 4 : 13, 14. When, therefore, we read the promises to Abraham, Isaac, Jacob, and David, they are to be interpreted as made to them, and their Seed, not because they were circumcised in flesh, and were natural descendants of Abraham (for upon this principle Ishmael and Esau's descendants would have an equal right to Canaan with the posterity of Jacob), but because they believed what God promised them; and evinced their faith in doing what he commanded them: thus becoming subjects of a righteousness which is by faith.

This being the case, some other definition of a Hebrew, Israelite, or Jew, and of circumcision became necessary. Hence in the New Testament we have the terms, "Hebrew of the Hebrews," "Israelite indeed," "a Jew inwardly," and "Circumcision of the Heart"—Jno. 1 : 47 ; Rom. 2 : 29 ; 9 : 6 ; Phil. 3 : 5. These are phrases which resolve the descendants of Abraham into two classes,—Israel after the flesh; and Israel after the spirit. Referring to this division, Paul says, "they are not all Israel who are of Israel; neither because they are the Seed of Abraham are they all children: but "In Isaac shall thy seed be called"—not in Ishmael or Esau. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed"—Rom. 9 : 6-8. Thus, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, and all the prophets, Jesus and the apostles, and so forth, were "Hebrews of the Hebrews," "children of the kingdom," "Israelites indeed, in whom there was no guile," "Jews inwardly," who were circumcised in heart and ears, while Korah, Dathan, and Abiram, the sons of Eli, Saul, Absalom, Zedekiah, Judas, Caiaphas, the Pharisees, Sadducees, and such like, were "the children of the kingdom to be cast into outer darkness;"

“Jews outwardly;” and of a “circumcision, which is outward in the flesh,” according to the letter; “*of Israel,*” but “*not Israel,*” whose praise is of men, but not of God.

Now if these children of Abraham’s flesh are not the children of God, because of unbelief and disobedience; what shall we say of faithless and rebellious Gentiles, who are no kin to “the Friend of God?” If such affirm that they are Jews are they not manifestly liars? If Judas or Caiaphas had affirmed that they were Jews inwardly, they would have lied; much more then Gentiles of like character, who are Jews neither by nature nor faith.

Seeing then, that “the flesh profiteth nothing,” it is manifestly not necessary to be born a Jew, and to be circumcised, to become “the Jew inwardly” and to be circumcised of heart. In this matter of becoming Jews, and of circumcision, upon the principle of subjection to the righteousness of faith, God has placed the descendants of Adam generally, and the posterity of Abraham in particular, upon common ground. “We have proved,” says Paul, “that Jews and Gentiles are all under sin;” and being all sinners, they have all become liable to punishment before God.

Now the Hebrew Kingdom in Paradise is covenanted, not to sinners of any race, but to the children of God by adoption. A man of any “kindred, tongue, people, or nation,” may become a son of God upon gospel principles; and “if a son, then an heir of God, and joint-heir with Christ”—Rom. 8 : 17. But, in order to become a son, he must “put on Christ,” that he may be “complete in him.” Now Jesus is the Christ; therefore to put on Christ, he must put on Jesus; and this can only be done by “believing the things concerning the Kingdom of God, and the Name of Jesus Christ;” and being immersed into the Name of the Father, and of the Son, and of the Holy Spirit—Acts 8 : 12 ; Matt. 28 : 19. If a man have believed these things and been baptized in consequence, he has “consented to the wholesome words of the Lord Jesus, and to the teaching which is according to godliness.” He believes the promises covenanted to Abraham and to David; he believes that Jesus was Son of God and Son of David, and therefore the Anointed of God; and that, though not the son of Joseph, he was a real man, and of the same nature as we ourselves; that he really suffered death, was buried, and rose again; that he ascended into heaven, and now sits at the right hand of Power; that he was delivered for the offences of the believers in the covenants of promise, and raised again for their justification; and that he will return to Jerusalem in power; that he will raise the dead; and in cooperation with the righteous, acquire great glory in the conquest of the world, and the re-

generation of Israel and the nations. Having believed thus, and been baptized, he patiently continues in well-doing seeking for glory, and honor, and incorruptibility; that when Christ shall appear he also may appear with him in the glory of the thousand years.

Now to men of such faith and practice as this, the apostle says, "Ye are all the Sons of Deity in the Anointed Jesus *through the faith*; for as many as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for *ye are all ONE in Christ Jesus*. And if ye be Christ's then are ye Abraham's Seed, and heirs according to the promise"—Gal. 3 : 26. Thus, "*of twain ONE MAN is made,*" and he is called "the Jew inwardly"—Eph. 2 : 15. This inward Jew is multitudinous; and consists of all in Christ, and because in Christ, in Abraham. Believing men and women, slaves and freemen, Jews and Greeks "are all one in Christ"; and being in Jesus, share with him in all his national, official, and divine relations. He is a *Jew*; therefore all in him are Jews: He is *Son of the Deity*; therefore all in him are Sons of God: He was *circumcised*; therefore all in him are "circumcised by the circumcision of Christ:" He is *king and high priest*; therefore they are "kings and priests for God:" He is *the Christ*; therefore all in him are His Body, the Mystical Christ; He is the Seed of the Woman, and of Abraham, and of David; therefore all in him are their Seed also: the righteousness of the law was fulfilled by him; therefore the righteousness of that law is likewise fulfilled by all in him who walk not after the flesh, but after the Spirit. In short, as no one can inherit the kingdom and glory of the Paradise of the Elohim unless he become of the Jew, who is the circumcised Son of Abraham, David, and the Deity; priest, king, and anointed one of Israel; and the subject of the righteousness of God; and, as men of all races are but sinners under the sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of "the Jew" and therefore Jews, elementary parts of a majestic whole, by putting on Christ, by entering into him, and so being "in him." By this arrangement, though by nature destitute and naked, they become complete, as saith the apostle, "Ye are complete in him, who is the Head of all principality and power; in whom also ye are circumcised"—Col. 2 : 10, 11.

We have shown what it is to get into Jesus Christ; and we proceed to remark, that no one can get into him without being the subject of "the faith;" for Paul says, "Ye are all the Sons of the Deity in the Anointed Jesus, *through the faith*" — *dia tes pisteos*; and he tells us, that there is "one faith," and not two, or more; and that without this



faith "it is impossible to please God." It is evident, then, that those Satanists in Smyrna, and in Philadelphia, "who say they are Jews," but who had either not embraced the faith, or having embraced it, had, afterwards, made it void by their traditions, or had denied it in any way, "are not Jews, but do lie;" they were not in Christ Jesus, nor He in them by faith, and therefore, whatever their pretensions might be, they were not Christians.

"*Through the faith,*" then, Gentiles become "Jews;" and natural born Hebrews become "Israelites indeed." "Through the faith," expressed in "the Obedience of Faith," men and women get into Christ; and in getting in become citizens of "*the Polity of the Israel,*" to be planted as "*the Wood of the Life,*" in the Paradise of the Elohim, where it will flourish unfadingly during the Olahm of a thousand years. "The Polity of the Israel — *he politeia tou Israel* — styled in the English Version, "the Commonwealth of Israel," is at present in the formative state—Eph. 2 : 12. It is being formed by the process of "taking out a people from the nations for the Name"—Acts 15 : 14. This name is the polity; and when the gospel of the kingdom preached has separated all required for the purposes of God, the Name, or Polity, will be complete; and, as it is a Hebrew Polity, by which the Jewish nation, and all other nations, are to be governed, all who share in its *politeuma*, or Commonwealth, must become "Inward Jews," or "Israelites indeed"—Phil. 3 : 20 ; where Paul says, "Our *politeuma* subsists in heavens, out of which also we wait for the deliverer the Lord Jesus Anointed." The citizenship begins there, by true believers on earth being immersed into Him now in heavens at the right hand of Power.

But the Land-Covenant requires that all the members of this Divine Polity be circumcised. When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary of any stranger that is among the children of Israel"—Ezek. 44 : 9. This is the principle—there must be circumcision. Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh. "And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my covenant"—Gen. 17 : 14. Circumcision is therefore indispensable.

Now females partook of the circumcision of their fathers, even as Levi before he was born paid tithes to Melchizedec, being, as it were, in the loins of Abraham: so after a like arrangement, "the Bride, the Lamb's wife," springing as Eve from the side of Adam, partakes of the circumcision of Jesus' flesh; and does no more therefore need to be cir-

cumcised individually in the flesh of their persons, than the female half of Abraham's posterity.

This necessity being thus obviated, yet circumcision being indispensable, it is evident, that the members of the Divine Polity of Israel must be the subjects of "the circumcision of the heart." There is no other alternative,—circumcised of flesh by imputation; and circumcised of heart through the faith.

"We," says Paul to the saints, "are the circumcision, who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"—Phil. 3 : 3. The Saints, then, are "the Circumcision" in the true spiritual import of the institution, and not the rejectors of Jesus, or those who are too ignorant from whatever cause, to get into him. But, in the primitive institution, there is *a putting off of flesh*—a bloody cutting off, which makes it a covenant, or *ברית berith*. When, therefore, true believers,—that is, believers of the truth, are circumcised, there must be in their case "*a putting off of the flesh.*" This is actually so, as expounded in the words of Paul, who says, "In Christ ye are circumcised with the circumcision made without hands, *in putting off* THE BODY OF THE SINS *of the flesh* by the circumcision of the Christ." That is, when Jesus was circumcised on the eighth day according to the law, the flesh cut off from his person was representative of the flesh and its lusts which were to be put off by all who should be constituted the righteousness of God in him—who should put off their sins; and afterwards, put off their flesh, as he had done in its transformation into Holy Spirit Nature. All the sins of a man, previous to his putting on Christ, in their totality, are styled "*a body;*" and as they result from the uncontrolled operation of the inherent lusts of the flesh, the embodiment is styled, "the body of the sins of the flesh"—"the old sins," "the Old Man, which is corrupt, according to the deceitful lusts;" "the Old Man with his deeds"—Col. 3 : 9 ; Eph. 4 : 22.

Now this Body of Sin must be crucified, that it may be circumcised, or cut off, even unto its death; and there is nothing can do this but "the truth as it is in Jesus" heartily believed and obeyed. When this is intelligently and heartily received, it works a thorough and complete transformation of the man. His eyes are opened, he is turned from ignorance to knowledge, and from the power of Satan to God. The lust of the flesh, the lust of the eyes, and the pride of life, are put to death; and he lives for a better, higher, and nobler state of being. Thus prepared in heart and understanding, he is ready for circumcision. Not as the "*Concision*" would prescribe, who first immersed, and then circumcised the flesh of their dupes; nor as *the Anticision* of after times, who teach that water-sprinkling came in the room of circumcision: but in

the way the apostle indicates, in the words, "Ye are circumcised in putting off the body of the sins of the flesh in the circumcision of the Christ, buried with him in the immersion; with whom also ye are risen through the faith of the energy of the Deity who raised him from among the dead: and ye being dead in your trespasses, and in the fore-skin of your flesh, he hath made alive together with him, *having forgiven you all trespasses*"—Col. 2 : 12. Hence, to be circumcised with the true circumcision is for a genuine believer of the truth, "as it is in Jesus," to be "immersed for the Name of Jesus Anointed into a remission of sins"—Acts 2 : 38. Such a circumcised believer is in Christ, and being "in him" is an Inward Jew; in other words, *a Christian*.

In Smyrna, then, and Philadelphia, there were Satanists, who said they were Jews,—that is, Christians; but, saith the Spirit, "*they are not, but do lie.*" The world is full of such liars to this day. Their "names and denominations" are Legion. "They say they are Christians, but are not, but do lie." They are water-sprinkled Nikolaitans, and nothing more; uncircumcised Gentiles of the unmeasured outer court, which is theirs; in which also they tread under foot the Holy City during forty and two months—Rev. 11 : 2. Our contemporaries, who say they are Christians, are ignorant of God, are destitute of the faith, and without even the form of baptism; for none but the wicked, or the insane, would affirm either that baptism came in the room of circumcision; or, that sprinkling a few drops of water into the face of a puling infant, or into the face of an ignorant adult, was baptism! Neither sprinkling, pouring, nor immersion, came in the room of circumcision: immersion, the only true action of the "*one baptism,*" is not a substitute; but the means by which the believer of the truth gets at, and partakes of the circumcision of Christ. If a man be ignorant of the truth, all the dipping and sprinkling in the world cannot circumcise him; and without "circumcision of heart in spirit," he can have no part in the Paradise of the Elohim.

Lastly, upon this point we remark, that for an unqualified man to affirm that he is an apocalyptic Jew, or by interpretation, a Christian, is "*blasphemy.*" This is manifest from the words of the Spirit, who says, "I know the *blasphemy* of them who say they are Jews, and are not." Blasphemy is Greek, and signifies "defamatory, calumnious, abusive language." To blaspheme is to hurt one's good name, to speak ill, or to the prejudice, of one. The blasphemy of saying we are Jews, when not, is defamatory and injurious to the name of Christ. For liars to affirm that they are Christ's, is to injure the reputation of Christ with those who believe it, and to impede the progress of the truth. Thus, when men say they are Christians, but are really nothing

else than Judaizers of the Concision, Gnostics, and sprinklers of the Anticision, or Nikolaitans all, they are blasphemers; for in proportion as their criminal foolishness rises in public estimation, "the truth as it is in Jesus" falls, and becomes the subject of ridicule and contempt. This is the relative position of things at the present time. All ranks, orders, and degrees of the clergy of the Nikolaitan Names and Denominations can stand up before the world, and utter the most ridiculous and wicked blasphemies, which their flocks receive with all satisfied and pietistic grimace. They can take a squalling brat, and sprinkling water into its face, tell their audiences, with a grave countenance, that they thus baptized it by Divine Authority for its regeneration and membership in the church of Christ, and that, this sorcery accomplished, it is a Christian. If shortly after it dies, they "preach its funeral," and tell their deluded followers that its "precious immortal soul has gone to glory," and is now one of the angels around the throne! This, and much more of the same sort of incoherent twaddle, they retail as religious consolation to a deluded world, which responds in tuneful and glorious instrumental and vocal harmony, "glory, hallelujah!" while the annunciation of the gospel of the kingdom would either be submerged in shouts of ribaldry, or met with the imprecations of infuriated pietism. Shall it stand on record, that it is blasphemy for one to say he is a Jew, when he is not; and that all these unscriptural and anti-christian traditions are not blasphemy? Truth and candor forbid it; and therefore, with our loudest voice we say, "He that hath an ear let him hearken to what the Spirit saith" to the Smyrneans, who in effect proclaims, that the darling pietism of "the religious world" is mere bald, unmitigated blasphemy!

## 2. "The Synagogue of the Satan."

SYNAGOGUE is a Greek word, from the verb *sunago* "to bring together, collect, gather; *passive*, to convene, come together, meet." The noun *sunagoge*, signifies "a collecting, gathering; hence a congregation," and sometimes the building where the congregation meets. The blasphemers in Smyrna, who said they were apocalyptic Jews, or, by interpretation, Christians, but lied, are not styled "the *Ecclesia* of the Satan," because that would imply that they were *a calling out by a special invitation to something*. The Satan has nothing to invite men to that they are not already entitled to by nature. Being sinners, they are "children of wrath," and therefore adversaries to all contained in "the One Hope of the invitation," which is to the kingdom and glory

of the Deity. They are not, therefore, an ecclesia, but simply a gathering together, a congregation of blasphemers.

*Synagogue* in Jas. 2 : 2, is put for an "assembly" of Hebrew Christians. Addressing them, the apostle says, "My brethren, have not the faith of our Lord Jesus, anointed of the glory, with respect of persons. For if there come into your *Synagogue* a man with a gold ring, in goodly apparel; and there come in also a poor man, in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here honorably; and say to the poor, Stand thou there, or Sit here at my footstool; do ye not then confer superiority among yourselves, and are become judges (possessed) of evil imaginations?" This that James reproveth, came to be characteristic of many in the Christian assemblies. It was the old pharisaic love of preeminence budding forth in the congregations of the faithful. "Do not ye," said Jesus, "after the works of the Scribes and Pharisees; for all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments and love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, (or Great One,) for one is your Guide, the Anointed One, and all ye are brethren. And call no one your father upon the earth, for one is your Father, who is in the heavens. Neither be ye called guides, for one is your Guide, the Anointed. But he that is greatest among you shall be your servant"—Matt. 23 : 6.

"When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets. And when thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. And when ye pray, use not vain repetitions as the Gentiles, for they think that they shall be heard for their much speaking"—Matt. 6 : 2, 5.

Such were the practices characteristic of the religious meetings of the Jews in their synagogues. The elders, who constituted the Presbytery of the Synagogue, called also "the rulers," assumed to be the special favorites of heaven, and the "spiritual guides" of the "cursed people"—the *am-ha-aretz*, "who knew not the law." They stiled themselves "*the Great Ones*," and were looked up to as the great lights, or stars, of the ecclesiastical aerial, who guided the blind to the curing and saving of their souls. They honored one another, delighted in the honor bestowed by the wondering multitude, and consorted mainly with the rich, influential, and powerful. To the honor that came from God they were indifferent, for all they did was for public applause, and the profits

accruing from the approbation of their dupes. They made long prayers, and many prayers, and vain prayers, loud, contradictory, and absurd; prayers, like the prayers of the "spiritual guides" and "soul-curers" of our day, full of blasphemy and noise, and which, if answered, would compel the Deity to falsify his promises, and thereby make himself a liar. As to their teaching, they taught for doctrine the commandments of men, and so made void the word of God by their traditions. Isaiah styled them, "Blind, ignorant, and all dumb dogs, that cannot bark; dreaming, lying down, loving to slumber. Yea, greedy dogs, who can never have enough; shepherds that cannot understand; they all look to their own way, every one for his gain, from his own quarter," or sect—ch. 56 : 10. They prided themselves upon their "learning," or as they term it now, their "scholarship." They studied at the feet of "Masters in Israel," and in due time became Rabbis themselves. But, though stuffed and crammed with learned lumber, Isaiah says, "they are drunken, but not with wine; they stagger, but not with strong drink: for Yahweh hath poured out upon them the spirit of a deep sleep, and hath closed their eyes: the prophets and the rulers, the seers hath he covered. And the vision of all is become unto Israel as the words of a book that is sealed, which they deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore Yahweh saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a wonderful work among this people"—ch. 29 : 9-13.

Such was the Synagogue-System, at the epoch of the institution of the Ecclesia of the Deity, based upon Jesus as the Christ. The description is applicable to the rulers and the ruled of Israel to this day; only that, if they were then besotted with tradition, and vainly worshipping with their lips, they are now, as Ezekiel saith, "Dry bones, very dry." There was then some sap in the topmost twig of the cedar; but now, alas, none!

Such a synagogue, then, came to be a fit and proper emblem of those "Christians," falsely so-called, who in Smyrna "said they were Jews, but were not." John, referring to these spurious Christians in divers places, says, in 1 Ep. 2 : 19, "They went out from us, but they were not of us; for if they had been of us they would doubtless have continued with us; but they went out, that they might be made manifest that they were not all of us." This emigration from the apostolic fel-

lowship became "the synagogue of the Satan," and was afterwards distinguished by the assumed title of "the Holy Apostolic Catholic Church." The leaders of this schism transferred all the customs of the old Jewish Synagogue—System into their pseudo-Christian "church;" and as they were not slow in getting the majority—for "they were of the world, and therefore they spoke of the world, and the world heard them;" for it hears and loves its own—they turned upon those who continued faithful to the apostolic teaching, and denounced and oppressed them as "heretics." The leaders of this schism erected themselves into a distinct order from the *laioi*, or people, now styled "*the laity*" and "*laymen*"—men of the people. They usurped to themselves the title of *ho kleros*, "*the clergy*," or the lot, portion, or heritage; on the assumption that, while the people belonged to their spiritual guides, said guides are the special lot, or inheritance, of God! Thus, "clergy" is defined "the body of men set apart by due ordination for the service of God;" and a "clergyman," as "one in holy orders; not a laick." But, though this distinction of clergy and laity is universal in "the synagogue of the Satan," there is no such distinction in the Ecclesia, or Body of Christ. The elders, overseers, and deacons, were no holier than the saints at large. There were no "holy orders" as distinct from orders not holy; for elders and people were "all one in Christ Jesus;" and, as a whole, constituted the *kleros*, or clergy of the Diety. Each particular congregation, with its overseers and deacons, was a *kleros*, or clergy; that is, a heritage: and all the heritages, or congregations, in the aggregate, made up "the flock of the Diety." Hence, in writing to the saints in general, Peter says, in 1 Epist. 5 : 1, "the presbyters (or elders) among you I exhort, who am a co-elder and witness of the sufferings of the Anointed One, and a partaker of the glory which shall be revealed, feed the flock of the Diety with you, not overseeing it unwillingly, but spontaneously (1 Tim. 3 : 1); not for the sake of sordid gain, but with alacrity: not as domineering over THE HERITAGES (*hoi kleroi*, the clergies), but becoming patterns of the flock. And when the Chief Shepherd shall appear, ye shall receive the unfading wreath of glory." But "the Synagogue of the Satan" reversed all this; instead of "feeding the flock," they turned upon it as "grievous wolves" and "raging dogs;" and sought to episcopize for filthy lucre's sake, as spiritual lords ignoring all "heritages" but their own ranks, orders, and degrees; and accounting the people only as a beast of burden to be worked for the honor and profit of "Reverend Divines," as at this day. "The Synagogue of the Satan," of whose flock they are the patterns, has grown to enormous dimensions, while the Ecclesia of Christ has been prevailed against almost to extinction, as

foretold by Daniel and John—Dan. 7 : 12 ; Rev. 11 : 2 ; 13 : 7. Satan's Church is co-extensive with what they call "Christendom"—a huge and mighty synagogue, comprehending all the names and denominations of "*the Great City*" from Rome to Bethany and Utah. "The world rulers of the darkness of this Aion," or Course of things; "the spirituals of the wickedness in high places"—are all members or supporters, in some form or shape, of this Synagogue. Like the blasphemers in Smyrna, "they all say they are Christians, and are not, but do lie;" and they are all either ignorant of the gospel of the Kingdom, or, if they have any knowledge of it, know it only to oppose it, or to neutralize the obedience it implicitly and explicitly requires. Having identified "the Synagogue," we shall now proceed to scrutinize

### 3. "The Satan;" and Demons.

SATAN is a Hebrew word from the root שָׂטָן , *sahtan*, which signifies, 1. *To lie in wait, to be an adversary, to persecute*; as in Ps. 109 : 29, where the Spirit says, "*Those persecuting me (sotnai, satanizing me) shall be clothed with shame. It signifies, 2. to oppose, to resist in the forum*; as in Zech. 3 : 1, "he showed me the Satan, הַשָּׂטָן , *has-Sahtahn*, standing at Joshua's right hand, לְשֵׁטָן , *le-sitno*, for to oppose (or satanize) him."

