

EUREKA

AN
EXPOSITION
OF

THE APOCALYPSE

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EUREKA:

AN
EXPOSITION
OF

THE APOCALYPSE

IN HARMONY WITH

“THE THINGS OF THE KINGDOM OF THE DEITY,

AND

THE NAME OF JESUS ANOINTED.”

BY JOHN THOMAS

AUTHOR OF “ELPIS ISRAEL,” AND OTHER WORKS.

VOLUME 2

“BLESSED he that knows accurately, and they who give heed to the words of the prophecy, and narrowly observe the things which have been written in it; for the time is near.” — APOC. 1:3.

“IF any man speak, let him speak according to the Oracles of the Deity.” — PETER.

“WE have more established the prophetic word, to which ye do well giving heed as to light shining in a dark place while day may have shone, and a light-bearer have arisen in your hearts” — PETER.



Preface

It is with no little satisfaction that the author is at length enabled to place this volume of his EXPOSITION OF THE APOCALYPSE in the hands of its subscribers. To subscribers and authors in general, the issuing of books by subscription must always be a work of anxiety; especially where, as in the instance of Eureka, the subscribers thereto have made its author the depository of nearly two thousand dollars in advance of the performance of what he had proposed in his prospectus. This was a signal act of confidence in his integrity, exceedingly gratifying to his feelings; for which he takes this opportunity of returning his sincere and heartfelt acknowledgment. It was an act of confidence also in his ability to perform the difficult work of exposition. He trusts, therefore, that now the volume is in the subscribers' hands, and they can leisurely familiarize themselves with its contents, they will come to see that their confidence has not been misplaced.

When the prospectus was sent upon its mission, the author was far from being sanguine of success. The general indifference, and prejudice existing against the Apocalypse; the great cost of the proposed exposition; and the uncontradicted calumnies so industriously circulated by the author's enemies, cooperated to create no little misgiving in regard to the success of the undertaking.

But, when Deity signified the Apocalypse to the apostle John, did He not intend it to be understood by His servants? Was it not revealed for their information; and especially for the enlightenment of that generation of them which might be contemporary with the *denouement of the plot* so skillfully laid, and admirably worked out, in all the ages and generations of the past, by "the Lion of the tribe of Judah, the Root of David, who had prevailed to open the scroll, and to loose the seven seals thereof?" Was all the wonderful and mighty working to be lost upon this generation, and to be in regard to it as though it had never been? This, the author could not bring himself to believe. His thorough and abiding conviction was, that the Apocalypse was not only given to be understood, but also to be understood before the appearing of THE ANCIENT OF DAYS. For otherwise, how could His servants watch, and perceive the signs therein revealed, and be prepared for his coming? The apocalyptic benediction is pronounced upon "HIM who knows accurately," and upon "THEM who give heed to the words of the prophecy, and observe

narrowly the things written in it." But, how can this be done by them who understand it not? And where are they to whom it is intelligible? If any such exist, why is their light under a bushel; why hath it not shone forth to all that are in the house?

Without scriptural, historic, and chronological exposition, the Apocalypse is unintelligible to the people of the nineteenth century. Some imagine that because it is a revelation, it must necessarily expound itself to the illumination of a wayfaring man though a fool. This, however, is but a poor compliment to themselves who, with all their boasted science and scholarship, are altogether in the dark concerning it. But, from the days of DIONYSIUS, "the great bishop of Alexandria," to the time of PIO NONO, the present spiritual incumbent of the tottering throne of the Roman Orb, all "the wise and prudent" declare, that without exposition the Apocalypse is an unintelligible mystery. Hence many learned and popular writers of divers of the "names and denominations" have attempted to expound it. Among these are Sir Isaac Newton, Mede, Bishop Newton, Fleming, Faber, Bickersteth, Brooks, Cunningham, Irving, Keith, Maitland, Elliott, Cuning, Lord, and so forth. But no one understanding "THE GOSPEL OF THE KINGDOM," and the doctrine concerning "THE NAME OF JESUS CHRIST," can possibly admit that they have succeeded. Believers of this gospel can come to but one conclusion, which is, that all their attempts are signal and decided failures. And, if this class of writers have failed, whither shall we look for an interpreter?

The fact is that there was none. The understanding of the gospel of the kingdom enabled the author to perceive, that the exposition of the Apocalypse was still a desideratum — a thing to be devoutly and earnestly desired. The Apocalypse was given by Deity to Jesus Christ, that He might show it to his servants; and the reason why no exposition was extant, is, that Jesus Christ, who is the truth, had not given the ability to "the wise and prudent" of the Laodicean Apostasy. His servants and brethren were not to be taught by the wise and prudent of the excommunicated COURT OF THE GENTILES. He had "spewed these out of his mouth;" and was it likely, then, that he would confer on such the honor of being the interpreters of his apocalyptic mysteries? By no means.

The exposition, as well as the apocalypse given, must be His. "Let Christ dwell in your hearts by faith." These are the words of Paul; and the Spirit that anointed Jesus said through him, "I AM THE TRUTH." Hence, there can be no correct exposition of the Apocalypse unless CHRIST THE TRUTH give it. No writer on the Apocalypse can do anything aright apart from this inspiration. Unenlightened by "the truth as it is in Jesus," the most learned are as incompetent as the most ignorant. Mr. Elliott says truly: "The Apocalyptic subject is one altogether peculiar; being at once so important, so difficult, and so controverted." It is an arena upon which the foregoing extremes meet and cordially embrace. "None of the guilty shall understand." This is the irreversible decree; who can annul it?

A correct interpretation being Christ's, it was for Christ also to provide

for its publication. Such was the author's conviction. If the work is the Lord's, he will provide the means. And remarkably has this conviction been verified. The truth opened Lydia's heart to attend to the things spoken by Paul. She heard them, became interested in them, and attended to them. This is termed the Lord opening her heart. Upon the same principle, He opened some of the hearts of the subscribers to the author's exposition, that through its publication by their means, they and others afar off might come to the understanding of the things written in the apocalyptic prophecy; and that thereby they might obtain the blessing promised in chap. 1:3. The author has made personal application to none. The notice of his readiness to publish, if enabled so to do, is all the effort he has made in the premises. But the response was not encouraging; and the author came well nigh despairing of success. Christ, however, in the hearts of a few, willed otherwise; so that, by their spontaneous liberality to the amount of twelve hundred and sixty dollars, he was enabled to go to press; with the assurance also that, if he would proceed with the preparation of the third volume, the means for its publication should be promptly furnished.

This unexpected success in bringing forth so expensive a work has both rejoiced and surprised him. It is a practical attestation that he still lives in the esteem of "the excellent, in whom is all the delight of the Holy One." As one of the Holy City down-trodden in the earth, he has not escaped the efforts of the Serpent's Seed to bruise him in the heel; but he rejoices to find that they have not fatally affected his usefulness. Their "enmity," which broke out against him while passing the first volume through the press, has coiled around him in all the labors of the second. He has, however, given but little heed to it; being assured that when this volume, the fruit of much thought and labor amid great discouragement and conflict, shall come into the reader's hands, he will be able, by a comparison of the author's incessant labors, with their fitful and ephemeral, but malicious, attacks upon his name, to arrive at a true and righteous verdict in the premises. The elaboration of such works as the author's leaves no spare time for evil courses. The matter of which they are composed, firmly believed, alienates from the petty jealousies and rivalries of minds spoiled by "science falsely so-called," and by all sorts of traditions, or crotchets, which make void the truth. "By their fruits ye shall know them." Public writers and teachers can only be thus known. Their writings and discourses are their fruits. The author's are before the world, and before "the saints who are on the earth;" and though all called saints are not "excellent," he has no apprehension of reprobation from those who are. He regards the defamatory writings of bad men and hypocrites as highly complimentary and laudatory. In the denunciations of such, the author rejoices greatly; for it is a public testimony to all concerned, that he sits not in their seat, and that "the hope of the hypocrite" is not his.

The appearance of this volume at the present crisis of human affairs is well-timed. The author believes that two years or so later would have been unseasonable, and possibly "TOO LATE." If his chronology be correct, the

current epoch must be hard upon the terminus of the Papal Power, and the initiation of "THE TIME OF THE DEAD." These two crises are conterminous. Their contemporary limitation is fixed to the ending of a symbolic "FORTY AND TWO MONTHS," which is an Aeon, or cycle, of 1260 years. The signs of the times, apart from chronological computation, clearly indicate that this cycle has nearly described its course. The "DRIED UP" condition of the THE FOURTH EUPHRATEAN ANGEL-POWER, enthroned in Constantinople; and daemon-operation of the FRANCIC-FROG-POWER for the past eighteen years upon the Dragon, the Beast, and the False Prophet — are unmistakable signs of the speedy manifestation of THE ANCIENT OF DAYS. He comes in "as a thief." HE WAS with Moses at the Bush. HE IS at the right hand of Almighty Power; and HE IS THE COMING ONE — the Grand Master of the situation created by events in the development of which FRENCH IMPERIALISM has been HIS subordinate and precreative agency. The working of this is the great sign "IN THE HEAVEN OF THE SON OF MAN." It has been wonder-working until it has brought the False Prophet into the greatest peril. The withdrawal of French protection will, doubtless, leave him a prey to the hatred of his own children, whose rebellion will rapidly develop the end.

And how greatly is that end to be desired by all true believers! And how intensely interesting must be the proof of its extreme nearness to all such! It is indeed true, that "THE TIME OF THE DEAD, that they should be judged," and that "the reward" so long promised should be given to "the prophets, and to the saints, and to them that fear the name of the Coming One, small and great" — is it indeed true, that this "Day of Vengeance and Year of the Redeemed," is at the very door? The author believes, that this volume will assist the reader greatly in his endeavour to acquire a satisfactory solution of this highly important and interesting problem. THE TIME OF THE DEAD is contemporary with a time of angry excitement among the nations — "the nations were angry, and thy wrath came and the time of the dead, that they should be judged" — Apoc. 11:18. Their anger is excited against ROME: which when the Apocalypse was given, was styled, "that Great City having dominion over the kings of the earth" — Apoc. 17:18. She had it then; and but for the working of the revolutionary Frog-Power, would still manifest it to a greater extent than at present appears.

The approaching belligerency of the nations is an important element of THE ROMAN QUESTION. They are to hate the Harlot, and make her desolate and naked, and to eat her flesh, and burn her with fire" — Apoc. 17:16, THE PAPAL DEITY OF THE ROMAN ORB a refugee from his capital, or a captive in revolutionary bonds, may evolve an unclean, wonder-working, daemon-spirit, from his mouth, which will go forth to the kings of the earth and of the whole habitable, including the American Continent, and gather them to a conflict for the suppression of the approaching EUROPEAN REVOLUTION, and the reestablishment of the PAPAL THRONE, which will signally accomplish the desolation of the Harlot. The Convention between the French and Italian powers of September 15, 1864 contains the elements of this coming struggle

between DESPOTISM and the REVOLUTION. Within two years of this date, Rome is to be evacuated by the French, and "THE GOD OF THE EARTH" left to his own resources. The 15th Sept., 1866, is the fatal limit of the Franco-Italian Convention. May it not also be that at this date will be found the terminus of the FORTY AND TWO MONTHS allotted to the Papal Power to practise — *poiesai*? Forty and two months of years ago carry us back to A.D. 606, into the Phocal Epoch. At this time the Bishop of Rome and the Patriarch of Constantinople were contending against each other for the Pontifical Supremacy of the Roman Orb. The only authority that could confer this Pontificate was the Emperor reigning in Constantinople. Maurice, the predecessor of Phocas, was in favor of the Patriarch; but a revolution set him aside, and elevated Phocas to the Imperial Throne. This sanguinary usurper favored the aspirations of the Bishop of Rome, known as BONIFACE THE THIRD. In compliance with his request, he *confirmed the right* acquired by John II, from Justinian seventy-five years before; and constituted "the See of the Roman and Apostolic Church THE HEAD OF ALL CHURCHES." This was "*giving the saints into the hand*" of the Episcopal Constituent of the Little Horn; and authorizing him to practise. Thus, by imperial authority "was given unto the beast a MOUTH speaking great things and blasphemies; and power was given unto him to practise forty and two months" — Rev. 13:5. It was only by foreign secular power contributing its support, that the Pontiff-King of Rome has been enabled to eke out an existence to the present crisis. But for the French in "the Eternal City," the Papal Kingdom would have been numbered with the dead some twenty years before its time. The Deity sent the French to Rome in 1849 to strengthen it, that its Pontiff might be enabled to practise imperially to the end of the 1260 years for which its license was divinely granted. That cycle of preeminent lawlessness and blasphemy has nearly described its appointed course. A few months more will probably complete it; and the loss of power to practise, will be the death knell of the Papacy, and the deliverance of the saints; the giving to them the honor of executing "the judgment written" to the subversion of all thrones; and the final abolition of this sanguinary pontificate from the earth.

Such a crisis, then, being just upon the world, how interesting and important must that work be which treats of the things, whose course has been long tending thereto. It is the purpose of this volume to unfold that series of events which has been consecutively evolved from the time the Apocalypse was given to the formation of the present situation. The labor bestowed on its elaboration has been itself a pleasure; and the author earnestly hopes, that in reading it its subscribers will find much advantage; or, at least, have no cause to regret the pecuniary expenditure incurred in causing it to see the light.

In conclusion, the author would invite the attention of the reader particularly to the CHRONIKON HEBRAIKON, which he has appended to this volume. He believes that it is a correct extrication of the chronology of the Scriptures. But, if these are not reliable, then all chronological inquiries

pertaining to antiquity may be abandoned in despair. The Scriptures, however, are the most authentic chronological records extant; and only require to be understood to excite the admiration of the student at the ingenuity and accuracy of their details. The study of these is highly useful and improving; and calculated to fix firmly and methodically in the mind the events and testimonies of the word.

The Author intends to publish a small edition of his CHRONIKON apart from Eureka. It will be issued in a paper cover, at a price not exceeding seventy-five cents, including postage.

As to the THIRD VOLUME OF EUREKA, the author will proceed to its elaboration with all diligence, working while it is called today; for "the night cometh when no man can work." His earnest desire is, that a celestial visitant may find him thus engaged; and by divine authority serve upon him notice to quit; and forthwith to report himself for judgment in the presence of THE KING. But if such an event as this should not transpire so soon as he anticipates; and time should be afforded for the completion of the work, the author will in that case give due notice to the purchasers of the second volume, that they may in like manner possess themselves of the third.

January, 1866. A.M. 5956.

THE AUTHOR.

COMMENT

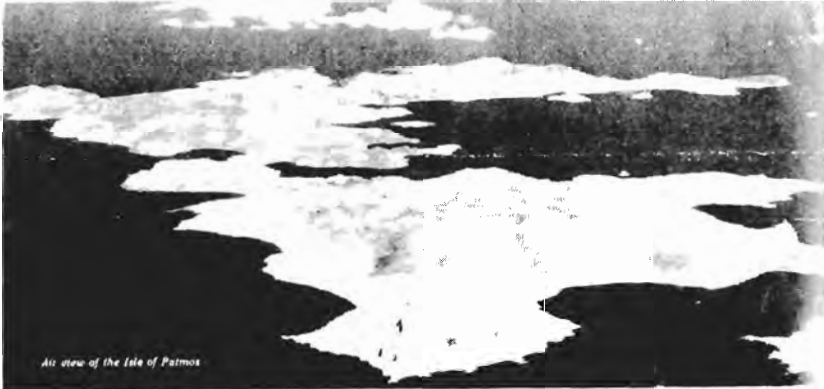
Time has proved that the anticipations of the Author of *Eureka* in regard to the return of Christ were premature. And this reveals that with all its value *Chronikon Hebraikon* fails to provide a satisfactory chronology of the Scriptures in relation to the time periods of the future. Those time periods seem to introduce consecutive epochs of time, rather than specific datings. The Author above made the mistake of interpreting the periods of 1260, 1290 and 1335 of Daniel 12 as beginning at different times and terminating at the one epoch (see *Elpis Israel*). In the Preface above he anticipated judgment being poured out upon the Papacy at the termination of the 1260 period (1868-70), and believed that the Lord would return about the same time. The first part of his prognostication was fulfilled. A few years after *Eureka* volume 2 was published, the Papacy experienced a measure of judgment at the hands of the revolutionary forces that swept Europe at that time, so that between the years 1868 and 1870 the temporary power of the Papacy was taken from it, and the Pope became a prisoner in the Vatican. This state continued until in 1929 the temporal power of the Papacy was restored. When *Eureka* was published the Popes ruled and still rule the Roman Catholic Church from the Vatican. Until 1870 they were also temporal rulers of the Papal States. In that year these states became part of the unified Kingdom of Italy. Papal territory was then confined to the palaces of the Vatican, and the Lateran and Villa of Castel Gandolfo, and the temporal power of the Popes was suspended until

1929. In that year papal sovereignty was recognised by the Italian government under Mussolini, so that the Popes, who had previously been virtually prisoners in their own splendid dwellings, today travel the world on diplomatic missions or for propaganda purposes.

In 1929, the Vatican was but a city; today it is a city-state; and in order to increase the political prestige and influence of the Papacy, Popes have visited many parts of the world, including Europe, Israel, Africa, USA, and so forth. This is in full accord with the requirements of *The Apocalypse*, for at the epoch of its destruction the Papacy is represented as boasting: "I sit a queen, and am no widow, and shall see no sorrow" (Apoc. 18:7). The Papacy is rapidly reaching that moment of boastfulness at the present time.

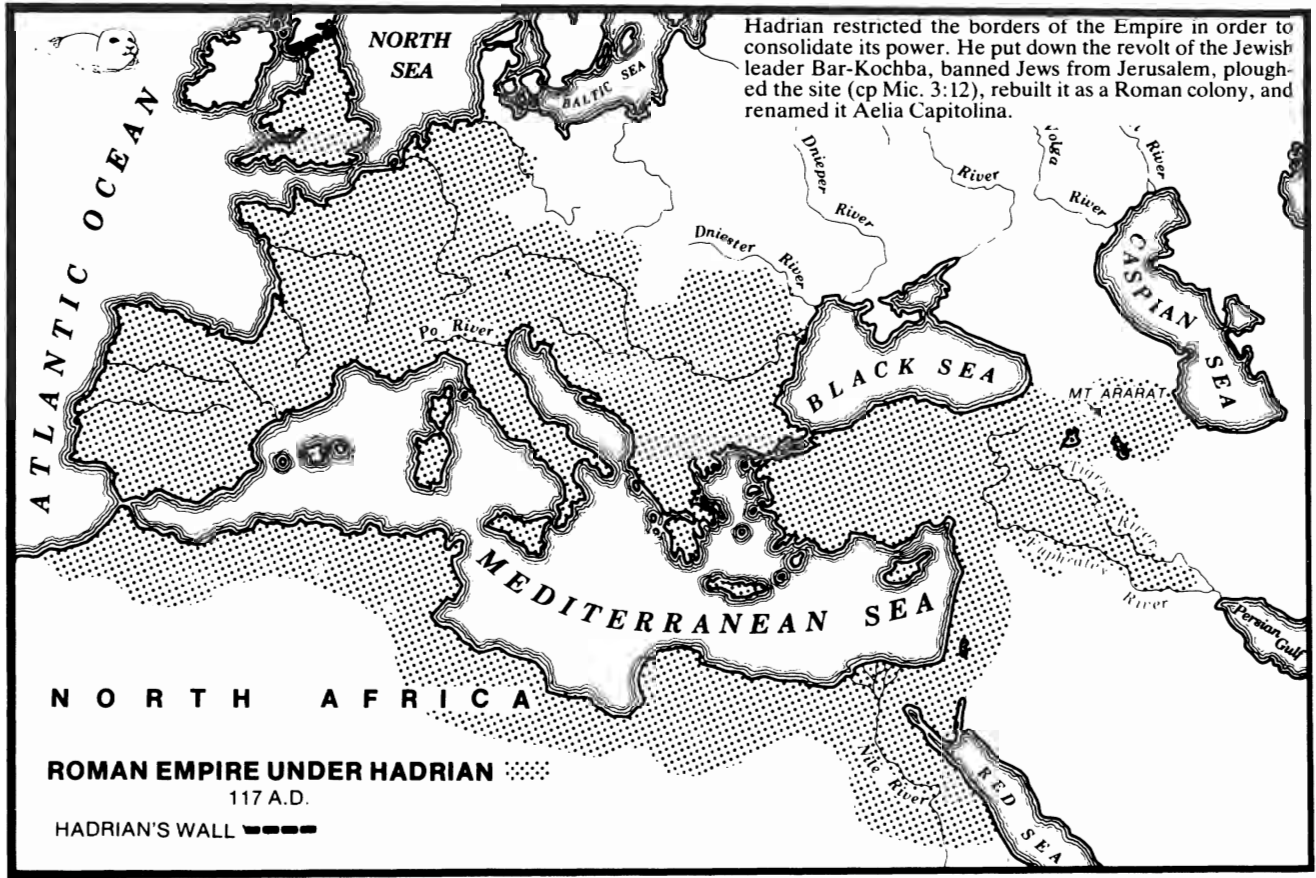
Meanwhile, let us make this point. The anticipations of the Author of *Eureka* regarding the return of the Lord, assisted in charging his comments with greater urgency and appeal, so that his expositions lose nothing in vigour and interest with the passing of time. His earnest desire for the Lord's coming probably influenced his timing in that regard, illustrating that he was of the company of those who "love the Lord's appearing" (2 Tim. 4:8). The enthusiasm he displayed is something that "the servants of Deity" can emulate today as they witness in the earth the signs that enable them to anticipate Christ's appearing with every confidence.

— HPM



Air view of the Isle of Patmos

The rugged, barren island of Patmos consists mainly of rocky, volcanic hills. Such islands were frequently used by the Romans as places of political banishment; and to Patmos John was sent. According to tradition and Scripture (Ch. 1:9), John was banished by the Roman emperor Domitian (A.D. 95) and released eighteen months later, having meantime received the Apocalyptic visions. Expressions through *The Apocalypse* are suggestive of his presence on such an island, such as, "I stood upon the sand of the sea" (Apoc. 13:1).



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Chapters four and five provide an introduction to the balance of The Apocalypse. John's attention was first directed to a symbolic description of the Kingdom in its glory, and this was followed by the visions of the seven seals, seven trumpets, seven vials and so forth, that depict events leading to this consummation. It may appear strange that the final picture should be given first, but that is the Spirit's method (e.g. Ch. 11:15,18) as adopted throughout Scripture. Yahweh would have us centre our attention on the hope set before us, and by that means place all the events leading up to it in proper perspective (cp. 2 Corinthians 14:15-18). — HPM.

EXPOSITION OF THE APOCALYPSE

Chapter 4

The chapters of this volume are numbered according to the numbers of the chapters of the Apocalypse; so that the fourth chapter of this work is an exposition of the fourth chapter of the Apocalypse, and so on to the eleventh inclusive.

SUBJECT.

THE THRONE COVENANTED TO THE SON OF DAVID ESTABLISHED IN THE HOUR OF JUDGMENT

TRANSLATION

APOC. IV.

1. After these things I looked, and behold a DOOR opened in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these."

2. And immediately I was in spirit: and behold a THRONE was established in the heaven, and upon the throne One sitting. 3. And the One sitting was in appearance like to a jasper and sardine stone, and a RAINBOW circled about the throne in appearance like to an emerald.

4. And circling about the throne *were* TWENTY-FOUR THRONES: and upon the thrones I saw the twenty and four ELDERS sitting, having been invested with white garments; and they had upon their heads golden coronal wreaths. 5. And out of the throne burst forth lightnings and thunders and voices: and SEVEN LAMPS OF FIRE burning before the throne, which are the SEVEN SPIRITS of the Deity. 6. And before the throne a TRANSLUCENT SEA like to crystal. And in the midst of the throne, and in the circle of the throne, FOUR LIVING ONES, being full of eyes before and behind.

7. And the First Living One *was* like to a Lion; and the Second Living One like to a Calf; and the Third Living One having the face like to a Man; and the Fourth Living One like to an Eagle flying. 8. And the Four Living Ones, one by itself, had each six wings circling about it; and within *they were* full of EYES; and they have no intermission day and night, saying, Holy, Holy, Holy, Lord, the Omnipotent Deity, who was and who is and who is coming.

9. And when the Living Ones shall give glory, and honour, and thanks, to the ONE sitting upon the throne, who liveth for the Aions of the Aions, the

twenty and four Elders fall before the One sitting upon the throne, and they do homage to Him who liveth for the Aions of the Aions, and they cast their coronals before the throne, saying, 11. "Worthy art thou, O Lord, to receive the glory and the honour and the power; thou createdst all things, and on account of thy will they exist, and were created."

Exposition

SECTION I.

A DOOR OPENED IN THE HEAVEN, AND THE LOUD TRUMPET VOICE

"After these things I looked, and behold a DOOR OPENED in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these." — Verse 1.

In the English version, the fourth chapter of the Apocalypse begins with the words "after this;" as if the Spirit referred to one particular thing noted in the previous chapter, after which the subject of the fourth was to be initiated. But the original phrase is *meta tauta*, and should be rendered "after these things;" the Spirit thereby intimating a plurality of things to be accomplished before the establishment of the throne.

The things to be perfected before the setting up of the kingdom were those styled in ch. 1:19, "the things which are." This sentence must be interpreted of the things existing while John was in Patmos. There are three sets of things indicated in ch. 1:9: *first*, "the things thou hast seen;" *second*, "the things which are;" and, *third*, "the things which shall come to pass, *meta tauta*, after these." The first set consisted of the Seven Lightstands, the Son of Man, and the Seven Stars; the second, of the things treated of in the epistles to the Seven Ecclesias in relation to their spiritual condition, which was developing itself into irremediable apostacy and delusion; and the third, of the things to be accomplished after the removal of the lightstands out of their place in the ecclesias — ch. 2:5; after the tribulation of the ten days — ch. 2:10; after fighting against the Balaamites with the sword of the Spirit's mouth; after the casting of Jezebel into a bed, and them

who commit adultery with her into great tribulation, and the killing of her children with death — ch. 2:22; after his coming upon the dead in trespasses and sins as a thief — ch. 3:1,3; and after the Spirit had spued them out of his mouth — ch. 3:16. These things were all to come to pass before the promises affixed to each epistle could be fulfilled; which promises in their development in the "Hour of Judgment" — ch. 15:7 — are symbolized in ch. 4:2-11

But as to the time that was to elapse from the epoch of John's abode in Patmos to the opening of a door in the heavens, or from the spuing of the sevenfold ecclesia in Laodicean manifestation out of the Spirit's mouth, to the establishment of the throne in the opened heavens, it is not stated in this chapter how long. As I have shown, the ecclesia (a remnant only excepted), transformed into "the Holy Catholic Church," had been spued out in the Constantine Era; still "the Church" continued. Jezebel and Balaam still flourish in the heavenlies, or high places of the earth; where they revel in all the pleasures of sin, and in the enjoyment of all the rewards of unrighteousness, the Gentile Balac, the son of Bosor, or the world-rulers of "the state" can bestow. As we have shown, Jezebel is representative of what Papists and Protestants agree to call "the Church," which maintains its ascendancy until the opening of a door "in the heavens;" and Balaam is representative of the Clerical Orders of "the church" which will also prevail as "the spirituals of the wickedness in the heavenlies" (Eph. 6:12), until the throne is set. This is the order of things pertaining to the course intermediate between Constantine, A.D. 312-337, and the apocalypse of the Sons of the Deity, which is near at hand. In all this long period of over sixteen hundred and twenty years, LAODICEANISM has prevailed in the form of the Beast of the Sea, the Beast of the Earth, the Image of the Beast, the False Prophet, and the Scarlet-colored Beast bearing Jezebel, the Mother of Harlots, and of All the Abominations of the earth. The root of all these things is that Mystery of Iniquity at work in the christian community in Paul's day — 2 Thess. 2:7. It was then only being sown by those wolves in sheep's clothing he predicted would arise, speaking perverse things to draw away disciples after them. In this they succeeded marvellously; so that the true believers were reduced to a mere remnant, which at the present time is too inconsiderable to command the respectful attention of "the church".

But this Jezebel and Balaamite Mystery of Iniquity which continues to the adventual epoch, is to be consumed by the Spirit of the Lord's mouth, and utterly destroyed by the manifestation of his presence. Such is the testimony of Paul and Daniel, to say nothing of

the rest. Now, this consuming and destroying manifestation of spirit is what John saw when he “looked and beheld a door opened in the heaven” of the apocalypse. What he saw is the *epiphany*, or manifestation of the Spirit’s *parousia*, or presence. He beheld it in belligerent operation; for “out of the throne,” he says, “proceed lightnings and thunders and voices,” which are the symbols of war.

1. The Heaven and the Door

I need not here repeat what has already been said about “the heaven.” It will be sufficient to refer the reader to the captions on pages 139 and 146 of vol. 1. To the saints this aerial expanse is closed. At present they do not shine there as the sun, moon, constellations, and stars of the firmament. The luminaries of the heaven are the dignities, or glories, incarnated in the officials who figure as the civil and spiritual rulers of “the earth and habitable.” Although the saints are promised “power over the nations to rule them” (ch. 2:26,27), “the heaven,” in which national government is located is shut and fast closed against them. Their principles incapacitate them for sharing power with the world-rulers in Church and State. A saint, who is one in deed as well as name, cannot condescend to subject himself to the conditions necessary to obtain the favor of the political mob, whether that mob be a mob of aristocrats, or a mob of what these call “the swinish multitude” he cannot, I say, condescend, as a son of the Deity, a brother of Jesus Christ, and a king and priest elect for God, to seek the favor of “the dead in trespasses and sins” whose votes and patronage are indispensable to his exaltation to the heaven; in which he may figure by the eloquence of his speech, or the gaudy decorations of a court, as a star of the first or an inferior magnitude. No saint could by any other possibility than that based upon apostacy, consent to occupy the Papal Chair, or to fill an archiepiscopal, or other ecclesiastical or secular throne. The heaven, in which these seats of glory, honor, wealth, and power exist, is infected with such malarious and poisonous exhalations of sin’s flesh, that he could not breathe them, and live and move, and have continued healthful spiritual existence in the Deity. Fortunately for the saints this heaven is shut against them, and its door bolted, locked, and barred to keep out all who will not fall down and worship the Satan, who is prince of the Aerial, and bestows its glories upon whomsoever he approves.

But this heaven is not always to be shut up and barred against the saints — against the Lord Jesus and his Brethren. The Satan that now

fills it, and monopolizes its heavenly things, is to be hurled from it with a mighty overthrow. This Satan, which is Sin in official manifestation, holds the power and glory of the world's dominions. They are delivered unto him, and to whomsoever he will, he gives them — Luke 4:5,6. All the evil that afflicts humanity is “the power of the enemy,” or the Satan, whether that evil be enthroned in the heaven, or be found in the poison of serpents and scorpions. But the Satan in the heavenlies is doomed; for Jesus in vision of the future, said: “I beheld the Satan as it were lightning fall out of the heaven.” — Luke 10:18. He falls thence by virtue of a stronger than the Satan breaking into the heaven and casting him out. The Satan's house or kingdom is strongly fortified against all burglars and besiegers, at present upon the earth. Under existing circumstances, there is no chance of the saints being able to make a breach, or to open a door in the heaven, to effect an entrance into it, and after the example of Cromwell and his Ironsides, to expel the Satan, and eject him with all his instruments of mischief and abomination. But though this present inability exists, the expulsion is to be accomplished. The oracle before us proclaims “*a door opened in the heaven,*” which is equivalent to saying, that a power had been apocalypsed on earth, stronger than the Satan; that this power had made a breach in the enemy's works; and that this breach had become practicable, so that the breaching power could march through it as through a door, and take possession of the heaven, or “kingdom under the whole heaven.” — Dan. 7:27.

The oracle does not say that *doors* were opened. Our attention is restricted to *a door*, that is, to one door. A door is that opening in a wall through which you pass into the area or room beyond. This is the scriptural use of the word. Understanding this, and that the apocalyptic heaven is that constitution of things expanded over all peoples, and nations, and languages, as the government by which they are regulated and controlled; the reader will perceive, that the *coup-d'etat* by which the smiting power succeeds in placing itself in power and authority over any part of those nations or peoples, is a door of entrance to that new power into the heaven. That *coup-d'etat*, which gave Louis Napoleon introduction into the heaven, and placed him there enthroned among “the Powers,” was “a door opened in the heaven” for him to pass through. This is easily comprehended, and makes the oracle before us easy of comprehension, as we shall endeavour to show.

From the condensed view I have given of “the Mystery of the Deity as he hath revealed the glad tidings to his servants the prophets,” under the caption of “*the Apocalypse Rooted in the Prophets,*” page 41, vol. 1, the reader will have learned that the Deity proposes to enact a

great and mighty *coup-d'etat*, or stroke of policy, upon the world's government. He intends so to shape and overrule its ambitions and schemes, as to cause them to make the territory of His kingdom the seat of war between hostile confederacies, contending for dominion over the hundred and twenty seven provinces of Daniel's lion, bear, and leopard. "I will gather," saith He, "all the nations against Jerusalem to war; and I will bring them down into the Valley of Jehoshaphat." "They shall pitch the tents of their entrenched camp between the seas to the mountain of the glory of holiness"; a region which in Apoc. 16:16, is indicated by the Hebrew word "*Armageddon*". This concentration of the hosts of the nations in the Holy Land, is its invasion by Gog, the Prince of Rosh, in hostility to the Merchant Power of Tarshish and its allies, then in possession of Jerusalem. But "this city shall be taken"; "and the land of Egypt shall not escape." Advanced to this sovereignty, the Gog-dominion stands forth as "the Dragon, the Old Serpent, surnamed the Diabolos and the Satan" — Apoc. 20:2; and as the Image of the kingdom of men in its latter day manifestation, as represented to Nebuchadnezzar in his dream. In the development of these events a crisis is formed, such as the world, for magnitude and importance, has never seen before. The Satan will then have attained to the loftiest pinnacle of the temple, with the presumption that universal sovereignty is within the grasp of his omnipotence. The heaven will be filled with his glory; and no son of sin's flesh will find admission there, whose zeal runs not in the way of a ready and devout allegiance to the God-defying principles of "the spirit that works in the children of disobedience."

But things having arrived at this crisis, under the leadership of the Lawless One, the time will have also arrived for opening a door into Satan's heaven, through which the saints may enter in. This will be done by a divine *coup-d'etat* such as the Satan little expects. This political stroke consists in *the power* represented by a *Stone* falling upon the enemy, and crushing them with a terrible overthrow. This STONE-POWER is the power of the Eternal Spirit in Jesus and the saints; who with sword, pestilence, rain, hail, fire and brimstone, plead with the adversary, and destroy him from the Promised Land. In this way Yahweh makes Jerusalem "a cup of trembling, unto all the people round about when they shall be in the siege both against Judah and against Jerusalem: also a burdensome stone for all people, all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it." Their multitudes and power will not appal him. He will go forth and fight against them, and stand victorious upon the Mount of Olives, which is before Jerusalem

on the east. In this way, He, who the prophet styles, *Yahweh* my ELOHIM *comes in*, all the saints with him. In proof of all this, the reader is referred to Ezekiel, Daniel, Joel, and Zechariah.

Thus YAHWEH *Elohim*, the saints, "*come in.*" By the crashing power of the Stone a door is opened, and they march in. Their Prince, who came as a thief, obtains possession of Jerusalem and the Holy Land, and becomes a potentate among the thrones, dominions, principalities, and powers of the heaven, in which, until He breaks in upon them, "the Devil and his Angels" only can be found.

2. The First Voice as of a Trumpet

A door being opened in the heaven when John was looking, a voice issued forth from the opening, and addressed him. He tells us that the voice was identical with "that first voice which he heard as of a trumpet speaking with him." This first voice is noted in ch. 1:10. It was a loud trumpet-like voice, and he heard it when "in spirit." In all this, John was a dramatic person; or, one through whom was represented in action certain things not narrated. When in Patmos, and about to behold something pertaining to "the Day of the Lord," he says he was "in spirit." This is equivalent to saying that, when he shall behold the *reality* of the similitude he saw in spirit, he will also be "in spirit"; which likewise intimates by implication, that he will have previously risen from among the dead and be spirit. The first voice, then, he heard behind him as the loud sound of a trumpet, was a symbolical voice of the seventh trumpet period, which will awake him from his death-sleep; for it is under the seventh, which is also the last, that the dead are raised, the prophets and saints are rewarded, the day of the Lord is introduced, and the Satan ejected from the heaven, bound hand and foot, and shut down in the bottomless profound there to remain for the thousand years ensuing — ch. 11:18.

Now, in John having referred us in ch. 4:1, to the first voice of ch. 1:10, it was equivalent to telling us, that the first and second hearing of the same voice related to the same epoch, or point of time. They both relate to the seventh trumpet period; and as John "turned to see" in the first instance, and "looked" and ascended in the other, the vision of the Son of Man, and the vision of the thrones, the elders, and the living ones, are both representative of things destined to come to pass after the advent of Christ and the resurrection of the saints. The apocalyptic Son of Man is the Stone-Power in manifestation. He shatters Nebuchadnezzar's image to pieces; and having opened the heaven, establishes therein a throne, which becomes the centre of a

dominion extending over all the earth. The first time John heard the voice of this trumpet, it was "loud." It awoke him from the dust of death. But the second time, he does not say it was loud; this may be inferred, because it was the same voice. He was "looking," before the words of the voice addressed him. He had risen, and was contemplating the opening of a door in the heaven; and while so looking, there was a speaking from the opening inviting him into the heaven. Hence, the beginning of the first voice awoke him to life and action; and afterwards the same voice invited him to ascend to the heaven and to inherit the kingdom established there.

The trumpet to which this "loud," "first voice" belongs, is that represented in "the memorial of the blowing of trumpets," on the first day of the seventh month — Lev. 23:24. It is that sounding by which the princes, heads of the thousands of Israel, are summoned to gather themselves together unto Christ, the King of Israel — Num. 10:4. It precedes the sounding on the tenth of the seventh month, which proclaims liberty throughout the land unto all the inhabitants thereof — Lev. 25:9. The saints are first raised and exalted to the heaven; in other words, "*meet the Lord in the air*," as symbolized in this fourth chapter; and then afterward "the Great Trumpet" of the Jubilee is blown by YAHWEH *Elohim*, who in the "lightnings and thunders which proceed out of the throne" (v. 5), goes forth with the whirlwind of the south — Zech. 9:14.

The silver trumpet that sounds upon the first day of the seventh month, gathers together that "great multitude which no man can number of all nations, and kindreds, and peoples, and tongues"; of which John says he beheld that "*they stood before the Throne*, and before the Lamb, clothed with white robes, and palms in their hands" — chap. 7:9. "These had been dead, but when the trumpet sounded at the time of the dead that they should be judged, and that Yahweh *Elohim* should give reward to his servants the prophets and to the saints, and to them that venerate his name, small and great" (ch. 11:18), when the loud trumpet-voice was heard at this time in the lower parts of the earth, all these, with John among the number, "turned" and "looked" — awake from their dusty bed, come forth from their graves, and gather together unto him (2 Thess. 2:1) who, by the energy of the Eternal Spirit, will have raised them from among the dead. This "first voice" which brings them together to stand before the throne in the heaven, plants them as the symbolical 144,000, upon MOUNT ZION, the area of the throne and Most Holy Place of the heaven; it plants them there with the Lamb, in preparation to "follow him whithersoever he goeth" — ch. 14:1,4. In preparation to go forth, not in actual progress. Another "loud voice"

must be heard before they go forth in the lightnings and thunders of the war of "the great day of God the Almighty" — ch. 14:15; 16:14.

While prepared for war, but the lightnings and thunders not yet flashed forth from the throne (ch. 4:5), the trumpet of the Jubilee is sounded for the gathering together of the congregation of Israel from the four corners of the earth. The sound of this trumpet is not an alarm for war — Num. 10:7. It is the "loud voice" of the class-angel that flies in mid-heaven, making proclamation of the good news pertaining to the Millennial Aion; announcing that the time of its introduction has arrived, and inviting mankind of all nations and tongues, to fear the Deity and give glory to him, because the hour of his judgment is come — ch. 14:7. "The Great Trumpet," says Isaiah, "shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship Yahweh in the Holy Mount at Jerusalem" — ch. 27:13. This testimony informs us that the blowing of the great jubilee trumpet on the tenth of the seventh month, will ultimate in the return of Israel to their fatherland; but this return will not result without war. The North will not give up, and the South will keep back, until both North and South are harvested, and gathered into the winepress of the wrath of God — ch. 14:15,20. Assyria, or the North, and Egypt, or the South, will be the enemy oppressing them in their land. This being their condition, the ordinance appointed for their generations during the Mosaic Olahm, enjoined upon the priests to blow the two silver trumpets, with the assurance that the blasts thereof should cause them to be remembered before Yahweh their Elohim, and that consequently they should be saved from their enemies — Num. 10:9. This was a prophetic memorial, the body or substance of which is of the Christ — Col. 2:16,17. It signifies, that in "the latter end," when oppressed by the enemy, "the Devil and Satan," the loud angel-voices *sent forth* out of the throne (ch. 4:5), should proclaim war; and command the Son of Man in his white clouds of warriors, to thrust in the sharp sickle, and reap down their oppressors, and so save them from their enemies.

The "first voice," then, is the apocalyptic antitype of the Mosaic ordinance of the memorial of the blowing of the two silver trumpets, which were blown for the calling of the assembly, a holy convocation; and for the journeying of the camps. This "first voice" is heard by the class of which John is the apocalyptic representative, before the pouring out of the Seventh Vial "INTO THE AIR;" by which a breach is made, through which, as "a door," the saints, who are raised under the Sixth Vial — "the kings which are from the Sun's risings" — who hear the first voice as of a trumpet speaking to them, enter into the heaven. Raised

under the Sixth Vial, which has been pouring out upon the symbolical Euphrates for the last forty years of the present century, they await further developments. They await the smiting of the Nebuchadnezzar Image upon the feet, which is to manifest the temple of the Deity in the open heaven; and in the midst of that temple of holy ones, the Messianic Ark of his Covenant, whose propitiatory or mercy seat, is the crucified Nazarene — ch. 11:19.

3. “Ascend Hither.”

“*Ascend hither, and I will exhibit to thee things which must come to pass after these.*” — Ch. 4:1.

After resurrection is ascension; but not necessarily instantaneously after. This is evident from the example given in the case of the Lord Jesus. He first came out of the sepulchre; and then, after a certain interval, “ascended to the Father;” an ascent which is not to be confounded with his *assumption* from the Mount of Olives, forty-three days after his crucifixion — John 20:17; Acts 1:11. He ascended to the Father before he was “taken up.” The ascent was a necessary preparation for the taking up of the resurrected body; for a body such as he had, when he forbid Mary to touch him, was unfit for translation through the higher regions of our atmosphere, and the airless ethereal beyond. It was necessary that he should be “in spirit” and so become spirit, that he might be with the Father. So John “looked” and “heard,” which are vital actions; but though living and looking he saw nothing until after the invitation to ascend, with the promise, that subsequently to the ascent he should see an exhibition of things which should come to pass when “the time came for the saints to possess the kingdom” (Dan. 7:22); which implies their resurrection and ascent after the similitude of the dramatic resurrection and ascension of John.

The invitation to John to ascend into the heaven was equivalent to inviting him to “meet the Lord in the air;” and by implication, an invitation to all whom he represented to do so likewise at the appointed time. This is the only place in the apocalypse where it is said to John *anaba hode, ascendi hither!* In ch. 17:1, and 21:9, it is said *deuro, come here*, or “come hither;” and in doing so, he is “in spirit borne away into a wilderness;” and “upon a great and high mountain.” In the wilderness he sees the Mother of Harlots, and the ensanguined Sin-Powers by which she is sustained; and from upon the mountain that overtops all other mountains, he beholds “the House of the Elohim of Jacob” (Isa. 2:3), or, the New Jerusalem Community, in the light of which the

nations of the Millennial Aion walk in peace and goodwill. But when “a door in the heaven is opened,” John is not borne, or carried away; he is called up. He is invited to “ascend” — to ascend to the kingdom and throne to be established in the heaven. There is a testimony analogous to this in ch. 11:12, where a class of persons not represented by John are addressed in the words, *anabete hode, ascend ye hither!* And it says “they ascended into the heaven in the cloud which ascended.” This cloud of witnesses was the political element of the “*Two Witnesses*,” which had been politically dead, but unburied, for 105 years, at the end of which, that is, in the 1789-’90, they rose again, and ascending to the heaven in the sight of their terrified enemies, became the ruling power in the state. Hence for John to ascend into the heaven dramatically was indicative of those he represents, who have been prevailed against by the Sin-Powers of the Habitable, trodden under foot for the previous forty-two months of years, and sleeping in the dust, ascending from these depths of humiliation and degradation, to the high and exalted position of kings and priests for the Deity, through whom the world shall be ruled for a thousand years.

4. The Throne

“I was in spirit: and behold A THRONE was established in the heaven.” — 4:2

The word *throne* is from the Greek *thronos*, *an elevated seat with a footstool*; and derived from *thrao*, *to sit*, metonymically, it signifies imperial and regal power. In the text before us it stands for “the dominion, glory, and kingdom,” which Daniel says “was given to the Son of Man, that all peoples, and nations, and languages might serve him” — ch. 7:14.

As soon as the invitation was given to ascend to the heaven, John was “*in spirit*.” Immediately upon this he saw a throne in the heaven, which had not been there before in such glorious manifestation. It had many ages anterior to his time, occupied a place in the heaven contemporarily with the thrones of Tyre, and Egypt, and Sheba, and Babylon; but, while he was in Patmos, and for many ages before and since, even to this day, there is no such throne in the heaven. When it existed there of old, it was occupied by David and Solomon as the kings of Yahweh over Israel. It was then styled “the throne of Yahweh,” and the throne of the kingdom of Yahweh over Israel” — 1 Chron. 28:5; 29:23. By the covenant of the Olahm, or Hidden Period, this throne was established in the family of David. The proof of this is found in

numerous places of the Scripture. Thus in 2 Sam. 7:12-16, the covenant to David reads, "YAHWEH will make for thee a house. When thy days shall be completed, and thou hast slept with thy fathers, I will cause to raise up after thee thy seed who shall proceed out of thy bowels; and I will establish his kingdom. He shall build a house for my name; and I will establish the throne of his kingdom *ad-olahm*, during the hidden period;" that is, the Millennium. "I will be to him for a father, and he shall be to me for a son; whom, in his being caused to bow down, I will chasten with a sceptre of men, and with stripes from the sons of Adam; but my mercy I will not take from him as that I put away from with Saul, whom I removed from before thee. And thy house and thy kingdom shall be established during the Olahm before thy face; thy throne shall be set up for the Olahm," or the thousand years.

Now when David's days were about completed, he thus expressed himself in reference to this covenant of the throne and kingdom. In 2 Sam. 23:1, it is written: "Now these words of David, the last, are an oracle of David, son of Jesse; even an oracle of the mighty man enthroned, concerning an Anointed One of the Elohim of Jacob; and the pleasant theme of Israel's songs.

"Yahweh's spirit spake by me, and His word was upon my tongue; Elohim of Israel spake to me, and the Rock of Israel discoursed, saying, There shall be a Ruler over mankind, ruling in the righteous precepts of Elohim. And as brightness of morning, He shall rise the Sun of an unclouded dawn, shining forth after rain upon tender grass out of the earth.

"Though my house is not so with AIL, yet He hath appointed for me THE COVENANT OF THE OLAHM, ordered in everything and sure: truly *this is all my salvation, and all my delight*, though he cause it not to spring forth.

"But the wicked shall be all of them as a thorn-bush to be thrust away; yet without hand shall they be taken; nevertheless A MAN shall smite upon them. He shall be filled with iron and the shaft of a spear; but with fire to burn up while standing, they shall be consumed."

The above testimonies I have translated from the Hebrew. The reader can compare them with the English version, and adopt which he thinks the more intelligible and correct. He will find that both renderings agree in affirming this:

1. That a *dynastic house* was guaranteed to David;
2. That the kingdom and throne of this dynasty should be established during a future period;
3. That the commencement and duration of that period were hidden from David;

4. That said kingdom and throne should be established by AIL; or, as Daniel says, by “the *Eloah* of the heavens;”

5. That the occupant of said throne should be a resurrected seed of David and Son of the Deity;

6. That this seed should come to his death by the violence of his enemies; and be pierced with a spear;

7. That the establishment of said kingdom and throne should come to pass after David’s sleep with his fathers, and before his face; so that the establishment of the throne and kingdom would be after David’s resurrection from among the dead;

8. That this Covenant of the then, and yet, Hidden Period, ordered in all things and sure, contained all that constituted the salvation looked for by David; and in which was his delight;

9. That He who should be at once seed of David and Son of the Deity should be Ruler over mankind, ruling them in righteousness and in glory, when occupying the covenanted throne; and,

10. That he should utterly destroy the power of the wicked.

When these things were revealed to David, concerning his royal descendant and his kingdom and throne, they became the anchor of his soul both sure and steadfast behind the veil of a future undefined. Now, David was a great poet; we may say, the greatest poet that ever lived; for the Songs of Israel were from his pen indited under the inspiration of Yahweh’s spirit which spake by him, putting divine words upon his tongue. The covenanted seed, and the glorious things to him belonging, were “the pleasant theme of Israel’s songs.” In these songs, that which was “all his salvation and all his delight” was always prominent; and made them, not merely David’s, but Yahweh’s songs, which “Israelites indeed,” found difficult to sing when captives in a strange and foreign land Psalm 137:4. In the eighty-ninth of these songs, the Rock of Israel discoursed concerning the covenant, saying, “A hidden period of mercy shall be builded; thy faithfulness in them, the heavens, thou wilt establish. I have devised a covenant for my chosen one; I have sworn to David my servant, saying, during a hidden period I will establish thy seed; and I will build thy throne for a generation of the race.” And in verse 24, “In my name shall his horn be exalted. And I will set his hand in the sea; and his right hand in the rivers. He shall call upon me, saying, Thou art my Father, my AIL, and the Rock of my Salvation. Yea, I will appoint him the Firstborn, the Most High to the kings of the earth. For the hidden period I will keep my mercy for him; and my covenant shall be steadfast for him. And I have appointed his seed *la-ad*, for eternity (see diagram on p. 131, Vol. 1) and his throne as the days of the heavens.” Once have I sworn by my holiness, verily I will not lie to David: his seed shall be for the hidden period; and his throne as the sun

before me. As the moon it shall be established a hidden period; and as a witness steadfast in the firmament" — ver. 35. "As the sun" the throne will always be; but "as the moon," as a priestly throne, it shall continue only for the thousand years, until sin and death shall be destroyed.

Now, when we look into the heaven we behold no such throne and kingdom as those covenanted to David among the powers. We see there the Papal throne, the thrones of the Romish kingdoms, the imperial thrones of the Austrian, and Russian, and Turkish dominions, and so forth; but no kingdom and throne of David over Israel in the promised land. Is this present condition of the heaven permanent and final? Are these thrones and governments of the eastern and western hemispheres, always to rule the nations, and is there never to exist a throne and kingdom of David occupied and governed by his immortal household, as the kings and priests of the Deity? Whoever affirms these things, in so saying avers that Yahweh's spirit has "lied to David." He charges the Deity with falsehood; and in so doing proves, that he himself is like his father the devil, "a liar, and that the truth is not in him." But no. The existing order of the heaven is not final. The things which are seen there are only temporary: *ta blepomena proskaira* — 2 Cor. 4:18. These thrones are to be cast down when the Ancient of Days shall sit; and judgment shall be executed by the saints — Dan. 7:9,22. When "his throne as a fiery flame" shall be manifested it will be established in the heaven, and not withhold its "lightnings, and thunders, and voices," till every one of them shall be in the possession of the seed covenanted to David.

But the absence of the throne and kingdom of David from the heaven for a long series of ages anterior to his resurrection was contemplated and expressly declared by the spirit in David and the prophets. In view of their suppression the spirit says in the psalm quoted, "But thou hast cast off and rejected; thou hast been very wroth with thine anointed one. Thou hast made void the covenant of thy servant; thou hast profaned his crown to the earth; thou hast broken down all his defences; thou hast reduced his strongholds to ruins. All who pass by the way spoil him; he hath been a reproach to his neighbors. Thou hast exalted the right hand of his adversaries; all his enemies thou hast made glad: yea, thou wilt turn the edge of his sword, and make him not to stand in war; thou hast made his brightness to cease, and his throne thou hast cast down to the earth. The days of his youth hast thou shortened; thou hast covered him over with shame. How long, O Yahweh? Wilt thou hide thyself *la-netzach*, perpetually?"