The noun *Sahtahn*, signifies *an adversary*, e.g. in war, *an enemy*, as in 1 Sam. 29 : 4, where the lords of the Philistines say, "lest in the battle David shall become, *le-sahtahn*, for a Satan, or enemy, against us." It is also used for one who in any way opposes another, as in Numb. 22 : 22, "the angel of Yahweh stood in the way, *le-sahtahn* FOR A SATAN, or opponent, to Balaam."

In 2 Sam. 19 : 22, David inquires of certain retainers who counselled him to put Shimei the traitor to death, "What have I to do with you, ye sons of Zeruah, that ye should this day be to me, *le-sahtahn*, for (a Satan, or) adversary?"

In the New Testament the use of the word is the same as in the Old. We have seen that Moses styles an angel of Yahweh a Satan; we need not therefore be surprised at Jesus styling Peter one. "And he said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men"—Mat. 16 : 23. Peter was a Satan in this instance in offering evil counsel to Jesus, who would have been as effectually ruined if he had followed it, as Judas; and the purpose of the Deity in the redemption of the race through him completely frustrated.



Any counsel that would have persuaded Jesus to stop short of obedience unto death, although it might have emanated from the kindest personal feelings, was satanic; and constituted the counsellor a Satan to him, and to all interested in his welfare. The reply of Jesus to Peter gives us a hint of what constitutes a Satan in a moral, or spiritual sense. It is this—that, *whatsoever savours of the things of men in opposition to the things of the Deity, is Satan*. Thus, if the Gospel of the Kingdom be stated and proved, to a man, or to a company of men and women, and they oppose it as contrary to their views and feelings, by so doing they evince that they savour not of the things of God, and are therefore Satans. On this principle, those who emigrated from the fellowship of the apostles, and made a new settlement upon the Nikolaitan basis, for themselves; seeing that their teaching was *opposed to* and subversive of “the truth as it in Jesus,” became Satan. This was the case with the faction in Smyrna. They pretended to be Christians, but were opposed to the doctrine of Christ, and opposed those who were faithful to it; thereby constituting themselves “the Satan” in Smyrna.

The Lydian, or Proconsular, Asia in which the Seven Ecclesias were situated was the arena upon which is apocalyptically represented “the Satan” in antagonism to the One Body. Pergamos, in verse 12, is given as the capital and throne of the rising power, where it flourished in the midst of Balaamism and Nikolaitanism; while in Thyatira the Satan’s Woman Jezebel, the False Prophetess in Embryo, works diligently “according to the working of the Satan with all power and signs and lying wonders, and with all the deceivableness of the unrighteousness in them that perish; because they received not the love of the truth that they might be saved.” The Satan and Jezebel are the apocalyptic types of what afterwards was manifested in the Church and State developments of the Constantinian Era, and the subsequent era of Charlemagne, when the Ecclesiastical Prophetess of Rome acquired dominion “according to the working of the Satan.”

“The Satan” of these writings to the Ecclesias, is a noun of multitude. It does not stand for one person, man or devil; but for many deep, and crafty teachers, all pretending to be ministers of righteousness and preachers of the gospel. This is evident from verse 24, where it is written, “as many as have not known *the depths* of the Satan as *THEY* speak; I will put upon you none other burden.” Here “Satan” stands for many; and is comprehensive of the Nikolaitanes, Balaamites, false apostles, spurious Jews, and Jezebel-seducers. They are all aggregately “the Satan;” and when ecclesiastically considered, the same adversaries are symbolized by Jezebel, the idolatrous and cruel

wife of Ahab, the widowed queen of the ten tribes, a king's daughter, and accursed. Paul speaks of this Satan in 2 Cor. 11 : 13, saying, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for the same Satan is transformed into an angel of light. It is no great thing then if also the ministers of the same be transformed as ministers of righteousness; whose end shall be according to their works." The apocalyptic Satan accordingly in all outward appearance is very sanctimonious. Their tone is peculiar. They do not speak like "the laity;" but have a drawling, nasal, twang, with which all men are familiar who attend their ministrations. It is known as "the holy tone," a phrase which when pronounced through the nose, will give the reader some idea of the sound of Satan's utterances. Besides the tone, the grimace of Satan's countenance is very peculiar. It is long-faced, and smooth-faced, suffused, not with blushes, but with downcast and pale-faced humility, his utterances are stereotyped formulas current with all "miserable sinners" of highly mesmerized piety. They talk much about "grace," "experience," "regeneration," "immortal souls," "the devil," "hell," "fire and brimstone," "eternal torment," "burning up of the world," "kingdoms in the skies," "infant salvation," "baby-damnation," "sprinkling in the room of circumcision," "baptismal regeneration," "purgatory," "sabbath," and so forth: but for Moses and the prophets they have particular disrelish. They praise the Scriptures, however, and circulate them widely; having previously with great diligence made them unintelligible by indoctrinating the laity with their vain and gospel nullifying traditions. So popular is Satan's piety and religion that the Devil himself has at length become a member of his synagogues. Thus Church and World are hand in glove; and Naboth's vineyard is their holding, until the avenger comes; and then "great will be the day of Jezreel," when "I will make them," saith the Spirit, "of the synagogue of the Satan, who say they are Jews, and are not, but do lie, to come and do homage at the feet of them who have kept my word, and have not denied my name"—Rev. 3 : 9, 8.

In Smyrna, Pergamos, Thyatira, and Philadelphia, "the Satan" was in the formative state. He occupied a position between the One Body of Christ and the unbelieving Jews and Pagans. He was opposed to both, as at this day. He is neither a Jesus-rejecting Jew, nor a Mohammedan or Pagan; and while he repudiates and persecutes these, he more cordially hates the truth than either of them. He is Greek in Turkey and Russia; Papist in Rome and its dependencies; Protestant in Canterbury and Edinburgh; Dissenter and Sectarian, where the Devil declines to divide the spoils. In the days of John, "the Devil

and Satan" had not united their fortunes. On the contrary, the Devil persecuted "the Satan," and slew him by thousands. This antagonism lasted until the Devil was cast out of the heaven—Rev. 12 : 12. But, as "the Devil," whose capital was Rome, was equally *opposed* to "the Satan" enthroned and dwelling in the capital of the old kingdom of Pergamos, as to the Saints, he is also styled "Satan" in chap. 12 : 9. While the Devil was a pagan he was "a great red dragon-Satan;" but when he became a saint of "the Holy Catholic Church," his Satanism was that of the blasphemers, who say they are christians, but do lie—Rev. 20 : 2. Hence, the Pagan Satan and the Catholic Satan are both apocalyptic Satans, and equally enemies to the truth. The pagan Roman emperors and their priests were of the former; while the pseudo-christian Origen, Athanasius, Arius, Eusebius, Chrysostom, and such like, were of the latter; "men of corrupt minds, and of no judgment concerning the faith; having a form of godliness, but denying the power thereof;" mere sacramentarians: "from such turn away"—2 Tim. 3 : 8, 5.

Lastly under this head we remark, that though "the Satan" whose synagogue was in Smyrna and elsewhere, has gained the ascendancy; and now possesses the glory, honor, and riches of this world, or Order of things, in Church and State; and by his representatives the bishops, priests, ministers and deacons of the Apostasy, administers in human affairs; yet the same Satan is doomed to a disruption and scattering after the type of Jezebel, whose carcass was so dispersed and devoured that "none could say this is Jezebel." Hence, when the Seventy returned to Jesus, and informed him that the Demoniacs were subject to them through his name; he said to them, "I saw the Satan as lightning fall out of the heaven." This was a prevision of that event literally and *typically* accomplished in the expulsion of the Pagan Satan by the typical Michael and his Angels; and hereafter to be as literally, but *anti-typically*, fulfilled in the expulsion of the Pseudo-Christian Satan from the heaven of the Four Beasts of Daniel, styled "the whole heaven," by the real Michael, which is Jesus and his Brethren, "the Saints." Then will be as effectually abolished all ranks, orders, and degrees of "the Clergy," as were the pagan priests by Constantine and his successors. The "Reverend Divines" of all the schools, colleges, pulpits, and platforms of Satan's Christendom, whom Paul styles prophetically *DAIMONIA*. men, whose vocation is to seduce from the faith, and to draw disciples after themselves; "speaking lies in hypocrisy, having had their own conscience cauterized; forbidding to marry, and commanding to abstain from meats"—1 Tim. 4 : 1-3:—all these "reverends" and "D.D's," and "divines," will be taken and

abolished. A *daimon* in Paul's day, was a god, deity, or divine, that occupied a middle station between the "*Dii Superiores*," the gods of the first rank, *theoi*, and the people who worshipped them. In the mythology of the idol-worshippers *daimones*, were "the souls of men of the golden age hovering between heaven and earth, and acting as *tutelary deities*: they formed the connecting link between gods and men, and so Aesch. Pers. 620, calls the deified Darius a *doemon*: hence when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank."

Now, according to the theology of the Satan, the *theoi*, or Supreme Gods, are what they call "the Father, Son, and Holy Ghost;" that is, really their father their Devil, his Son Antichrist, and the Ghost of the Flesh. These are their "Holy Trinity" in whom they delight, and after whom they go wondering—Rev. 13 : 3. Next in rank below these are "the angels" whom they also worship in praying to them and dedicating to their honor the temples in which they perform their rites—Col. 2 : 18. With these also may be ranked what Satan styles, the immortal disembodied souls of dead men, women, and babes, which, being furnished with wings on their arrival "beyond the skies," become angels. These "Saints and Angels" are "the ministers of grace" between the "Holy Trinity" of the Devil, Antichrist, and their Spirit, and their Heritage on earth, "the Clergy," who are the hierophants of their mysteries in the world. These imaginary saints and angels of Skyana are the *demonies* of the Satan's theology; the internuncios, or mediators, between his Trinity and men; the Guardians and Protectors of nations, tribes, and peoples; and the Patrons of their bazaars of spiritual merchandize, their benefit societies, holy days, and benevolent institutions. These mythological orders of *Theoi* and *Daimones* constitute "the providence" of the Satan's theology. As a whole, it is nothing but "the Old Serpent" heathenism in a new skin—Bible names applied to devilish things.

The "First Person" in the Satan's Trinity, is a ferocious, inaccessible, and implacable divinity. He is represented by his priests as having created myriads of human beings with the certainty of no other destiny than eternal torture in fire and burning brimstone. That he has made "faith alone" the condition of escape from this; but that none of his creatures can have this faith unless he works it in them by the operation of his spirit, bestowed in answer to the prayers of his priests, clergy, or ministers; and even then he only grants it reluctantly in special cases, at the instigation of the combined supplications of "ministers," the Virgin and her Son, and the Saints and angels of the system. Read the liturgies of Rome and Canterbury: and listen

to the random outpourings of the pulpit; and witness the tumults, uproars, and bawlings of the religion-gettings of the Satan; and the character of the Gods and Demons of their theology may be accurately inferred from their words, and works, in conventicle.

This implacability and ferocity of the "First Person" of the Satan's Trinity necessitated the institution of a mediation, whose function should be to make "the First Person" willing to save a soul,—in other words, to make him placable. This mediation introduces "the Second Person" as a mild, inoffensive, amiable, and benevolent Eternal God—the milk of all kindness compared with "the First Person," whose disposition is illustrated by the fabled Saturn, who is said to have devoured his own offspring. These two incompatible personages the Satan teaches are One God—the one in a rage; and the other, expostulating, and soothing him, and affectionately interceding with him to spare certain miserable and guilty wretches whose thefts, adulteries, murders, covetousness, and other abominations, "have found them out:" but pleading for them in vain, until he promises to go and die on a cross in their stead. With this he is hardly restrained till the sacrifice is accomplished; but being performed, he accepts it only in behalf of the few he may send "the Third Person" to mesmerize into "feeling good," and "experiencing a hope." But it would occupy too much of our space to unveil all "*the DEPTHS of the Satan, as THEY speak*. I have adduced the foregoing as the extreme necessity created dogmatically by the Satan, to impress upon mankind the indispensability of their ministrations. Whose prayers are so effectual as the Satan's, in bringing down "the Third Person," "God the Holy Ghost," into the unclean, and infidel, evil hearts of the wicked, to convert them, and to give them *a feeling?*—A feeling of hope that they are forgiven? Whose "consolations of religion" are more comforting than the Satan's, to the wretch about to be swung off by the neck for rape, arson, and murder?—or to the exhausted debauchee fast sinking into a drunkard's grave? Whose prayers so availing as the Satan's for the bringing down of the Holy Ghost into the hearts of tyrannic kings and governors, inflated senators, and muddle-headed legislative assemblies, that they may be anointed with a wise and knowing unction? This being the general conviction inwrought by the working of the Satan for centuries past, we find them in the order of things visible occupying the position of the Demons of their theology. They are the internuncios between their three eternal persons in one eternal person, on the one part; and "their people," on the other. Because, therefore, of this, they share in the official character of their imaginary Demons. Hence Paul selected the adjective, *daimonion*, "of, or belonging to, a *daimon*,"

to designate them. According to him, "those who in later times apostasize from the faith, give heed to seducing spirits, even to the teachings of *Daimonia*." We look into the scriptures and learn what "the faith" is; we read the history of the past, and there we see the people calling themselves Christians, wholly given to idolatry and all sorts of abomination; in this we see the apostasy from "the faith;" we look around us, and see the same sort continuing in the practices of their predecessors; and in view of all this we inquire, To whom do these people give heed, and whom do they delight to honor? To this there is but one answer—to the clergy as they happen to be led. The conclusion, then, is inevitable, that the Clergy are the *Seducing Spirits* and the *Daimonia* of Paul, whose dogmatic depths are destructive and subversive of the faith he labored so ardently and valiantly to establish, and transmit to posterity uncorrupted by the traditions and foolishness of men.

These *Daimonia* of the Satan are like the frogs of Egypt, which infested the palace, the mansions of the great, the houses of the people, their ovens, kneading-troughs, and so forth. They fill the heavens of the nations; and there is no place where Mammon requires service but they are in hungry expectation of employ. The Seventy rejoiced that the demoniacs were subject to them through the name of Jesus. This is typical of what awaits them in regard to the Demoniacs of Satan's synagogue. "They shall come," saith the Spirit, to the Philadelphians, "and do homage at thy feet"—they shall be subjected to the Saints through the Name of Yahweh. Seeing this great and glorious consummation, Jesus said "I saw the Satan as lightning fall out of the heaven." This fall will be the ruin of the Clerical Demoniacs, who, like Othello, will then find "their occupation gone." Then "they will weep and mourn; for no man buyeth their merchandize any more"—Rev. 18 : 11. Place, power, position, and wealth will all be dissipated; and the Saints who will have subdued them, will take possession of all their good things, and "send them empty away." Then, woe betide the clergyman or rabbi, who shall attempt to dole out his old foolishness to the people; for "it shall be, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shall not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall be in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied: neither shall they wear a rough garment to deceive"—Zech. 13 : 3.

When, then, the clergy are abolished, the nations will be emancipated, and not till then; for these are they who aided by the civil power,

“destroy the earth”—Rev. 11 : 18. They fill the minds of the people with their soul-destroying traditions; and, even in “free America,” and “liberal England,” the civil power will not permit their falsehoods to be disputed on the spot before the people they deceive. But the time approaches rapidly when this defence will fail them; and they will become the hated of the people, one and all. When these come to discover how they have been bamboozled and bewitched by their sorceries, they will cause them to “weep and mourn,” for the loss of their trade. We can easily conceive what a clerical howl would resound through the world, if in the current year all their salaries were to be cut off, all supplies and sympathy withdrawn, and never to be renewed, on the ground that the people had discovered that they were mere soul quacks, impostors, and perverters of the people; which they really are! Yet this is only a question of time. It will not come to pass this year; but it will not be long after 1866, that their craft will be repudiated by the world; which shall confess to Yahweh, and give thanks to his name for their deliverance; as it is written, in Jer. 16 : 19, “the Gentiles shall come to thee, O Yahweh, from the ends of the earth and shall say, Of a truth, our fathers have inherited lies, vanity, and things wherein there is no profit. And at that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered into it (as the seat of government)—to the Name of Yahweh, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart*”—Jer. 3 : 17 : “and the nations shall bless themselves in him, and in Yahweh shall they glory”—ch. 4 : 2. “Then will I turn to them a pure language, that they may all of them call upon the Name of Yahweh, to serve him with one consent”—Zeph. 3 : 9. “And many peoples shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim 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 Yahweh from Jerusalem”—Isai. 2 : 3. This will be a glorious revolution consequent upon the ejection of the Satan from the high places of the earth. The power of the Devil being broken the Satan falls. The clergy being suppressed, the nations become intelligent, justified, and blessed in Abraham and his Seed.

#### 4. The Diabolos.

“Fear not the things which thou shalt suffer. Behold, the Diabolos will cast of you into prison, that ye may be tempted” verse 10.

The Saints in Smyrna were not strangers to tribulation; for where the gospel of the kingdom was believed and obeyed for remission of

sins, and the hope of a resurrection from among the dead, to inherit that kingdom with the glory of the Millennial Aion, or Olahm, tribulation of some sort from Jew or Greek, or from both, was sure to follow, as it does even in this day of so-called liberty and light; for all the apostles in word and example testified, that "it is through much tribulation we must enter the kingdom of the Diety"—Acts 14 : 22.

But their "works," which were righteous, being manifest in the presence of "*the Satan*" and of "*the Diabolos*," would be sure to bring upon them frequent renewals of their malignant and dangerous attacks. The repudiation of "the Satan's" claims to the christian name, secured to them the enmity of their "synagogue;" whose members are scandalized at an earnest, and uncompromising contention for the faith as originally delivered to the Saints by the apostles—Jude 3. They call this "uncharitable," and calculated to "do harm," and to drive off respectable people from the truth; who, but for the ultrasim fo ANTI-PAS, which destroys the popularity and endangers the position, of all connected with him, would embrace the truth, swell the number of its adherents, and make it respected, if not esteemed, by the wealthy and honorable of the world. This has been "the Satan's" desire from the beginning until now. They are nto so much opposed to the truth as an abstraction; but the consequences of a bold, straightforward, and uncompromising statement and advocacy of it, they hate, and detest with unmitigated bitterness and disgust. This state of mind and policy with respect to the truth on the part of the Satan's synagogue of "all christendom," establishes and develops "*enmity*" between the Seed of the Woman, or true apocalyptic Jews, that is, Christians; and the Seed of the Serpent, or real apocalyptic liars, "who say they are Jews," or Christians, "and are not, but do lie." This enmity subsisting between true and spurious christians, caused the Satanists "*to betray*" the others, as Jesus foretold they would in Matt. 24 : 10. But, then, to whom should the Satan betray the saints of the ecclesias? This letter to the Smyrneans answers to "*ho diabolos*," to *the Diabolos*, vulgarly styled, THE DEVIL; as it is written, "Behold, the DIABOLOS will cast of you into prison, that ye may be tempted."