Such was the condition of things in relation to the throne in John's day as in our own. David, John, and all the saints from their time to ours,

are all interested in the inquiry "How long?" Until when shall the kingdom and throne of David and David's Lord, be prostrate in the dust, and exist only as a matter of hope? This question has been long since answered by Ezekiel, who in ch. 21:27, says, the throne shall not exist "until He come whose right it is," and Yahweh Elohim will give it him. Jesus being the Christ, is He whose right it is. This is evident from Gabriel's word in Luke 1:3, saying to Mary, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and Yahweh Elohim shall give unto him the throne of his father David: and he shall reign over the house of Jacob *eis tous aionas, during the Aions*, and of his kingdom there shall not be an end. The right to the throne, then, belongs to Jesus. But when he came into the world it was not in existence, nor while he remained here; and when he departed from the earth, instead of possessing a throne, "he went into a far country to receive for himself a kingdom;" and having received it "to return," — Luke 19:12. He has not yet returned, which is a proof that he has not "received for himself a kingdom." But he will certainly receive it according to Daniel's vision of the night — ch. 7:13,14; and when he returns in power and glory, and all the holy angels with him, then will he build again the tabernacle of David which is fallen down; and build again the ruins thereof, and set it up as in the days of old; and occupy the throne, which will then be the throne of his glory — Matt. 25:31; Amos 9:11; Acts 15:16. And this is that throne which John beheld "established in the heaven."

But it may be asked, in what terrestrial locality will this throne in the heaven be established? What is the topography of the substance, or reality, of the vision John beheld "in spirit?" The answer is MOUNT ZION IN JERUSALEM. This is where the Davidian covenant locates it, in saying to David, "THY kingdom shall be established during the Olahm before thy face; THY throne shall be set up for the Olahm," or hidden period of a thousand years duration. When these words were spoken to David he was reigning in Mount Zion in Jerusalem in the presence of ancients, the princes of Israel. Deeply impressed with this truth, as the poet of the House of Jacob, he celebrated the glory of Zion when he should behold her full of palaces tenanted by the saints, the Elohim of Israel. Hence, the psalms, are not only styled "Yahweh's Songs," and "Israel's Songs," but "the Songs of Zion." The following is a specimen of the teaching of the spirit concerning Zion and Jerusalem.

"Yahweh's foundation is in the mountains of holiness. He loveth the gates of Zion more than all the dwelling places of Jacob. Glorious things are spoken of thee, O city of the ELOHIM. Selah. This Man (the foundation-stone laid in Zion) was developed there: even to Zion it shall

be said, the man, even THE MAN, was brought forth in her; and He the Most High, will establish her. In enrolling the peoples Yahweh will reckon (that) this Man was born there. Also singers as well as musicians (Apoc. 5:8,9; 14:2; 15:2,3) there: all my springs are in thee — Psa. 87.

Again. In Psalm 48 it is written, "Great is Yahweh, and greatly to be praised in the city of our Elohim, the mountain of his holiness. Beautiful of situation, the joy of all the earth, is the mountain of Zion, the sides of the north, the citadel of the Great King. Elohim in her palaces has been known for a defence. For behold, the kings (under Gog) were assembled, they perished together. They beheld; so were they in consternation; they were terrified, in terror they hasted away. Trembling seized upon them there, and anguish as a parturient woman. With a wind of the east thou wilt wreck the ships of Tarshish. As we have heard so have we seen in the city of YAHWEH Tz'vaoth, in the city of our ELOHIM. Elohim will establish her *ad-olahm*, during the hidden period," or MILLENNIUM.

Again. In Psa. 50 "AIL, *Elohim*, YAHWEH spoke and made proclamation to the earth from the rising of the sun unto its going down. Out of Zion the perfection of beauty Elohim shined forth. Our Elohim shall come, and not keep silence. A fire before him shall devour, and it shall be very tempestuous around him. He will make proclamation to the heavens from above, and to the earth for to vindicate his people: saying, Gather ye to me my saints, the separatists of my covenant by the sacrifice. And the heavens shall declare his righteousness; for He, the Elohim, is judge. Selah."

In Psa. 46:4, also it says: "There is a river whose channels shall gladden the city of Elohim, the holy place of the tabernacles of the Most High. Elohim in her midst, therefore she shall not be moved. Elohim shall help her at the opening of the dawn. The nations were enraged; the kingdoms were moved. He uttered his voice and the earth shall melt. Yahweh Tz'vaoth is with us; a fortress for us the Elohim of Jacob. Selah."

In Psa. 122 it is written, "Our feet shall stand within thy gates, O Jerusalem — Jerusalem! that is builded as a city compactly joined together. Whither have gone up the tribes, the tribes of Yah, a testimony for Israel, to give thanks to the name of Yahweh; because there they have established thrones for judgment, *the thrones of the House of David*. Seek ye the peace of Jerusalem; they shall prosper who love thee."

Lastly, in Psa. 132:11, it is written, "Yahweh swore to David the truth; he will not turn from it, saying; Of the fruit of thy body I will set upon the throne for thee. If thy sons will keep my covenant and my

testimony which I will teach them; their sons also shall sit in the throne for thee *adai-ad*, until the beyond" (*see diagram on p. 131, vol. 1*). For Yahweh has chosen to be in Zion; he has desired it for a dwelling for himself. This is my rest until the beyond. Here I will dwell, for I have desired it. Blessing I will bless her provision; her poor I will satisfy with bread. Also her priests I will clothe with salvation, and her saints shall shout aloud for joy. There I will cause a HORN to bud for David; I have prepared a LAMP for mine anointed. His enemies I will clothe with shame; but upon him shall his crown flourish."

Such, then, is merely a specimen of what is testified in "the songs of Zion" of the relation she is destined to hold to Messiah's kingdom, when he shall sit and rule as a priest after the Order of Melchizedec, upon the throne to be established in the heaven, and shall bear the glory of his Father's house. The vision in the fourth chapter of the Apocalypse is of the "GREAT WHITE THRONE" of David's Son, encircled by the judicial thrones of the House of David, to be occupied jointly with him by the apostles and saints in general, as his ancients, according to his promise. They are the thrones to be established in the Era of Regeneration; when the Son of Man shall sit upon the throne of his glory, and the apostles upon twelve thrones governing the twelve tribes of Israel (Matt. 19:19), "then shall Jerusalem be called THE THRONE OF YAHWEH: and all the nations shall be gathered unto it, to THE NAME OF YAHWEH, to Jerusalem (Jer. 3:17); and because of its superior glory, majesty, and power, compared with any other throne that ever was on earth, or ever shall be for a thousand years; the luminaries of the political expanse which now shed their rays upon the earth of subject nations, peoples, and tongues, shall be darkened with a total and permanent eclipse, according to the testimony of the Spirit that "the moon shall be confounded, and the sun ashamed, when Yahweh Tz'vaoth shall reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." — Isa. 24:23.

5. "Upon the Throne One sitting"

"And upon the throne One sitting. And the One sitting was in appearance like a jasper and a sardine stone." — Ch. 4:2

He whom John saw "in spirit" sitting upon the throne; that is, He who will occupy it when it shall have been established in the heaven, is he whom the Spirit in Zech. 6:12, styles "THE MAN, whose name is THE BRANCH," styled also in ch. 3:8, "*My Servant the Branch.*" This is the Son of the Deity to whom the throne belongs, and termed "His

servant," because of his manifestation *to do service* for Yahweh in "planting the heavens, and laying the foundations of the earth, and saying unto Zion, "Thou art my people" (Isa. 51:16); or, as expressed in ch. 49:6, "His servant to raise up the tribes of Jacob, and to restore the desolations of Israel; and also to be for a light to the nations, and for his salvation to the ends of the earth." This is the "One sitting upon the throne" seen of Isaiah as well as by John. Isaiah saw him "in spirit" upwards of seven hundred years before he was made of a woman under the law" (Gal. 4:4); John beheld him in flesh, looked upon him with his eyes, and handled him with his hands, when he dwelt among the Jews; and seventy years afterwards while an exile in Patmos, saw a similitude representative of him sitting in Millennial glory upon the throne of David and of Deity, as indicated in the chapter before us.

Isaiah being "in spirit" saw him enthroned. "I saw," saith he, "the ADONAI (*plural*) sitting upon a throne high and lifted up, and his train filled the temple. — I SAW THE KING, Yahweh Tz'vaoth" — ch. 6:1,5. He saw the king of whom the Spirit afterwards said, "Take away the filthy garments from him" — the filthy garments of flesh, styled his "iniquity; and let them set a fair mitre upon his head" — Zech. 3:4,5. This has been accomplished in the perfecting of Jesus by spirit, as I have expounded it on p. 108, vol. 1. He is now prepared to rule the Father's house, and to keep His courts. He is the man, the Second Adam, to be enthroned upon that eminence, high and lifted up above all other high places of the political aerial, covenanted by the Eternal Power to his father David. Ezekiel, when "in spirit," saw him enthroned, and calls him "a Man"; that is *Adam*, not *ish*; but *adam*, as indicative of his original identity with the nature of the first man. John gives us to understand that he whom he saw sitting upon the throne was not only a man, *ish*, in the sense in which the three angel-elohim who appeared to Abraham are so styled; but that he was *adam*, a mortal descended from him who came out of *adama*, the ground. This is indicated by what he says in Apoc. 5:6: "I saw, and behold *in the midst of the throne*, and of the four living ones, and in the midst of the elders, A LAMB standing *as if it had been slain*, having seven Horns and seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth." In these words he exhibits a combination of flesh and spirit "in the midst of the throne," and therefore sitting upon it. The flesh is represented by a living lamb that had been slain, but had recovered from the death-wound. It is well known to one intelligent in the word, that "*lamb*" is the metaphor, and in the Apocalypse, the symbol, of the sacrificial man, Jesus, who was delivered to death for his people's offences, and whose mission is to take away the sin of the world; in

other words, to “destroy that having the power of death,” and to destroy the works of sin — *the Diabolos* and all that has originated from the flesh.

The sacrificial man, Jesus, then, is the apocalyptic lamb, one suspended upon a cross and forsaken of “the Seven Spirits of the Deity”; and consequently, not having at that time “seven Horns and seven Eyes”; but now, healed of the wound in his heel by resurrection and ascent to the Father, and by which he has become consubstantial spirit-flesh with Him, and therefore possessed of “the seven Spirits of the Deity,” or holy spirit in perfection, by which he is omnipotent and omniscient, seeing and knowing all things; and therefore “a lamb with seven horns and seven eyes,” and prepared to take up his position “in the midst of the throne,” when a door shall be breached in the heaven, and the throne shall be established there.

The Lord Jesus Anointed, then, is the Adam hereafter to sit upon the throne. Installed in the heaven, the four living ones will give glory, and honor, and thanks to him; and the twenty and four elders will fall before him, and do homage, and cast their coronets before him, saying, “Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created” — ch. 4:9,11.

In speaking of the appearance of the Man enthroned, John says, “it was like to a jasper and sardine stone.” He is in this likened to a Stone most precious; not to a common stone, but to a very brilliant and inestimable living stone. He is symbolized here by a stone, because he is so designated in the prophets. In setting forth the military prowess of Joseph’s posterity *becharith hayamim*, “in the last one of the days,” he predicts that the arms of his hands shall be made strong by the Mighty One, the Ail and the *Shaddai* of Jacob, out of whom is the Shepherd, whom he styles “THE STONE OF ISRAEL” — Gen. 49:24,25.

This Shepherd-Stone is typified in the two onyx stones of the Aaronic ephod, upon which the names of the twelve tribes were engraved in the order of the birth of their fathers, and which were to be borne before Yahweh upon the two shoulders of the one man officiating as High Priest, for a memorial — Exod. 28:9,12.

The prophet Isaiah also speaks of him to Judah thus: “Sanctify,” saith he, “Yahweh Tz’vaoth himself, and let him be your fear, and let him be your dread. And he shall be for a sanctuary. But also for a Stone of stumbling, and for a Rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem” — ch. 8:14. This has in part been accomplished, and we wait now for this stone to be laid in the identical place where it was stumbled over; according to the

words of the Spirit by the same prophet, saying, "Behold, I lay in Zion for a foundation a Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not be confounded" — ch. 28:16. This is "the stone which the builders refused" which will then have "become the chief of the corner" — Psa. 118:22, the head stone with Seven Eyes brought forth with shoutings of "Grace, grace, unto it!" — Zech. 3:9; 4:7,10.

Two precious stones are selected by the Spirit to represent the appearance of the Man enthroned. These are a Jasper and Sardius. The reason why two are indicated rather than one, is because THE KING is Spirit and Flesh in combination. Had he been mere flesh, or spirit uncombined with flesh, one stone would have answered every purpose; but being *deity manifested in flesh*, two precious stones were necessary: one to symbolize the Spirit, and the other to represent the Flesh. The jasper is the spirit symbol. It is a hard stone of various hues, as purple, cerulean, green. The glory and light of the New Jerusalem community are likened to "a stone most precious, even like a jasper stone, clear as crystal" — ch. 21:11; and in verse 23, this glory and light are styled the glory of the Deity and the Lamb. The wall of the city is also a jasper, which wall is the symbol of the Lord God Almighty and the Lamb; in other words, of the Spirit, who by Zechariah has said, "I will be unto Jerusalem *a wall of fire* round about, and *the glory* in the midst of her. Sing and rejoice, O daughter of Zion, for, lo, I come, and I will dwell in the midst of thee, saith Yahweh" — ch. 2:5,10. A beautiful cerulean gem clear as crystal, is the symbol of the Deity's spirit condensed into substance; and as it is the primary principle of the city whose builder and maker the Deity is, "the first foundation is a jasper."

The other gem is named in Hebrew *'odem*. These are the same letters that compose the word applied to the creature Yahweh Elohim formed from the ground to be the father of our race. By the invention of the Masorites, instead of being pronounced *adam*, it is pronounced *odem*, and on being translated into the Greek, the Seventy rendered it by *sardion*, because found about Sardis. It is a carnelian, and so called from its color having a resemblance to that of flesh — a gem, therefore, fitly symbolical of the Adam-element of the one sitting upon the throne.

6. The Rainbow about the Throne

"And a Rainbow circled about the Throne in appearance like an emerald." — Ch. 4:3

The rainbow is referred to in four places in the scriptures, and it is

from these only can be deduced the import of the symbol before us. In nature, the rainbow is evolved by the action of showery vapor upon the sun's rays, which, in passing through the aqueous globules, are refracted, and form an arch upon that part of the clouds opposite to the sun, glowing with all the colors of the prismatic, or solar, spectrum. The rainbow is never seen *except when the sun is shining, and when rain is falling between the spectator and the part of the horizon where the bow is seen.* These facts must not be lost sight of in considering the significancy of the rainbow when used as a symbol. Sun, light, rain, cloud, are elements necessary to the production of the natural bow; so are they also to the evolution of a symbolical arch in the heaven pertaining to the throne. In the absence of the Sun of Righteousness from the heaven, and of the light of life, glory, honor, and power, which he will irradiate the rainbow encircling the throne cannot be seen. Neither can the light irradiating from Him, be reflected to the spectator-world from the clouds of immortals about the throne, until the rain-showers of the heaven shall descend upon the mown grass to fertilize the earth. These are indispensable conditions to the evolution of the bow, which is the symbol of a clear and blessed sunshine after previous "lightnings, thunders, and voices from the throne," contemporaneously with gently descending rain.

Based upon these principles, I remark that the order of the bow's development is,

1. *The opening of the heaven* by the Stone-Power smiting Nebuchadnezzar's Image upon the feet;

2. *The establishment of the throne in the heaven* by mowing the earth at harvest time (ch. 14:15); in the storm-period of "the lightnings, thunders, and voices proceeding from the throne" (ch. 4:5); by which the kingdoms of the world are taken possession of by the saints;

3. The grass of the earth being thus mown, its harvest reaped, and its vintage trodden out, the rain of the heaven descends in the blessing of Abraham upon the nations; which, being subdued, are blessed in Abraham and his Seed, or in Jesus and the saints;

4. "As brightness of morning, THE RULER rises the Sun of an unclouded dawn, shining forth after rain upon the tender grass of the earth." The effect of this shining is that the Rainbow-Throne covenanted to David is beheld through the descending rain, which diffuses the knowledge of its glory to the utmost bounds of the habitable world.

The rainbow, then, is the token, or symbol of the Covenant. The bow in the natural heavens has been so designated by the Spirit from the days of Noah, after his salvation by water; and all who have looked upon the phenomenon with minds enlightened by the truth, from his

day to this, have viewed it as the memorial of Yahweh's covenant. The first place in which this covenant is alluded to is in Gen. 6:18; it does not follow, however, that no covenant existed till the time therein indicated. Yahweh had a covenant which he styled, "My covenant." It was on account of this covenant that the race of Adam was perpetuated in Noah. If he had not found favor with Yahweh because of his faith in the covenanted promises, the race would have been exterminated from the earth. He became "heir of the righteousness which is by faith"; by that faith, which is "the substance of things being hoped for, the evidence of things not seen." Noah died in this faith "not having received the promises." He has not received them yet; nor will he receive them "*without us*," for all the saints of all the generations are to be perfected together — Heb. 11:7,13,39,40. Hence, the things Noah believed were the promises of the covenant with which he had been acquainted several centuries before the Flood. They were the promises made when the lives of the animals were *cut off* in Paradise for Adam's transgression — Gen. 3:15,21. This covenant was renewed with Noah as its Heir, and afterwards with Abraham, Isaac, Jacob, and David. It was the covenant *l'doroth olahm*, "for the generations of the hidden period"; and therefore styled *berith olahm*, the "covenant of the hidden period." — Gen. 9:12,16.

Now, the total destruction of the Adamic race in the line of Cain did not shake Noah's faith in the covenant. He still hoped for the promises it revealed. Seeing this, the Eternal Spirit condescended to communicate with Noah, and to assure him through Angel-Elohim, that no such sweeping destruction by water should again afflict the race. Hitherto, he had seen the prismatic arch photographed upon the clouds by clear shining of the sun through the rain; but he had never beheld it as a token, or sign of any thing else than that the weather was about to fair off. The time, however, had now arrived when henceforth he would view it as the symbol of salvation. For Elohim said: "I have set my bow in the cloud; and it shall be for THE TOKEN OF THE COVENANT between me and the earth. And it shall come to pass when I bring a cloud over the earth, that the bow shall be seen in the cloud. And I will look upon it, that I may remember the covenant of the hidden period between the Elohim and every living soul of all flesh that is upon the earth."

In his "visions of the Elohim," Ezekiel beheld the same scene as that presented to John in Patmos, respecting the Rainbow-Throne. He saw the appearance of the Man upon the sapphire throne, which he describes as of the color of amber flaming from the loins upward, and as fire from thence downwards, and brightness about the whole; which

brightness was as the appearance of the bow that is in the cloud *in the day of rain*. All of which represented “the glory of Yahweh” — ch. 1:26,28. The Man and the throne, and the glory he bears, being under the bow, are thereby indicated as the subject-matter of the covenant of which the rainbow is the token, symbol, or sign. This symbol points to a certain day, styled by Ezekiel, “the Day of Rain.” There can be no bow except in such a day. “The day of rain” is a phrase which implies the existence of a day in which there is no rain; or, as the saying is “of a dry time.” This is truly the character of the time in which we live; and not only so, but of all the time symbolized by “*the court given to the Gentiles*” (Apoc. 11:2), a time during which they are treading the Holy City under foot; concurrently with which also the Two Witnesses are prophesying, and the rain consequently, cannot descend; for “they have power to shut the heaven, that it rain not in the day of their prophecy” — 11:6.

As in nature, then, so in grace, no bow can be seen but in a day of rain. At present every thing is dried up and parched. “All flesh is grass, and all the goodness thereof as the flower of the field; the grass withereth, the flower fadeth; because the spirit of Yahweh bloweth upon it; surely the people is grass; but the word (preached) of our Elohim shall stand to the hidden period” — Isa. 40:6. Such being the past, and present, and the future till the lightnings cease to flash, and the thunders to roll forth from the throne, no rainbow can or will be seen. It is now a day of perdition for want of rain. The people are withered, and shrivelled up for want of moisture; for their clergies are wells without water, dry clouds driven about of winds, withered trees without fruit, from whom no spiritual sustenance can be derived. A day of rain is the opposite of all this; and that the reader may have some idea of the nature of things when the bow shall be in manifestation about the throne, I invite his attention to the following testimonies.

“Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. *My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass*; because I will publish the Name of Yahweh; ascribe ye greatness unto our Elohim. The Rock, his work is perfect; for all his ways are judgment; an AIL of truth and without iniquity; just and right is he.” — Deut. 32:1. “There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his majesty. Elohim of the east a refuge, and underneath the powers of the hidden period: and he shall thrust out the enemy from before thee; and shall say, Destroy them. ISRAEL THEN SHALL DWELL IN SAFETY ALONE: the fountain of Jacob shall be upon a land of corn and wine; *also his heaven*

shall distil dew. Happy thou, O Israel; who like unto thee, O people, saved by Yahweh, the shield of thy help, and who is the sword of thy excellency! And thine enemies shall waste away before thee; and thou shalt tread upon their high places” — 33:29. From the above we learn that when the name of Yahweh is being published to the peoples of the heavens and earth, the rain of the heaven is showering, and its dew in distillation; a state of the aerial favoring the appearance of the bow.

Between the opening of the door in the heaven, and the going forth of the lightnings and thunders, and voices from the heavens, there is no rain to cool off the sultriness of the aerial. For when the Ensign is lifted up upon the mountains, and the trumpet is being blown through the earth, Yahweh saith, “I will be still (yet in my dwelling-place I will be without fear) as dry heat impending lightning, as a *Cloud of Dew* in the heat of harvest” — Isa. 18:3,4; but when the storm of thunder and lightning has subsided, and which is to result in presenting Israel before their King; and in bringing them to the place of the Name of Yahweh *Tz’vaoth* the Mount Zion; then “as the rain cometh down, and the snows from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth, and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth out of my mouth; it shall not return to me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree; and it shall be to Yahweh for a name, for the sign of the hidden period which shall not be cut off” — Isa. 55:10. This is the rejoicing of the nations with Israel, all blessed in Abraham and his Seed “in the day of rain” — the third day in which Israel is raised up, and lives in Yahweh’s sight; whose going forth is prepared as the morning; and he shall come unto them as the rain, as the latter and former rain unto the earth — Hos. 6:2,3; see also Joel 2:21-29, in which it is foretold that the Spirit shall be rained down upon all flesh to the praise of the Name of Yahweh Elohim in the midst of Israel, dwelling in Zion, his holy mountain; “then shall Jerusalem be holiness, and there shall no strangers pass through her any more.”

The symbol of all this blessedness and glory in the day of rain is the “rainbow circling about the throne in appearance like to an emerald.” The light green, the predominant color, typifying the fertilizing effect of the rain that forms the bow. The grass of the earth has become tender. It is then no longer tough and withered, and

parched. The old grass has perished; and emerald fertility obtains on every side; for the covenanted glory of Yahweh covers the earth as the waters the area of the deep.

SECTION 2

THE KINGS AND PRIESTS OF THE MOST HOLY

“And circling about the throne were twenty-four thrones; and upon the thrones I saw the twenty and four elders sitting, having been invested with white garments; and they had upon their heads golden coronal wreaths” — Ch. 4:4.

1. The Twenty-Four Elders

The symbolization presented in this verse is representative of the fulfilment of the promise contained in ch. 3:21, saying, “The victor, I will give to him *to sit with me on my throne*, as I also vanquished, and sat with my Father on his throne.” To represent this, twenty-four thrones are circled about one throne; so that in occupying representatively, that is, by a representative in the vision, one of the thrones, the individual victor sits with Jesus on his throne; in other words, shares with him in his kingly and priestly administration of human affairs in the Millennial Aion.

The twenty-four elders, then, are the victors or conquerors who have overcome, in the sense indicated in the writing to the seven ecclesias. Hence, being victors, enthroned and wreathed, and invested with white, or priestly garments, we behold them in the vision as kings and priests for the Deity. We see them as those who have eaten of the wood of the life, and who are, consequently, in the Paradise of the Deity; who are, in fact, collectively that living arboretum. We see them also in a position not to be injured by the second death; in possession of the Morning Star; clothed in white garments; pillars in the temple of the Spirit’s Deity to go out no more; with the name of Deity written upon them, the name of the New Jerusalem, even the New Name; for they are the manifestation of Deity, the New Jerusalem, and the New Name.

As symbolical personages, the twenty-four elders are representative of the redeemed in their official capacity of kings and priests. This is apparent from the song they join in singing, in which addressing Him upon the rainbowed throne, they say, “Thou wast slain, and with thy blood hast purchased us for the Deity from every people, tribe, race,

and tongue; and hast made us kings and priests for our Deity, and we shall reign upon the earth" — ch. 5:9,10. They are representative of "the people taken out from among the nations for the name of the Deity," to whom it was testified that "they must through much tribulation enter the kingdom of God" — Acts 15:14; 14:22. This is the testimony of James and Paul, who are two of the represented. Hence, in the apocalyptic drama, one of the elders declares the origin of the class invested with white garments (which is also the investment of the twenty-four), and in so doing the origin of himself and company, saying, "These are they who came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb; therefore are they *before the throne of the Deity*, and serve him day and night in his temple; and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and the Deity shall wipe away all tears from their eyes" — 7:14.

2. Of the Number "Twenty-Four"

The twenty-four elders in the temple are a verification in symbol of these promises. The Lamb is there in the midst of them, and all tears are dried from their eyes. They are before the throne, and in the temple ready for service continually. The white garments with which they had been invested indicate the priestly office of the elders. They are "clothed with salvation" (Psa. 132:16), having been raised from among the dead, and invested with holy spirit nature consubstantially with the High Priest sitting upon the throne. They are victor kings as well as priests, as indicated by their wreaths of gold; and they are "elders," because representatives of their class. Each elder is the symbol of an order, all the immortals being apportioned into twenty-four orders of royal priests after the type of David's divisions of the Sons of Aaron into four and twenty orders — 1 Chron. 24. Aaron was a type of Christ in his family and official relations, though not his order. He had two sons, Eleazar and Ithamar; the former name signifying "God is his helper;" and the latter, "the place of Palm Trees." In David's time, Zadok was the chief of Aaron's sons in the line of Eleazar; and Ahimelech of those of Ithamar. Zadok signifies "the just one," and Ahimelech "the brother of the king." The interpretation of these names collectively is "God is (Israel's) helper" in "the place of palm trees," by "the Just One," the "fellow of the King." There were

more chief men of the sons of Eleazar than of the sons of Ithamar. There were sixteen of the former, and eight of the latter; which together made twenty-four elders at the head of as many orders of priests, descendants of Aaron in the kingdom of David, that they might be princes of the sanctuary, and princes of the Elohim.

Such being the priestly arrangement in David's kingdom, the symbols representative of it in the restoration of the constitution, "as in the days of old," are derived from its ancient polity. When the Lord Jesus shall sit upon David's throne, "he will sit and rule as a priest upon the throne, and bear the glory;" and as High Priest be the head of the houses of Eleazar and Ithamar, which are represented by the numbers sixteen and eight, or twenty-four. According to this, Eleazar and Ithamar constitute his priestly household. Sixteen of the Elders in John's vision are figuratively of the house of Eleazar, and eight of the house of Ithamar; or, if named by their representatives in the time of David, sixteen are of the house of Zadok, and eight of the house of Ahimelech. Not, however, fleshly descendants of these men; for in the reconstruction of the government of Israel's commonwealth, "the flesh profits nothing." All in Christ are "made priests for the Deity," by the fact of being in him; and as he takes the place of Aaron, all in him take the place of Aaron's sons, and become, by adoption, thus the sons of Zadok. This change of persons does not alter the ordering of things. The twenty-four orders of priests will still obtain in the restored kingdom of David; and are therefore foreshadowed in John's vision as encircling the throne. Collectively, they are Zadok, *the just*, and Ithamar, "the place of palm trees;" for they are washed from their sins in the blood of the Just One; and are represented in ch. 7:9, as "before the throne and before the Lamb, clothed with white robes, and *palms in their hands*;" the emblems of salvation and victory. They are also *Ahimelech* in the presence of David's Son. They are many in one; all of them the children of a King; children given to Jesus for his brethren; and therefore collectively "the brother of the King," or Christadelphians.

These twenty-four elders, then, are the twenty-four orders of the sons of Zadok, who shall enter into the sanctuary of Yahweh Elohim, and come near to His table to minister unto Him, and shall keep His charge — Ezek. 44:15,16. The flesh and blood descendants of Aaron, who ministered in the holy and most holy places in the Mosaic Olahm, will not be permitted in the Millennial Aion to come near unto the throne encircled by the elders. "They shall not come near unto me, saith Yahweh Elohim, to do the office of priest unto me, nor to come near to any of my holy things in the Most Holy; but they shall bear

their shame, and their abominations which they have committed. But I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein" — verses 13,14. Thus the natural descendants of Aaron are degraded to an inferior station in the new heavens and earth. They were unfaithful to the Deity under the law. They turned their backs upon him when Israel went astray after their idols, before which they ministered, and caused them to fall into iniquity; and "therefore, saith Yahweh Elohim, I lifted up my hand against them, and they shall bear their iniquity." This they will have to do during the thousand years; in which the saints will fill up the vacancy created by their degradation from their ancient rank near the throne to that of standing before the people to minister to them — verse 11.

But besides the twenty-four orders of Aaron's sons, there were, in the ecclesiastical department of David's kingdom, twenty-four orders of Levites, sons of Asaph, Heman, and Jeduthun, whom he separated for the temple service, "to prophesy with harps, with psalteries, and with cymbals, to give thanks and to praise Yahweh *Tz'vaoth*" The number of those "who were instructed in the songs of Yahweh," were two hundred and eighty-eight, and were divided into twenty-four companies of twelve each, "as well the small as the great, the teacher as the scholar" being reckoned in each twelve — 1 Chron. 25:1,3,7. These were also typical of those symbolized by the twenty-four elders who were represented to John in ch. 5:8, as "having each one harps and golden censers full of incense, which are the prayers of the saints; and they sang a new song." There are twenty-four symbolical elders because the sons of the High Priest and the singers who did the service of the temple under David's reign were twenty-four orders each; and in the aggregate typified the saints, the Elohim of Israel, who shall perform the temple service of the restored kingdom of David, when David's Son, the "Greater than Solomon," shall be High Priest of the kingdom after the Order of Melchizedec. The twenty-four elders represent both the priests and singers of the Ezekiel Temple which is to be built by "the man whose name is The Branch" — Zech. 6:12,15. There will be twenty-four orders "as in the days of old" — Amos 9:11; who will be "the harpers harping with their harps, and singing a new song" — Apoc. 14:2,3; even "the song of Moses, the servant of God, and the song of the Lamb" — ch. 15:2-4.

First in design, last in execution, is the order of the apocalyptic visions. The Spirit designs the priestly manifestation of the kingdom, as exhibited in the beginning of this fourth chapter; but it will be the last in execution, for the manifestation cannot obtain until the saints have

become victorious over the potentates of the earth. "The victor shall be clothed in white garments;" and it is stated that "the twenty-four elders had been invested with white garments;" which is as much as to say that their wars were over; that they had destroyed the Fourth Beast of Daniel; and that they had taken possession of the kingdom under the whole heaven, and were now entered upon their priestly functions in the presence of the Melchizedec High Priest sitting upon the rainbowed or covenanted throne "in the day of rain."

SECTION 3

THE LIGHTNINGS AND THUNDERS AND VOICES

"And out of the throne proceed lightnings and thunders and voices; and Seven Lamps of Fire burning before the throne, which are the Seven Spirits of the Deity." — Ch. 4:5.

1. The Lightnings

The throne established in the heaven in its inauguration is a throne of judgment; so that when the throne is set, "the judgment is set and the books are opened" — Dan. 7:10. This throne is "the Great White Throne" seen of John in ch. 20:11. It is all conquering; for from before the face of him who is to sit upon it, he says, "the earth and the heaven fled away; and there was found no place for them." In other words, the Fourth Beast dominion was destroyed; and the other three beasts had their dominion taken away. At this crisis Daniel describes the throne as being a fiery flame, and the wheels, or hosts that obeyed its mandates, burning fire. He speaks of them as thousand thousands, and ten thousand times ten thousand. These he says, ministered to the King and stood before him; and in their going forth compares them to "a fiery stream issuing and coming forth from before him." The Spirit in David says, "He makes his ministers a flaming fire;" and therefore in this scene of the apocalypse, they are symbolized by "lightnings" with their attendant "thunders and voices." David also says, prophetically: "O Yahweh, bow thine heavens, and come down, touch the mountains, and they will smoke; flash forth lightning, and scatter them; send thine arrows, and discomfit them;" and the Spirit in Zechariah, foretelling the dissipation of the power of the sons of Greece at the advent, says: "I will render double unto thee, when I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion,

against thy sons, O Greece, and made thee (Zion) as the sword of a Mighty Man. And Yahweh shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and Yahweh Elohim shall blow the trumpet, and shall go with whirlwinds of the south" — ch. 9:13. The teaching of this testimony is, that "in the day of the great slaughter when the towers fall," there will be war between Israel and the rest of the world. That this war will have been kindled by the Messiah after his return. That he will be seen at the head of the armies of Israel, as their Commander, surrounded by the Sons of Zion, whom he will have raised up. He and they will be the captains of Israel, of whom Judah will be the bow, and Ephraim, or the Ten Tribes, his arrow. When this military organization is put into operation, and it goes forth for conquest in "the war of the great day of the Almighty Deity" (Rev. 16:14), it will issue forth as "a fiery stream" from the throne, burning with the fire of the King's indignation; as lightnings flashing from the throne of David's Lord and echoing their thunders and voices, from one end of the earth to the other, until "the controversy of Zion" shall be settled beyond all cavil or dispute. "In that day I will make the Governors of Judah as a hearth of fire among the wood, and as a torch of fire in a sheaf; and they shall devour all the peoples round about on the right hand and on the left; and Jerusalem shall be inhabited again in her own place, in Jerusalem" — Zech. 12:6. These "governors" are the saints in lightning operation against the dominions symbolized by the four beasts of Daniel.

2. The Thunders.

Lightning is what philosophy terms electricity in luminous excitation. Scripturally, it is the "free Spirit of the Deity." Thunder is the sound produced by the electrical condensation of the constituents of the aerial. The free oxygen and hydrogen floating in the air are electrically combined, and thereby caused to occupy less space than before, and so giving out lightning, and forming a vacuum, into which the surrounding air rushes, causing a loud report, or thunder. Hence, it is an appropriate symbol for that operation by which the temporary constituents of the political aerial (and the things which are seen there are temporary) are condensed into one dominion under the glorious luminary of the New Heavens. Jesus named the sons of Zebedee "the Sons of Thunder." These were James, and his brother John, to whom this vision of thunder was revealed. The agents in this throne-scene are all sons of thunder. They are the Spirit-incarnations condensing all things into one kingdom with the thundering tumult of war in ch. 10:3,

symbolized by “the Seven Thunders,” whose utterances are “sealed up” till the storm-period which precedes “the day of rain” when the bow appears.

3. The Seven Lamps of Fire.

The whole scene is a manifestation of Spirit in preparation for the reduction of the great mountain before Zerubbabel to the level of a plain. This is to be effected, not by ordinary military prowess or force, “but by my Spirit saith Yahweh of Hosts” — Zech. 4:6. He that sits upon the throne is spirit, those represented by the twenty-four elders will be spirit like him, and those symbolized by the four living ones will be spirit also; so that all that is manifested is an embodiment of spirit, and all effected by the manifested ones is done by the energy of Divine Power. This power is symbolized by the “Seven Lamps of Fire burning before the throne.” These are interpreted to signify “the Seven Spirits of the Deity:” not that there are seven distinct and independent spirits. We learn from Paul that there is but “One Spirit;” which one was represented to John by the symbol of perfection, “seven lamps of fire.” In ch. 5:6, these seven lamps are termed “seven horns and seven eyes.” The reason why the Spirit is symbolized by stationary lamps burning before the throne, as in ch. 4, is because it is connected with the throne in Zion as its fountain or reservoir — “all my springs are in thee, Zion;” but, as “seven horns and seven eyes” upon a lamb, in locomotion (ch. 14:4) the one spirit is represented as “sent forth” from Zion, “unto all the earth.”

The lightnings, and thunders, and voices, then, are those of the one spirit in seven-fold perfection sent forth into all the earth for the subjugation of the world. The spirit, however, does not go forth as free, uncombined, or naked spirit, as seen in the lightning and heard in the thunder of the material expanse. But it goes forth incarnated in the saints — in the Lord Jesus and his brethren; who are symbolized by the One sitting upon the throne and the twenty-four elders, and the four living ones.

4. When the Seven Spirits go forth.

The time when they begin to go forth into all the earth is, of course, subsequently to their resurrection. The sons of Zion are to be raised up against the sons of Greece, or the Gentiles. Being resurrected, they are in readiness to “follow the Lamb whithersoever he goeth” — ch. 14:4. “Blessed are the dead dying in the Lord, *haparti*, at

this time." The epoch has then arrived for the generations of the righteous, who have previously died in the Lord, to be blessed — to take possession of the kingdom, or dominion, having been prepared for them from the foundation of the *kosmos*, or existing order of things; for all things are for their sakes — Matt. 25:34; 2 Cor. 4:15. At that time, they are to "take possession of the kingdom, under the whole heaven," "that they may take rest out of their labors; yea, saith the spirit, for he follows their works with them" — 14:13.

The time when the Lord's dead ones are blessed, is when they have consummated the work symbolized by the sickles, which are set to work by the voices that proceed from the spirit throne with the lightnings and thunders. There are three voices. One announces their resurrection-blessedness; the second proclaims the harvesting of the earth, and the third the gathering the clusters of the earth's vine — ch. 14:13,15,18. These voices belong to the Seventh Vial, which is the last period of the Seventh Trumpet, by which the Seventh Seal is consummated in all the events thereof. The wrath of the Deity is then exhausted, and peace reigns for the thousand years ensuing — ch. 15:1. Until these lightnings, and thunders, and voices shall cease to proceed from the throne, "no man can enter into the temple" — verse 8. Hence, the exhibition of the twenty-four priestly elders in the temple, is a scene that obtains, *after* "the war of the great day of the Almighty Deity" is over. The saints are then victors, and can give law and religion to the world. Hence, the Seventh Angel pours out his vial, into THE AIR; the result of which is that when it is emptied, "a great voice out of the temple of the heaven from the throne, says, "IT IS DONE." But while it is pouring out by the saints who are engaged in taking the kingdom under the whole heaven, "there are voices, and thunders, and lightnings; and a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" — ch. 16:17. This will be the time of trouble Daniel speaks of in ch. 12:1, to result in the abolition of all human governments, and the establishment of the kingdom of the Deity.

5. The Translucent Sea.

"Before the Throne a translucent sea, like to crystal" — Verse 6.

In prophetic writing "Sea" is representative of nations. It is thus used in Ezek. 26:3, where Yahweh Elohim addressing Tyre, says, "I am against thee, and will cause *many nations* to come up against thee,

as the sea causeth his *waves* to come up." Here the waves of the sea represent the military forces of the nations marching against any enemy. Also in Jer. 51:42,43, the forces of the Medes and Persians which captured Babylonia are styled the sea; as "the sea is come up upon Babylon: she is covered with the multitude of the waves thereof: her cities are a desolation."

Daniel's four great beasts are represented as arising out of the Great Sea, or Mediterranean, as the result of the striving of the four winds upon it. These four beasts are systems of powers which arose out of conflicts of the nations inhabiting that portion of the earth the central sea of which is the Mediterranean. Hence, this sea became their representative in the prophecy. It is also so used in the Apocalypse into the symbols of which it has been transferred, and with them incorporated. The beast having seven heads and ten horns exhibited in ch. 13:1, is a combination of Daniel's four, and therefore represented as "rising up out of the sea," which of course, is the same sea.

The second trumpet was prepared to "blow upon the sea; and when it sounded the great Attila mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life died; and the third part of the ships were destroyed." — Apoc. 8:8. This was a representation of the judgments that were to fall upon the peoples of the Roman West occupying that third part of the great sea region and scourged by Attila and his Huns, as Moesia, Thrace, Macedonia, Illyria, Lombardy, and so forth. But, until the Sealing Angel had done his work upon the servants of the Deity, the Angel of the second trumpet was commanded not to hurt the sea — ch. 7:1,3

The rainbowed angel that descends from the heaven, is represented in ch. 10:2,5, as planting his right foot upon the sea, and swearing that henceforth "there should be no delay in the finishing up of the mystery of the Deity as he had declared the good news," or gospel of the kingdom, "to his servants the prophets." This is the same sea; and the right foot of the angel resting upon it, indicates that it is to be subjected to the judgments of the Seven Thunders from the throne as well as the earth, or interior regions.

In chap. 12:12, the sea is again introduced in the words, "Woe to the inhabitants of the earth and the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Here the sea is regarded as an inhabited region to which the Devil would pay a visit in wrath. In this text it represents those provincial regions of the Fourth Beast habitable in which the last struggle for power between the Catholic and Pagan factions was to

ensue, subsequently to the expulsion of the "what withholdeth," from the Roman Heaven, in the Constantinian epoch — 2 Thess. 2:6,7.

In chap. 16:3, the second angel-power is exhibited as pouring out his vial upon the sea; "and it became as the blood of a dead man; and every living soul died in the sea." Here is a *sea of living souls* in anything else than a translucent state like to crystal. It was opaque with human blood to excess, as symbolized by the death of all the souls it contained. The naval anti-revolutionary war, which commenced in 1793, and continued with brief intermissions till 1815, illustrates this judgment upon the sea. It is a sea of living souls noted for their wickedness; and hence it is that the Spirit speaking of them, says, "The wicked are like a troubled sea when it cannot rest, whose waters cast up mire and dirt. No peace for the wicked, saith my Elohim." — Isa. 57:20.

This is the present condition of the Apocalyptic sea, representative of the nations of the four beasts of Daniel; the people of the interior, as of Germany, Hungary, Poland, Russia, and so forth, being represented by "the earth." The *sea*-nations are more especially before, or in the presence of the throne; the *earth*-nations being more remote. Nevertheless, the nations, or "inhabiters of the earth and sea," are all of the same character, and in the hour of judgment "equally obnoxious to the wrath of the Deity. They are both a dead and a troubled sea, and so charged with mire and dirt," that nothing can make it transparent to the light of the divine glory, but the judgments of the Deity — the bolts of the seven thunders pealing from the throne: "when his judgments are in the earth, the inhabitants of the world will learn righteousness;" and "all nations shall come and worship before Yahweh; because his judgments are made manifest" — Isa. 26:9; Apoc. 15:4.

This, then, is the purpose of the Deity upon the sea; to make it "like to crystal," transparent with righteousness and truth. This is the mission of Yahweh's servant when he comes in power to enlighten the earth with his glory. But this must be preceded by judgments upon the sea. The representation of this is found in Apoc. 15:2, in which John says: "I saw as it were a translucent sea *that had been* mingled with fire (*memigmenen* perf. part pass.)." But the fire had ceased to burn, and those who had gained the victory over the sea of nations, he also saw standing upon it, and with their harps celebrating their victory over the Papal and other dominions, and singing the song of Moses and the Lamb. The fire with which the sea will have been mingled is the wrath of the Deity contained in the Seven Thunders, or terrors of the Seventh Vial, to be hurled from the throne by Jesus and his Brethren, who

constitute the Rainbowd Angel, “whose face is as the sun, and his feet as pillars of fire” — ch. 10:1.

When these judgments, which make the Deity “a consuming fire” (and “the Spirit follows with them,” the saints) when they shall have subsided, “the Mystery of the Deity will be finished.” The sea of nations will be no more lashed into fury and tempest for a thousand years. In the presence of David’s throne it will be tranquil; and its waters so translucent, that those who stand upon it, having calmed its tempests and quieted its waves, will see into its utmost depths. But though at rest for a thousand years, and the power of the Satan submerged in the abyss, the sea will again become tempestuous, and cast up mire and dirt. “In the flesh dwells no good thing,” and “it lusteth against the Spirit.” At the end of the Millennial Period it becomes impatient of restraint, and the nations rebel against the saints who will have ruled them with a rod of iron so long in righteousness and peace. As “the sand of the sea” they again try conclusions with the saints; and as before the saints subdue them with a crushing and final overthrow. The end of flesh and blood upon the earth will have then arrived, and there will be “*no more sea*” — ch. 20:8; 21:1. A full end will then be made of all nations — Jer. 30:11. The nations of the earth and sea will then be superseded by “THE ISRAEL OF GOD,” every individual of whom, of all orders and degrees, will be consubstantial with the Deity, and the occupant of this then glorious planet which shall never be removed.

SECTION 4

THE FOUR LIVING ONES

“In the midst of the throne and in the circle of the throne Four Living Ones being full of eyes before and behind.” — Verse 6.

These four living ones being “in the midst of the throne and in the circle of the throne,” must be symbolical of those represented by the twenty-four elders, that is, of the saints. The elders, as we have seen, are representative of the saints in the peaceful exercise of their ^{regal} ^{royal} sacerdotal and ^{regal} functions, “resting from their labors” performed in “the war of the great day of the almighty Deity,” while the four living ones represent the saints in cooperation with the Spirit carrying on the war to its victorious consummation.

In the Common Version these four are styled “beasts.” The word in the original is *zoa*, and signifies simply *living ones*. In Ezek. 1:5, they

are styled *chaiyoth*, rendered in the E.V. "*living creatures*." They are symbols representative of what is to be, not of what is yet manifested. That which is to be manifested exists, but the form of manifestation does not. That which exists is the all-pervading spirit radiant from the Divine Substance; but the spirit-forms, which do not exist, are the dead saints. These must be raised, and then transformed into spirit-bodies, instinct with life and power omnipotent; a transformation which in all its elements is aggregately represented by these "four living ones full of eyes before and behind."

The Spirit of the Deity, then, is the great reservoir of power out of which they are born or developed. "That which hath been born out of spirit is spirit." These are the words of Jesus to Nicodemus. The glorified saints, glorified after resurrection, are therefore spirit multitudinously manifested, and *isaggeloi*, equal to angels. In his "Visions of Elohim," Ezekiel beheld this manifestation of the saints out of spirit in symbolic representation. He tells us that he was looking in a northerly direction, and in the distance behold "a whirlwind, A GREAT CLOUD, and a fire came out of the North." This was the Spirit in tempestuous and destructive operation. But to show that it was not free spirit, but embodied spirit, he goes on to say, that out of the midst of the fire issued forth "the likeness of four living creatures." He then describes their appearance, and afterwards remarks concerning their movements, that they were identical with those of the spirit; for "they went," saith he, "every one straight forward: whither the spirit was to go, they went"; and of this going, John says, it was "into all the earth." They went with the Seven Spirits of the Deity, for they will be the seven spirits embodied. Hence the terms applied to the seven spirits by John, are applied to the four by Ezekiel, who says they were like burning coals of fire and like lamps; and that out of the fire, that is, from them went forth lightning; and that they ran and returned as a flash of lightning.

But though Ezekiel introduces them as four living ones and four wheels in ch. 1:5,16, in referring to them in ch. 10:15, he speaks of them as one, saying, "this is *hachaiyah*, THE LIVING ONE." In other words, the individuals of whom this Spirit manifestation is composed are, in the aggregate, what the voice issuing from their midst proclaims without intermission day and night, namely, the thrice or superlatively holy YAHWEH, the Omnipotent Deity, who was, and who is, and *who is coming* — Apoc. 4:8. These are the ONE BODY, nearly all the atoms of which are now in death, "sleeping in the dust." But, speaking of them as they are now in reference to its future, the Spirit styles them "MY T^{5a} 26:1 DEAD BODY," and says "they shall arise," and, in view of the resurrec-

tion, exclaims, "Awake and sing, ye that dwell in the dust." When they come forth from the dust they are no longer the Spirit's Dead Body, but they become the Spirit's Living One, and can then say, "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, the Amen." Jesus is the visible Head of these. Without Him the Living One would be incomplete — Isa. 26:19; Rev. 1:18.

Ezekiel clearly indicates what was represented by the four living ones and their wheels in ch. 1:24. He says, "The noise of their wings was like the noise of great waters, as the voice of *shaddai*, MIGHTY ONES, the voice of speech, as the noise of a host." This was equivalent to saying that their wings represented "great waters," which represented "Mighty Ones," who gave utterance to their will and purpose, and that there was a multitude of them. These were the waters John heard responsive to the voice issuing from the throne, saying, "Praise our Deity, all ye his servants, and ye that fear him, small and great." "I heard," says he, "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, *hallelu Yah*, praise ye YAH; for YAHWEH *Elohim* the Omnipotent reigns. Let us be glad and rejoice, and give the glory to him; for the marriage of the Lamb is come, and his wife hath made herself ready" — ch. 19:6. This glorious multitude will be the embodiment of the power that is "to execute vengeance upon the nations and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written:" that is to perform all those things I have sketched under the caption of "*The Apocalypse Rooted in the Prophets*" — from page 41 to 85, vol. 1; to set up the kingdom and to establish glory to the Deity in the highest heaven, over the earth peace and goodwill among men.

These four living ones and the four wheels are "THE CHARIOT OF THE CHERUBIM." They are the chariot in which the Deity rides forth to battle against the enemies of the house of David, and upon which he sits enthroned over Israel. This appears from 2 Sam. 22:11, and Psa. 80:1. In the former place, Yahweh is said to ride upon a cherub; and in the latter, to inhabit the cherubim. The etymology of the word is regarded as obscure. In view of this, I would suggest that we may take the root *charav*, as having been the same with *kharav*, to waste, to destroy, from which comes, *kherev*, a sword. This derivation is suggested by the text where *kheruvim*, or *cherubim*, first occurs in the scriptures; as, "Yahweh Elohim placed at the east of the garden of Eden the cherubim and the flaming sword which turned itself to guard the way of the tree of the lives." By rendering *wav*, by *even*, instead of

“and,” it would make the flaming sword expletive of the cherubim; as, “the cherubim, even the flaming sword” — the flame containing the cherubic power, as Ezekiel’s “whirlwind, great clouds, and fire,” did the four living ones he saw.

But, be the true etymology what it may, it is certain that they are symbols of *a wasting and destroying power*. When their wings are expanded they are in lightning operation; when let down, they are standing, and either preparing for action or “resting from their labors.” They are “full of eyes before and behind;” or, as Ezekiel says, “their whole *basar*, flesh, even their backs, and their hand, and their wings, and the wheels, were full of eyes round about.” An eye is the symbol of intelligence; and when a multitude of eyes are aggregated together, each eye indicates a particular or individual intelligence. Ezekiel informs us that the eyes were in *flesh* which was full of them. Each eye, then, was a flesh-intelligence; and, as the four had each a human face and hand, and were endowed with the faculty of speech, the intelligence was that of a man. Hence, each eye is representative of a man; and as the four sing, “Thou hast redeemed us,” each eye is symbolical of a saint. The eyes are “a great multitude which no man can number;” yet they are symbolized by four, by 144,000, by a city lying four-square, and 144 cubits — that is, these numbers are symbolical of the saints; first, in relation to their encampment; second to their nationality; third, to their municipality; and fourth to their corporation limit.

1. Seraphim Identical with Cherubim

In Isa. 6:2, these cherubic symbols are styled *seraphim*. “I saw the Adonai,” saith he, “sitting upon a throne, high and lifted up, and his train filled the temple. SERAPHS stood near to it . . . And one cried to another, and said, Holy, holy, holy, YAHWEH TZ’VAOTH (He who shall be hosts): the whole earth (shall be) full of his glory.” There is no obscurity about the etymology of *seraph*. It signifies burning, fiery, deadly. The fiery serpents sent among the people (Numb. 21:6) are styled by Moses *seraphim*. By the saints, the seraphim and cherubim of Messiah’s throne, the whole earth is to be filled with his glory. Being incarnations of Spirit, they will be more than a match for all the powers of the world. They will cast down their thrones, overthrow Babylon, waste the land of Assyria, reap the harvest of the earth, tread the winepress of wrath, and as a stream of devouring fire destroy the body of Daniel’s fourth polity with their burning flame.

2. The Four Faces.

In the Most Holy Place of the Temple of Solomon there were two

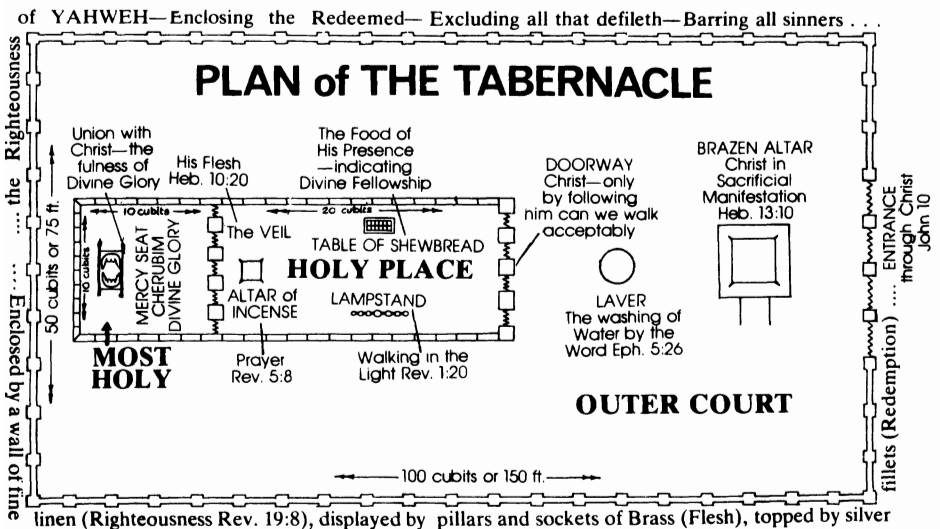
cherubic figures, which stood opposite to each other, with wings outstretched over the Ark of the Covenant. Each of these had four faces, which were so ordered that four different faces of the eight should look down upon the *caphporeth*, coverlid, mercyseat, or propitiatory. By this arrangement, the face of the lion, of the ox, of the man, and of the eagle, all looked upon the coverlid on which was sprinkled the sacrificial blood of the great day. Though the number of the cherubim varies, the faces are always four. In the temple there was one body to four faces. Ezekiel saw four bodies with four faces each, and John saw four bodies, each body having one face. But though the number of the bodies differed, they were only the subdivisions of a general whole.