But to what sort of a Devil is this that the saints were to be betrayed? A devil that could apprehend flesh and blood men, and in carcerate them alive in prison? Was it the immortal, fire-proof, orthodox Devil, with horns, hoofs, forked-tongue, and arrow-headed tail, redolent of brimstone, and armed with pitchfork, who arrested the saints, and imprisoned them in the gaols of the Asia Minor? Is it this, "*His Sooty Majesty*," to whom the gaols and penitentiaries of "christendom" belong? If so, how comes he to admit the clergy to



these precincts to convert his prisoners, and to offer them the consolations of their religions, unless they are his particular friends and confidants? Would he imprison saints on account of "the faith," and appoint Reverend and Holy Divines, genuine Christian men, to be the Chaplains of his gaols? Or would true and genuine believers, real "ambassadors of Jesus Christ," and unsophisticated "successors of the apostles," condescend, or defile themselves—become such traitors to him who had purchased them with his blood, as to accept office under so hideous and monstrous a Devil? Must there not be an amicable compact, some treaty of peace, friendship, and alliance, between the Clergy and the Devil, seeing that they are in official service under him; and that he pays them salaries for indoctrinating his "gaol-birds," and spiritualizing his legislators, and the soldiers and sailors of his armies and marines? The prisons of the world, and the police of the world, and the executioners of the world, manifestly belong to the Devil. This is proved by the text before us, which testifies, that *the Devil casts into prison*. Now in order to do this, the magistrates must be in his service; or they would not issue orders of arrest at his dictation. The police also must be in his service; or they would not serve the warrants; and the gaolers and lictors, or they would not put the saints in ward, or carry them to death. All these things, therefore, are the Devil's, whoever, or whatever, he may be. What then, do we see? We see the Clergy his willing and official tools! We see them serving him for the honor and wages emanating from the high places of his kingdom. They are in the world's pay, which they admit belongs to the god of the world whom they call the Devil; therefore the conclusion is necessary and inevitable, that they are the Devil's, and the work of the Devil they do. This being the case, it is not difficult to understand how it is that the Clergy are the chaplains of all the Devil's institutions. He claims the bodies and souls of the people, whom he has ensnared, having been "taken captive by him at his will"—2 Tim. 2 : 26. He has found it, therefore, to his interest, since the truth was promulgated in his dominions by the Apostles, to set up a counteracting system, which under the *name* of Christianity should nullify, or neutralize, the *thing*. This "the Satan," who set up his synagogue, or "Holy Apostolic Catholic Church," upon the foundation of "the Mystery of Iniquity," were ready to do. Having entered into a "Holy Alliance," under the style of "The Old Serpent, the Devil, and Satan," (a form renowned for its unprincipled transactions throughout the world,) the Devil appointed the Lords Spiritual, "the Right Reverend," "Most Reverend," "Very Reverend," and "Reverend," divines of "the synagogue of the Satan," to take care of "the unclean and

hateful birds" (Rev. 18 : 2) he had ensnared, in their last moments; ignorantly supposing it possible, that having served him loyally all their days, they might escape him at last. But the Devil is by nature and education very ignorant of the truth and very superstitious; and as the clergy live and flourish by his folly and stupidity, they are not solicitous for his enlightenment; at all events, that he should not become more intelligent in scripture than themselves. Hence they are careful to flatter him and to pander to his superstition; so that wherever folly is to be transacted in the name of religion, there the Devil finds on hand "gentlemen of the cloth" ready to perform it in tone, grimace, and full canonicals, to suit. For who but the Devil's Own could attend a murderer to the gallows with "the consolations of religion" in view of the divine testimony, that "no murderer hath eternal life abiding in him?"—1 Jno. 3 : 15. Who but one of "the children of the Devil" could kidnap a little Jew boy, and sprinkle him with a few drops of water, and proclaim him to be a Christian, in view of Paul's testimony, that "without faith it is impossible to please God?"—Heb. 11 : 6. Who but one of the Devil's own counsellors could preach a sermon over a deceased scoundrel, affirming that his immortal soul was then in glory beyond the skies, in view of the declaration, that "the soul that sinneth it shall die?" Who but one of the Devil's own priests could promise salvation to man or woman upon other terms than those contained in "the wholesome words of the Lord Jesus," who hath said, "He that believeth the Gospel of the Kingdom, and is immersed, shall be saved; and he that believeth not shall be condemned?"—Mark 16 : 15, 16 ; Matt. 24 : 14. All these abominations and a multitude besides the clergy do; in short, their teaching and practices are all approved by the world and the pietism of the flesh; and therefore there is but one scriptural conclusion that can be arrived at, namely, that they are of the devil, devilish and condemned.

But in regard to their patron and father the DEVIL we may profitably inquire, is he the hideous and sooty monster generally supposed by the disciples of his divines; or is he altogether something else? I answer, that all that can be known about the devil is revealed in the scriptures; and that in these writings, there is no such devil exhibited as is preached by the clergy, and believed in by the world. The clerical devil is the devil of heathenism, introduced into "the synagogue of the Satan" by the apocalyptic "liars." They introduced him into their theology as the great terror of their system, which was designed to work upon the fears, rather than upon the admiration and nobler affections of mankind. The old heathen devil, and "an eternal hell of

fire and brimstone," have been the basis of the clerical gospel from that day to this. They had abandoned "*the goodness of the Deity,*" and consequently could no longer make use of it to "*lead men to repentance,*" or change of mind and disposition (Rom. 2 : 4): they had therefore to introduce another agent; and, as the clerical system of doctrine is merely heathenism in a new dress, they adopted the old god Pluto, tricked out with the appendages of another called Pan. These heathen deities combined in one they call "the Devil," surrounded by all the Furies of Tartarus of horrid shapes, and appalling aspects, they exhibit to their dupes, as the Devil's officials in the regions of the damned, waiting to clutch their immortal souls in the article of dissolution unless they repent of their sins, and become members of the clerical communion; thus making the Devil an effectual collaborer in bringing men under the influence of the Clergy. Separate the Devil and his adjuncts from their system, and their occupation would be gone; for apart from hell and the Devil the clergy have no power to excite the mind.

But while we repudiate the clergyman's devil as a mere phantasma of disordered brains, we by no means deny the existence of what is styled *diabolos* in the scriptures. Our proposition at this point is, that *the Devil of the clergy is not the Diabolos of scripture.* This is easy to be seen by taking their representation of the devil as the definition of the word, and trying to expound the scriptures in which devil is mentioned thereby. Take, for instance, Heb. 2 : 14, where it is written, "Therefore for as much as the children (given of the Deity to the Son for brethren) partook of flesh and blood, he also himself in like manner shared in the same, that through the death (he accomplished) he might destroy that *having the power* of death, that is, THE DIABOLOS." Now, Paul elsewhere informs us that "Jesus was crucified through weakness" (2 Cor. 13 : 4); and the clergy teach that their *diabolos*, or devil, is second only to their Trinity in power—almost, if not quite, omnipotent; at all events, powerful enough to hold in eternal captivity and torture the vast majority of the human beings God has made. He either holds them with God's consent or against it; if he hold them with it, God and the Devil are made copartners; and God is made by their traditions to have created an enormous multitude of men, women, and children for no other destiny than eternal torments; which gives the lie to the scriptures, which teach that "God is love:" if the Devil hold "the damned" against God's consent, then the Devil is more powerful than God! But, the clergy are unwilling to accept the consequences of their own theories. They would not like to admit the copartnership, nor the superior strength of their Devil; though upon

their premises one or the other is unavoidable. They will admit, however, that their father and patron, the Devil, is vastly powerful. This is admission enough to illustrate the incompatibility of their traditions with scripture. Thus, *How comes it that the Spirit laid hold upon death-stricken and corruptible flesh and blood, which is so weak and frail, called "the Seed of Abraham," that through its death he might destroy so mighty and powerful a Devil?* Would it not have been more accordant with the requirements of the case for him to have combated with him unencumbered with flesh, or in the spirit-nature of angels? Became weak and dead to destroy the mighty and the living; when the Creator of the Devil could with a word annihilate him! But there is as little reason as scripture in "the depths of Satan" as the clergy teach; and therefore it would be mere waste of time and space to occupy ourselves any further with their speculations and traditions upon this subject.

The Spirit clothed himself with weakness and corruption—in other words, "Sin's flesh's identity"—that he might destroy the *Diabolos*. It is manifest from this the *diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The *Diabolos* is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath *the power of death*"—that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause of death, we discover what the thing is he terms the *Diabolos*; for he tells us that the *Diabolos* has the power of death.

Well, then, referring to Hos. 13 : 14, where the Spirit saith, "I will ransom them from *the power of the grave*," Paul exclaims, in view of this deliverance as the result of a price paid, "O Death, where is thy *sting*? O Hades, (sheol, or grave,) where is thy victory?" The power of a venomous serpent to produce death lies in its "*sting*;" therefore Paul uses "sting" as equivalent to "power:" hence his inquiry is, "O Death, where is thy power?" This question he answers by saying, "The sting (or power) of death is SIN, and the strength of sin is the law." That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. 5 : 12, he says, "*Death by sin*." He does not say, "By the Devil sin entered into the world;" if he had, this would have given "the Devil" existence before Sin: but he says, "By one man, or Adam, sin entered into the world." This agrees with Moses, who tells us that there was a

time after the creation was finished when there was nothing in the world but what was "very good"—"and Elohim saw *all* that He (the Spirit) had made, and behold, it was very good"—Gen. 1 : 31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, "death entered into the world by Sin; and so death passed upon all men \* \* \* to condemnation; for by one man's disobedience the many were constituted sinners; and the wages of sin is death to those who obey it"—Rom. 5 : 12, 18, 19 ; 6 : 23, 16. But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, "I had not known sin, but by the law." The law is, therefore, "the strength of Sin." Sin reigns by "the holy, just, and good law," through the weakness of the flesh"—Rom. 7 : 7, 12 ; 8 : 3. Where there is no law there is no sin; for "sin is the transgression of law:" so that "without the law sin is dead"—ch. 7 : 8 ; 1 John 3 : 4. This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, "in me, that is, in my flesh, dwells no good thing." When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature" is not the law of God, but "the law of sin and death." Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (ch. 5 : 20), and thereby evinces its enormity, and shows that "SIN is an exceedingly great sinner"—*kath, hyperbolon amartolos* — ch. 7 : 13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

"SIN" is a word in Paul's argument, which stands for "human nature," with its affections and desires. Hence, to become sin, or for one to be "*made sin*" for others, (2 Cor. 5 : 21,) is to become flesh and blood. This is called "*sin*," or "*Sin's flesh*," because it is *what it is* in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or as Paul terms it, a *psychical or natural body*, it was a very good *animal* creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned nor have

become subject to death; but for an animal or natural body, it was "very good," and capable of an existence free from evil, as long as its probationary *aion*, or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to *the sophistry of flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, "the thinking of the flesh," or carnal mind, which "is enmity against God, is not subject to his law, neither indeed can be." The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and "he was drawn away of his lust, and enticed." His lust having conceived, it brought forth sin in intention; and this being perfected in action, caused death to ensue—James 1 : 13. Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil that tempts man, but "his own lust," excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was "very good" so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is "sin," and left to perish because of "sin." *Sin*, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled "the law of Sin and Death." In the combination of the elements of the law, the power of death resides, so that "to destroy that having the power of death," is to abolish this physical law of sin and death, and instead thereof, to substitute the physical "law of the spirit of life," by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to an-

swer scripturally the question, "What is that which has the power of death?" And he will, doubtless, agree, that it is "the exceedingly great sinner SIN," in the sense of "the Law of Sin and Death" within all the posterity of Adam, without exception. This, then, is Paul's *Diabolos*, which he says "has the power of death;" which "power" he also saith is "sin, the sting of death."

But why doth Paul style Sin *diabolos*? The answer to this question will be found in the definition of the word. *Diabolos* is derived from *diaballo*, which is compounded of *dia*, a preposition, which in composition signifies *across, over*, and answers to the Latin *trans*; and of *ballo* to *throw, cast*; and intransitively, *to fall, tumble*. Hence, *diaballo*, is *to throw over or across*; and intransitively, like the Latin *trajicere*, to *pass over, to cross, to pass*. This being the signification of the parent verb, the noun *diabotos* is the name of *that which crosses, or causes to cross over, or falls over*. *DIABOLOS* is therefore a very fit and proper word by which to designate the law of sin and death, or Sin's flesh. The Eternal Spirit drew a line before Adam, and said, Thou shalt not cross, or pass over that line upon pain of evil and death. That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west, fear, shame, misery, and death. To obey, was to maintain the position in which he was originally placed; to disobey, to *cross over the line* forbidden. But "he was drawn away, and enticed by his own lusts." The narrative of Moses proves this. The man was enticed of his own lust to cross over the line, or to disobey the law; so that his own lust is the *Diabolos*. Thus, etymology and doctrine agreeing, our definition must be correct.

But *diaballo* has secondary and ternary significations. It signifies *to traduce, to attack character, to slander, to libel*; and thirdly, to *deceive, mislead, impose upon*. Hence, *diabolos* will also signify a *traducer, slanderer, deceiver, imposter*. In this sense, Judas is styled a *diabolos*—John 6 : 70. So also the pious scribes and Pharisees, priests and rulers, who, though as priests, officially holy, were as Jesus said, "of father the *Diabolos*, and the lusts of their father (the flesh) they would do. The same was a man-killer from the beginning, and stood not in the truth, because truth is not in him. When he speaks a lie he speaks of his own things, for he is a liar, and the father of it"—John 8 : 44. And "he that committeth sin is of the *Diabolos*, for the *diabolos* sinneth from the beginning"—1 John 3 : 8. All this is perfectly intelligible when understood of Sin's flesh, in which dwells no good thing, and which *of itself* can neither do right nor think aright. Man's ability to do either is derived from a higher source—*from the truth indoctrin-*

*ated into him.* When this is declared and reasoned into him, and he comes to understand it, to believe it, and to love it, a power is set up within him called “the law of the Spirit of life,” which is counteractive of “the law of sin and death,” and brings the man to “the obedience of faith,” by which he is manifested to the skilful in the word as a son of God. The disobedient are all of father Diabolos; and his spirit, which is the spirit of the flesh, works in them. Hence the clergy, Jewish and Gentile, are all of what they call “the Devil,” being ignorant, and consequently disobedient of the gospel of the kingdom.

But, *Diabolos* is discoursed of in scripture in its *imperial* as well as *racial* manifestations. John says, “For this purpose the Son of God was manifested, that he might destroy the works of the Diabolos”—1 Jno. 3 : 8. When the Diabolos and his works are destroyed “every curse will have ceased”—Rev. 22 : 3. The works of the Diabolos are *the Works of Sin*. Look into the world, ecclesiastical and civil, and the reader will see Sin’s works on every side. The thrones, dominions, principalities, and powers; Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian, and “Infidel,” superstitions of all “Names and Denominations,” are all the works of Sin, which festers and ferments in all “the children of disobedience.” They are all based upon the transgression of the divine law; and are all officered and sustained by the children of the Diabolos. The Messiah’s mission is to destroy them all. John, the baptizer, proclaimed this in pointing to Jesus, and saying, “Behold, the Lamb of God who takes away THE SIN of the world!” which, by Paul and John the apostle, is interpreted as the Son of God that destroys *the Diabolos and his works*—the flesh and all its institutions: for the time comes at the end of the Thousand Years, when flesh and blood nature will be abolished from the earth; and by consequence, all evil and death, “the last enemy,” which are its wages in all the earth.

The fourth beast of Daniel is the symbol of the Diabolos in Imperial manifestation. It represents “the Kingdom of Men” upon “the whole habitable,” which, in the days of John, in regard to the Fourth Beast, extended from the Tigris to the Atlantic; and from the Rhine, the Danube, and the Euxine, to the Atlas Mountains and Upper Egypt; the Mediterranean lying in the midst. Since the apostle’s time, the territory of this dominion has been greatly extended by the addition of Germania and “All the Russias.” Upon this platform “the kingdom of men” mainly rests. It is the Kingdom of Sin, or the Empire of the Diabolos, which has passed through various constitutional phases, but always in harmony with its diabolism. This, in apostolic times, was of that species of heathenism, according to which the flesh worship-



ped Jupiter, and all the Olympian deities, through the works of men's hands. The magistrates of this pagan power were not only individual *diaboli*, but the officials through whom the Imperial Fourth Beast Diabolos oppressed, tempted, persecuted, and destroyed the Saints. *All the prisons of the Habitable belonged to the Diabolos*, whose spies and informers "walked about, as a roaring lion, seeking whom they might devour." This power is entitled in Rev. 12 : 9, "the great red Dragon, that Old Serpent, surnamed the Diabolos, and the Satan, which deceives the whole Habitable." The "Dragon" is the serpent-symbol of the power which sought to seduce the faithful from their allegiance to Christ—to cause them to transgress—to cross the line of "the law of faith." It was, therefore, truly "*surnamed* THE DIABOLOS" by the Spirit. It was also "*the Adversary*" to everything not pagan; and, therefore, rightly "*surnamed* THE SATAN." It was adversary to Jesus, and crucified him; it was adversary to all the apostles whom it slew and persecuted; and to the Saints for two hundred and eighty years, when it was "cast out of the heaven." For further information, in connection with this subject, the reader is referred to page 139, under the caption, "He is Coming with the Clouds."

This was then the Diabolos who, the Spirit predicted, would cast some of the Smyrneans "into prison, that they might be tempted;" for all Asia Minor was under its dominion. The purpose of their imprisonment would be to tempt them to abandon the faith. The manner in which the Diabolos tempted, is illustrated in the case of Polycarp. When he was apprehended, they sat him upon an ass, and led him into the city. "The Irenarch Herod, and his father Nicetes, met him, who, taking him up into their chariot, began to advise him, asking, "What harm is it to say, Lord Caesar! and to sacrifice, and be safe?" At first he was silent, but being pressed, he said, "I will not follow your advice." When they could not persuade him, they treated him abusively, and thrust him out of the chariot, so that in falling, he bruised his thigh.

When brought before Statius Quadratus, the proconsul, he began to exhort him, saying, "Have pity on thine own great age—and the like. Swear by the fortune of Caesar; repent; say, Take away the atheists." Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, "Take away the atheists." The proconsul urging him, and saying, "Swear, and I will release thee—reproach Christ." Polycarp said, "Eighty and six years have I served him and he hath never wronged me, and how can I blaspheme my King who hath saved me?" The proconsul still urging, 'Swear by the fortune of Caesar,' Polycarp said, 'If you still

vainly contend to make me swear by the fortune of Caesar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian; and if you desire to learn the Christian doctrine; assign me a day, and hear." The proconsul said, "Persuade the people." Polycarp said, "I have thought proper to address you; for we are taught to pay to magistrates and powers appointed by God, all honor consistent with a good conscience. But I do not hold them worthy that I should apologise to them." "I have wild beasts," said the proconsul: "I will expose you to them unless you repent." "Call them," replied Polycarp. "Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good." "I will tame your spirit by fire," said the proconsul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answered Polycarp, "which burns for a moment, and will soon be extinct: but you are ignorant of the future judgment, and of the fire of Aion-punishment reserved for the ungodly. But why do you delay?—Do what you please." The proconsul was visibly embarrassed; he sent, however, the herald to proclaim thrice in the midst of the assembled multitude, "Polycarp hath professed himself a Christian!" Upon this, they all, both Gentiles and Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, "This is the teacher of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore." They now begged Philip, the Asiarch, to let out a lion against Polycarp. But he refused, observing, that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted, that he should be burnt alive. Whilst he was praying, he observed the fire kindling; and turning to the faithful that were with him, he said "I must be burnt alive." The business was executed with all possible speed, in which the Jews distinguished themselves as usual. As soon as the fire was prepared, the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, "Let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire." Upon which they bound him, without nailing him. The burning, however, not proceeding satisfactorily, the confector plunged his sword into his body, by which his existence was terminated.

This account, which is condensed from Milner, may serve to show how the Diabolos was "resisted steadfast in the faith," as well as how he tempted the resistants. Polycarp was an elder of the ecclesia of the Smyrneans in A.D. 107, when Ignatius visited him on his way to suf-

fer death in Rome. Both Ignatius and Polycarp were acquainted with the apostle John; and is highly spoken of by Ignatius, who says of him and others, "they live as in the presence of the glory of God." Polycarp was put to death sixty years after Ignatius, A.D. 167. If he was one of those in Smyrna to whom the Spirit saith, "I know thy works, and tribulation, and poverty—but thou art rich;" and if he continued "*rich in faith*" to the end, (which his martyrdom is no proof of, as many of "the synagogue of the Satan" also suffered,) then he was clothed with "the whole armor of the Deity;" and his examination before the proconsul exhibits "*the wiles of the Diabolos,*" and how Polycarp stood against them in the armor,—Eph. 6 : 11, 16 ; quenching all the fiery darts of the wicked one, or Diabolos, with the shield of faith.—1 Pet. 5 : 9.

### 5. "Ten Days' " Tribulation.

"Ye will have tribulation TEN DAYS."— Verse 10

Domitian, the Roman emperor, was slain A.D. 96. John was in Patmos at the time; therefore the letter to the Smyrneans was before that date. Domitian was succeeded in the throne by Nerva, who published a pardon for those who were condemned for impiety, recalled those who were banished, and forbade the accusing of any men on account of impiety, or Judaism. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. This brings us the close of the first century, in which we behold the Christians, for the present, in a state of external peace. Under this full toleration the apostle John recovered his liberty, and, at the age of about one hundred, fell asleep in Christ before the short interval of tranquillity was closed by the persecuting spirit of Trajan.

The mild and aged Nerva adopted Trajan A.D. 98, and declared him his colleague and successor in the empire. When Nerva deceased, and Trajan became sole master of the Habitable of the Diabolos, the spirit of persecution broke out afresh; and appears to have been very severe in the region of the Seven Ecclesias. The "tribulation" continued *ten years*, until the death of Trajan, A.D. 117.

While the Smyrneans, and their brethren in Asia Minor, were enduring the tribulation of the symbolical "*ten days,*" Pliny, the governor of Bithynia, a character well known in pagan history, wrote the following letter to Trajan, which sufficiently explains itself.

**C. Pliny to Trajan, Emperor.**

“Health.—It is my usual custom, sir, to refer all things, of which I harbor any doubts, to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians, before I came into this province. I am therefore at a loss to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been a question with me very problematical, whether any distinction should be made between the young and the old, the tender and the robust, whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction;—whether the name itself, abstracted from any flagitiousness of conduct, or the crimes connected with the name, be the object of punishment. In the meantime, this has been my method with respect to those who were brought before me as Christians.

“I asked them whether they were Christians: if they pleaded guilty, I interrogated them twice afresh, with a menace of capital punishment. In case of obstinate perseverance, I ordered them to be executed. For of this I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate. Some were infected with the same madness whom, on account of their privilege of citizenship, I reserved to be sent to Rome, to be referred to your tribunal.

“In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons, who yet declared that they were not Christians then, nor ever had been; and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the dieties: they performed sacred rites with wine and frankincense, and execrated Christ—none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians, but had ceased to be so some three years ago, others still longer, some even twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ.

“And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime

or error; namely, that they were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness; but on the contrary, of abstaining from thefts, robberies, and adulteries; also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted, after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort. On which account, I judged it the more necessary to inquire *by torture* from two females, who were said to be deaconesses, what is the real truth. But nothing could I collect, except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great as to call for serious consultation. Many persons are informed against, of every age and of both sexes; and more still will be in the same situation. The contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavours hitherto forbids such desponding thoughts: for the temples once almost desolate, begin to be frequented, and the sacred solemnities, which had long been intermitted, are now attended afresh; and the sacrificial victims are now sold everywhere, which once could scarcely find a purchaser. Whence I conclude, that many might be reclaimed, were the hope of impunity, on repentance, absolutely confirmed."

To this the emperor replied as follows:

### Trajan to Pliny.

"You have done perfectly right, my dear Pliny, in the inquiry you have made concerning the Christians. For truly no one general rule can be laid down, which will apply itself to all cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished, yet with this restriction, that if any one renounce Christianity, and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future, on his repentance. But anonymous libels in no case ought to be attended to; for the precedent would be of the worst sort, and perfectly incongruous to the maxims of my government."

Thus the Diabolos and his pagan Satan "cast them into prison that they might be tempted" to renounce the faith. Their tribulation was

great. They had foes without, foes within, who said they were Christians, but lied, and their flesh with all its affections and lusts to contend with. But they were "rich" in faith and good works, and zealous against the Docetae or Gnostics, and the Ebionites, both of which, we have shown, constituted the Nikolaitans, or Vanquishers of the people of God's flock.

When Ignatius was at Troas, where Paul and his companions abode seven days (Acts 20 : 6,) he wrote to the Smyrneans commending them for their faithfulness, and zealously warning them against the Nikolaitans. In his view the evil of their heresy consisted in a nullification of Jesus as a covering for sin, and of the resurrection. Let the clergy and those deceived by them, hear him, and be instructed. "I glorify Jesus Anointed, our God, who hath given you wisdom. For I understand that ye, Smyrneans, are perfect in the immoveable faith of our Lord Jesus Christ; who REALLY was of the seed of David according to the flesh; and born of a virgin REALLY; who REALLY suffered under Pontius Pilate. For those things he suffered for us that we might be saved. And he TRULY suffered; as also he TRULY raised up himself; not as some infidels say, that he SEEMED to suffer. I forewarn you of these beasts (2 Pet. 2 : 12 ; Jude 10) who are in the shape of men; whom you ought not only not to receive (2 Jno. 10,) but if possible not even to meet with. Only you ought to pray for them—if they may be converted (2 Tim. 2 : 25)—which is a difficult case. But Jesus Christ, our true life (Col. 3 : 3) has power to save to the uttermost" (Heb. 7 : 25.) I have inserted references in parentheses to show how the scriptures were acting upon the mind of Ignatius while he was writing his epistle. It seems that the "infidels" who pretended to be true Jews or Christians, with the usual artifice of such persons, labored to work themselves into the good graces of Ignatius, who was an influential man among the saints. But he saw through their craftiness, and says—"for what doth it profit me if any man commend me, and yet *blaspheme* my Lord, *denying him to have come in the flesh?* They separate from *he eucharistia* the giving of thanks (that is, "the Lord's Supper) and from prayer, because they confess not the *Eucharistia* to be (representative of) the body of our Saviour Jesus Anointed, who suffered for our sins. They who contradicted the gift of God (Gal. 1 : 4 ; 2 : 20 ; Eph. 5 : 25 ; 1 Tim. 2 : 6 ; Tit. 2 : 14) die in their reasonings."

Ignatius suffered death in this Trajan persecution of the "ten days." When he was led to execution, he was attended by a number of the brethren who accompanied him to Rome, and were residents of that city. When about to suffer, he prayed in behalf of the Ecclesias, that

a stop might be put to the persecution, and that their love might be continued one toward another. He was then led into the amphitheatre, and speedily thrown to the wild beasts, who soon devoured him, leaving only a few bones, which the deacons carefully collected and afterwards burned at Antioch.

The concluding remarks of the narrative of the execution of Ignatius are expressed in terms which indicate their writers' understanding of the Diabolos in the case. They style him "the magnanimous witness of Christ, *who trode under foot the Diabolos.*" Now the pagan Roman power cast him into prison, and put him to death; yet he trode it under foot in the sense of not yielding to its temptations, and dying with the assurance of rising again; or, as it is expressed in this letter to the Smyrneans, of "not being hurt of the Second Death." The contemporaries of Ignatius evidently regarded this power as Sin in imperial manifestation, and therefore "the Diabolos."

### The Ten Days, or Day for a Year.

This letter to the Smyrneans is the first place in the Apocalypse where "*days*" stand for *years*. The Apocalypse is a book of symbols, in which the greater is represented by the less. Its agents, and their operations, and its times preliminary to the thousand years, are all miniature representations of the reality—great things illustrated by small. This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is "joy unspeakable and full of glory;" things which cannot be expressed. Because of the Spirit's working by this rule it is that so much has been revealed in so small a book. It is a condensed view of the deep things of the Deity, which, if they had been magnitudinously revealed, "I suppose," as John says, "that even the kosmos itself could not contain the books that should be written."

Condensation, then, is the general principle of divine revelation; but of the symbols, it is the special. The apocalyptic times are an apportionment of the times of the Holy City, or of the Saints, concurrent with "the Times of the Gentiles," during which Jerusalem's polity, Hebrew and Christian, is trodden under their feet. Hence Jerusalem has her times, and the Gentiles have theirs; but the two sets of times are not times of concurrent prosperity and triumph. On the contrary, when Jerusalem's polity is subject, her times are times of adversity; and those of the Gentiles relatively prosperous; and when she "arises and shines because her Light is come," she becomes victorious, and the

Gen 3:15  
in thy seed  
Gen 12  
promises  
to Abraham  
2 Sam 7  
promises  
to David  
Dan 2  
Heb. Jews  
Dan 7  
4 beards

Gentiles prostrate, according to the word of Isaac, who said to Jacob, "Let the people serve thee, and the nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed is every one that curseth thee, and blessed be he that blesseth thee"—Gen. 27 : 29.

Day is frequently used in scripture to represent a year. The first intimation of this is in Gen. 47 : 9, where Jacob says, "the days of my pilgrimage are 130 years;" and in ver. 28, "the days of the years of his life were 147 years." In this we have 47,450 days of pilgrimage represented by 130 years. Now, as many thousand days are condensable into a few years, upon the same principle many years may be compressed into a few days. Hence, "the days of the years were 147 years," or, Jacob lived 147 days, each day for a year of days, or 52,691 days.

This principle of the ideal condensation of a great while into a little, is practically exhibited in Numbers 14.<sup>2</sup> While the twelve tribes of Israel were in the wilderness, they sent twelve spies to search out the land of promise; "and they returned from searching of the land after forty days." Now these were literal days, and so would have remained purely and simply, but for an incident which was made the occasion of converting them into typical or symbolical days. The spies caused the tribes to despise the land, so that they refused to go up and take possession of it. Therefore the Spirit said, they should wander in the wilderness forty years. His words are, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Here is the *day for a year rule* plainly indicated. Forty days searching of the land in a faithless spirit, working disobedience in the multitude, made typical of forty years bearing of iniquity, ending in death in the wilderness.

<sup>3</sup> The next notable example of a day being appointed to represent a year, is in Ezek. 4 : 4. In this place he states that he was commanded to lie upon his left side 390 days, during which he would be considered as bearing the past iniquity of the house of Israel. After these were expired, he was to lie upon his right side 40 days, to bear the iniquity of the house of Judah, making in all 430 days for the iniquity of the whole twelve tribes. All these were *sign-days*, for the Spirit said, "I have appointed thee each day for a year." They were memorial of the past, and prophetic or significant of the future. They memorialized the iniquity of the nation, from their revolt against the house of David, in the fourth year of the reign of Rehoboam, to the nineteenth of Nebuchadnezzar, B.C. 589, when the temple was burned, an interval of 390



years; and the iniquity of Judah from the fourth of Solomon, when the foundation of the temple was laid, to the fourth of Rehoboam, when his dominion was restricted to Judah and Benjamin. The whole 430 years marks the existence of the temple built by Solomon, a period of national transgression coextensive with the interval between the typical Confirmation of the Land-Covenant with Abraham, (Gen. 15 : 7-21,) and the end of the sojourning in Canaan and in Egypt—Exod. 12 : 40. This text is obscure as it stands in the English Version and the Hebrew, unless we read "*who dwelt in Egypt,*" as a parenthesis, thus, "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years." That is, "their sojourning was 430 years," partly in Canaan and partly in Egypt, and is so expressed in the Septuagint, which, after Egypt, adds the words *kai en ge chanaan, and in the land of Canaan.*

But the 430 days of Ezekiel became typical of 430 years, during which the children of Israel "should eat their defiled bread among the Gentiles, whither I will drive them," saith the Spirit—ver. 13. That is, as Ezekiel ate defiled bread for the 430 days he typically bore their iniquity, so the people scattered by Nebuchadnezzar should eat their defiled bread 430 years. History shows this to have been literally fulfilled in the condition of the nation from the burning of the temple to the recovery of independence under the Maccabees, B.C. 169. Thus, 430 years of transgression were visited with 430 years of national humiliation, the former memorialized by 430 sign-days, and the latter typified by the same.

(4) The next instance that may be adduced is illustrative of *a day* representing *years* in prophecy, as found in Dan. 8 : 14. In the previous verse the question is asked, "For how long the vision of the Daily, the desolating transgression, to give both the holy (city) and the host, for a treading underfoot?" The answer is, "For an evening-morning of two thousand and three hundred, then the holy shall be avenged." In Gen. 1 : 5, Moses says, "the evening and the morning were *one day.*" Here then is *one day* of 2300. This is a long day. Is it a day of 2300 days, weeks, months, or years? When the answer was given, the Holy City was nothing but heaps of ruins, and the host of Israel scattered abroad. Now 2300 days are six years, three months, and twenty days, but the period could not be literal days, because from no date that can be selected with the least plausibility did the things predicted come to pass at their expiration. The fulfilment belongs to the times of the Little Horn Power, and this did not appear in the Holy City until B.C. 63. No termination, therefore, before that event can be admitted. The only conclusion that can be arrived at is that it is a day of 2300 years. This long day was to form an interval at the expiration of which means

would be instituted for the vindication of the Holy from violence. The years have expired, and "*the time of the end*" has come in which the vindication is to be consummated. It is a day containing the first, second, and part of the third, days of Hosea 6 : 2, where the Spirit represents Israel as saying, "AFTER *two days* will he revive us; *in the third day* he will raise us up, and we shall live in his sight." These are days of 1000 years each; of the third of which 586 years have passed away. Some time in the third day of a 1000 years the twelve tribes of Israel are to be the subject of a national resurrection.

But we come to understand that the 2300 is a period of years from the evidence afforded in the prophecy of the Seventy Weeks. These relate to the Holy and the Host, and the suppression of the Daily, as well as the 2300. The seventy are evidently *weeks of years*; for they are stated as beginning at the commandment to restore and build Jerusalem, and ending at the cutting off of Messiah the Prince, which was exactly 490 years to a day; and containing *seven* seventy times.

(S) The Lord Jesus spoke according to the day for a year rule in Luke 13 : 32. When certain of the Pharisees said to him, "Get thee out and depart hence, for Herod will kill thee"; he replied, "Go ye, and tell that fox, Behold, ~~I cast out demons, and I do cures to-day, and to-morrow, and the third day, I shall be perfected.~~ Nevertheless, I must walk ~~to-day and to-morrow, and the day following~~; for it cannot be that a prophet perish out of Jerusalem." In this passage a day is used six times for a year. Jesus ministered during the latter half of the seventieth week, or the last three years and a half of the 490. When the Pharisees warned him of Herod, there were yet three years for him to occupy; and these years he represented in his reply by as many days.

From these examples we see that a day, *according to the nature of the subject treated of*, may signify a year, a thousand years, or two thousand three hundred years. In Numb. 14 and Ezek. 4, for the Old Testament; and in Luke 13, and Apoc. 2, for the New, the day for a year cypher is clearly adopted. And I may remark here that the apocalyptic times can be correctly interpreted upon no other. It is true, that the day for a year cypherists have not hitherto succeeded in interpreting the book; but it is also as eminently true that those who affirm, that a day in symbolic writing means a literal day of twenty-four common hours, have as signally failed as their opponents. What they have urged in support of the tradition delivered to them by Romanist and German controversialists and critics, has so little weight in it, that it is not worth the time and space of a formal refutation in these pages. We shall therefore give the objectors the go-by, and

when we treat of the apocalyptic times as they severally occur, show the correctness of the principle by the fitness and historical accuracy of the interpretation.

### 7. The Second Death.

The letter to the Presbytery and Heritage in Smyrna, concludes by promising those among them who overcome that they shall "*not be hurt of the Second Death.*" The words of the passage are, "Be faithful until death, and I will give to thee the coronal wreath (*stephanon*) of the life. He having an ear let him hearken to what the Spirit saith to the ecclesias. He that overcometh shall not be injured of the Second Death." *Be faithful until death.* They had a course of tribulation to run; for "it is through much tribulation that the saints must enter the kingdom of God" where the crown is to be obtained and worn—Acts 14 : 22. The kingdom and its crown of life and glory is "the prize." All the faithful in the times of the apostles knew this. Hence Paul, in 1 Cor. 9 : 24, writing to the christians in Corinth says, "Know ye not that they which run in a race," the Athletes in the Grecian Games, "all run, but one receiveth the prize? So run that ye may obtain. And every combatant is temperate in all things; but they are so that they may receive a perishable coronal wreath (*stephanon*); but we one incorruptible. I therefore so run, not as uncertainly; so I fight, not as beating the air. But I keep my body under, and bring it into subjection; lest that by any means, when having preached to others, I myself should be a castaway." The pagans contended in their games for crowns or coronal wreaths of laurel; but the saints for wreaths of unfading leaves from the forest of the life pertaining to the Aion and the Paradise of Deity.

But they were not to expect the unfading wreath till after death; for they were exhorted to be faithful *until* death. They were, then, to expect to die; for the Fourth Beast would make war upon them in the tribulation of the "ten days," and prevail against them, and put many of them to death. They would be injured by this death, with great suffering. But there is "*a Second Death*" that would be more tormenting and of more bitter anguish than the first. In the first, men and women "were tortured, not accepting deliverance; that they might obtain a better resurrection. Others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonments; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute,

afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they *without us* should not be made perfect"—Heb. 11 : 35-40.

This first death was indeed terrible in all its forms. It laid its victims low "*in the dust*," where it retains them "*invisible*" for centuries. But the apostle addressing the Saints, says to them, "*death is yours*"—1 Cor. 3 : 22. They do not belong to death, but on the contrary, death belongs to them. The Serpent hath bruized them in the heel, and they now lie wounded in prison. But the wound is not incurable; they have been wounded as it were to death, but their deadly wound will be healed; for in regard to them death hath lost its sting; for "the sting of death is sin," and all their sins have been forgiven, so that it is impossible that they can be holden of it for ever. For them death hath no sting; and over them "Hades," "Hell," "the Grave," or "Invisible," has no final victory; for their death will be swallowed up of life and victory, through their Lord Jesus Anointed—1 Cor. 15 : 54-57; 2 Epist. 5 : 4.

Then, though invisible in the dust, or in common parlance, *dead*, or scripturally, "*asleep in Jesus*," they have "*not received the promise*," neither can they, for God's arrangement is that all the Saints shall with Christ be "*glorified together*"—Rom. 8 : 17, 32. Abraham, Isaac, Jacob, and the prophets and apostles all, (Enoch, Moses, and Elijah, Jesus, and those who came out of their graves after his resurrection, alone excepted,) yet sleep in their graves waiting for redemption. But that redemption will not be revealed till all the saints are separated by "*the obedience of faith*" from among the Gentiles; for Paul testifies, that they are not to be made perfect *without us*; that is, if there be now a saint living who has not been glorified, then they have not been glorified, and will not be without him; for all are to be glorified and to receive the promise at the same time and together.

The Smyrneans have not, then, as yet, obtained the unfading wreath of the life of the Aion, for they have not been "made perfect," and the Aion is not yet arrived. Those of them who were faithful until death, have conquered though they fell, and await the healing of their wounds, for the promise is to such, and such alone. They who could not endure the terrors of the death they had to face, were vanquished when they fell; or, if they rose from this death in accepting deliverance, they miss the "better resurrection," and become obnoxious to the sorer and more fearful terrors of the Second Death. Though they will rise, it will be to condemnation—John 5 : 28, 29, not to the resurrection of the life.

“Thou shalt be recompensed at the resurrection.” This is the great epoch of retribution for weal or woe; then, and not before, the living and the dead receive according to their works—kingdom, power, glory, and endless life for the saints; the Second Death for the faithless, faint-hearted, and abominable.

The phrase “the Second Death,” occurs in three other places of the Apocalypse besides this. First, in Rev. 20 : 6, which saith, “Blessed and holy he that hath part in the first resurrection; *over these the Second Death hath no power*, but they shall be Priests of the Deity and of the Anointed, and shall reign with him a thousand years.” Here it is testified, that the Second Death hath no power over those who compose the First Resurrection: then consequently, it cannot injure the faithful Smyrneans who were faithful until death; for they are to have un fading life, and it has no power to affect that. They will be of the *first rank* in resurrection; so that their class being preeminent, the resurrection of which they are the subject, is “THE FIRST.” The post-resurrectional death has no power over them, and nothing pertaining to it can injure them. The First Death was at the control of the Diabolos; the Second is subject to them for the punishment of their enemies, and the enemies of God. It is styled “the second death” because multitudes, though not all, who will be injured by it, will have been previously dead. To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors and die again, it is a second death. To that class of the resurrected, and to all living contemporaries, it is THE *Second Death*, though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as “the second;” if no one who shall be subject to it had ever before died, it would not have been styled “the second;” it is the class that designates the death, and not the death the class.

The second text is in the fourteenth verse of the same chapter. Here we have the death symbolically defined in the words, “And the Death and the Invisible were cast into the lake of the fire;” for, says the Spirit, “*this is the Second Death.*” The consuming of the Death and the Invisible in the lake of a certain fire is the Second Death. What lake of fire is this? That mentioned in Rev. 19 : 20, into which the Beast and False Prophet are to be cast alive. And what are “the Death and the Invisible?” Whosoever is not found written in the book of the life—Rev. 20 : 15. “Death and the Invisible” are used metonymically for the subjects of them, who are to be postresurrectionally condemned to contemporary and conjoint destruction with the Beast and False Prophet, in the judgments by which these allied powers

are to be utterly destroyed. "The Death and the Invisible" are the symbols of *the unwritten*. These, while still living souls, are "*dead in trespasses and sins*"—"miserable sinners" by their own confession; and when they cease to breathe, they "*die in their sins*;" and when they come out of the ground again, they rise in their sins; and as "the wages of sin is death," they come out of where they have been *concealed* from human ken, heirs of the terrors of the Second Death. What more appropriate by which to represent these *dead of the invisible*, than by their inheritance, death and invisibility, past and for ever? Hence, unpardoned sinners doomed to the torment of the Second Death, and to subsequent exclusion from life for evermore, are symbolized by "*the death and the Hades*," or Invisible, and are destroyed with the Beast of Eight Heads and its False Prophet, styled by Jesus, in Matt. 25 : 41, "the Diabolos and his Angels," in the lake of the fire and brimstone, which he terms, *to pur to aionion*, THE AION-FIRE.