The faces are the faces of the Spirit. The show-bread placed on the golden table in the holy place is styled "the bread of the Faces taken from before the Faces of Yahweh," when it was given by the priest to David — 1 Sam. 21:6. The faces of Yahweh were the cherubim faces over against the table embroidered on the curtain of the tabernacle. They symbolized the Spirit in flesh-manifestation and were therefore the faces of the Spirit.

Now collectively the saints are an encampment, and are so represented in Rev. 20:9; where it is stated, that the rebel nations at the close of the Millennium go up against their "camp." As the saints are "the Israel of the Deity;" and though by the accident of birth multitudes of them were once Gentiles, yet by adoption through Jesus were grafted into the Commonwealth of Israel; they necessarily partake of its national organization. The camp of the saints, then, has its ensigns in conformity with those of the four camps into which the twelve tribes were distributed, whose captains or princes they become. From Numb. 2 we learn that the whole host of Israel was marshalled about four standards: the first, that of Judah; the second, of Reuben; the third, of Ephraim; and the fourth, of Dan; and in the midst of these four grand divisions was the camp of the priests and saints, and in their midst the tabernacle, in which was the throne of Yahweh over the Mercy Seat and between the Cherubim. Now, of these several camps of fighting men the following were their ensigns: first, the Lion, which symbolized the camp of Judah; second, the Man that of Reuben; third, the Ox that of Ephraim; and fourth, the Eagle for the camp of Dan. Hence it is that the Lamb in Rev. 5:5, is styled "the Lion of the Tribe of Judah." Being descended from that tribe, and the King of the nation too, the royalty of which belongs to Judah, he is symbolized by the ensign; and as the king is thus designated, so all his brethren, the saints, are apocalyptically divided into camps about the throne; each camp being represented by a living one; and the ensigns of the camps

borrowed from the nation they are to rule. And that the reader may not erroneously suppose that the four living ones represent the fleshly descendants of Abraham, their standards are enumerated after a different order; it being first, the lion; second, the ox; third, the man; and fourth, a flying eagle.

Apocalyptically, then, we have the whole multitude of resurrected and accepted saints marshalled into four camps in the midst of, and circling about the throne; and according to the law, "every man of the children of Israel pitching by his own standard with the ensign of his father's house." There will be the east camp composed of three gates, or tribes; on the north three; on the south three; and on the west three, ch. 21:12,13; all ready to go forth following the Head to the place it may indicate (Ezek. 10:11) on the mission of the chariots and horses, of which we have treated already on page 74, vol. 1. In the new song they sing they say, "We shall reign on the earth;" not "we do reign." They go forth energized by the spirit to establish their dominion, and to fill the earth with glory; so that when their victory is complete they may as royal priests of the Deity, cast the coronal wreaths they have acquired before the throne; that he who sits upon it, whom in their wars they will have followed whithersoever he led them, may receive the glory and honor and power; for the reason that he has "created all things, and for his pleasure they are and were created."



Portion of the symbolism of *The Apocalypse* is based on the Tabernacle.

Chapter 5

THE GLORY OF YAHWEH FILLS THE EARTH AS THE RESULT OF THE SCROLL BEING UNROLLED AND THE SEALS LOOSED

TRANSLATION

APOC. V

1. And I saw at the right of Him, seated upon the throne a SCROLL that had been written within and on the outside, sealed up with SEVEN SEALS.

2. And I saw a powerful messenger heralding with a loud voice, "Who is worthy to unroll the scroll, and to loose its seals?"

3. But no one was able in the heaven, nor upon the earth, nor under the earth, to unroll the scroll, nor to see it.

4. And I shed many tears, because no one was found worthy to unroll and to read the scroll, nor to see it.

5. But one of the elders saith unto me, "Weep not; behold the LION who is of the Tribe of Judah, THE ROOT OF DAVID, hath prevailed to unroll the scroll, and to loose its seven seals.

6. And I saw, and behold in midst of the throne and of the four Living Ones, and in the midst of the Elders, a LAMB having stood as having been slain, having Seven Horns and Seven Eyes, the which are the SEVEN SPIRITS of the Deity, having been sent forth into all the earth.

7. And he went and received the scroll from the right of Him seated upon the throne.

8. And when he received the scroll, the four Living Ones, and the twenty-four Elders prostrated themselves before the Lamb, having every one harps, and golden bowls full of perfumes, the which are the prayers of the SAINTS. 9. And they sing a NEW SONG, saying,

*"Thou art worthy to receive the scroll,
And to undo the seals thereof;
For thou wast slain, and with thy blood,
The price, hast purchased us for God
From every tribe, race, people, tongue;
And mad'st us kings and priests t'our God,
And we upon the earth shall reign."*

11. And I beheld, and heard a voice of many angels circled about the throne and of the Living Ones and of the Elders; and the number of them was ten thousand and thousands of thousands,

12. Saying with a loud voice,

*“The Lamb that hath been put to death,
The power, riches, wisdom, strength,
And honor, glory, blessing too,
Is worthy to receive.”*

13. And every created thing that is in the heaven, and things which are on the earth, and underneath the earth, and upon the sea, even all the things in them, I heard saying,

*“TO HIM that sitteth on the throne
And to the LAMB the blessing be,
The honor, glory, and the pow’r,
The Aions of the Aions for!”*

14. And the four Living Ones said, “SO LET IT BE!” And the twenty-four Elders prostrated themselves, and did homage to him that liveth for the Aions of the Aions.



A Jerusalem Yemenite scribe writing a scroll of the Law. The “book” or scroll seen by John was written within and on the outside for it symbolised events relating to the Ecclesia and to the World. But it was sealed with seven seals, and so completely hidden from human sight until opened by the Lion of the Tribe of Judah, and its contents revealed for the edification of the “servants of the Deity”.

SECTION 1

GENERAL REMARKS

In the previous chapter is exhibited "the manifestation of the Sons of the Deity" in the presence of the Eternal Creator, subsequently, of course, to the resurrection of the saints. "The adoption, *to wit*, the redemption of the Body" from the power of the grave is accomplished; and the time is come for them to execute the judgment given them, and to take the kingdom and possess it under the whole heaven. The chapter represents them as prepared for action, "according to the energy whereby" He who sitteth upon the throne, "is able to subdue all things to himself." They have joyfully acknowledged his lordship themselves, and cast their coronal wreaths before Him in recognition of the Sovereign Power whence they were derived; and they declare that He is worthy of universal glory, honor, and power, which it is their mission, as the embodiment of the Seven Spirits, to establish in all the earth. "Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created."

But after what course, or successive development of things among the nations, is such an extraordinary consummation to be accomplished? "As I live," saith Yahweh, "the whole earth shall be full of my glory." "It shall cover the earth as the waters cover the sea." True, O Lord; but how shall it be effected; in what sequence of events; and by whom? In the time of the Apostle John this was a matter of great interest. In his day the saints were engaged in a severe and perilous conflict with Caesar, who had learned sufficient of their doctrine to know that the Pagan or any other human constitution of the world was incapable of contemporaneous existence with the kingdom proclaimed and longed for by the saints. But, though Caesar made war upon them they were not to avenge themselves; how, then, could the kingdom promised them be established? How could a door be opened in the heaven, and the throne of their kingdom be established there to the entire exclusion of Caesar and his representatives? Would it be consequent upon and coeval with the downfall of paganism? Or would it be many ages after that event? And, whenever the time came, by what means will the Eloah of the heavens set up the kingdom, and break in pieces the government of the nations? These were questions "the servants of the Deity" needed light upon. They had the prophets, it is true; and among these Daniel especially: but still there were mysteries "sealed up and closed" in their writings which required

information not yet extant to make them intelligible. Daniel "heard, but understood not," neither did any of his contemporaries — ch. 12:8; 8:27. Nor should we err if we were to say that this state of mind was characteristic of all the saints previous to the giving of this revelation, styled the Apocalypse, to Jesus Anointed. They "none of them understood" the development of the mystery the Deity had declared to his servants the prophets — Rev. 10:7. Nor need we be surprised at this when we consider that even after the mystery was solved by revelation, multitudes existed in and near John's time who had to confess that they could not comprehend the exposition of the enigma. They needed one to expound the exposition. Among these was Dionysius, styled by Eusebius the ecclesiastical historian contemporary with Constantine, "the great bishop of Alexandria." He flourished in the middle of the third century as an opponent of the thousand years' reign of Christ upon earth with his saints after their resurrection, which was ignorantly and maliciously ascribed to one Cerinthus, contemporary with the Apostle John, as its inventor. But Daniel taught the doctrine nearly seven hundred years before Cerinthus was heard of, as may be seen in the Apocalypse as contracted in his seventh chapter. Cerinthus may have grafted upon it some foolishness of his own; but of the doctrine itself he was no more the inventor than the Pope of Rome.

There are two works ascribed to Dionysius "On the Promises." They were written to oppose the idea that the promises given to holy men in the scriptures should be understood more as the Jews understood them, and that there would be a thousand years of delights on the earth. This position was taken up by a bishop in Egypt named Nepos, who wrote a book in defense of it, and styled it "Refutation of the Allegorists." Dionysius being an allegorist, warmly opposed Nepos in his work "On the Promises." In one of his works he thus speaks of Nepos: "They produce," says he, "a certain work of Nepos, upon which they lay great stress, as if he advanced things that are irrefragable when he asserts that *there will be an earthly reign of Christ*. In many other respects I accord with and greatly love Nepos, both on account of his faith and industry, and his great study in the scriptures; as also for his great attention to psalmody, by which many are still delighted. I greatly reverence the man also for the manner in which he has departed this life. But *the truth is to be loved and honored before all*. It is just, indeed, that we should applaud and approve whatever is said aright, but it is also a duty to examine and correct whatever may not appear to be written with sufficient soundness. If, indeed, he were present, and were advancing his sentiments orally, it would be sufficient to discuss the subject without writing, and to convince and

confute the opponents by question and answer. But as the work is published, and as it appears to some, is calculated to convince, and there are *some teachers who say that the law and the prophets are of no value*, and who give up following the gospels and who depreciate the epistles of the apostles, and who at the same time announce the doctrine of this work as a great and hidden mystery, and who also do not allow that our brethren (the Allegorists) have any sublime and great conception, either of the glorious and truly divine appearance of our Lord, nor of our own resurrection, and our being gathered and assimilated to him, but persuade them to expect what is little and perishable, and such a state of things as now exists in the kingdom of God; it becomes necessary for us, also, to reason with our brother Nepos as if he were present."

It would seem from this, that while Dionysius, the allegorist, was a specimen of a modern clergyman, or priest, affirming some good things about truth, while he was entirely mistaken concerning "the truth," there were, also, other clergymen who might be designated as "Millennarians." These rightly believed that Christ will reign upon earth a thousand years with the saints, and with Jerusalem restored for the capital of his kingdom; but with this truth they blended errors that nullified it, and which are now constituents of the clerical orthodoxy of the nineteenth century. They regarded the law and the prophets as valueless, and thought but little of the epistles of the Apostles. This is practically characteristic of the clergy and their flocks; and the consequence is, that they, like the "great Bishop of Alexandria," in Egypt, and the Millennarians and Allegorists of his time, are incapable of understanding the apocalyptic expositions of Daniel and the prophets. Practically, they ignore the scriptures of the prophets and apostles, while with their lips they bestow upon them "faint praise;" and find it profitable to maintain the machinery by which they are circulated. This may be verified by any intelligent believer acquainted with "the churches;" gross scriptural ignorance being characteristic of them all. No wonder, then, that though "the sayings of the prophecy of the Apocalypse are not sealed" — ch. 22:10 — it should be sealed, and therefore unintelligible to them. The truth of the matter they call "little and perishable;" and absurdly suppose that the Millennial reality expounded by Chiliasts is expected to be "such a state of things as now exists in" what they call "the kingdom of God," that is, in "Christendom." But the reason of this their folly is, that the things revealed by the Deity are not in conformity with "the thinking of the flesh." That which the Old Adam terms grand and sublime, is not truly so. The sublimity and greatness of his conceptions in relation to "the deep

things of God," are mere foolishness. Dionysius and his brethren were of "the Synagogue of the Satan," "Jezebel and her children," who held the doctrine of Balaam, and taught "the depths of the Satan;" by which they were industriously developing the Laodicean Apostasy, which, in the reign of Constantine the First, became the religion of Satan's Kingdom, and continues such until this day. The Old Adam's foolishness was, therefore, especially theirs. Hence, the charge of their Millennialian contemporaries is perfectly just, that the Allegorists "have no sublime and great conception either of the glorious and truly divine appearance of our Lord, nor of our own resurrection, and of our being gathered, and assimilated to him."

In proof of how greatly Jezebel's children were puzzled by the Apocalypse within a hundred and fifty years after its publication — how utterly incapable they were in any sense "to see it" — I will still quote from "the great Bishop of Alexandria." "Some, indeed, before us," says he, "have set aside, and have attempted to refute the whole book, criticising every chapter, and pronouncing it without sense, and without reason," that is, totally opposed to the thinking of the flesh, or to the sense and reason of minds destitute of the truth. "They say," continues Dionysius, "it has a false title, for it is not of John. Nay, that it is not even a revelation, as it is covered with such a dense and thick veil of ignorance, that not one of the Apostles, and not one of the holy men, or those of the Church, could be its author." It will not be difficult for one of "servants of the Deity" to discern to what class of professors these critics belonged, and the true cause of their denunciation of the Apocalypse. It condemned them as "evil," as "liars," as false apostles, as Nikolaitanes, as spurious Jews of the Satan's synagogue, as the children of Jezebel, and so forth. They had sense and reason enough to recognize themselves as of the class repudiated under these terms in the apocalyptic epistles. They were conscious that they "held the doctrine of Balaam," and "the doctrine of the Nikolaitanes," and hence, their bitter enmity and contempt for the whole book which exposed them, and all of their class in all ages and generations, to the reprobation of all truly good and Christian men. They tried to persuade their contemporaries who professed christianity, that it ought not to be recognized as canonical: that it was no revelation from the Deity; and that consequently, pious, God-fearing people should not perplex their minds in the vain endeavour to understand it. Whatever its author might mean, was inscrutable, being imbedded "in such a dense and thick veil of ignorance." No doubt, there was such a veil between its meaning and their comprehension of it; but the fog was that which beclouded their own brains, and arose from the vain

imaginings and traditions of their evil hearts. Mankind are prone to evil, and to the reception of foolishness rather than the truth. This has been characteristic of all generations since the original transgression in Eden. It was pre-eminently so of the generations immediately succeeding the delivery of the Apocalypse to John. The Nikolaitanes and children of Jezebel, whose representatives in our generation are the "Holy Orders of the Ministry," the Spirituals of Modern Christendom, at length succeeded in persuading their dupes that they ought not to trouble themselves with the study of the Apocalypse, for that it was utterly unintelligible, or could not be seen; and calculated only to dethrone all sense and reason. The impression they made was deep and lasting. Repudiation of apocalyptic studies became a principal of "orthodoxy" in all succeeding generations, until in our own, a man's sanity is suspected if he is known earnestly to devote himself to the work of unfolding the mystery set forth, or revealed, in the symbols it contains.

But they were not content with simply denying the divine authorship of the book. They proceeded to justify the character assigned them in the Apocalypse by falsely ascribing it to one Cerinthus; who if he ever existed, is said, like many in our day, to have held some very absurd opinions in connection with the Divine truth of Christ's reign on earth. "Cerinthus," say they, "the founder of the sect of Cerinthians, so called from him, wishing to have reputable authority for his own fiction, prefixed the title. For this is the doctrine of Cerinthus, that there will be an earthly reign of Christ." In this he was perfectly correct. "And," continued they, "as he was a lover of the body; and altogether sensual in those things which he so eagerly craved, he dreamed that he would revel in the gratification of the sensual appetite, *i. e.* in eating, and drinking, and marrying." Whether he really held these opinions it is impossible to tell. His enemies say so; and these enemies have had the ear of the world to the exclusion of all testimony but their own. To the class denounced in the Apocalyptic epistles have belonged all the ecclesiastical historians through whom has come to us the meagre and insipid accounts of what they unscripturally style "the church." All not of the Laodicean Apostasy, they have proscribed and denounced as "heretics;" and where they could not procure the suppression of these by force, they have sought to hold them up to the reprobation and contempt of their contemporaries and posterity by "saying all manner of evil of them falsely for Christ's sake," as he foretold they would — Matt. 5:11. I know experimentally that this is the policy of professors and their spiritual guides of this nineteenth century generation. They affirm certain

ridiculous falsehoods, and say I teach them. They do not care to inform themselves of the truth of the matter, which would be inconvenient, and might not answer their purpose. So it may have been in the case of Cerinthus. He may not have held the opinions attributed to him; or he might. But, if even he did, his errors did not change the truth of the Deity. He has decreed the reign of His king on Zion, the hill of His holiness, and it will assuredly come to pass, in spite of all the errors assigned to Cerinthus and others who believe it, concerning the nature and character of that reign.

Cerinthus was perfectly scriptural if he affirmed that there would be eating and drinking in the kingdom of the Deity. It is, however, difficult to believe that he taught that there would be marrying, in view of the saying of Israel's King, that they who attain to the resurrection and the kingdom "neither marry, nor are given in marriage; but are as the angels of the Deity." As to eating and drinking, this is as plainly taught by Christ, who not only ate with his apostles after his own resurrection, but promised them, saying, "ye shall eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel;" and again he said, "I will no more drink of the fruit of the vine until that day that I drink it new in the kingdom of the Deity" — Luke 22:30; Mark 14:25. The enemies of Cerinthus did not believe this; but denounced it as sensuality, and in so doing, thought themselves wonderfully spiritual! They said that to give the eating and drinking "a milder aspect and expression," he taught that it would be "in festivals and sacrifices, and the slaying of victims," the sensual appetite of the redeemed would be gratified. Against this "milder aspect and expression," they exclaimed as loudly as our own clerical contemporaries and their disciples; for according to their system of superstition, they can discern no place in the kingdom, whether on earth or in heaven, for eating and drinking sacrificially or in any other way. I perceive, plainly, in these charges brought against Cerinthus the great and rapid progress the apostasy Paul predicted had made within a short time after the apocalypse was revealed. Nay, even while he wrote the prediction, the Allegorists were actively engaged in the work of superseding the real, literal, and true, by the fictitious and imaginary, which they call the "spiritual," or allegorical, until now at length, everything is resolved into *feeling* and impressions, and the testimony of the Deity by prophets and apostles is practically ignored. A professor "feels good," and therefore he is good; he "feels that a thing is true," and therefore it is true; he "feels that it is false," and therefore it is false! With hearts full of such enlightened feelings as this; and with heads unfurnished with the divine testimony, we have the professor of the

Laodicean Apostasy who has flourished in all the odor of sanctity, and orthodox contempt for the reign of Christ on earth, characteristic of the zealots in all "the times of the Gentiles." In their systems of fleshly pietism they have no place for the priesthood of the saints; nor for the temple, and festivals, and sacrifices of Ezekiel's testimony. All is figurative or allegorical; and nothing real remains but to save souls from eternal torment, and when the number of the elect is completed, to make a bonfire of terrestrial creation! Well might it be said of the allegorists, that "they have no sublime and great conception, either of the glorious and truly divine appearance of our Lord, nor of the resurrection, and the gathering, and assimilation to him."

But to return to Dionysius and the Apocalypse. He could not, it would seem, go as far as some of his predecessors and contemporaries in a total repudiation of the book. "For my part," says he, "I would not venture to set this book aside, as there are many brethren who value it much; but having formed a conception of its subject as exceeding my capacity, I consider it also containing a certain concealed and wonderful intimation in each particular. For though I do not understand, yet I suspect that some deeper sense is enveloped in the words, and these I do not measure and judge by my private reason; but allowing more to faith, I have regarded them as too lofty to be comprehended by me, and those things which I do not understand, I do not reject, but I wonder the more that I cannot comprehend." This was a candid admission on the part of Dionysius, that *he could "not see it."* He showed a better sense than many in not venturing to set it aside, because he could not see it. Inability to see it disqualifies the reader for enlightened criticism. If he were able to see the apocalyptic scroll, he would discern knowledge and wisdom pervading it, which "no one in the heaven, nor upon the earth, nor under the earth" could have originated but the Deity who gave it to Jesus Christ. The proof of the divine authorship of the book is in this. I would, therefore, advise the reader to study it that he may be "able to see it" — to understand it. "Many brethren" in the days of Dionysius "valued it much," though he could make nothing of it. They valued it, doubtless, because they understood it, not that they could have expounded all its details; but keeping in mind "the gospel of the kingdom," the nature of that kingdom, and the great mystery of godliness, in the manifestation of the sons of the Deity, they saw into *the general import* of this wonderful book, and secured the blessing promised to him that knows accurately, and gives heed to its words, and observes narrowly the things it contains.

Let us, then, proceed under the enlightened conviction, that

though there is no help to be expected from “the great bishops” of the Gentiles, babes in Christ may come to see the apocalypse intellectually if they approach the subject in a teachable spirit, and from a right direction. I proceed then to remark, that while the fourth chapter introduces us to “the hour of judgment” — to the epoch when the door had been violently opened in the heaven, and a throne set up there, the fifth chapter shows that universal dominion over the earth shall be to him who unrolls the scroll and looses the seven seals. The consummation of this chapter is coeval with the end of the seventh seal, the seventh trumpet, the seventh vial, and the seven thunders. The opening of the door in the heaven never to be closed again, marks the first minute of the judgment hour; and the ascription of blessing, honor, glory, and power to the Lamb by every created thing in verse 13, marks the last moment of the same hour in which the wrath of the Deity against the nations is entirely exhausted. This “hour” is a period of thirty years, in which the process of loosing, or finishing the loosing of the seventh seal is being completed. The seven seals are to establish the kingdom of David’s house “for the Aions of the Aions.” The chapter does not describe what is, but prophesies what shall be hereafter. It reveals that the personage is provided to whom is assigned the honor and glory of accomplishing the work termed the unrolling the scroll and the loosing of the seven seals; and no one can mistake him. In verse 12, he is declared by the saints and angels to be “worthy to receive” whatever is decreed. At this point it is not possessed; because the power and the glory are in the hands of “the powers that be,” who are hostile to his claims; and “shall make war with him,” to prevent him from obtaining what the “ten thousand of ten thousands and thousands of thousands” proclaim him worthy of — Apoc. 17:14. “But he shall overcome them; for he is Lord of lords and King of kings: and they that are with him” in his wars, that is, the saints, “are the called, and chosen, and faithful” — the 144,000, who follow him whithersoever he goeth — ch. 14:1-4. The result of this conquest is declared in verse 13, of the fifth chapter, which testifies, that every creature acquiesces in his receiving everything of which his brethren the saints and the angels of the Deity announce him to be worthy. All power, riches, strength, honor, glory, and blessing become his, and all nations find the blessedness of the gospel preached to Abraham come upon them, and established for the thousand years. A most unexpected result to them all; but one looked and longed for by those represented by the four living ones, and the twenty-four elders; who, both in their mortal state before resurrection, and as resurrected and prepared for action, exclaim, “So let it be!”

SECTION 2

“And I saw at the right of Him seated upon the throne a Scroll that had been written within and on the outside, sealed up with Seven Seals.” — Chap. 5:1

1. The Scroll

It is scarcely necessary to remark that the occupant of the throne is the Deity, likened in chap. 4:3, to a jasper and a sardine stone, emblematic of Spirit manifested in flesh. That chapter gives no intimation of this flesh having ever tasted of death; but in the fifth this great fact is brought out in connection with the scroll, as we shall see hereafter.