The third place beside our text is Rev. 21 : 8. This informs us of the character of the dead "in the Death and the Invisible," who are delivered up for the judgments of the Second Death. They are styled, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, whose part shall be in the lake being caused to burn with fire and brimstone, which is the Second Death." This is a formidable and comprehensive list of criminals. Who of all the clergies of "Christendom," and their pietistic followers will escape condemnation on the ground of exemption from the specifications of the text? Are they not all "*Unbelievers*?" Who among them believe "the Gospel of the Kingdom;" or, believing it, have obeyed it? Are they not all "*fearful*" to avow and preach what is not popular with the people? Is not whoremongering proverbially "the ministerial sin?" Like priest like people. Within the pale of the Old Mother of their churches we look for nothing else. And who are sorcerers, and liars, and inventors of lies, but sacramentarians of all sects, who practically give the lie to God in teaching the infusion of "spiritual grace" into the souls of faithless and ignorant infants and adults? "Without faith," saith Paul, "it is impossible to please God;" and by the Spirit, we see from the text before us, the unbelieving are condemned to the fiery indignation and sore punishment of the Second Death.

But we forbear to anticipate more under this head. The epoch of the Second Death will present itself for consideration under the missions of the second and third angels of Rev. 14 : 8-11. Sufficient has been said here explanatory of the Second Death in connexion with the epistle to the ecclesia of the Smyrneans to make it intelligible. Not to

be injured of the Second Death was great consolation to those who lived in constant jeopardy of life for the truth's sake. They might be slain by the sword, but they would rise again; and wield the two-edged sword against the enemy in the execution of "the judgment written" (Psal. 149.); yet amid all the dangers, vicissitudes, and terrors of the crisis, they should "not be injured by the Second Death."

### SECTION 3.

#### TO THE ANGEL OF THE ECCLESIA IN PERGAMOS.

"And to the Angel of the Ecclesia in Pergamos write: These things saith he having the sharp two-edged longsword; I have observed thy works and where thou dwellest, in which place is the throne of the Satan; but thou holdest fast my name, and deniedst not my faith even in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns.

"But I have against thee a few things; that thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices and to fornicate. So hast thou also men holding the teaching of the Nikolaitans, which thing I hate.

"Change thy mind; but if not, I come to thee quickly, and will fight with them with the longsword of my mouth.

"He having an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcometh I will give to him to eat of the manna that hath been hidden: and I will give to him a white pebble, and upon the pebble a new name that hath been engraved, which no one knew except the receiver" *verses 12-17.*

#### 1. Typography of Pergamos.

This writing affords additional proof that "*Angel*" is used in these letters as a noun of plurality. For example, "*Thou,*" the Angel, "hast there," in Pergamos, "*men holding* the teaching of Balaam;" and again, "So hast *thou* also *men holding* the teaching of the Nikolaitans." These "men holding" — *kratountas* — were constituents of the symbolical Star-Angel, or Presbytery; whose influence was only evil and that continually, until at length the truth was extinguished in Pergamos through them.

Pergamos was the name of *a kingdom* as well as of a city. The seat of government was in the city to whose "angel" the Spirit wrote by John. It was the metropolis of the Hellespontic Mysia, and the throne of the kings of the race of Attalus; and is situated about sixty-four miles to the north of Smyrna. It still retains its ancient name, which in the mouth of a Turk is pronounced *Bergamo*. There are some good buildings in the place, but more ruins.

Attalus king of Pergamos died B.C. 138, and was succeeded by his nephew Philometer, who governed the kingdom in a most pernicious and extravagant manner. He was scarcely seated upon the throne before he stained it with the blood of his nearest relations, and the best friends of his family. He caused foreign troops, whom he had expressly sent for from the most savage and cruel nations, to make them the instruments of his enormous barbarity, to execute whole families. Having vented his ferocity, he thenceforth ceased to show himself abroad. Cruelty and folly were the characteristics of his reign, which happily for his subjects lasted only five years.

Previous to his death, which occurred before the birth of Christ 133 years, he made a will, by which he appointed the Roman people his heirs. Eudemus of Pergamos carried this will to Rome. The principal article was expressed in these terms, "*Let the Roman people inherit all my effects.*" They were not slow to take possession; but being resisted, a war ensued which lasted four years, at the end of which they had conquered Lydia, Caria, the Hellespont, Phrygia, in a word, all that composed the kingdom of Attalus, was reduced into a province of Rome, under the common name of ASIA in which the seven ecclesias were situated. This was consummated B.C. 126.

At the present time, the city is occupied chiefly by Turks, very few families calling themselves christian being left, and these but "dogs" and "swine." Bishop Newton, looking at Pergamos from an episcopalian point of view, says, "Here is only one church remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sendeth hither a priest to perform the sacred offices. The cathedral church of St. John is buried in its own ruins; their Angel or bishop removed; and its fair pillars adorn the graves and rotten carcasses of its destroyers, the Turk, who are esteemed about two or three thousand souls in number. Its other fine church, called Santa Sophia, is turned into a mosque, and daily profaned with the blasphemies of the false prophet. There are not in the whole town above a dozen or fifteen families of miserable christians, who till the ground to gain their bread, and live in the most abject and sordid servitude. There is the less reason to wonder at the wretched condition of this church, when we consider that it was the very "throne of Satan;" that they "ran greedily after the error of Balaam, to eat things sacrificed to idols, and to commit fornication;" and that "they held the impure doctrines of the Nicolaitans, which Christ detested." It was denounced unto them to "repent, or else he would come unto them quickly, and fight against them," as the event evinces that he hath done."



This is all the bishop has to tell us about Pergamos and the letter to its ecclesia. Its population is unequally divided between the Turks and Greeks, the former of whom, he says, "daily profane it with the blasphemies of the false prophet." To our mind, Pergamos would be more intensely profaned were it peopled exclusively with Greeks in the full tide of Byzantine prosperity. It was their "blasphemies," like the profanities of Sodom and Gomorrha, that brought upon them their overthrow, and the Turkish desolation. Instead of adhering to the truth, they worshipped demons called "St. Theodore" and "Santa Sophia," to whom they dedicated bazaars, called "churches," for the sale therein of clerical merchandize. The remnant are indeed "miserable christians," with nothing of christianity but the name.

## 2. The Throne of the Satan.

Pergamos having been, as we have seen, the metropolis of the kingdom in whose territory the seven ecclesias were situated, was fitly selected by the Spirit as the place of the throne of the Satan. From the writing to the ecclesia there, it would appear that the clerical influence was stronger there than in any other of the seven. They were Balaamites and Nikolaitans; teaching idolatrous practices, committing spiritual abomination, and Judaizers and Gnostics. The miniature kingdom of Pergamos in its connection with christianity had become the Kingdom of the Clergy, whose power in the days of John, was enthroned in the city of that name being opposed both to State-Paganism and to apostolic christianity. It was the head-quarters of the Synagogue of the Satan, who, like its symbolical predecessor, Philometer, *left all its effects to Rome.*

The seven apocalyptic epistles illustrate "*the things that are*"—the things that do exist while the Spirit speaks through John; the things constituting the christendom of the kingdom of Pergamos at the end of the first century, and in the beginning of the second. Pergamos was the throne of the clerical Satan as Rome is at this day; for Rome became the heir of all the effects of those in Pergamos who held the teaching of Balaam and of the Nikolaitans. But we shall not enter further at present into the consideration of *the Pergamian Christendom a type of the Greco-Latin Christendom at the apocalypse of Christ in power and great glory* until I have expounded in detail what remains peculiar to the ecclesias yet to be discoursed of.

Having dictated to John the superscription of the epistle as "*To the Angel of the Ecclesia in Pergamos,*" the Spirit in telling him to "write

what follows, saith of himself that he is “He having the sharp two edged longsword.” The reader can here refer to what I have already written upon the saying, “Out of his mouth a sharp two-eged sword,” on page 183. In addition to what is there said, we may remind the reader that Paul testifies that “there is One Body and One Spirit”—Eph. 4 : 4. The one Spirit is sometimes in singular, and at other times in plural, manifestation. As the apocalyptic Son of Man in plurality, he speaks “as the sound of many waters;” but in speaking as one person, as the head and mouth of the one body, it is the glorified Jesus speaking, whom Paul styles “*the Lord the Spirit*,” “the last Adam a life-imparting spirit,” “the second man, the Lord from heaven”—1 Cor. 15 : 45, 47. The Lord Jesus, then, here styles himself paraphrastically, “He having the sharp two-edged longsword,” which is the word or testimony of Deity; for “the spirit is the truth.” “I am the truth,” said Jesus in discourse; and he discoursed by the Spirit: and when the Spirit raised him from the dead, he converted him into solid, substantial, and corporeal spirit; so that Jesus and the Spirit became One and Indivisible.

The sword that he hath is styled *rhomphaia*. There are two words used in the apocalypse for our word sword. Being different words we judge that their signification is diverse. The other word is *machaira*. The first occurs in chap. 1 : 16; 2 : 12, 16; 6 : 8; 19 : 15, 21 : the second, in ch. 6 : 4 ; 13 : 10, 14. The *rhomphaia* was the longsword used by the Thracians; while the *machaira* was a short sword, or sabre, as opposed to *xiphos*, the straight sword. The *machaira* was the Roman military sword, the badge of office worn by the Imperial Lieutenant, to whom the power of the sword was delegated by the Emperor. This was not the sword with which he, the Spirit, threatened the Angel of the ecclesia in Pergamos, when he declared he would fight against the Balaamites and Nikolaitans among them “with the longsword of his mouth.” This was the *word-sword*, a sharper one than a steel-sword; for it destroys the soul eternally, slays it out of existence, when wielded against it.

### 3. “The Place the Satan Inhabits.”

In the time of “*the things which are*” Pergamos was the place the Satan dwelt in. The reader can refresh his mind concerning the Satan by turning to a former page. The Satan in Pergamos, as elsewhere, was the Church Hierarchy claiming to be apostles and ambassadors of Jesus Christ, leading away disciples after them, and teaching perverse

things, by which the gospel of the kingdom and its obedience as inculcated by Jesus and his apostles, were abolished. They dwelt in Pergamos in full force; and therefore, in the days of John, it was apocalyptically represented as "the throne of the Satan." These of the Satan did their best to separate the Saints from "the Name," and from "the Faith" of the Spirit. Nevertheless, when John wrote, though the "Angel" had unfaithful constituents, yet the majority were true. The Angel-Presbytery dwelt side by side with the Satan. It was in daily communication with them; "contending for the faith once for all delivered to the saints," as the true believers have done, and are doing to this day in tribulation and reproach. Still they "held fast the Spirit's name and denied not his faith;" in other words, they were faithful to "the truth as it is in Jesus."

The power of this Church—Satan, the rival and subsequent destroyer of the One body of Christ—destroyer of its tranquility and happiness for the time being—was enthroned in Pergamos, where they were more influential than the priests of the established superstition. This appears from Pliny's testimony concerning the state of things in his letter to Trajan, A.D. 106, which is already before the reader on page 254. Speaking of christianity as a whole (for the pagans made no distinction between Apostolic Christianity and the rising Apostasy) the Roman governor of Bithynia says, "The contagion of the superstition hath spread not only through cities, but even villages, and the country." Still he did not despair of suppressing it; and on expressing his hope gives us to know the depths in which he found idolatry when he first came to Anatolia. "Not that I think it impossible," saith he, "to check and correct it. The success of my endeavours hitherto forbids such desponding thoughts; for the temples, *once almost desolate*, begin to be frequented; and the sacred solemnities, *which had long been intermitted*, are now attended afresh; and the sacrificial victims are now sold everywhere, which *once could scarcely find a purchaser*." This is the testimony of a pagan ruler about four years after the death of the apostle John. In A.D. 106, the temples were almost desolate, idolatrous rites suspended, and "things sacrificed unto idols" could scarcely find any one to purchase them for food. But when Pliny came to Anatolia a considerable change was effected by his measures in favor of the old superstition. Many persons who had renounced idolatry, he says, returned to its abominations. These were called christians. They styled themselves such, and were so regarded by the pagans; but not by the Spirit, and those who held fast his name and had not denied his faith. They were such christians as "sinners of the world" call christians in our day. They were the catholics, protestants, and sectarians

of the second century, "the synagogue of the Satan," the apostasy in embryo, ramifying and striking out its roots in all the habitable. The type of their principles was that of "easy virtue;" a very "charitable" community who would receive Socrates, Plato, and "the best of the heathen," into their synagogue, and practice heathen customs, if their contemporaries would give honor to Christ, and forego the worship of images. On this principle variously expressed, they so popularized christianity as to make it palatable to the heathen mind, and to produce the effect deplored by Pliny. But he preferred pure and unmixed Paganism to the semiheathenism of the Satan's synagogue, whose system of superstition had no images of gods, no visible altar, and no bloody sacrifices. He therefore commanded christians to frequent the temples, to attend to "the sacred solemnities," and to purchase the idol sacrifices for food, upon pain of death. Many obeyed, but others were in his judgment sullenly and inflexibly obstinate. These were they whom the Spirit commends saying, "Thou holdest fast my name, and hast not denied my faith." Pliny tried all he could to compel them. He commanded them to "perform sacred rites with wine and frankincense, to repeat after him an invocation of the gods, and of the emperor's image and to execrate Christ." To do this would have been to release their hold of his name and to deny his faith; which, Pliny says, he had been told "a real christian can never be compelled to do." From this it is evident that the distinction existed in John's day, between "real christians" and "christians." The name *christian* comprehended all the adherents of Balaam and Jezebel, whether Ebionites, Gnostics, or by whatever name or denomination of heresy they might be known. The "real christians" had no fellowship with such; though among them, as in Pergamos, the poison of the serpent might be detected. The *ecclesia* and "the synagogue of the Satan" were institutions as distinct as they are now; for in the nineteenth century a true believer of the gospel of the kingdom is *against* all who have not obeyed the same; yet a congregation of "real christians" may have in it some who are not true, as at Pergamos; these will sooner or later show themselves, for their sympathies are fleshly, and they become impatient of principles which they regard as "harsh, uncharitable, and severe."

Such was the state of things in the place where the Satan dwelt in the days of John and Pliny, who were contemporaries. But though the Satan may still be found in Pergamos, or Bergamo, installed in the spiritual bazaars dedicated to St. Theodore and Santa Sophia; in which, "the Right Reverend Father in God, Thomas Newton, D.D., Bishop of Bristol," a "lord spiritual" of their synagogue, informs us the Greek Metropolitan of Smyrna is careful to have "the sacred offices" per-

formed by "a priest whom he continually sendeth there, and by which performance the name of Christ is not wholly lost or forgotten in Pergamos"—though this be so, "the throne of the Satan" hath long since been removed. It was only temporarily in Pergamos, until a more convenient season; when this should arrive the generation of the Satan then existing would plant it in a place more fitting for dominion. "Ye know," said Paul to his contemporaries, "what withholdeth that he might be revealed in his time." The "*He*" he refers to here in 2 Thess. 2 : 6, is A POWER, not an isolated individual—a Power which is the subject of the prophecy in Dan. 11 : 36-39. This power Daniel styles "the King that shall do according to his will;" and Paul terms it "that lawless one whose coming is after the working of the Satan." The Satan here is evidently a christian agency; that is, a working under the christian name—"THE MYSTERY OF INIQUITY *already working*" to the perversion of the gospel Paul preached. It was working "with all power, and signs and lying wonders;" and those in Pergamos, and elsewhere, who held the doctrine of Balaam, and the teaching of the Nikolaitans, and who possessed "*spirits,*" or spiritual gifts, were the workers, who prostituted their gifts to the confirmation of the teaching they promulgated in opposition to the apostles. They worked "with all the deceivableness of unrighteousness in them that perish," and therefore they were styled "deceitful workers." They were like the Mormons of our time, who proclaim themselves to be "christians;" profess to believe in Jesus as the Son of God and Christ; in short, to believe all that "orthodox christians" approve; but with all their verbiage, *having a political purpose to effect as the great end of all their enterprize.* If they could carry this purpose into effect, they would abolish the constitution of the United States, and set up a kingdom which should rule the country according to the principles of Mormonism. But every one knows "*what withholdeth;*" namely, the power of the Union.

I have selected the Mormons as an example illustrative of the purpose and working of the generation of the Satan contemporary with the apostles, because they occupy a relation to the United States more resembling that of the Christians of the first, second, and third centuries to the Pagan-Roman government, than any other sect of Satan's synagogue at present extant. They began their career with a doctrine, the vindication of whose scripturality seemed to occupy all their energies. But as they increased their proselytes, certain ambitious demagogues among them conceived the idea of turning the speculation to present political account. In a few years they had some two thousand votes to dispose of to any of the political factions in being, able and willing to promote their schemes. They proselyted to Mormonism to increase

their political influence with the factions, whose leaders and wireworkers would as soon profess this as any other *ism*, if it would help them to place, profit, and power. By working thus, though "persecuted," they have become a Power, which this government finds difficult to control. It began with a doctrine, it ends, when it thinks itself sufficiently strong, with an appeal to the sword.

And thus it was in the first three centuries in the Roman empire. Christianity had its ambitious demagogues, and Rome its factions, and hypocritical and dishonest politicians. The factions contended for supreme power, and to obtain it, the politicians would as soon profess the christianity of Satan's syngogue, as the paganism of the Diabolos. At first, the "ministers of the Satan" were zealous for doctrines, and for a righteousness of law and gospel commixed. Notwithstanding the opposition they encountered from the apostles and all real Christians, their numbers increased. Starting originally in their career as constituents of the elderships, they obtained position and a vantage ground; and with ability to work signs and wonders, which became "lying wonders," because used for the confirmation of "a lie," which became "a strong delusion" in all it took possession of. "Of your own selves," said Paul to those of the Ephesian Star-Angel endowed with spiritual gifts, "shall men arise speaking perverse things to draw away disciples after them." Their numbers increased from this source, and by direct conversion to their "perverse things" from among the Jews and pagans; so that the apostolic party were placed in the minority, where it has remained to this day.

In two hundred and eighty years from the Pentecost of A.D. 33, the adherents of the perverse things of the Apostasy had become sufficiently numerous and influential to be an object of fear to the constituted authorities, and of hope to the aspirant of supreme power that might be fortunate enough to obtain their cooperation. They had got rid of the old-fashioned doctrine of non-resistance and passive obedience taught by Paul; and they were now ready to draw the sword, and fight for empire under the first champion who should present with claims upon their support. The "coming man" appeared A.D. 306, in the character of a worshipper of the sun, named Constantine. This pagan aspirant, ambitious of the supreme and sole dominion of the Roman Habitable, then ruled by six emperors, came to an understanding with "the Christian Hierarchy" of the Satan, which, for the sake of distinguishing it from the real christian community, may be styled "*catholic*." Constantine and the Catholics made common cause to remove "*what withholdeth*" by force of arms, that their own Satanism might be enthroned. After a conflict of six or seven years, they succeeded in plant-

ing the Cross, the symbol of the New Power, upon the Capitol in Rome. In consummating this, the Satan had worked as they have since worked in making Protestantism sovereign in Germany, Britain, and the United Provinces. The Satan's throne in the little kingdom of Pergamos was transferred to Rome, the symbol of whose imperality was "the Dragon"—"purpureum signum draconis," *the purple red ensign of the dragon*.

But "the throne of the Satan," and the metropolis the Satan inhabited, were not established in the city of the Tiber. The Roman dominion had become the Satan's; but at the time of this great revolution, the city of Rome had become confounded with the dependent kingdoms which had once acknowledged her supremacy. In reference to this, Gibbon remarks, that "after the defeat and abdication of Licinius, his victorious rival, Constantine, proceeded to lay the foundations of a city destined to reign in future times the Mistress of the East. The motives, whether of pride or of policy, which first induced Diocletian to withdraw himself from the ancient seat of government, (on the Tiber,) had acquired additional weight by the example of his successors, and the habits of forty years. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Caesars was viewed with cold indifference by a martial prince like Constantine, born in the neighborhood of the Danube, educated in the courts and armies of Asia, and invested with the purple by the legions of Britain. The Italians, who had received him as their deliverer, submissively obeyed the edicts which he sometimes condescended to address to the Senate and People of Rome; but *they were seldom honored with the presence of their new sovereign*. During the vigor of his age, Constantine according to the various exigences of peace or war, moved with slow dignity, or active dilligence, along the frontiers of his extensive dominions; and was always prepared to take the field either against a foreign or a domestic enemy. But as he gradually reached the summit of prosperity and the decline of life, he began to meditate the design of fixing, in a more permanent station, the strength as well as the majesty of the throne. In the choice of an advantageous situation, he preferred the confines of Europe and Asia. Diocletian had selected and embellished the residence of Nicomedia, (about sixty-five miles east of Constantinople, and one hundred and fifty north of Pergamos). "But the memory of Diocletian was justly abhorred by the protector of the Church; and Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his own name. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate, both as a soldier

and as a statesman, the incomparable position of Byzantium; and to observe how strongly it was guarded by nature against a hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse. He determined, therefore, to make the site occupied by Byzantium the locality of the Capital, the policy, and the religion of the Satan, who had helped him in his wars.

In speaking of the foundation of the city which was henceforth to be called Constantinople, Gibbon further remarks that "the prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in every age, been supposed to reflect a becoming majesty on the origin of great cities, the Emperor was desirous of ascribing his resolution not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople: and though he has not condescended to relate in what manner the celestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers, who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelary genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of imperial greatness. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition; and though Constantine might omit some rites which savored too strongly of their pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with lance in his hand, the emperor himself led the solemn procession, and directed the line, which was traced as the boundary of the destined Capital; till the growing circumference was observed with astonishment by the assistants, who at length ventured to observe that he had already exceeded the most ample measure of a great city. 'I shall still advance,' replied Constantine, 'till HE, the invisible guide who marches before me, thinks proper to stop.' "

Constantinople was dedicated A.D. 330, or thereabout. Its foundation commemorates the union of the Greek Catholic Satan with the Roman Diabolos, whose ensign we have remarked, on the authority of Ammianus Marcellinus, a pagan writer, was the *purple red dragon*.



Constantine made his city a partaker of the throne of the Roman Majesty—the Emperor and his Court residing on the Bosphorus, and the Senate on the Tiber. In process of centuries, however, the Dragon ceded his throne on the Tiber to the Beast of the Sea—Rev. 13 : 2 ; from which time Constantinople became alone the throne of the power whose symbolical title is “the Dragon, the Old Serpent, which is Diabolos and Satan”—Rev. 20 : 2.

From these premises it will be seen that, before the Apostasy was allied with the civil power its throne was in Pergamos, a little over two hundred miles south by west of Constantinople. It was there, in fact; but only temporarily, until it could plant itself in the place appointed for it. In due time Constantinople was built, and the Throne of the Apostasy was erected there. At present, the place of the Satan’s throne is provisionally occupied by a race which does not belong to the apocalyptic synagogue of the Satan. The Satan is ecclesiastically Greek. They were Greek in Pergamos; Greek in Constantinople for more than a thousand years; and must be Greek there again when the crisis of binding the Dragon, or Satan, shall have arrived. Then will the Spirit, in the full and antitypical import of the prediction, “come quickly, and fight against them with the sword of his mouth.”

#### 4. “My Name.”

After reminding the Angel-Star of the Ecclesia in Pergamos that they dwelt where the throne of the Satan then was, the Spirit tells them that one of their works he had observed was, that they *held fast his Name*. This was a great thing in the midst of paganism, and the semiheathenism of the apostasy, with all its sanctimonious pretensions on every side.

In regard to this “Name,” we have already offered some remarks on page 98, to which the reader is referred. In addition to what is there written, it may be stated that the Spirit saith in Isai. 42 : 8, “I (am) Yahweh; this is my name.” The Spirit, then, declaring this to be his name, when he says that the saints in Pergamos held fast to it, the testimony is tantamount to saying, “thou holdest fast my name, Yahweh.”

In our remarks on “*Jesus*,” referred to above, we have spoken of the etymology of this name. We repeat that it signifies *He shall be*: and in the form אֲנִי יְהוָה *ani Yahweh*, signifies, “I, the Spirit, am He who shall be.” The individual *who was to be*—he who was promised to Eve in Gen. 3 : 15 ; to Abraham in Gen. 15 : 4 ; 21 : 12 ; to Judah

in Gen. 49 : 10 ; to David in 2 Sam. 7 : 12-14 ; Isai. 9 : 6, 7—was the personage indicated by YAHWEH *He shall be*, styled, in Hebrew “the Messiah;” in Greek, “the Christ;” and in English, “the Anointed.” Now, the Spirit said by the prophets, *I shall be he*; and here, in the apocalypse, we find the Spirit and Jesus speaking as one.

Now, the “Seed of Abraham,” genealogically considered, must partake of Abraham’s nature—must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, who is spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things, and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit; “for that which has been begotten of the Spirit is spirit”—begotten subsequently to their post-resurrectional appearance at Christ’s tribunal. If, then, flesh and blood thus become spirit, (and some flesh and blood will become spirit without tasting of death, Paul says,) why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates *a conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled “Son of God;” but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these, it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary’s ovarium; and caused an ovum, or “seed of the woman,” to be deposited in her womb. Here, as the spirit-germ of the second man it remained the usual “set time,” subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem; and duly named JESUS, or *He shall be who shall save*—both “Son of God,” and “Son of Man,” which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David’s daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain

was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to "know the joyful sound"—to believe "the gospel of the Deity which he had promised before by the prophets in the holy scriptures," concerning his Son the Christ, made of the seed of David according to flesh, and constituted son of Deity in power according to spirit of holiness—Rom. 1 : 1-4 : and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit—Acts 8 : 12. In the teaching of Jesus "the name," "the gospel," and "the kingdom of the Deity," are interchangeably used. Thus in Matt. 19 : 29, he says, that every one who forsaketh any thing "*for my name's sake* shall receive an hundred-fold, and shall inherit aion-life;" in Mark. 10 : 29, he says, that there is no man that hath left any thing "*for my sake and the Gospel's*, but he shall receive an hundred fold in this time with persecutions; and in the coming Aion Life aionian;" and in Luke 18 : 29, he says, there is no man that hath left any thing "*for the kingdom of the Deity's sake*, who shall not receive manifold more in this time, and in the Aion to come life aionian." Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in the faith, and not to be moved away from the hope of the gospel," as in the case of the Pergamians. They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it.

Not so, however, the Satan; they did not hold fast the name, and did deny the faith. As we have seen in treating of the Nikolaitanes, they denied that Christ had come in flesh; the consequence was that they logically rendered the *Yahweh-Name* ineffectual to the remission of sin: for if Christ did not come in the flesh and blood nature common

to all mankind, the condemnation of sin in the flesh which had sinned, as represented in the lambs slain from the foundation of the world, could not have occurred when he was crucified; and moreover, if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross. The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed.

The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah; for "without the shedding of blood there is no remission." The Spirit plainly testifies this in the prophets and apostles. In Lev. 17 : 11, he saith, "I have given the blood to you upon the altar *for a covering upon* your souls; for the blood itself shall *cover* the soul." The reason given for blood being thus used is "because the soul of the flesh is in the very blood." The soul, *nepshesh*, or life is in the blood. The blood contains or covers it, as it were; and as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense, "the life, or soul, of all flesh is the blood thereof;" because the vitality of all animals is in the blood. Hence, a bloodless man could not, upon the principles of the divine law, be *a covering for sin*. He must have real blood in his veins containing life, as in redeeming flesh and blood nature from death, he had to give the same sort of life for the life to be redeemed.

Now the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world. The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption; "for," he says, "the redemption of their soul will be costly, and it ceaseth to the Olahm"—Psal. 49 : 6-9. If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom "a great multitude which no man can number!"—Rev. 7 : 9. The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh; and which had not energized a man to the commission of sin. Jesus was an unblemished man, without spot, or wrinkle, or any such thing; for "he was holy, harmless, undefiled, and separate from sinners."

This precious "blood of sprinkling, which speaks better things than the blood of Abel," the sanctifying blood of the covenant shed for the remission of the sins of many, (Heb. 12 : 24 ; 10 : 29, 22 ; Matt. 26 : 28,) is the principle which makes the Yahweh-Name sin-cleansing, or a

covering for the hiding of sin, so that the believer upon whom the name is invoked, may have “no more conscience of sins,” or, as Peter expresses it, may have “the answer of a good conscience toward God”—1 Pet. 3 : 21.

The purifying or sanctifying property of the Yahweh-Name being connected with bloodshedding, as prefigured in the law, necessitates the death of him who becomes the medium of its manifestation. The prophetic testimony is direct upon this point. “Thou, O Serpent,” said the Spirit, “shalt bruise the heel of the Woman’s Seed”—Gen. 3 : 15. And this seed was to come out of Abraham’s son, as it is written “in Isaac a Seed shall be chosen for thee;” and to show that he was to be a sacrificial man, the Elohim told him to “offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown.” In obedience to this command, Abraham travelled with Isaac a journey of three days, until they arrived at the mountain where the temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound, and led him as a lamb to the slaughter. Having erected an altar, he laid him thereon upon the wood, and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place. The release of Isaac was a resurrection to life—a type of the future literal resurrection of the Seed to descend from him—Gen. 21 : 12 ; 22 : 6, 9, 13. This was the death and resurrection of the Yahweh-Name bearer represented to Abraham dramatically. It taught him, that the Seed to be chosen for him, who was to “possess the gate of His enemies, and in whom all the nations of the earth shall be blessed,” should suffer a violent death, and then rise again to fulfil his destiny. Abraham saw this, and therefore named the place of the offering YAHWEH-YIREH, *He who shall be will provide*—“In the mount Yahweh shall be seen”—ver. 14.

The prophets are full of testimony illustrative of this remarkable representation. “The Songs of Zion” treat largely of the sufferings of the Spirit’s name. The Spirit in David says, “they pierced my hands and my feet”—Psal. 22 : 16 ; and “He shall be filled with iron and the shaft of a spear”—2 Sam. 23 : 7 ; and in Dan. 9 : 26, “Messiah shall be cut off;” and in Isa. 53, speaking of the Deity’s “righteous servant,” the Spirit saith, “Yahweh has caused to lay upon Him the iniquity of us all \* \* \* for the transgression of my people was he stricken; when thou shalt make a trespass-offering of his *nephesh*, soul,” or life, “he shall see a seed; \* \* \* through his knowledge shall my righteous servant make a justification for many; and he shall bear their iniquities. Therefore I will apportion to him among the great

and the mighty; he shall divide the spoil; because that he hath poured out his *nephesh* or soul (contained in the blood) unto death.”

Such was to be Name of the Christ in fact and doctrine—a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people, through their belief of the things, or knowledge concerning him. When Jesus appeared, and was crucified and rose again, the Yahweh-Name was no longer absolutely a testimony to be fulfilled; it became a living reality—the Truth Incarnate; and “the Name of Christ” became “the Name of Jesus Christ;” and all that is predicted of the Spirit’s Name is to be fulfilled in Jesus and his Brethren.

The New Testament treats very largely of *the mystery of the Name*. After Jesus rose from the dead, and before his assumption to the right hand of power, the kingdom and the Name were the especial topics of conversation between him and his disciples. They understood the doctrine of the kingdom better than of the name, until he opened their understandings that they might understand the scriptures of the prophets—Luke 24 : 45. These in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from their eyes—Luke 18 : 31-34. But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend “the truth as it is in Jesus.” “O fools,” said he to two of them, “and slow of heart to believe *all that the prophets have spoken*; ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself”—Luke 24 : 25. On a subsequent occasion, when all of them were convened, he said, that according as it was written in the prophets, “it behoved the Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem”—vers. 44-47. “*In his name*” is here an all-important phrase, for apart from this great name, there is no repentance nor remission of sins for Jew or Gentile. “There is salvation in no other; for,” continues the Spirit in Peter, “there is none other Name under heaven given among men, whereby we must be saved”—Acts 4 : 12; and again, he said, “to Him give all the prophets testimony, that *who-soever believeth into him*, shall receive remission of sins THROUGH HIS NAME”—ch. 10 : 43. The Name is expressive of a personal existence “among men.” In its first sojourn here, though it was the Deity’s Name, it was a name of no reputation; it was without rule, being the name of a servant, or a humiliated, oppressed, and afflicted man, abso-

lutely obedient to the will of the Deity, even unto the death of the cross. Wherefore "God also," says Paul, in Phil. 2 : 9, "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 heavenlies and of earthlies, and of subterraneans; and every tongue confess that Jesus Anointed is Lord to the glory of Deity the Father."

In this highly exalted name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the scriptures, ever so excellently and piously disposed, ever so firmly convinced of "the truth as it is in Jesus," still, *if he have not been added to this name*—if he have not laid hold upon it according to divine appointment—(and in no other way can it be laid hold of)—he is the subject neither of "repentance" nor "remission of sins;" and furthermore, if having laid hold of it, he follow not the example of the faithful in Pergamos, and hold it fast, the Spirit will "fight against him with the sword of his mouth."

By grace are men saved, through faith that works by love, and purifies the heart—Eph. 2 : 8 ; Gal. 5 : 8 ; Acts 15 : 9. Assuming then, that a sinner "believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed;" and that he has fallen in love with them; and that, loving what he believes, and the effect of this *affectionate belief*, or "believing with the heart," has been to alienate his affections from "the pleasures of sin," and "earthly things;" and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting; assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, who is "the Lord the Spirit." But, if the sinner have not this affectionate belief, he can receive nothing through the name; because he has no faith for justification, and no disposition such as Abraham had, to be reckoned for repentance. Without the faith that works by love and purifies the heart, it is impossible to please the Deity.

On the day of Pentecost, in the thirty-sixth year from the birth of Jesus, Peter addressed three thousand Jews, whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying, "*What shall we do?*" he replied, not knowing as yet, what their convictions were, "*Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed INTO remission of sins.*" They were to be immersed *epi to onomati*, upon and for the name of Jesus Anointed; because the gospel of the kingdom was preached to them to separate them from that evil generation

of Israel "*for the name*," as it was afterwards preached to the gentiles for the same purpose—"to take out of the nations a people, *epi to onomati, for the name* of him"—Acts 15 : 14. They were immersed "*for*" this name that they might constitute a part of this name; for it is *a name of multitude*, all of whose constituents are "IN Jesus Christ; in other words, "in Deity the Father, and the Lord Jesus Anointed"—1 Thess. 1 : 1. For a sinner, then, affectionately believing the truth, to be "*immersed for the name*," is for him to be *added to the name of Deity*; that, when that Divine Name is complete, he with Jesus may be manifested in power and great glory. "The righteousness of God through Jesus Christ's faith is *eis, for* all and *epi, upon* all the believing"—Rom. 3 : 22.

This manifestation is the ultimate purpose of his addition to this name; but there is also a present reason and advantage resulting therefrom. "Be every one of you," said Peter, "immersed upon the Name of Jesus Anointed INTO *remission of sins*." When added to the name, the immersed believer is "*en to onomati*" *in the name* (Acts 10 : 48) as a man is *in a robe* when he has put it on. The name is regarded as *a covering* by which his "*sin is covered*"—Psal. 32 : 1, 2. Now, immersion is the divinely appointed action by which a true believer is, and a true believer only can be, united, added, or married to the name; and in order to this, that he may be "*in the name*," it is appointed for him to be immersed "*eis, INTO, or for, the Name of the Father, and of the Son, and of the Holy Spirit*"—a formula which is equivalent to the phrase, "the Name of Jesus Anointed;" for *Jesus Anointed* is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts 8 : 12) is immersed in water "*upon*," "*for*" and "*into*" the name, which is the same as being immersed into remission of sins. The Spirit, the water, and the blood are the three witnesses on the earth that are convergent into the one name—1 Jno. 5 : 8. "*The spirit*" which "*is the truth*," works in him, who understands it, to believe, to will, and to do; "*the water*" is the medium of induction into the name; and no one since Pentecost, A.D. 35, can prove that he has been added to the sin-covering name, who has not passed through the water. "Except a man be born *ex, out of water and spirit*," saith the King of Israel, "he cannot enter into the Kingdom of the Deity"—1 Jno. 3 : 5. The water will not bear witness in favor of the unwashed. The third witness is "*the blood*." By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises,



is brought into sacrificial relation thereto. By faith in the testimony of Jesus he believes that sin was condemned in his flesh when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of the many; whose sins Jesus bore in his own body to the Cross. Believing that, without the shedding of the blood of Jesus there would have been no remission through the name, the blood becomes to him an important and indispensable element of the name, which he embraces for its purifying efficacy imparted to it thereby. He goes into the laver of the water, that he may approach the altar, Jesus, and be sprinkled by faith with his blood. This done, and he is "justified by faith," "by grace," "by his blood," and "washed, sanctified, and justified in the name of the Lord Jesus and in the Spirit of our God"—the truth, the water, and the blood all testify to his justification "through his name."

Lastly, upon this subject we would at present remark, that there is a precise and definite point of time at which a sinner's disposition and faith are granted to him for a change of mind or heart, and for remission; and this is *in the act of obedience*. Ananias said to Saul, "Arise be baptized and wash away thy sins, attaching thyself to the name of the Lord"—Acts 22 : 16. In the act of doing this, in rising from the water, Saul's state of heart was granted to him for repentance, and his belief of the truth was counted to him for remission of sins—both in the act which effected his attachment to the name.

To perceive the force of the Spirit's saying in the writing to the Star Angel in Pergamos, "*thou holdest fast MY NAME,*" it is necessary to understand the doctrine of that name, therefore I have gone at some length into the exposition of it here; especially as there are so few in the world that have a scriptural comprehension of it. The teaching brethren in Pergamos still expounded it aright; although in such close neighborhood to the Satan's head-quarters, where they were indefatigably sowing tares; and denying the foundation of the name, which is laid in the real humanity and sufferings of the sacrificial man, Jesus; "who was delivered for the offences, and raised again for the justification" of sinners, who affectionately believe the promises made to Abraham and David, and the truth as it is in Jesus. To these teachers resident in the Satan's dwelling place and capital, the Spirit not only said "thou holdest fast my name," but also, "*and hast not denied my faith.*"

## 5. "My Faith."

*The Name and the Faith* are terms comprehensive of the whole subject. "There is One Faith," says Paul, "and one Hope of the Calling." The name is that part of the faith just expounded; but when "faith" is used in connexion with "name" it embraces the things associated with it by Paul in his definition of it in Heb. 11 : 1. In this place, he says, "Faith is a *hypostasis* of things *being hoped for*, an *elenchos* of transactions not seen." Here *faith*, or belief, is said to be *hypostasis* and *elenchos*; that is, *faith is reality and proof*. The person who has it, embraces certain things promised as realities, and certain transactions as things proved. Hence, faith is the assured hope of things promised, the conviction of the truth of transactions not witnessed by the believer.

The English Version renders Paul's words, thus; "Faith is the substance of things hoped for, the evidence of things not seen." This, however, does not give us the full import of his definition. The word *elpizomenon* rendered "*of things hoped for*," is the present participle passive, the sign of which is "*being*;" the word should therefore be translated "*of things being hoped for*." Faith is not the "hypostasis of things hoped for" *once*, and afterwards forgotten: nor "of things hoped for" by other people of old time, but never heard of by professors now: but they are things "by which ye are saved *if ye keep in memory* a certain word I preached unto you," says Paul; "unless ye have believed in vain;" that is, by forgetting it—1 Cor. 15 : 1, 2 :—it is the hypostasis of things hoped for, *being kept in memory*, by the believer; who, understanding the things promised, is fully persuaded of them, and lives in hope even against hope, or present appearances, that what God has promised to Abraham and David, he is able and will perform—Rom. 4 : 21, 18.

Another defect in the English Version is, that it does not fully translate the word *pragmaton*. The word *pragma* signifies "a thing done, a fact, deed, work, or transaction," and is, therefore, a matter of history. In the phrase "*of things being hoped for*" there is no separate word in the original for "things;" but it is supplied, and correctly so, because *elpizomenon* is of the neuter gender. But in the latter part of this definition Paul has inserted the word *pragmaton*, that all the things of faith may be embraced in the definition—"the things of the kingdom," which are "*being hoped for*;" and "the things of the Name," which *have been transacted* and expounded in the mystery revealed.

It is evident, then, that what is termed "historical faith," or the

mere belief of history, and which some “theologians,” say is the best sort of faith, is a defective faith; and therefore, not what the Spirit styles “My Faith.” On the other hand, also, the mere belief of things hoped for, omitting faith in the *pragmata*, or transactions, is a defective faith. A faith perfect in kind and in degree must heartily embrace the things of hope, and the things transacted; in other words, “the things concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus.”

This is what the Spirit styles “*my faith*,” which the teachers in Pergamos “*Had not denied*.” The divines of “the synagogue of the Satan” in that city did however deny it. Their Nikolaitan speculations about “immortal souls” led them to deny it. Justin Martyr, who was fourteen years contemporary with the apostle John, though he did not embrace christianity till about thirty years after his death, in his dialogue with Trypho, a Jew, says, “I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion, (that of the prophets concerning the Millennial Reign,) so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee on the other hand that many, *even those of that race of christians who follow not godly and pure doctrine* (those of the apocalyptic synagogue of the Satan) do not acknowledge it. For I have demonstrated to thee that these (Nikolaitans) are indeed called christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound.” These self-styled christians are the professors denounced in the letters to the seven ecclesias under the epithets of “those who say they are apostles, and are not, but are liars;” “blasphemers who say they are Jews, and are not, but the synagogue of the Satan;” “the Satan;” “those who hold the doctrine of Balaam;” “the Nikolaitans;” “that woman Jezebel, calling herself a prophetess, teaching and seducing the servants of God;” and “those who said they were rich, and increased with goods, and had need of nothing.” These all called themselves christians, but, as Justin truly says, they were atheists, or without God, and impious heretics; blasphemous, ungodly, and unsound teachers. He goes on, therefore, to say concerning these “Fathers” of Modern Christendom, “If therefore, you fall in with certain who are called christians, who confess not this truth, (of the thousand years’ reign of Jesus and his brethren on earth over all nations) but dare to blaspheme the God of Abraham and Isaac and Jacob, in that they say *there is no resurrection of the dead*, but that IMMEDIATELY WHEN THEY DIE, THEIR SOULS ARE RECEIVED UP INTO HEAVEN—avoid them, and esteem them not christians, etc.” In

affirming this, which is now called orthodoxy, because “the synagogue of the Satan” is now in the ascendancy under the current style, or title of “the Names and Denominations of Christendom”—they denied the faith termed by the Spirit “My Faith.” Justin protests that it is blaspheming the God of Abraham to say, that there is no resurrection of the flesh; and that they do say this who say, that souls are received up into heaven immediately they die. I believe Justin’s position is apostolic and scriptural; and that what was blasphemy, atheism, heresy, ungodly, and unsound, in the year 140, is the same in 1861. Justin, therefore, who is highly commended by the commentators, denounces them as not christians, and the sentiments of all christendom in our day as blasphemy. Where is the name, sect, or denomination, from the papacy to Mormonism included, but what teaches the dogma or immortal-soulism, and translation to heaven at death? Our contemporaries all deny the Spirit’s Faith; if any are to be found that hold fast the Name and have not denied the faith, which the Spirit styles his, they are not of the names and denominations of “the religious world.” They are outsiders, having no fellowship with “the Satan” in any of “the depths as they teach.”