On the right of the manifested Deity was a scroll. It was written within and on the outside; and was sealed up. This was, doubtless, related to the same document as that referred to in Dan. 12:4,9 where it is written, “Shut up the words, and seal the book till the time of the end;” and “the words are closed up and sealed till the time of the end.” Daniel was not informed with how many seals, or if by one only it was sealed up; but simply that it was sealed. It was all the same to him whether it was sealed up with one seal or many; for a scroll closed and sealed up is unreadable till unrolled, and the sealing is opened. The catastrophe, or final series of events, revealed to Daniel belonged “to the time of the end.” He was instructed to look forward to that period, to which pertains the apocalyptic “hour of judgment,” for the termination of the wonders and times treated of in his book, or scroll. What had been communicated to him was principally concerning his people and his holy city. He had heard that the Saints were to be overcome by the Little Horn of the Fourth Beast that has Eyes and Mouth; and that their subjugation was to continue until the Ancient of Days came with a cloud of attendants numbered by “a thousand thousands and ten thousand times ten thousand,” when the judgment would sit, and the fourth beast in body, head and horns should be destroyed by the burning flame of wrath proceeding from the cherubic throne of Deity. All this he had heard; nevertheless, there was a mystery closed up and sealed against his scrutiny that needed explication. What did that Little Horn with his Eyes like a man, and a mouth speaking great words against the Most High signify? Was the Ancient of Days by whom they were to be destroyed, Deity or angel; if the former, how manifested? If

the latter, who was he? Who was that Son of Man brought before the Ancient of Days, to whom universal dominion upon earth is given? How could the conquered saints take the Kingdom under the whole heaven from the four beasts? These, and many other questions would suggest themselves to Daniel, which would only put him to grief, and place him beside the apostle John, who “shed many tears because no one was found worthy (and therefore *able*) to unroll and to read the scroll, nor to see it” — ch. 5:4. When Daniel saw the vision of his seventh chapter he said he “was grieved in spirit in the midst of the body, and the visions of his head troubled him;” and even after the meaning of what he saw was interpreted, he says his cogitations still troubled him much, and his countenance was changed. Thus if John and Daniel had been both in Patmos together studying “the matter” they would have been companions in tribulation consequent upon their fruitless investigations, and endeavors to unclose the words, and to unseal the scroll seen by the prophet in the first and third of Belshatzar’s reign, and in the third of Cyrus the Persian King. Nor would their grief have been assuaged until this day had the scroll at the right of Deity manifested in flesh, and occupying the throne, been withheld. John could have instructed Daniel concerning the Ancient of Days and the Son of Man; he could have enlarged his views concerning the Saints; and have given him skill and understanding in the mystery of the gospel preached to Abraham; but as to the relations of the saints to the then existing goverment; the taking out of the way that which hindered the revelation of “The King who should do according to his own will,” and in his empire should honor a blaspheming god unknown to his pagan predecessors; as to the rise of the ten horns; the development of the Saracen and Turkish powers; the pouring out of that determined upon the desolator of the Holy Land and City; the coming of the Ancient of Days in power; the resurrection; the war of the great day of the Omnipotent; the co-operation of the Saints; the establishment of the Kingdom; and so forth; as to all these things John could give Daniel no connected and intelligible account. They were all written within and on the outside of that notable scroll on the right of the throne, or place of almighty power. In vision, or spirit, John looked wistfully upon that scroll, closely rolled up and exuberantly sealed. Daniel would have looked wistfully at it too; and so would all the saints, both their contemporaries and ours. And if all this company could have occupied synchronously with John his position in the vision, and their feelings could have been simultaneously expressed, on hearing the question “Who is worthy to unroll the scroll, and to loose its seals?” unreplyed to by a solitary response; there would have been a

universal lamentation and shedding of tears abundantly. In saying this, I speak of the Saints of all ages and generations who are such in reality, and not merely in pretense. The saints of the Deity, or "his servants," who are such in deed and in truth, like John, take a deep interest in "the things of the spirit," and earnestly desire and diligently endeavour to "*know the truth*" of all "matters" the Deity has condescended to reveal. They seek to know the true import, the real meaning, of them all; and if they do not succeed, it is a source of much anxiety and restlessness of mind. But saints so called who have a name like many in the ancient Sardis, "that they live, but are dead," would have seen the scroll at the right of power, and though they should have heard with John, "that no one was able in heaven, nor upon the earth, nor under the earth, to unroll the scroll, nor to see it," would have been far from joining him in "shedding many tears, because no one was found worthy to unroll and to read the scroll, nor to see it." Saints of this sort flourish in overwhelming multitudes in the present time. They might possibly so far have respected the presence of the apostle as not to have laughed at his "weakness;" but behind his back, they hesitate not to laugh to scorn those who are interested in this scroll, and seek to understand, or "*see it.*" They regard such as hairbrained and frantic fanatics, and exclaim in vast astonishment at their presumption. To them the scroll is "covered with a dense and thick veil of ignorance," which only the presumptuous and reckless would essay to lift or put aside. In holding these sentiments they condemn the weeping of the apostle. What sense in his shedding many tears because no one could interpret such a document as they esteem it — a book calculated only to addle or dement the brains of all who try to understand it? Certainly none. In effect, then, they condemn the lamentation of the apostle: and prove to a demonstration, that they are not in fellowship with him; nor, by consequence, "with the Father, and with his son Jesus Christ," — 1 John 1:3. Hence, the apostle in the vision does not represent saints of their class. In the apocalyptic drama he symbolizes no such impious professors. If a multitude of weepers had been introduced into the scenic representation instead of one tear-shedding apostle, the apocalypse-despising crowd would have found no standing room among them. Such profane and scoffing pietists could have no more place there, than as cherubic eyes in the four Living Ones, when the unrolling of the scroll, and the unloosing of the seals, will be complete. No, not these, but his own class, is symbolized or represented by John in the vision of this fifth chapter. He acts for those in fellowship with the apostles and prophets as these would have acted had they heard the proclamation of the vision in the time before the

Lion of Judah's tribe was announced as the unroller of the scroll, and looser of the seals. His dramatic weeping argues, and indeed indicates, "the joy unspeakable and full of glory" characteristic of his class, the saints, in their "full assurance of faith and hope" that "all power has been given to him in heaven and upon earth" to unroll the scroll, and to loose the seals thereof; and that consequently, there is no throne, dominion, principality, nor power in the political firmament that can successfully contend against him; nor kindred, tongue, nation, tribe nor people, that can preserve their independence of the sovereignty of Judah and Israel's King. In the ratio of the lamentation is the intensity of the joy by implication. Sensible men do not "shed many tears" over trifles. Hence, though it is not said that John was glad with exceeding joy when he heard that one was found who was able to unroll the scroll, read and see it, it is nevertheless implied, seeing that he was so movingly affected on the contrary supposition. That scroll, symbolical of its contents, must certainly have been inestimable which could be unrolled only by one in all the Universe deemed of worthiness sufficient by the Lord of heaven and earth. Its *denouement*, or unravelling of its subject matter, was to put John and all in fellowship with him, in possession of the great salvation — of the kingdom promised to those who are "rich in faith;" hence, to understand this *denouement* and to know that the Lord Jesus will carry it through, and establish it so that "it cannot be moved," would develop the voices of this fifth chapter which are expressive of loud shouting for joy on the part of all who utter them.

These things being premised, I proceed to remark that the scroll at the right hand of power, occupying symbolically the place of Christ's present position, is all that section of the Apocalypse embraced in the seven seals. It does not contain the epistles to the seven ecclesias in Asia. In John's day, the subject matter of these letters was *ha eisi*, "the things which are;" but, in our time, they are *the things which were*; yet is the *are* and the *were* connected as the acorn and the wide-spreading oak. The reader will remember the Spirit's division of the Apocalypse, or "Revelation of Jesus Anointed which the Deity gave to him," in chap. 1:19. There John was told to write *ha eides*, "the things seen;" *ha eisi*, "the things extant;" and *ha mellei ginesthai*, "the things to be." The Apocalypse, in the largest sense of the word, is the writing John executed in obedience to this command, and comprehends all these three classes of things. The things he had seen at the time of the order to "write," were the things he saw when, in spirit, or vision, he was in the Lord's Day, the day when He comes in power and great glory, the account of which is in the first chapter, from the tenth verse

to the eighteenth inclusive. The second class of things, or *things which are*, were those things charged upon the seven ecclesias in the epistles contained in the second and third chapters, and which, instead of being suppressed by the Spirit's reprobation of them, grew vigorously until they became a great and deadly upas, overshadowing the whole territory of Daniel's fourth beast dominion, miscalled "Christendom," as at this day. Hence John's *ha eisi*, or things extant, in the ecclesias named, were the "inside" seeds of things which afterwards became "THE CHURCH BY LAW ESTABLISHED" — an establishment consisting of the nauseous sputa ejected from the Spirit's mouth when the apostasy had attained its Laodicean development at the incipient loosing of the seventh seal. Its patrons, who by it had their wealth and honor, styled it "THE HOLY APOSTOLIC CATHOLIC CHURCH," and do symbolize it at this day by a woman clothed with the sun, and the moon under her feet, and angels crowning her with a crown of twelve stars.* The three ecclesiastical divisions of "Christendom" — Greek, Latin, and Protestant — contend earnestly for what their champions regard as the honor of this title. Each section would appropriate it exclusively to itself, but this exclusive appropriation is still in abeyance, and likely so to be interminably; for, as they have not been able to settle the controversy in fifteen centuries and a half, they are not likely so to do in the few years remaining of "the times of the Gentiles," when the loosing of the seventh seal will be complete.

But there were also written in the seven epistles certain predictions of *ha mellei ginesthai*, "things which shall be," *meta tauta*, "after these things" — the iniquities of the second class of things shall be consummated. Jezebel would be clothed with the sun and give birth to the Man-child of Sin; and her children, the Harlots and Abominations of chapter seventeen, would become rich by her, and develop "the depths of the Satan as they teach;" but then, it was predicted in what the Spirit said to the ecclesias, that professors should have "a tribulation ten days;" that He would "fight against them with the sword of his mouth;" that He would cast them into a bed . . . "into great tribulation, and kill them with death;" that He would "come on them as a thief;" that He would "make them come and worship before the feet of those who keep his word, and have not denied his name;" and that professors of the Satan's synagogue — professors not scripturally in Christ, and those who walk after the flesh — "shall know that he has loved the true believers" whom they despise; that He would bring "the hour of trial upon the whole habitable to try them that dwell upon the

* See the frontispiece of a book published by E. Dunigan and Bros., New York, styled "*The Glories of Mary*". See pg. 72.



The book referred to by the author in his footnote on p. 71 is no longer available. However, the illustration above is from the *Official Baltimore (US) Catechism of the Catholic Church*. The same picture representing Mary with the twelve stars circling her head and the crescent moon under her feet is found also in innumerable Roman Catholic Churches throughout Europe. According to Kenrick's *Egypt vol. 1, p. 425*, the Egyptian goddess Isis was often represented as standing on the crescent moon with twelve stars surrounding her head. As the author of *Eureka* shows, the Apostasy, in the days of Constantine and afterwards, endeavoured to make their beliefs palatable to pagans by superimposing their superstitions on Christianity.

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earth," and that, being "lukewarm," He would "spue them out of his mouth."

But, beside these threatenings against professors of christianity pretending to be apostles, or "successors of apostles," "Jews," and spiritually "rich and increased in goods, and in need of nothing," as in all the ages and generations of the Apostasy concurrent with the seventh seal, as at this day: but who, both "divines" and people, are apocalyptically denounced as "liars," holding with the teaching and practices of the Nikolaitanes, which the Spirit hates; as "the Synagogue of the Satan;" "holding the teaching of Balaam" in mass-sacrifices to images, and the fornication of a marriage-forbidding hierarchy; as "the woman Jezebel, who calls herself a prophetess, teaching and seducing God's servants to practice abomination; as the Satan;" as "having the name that they live while really dead;" and as "wretched, and miserable, and poor, and blind, and naked." Besides the threatenings against these, the apocalyptic epistles abound in promises of a glorious destiny to those who "overcome." These are described as those "who cannot bear them who are evil," and who try claimants to apostolicity and inward Jewship, and in default of scriptural proof reject them as "liars." They are described as those who "have borne and had patience, and for the Spirit's name sake have labored and not fainted;" as rich in faith and faithful unto death; as Antipas, who holds fast the name and has not denied the faith of the Spirit; as those whose "last works are more than the first;" as the "few names" in the midst of a christian community in a dying state, or "ready to die," who have "not defiled their garments;" as those who have "kept the word and not denied the name of the Spirit;" and as those who are "zealous, and hear the Spirit's voice; and hearing, respond to his voice, and open the door of their mind and affections to his entering in. These are they who "overcome the wicked one," and the false prophets of the world, whom the world heareth — 1 John 4:1,4,5; 2:14. They are "born of the Deity," and therefore "overcome the world" by their faith. They all believe in His promises with an intelligent faith, and that Jesus is His first-begotten — the Chief of His many sons — through whom alone the scroll can be unrolled, and the loosing of its seven seals effected — 1 John 5:4,5.

To these, then, who are the heirs of victory, the epistles to the seven apocalyptic ecclesias teem with promises of abounding glory. The Spirit testifies in them that they shall "eat of the wood of life in the midst of the paradise of Deity;" that a coronal wreath of life shall crown them; that they shall receive a white pebble with a new name engraved upon it, known only to the receiver; that they shall have

dominion over the nations, and govern them with an iron sceptre; that the imperial and regal constitution of the world shall break to pieces as the potter's clay vessels; that those who get the victory over the world shall receive the Morning Star; that they shall be clothed in white garments, and their names openly confessed by the Life-impacting Spirit in the presence of his Father and his angels; that they shall be eternal pillars in the temple of Deity; that the Quickening Spirit (1 Cor. 15:45; 2 Cor. 3:17) shall engrave them with the name of his Deity, and the name of the city of his Deity, the New Jerusalem, which descendeth out of the heaven from his Deity, even his new name; and that they shall sit with him in his throne after the example of what shall obtain in relation to himself and his Father's throne.

Here, then, are threatenings and promises — threatenings for spurious professors and apostates *within*, and for persecutors of the saints *without*; and glorious promises for those who gain the victory over their own lusts and the seductions of the world by faith. These were *the things to be* — the things of the third class which the apocalyptic epistles affirmed but *did not unroll*. They give no explanation concerning the how and the when the vision symbolical of the Lord's Day, or "the things seen" of John, in chap. 1, and "the things which shall be," or the threatenings and promises, shall be developed. A revelation, then, was needed to exhibit the when and the how of the threatenings and the promises, and this need was amply supplied by the scroll at the right hand of power, written within and on the outside, and sealed up with seven seals. It was placed in the vision at the right hand of power, or, as it is expressed in the text, "at the right of Him seated upon the throne," to signify that none but the Omnipotent in manifestation was "able" or powerful enough to unroll it and loose its seals. Gabriel, whose name, *Gabry'el* signifies *Mighty One of Power*, "who stands in the presence of Deity," had been employed to give Daniel skill and understanding in the vision and matter communicated to him in the third year of Belshatzar (Dan. 8:16; 9:21; Luke 1:19); but Gabriel was not worthy, able, or powerful enough to give John skill and understanding in the matter of the scroll; for, says John, "no one was able in the heaven, nor upon the earth, nor under the earth, to unroll the scroll, nor to see it."

The book of Daniel is to the Apocalypse as the acorn to the oak. The latter is the mystery of Daniel's prophecy symbolically revealed. This mystery of things he ministered he thought much upon, and sought to find out with great diligence, but without success; for he was informed that the mystery was hidden, and could not be penetrated until a time appointed.

As already intimated, Daniel saw a scroll, as indicated in the phrase "the words and seal the book," as well as John. He was told that "the words were closed up and sealed till the time of the end." Hence, these were to Daniel "a scroll at the right of Him seated upon the throne written within and on the outside, sealed up with seven seals." That closed and sealed against Daniel's understanding was the mystery or secret of the words of the book.

But one might inquire, If the mystery were to be concealed "till the time of the end," in what sense can John's apocalyptic scroll and seals be a revelation of the hidden wisdom of Daniel's book, seeing that John's age was not "the time of the end" — a time which is only just now dawning upon the world? This we consider a very pertinent inquiry. In answer, the reader may be reminded, that the revelation to John was symbolical. He did not see the actual, but only the acted or dramatized events he describes. What he saw was a pictorial representation, as it were — a speaking hieroglyphic signifying to his understanding things which in the time of the end shall all have become accomplished facts, so that, in this end "the vision shall speak, and not lie" — Hab. 2:3. The Apocalypse in its word-painting is the unrolling to the understanding of the servants of the Deity the series of events that should be successively unfolded, and which in their time of the end consummation should manifest as an accomplished result "THE END OF THE MATTER" — Dan. 7:28.

The scroll had to be unrolled and its seals loosed before the vision it contained could be read and perceived, or intelligibly comprehended, when it should "speak at the end." The speaking at the end truthfully, is what is styled in modern phrase the *denouement*, a word signifying the discovery of the plot, the unravelling or issue of the matter, termed in Daniel "the end of the matter." This *denouement* was revealed to him; but the unfolding of the particular series and succession of events thereunto leading, was not made known to him. He was informed in general terms, that the powers of the fourth beast dominion should make war upon and prevail against the saints until the Ancient of Days should come; and that then the saints should become a power mighty enough to destroy the fourth-beast system of powers; and to set up the kingdom of Deity. In the establishment of which as the great political fact of the age and generation, the *denouement* of God's dealings with the nations all the time of their ascendancy over the saints, would be manifested. He was instructed that "the end of the matter" was to be a crisis elaborated providentially from antecedents evolved in the history of the fourth-beast nationalities; but what was the particular vein to be worked out in its several lodes to conduct to

the main and terminable results, he *did not* “see.” In dramatical representation, the spectators behold the unrolling of the author’s scroll, as the acting is in progress; but they have to wait till the end of the piece, the time of the end, for the dramatist’s conception to “speak and not lie.” Unless they have read the play, or seen it acted before, they have to “wait for the end of the matter,” ere they can tell how the matter will come out, or what the ingenious dramatist designed should be the end of the whole, or the issue of the plot. It was thus with Daniel and John. The end of the matter had been revealed to them both. They had read the *denouement* of the drama to result at the end from all its shifting scenes; but they had never seen nor read the play. The *acting* had not been revealed to them. In Daniel’s time the stage had not been prepared, nor the *dramatis personae*, the company of performers, collected and arranged in their several parts for the performance of the tragedy to be played. There was no fourth-beast dominion then; nor any saints who had “washed their robes, and made them white in the blood of the Lamb” — Rev. 7:14 — to be prevailed against thereby; and without these important parties in the premises, the actual tragedy could not begin; nor could a representation or rehearsal of the performance have come with any enlightening effect upon Daniel’s mind, being ignorant as he was of the mystery afterwards revealed in the apostolic ministration of “the word.”

But by the time that John had come to be an exile in Patmos, all this was changed. Daniel’s situation was no longer that of John and his brethren. The fourth-beast dominion was now upon the world’s stage; and, as the Little Horn, not then as yet decorated with “Eyes like the eyes of a man, and a mouth speaking great things,” had “taken away the Daily, and had cast down the place of its sanctuary,” and practised and prospered. Messiah the prince, though faultless, had been “*cut off*” by this horn; and by the teaching concerning his kingdom and name, a people composed of Israelites and Gentiles according to the flesh, had been developed as the seed of the great father of the faithful and “friend of God,” by adoption through Jesus as the prince; and stood confessed of heaven before “the inhabitants of the earth and sea” — the whole habitable — as “THE ISRAEL OF GOD.”

In these two hostile communities exist all the elements to be afterwards developed into the parties of the play. The Israel of God on the one side, and the Fourth Beast, on the other, contained the germs of the conflicting good and evil of the ages and generations from John’s day to the giving of “the kingdom, and dominion, and the greatness of the kingdom, under all of the heavens to the people of the saints of the Most High Ones, whose kingdom is the kingdom of Olahm (the hidden

period), and all dominions shall serve and obey him;” which is “the end of the matter.” While the apocalyptic tragedy was being rehearsed before John in Patmos, God’s Israel was already constituted of “two manner of people” — they who walked after the flesh; and they who walked after the spirit, which is the truth. Out of the former were afterwards developed the worshippers of demons and of “idols of gold, and silver, and brass, and stone, and of wood” — Rev. 9:20; also, “the Mouth speaking great things and blasphemies — 13:5; the image of the beast; the drunken woman, and all the daughters of her prostitution, and abominations of the earth” — Rev. 17:1-5. These all are the fruit of the Mystery of Iniquity that was at work in the mystical body of Christ, in the time of Paul and John. The apostolical epistles are full of protest against its insidious and corrupt working, which they clearly saw would “eat as doth a gangrene;” and therefore earnestly warned all who would be approved of God to have nothing to do with those who favored it — 2 Tim. 2:15-18; 2 John 10.

On the other hand, from the Israel of God who walked in the truth were developed in after ages and generations, “the souls under the altar slain for the word of God” — ch. 6:9; “the servants of the Deity sealed in their foreheads;” the 144,000, or “holy nation,” (1 Pet. 2:9); the white-robed palm bearers — ch. 7; the temple of the Deity, the altar worshippers, and the holy city — ch. 11:1-2; the four and twenty elders, and the four living ones; the fugitive woman and the remnant of her seed — ch. 12:14,17; God’s name and tabernacle, and them that dwell in the heaven — the saints — ch. 13:6,7; the redeemed from the earth, the virgins, the first-fruits unto the Deity and the Lamb, faultless before the throne — ch. 14:1-5; them who had gotten the victory over the beast, and over his image, and over the number of his name, having the harps of Deity — ch. 15:2; the kings of the east, who watch and keep their garments — ch. 16:12,15; the called, and chosen and faithful with the Lamb in his wars — ch. 17:14; the prophets and saints slain — ch. 18:24; the Lamb’s wife arrayed in righteousness; and the squadrons of his power — ch. 19:7,8,14; them to whom judgment is given, the beheaded souls, who worshipped not the beast, nor his image, and who reign with Christ as the priests of Deity for a thousand years; the beloved city — ch. 20:4,6,9; the holy city, New Jerusalem, prepared as a bride adorned for her husband, the municipal aggregate of all written in the Lamb’s book of life — ch. 21:2,27; whose foreheads are enstamped with the name of Deity and the Lamb — ch. 22:4. These all constitute “the Israel of the Deity” upon whom Paul invoked “peace and mercy” — Gal. 6:16; and for whose special information the apocalypse was rehearsed to John in Patmos; and who were, and are

yet to enact a most conspicuous part in its public exhibition upon the platform of the habitable dominated temporarily by the fourth-beast system of powers, so dreadful and terrible to Daniel's sight — Dan. 7:7.

As already remarked above, the Israel of God and this Fourth Beast Dominion contained of old all the germs of the good and evil which have mingled in devouring conflict for the past eighteen hundred years; and which will continue occurrent till the victory which shall culminate in the blessing of all nations in Abraham and his seed. We have traced the germinal development of the "two manner of people" through the tragedy rehearsed to John. By examining the testimonies cited above, the reader will see how they diverged into an "enmity" that admits of no mitigation or compromise; but which apocalyptically results in the utter and final extermination of the Laodicean Apostasy from among the nations of the Fourth Beast where alone it has taken root. The reader will also see from the same testimonies that the apostasy generated in and evolved from the mystical body of Christ, or God's Israel, is found in alliance with the "dreadful, terrible, and exceedingly strong" dominion of "the whole habitable," against "the remnant who keep the commandments of the Deity and have the testimony of Jesus Anointed;" and that the fate of the one is that also of the other — the civil, military, and ecclesiastical constitution and institutions of "Christendom," which is the fourth-beast organization come to remediless perdition, as the result of the "judgment given to the saints."

In John's day, then, this Fourth Beast was in the germinal phase of its development, Daniel saw it with many horns upon it; but neither he nor John were contemporary with them. The beast had arisen out of the Great Sea countries, and John was living under the dominion of its Sixth Head — ch. 17:10; that is, under the rule of Rome Imperial. The beast had not then acquired horns; and it had not then become acquainted with that "god whom his fathers knew not . . . that strange god" who was afterwards to be "acknowledged" by the Emperors, and by them "increased with glory" — Dan. 11:38,39. This "god" had not appeared on the Roman Habitable then. John had no personal acquaintance with him; but in the apocalyptic rehearsal of what was in after ages to be publicly exhibited before the concourse of nations, he saw that he would appear and figure upon the blood-stained arena as the Image of the Beast — an image resulting from a coalition of the Laodicean Apostasy with the Roman State.

In the apocalyptic rehearsal, then, John saw this pagan dominion under which he lived developed into the Man of Sin-Power. He beheld

its birth coeval with a great war in the heaven of the Fourth Beast — ch. 12:5,7. He saw the development of the Ten Horns as the result of the Fourth Beast Dragon being compelled to yield a portion of his power, his throne, and great authority to certain incomers upon the habitable, who divided with the imperials the sovereignty of the earth — ch. 13:1-4. He saw these new powers of the earth in alliance with a blasphemous power, under whose inspiration they would make war upon the saints, and overcome them. He saw, also, this persecuting power acquire great consistence, and become imperial. Daniel's "Little Horn with Eyes and Mouth" rose up before him in the form of a beast coming out of the earth, having two horns as of a lamb, and speaking as a dragon. He saw the horn and mouth in this beast, and "the Eyes" in the image which the civil and military power would cause the people to worship upon pain of death — ch. 13. He saw in this the Man of Sin-Power, begotten and born in previous centuries, developing into a "dreadful and terrible" tyranny, that would make the times perilous for the saints, and for all who, from any cause, would not do it homage. He perceived, also, that it would have the ascendancy for a long time; and that it would do after its will for forty-two months of years. This long period he knew would reach to the coming of the Ancient of Days, and that the Fourth Beast dominion would then be in its full and final manifestation. The Man of Sin-Power would then be in full fruition, and in its final form. It was rehearsed to Daniel in this form with other three dominions; and was afterwards apocalyptically rehearsed to John as a scarlet colored beast with eight heads, bearing as its rider a drunken prostitute. He saw in this the Man of Sin Power in full maturity; and ready to contend with the Ancient of Days and his followers, "the called, chosen, and faithful," for the indefinite perpetuation of the Fourth Beast dominion "over all kindreds, and tongues, and nations" — ch. 17 and 13:7. But "the end of the matter" divinely purposed required the victory of the Woman's Seed; and that the saints should possess "the kingdom and dominion, and the greatness of the kingdom under all of the heavens." This being the predetermination of the Deity, when the apocalyptic rehearsal had brought out the Sin-Power to the full, its judgment was forthwith represented to John as immediately consequent upon the manifestation of a great heaven-descended angel power upon earth. He saw that the judgment of the saints would fall with primary and especial violence upon the ecclesiastical element of the Fourth Beast — ch. 18. Babylon the Great being thus abolished, he saw the civil power that had upheld her, and had caused all nations to bow their necks to her priestly yoke, subjected to relentless and exterminating war; the result of which was the total

abolition of the Church and State of the Fourth Beast dominion. Consequent upon this, the Beast of the Sea, the Beast of the Earth, the Image of the Beast, and the False Prophet, the head thereof, are no longer found playing any part in the public affairs of the world. The all-conquering saints and the Dragon alone remain. John saw the Dragon chained in the bottomless profound. There were no binding of the others. They were destroyed; but not so the Dragon. This is shut up and imprisoned for a thousand years, and afterwards released preparatory to his destruction then. Identical with this was the consummation represented to Daniel in ch. 7:11,12. There the Fourth Beast body politic is totally destroyed, while the lion, bear, and leopard nationalities are deprived of sovereignty by the saints, or bound for a season and a time, during which long period there is no power on earth to dispute its absolute possession by the SON OF MAN — *Jesus and his brethren*. More than this was not deponed to Daniel. He was informed, indeed, that the saints should possess the kingdom *ad-ahlmah, wead ahlam ahlmaiyah* — “during the hidden period, even for a hidden period of the hidden periods:” but what was to transpire in regard to the suppressed dominion of the lion, bear, and leopard, after the expiration of the “period of the periods,” he did not see. It was reserved for the apocalyptic rehearsal to inform the servants of the Deity, that the lion, bear, and leopard dominion, should be “*loosed a little season*” after the expiry of the season and time period of their subjection to the saints; and should then renew their conflict with them, and so bring upon themselves swift and irremediable, and final destruction. “The end of the matter” with Daniel was the victorious establishment of the Millennial Kingdom of the Saints. Beyond this his vision did not penetrate. He knew nothing of the Son’s delivering up the kingdom to the Father as the result of a crisis culminating in the change of its constitution, the abolition of mediatorship, and the supercession of flesh and blood nature by spirit; so that all the dwellers upon earth shall be *ho Theos ta panta en pasin, the Deity the all things in all* — DEITY MANIFESTED IN FLESH — of which the glorified and anointed Jesus is now the type. This is the end of the matter rehearsed before John — the apocalyptic *denouement* of the divine purpose conceived by the Allwise Intelligence before the foundation of the world.