No, the Spirit’s Faith is not the faith of Christendom. The “faith” of the religious world taught by all orders of its clergy, is mere heathenism, interlarded with some scriptural phraseology uttered in a tone called “holy.” The Spirit’s faith teaches what is promised “to them that overcome”—the resurrection of the mortal body; absolute dominion over the nations of the earth; Deification; a share in the throne of Omnipotence; and endless existence in glory. The dogma of an immortal soul in sinful flesh is not to be found in the Spirit’s faith; it knows nothing about the translation of such a vain conceit to heaven, but to condemn it in its logical consequents. The dogma of the transfer of such a fiction to heaven at death is subversive of the resurrection of the flesh; and of the kingdom covenanted to Abraham and David; and promised to the saints with eternal life and glory. The Spirit’s faith repudiates such trash; and threatens vengeance upon those who hold it.

## 6. Antipas.

The Spirit says to the Star-Angel in Pergamos, “Thou holdest fast my name, and hast not denied my faith, as in the days in which Antipas *was* my faithful witness, who was put to death with you where the Satan sojourns.” The Star-Angel was still faithful, and had been so in former days of trial, characterized as days in which Antipas was put to

death in Pergamos. Antipas is styled "my faithful witness." Hence the name is identical with him, or them, who held fast the name and denied not the faith of Christ, whether in Pergamos or elsewhere, in the midst of persecution. The name is typical of a class at that time related to "the things that are." The word *Antipas* signifies "*against all*;" and is doubtless introduced here as the apocalyptic designation of those who were the faithful in opposition to all pretenders to Christianity. Paul and all who adhered to his teaching were Antipas. They were *against all* Nikolaitans, Balaamites, children of Jezebel, false apostles, and spurious Jews, who, as Justin says, "are called Christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound."

The Antipas Christians were obnoxious to the hatred both of the Diabolos and the Satan. The Satan were sometimes persecuted by the Diabolos; but the Antipas were persecuted by both. The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny relates in his letter to Trajan, deny the faith to save their worthless lives; but the Antipas were always "faithful unto the death." The Satan was contending with the Diabolos for supremacy in the Roman State, which brought them into collision and bloodshed; but the Antipas party were "contending earnestly for the faith once delivered to the saints," that they might be approved of God, save their contemporaries, and transmit it uncorrupted to the next generation. The Antipas, or Christ's faithful witness, cared nothing about the riches, and honors, and power obtainable in the present evil world. His affections had loftier aspirations. Not so the Satan. They were ambitious of all these. They aspired to political ascendancy, and when they found themselves powerful enough, they appealed to the sword, and conquered. And when the Diabolos found that the cause of paganism was lost, the religion of the Satan, the catholic, became the religion of the State, under the old style of "the devil and the Satan." But Antipas still continued in affliction. The victory of the Satan professing christianity was of small advantage to Antipas. The faithful witness had to fly into the wilderness from the face of the New Power, which sought to sweep them from the earth.—Rev. 12 : 6, 14-17.

But, it is said of Antipas, that he was put to death in the Satan's kingdom—"Antipas, my faithful witness, who was put to death with you where the Satan sojourns"—at Pergamos, the place of their throne. When the Satan removed from Pergamos to Rome and Constantinople, Antipas fled into the wilderness, and was protected there during 1260 years. But at the end of that period, the adversary made war upon the Antipas, and slew them; for being *against all*, in their testifying,

they incurred the wrath of the self-styled christians who ruled and argued with the word—Rev. 11 : 1, 2, 7.

Antipas, however, though put to death, hath been resuscitated; and they now “stand upon their feet,” and their enemies are afraid of them. The Satan of Pergamos is still prosperous in the enjoyment of the lusts of the flesh and the pride of life; with a dominion coextensive with christendom. Their church is large, and embraces within its pale all sects, and parties, names and denominations, except Antipas; who is still, as in apostolic times, *against all*. Antipas, who holds fast the name and denies not the faith of Christ, has no fellowship for any of them; but protests against them all as the Satan. As he is against all, so all are against him. No “orthodox christian” of the Satan’s synagogue will admit an Antipas into their pulpits, because he is not in what they term “holy orders;”—he has not been ordained by the imposition of the hands of those “reverend divines,” who say that they are “apostles;” the ambassadors of Jesus Christ, and successors of his apostles; “and are not, but are found to be liars.” Antipas has no more respect for these than Jesus had for the “scribes, pharisees, and hypocrites;” or Paul for “the false apostles and ministers of the Satan,” who perverted the gospel, and sought to exclude him on every side. The author of this exposition is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odors of sanctity burned to his honor by all the clergy and pietists of “Christendom”. For further exposition upon this subject see our remarks on “*on the depths of the Satan*” hereafter.

### 7. The Balaamites.

But, though the Star-Angel, or eldership, of the ecclesia in Pergamos in the general answered to Antipas, the Spirit’s faithful witness, “Yet,” said he, “I have against thee a few things, because thou hast there them holding fast the teaching of Balaam who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices, and to fornicate. So hast thou also them holding fast the teaching of the Nikolaitans, which thing I detest.”

Balaam, like Nikolaitan, Antipas, etc., is a typical name. It is written בלעם , *Bilaam* in the Hebrew; from בלע עם , *bela am*, signifying *wasting of the people*. A Nikolaitan is a vanquisher of the people; and a Balaam is a waster of the people; qualities uniting in the same class. It is also the name of an ancient prophet, who, in the days of Moses, resided at Pethor on the Euphrates, in Mesopotamia, among the moun-

tains of the East. Though a believer in the true God, he practised divination for the discovery of enchantments, and was held in high esteem by the Baal-worshippers of his time; who declared their conviction, that "whom he blessed was blessed, and whom he cursed was cursed."

On a certain occasion, when the Israelites were encamped in the plains of Moab, on the east of Jordan by Jericho, Balak, the king of Moab, in concert with the Midianites, sent princes to Balaam, with the rewards of divination, to request him to come and curse them, that being devoted to destruction, he might prevail over them, and expel them from the country. But God said to him, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Upon this he refused to go, and the princes returned to Moab.

But Balak was importunate. He sent again by more princes, and of a higher rank, and with promises of great honor and riches, if he would comply with his request. But, though he loved the wages of unrighteousness, he was afraid to encounter the consequences of violating the interdict he had received. He concluded, however, to try the Lord again, and see if he would not relax in favor of his covetousness. At night he received the answer, that if the men *came to call him*, he might rise up and go with them; but he was to speak only the word revealed to him at the time. It seems, however, that he was so keen after the honors and rewards, that he did not wait to be called, but of his own accord rose up, and posted off with two servants. Balaam was evidently a man of bad principles. No further account would be necessary to prove this. Yahweh had told him that the people were blessed, yet he sought to gratify a Baal-worshipper for a reward, in seeming to comply with his request. Had his heart been right, he would have accepted God's interdict as final, and have refused to consult the Lord any more upon the subject. He would have dismissed the princes of Moab with an unqualified and emphatic denial, and have commanded them to appear no more in his presence with their bribes to sin. But no; *he professed a zeal for the word of Jehovah his God, while he was anxious to please the worshippers of Baal for reward.* "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh my God, to do less or more;" but stay; don't go away; I will see what I can get him to let me do! If he had been an honest and upright man, he would not have said "I cannot," but he would have declared, "I will not go beyond his word."

But he went with two servants, and therefore God's anger was kindled; "and an angel of Yahweh stood in the way for *a Satan* against him," with a naked sword in his hand. When his eyes were opened to see the peril, he fell prostrate; and having received a severe reproof

for the perverseness of his way, he was permitted to go with the princes.

Balak hearing of his approach went forth to meet him. Balaam having explained his position, accompanied Balak to Kirjath-huzzoth, the capital of Moab, where *he eat of the idol-sacrifices with the princes of the king*; and on the morrow, they took up their position on one of the high places of Baal, commanding a view of the four square encampment of Israel. But Jehovah would not allow him to defy them, but compelled him to utter those beautiful predictions of their future glory under the Star and Sceptre of Jacob, recorded in Num. 23. and 24. Seeing he could not reverse Yahweh's blessing upon his people, and knowing that His favor is consequent on keeping his commandments, he counselled Balak to cast a stumblingblock before them, causing them to sin. Instead, therefore, of advising him to war, he suggested the policy of seducing them from their allegiance to Yahweh and his law, by sending in the daughters of Moab among them, and enticing them to impurity and idolatry. Balak followed his advice, and by the means proposed, caused Israel to be joined to Baalpeor, which caused the anger of Yahweh to smoke against them.

Such, in brief, is the history of the prophet who caused *a wasting of the people*; for Yahweh commanded their chiefs to be hung, and all who had offended to be slain to the number of twenty-four thousand. The points of his character were covetousness, perverseness, presumptuousness, unrighteousness, beguiler of unstable Israelites, apostasy from the right way. Where such attributes of character meet in a class of persons, they are said in the New Testament to be "following the way of Balaam the son of Bosor;" and Balaam becomes the representative of the class.

Thus, in the days of the apostles, there were "false teachers" in the Christian congregations, whose motives, teaching, and practices, were analogous to Balaam's. They were "grievous wolves," wasters of the people, "speaking perverse things to draw away disciples after them." They taught that belief of the gospel, and being baptized, was not enough; but that, in addition to this, it was necessary also to be circumcised, and keep the law of Moses, or men could not be saved. They appended this dogma to the wholesome words of the Lord Jesus, in order to popularize his doctrine, and make it palatable to the Jews. Paul styles it "another gospel; which (truly) is not another, but a perversion thereof." He says that they who preached it were "accursed;" that they sought to bring believers into bondage; and that, desiring to make a fair show in the flesh, they constrained their victims to be circumcised, only lest they should suffer persecution for the cross



of Christ—Acts 15 : 1-5 ; 20 : 29, 30 ; Gal. 1 : 6, 7 ; 2 : 4 ; 5 : 10 ; 6 : 12.

They proceeded from bad to worse. They inculcated a distinction of meats and drink; the observance of holy days, new moons, and sabbaths; and a voluntary humility in neglecting the body, and worshipping of angels. They not only commanded to abstain from meats, but they also forbid to marry; and corrupted the minds of their dupes with fables, endless genealogies, and doctrines of demons—Col. 2 : 16, 18, 22, 23 ; 1 Tim. 1 : 4 ; 4 : 1, 3.

But these false teachers not only Judaized, or taught disciples to seek a justification by Mosaic observances, but some of them Gentilized by indoctrinating them with the principles of philosophy, and inducing them to conform to practices and customs of idolatry. Paul wrote 1 Cor. 8. and 10 : 7-33, to fortify the minds of the brethren against their influence. His reasoning in these places is directed against the teaching of the Balaam-class who taught the lawfulness of eating idol-sacrifices in the temples. Their argument was after this wise: "We have knowledge. We know that the idols are nothing; so that in eating of the demon-sacrifices, and drinking of the demon-cup, not having an idolatrous conscience, we perform no act of worship: being safe with God upon this point, we obtain the advantage of seeming conformity in avoiding persecution for our desertion of the national superstition."

In philosophizing, they taught the inherent immortality of all men. They rejected the immortality of body, and substituted for it the indwelling of an "immortal soul" in the mortal body; and affirmed its separate and independent intelligent existence in heaven the instant the heart ceased to beat and the lungs to breathe. This led them to deny the resurrection of the body, and to teach that "the resurrection had passed already;" or, what is equivalent to it, that "there is no resurrection of the dead;" and so overthrowing the faith of some, by their profane vain babblings and oppositions of science, falsely so called—1 Cor. 15 : 12 ; 2 Tim. 2 : 18 ; 1 Tim. 6 : 20.

Now, of these false teachers the apostle saith, "They reckon of us as if we walked according to the flesh: and say, his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible. But though I be rude in speech, yet am I not in knowledge. They are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for the Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed

of Abraham? so am I. Are they ministers of Christ? I speak ironically, I am more. In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. But, being crafty, they say I caught you with guile!"—2 Cor. 10 : 2, 10 ; 11 : 4, 6, 13-15, 22 ; 12 : 11, 12, 16 ; Phil. 3 : 2, 18, 19.

Still speaking of these, he says, "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Their mind and conscience are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate"—Tit. 1 : 10. "They have a form of godliness, but deny the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. They are evil men and seducers, and will wax worse and worse, deceiving and being deceived"—2 Tim. 3 : 1-13.

Peter was not behind Paul in his denunciation of this class of men whose diabolical mission it was to turn the grace of God into licentiousness. "There were," saith he, "false prophets among the people (Israel) even as there shall be false teachers among you (Nazarenes,) who will privily introduce destructive sects, and denying the Master that bought them. And many shall follow their pernicious ways; by reason of whom the way of the truth will be evil spoken of. And through covetousness will they with feigned words make merchandise of you. As natural brute beasts made to be taken and destroyed, they speak evil of the things they do not understand; and shall utterly perish in their own corruption." He then shows that these characters were already in full operation in the societies of the faithful; for, he continued, "They are spots and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity. These are wells without water, clouds that are carried with a tempest; for whom the mist of darkness is reserved in the Aion. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wanton-

ness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption"—2 Pet. 2. These were the scoffers who appeared in the last days of the Mosaic Aion, "walking after their own lusts, and saying, Where is the promise of His coming?"—the "false prophets" that the Lord Jesus predicted would "arise and deceive many; and say in heart, the Lord delayeth his coming;" and should therefore "begin to smite their fellow-servants, and to eat and drink with the drunken"—Matt. 24 : 11, 48, 49.

John also, to whom the Apocalypse was revealed, is particularly pointed against these wolves in the clothing of sheep. "Little children," saith he, "it is the last hour: and as ye have heard that the Antichrist comes, even now many antichrists exist: whereby we know that it is the last hour. They went out from us, but they were not of us; for, if they had been of us, they would have continued with us: but they went out that they might be made manifest that they were not all of us." They denied that Jesus is the Christ; and, consequently, repudiated the doctrine of the manifestation of the Father through him as the Son. Therefore, referring to them, John inquires, "Who is the liar but he who affirms that Jesus is not the Christ? This is the Antichrist rejecting the Father and the Son." From this it would appear, that they had given the lie to the apostles for teaching what they had come to deny; but John retorted upon them that they were the liars, and the germ of the Antichrist to be more fully revealed. "These things," says he, "I write unto you concerning them that seduce you. Little children, let no man deceive you. Believe not every spirit"—believe not every man who pretends to speak by the spirit: "but try the spirits;" bring them to the test of the Law and the Testimony, and by this standard ascertain "whether they be of God: because many false prophets are gone out into the world. By this ye may know the Spirit of God; every spirit (or prophet) that confesseth that Jesus Christ has come in flesh is from God: and every spirit that confesseth not that Jesus Christ came in flesh is not of God: and this is the (spirit) of the Antichrist which ye have heard that it comes; and is now already in the world. They (these false prophets or teachers) are of the world; because of this they speak of the world (being inspired by its traditions) and the world hears them."—1 Jno. 2 : 18, 19, 22 ; 4 : 1-6.

These were they who released their hold upon the name of Jesus, and denied his faith; and who were strenuously opposed by the true believers under the class-name, or symbol, *Antipas*; which see. John in writing his second epistle wrote to an *Antipas*-Ecclesia, or community of faithful witnesses. He exhorted them to continuance in the truth

that was from the beginning; and as the reason of his exhortation refers to the fact that “many deceivers were entered into the world, not confessing that Jesus Christ is come in flesh: this,” says he, “is the deceiver and the Antichrist.” Therefore, he continues, “If there come any unto you and bring not the doctrine of Christ (that He is come in flesh,) receive him not into your house, neither bid him God speed.” In his third epistle, he informs us that Diotrephes was one of this class, and refused even to acknowledge him. Affairs must have attained to a pre-eminently antichristian state to have come to this. This Diotrephes loved to have the pre-eminence in the congregation, and prated against John and his friends with malicious words; “and not content therewith, did himself neither receive the brethren, and forbade them that would, and cast them out of the ecclesia.”

The manifestation of these false teachers contemporary with the apostles created a crisis in the history of the faith. It had come to this, either they must be put down, or the doctrine of Christ would be suppressed. This alternative would certainly have resulted, if God had not reserved to himself a remnant who refused to bow the knee to Baal. This remnant was Antipas; and therefore *against all* the Nicolaitanes, Balaams, and Jezebels; false teachers, who had crept in unawares, corrupting and handling the word of God deceitfully, that they might make it less offensive to the Jews and idolaters; and so make the profession of christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world.

The only weapon granted to Antipas against Satan, was “the two-edged sword of the Spirit, which is the word of God.” He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of *a remnant* till the apocalypse of Christ—Rev. 6 : 11 ; 12 : 17. Writing to this class to which the apostles belonged, Jude says, “It was needful for me to write unto you, and exhort you that ye should earnestly contend for *the faith* once for all delivered to the Saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ.” These, after the example of Israel in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah and the cities of the plain, “believed not,” “left their first love,” and “gave themselves over to fornication, going after other flesh,” and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrephes did of John and others. They spoke evil of those things which they understood not: but what they knew naturally, as the irrational creatures, in

those things they corrupt themselves. "Woe unto them!" exclaims Jude, "for they have gone in the way of Cain, and rushed headlong into the error of Balaam for hire, and destroyed themselves with the rebellion of Korah. These are sunken rocks feasting with you in your love-feasts, feeding themselves without fear; clouds without water, borne about by winds; fruitless autumnal trees, twice dead, uprooted; stars, to whom the blackness of darkness is reserved for the Aion. These are grumblers, fault-finders, walking after their own lusts; and their mouth speaketh pompous things, praising persons for the sake of gain. But, beloved," continues Jude, "remember ye the words before spoken by the apostles of our Lord Jesus Christ; thus they told you that in the last period there will be scoffers walking after the lusts of their impieties. These who separate themselves are they, animal, not having spirit."

From these testimonies who can forbear to exclaim, What an apostasy is here! As Paul truly styled it, it was "THE MYSTERY OF INIQUITY," which he said "*already is working;*" and was that iniquity to which Jesus referred, as the result of the operation of the many false prophets that would arise, saying, "and because of the abounding of the iniquity, the love of the many will grow cold"—Matt. 24 : 11, 12. It must have been a matter of great mortification to the apostles to witness such havoc in the field of their labors. Yet, when we consider the natural perverseness of flesh, any other result would have excited more surprise. No names more appropriate could have been selected from Jewish history, to designate this incarnate iniquity of the apostolic age, than those of Balaam and Jezebel, who were *hoi nikontes ton laon, the Conquerors of the people*, or *Nikolaitoi, Nicolaitans*. They made war upon the saints, and prevailed against them.

Here, then, was *an organization*, a fellowship of iniquity, developed from the tares which the enemy had sown among the wheat. It grew up with the good seed until it acquired political ascendancy, and then the separation became complete. The "woman Jezebel" in the maturity of her abominations, became "the Church," the daughter of Baal and the wife of Ahab, the State-Harlot of the habitable; and the Balaam-corrupters of the disciples, the priests of her idolatrous communion.

Thus the elements of the Apostasy were ecclesiastically organized antecedently to the revelation of the things exhibited in the Apocalypse. The men that figure as "THE FATHERS," such as the writers of the Apocryphal New Testament, Cyprian, Origen, &c., were of Balaam. From Balaam and Jezebel have sprung the Clergy of all the Names

and Denominations of Christendom. These are the successors of those self-styled apostles, who prated with malicious words against the true apostles; and the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:

1. The primitive Balaamites prophesied for hire; so do the clergy;
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy;
3. The primitive Balaamites blended Mosaic observances with gospel principles, Judaizing and sabbatizing especially; so do the clergy;
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy.
5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so;
6. The primitive Balaamites commanded to abstain from meats and drinks; so do clergy;
7. They taught the worship of saints and angels, and forbid to marry; so do the popish clergy;
8. They sought to please men, and flattered them for gain; so do the clergy;
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy;
10. They made merchandize of the bodies and souls of men with feigned words; so do the clergy;
11. They knew more of heathen philosophy and learning than of the gospel; so do the clergy;
12. They thought more highly of their own speculations than of apostolic and prophetic truth; so do the clergy;
13. They taught things which they ought not, for filthy lucre's sake; so do the clergy;
14. They professed that they knew God, but were disobedient; so are the clergy;
15. They resisted the truth, and caused it to be evil spoken of; so do the clergy.
16. They scoffed at the coming of the Lord; so do the clergy;
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy;
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honors them;

19. They loved the preeminence; so do the clergy;
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy;
21. They were destroyers and corrupters of the people; so are the clergy;
22. The primitive Balaamites were inventors and lovers of lies subversive of the truth; so are the clergy;
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

“CLERGY,” in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies “the body of men set apart by due ordination for the service of God;” hence, a clergyman is “one in holy orders, not a laick,” or one of the people. Every sect has its peculiar “clergy,” which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence Jude exhorted Antipas to “have compassion on some, making a difference; and others, save, snatching them out of the fire with fear, (lest they also should be scorched;) hating also the garment defiled by the flesh.” Some were more deceived than wilfully deceiving, still, they were all engaged in one work, consciously or not, and that was in “making the word of God of none effect by their traditions,” and “teaching for doctrine the commandments of men;” so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all.