2. The Writing Within and on the Outside

The scroll, then, is representative of the things rehearsed before John — the things which were to be transacted by the performers

indicated in our previous sectional remarks in the public audience of the world, until the establishment of the kingdom promised to the poor, who may be found rich in faith, and deemed worthy to possess it. It was “written within and on the outside.” This was not stated without meaning. We have seen that it has reference to two general classes of actors in the drama; to those within the temple, and to those of the court without — ch. 11:2. “We were troubled on every side,” saith Paul; “*without* were fightings, *within* were fears” — 2 Cor. 7:5. The outsiders are those who make war upon and persecute the saints, such as the beasts, the image of the beast, dragon, and so forth. The things of the scroll written concerning these, were the things written on the outside; while those written on the inside, are the things written about the remnant of the woman’s seed, the 144,000, the white robed palm bearers, the witnesses, the victorious harpists of the Deity, the Lamb’s wife, his followers in the war of the great day of Almighty Power, and so forth. So long as the scroll was rolled up, and the seals not loosed, what was written without and within would be unreadable, and unseen. Hence the unrolling of the scroll, and the loosing the seals, were indispensable to a practical knowledge of its contents. Suffice it then to say in the absence of a present acquaintance with their details, that whatever the writing within may be, it could only be lamentation and woe on the outside; inasmuch as those who are “without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and invents a lie” — ch. 22:15. Such “in no wise enter into,” or within “the city;” for no one that defiles is permitted to come in there. As it is written, “there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or inventeth a lie: save they who have been written in the Lamb’s roll of life” — ch. 21:27. These only will be found therein; and to them only do the good things written within the scroll belong.

The things written on the outside pertain to the “dogs,” against whom Paul cautioned those within, saying, “Beware of dogs, beware of evil workers, beware of the concision” — Phil. 3:2. These were dogs who had got into the sheepfold unawares, and passed themselves off for sheep by a sheeplike demeanor. They were nothing but dogs, however, in the clothing of sheep. They were very pious; so much so, that in appearance they surpassed the sheep. They were righteous overmuch, and thereby destroyed themselves — Ecc. 7:16. They were “evil workers” under pious pretences, who seduced the faithful from “the simplicity which is in Christ,” teaching for doctrine the traditions which in after years intoxicated all the nations of the Fourth Beast dominion.

These “dogs” *without* are commonly styled “the Fathers” by those

who are without. These, in the estimation of the Gentiles of "the court which is without the temple," are of higher authority in all ecclesiastical or spiritual questions and "articles of faith" than all the prophets and apostles, or Jesus Christ himself. The Fathers of the Greek and Latin "Christendom" are the foundation upon which it is built for a habitation of the Satan, through the spirit that works in the children of disobedience. The spirituals of "the court of the Gentiles without the temple," in all "the times" allotted to the Gentiles to "tread under foot the Holy City," are the living incarnations, in all the ages and generations of those times, of the soul-destroying principles and practises of "the concision" — loved and invented by the Nikolaitanes, Balaamites, children of Jezebel, and the Satan — the Fathers of the Laodicean Apostasy. The priestly and ministerial incarnations of the principles of these Fathers in our day are "LEGION." They are blind leaders of the blind into the perdition that is yawning to engulf the Man of Sin-power and all his agents. Their admirers designate them as "reverend divines," "ambassadors of Jesus Christ," "successors of the apostles," "ministers of the gospel," called and sent of God, as Aaron was, to preach and administer ordinances, "holy men of God," clergy, or God's lot, "holy orders," and so forth. They are the spiritual guides of the people in all the ways, the broad ways, of "the court without the temple of God." They are the learned and pious expositors of the traditions sanctioned by the innumerable "names and denominations," styled apocalyptically "names of blasphemy," of which the scarlet-colored beast of the "court without" is declared to be "full" — ch. 17:3. These "dogs without" are they who "are of the world, who therefore speak of the world, and whom the world consequently hears." By this broad fact, patent to all who understand the truth, all apocalyptic "dogs" may be discerned, and the spirit by which they are inspired perceived — 1 John 4:1-6. They are, as the prophet said of the watchmen of Israel, "blind; they are all ignorant (of the truth); they are all dumb dogs, they cannot bark; dreamy, lying down, loving to slumber. Yea, greedy dogs which can never have enough, and they are shepherds that cannot understand; they all look to their own way (or sect), every one for his gain to his quarter" — Isa. 56:10,11. "They are shepherds that cannot understand," or "come to the knowledge of the truth" — 2 Tim. 3:7. They can understand, in some sort, the school divinity it is their business to grind for those who go "wondering after" them, and by whom they have their wealth; but to understand the gospel of the kingdom of Deity, and of the name of Jesus Christ, is too high for them, they cannot attain to it. Let any man, intelligent in the gospel, the preaching concerning Jesus, the revelation of the mystery

and its fellowship, as set forth by the apostles (Rom. 16:25,26; Eph. 3:9), take in hand a Greek priest, a Papist sin-pardoner, a Protestant State Church parson, or a Dissenting minister of any of the sects of "the court without the temple," and try his best to exorcise him of his Gentilism, and to substitute in his understanding "the truth as it is in Jesus," and he will find experimentally, that they are all shepherds that cannot understand. With much care the truth was communicated to their predecessors of the apostolic age, who received it, but not in the love of it that they might be saved. They held it in unrighteousness, having the form of godliness, but denying its power. For this cause, God, as Paul threatened, sent upon them strong delusion that they should believe the lie they had invented and to this day so dearly love — 2 Thess. 2:10-12. This "lie" is the matter of the *pharmakeia*, or poisoning by which all nations have been deceived — ch. 18:23. Its effect is to delude strongly all that swallow it, so that it is hardly possible for the truth to enter in.

Apocalyptically, "the dogs without" who administer this poison to the people are styled in the common version "sorcerers," *i.e.* *pharmakoi*, *poisoners*. They poison the people with their soul-medicines; and so having bewitched them, make merchandise of them from the cradle to the grave. It is evident from Acts 13:6, that a sorcerer is a false prophet or teacher. All, therefore who do not teach the truth are scripturally designated "sorcerers," poisoners, or false prophets, and are classed with the "filthy" and the "unjust," and are obnoxious to all the judgments written upon the scroll on the outside. It was for them, "those men who have not the seal of God upon their foreheads," that the scorpion-torment and the woe that followed were prepared. These judgments overwhelmed them with calamity, and reduced them to the basest servitude under which they groan until this day. Nevertheless, the rest of their class, upon which the ruin did not come, "repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts" Rev. 9. From the Chief Sorcerer in Rome to the meanest poisoner among the western nations, this unrepentant state of mind is their characteristic. They still cling tenaciously to their superstitions, and are as murderously disposed towards all that oppose them as of old. On the side of the oppressor is power; and, wherever that power is, there are the priests, clergy, and ministers of the apostasy to be found sanctifying tyranny, and dividing with the plunderer the gains of extortion and the profits accruing from popular ignorance and folly. Because as murderers, they have shed the blood of saints and prophets; blood has been given them to drink; they have been scorched with fire and have been made to gnaw their tongues with pain — Rev.

16:6,8,10. Yet “they repented not of their deeds.” The judgments that have been poured out upon them, and which have ensanguined the page of history to this present, have failed to bring them to repentance. The things written on the outside of the scroll speak only of the fullness of wrath for such. As they will not repent, utter destruction is written against them in their being made to “drink of the wine of the wrath of Deity, which is poured out without mixture into the cup of his indignation,” and in being “tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb” — Rev. 14:10. When this consummation shall have been developed, the saints’ war, which pertains to the great and dreadful day of Yahweh (Rev. 16:14; Joel 2:31) will have expended itself in the conquest of the Ten Horns, or “kingdoms of the world” (ch. 11:15; 17:14), the utter and fiery consumption of the ecclesiastical system of the Greco-Latin habitable (ch. 18:4-8), the extinction of the beast and false prophet power in the lake of fire, and the binding of the Dragon in the bottomless abyss. These results belong to the things written on the outside of the scroll, and were a rehearsal before John of the finishing of the mystery of the Deity as he had already declared the glad tidings to his servants the prophets — ch. 10:7. All orders in the states and “churches” of the world, symbolized by the fourth beast of Daniel, will then have been judicially abolished, and the spiritual and temporal destroyers of the people will have been themselves retributively destroyed — ch. 11:18. There will then be no more any priests, parsons, or preachers, ministering to the ignorance and superstition and sensuality of the multitude and their own especial gain and glorification. The influence of these “sorcerers” over the public conscience will have been reduced to zero. The blasphemous names and denominations which fill the eight-headed scarlet-colored beast will have been dissipated, and mankind will have at length attained to that unity of faith and practice so amply foretold in the writings of the holy prophets. Then, when the clergy and ministers of the Laodicean Apostasy shall have been thrust out of the way (for they, as upheld by the civil power and ignorance of their devotees, are the Babylonian hindrance to the Millennium), the *denouement* of the things written on the outside of the scroll will stand out in bold relief before all nations, which will then have learned obedience to God and his saints by the things they shall have suffered; and they will say —

*“To Him that sitteth on the throne,
And to the Lamb the blessing be,
The honor, glory and the pow’r,
The Aions of the Aions for!” — Apoc. 5:13*

And then, in the language of Apoc. 5:14, the victorious “kings of the east,” standing upon the sea of glass no longer mingled with fire (ch. 15:2), shall joyously approbate the benediction, and proclaim the loud and mighty apocalyptic AMEN! So let it be for the thousand years, “until he has put all enemies under his feet” — 1 Cor. 15:25. Then will the “royal priesthood” of the heavens, being at that time in those heavenlies (1 Pet. 2:9; Matt. 5:12), rejoice with the subject nations, upon whom the blessing of Abraham will have come, with loud acclamation, saying, “We give thee thanks, O Yahweh Ail-Shaddai, the Being, and the Was, and the Being Come, because thou takest to thee thy great power, and reignest” — ch. 11:17. “Great and marvellous are thy works, Yahweh Ail-Shaddai; just and true thy ways, thou King of Saints. Who shall not fear thee, O Yahweh, and glorify thy name? for thou only art holy: for all nations shall come and do homage before thee: for thy judgments are made manifest” — ch. 15:3,4. “Hallelu-Yah, salvation, and glory, and honor, and power unto Yahweh our Elohim; for true and righteous are his judgments: for he hath judged the Great Harlot, which corrupted the earth with her prostitution, and hath avenged the blood of his servants at her hand. Hallelu Yah! Amen! Hallelu-Yah! Praise our God, all ye his servants, and ye that fear him, both small and great. Hallelu-Yah! for Yahweh Elohim omnipotent reigns. Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready” — ch. 19:1-7.

Such was the end of the matter written within the scroll, and rehearsed before John as inaugurative of the reign of the Great and Holy City, New Jerusalem, over the healed nations for a thousand years — ch. 20:1-6; 21:2,10,24; 22:2 — in all which the world is possessed by the city, the saint-city, the Royal and Priestly Municipality of Deity; and all nations are blessed with faithful Abraham and his seed — 1 Cor. 3:21,22; Gal. 3:9.

3. Sealed up with Seven Seals

The words of the scroll rehearsed to Daniel, were “closed up and sealed;” and the scroll rehearsed before John was “sealed up with seven seals.” To seal up a scroll was to “close” it; but with how many seals it was closed up, Daniel was not informed. This secret concealed from the “greatly beloved” Daniel, was revealed to the “beloved disciple,” the exile of Patmos.

The allusions and references to seals and sealing are very frequent in the scriptures. We need not, however, do more here than to direct

attention to instances in which a book or scroll sealed, is a volume whose contents are hidden so long as sealed. In Isa. 29:10 is a remarkable instance of this. The prophet had a vision concerning Judah and Jerusalem, but it was to the Jews as a scroll sealed, and therefore while so, unreadable so as to be understood. "The vision of all," says the Spirit in Isaiah, "is become unto you as a scroll that is sealed, which one delivers to him that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed." The books of the ancients were not like our books in form or material. They were rolls of papyrus, parchment, or other flexible substance, of various lengths. Zechariah's roll was twenty cubits long by ten broad; and was written "on this side" and "on that side," with the curse of consuming judgments — Ch. 5:1-4. While rolled up they were sometimes fastened by sticking the edges of certain turns of the roll together; or by tying the same, and appending a seal, or seals, to the ligature. Hence, to read such a scroll it would be necessary to unloose the seals, in their order when so much only of the scroll could be read as extended from the first to the second tying or sticking; then from the second to the third; afterwards, from the third to the fourth; then from the fourth to the fifth; after this, from the fifth to the sixth; and lastly from the sixth to the seventh: and when this was untied, the whole scroll, if there were no more stickings or tyings, could be fully extended, and read from beginning to end.

Now the written spaces, or intervals, from one fastening of the scroll to another, were called seals, or closures. To read them the closures must be loosed, otherwise the contents of the scroll would be forever concealed. They could no more be discerned, or seen, while in the sealed state, than our modern books could be read so long as locked by one, two, or more clasps. Seals, then, being closures, they become symbolical of secrecy. This appears from Apoc. 10:4, where John is commanded to "seal up those things which the seven thunders uttered, and *write them not.*" The not writing them, which John was about to do before the command was given, was to keep what he had heard to himself, so that no one else might know what was spoken — but the class he represented when they and he, as "sons of thunder" should execute the utterances; and this concealment of the mystery of the seven thunders was the sealing of them up. Hence, the unsealing of them will consist in their actual development without previous rehearsal to any but John.

The scroll that John saw at the right hand of Power was sealed, or closed up with seven seals or closures. This signified that there must be seven unloosings enacted before the mystery contained in and on the

outside of the Scroll of the Divine purpose, could be all performed upon the stage of the "whole habitable" in the sight of all nations.

The apocalyptic drama in being *visually* rehearsed before John has been *verbally* rehearsed to us; for the rehearsal he witnessed, he has recorded for the information of the rest of his brethren in all after ages; or, that is to say, until judgment shall be given to them at the appearing of the Ancient of Days. The apostle's brethren may therefore see from a perusal of the written rehearsal, that the seven seals represent *seven parts of the great drama*, consecutively developed, and issuing in the establishment of their dominion over all the nations of the earth.

In the apocalyptic drama prefigured in the rehearsal before us, however, these parts are unequally distributed. They pertain to three grand divisions of the performance, which are defined by the nature of the situation. Thus, it is obvious, that the kingdom promised to the saints could not be established so long as the Man of Sin Power were undeveloped; and, secondly, that the Man of Sin Power could not be manifested upon the scene of the fourth beast habitable so long as the constitution of this beast-dominion continued pagan. The former necessity of the situation is thus expressed by Paul: "He that now hinders will hinder until he be taken out of the way; and then shall the Lawless One be revealed." When Paul wrote these words the Power that hindered the manifestation of the Lawless One he had described in a previous verse, and whom he styles "the Man of Sin, the Son of Perdition," was the same power that exiled John to Patmos — the Pagan Roman. It was necessary that the Pagan Roman power should be "taken out of the way." This was an important element in the drama to be performed. But how was it to be accomplished? The answer is: By the culminative force of the events developing in the course of, and culminating in the full exhaustion of, the things written within and on the outside of the first six seals. This is the *first division* of the apocalyptic scroll; a six act tragedy, resulting in the fall of paganism, and the enthronement of the LAODICEAN APOSTASY, called by its devotees, "the Holy Catholic Church," as the religion of the Roman state.

Now, Paul teaches in 2 Thess. 2 that the Man of Sin-power to be developed after the taking out of the way of the pagan Roman, should continue till the time for its consumption and utter destruction by the glorious manifestation of the YAHWEH NAME — "whom the Lord shall consume," saith he, "with the spirit of his mouth, and shall destroy by the manifestation of his presence." The perdition of this son of the woman (ch. 12:5), called, therefore, "the Son of Perdition," and the appearing of the Son of Man are events of the same epoch. All the

interval, then, between the taking away of the pagan constitution of the Roman State and the destroying of the Man of Sin-power, is occupied by the development of the latter from its birth to its perdition by the saints. This consummation is the grand issue of the finished performance of the *second and third divisions* of the seven sealed scroll. The seventh seal is equivalent to these divisions. It opens at the end of the sixth seal, and extends its representations to the end of the Seventh Vial when the wrath of Deity against the Laodicean Apostasy is lilled up by its utter and complete destruction, and the victory of the saints over all their enemies — ch. 15:1-4.

But while this three-fold division of the scroll is that into which it is resolved by the necessity indicated by Daniel and Paul, the roll is nevertheless the subject of minor subdivisions resulting from considerations affecting the parties concerned in the development of the Man of Sin-power, their apostasy from the truth, their warfare against the saints, and their overthrow by the Ancient of Days in “the hour of judgment.” These are subdivisions of the second and third general divisions, or Seventh Seal. This exhibits the whole performance from its opening, A.D. 324, until the judgment given to the saints shall have been completely executed upon their enemies. The Seventh Seal ends with the total and complete abolition of the Sin-powers represented by Nebuchadnezzar’s image, Daniel’s Four Beasts, and the Little Horn of the Goat, or Absolute King; and the Stone-power that smites them becoming a great mountain dominion, and filling the whole earth. Hence, although the seventh seal had been opened it has not yet been entirely unrolled so as to be read historically. When the Seventh Seal prophecy shall be all fulfilled, it will be said, “Behold, all the earth sitteth still, and is at rest;” for then the spirit of Yahweh Elohim, apocalyptically styled, “the Seven Spirits of Deity burning before the throne,” will have been quieted in all countries of the earth. The mission of the Christ personal and mystical will have been fully accomplished. The tribes of Judah will have been raised up, the desolations of Israel will have been restored; the nations will have been enlightened; and Yahweh’s salvation developed to the ends of the earth — Isa. 49:6.

But before this consummation so devoutly to be wished, there were to intervene many centuries, and generations of men “believing a lie,” with all the deceivableness of unrighteousness, in which they would take great delight. History teaches us of this generation, that over fifteen hundred years have elapsed since the opening of the seventh seal. In all this time the arena of the seal has been the habitable of two belligerents — “them that perish;” and the saints; upon the

former class, "a strong delusion" came from God, that they might believe a lie and be damned, as a just punishment for not believing the truth, and taking pleasure in unrighteousness. This class began to show itself in the days of the apostles; and, as we have seen in our exposition of the apocalyptic epistles, acquired the position of CLERGY, or, "*Lords over the Heritages*" — *katakurieuontes ton kleron*; shepherds of the flock who had become unfaithful ministers of the word, and seducers, and wholesale subverters of households for filthy lucre's sake. These had not only acquired ascendancy over the heritages of the Deity, "which he had purchased with his own blood," not sparing them, but rending them as grievous wolves; but they had become before the opening of the seventh seal, a formidable political antagonism to the Roman government. They were political christians who had the form of a godliness opposed to the paganism of the state, but not the power of that godliness originally delivered to the saints by the apostles. They were the Radicals, Democrats and Dissenters of the time, cordially hating, and being hated of the governing classes who possessed and sought to retain power and official spoil. These anti-pagan politicians assumed to be "THE HOLY APOSTOLIC CATHOLIC CHURCH;" and were prepared, when a leader should be found ambitious and daring enough, to make war upon the government of Caesar, and to dispute with him the sovereignty of the world. In the beginning of the fourth century the crisis came, and with it the leader they required. Under the leadership of Constantine, whom they styled "The Great," they fought, and conquered the power which from the time of the apostles had been pouring out the blood of their "fellow-servants and brethren," good and bad; who all passed current as "Christians" with their pagan accuser, though differing widely among themselves.

In the beginning of the fourth century, the Roman Earth was full of "Names and Denominations of Christians," inspired with very bitter feelings against each other; but united in hatred of "THE ACCUSER," who harassed them all with continual persecution to imprisonment, confiscation and death. These constituted in the aggregate the Laodicean Apostasy — an *e pluribus unum* as heterogeneous and motley as this "christian" nation in congress, when, before the war, it appointed an unbelieving Jew to lead it in its prayers to God.

But apart from this Holy Apostolic Laodicean Catholic Apostasy, there was a community, comparatively small, that hated the deeds and doctrines of these Nikolaitanes and children of the woman Jezebel. It repudiated "the depths of the Satan as they taught;" and with "a little strength," kept the word of the Spirit, and did not deny his name. This community of faithful ones was preserved from the hour of temptation

which came upon the whole habitable to try them. These who stood aloof from the Apostasy, protested alike against "Catholics," Jews and Pagans. They were zealous for "the faith once for all delivered to the saints," and contended earnestly for it, both against their own "fellow-servants" and nominal "brethren," who were fraternizing with the liberal non-professing world, and conspiring with them against the government; and against Pagan and Jewish clergies and their blasphemous and profane traditions with which they "destroyed the earth." This Philadelphian community was in all things opposed to the Laodicean. Its members "walked after the Spirit," or the truth; and through that spirit mortified the deeds of the body; while the Laodiceans, who had an overweening conceit of their own piety and spiritual intelligence, "walked after the flesh," in the fashion universally illustrated in the practice of the pietists of all the "Names and Denominations of Christendom," and of the "christian politicians," "liberal christians," and the political wire workers and pullers, of our day. The Philadelphian party had no fellowship with the unfruitful works of darkness, but reproved them. They had escaped from the corruptions of the world through lust, and devoted their energies to the making of their calling and election sure. They *came out*, therefore, from among the Laodiceans, that they might not be defiled by the uncleannesses of these unfaithful "fellow-servants and brethren," and constituted what the Laodicean Catholics termed a Schism or Heresy.

Now, in the apocalyptic drama, the Philadelphian and Laodicean parties of the Antipagan Body are represented by a Woman in two several and different conditions. The woman apart from the relations of each condition, represents the Antipagan Community as a whole, and irrespective of the many sects within its pale. When the power of the Deity with the Constantinians, symbolically styled "Michael and his Angels," was casting the Pagan Sin-power out, so that place should be found for it no more in the heaven; the Woman appeared in it arrayed in all the insignia of imperial state. This was a period of revolution, in which power was passing from the pagan classes to the catholics. The former "prevailed not;" for their armies were beaten and dispersed by the catholic forces of Constantine, who became Emperor of Rome, and proclaimed the superstition of the Laodiceans, the religion of the Roman State. Thus truly, "a wonder appeared in the heaven" of Daniel's Fourth Beast, the church, professedly christian, in union with the world — adulterously united to another than Christ, to the state; and therefore, in friendship with the world! Of the spiritual relation of such a church to Deity there can be no mistake on the part of one intelligent in the word. "The world's friendship," says James,

“is enmity with God. Whosoever, therefore, will be a friend of the world is the enemy of God.” The said “Holy Apostolic Catholic” party is therefore unquestionably God’s enemy; and so are all such, together with all that fellowship the union in all ages and generations, until the saints possess the world and rule it in righteousness. The catholic party being a worldly party, their leading spirits, or teaching prophets, were “of the world, therefore they speak of the world, and the world heareth them.” This is an infallible rule by which the world’s priests, or clergies, may be known. The spirit that is in them is the spirit that is in the world — “the spirit that works in the children of disobedience.” It was predicted that Anti-christ should come — 1 John 2:18; 4:3. He was to be manifested through false teaching concerning the flesh, or nature, of Jesus. In John’s day there existed “many antichrists,” who denied that Jesus Anointed came in “the flesh.” They affirmed that he came in another sort of flesh than that which is common to all men — in a holier nature, that was immaculate, or pure and undefiled. This dogma, of course, rendered null and void the teaching of the word which declares the condemnation of sin in the flesh, in the bearing in his own body the sins of believers to the tree, when nailed thereon by the predetermination of Deity. This, says John, was that of the Anti-christ that should come. It was a dogma that had many advocates so early as apostolic times. Its teachers repudiated the fellowship of the apostles, and “went out from them, because they were not of them.” In denying the true nature of Jesus, they preached “another Jesus;” and in so doing, denied that the Jesus whom Paul preached was the Christ: and in denying this, denied that the Father was manifested in common human flesh; and, therefore, denied the Father and the Son; “for whosoever denieth the Son, the same hath not the Father.” “He is the antichrist,” saith John, “that denieth the Father and the Son;” and “this is the Deceiver and the Antichrist.” “He that abideth not in the doctrine of Christ hath not God” — of the true teachings of God-manifestation he is wholly and necessarily ignorant.

Now, in the Catholic element of the Woman, the dogma characteristic of the Antichrist was embodied. It only waited for a Head to become politically manifest. That head was the Imperial Dynasty begotten in the woman-community by the working of the Mystery of Iniquity, and born of her in the appearance of what the world designates “THE FIRST CHRISTIAN EMPEROR.” This son was the Man of Sin in his birth, and the Head of the Holy Apostolic Laodicean Catholic Apostasy, that was to rule all nations with a rod of iron — the Antichrist, that had forced its way up to Deity, and usurped his throne.

In the consummation of this revolution in the civil and ecclesiastical constitution of Daniel's Fourth Beast, the world had imposed upon it a despotism more "dreadful and terrible" than its predecessor, and no less the enemy of God and the persecutor and destroyer of his saints. No sooner had the Laodiceans become victorious over their pagan adversaries, and had acquired political power, than they became violent oppressors of all who did not conform to the standard of what they were pleased to style "orthodoxy." As the party and power of the Man-child escaped from the devouring jaws of the pagan Dragon, and were enthroned in his place, they persecuted the Philadelphian party which abode in the doctrine of Christ; and the woman became a fugitive from imperial glory, in the sunshine of whose favor the unsealed professors of the world's substitute for the one faith and hope of the gospel have basked from the consummation of the Sixth Seal to the present century of the unfinished Seventh.