Thus it is likewise with their clerical successors in the nineteenth and previous centuries. All the clerical species are not equally abominable in detail; and individuals even of the same species, are far less exceptionable than others. Apart from their spiritual merchandizing, many of them are moral, intelligent, and honorable citizens of the world. The Protestant Clergy of all sects are generally more intelligent and moral than their brethren in “Holy Orders” of the Latin and Greek departments of Jezebel’s house. The latter are designated apocalyptically “worshippers of Demons, and of idols of gold, silver, brass, stone, and wood, incapable of seeing, hearing, or walking: murderers, sorcerers, fornicators, and thieves”—Rev. 9 : 20, 21. The Protestant clergy, however, though making a better show in the flesh, are not clean. When men read prayers on a day set apart by mere human authority in honor of “St. Charles the Martyr,” (the royal tyrant beheaded by Cromwell,) and other equally holy witnesses, whose ghosts, they affirm to be in heaven and crowned with glory, they are worship-

pers of Demons. When men preach funeral sermons in praise of souls, which, in dying, they declare went to heaven, where they have become guardian-angels or spirits to their friends on earth, their congregations responding in faith or word, they are all worshippers of Demons. When men teach, endorsing, as they do, their dogmatism by their practice, that mankind can devote their lives to sin, and perpetrate the blackest crimes against God and society; and under the influence of their instruction, persuasions, and prayers, the wretches may be brought to peace with God by a penitentiary act of the mind, in view of the positive declaration of the scripture, saying, "The unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, (who are idolaters,) nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things the wrath of God comes upon the children of disobedience"—Eph. 5 : 5, 6 ; 1 Cor. 6 : 9, 10 ; and, "no murderer hath eternal life abiding for him"—1 John 3 : 15—when the clergy of all sects teach practically such blasphemy of God as this, they are liars, and murderers of the people. When citizens in "Holy Orders" teach, that by reading from a book certain stereotyped prayers, and by sprinkling a few drops of water from a basin on the face of a baby, in the name of the Father, Son, and Holy Spirit, the creature is baptized, and regenerated, and become a member of the mystical body of Christ, they not only blaspheme, but they practice sorcery, in the name of Deity. And lastly, when Gentiles, by Act of Parliament, and by arms, as a Rathcormack, and Edinburgh, or by dstraint as upon Quakers, compel men to pay them tithes of produce, church rates, and Easter offerings, they are thieves and robbers of the people; and though very classical and gentlemanly in their way, they are the children of Balaam, beguiling unstable souls, and having a heart exercised with covetous practices.

The general characteristics of the clergy are notoriously such as we have set forth. The exceptions may be said to establish the rule. There is this difference, however, between them and their "Fathers" of the first and second centuries—"the Fathers"—became the sons of Balaam with their eyes open. They knew "the right way;" but "forsook it, and went astray;" they were "children of God;" but became "cursed children;" they had been "bought" of the Lord; but they afterwards "denied the Lord who bought them." All this made their offence inexcusable; they will, therefore, rise to the judgment of the Aion, and to the blackness of the darkness connected with it. But



their clerical posterity are not so. These have not known the right way; and therefore cannot be said strictly to "have forsaken it;" they have never become "children of God;" and cannot therefore be styled "cursed children;" neither has the Lord bought them; so that they cannot be said to have denied him as their *despotes* or, Master. They have entered upon life finding the kosmial arena preoccupied by a Jezebel Institution, now styled "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*" As youths, they are taught by their parents and tutors to call its dogmas and practices christianity; and its organization "Christendom," or the Dominion of Christ! Deceiving and being deceived, their teachers indoctrinate them with theological sentiments which, acting upon Cautiousness, Conscientiousness, Veneration, and Marvellousness, develop a mystical pietism of flesh, which is known by the peculiar tone and grimace, or sanctimoniousness, that invariably accompany it. A youth pietized after this fashion is no longer master of himself. Yielding to the hallucination, mesmerically controlled by surrounding circumstances and opinions; and being also ambitious of professional rank and status in society; he gets a notion into his head that his pious ambition is a feeling wrought in him by the spirit of God; and conceits absurdly enough, that it is a call of God, such as Aaron was the subject of, for him to prepare himself for "the ministry!" Having got this crotchet into his young brain, he is haunted by it until he gets into the way of "duty," in which he continues until he is enthroned the One Man of a community which recognizes him as the oracular expounder of its creed, a successor of the apostles, and a minister and ambassador of Jesus Christ, at five hundred, two thousand, or more or less, per annum, according to their ability to pay, and the market price his vanity or presumption, or it may be his humility, may place upon himself!!

Here, then, is a poor unfortunate creature indoctrinated, deceived, and ordained the spiritual guide of the blind, by a system he had no hand in creating. It has duped him, and installed him the dupe of others in turn. The system made him a clergyman, priest, or minister; and he, knowing no better, glorifies the system as "the Church," and approved of God! He is a soul merchant. The souls of others are his stock in trade; and he undertakes to take care of them for their owners, so as to leave them leisure to devote themselves to trade, commerce, literature, and politics, provided they will make it worth his while; that is to say, profitable; otherwise, not. This is the true Balaam-principle. He thinks it just. Other men will not work for nothing, and find themselves; why should he? Especially as

it is written, "Thou shalt not muzzle the ox that treadeth out the corn;" and "He that preaches the gospel should live of the gospel;" and "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He is very familiar with these texts, which when rightly applied are admirable. But, in quoting them he is somewhat inattentive to the conditions. The ox must tread out the corn before he is entitled to eat of it; the gospel must be preached before a preacher can scripturally claim to live of it; and the things ministered must be those of God's spirit, ere a minister can lay claim to people's carnal things in exchange. Now the treading of the clergy is the treading out of tares and thistles; therefore, tares and thistles should be the food of Balaam's ass: they do not preach the gospel Paul preached, that is certain; neither do they minister the things of the Spirit of God: their claim, therefore, to a piece of bread, or a profitable living in ease and luxury, on the authority of these texts, is only an additional evidence of the imposition they are, perhaps unwittingly, practising on mankind. It is unquestionably just that a man should be paid for his labor. If a community of errorists want a man to preach their creed, and to defend it through thick and thin; if they want him to proselyte other men to it, and to make them feel comfortable about their souls—they ought to make it profitable, and very profitable too; for in proportion to the desperateness of the enterprize should be the magnitude of its reward. And what enterprize more desperate than cheating souls under pretense of curing them? It is spiritual assassination and homicide. But, we are charitable enough to think that with many of the clergy it is manslaying without intent to kill. With "the fathers" of the clergy in the first century, this consideration in mitigation of punishment, cannot be indulged. To blackness of the darkness, then, the clergy, ancestors and posterity, are doomed; but as the latter are not apostates from the right way, having never known it; yet are of the apostasy being ignorantly subjected to its authority and power—we apprehend that, dying in their ignorance, they will reap the corruption of the grave; and there remain among "the dead whom Yahweh remembereth no more"—"in the land of forgetfulness"—"the land of darkness, and the shadow of death; a land of darkness as darkness itself; of the shadow of death without any order, and where the light is as darkness"—Job 10 : 21 ; Psal. 88 : 5, 12. But, in regard to "the Fathers" of the "Holy Orders," "a sorer punishment" awaits them. "It had been better for them," says Peter, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them"—2 Epist. 2 : 21. They are therefore obnoxious to a sorer

punishment—a resurrection to judgment and fiery indignation, which shall devour the adversaries—Heb. 10 : 27, 29.

In the twenty-three points already enumerated we have shown the identity of the clergy with the sons of Balaam in the apostles' days; but, in order that the antichristian character of the clerical orders of all sects may be complete, we shall also enumerate the points, the principal ones at least, in which the clergy of our times and the apostles and their colaborers, are opposed.

1. The apostles preached “the wisdom of God in a mystery, the hidden wisdom which God ordained before the Aions to their glory—1 Cor. 2 : 7. The clergy know nothing of this;

2. When the apostles preached they “declared the testimony of God” contained in the writings of Moses and the Prophets; and their own personal testimony to the resurrection of Jesus, together with the revelation of the mystery made known to them by the Spirit—1 Cor. 2 : 1 ; Rom. 16 : 25, 26 ; Eph. 3 : 5, 9. This is all Sanscrit to the clergy—they cannot attain to it.

3. The apostles not only showed what was testified in Moses and the Prophets, but they *reasoned* upon it for its exposition, that the people might understand, and believe it; and they commended them for not taking what they heard for granted; but searching the scriptures daily to see if what they said were true; that their hearers' faith might rest on the written testimony of God—Acts 17 : 2, 11, 12 ; 1 Cor. 2 : 5. The clergy have no taste for such a procedure: reasoning on things religious is with them a step towards infidelity. The less reasoning the blinder, or more implicit, the faith; and consequently the more passive obedience to clerical dictation and rule. In their system “ignorance is the mother of devotion;” so that in their flocks the most stupid are the most humble and devout.

4. The apostles proclaimed the return of the Lord Jesus to the Holy Land in power, to replant the Twelve Tribes of Israel therein; to unite them into one nation; to re-establish the kingdom and throne of David; having raised the dead, and changed the living, saints, to place them over Israel and the Nations as God's kings and priests to instruct and rule them according to his appointments: to give the world a righteous administration through them; and in a multitude of details, to bless them in Abraham and his Seed, as promised in the Gospel—Luke 1 : 31-33, 52-55, 68-75 ; Mat. 16 : 27 ; 19 : 28 ; 25 : 31, 34 ; Luke, 14 : 14 ; Acts 18 : 31 ; 15 : 16 ; Rev. 2 : 26 ; 5 : 10 ; 20 : 6. All this is treated as fabulous by the House of Jezebel!

5. The apostles preached “*the Gospel of the Kingdom*” for the obedience of faith—Acts 20 : 24, 25 ; Rom. 16 : 26. They preached the

same gospel Jesus proclaimed before his crucifixion—Mat. 24 : 14 ; and the same that was preached to Abraham, and his posterity in Egypt and the wilderness—Heb. 3 : 17 ; 4 : 2 ; Exod. 6 : 6-8 ; 23 : 20-33, Gen. 12 : 1-3 ; Gal. 3 : 7, 8, 9. All this to the clergy is as a story to a deaf man.

6. The apostles taught that “without faith it is impossible to please God”—Heb. 11 : 6. This the clergy *in works deny*, when they give sinners in the gripe of “the King of Terrors,” ignorant, and therefore necessarily faithless, of the first principles of the oracles of God, but professing to be penitent, absolution, and what they term “the consolation of religion;” as if the doctrine of Christ had any consolation for villains whose existence has been a life of crime; and whose only repentance is sorrow at the stoppage of their career by conviction and retribution. By works the clergy deny the indispensability of faith, when they rhantize the face of a puling babe for the regeneration of its “immortal soul!” Surely if Balaam’s ass were here, and a clergyman should bestride him on such a mission, the intelligent creature would break silence again, and with the voice of a man rebuke the madness of the seer!

7. The apostles taught that without resurrection there is no future life—1 Cor. 15 : 12-19. The clergy deny this in teaching that souls live in heaven and hell before it, if it ever occur, which some of them deny.

8. The apostles taught, that the obedient to the faith are sanctified by the Abrahamic Covenant dedicated by the offering of the body of Jesus—Heb. 10 : 9, 10. Clerical sanctification knows nothing of this. The clergy profess to be sanctified; but of sanctification in relation to a covenant made nearly 4000 years ago, and confirmed by the crucifixion, their ignorance and unbelief of the things covenanted, prove that they know nothing.

9. Jesus and the apostles taught, that the inheritance of the Saints is the earth, the world, and all things pertaining to them, with eternal life and glory; and to be possessed in the Day of the Lord Jesus after the resurrection—1 Cor. 3 : 21-23 ; 1 Thess. 2 : 12 ; 1 Pet. 5 : 10. The clergy teach that the saints’ everlasting rest is beyond the skies.

10. The apostles taught men to believe the things concerning the kingdom of God and the name of Jesus Christ; and thereupon to be immersed in that name for remission of sins; and they did it—Acts 8 : 12 ; 2 : 38. But the clergy ignore all this, and say, “Believe and be saved;” and to babes, “Be saved without belief!” Hence, they teach two salvations; the one, salvation by faith; the other, salvation without it! By faith of what? “That Jesus died for you.” This, and a

penitentiary sorrow, will atone for a life of crime; and swing a soul from the gibbet into supernal and eternal glory!!! Oh Balaam, what wilt thou not teach for hire!

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that, when he was crucified, sin was condemned "IN" that flesh—Rom. 8 : 3 ; 1 Pet. 2 : 24 ; Heb. 2 : 14, 16, 17. Balaam denies this. He taught in the life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had *before he fell*—essentially a self-sustaining, incorruptible, and immortal flesh,—and that the body born of Mary was not derived from her substance, but the result of a fresh act of creation! This is denying that Christ came in flesh; a clerical heresy which destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes *Jesus, the crucified, a covering for sin*.

12. The apostles taught that death had been cancelled, and immortality, that is, deathlessness, or life and incorruptibility, brought to light by Jesus Christ in the Gospel of the Kingdom,—that the writing of death against the saints had been *crossed*, or blotted, out; and incorruptibility of body and life for them procured by his resurrection as the earnest of theirs—2 Tim. 1 : 10. But Balaam and Jezebel ignore this. They teach the philosophy of their heathen forefathers concerning immortality; and by their tonguey deeds deny that *immortality is for those only who believe the promises of God covenanted to the fathers; and yield obedience to the law of faith*. Balaam's clerical posterity are "the children of disobedience," and totally opposed to all such doctrine as this.

13. "*The World*" is to-day precisely what it was in the days of the apostles. "Woe to the world," saith Jesus, "because of offences!" "The world," he continues, "hates me;" and then says to the apostles "because ye are not of the world, the world hates you. In the world therefore, ye shall have tribulation; but be of good cheer; I have overcome the world." And again he saith, "I pray not for the world."

Their Lord having commanded them to go forth, and preach the Gospel of the Kingdom, left them. They soon after found that the persecution visited upon him came upon them, as he had predicted, saying, "If they have persecuted Me, they will also persecute you:" so that it became a rule experimentally verified, that *wherever and by whomsoever the doctrine of Jesus Christ is believed and advocated, it is opposed, and its faithful adherents are reproached*. This was Paul's experience, who

says of the apostles, "We are made a spectacle for the world, even to angels and to men. Unto this present hour we hunger and thirst, are naked and buffeted, and have no certain dwelling-place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things unto this day."

Since that day the policy, but not the disposition, of the world, is changed in relation to the truth. This has been prevailed against for a time; even until Christ shall come to punish the world for its iniquity. The world hates the truth and its advocates and friends to this day, as every one who is of the truth knows by experience; and because, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," whose the truth is. Now who does not know, that it is the world in whom the clergy live, and move, and have their daily bread? Is it not the lust of the eyes and the pride of life that build their temples? Is it not the pride of life that rents their pews, and fills them with flowery cones of purple and fine linen? Is it not the lust of itching ears that heaps to themselves pulpit-fabulists, who rebuke sins afar off they have no mind for; and wink at, or can not see, the pious wickedness that festers within their doors? The clergy are paid, and fed, and clothed, and honored by the world. The world invites them to its feasts; makes them priests and chaplains to its fleets and armies, and public institutions; it makes them princes in lawn, and rulers in the state. These are evidences of its love for the clergy; and it has ever been that "the world loves its own;" and they who, like Balaam, love the wages of unrighteousness, it will surfeit with favors and rewards.

It is manifest, then, that the apostles and the clergy, who presumptuously style themselves their "successors," and the "ambassadors of Christ to the world," occupy diametrically opposite relations to that world. The world is the enemy to the apostles and their doctrine; while it is the friend and patron of the clergy. This irrefutable truth is fatal to all their pretensions. "The friendship of the world," says James, "is enmity of God; whosoever, therefore, will be a friend of the world is the enemy of God." Therefore, another apostle saith, "Love not the world, neither the things in the world; if any man love the world, the love of the Father is not in him."

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But we need not enumerate any more points of discrepancy between the apostles, and their rivals, the clergy. The antithesis is complete

We shall proceed now to make a few remarks upon the name which these sons of Balaam have appropriated to themselves.

They style their "Holy Orders" THE CLERGY. This name is derived from κληρος, *kleros*, a lot, portion, or heritage. The Balaamites apply it to themselves, on the assumption that they are *the peculiar heritage of God!* In countries where they are in political alliance with the world-rulers they refuse to recognize the Balaamites of dissenting communities as "clergy." They regard them simply as "laymen," or men of the people. But in the United States, where the world is in league with all sects, the heterogeneous and discordant elements which fill the pulpits of this Republican Christendom, are all massed together as "the clergy." We certainly cannot congratulate the Lord upon his inheritance, if it be composed of all the popish priests, state-church parsons, and random outpourers of nonsense, that thump the cushioned desks of the sectarian conventicles of christendom! But we read of no such inheritance, or clergy, of the Lord in the Bible. We there find Moses saying to Israel, "Yahweh hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him *a people of inheritance* as at this day;" and in another place, "The portion of Yahweh is his people; Jacob is the lot (cord, or boundary line) of his inheritance." But never did he say to the clerical leaders of the Gentiles, "Ye are my inheritance," or clergy.

But when He was "wroth with his inheritance," and "the Gentiles came into it," the Balaamite Doctrinaires concluded, as they teach at this day, that he had "cast them off," and substituted the bishops, presbyters, and deacons, of the christian nation in its stead. They regarded themselves as the spiritual Levi, the special treasure of Jehovah, above all others of the body, whom they styled the people. Being Levi's successor, they claim his perquisites; and as Levi tithed Israel, they undertook to tithe the laity, and to tax them in other ways, persuading them that in giving to the clergy they were lending to the Lord! This imposition grew to such an enormity, that when the church and world became one, the clergy became the territorial lords of some of the finest tracks in Europe. They became a power in all its kingdoms, and by the rulers, were regarded as the pillar of their thrones.

"Yahweh," however, "has not cast off his people; neither will he forsake his inheritance"—Psal. 94 ; 14. He has only broken off a dry branch from the Hebrew Cedar Tree. The tree remains, though in a very sapless condition. But is anything too difficult for God? "I will, saith he, take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the

height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the feild shall know that I, Yahweh, have brought down the *high* tree, (as it was under Solomon and his successors,) have exalted the *low* tree, (above the Babylonish desolation,) have dried up the *green* tree (by the Roman power,) and have made the *dry* tree to flourish, (when Christ returns in power;) I, Yahweh, have spoken and have done"—Ezek. 17 : 22. When this is accomplished, there will be a state of things in the East such as has never yet existed there. For, "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and ISRAEL MINE INHERITANCE." Then "shall Yahweh possess Judah his portion in the Holy Land, and shall choose Jerusalem again"—Isa. 19 : 23-25 ; Zech. 2 : 10-12.

The Hebrew Nation, then, re-set and flourishing in the Holy Land, is the clergy, or heritage, of God. It is the kingdom of the heavens, as a grain of mustard seed in its re-setting, which, when grown, is the greatest among kingdoms, and becomes a tree, so that the birds of the air, (the political aerial,) come to lodge in the branches thereof—Matt. 13 : 31. Of this kingdom, all who are Abraham's Seed by being Christ's, are joint-heirs with him. They are invited to become heirs of this kingdom through the gospel; and being heirs, that which makes them heirs, also makes them Israelites by adoption, and by consequence, a part of the nation itself. During the times of the Balaamized Gentiles, the Hebrew Cedar is a dry tree; and the inheritance of Yahweh is not the cedar in its dry state, but when it returns to a flourishing condition. He is, however, not without an inheritance in all these times. "The portion of Yahweh is" still "his people;" and this people is to be found in Jacob, which is the lot, or cord, of his inheritance. That is, He has no clergy in the times of the Gentiles, who are not Jews by adoption, through obedience to the law of faith. These are "the Israel of God" for the time current. All who do what Jesus of Nazareth, the King of the Jews, commands them, become his friends, and Yahweh's people. This we have seen the sons of Balaam, who style themselves "clergy," and pretend to be specially appointed of God for his service, do not do. They are not his people consequently; and instead of being Jews, they are for the most part their enemies, and where they have political power, their oppressors.

But, what saith the scripture? Paul in writing to certain in Thessalonica who, before they had obeyed the gospel, were idolaters, says