After the perfecting of the revolution of the fourth century, the issue was no longer the Saints *versus* Imperial Paganism; but "the Remnant of the Woman's Seed" *versus* the Imperial Laodicean Apostasy, known in history as "The Holy Catholic Church." It assumed to itself this name after it had been "spued out of the mouth of the Spirit" as an unholy abomination beyond all possibility of redemption. Prosperity accelerated corruption with rapid strides until the patience of Deity had reached its limit. Consumption and utter destruction of the antichristian apostasy were predetermined at a time duly fixed and revealed. The Lawless Power, *ho Anomos*, "that opposeth and exalteth itself over all called god, or revered; so that he in the temple of the god as a god sitteth, showing forth himself that he is a god;" this absolute power, styled in Dan. 11:36-39, "the king who does according to his will, and exalts himself and magnifies himself above every god," was to prosper till the indignation against Israel be accomplished. He is then to stand up against the Prince of princes (Dan. 8:25), who will consume him with the Spirit of his mouth, and destroy him with the manifestation of his presence" — 2 Thess. 2:4-8. This is the consummation that presents itself as the completion of the Seventh Seal prophecy; during all of which this the Antichrist is seen developing itself with intense ferocity and impiety against "the Deity, his name, his tabernacle and them that dwell in the heaven" — Apoc. 13:6. It was not intended to permit the Mystery of Iniquity to attain to instantaneous maturity as soon as the Woman gave birth to her man-child. He had been *nine months of years* in coming to the birth, and it was determined that he should pass through youth and middle age to the decrepitude of all things human. But though the Antichrist was to

prosper till the time appointed for his destruction by the saints, he was not to be free from the troubles and ills of “the present evil world,” in which “there is no peace for the wicked, saith Yahweh; for they are like the troubled sea, which cannot rest, whose waters cast up mire and dirt.” It is not compatible with the honor and goodness of God to allow them to rest while they are blaspheming him and oppressing and destroying his people. In the absence, therefore, of “the Son of his handmaiden,” Mary — “the Son of man at his right hand whom he hath made strong for himself” — He uses the wicked as his sword (Psa. 17:13) to torment one another for their abominations, until the time appointed for the sword of judgment to be committed to the saints, and the power of the wicked be by them destroyed.

All things are of God, and “there is no power but of him. The powers that be have been put in order under the Deity.” He creates evil in punishment of sin. He makes evil powers a terror to evil doers, who all subsist by his permission, and by that only. Thus he tolerates as powers combinations of men whose principles and practices are his abomination. Evil being in the world as a present necessity, he gives shape and organization to it, so that it may work out his own purposes to the confusion and overthrow of the agents through whom he operates. He does not leave the evil of this world to develop a chapter of accidents, and to run riot as chance may occasion. Had he done so, the Apocalypse would never have seen the light; for this remarkable instrument is a rehearsal before the performance of the prearranged and methodical development of the evil predestined to fall upon the “Children of Jezebel” for their worship of demons and images, and for their murders, sorceries, fornication, and thefts — Apoc. 11:20,21. These were, and continue to be, the crimes of the “Holy Catholic Church,” and its family of “Denominations” and “Names of Blasphemy,” which recognize it as “the Mother Church.” Its superstition became excessive and its demoralization extreme. “The christians of the seventh century,” says Gibbon, “had relapsed into a semblance of Paganism; their public and private vows were addressed to the relics and images that disgraced the temples of the East; the throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; and the Collyridian heretics, who flourished on the fruitful soil of Arabia, invested the Virgin Mary with the name and honors of a goddess.”

The Seventh Seal, then, being *inducted* by the completion of the work of the angel ascending from the East for the sealing of the 144,000, the time had come for the loosing of the Four Wind-Trumpet judgments against the men of the Western Leg of the Imperial Catholic

dominion. The full effect of these four trumpets was the slaying of the sixth, or imperial, head of Daniel's Fourth Beast. This "wound by a sword" appeared for a long time to be unto death. For "the third part of a day and the third part of a night," it lay prostrate as it were in death; but at the end of that period "the deadly wound was healed;" and the Imperial Head once more stood conspicuously before the nations as the sun of the Western World.

Another important result of these trumpets was the development of the Seventh Head of the Dragon-Beast in the place of its throne, that is, in Rome. This was to continue only a short space compared with its predecessor. After sixty years it was abolished; and for many years after, the sovereignty of "the Eternal City" was simply an affair of history.

Lastly, in addition to these events, the striving of the winds upon the great sea-nations caused the budding forth of the Horns upon the territory on which also the Sixth Head afterwards thrust itself into position on recovering from its deadly wound, and before which three of the ten horns fell, and were "plucked up by the roots." Thus, the judgments of the first four trumpets laid the foundation of what afterwards became the Europe of modern times.

But these scourges did not affect the Catholics of the East. Their hearths and temples were still protected from the fire and sword of the destroyer. The wrath of God upon their coreligionists of the West, however, failed to work repentance in them for their worship of "the ghosts" of dead men and women, adoration of images, murder of the saints; their sorceries, fornication, and thefts. In twenty years alone of this wind-trumpet period — that, namely, ending in the settlement of Italy by Justinian's Pragmatic Sanction, A.D. 554 — Italy and Africa lost nearly twenty millions of their inhabitants. Yet did not this cause reformation; but men went on waxing worse and worse, until the time came that they must be tormented with scorpions and killed with serpent fire.

This was the mission of the first two Woe-Trumpet angels, and constitutes the second part of the Seventh Seal. The first woe-trumpet was not to extinguish the "Holy Catholic" sovereignty of the East, but only to torment with the plagues of war "those men who had not the seal of God in their foreheads;" that is, all of the Greek Catholic superstition in contrast to the saints, who in all ages are the sealed of the Father.

The second woe-trumpet was to consummate what the first had only begun. It was to extinguish the supremacy of Greek Catholicism over all the territory destined for subjugation by the powers brought

upon the arena by these woes. But, as these two woes in their operation upon the Eastern Leg of Nebuchadnezzar's Image wrought no more repentance upon the Latin Catholics of the Western than the first four trumpets did upon their coreligionists of the East, the judgments of the second woe were apportioned also to the catholics of the Horn-Kingdoms of the Sea-Beast. Hence the second woe-trumpet period, in its second part, comprehends the time of the prophesying of the Two Witnesses against the Sea-Beast, in which they exercise their power to shut up his heaven, and to smite his territory with all plagues as often as they will. It also comprehends the later period of the crusades, in which multitudes of the Sea-Beast, and Earth-Beast, and Image of the Beast, populations, all demon-and-image-worshipping devotees, fell by the operation of these woes. Other "voices" of the second woe were the killing of the witnesses as the result of a war upon them by the authorities of the Sea-Beast — a war waged against them when they were about finishing their testimony — and Papal and Protestant factions became the antagonist rivalries of the West. Another "voice" was the resurrection of the witnessing bodies, their ascent to power, and the reign of terror in which they took direful vengeance upon the civil and ecclesiastical orders of the Laodicean Apostasy, which had put them to death three days and a half of years before.

The ending of the second woe, at the ascription of glory to the God of heaven, A.D. 1794, prepares us to enter upon the Third Part or Section of the Seventh Seal. This is the Seventh Trumpet or Third Woe. This period brings us to a comparatively recent epoch in the relations of the Apostasy. The so-called "Holy Catholic Church" and its "Branches," the "Names of Blasphemy," of which the "Scarlet-Colored Beast" is "full," in other words, the Roman Mother Church and her brood of rebellious and protesting bastards were not one whit less blasphemous, or nearer the truth, or walking less after "the lust of the flesh, the lust of the eye, and the pride of life," after all the dreadful judgments of the first six trumpets, than were their Laodicean Fathers fourteen centuries before. They still caused to be visited with imprisonment, torture, civil disabilities, or death, "as many as would not worship the Image of the Beast," and compelled "all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." They still continued their priestly fornication, "forbidding to marry, and commanding to abstain from meats." Their robbery of the people in tithes and offerings, under the deceitful pretence of curing

their souls, was as rampant as ever. Sheer infidelity, or a barren formalism, characterized the more "liberal and enlightened" sections of the "Christendom" of the Beast and Image of the Beast. Pietism was the substitute for "sound doctrine," which could not be endured; and the Law of Faith and the obedience it required were universally ignored. The pietism was the blind superstition of sect, with unreasoning assent to the dogmas of creeds and articles ordained by the authority of catholicism bewitched, and upheld by the force of "pike and gun." The witnesses against these things being spiritually and civilly dead, though unburied, there were none to disturb the quiet into which the established orders of the Beast in Church and State, and the "many waters," or multitudes, they controlled, had settled themselves for the tranquil and unlimited enjoyment of their estate. They rejoiced that they could be no more tormented by the prophesyings of witnesses they had slain, and that now all would be "merry" as a marriage-feast.

But "woe to the inhabitants of the earth by reason of the voices of that trumpet that was yet to sound." Their political fabric was shaken by a great popular convulsion, which announced that their tormentors had come to life again, and were preparing to go forth and to renew the conflict with the kings, priests, and aristocratic orders of the Beast and his Image, which had "overcome and killed them" for a time. This conflict was renewed by the witnesses against the Beast, and is consummated by Jesus and his Brethren, the saints, after his advent and their resurrection. When the Seventh Trumpet shall have completed its soundings, "the mystery of the Deity will be finished, as He hath declared the glad tidings to his servants the prophets." The Mother Church and her harlot progeny, with all that sustain the existing order of things, are woebestruck under this third and last section of the Seventh Seal. Their kingdom is filled with darkness, and they gnaw their tongues for pain; yet repent they neither to give God glory, nor of their blasphemies and deeds.

What, then, remains for such a generation but capture and "destruction from the presence of the Lord, and from the glory of his power?" The Laodicean Apostasy in its Greek, Latin, and Protestant forms, can only be destroyed by this judicial manifestation of the presence of the Lord Jesus. When judgment is given to him, judgment is also given to the saints, for He is one of them, being the head of their body, or Chief. To him and them is assigned the deliverance of the nations in the only way they can be delivered, by that, namely, of "destroying them who destroy the earth" — ch. 11:18. To attempt to reform the world by any agency extant is useless. Mankind is intoxicated, and therefore insane, and beyond the reach, consequently, of any

spiritual amendment resulting from any appeal to their understanding based upon "the word of God and the testimony of Jesus Christ." The people are brutish, and their most revered leaders in church and state maniacally hallucinated. Nothing can be done with individuals or nations until their attention is gained; and all public meetings show that the blind multitude will only listen to that which flatters them, or is spoken in accordance with their prejudices. "When the judgments of Yahweh are abroad in the earth the inhabitants of the world will learn righteousness" — Isa. 26. This is certain. Nothing but judgment can meet the necessities of the case; for the same authority saith, "Let favor be showed to the wicked yet will he not learn righteousness." Now the decree has gone forth, that from the rising to the setting of the sun all nations shall assemble in a certain appointed way to worship the one King of the whole earth in Jerusalem — Zech. 14:9,17; Mal. 1:11; Apoc. 15:4; for the reason given, "because his judgments are made manifest." By these judgments the Eternal Spirit in corporeal manifestation will "avenge the heaven, the holy apostles, and prophets on their enemies;" visit with a just punishment the Apostasy in all its unhallowed forms, and expel from the high places of the Dragon-Beast all its spirituals of wickedness, that "the kingdoms of this world may become the Kingdoms of Yahweh and of His anointed" — Apoc. 11:15; and all their subject nations be blessed in Abraham and his seed according to "the Gospel of the Kingdom."

Now, the judgments that are to accomplish all these results are those to be displayed "in the days of the voice of the Seventh Angel when he shall sound" — ch. 10:7. This seventh trumpet is the trumpet of Isa. 18:3; 27:13; Zech. 9:14; Matt. 24:13; 1 Cor. 15:52; 1 Thess. 4:16. It is the conclusion of the premises laid by the sounding of the previous six. This seventh apocalyptic trumpet in the seventh period of its sounding brings out the events prefigured in the Mosaic trumpet of the Jubilee. It brings in its consummation "the Atonement," or *Covering Over*, of the sins of Israel, liberty from their long previous bondage to the House of Esau, and return to their possessions in the Holy Land — Lev. 25:9,10. The assembling of the tribes is proclaimed, and their camps are marshalled for their journeyings. The princes, heads of the thousands of Israel, i.e., the saints, gather together unto Christ, and Israel is saved from their enemies — Num. 10:2,4,9; 1 Thess. 4:16; 2 Thess. 2:1.

In Isa. 27:13, it is styled "the Great Trumpet," which Zech. 9:14, testifies shall be blown by ADONAI YAHWEH, rendered "*Lord God*," in the C.V., but literally, *He who shall be Lords*, that is, by the Eternal Spirit incarnate in Jesus and his Brethren. When Jericho was to be taken

there were seven periods appointed for the sounding of trumpets. One trumpet-sounding was blown daily for six successive days; but on the seventh they sounded seven times, and at the seventh time the wall of the city fell and Jericho was taken. Thus there were thirteen circumurban soundings — seven upon as many days, and six additional on the seventh; but at the thirteenth only was the city destroyed. So in relation to the capture and destruction of Babylon by the Saints. The seven trumpets all sound against her during seven successive periods; but on the seventh period, or last day of sounding, there are seven soundings, apocalyptically styled “Vials.” Six are developed, but “the great city” is not fallen. At last, the seventh vial-outpouring, or blast, of the seventh day sounding is manifested by ADONAI YAHWEH; “and the people shout, for the Lord hath given them the city.” The Lord Jesus and the Saints cooperate personally and visibly in the executing of “the judgment written,” which especially pertains to the Seventh Vial, or last period of the sounding of the Seventh Trumpet.

This is the last and greatest of the “Woes.” It is, in its seventh period, “the time of Jacob’s trouble, out of which, however, he shall be saved” — Jer. 30:7. But not of Jacob only, but also of “the House of Esau,” which shall be as stubble to the devouring flame, when “saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be Yahweh’s” — Obad. 17-21; for at that time, which is “the time of the end,” when “the indignation shall be accomplished, and that determined done” — “Michael shall stand up, the great prince who standeth for the posterity of Daniel’s people; and there shall be a time of trouble, apocalyptically represented by “a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great” (ch. 16:18) — or, as Dan. 12:1, expresses it, “a time of trouble such as never was since there was a nation to that same time.” Then will the dead who have walked in the truth be raised to incorruptibility; and the Son of Man will send his messengers with a trumpet of great voice, and they shall gather together his elect ones from all the nations, from the end of the heavens; and they shall return — Deut. 30:3-5; Matt. 24:31.

The sounding of the seventh trumpet results in the fall of Babylon the Great, the abolition of the powers of the world, and the establishment of the kingdom which is possessed by Jesus and his Brethren for a thousand years. These mighty results are not effected in an instant. The angels, or agents, of the vials encompass the city six times before judgment is assumed by Jesus and his Brethren. Hence, before their mission in the tragedy is evolved, the five vials are poured out upon “the earth,” “the sea,” “the rivers and fountains of waters,” “the

sun," and "the throne and kingdom of the Beast." The judgments of these vials of the Seventh Trumpet do not work repentance in the Laodiceans, but only anguish, because of their "pains and sores." They affect chiefly antichristendom — the Horns, Sixth Healed Head, and Image; i.e., the Horns and Eighth Head.

The Sixth Vial has primarily to do with the eastern section of the fourth beast territory. Its judgments are poured out upon the Euphratean district, where the third part of the men of the Laodicean Apostasy had been politically killed by the messenger powers confined, until loosed, by the Euphrates. Under this vial the time comes to dry up the power which keeps them in vassalage and subject. Not, however, for their sake, and for their restoration to their former position, but as a preparation for the establishment of that EASTERN KINGDOM which is to be possessed by the Theistic Kings, the Saints, and is to rule over all the earth.

This vial is divisible into four parts, each part being characterized by a notable series of events. The drying up of the Euphrates is characteristic of the first part; the political wonder-working of the frog-like spirits of demons, the second; the Eternal Spirit's advent in Jesus and the Saints, the third; and the postadventual gathering of the powers that be into Armageddon, the fourth.

The second part has to do with the whole Laodicean Habitable apportioned to the Dragon, the Beast, and the False Prophet, whose policies developed by the machinations of the Frog Power bring them into position for conflict with Jesus and his Brethren, styled "the war of the great day of Ail-shaddai," or God Almighty.

The third part has to do with the affairs of the Saints exclusively, and belongs to the things written on the inside of the scroll. It announces the appearance of "the Lord, the Spirit," and the blessing at this time of all Saints who shall not be found naked or uncovered. In this part of the sixth vial, "the King comes in to see the guests furnished for the wedding" — Matt. 22:10,11; and to scrutinize them, that it may be seen who of them are fit associates for his majesty, and who are not. At this epoch "the Great White Throne" is placed, styled by Paul in Rom. 14:10; and 2 Cor. 5:10, "the Judgment Seat of Christ," before which all constitutionally in Christ appear. They stand before it bodies, or living souls, such as Adam was when he was created from dust of the ground. Their resurrection brings them back to nature, and so restores to them identity, and enables them to "give account of themselves to God." Paul will be there to give account of himself among the rest. All called saints, who by the gospel have been invited to the Kingdom, who cannot give a good account of them-

selves; who, in other words, have been “walking after the flesh, or “sowing to the flesh,” between their immersion into Christ and their death, will be pronounced “naked,” not having “watched and kept their garments.” These will therefore be put to shame and contempt, and will be condemned to “receive things in body” accordant with their deeds — Matt. 16:27; Rom. 2:6. Negatively, they will not be “accepted of Christ;” they will not be “clothed upon with the house from heaven;” “immortality will” not “be swallowed up of life;” they will not be permitted to “eat of the tree of life in the midst of the paradise of the Deity;” but affirmatively, they will be “injured by second death;” they will be “blotted out of the book of the living;” they will “die” and “reap corruption” — Apoc. 2:11; Psa. 69:28; Rom. 8:13; Gal. 6:8. Thus, they will receive *in bodies natural* “bad things” according to their previous works, which they could not do if by resurrection *per se* they were of necessity incorruptible and immortal.

Judgment at the house of God being ended (1 Pet. 4:17) by the separation of the good and bad fish enclosed by the gospel net (Matt. 13:47,48), the good are appropriated by the Lamb for future use. Cleansed and purified from tares they constitute the wheat of his garner. All “false brethren,” and mere pretenders, not having on the wedding garment, being cast into outer darkness, those who are accepted by the King as “holy, unblamable, and irreproachable in his sight” (Col. 1:22), “enter in through the gates into the holy city” — Apoc. 22:14; and become “the 144,000 having the Lamb’s Father’s name written on their foreheads” — ch. 14:1. These accepted ones are the saints to whom judgment is given for the destruction of the Fourth Beast — Dan. 7:22,26. “They follow the Lamb whithersoever he goeth” in all the scenes and enterprizes of “the war of the great day of Ail-Shaddai,” until they are seen no longer as the Rainbowd Angel with feet as pillars of fire — ch. 10:1; but under the new aspect of Divine Harpers standing on a sea of crystal, no longer “mingled with fire,” as the conquerors of the beast and all pertaining to that hateful dominion, singing the song of victory — the song of Moses and the Lamb — ch. 15:2.

Thus, the events of this third part of the sixth vial are an organization and preparation of the Stone-Power — the cutting of the Stone out of the mountain without hands — Dan. 2:45; for the work of smiting Nebuchadnezzar’s Image on the feet, and of reducing the broken pieces to powder, light as the chaff of the summer threshing floors, that all may be carried away of the tempest and found no more. The Stone-Power is constituted of the Eternal Spirit, or Deity, manifested in Jesus and the Saints. “glorified together,” and directing

and leading the tribes of Israel, and the mixed multitude commingled with them. At this time, and thus officered and commanded, Israel will have arrived at "their latter end;" have been made "willing;" and have been energized for "one to chase a thousand, and for two to put ten thousand of their enemies to flight" — Deut. 32:29,30. "Yahweh Elohim," the Spirit incarnate in Jesus and his Brethren, "is with them; and the shout of the King is among them." They have now "the strength of the unicorn; and are risen up as a great lion, and lifted up as a young lion; and shall not lie down until he devour the prey, and drink the blood of the slain." The time now comes for the King of Israel to be higher than Gog, or Agag; and for his kingdom to be exalted. Thus officered, and commanded by Michael the Great Prince, "he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows." In this third part of the sixth vial, the Star of Jacob prepares to shine forth as Israel's Sceptre, and to smite the princes of Moab, and destroy all the children of Sheth — him that remaineth of the city — Num. 23:21,24; 24:7,8,14,17-19.

The saints being "gathered together unto Christ," his day is come; and the due season at length arrived for the consumption and destruction of the Lawless One by the spirit of his mouth, and the manifestation of his presence — 2 Thess. 2:1-8. All things being thus ready, the messenger-power of the Sixth vial proceeds to the gathering of the kings of the earth, and of the whole habitable, into Armageddon. This introduces the fourth part of the vial, and creates the situation necessary to the parallel outpouring of the seventh. In this fourth section of the vial-period the peoples will associate themselves against Israel, in whose midst Immanuel now is; and, under the fiery flying serpent of Assyria, will rush as the rushing of many waters, and with the sound of the roaring seas, to spoil and scatter them — Isa. 8:9,10; 14:25,29; 17:12-14. They will ascend like a storm-cloud to cover the land in this the day of Yahweh's vengeance, and the year of recompences for the controversy of Zion — Isa. 34:1-8; 63:1-6. He will cause them to come up from the north parts, and bring them upon the mountains of Israel, which are the apocalyptic "Armageddon" — Ezek. 38:9; 39:2,4. There, under the king of the north, encamped between the seas, even to the mountain of the glory of the holy (Dan. 11:41,45) will they be gathered against Jerusalem to besiege and take it, and rifle it, and to make captives of its residue — Zech. 14:2. But they will not find therein the King of Israel. By this gathering of all nations against Jerusalem, in tempestuous conflict among themselves for the possession of the holy city, which becomes to them "a cup of trembling," and "a burdensome stone" (Zech. 12:2,3) the judgments of the Sixth vial

are closed. It will have assembled the Laodicean and other heathen in that part of Armageddon called in Joel "the valley of Jehoshaphat;" where Yahweh Elohim, the Spirit incarnate in the Saints, will sit in judgment upon them. "The mighty ones" of the Spirit having descended into the arena, or valley of decision or threshing, and its fats overflowing with multitudes upon multitudes of wicked, "the great and terrible day of Yahweh" is about to shine forth in their overthrow and destruction — Joel 3:9-14.

The fourth section of the Seventh Seal is the seventh and last vial. The judgments of this pertain emphatically to "the great and terrible day of Yahweh," styled in ch. 14:7, "the Hour of his Judgment." It is "the consummation of the seventh seal, which fills up the wrath of Deity" upon the Laodicean Apostasy. It is the vial-period in which the sea of nations is mingled with the fiery indignation of the Eternal Spirit — ch. 15:2. It begins with Yahweh going forth to fight against the assembled nations; and in vanquishing them in Armageddon, to stand upon the Mount of Olives preparatory to his triumphal entry into Jerusalem — Zech. 14:3-4; 9:9,10; Psa. 24:7-10; 118:26; Matt. 23:39; Apoc. 14:1. This defeat consummates the outpouring of the seventh vial upon "the Air" — it shakes the heavens and the earth, and the sea, and the dry land; it shakes all nations to the overthrow of the throne of kingdoms and the destruction of the strength of their dominions — Hag. 2:6,7,21,22; Joel 3:15,16. Consequent upon the full exhaustion of the vial is the darkening of the sun and moon, and the extinguishing of the stars of the Gentile aerial, by the bathing of Yahweh's sword therein. In the words of the Spirit, "all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree" — Isa. 34:4,5; Joel 3:15; and as a consequence, he before whose face this earth and heaven flee away (Apoc. 20:11) appropriates the world's kingdoms to himself and friends — Apoc. 11:15.

The overthrow of the armies of the nations in Armageddon is the manifestation of the end. Subsequently to the defeat of the enemy, by which the king effects his entrance into the Holy City, he issues a proclamation, styled "a great voice out of the temple of heaven from the throne," announcing that "It is done" — ch. 16:17; 21:16. What is done? "That which is determined" — the full accomplishment of the indignation which scatters the power of the holy people — Dan. 11:36; 12:7. The "time of the end" is finished when the angel-power of the seventh vial has poured out all the wrath upon "the air" of the Nebuchadnezzar-Image: the "time, times, and a half," or 1260 years of

Dan. 12:7, are expired; and the 1335 years of verse 12 also. This exhaustion of the indignation is styled "the consummation" in Dan. 9:27. The indignation hath its first end and its "last end" (Dan. 8:19) and between these two ends a long intermediate interval of centuries of desolation. The seventh vial is identical with "the last end," in which the Little Horn of the Goat power, "the king who doth according to his will," "the Assyrian" (Mic. 5:5), "Gog of the land of Magog," "the King of the north," Nebuchadnezzar's Image, the four great beasts from the sea, "the dragon," "the Beast and his Image," the ten horns — all terms representing "the kingdom of men" — will stand up in battle array against the Prince of princes and his faithful and chosen followers. But affliction comes upon the tents of Cushan, and those of the land of Midian are made to tremble at the Ensign lifted up upon the mountain of Israel — Hab. 3:7; Isa. 18:3. Great and terrible is the power of the Holy One in the judgments of the seventh vial. "He stands, and measures the earth; he beholds and drives asunder the nations; and the everlasting mountains are scattered, and the perpetual hills do bow"; or, in the words of Apoc. 16:20, "every island fled away, and the mountains were not found." Every battle of the warrior is with confused noise, and garments rolled in blood; but he who comes with dyed garments from Edom, is with burning and fuel of fire — Isa. 9:5; 63:1-6; 66:15,16. The armies of the kingdom of men issue forth as a whirlwind to scatter him; but vain are all their efforts; for He will march through the earth in indignation, and thresh the nations in anger; for he goes forth for the salvation of his people, and he will not be foiled.

"It is done." Is the result of the exhaustion of this vial upon "the air," the fourth beast of Daniel's vision will have been totally destroyed in all its parts, and the kingdom of God established as the sole political organization for the government of the nations. It will then be said, "Behold, it is come, and it is done, saith Adonai Yahweh; this is the day whereof I have spoken — whereof he has spoken by his servants the prophets that he would break the power of the Gentiles, when saviours should come up on Mount Zion to judge the mount of Esau; and the Kingdom should be to Yahweh" — Ezek. 39:8; Obad. 21.

Such is the general result of the Seventh vial upon "the air." There are, however, certain stages through which judgment passes to the subversion of the existing order of things, and the establishment of that which is to last unchanged for a thousand years — "the world to come." This fourth section of the Seventh Seal is divisible into two acts, or summaries of detail. The first relates to what may be styled, *the first angel mission of the seventh vial*; the second, *to the second and*

third angel missions of the same. The first angel mission forewarns the nations of what is prepared to burst forth upon them. It announces that the Hour of Judgment has actually arrived; and declares the glory of Yahweh among the Gentiles inhabiting Tarshish, Pul, Lud, Tubal, Javan, and the isles afar off from Jerusalem — Isa. 66:19; Apoc. 14:6. This manifesto is proclaimed after the advent and resurrection, and separation of the tares from the wheat at the judgment seat of Christ, and occupation of Jerusalem by the great king, and before the fall of Babylon by certain “of those who escape.” They are sent as *moshkai kesheth*, “sounders of truth,” to blow the great trumpet of the jubilee, and to invite all nations to do homage to the King of the Jews — Isa. 18:3; 27:13; 66:19; Lev. 25:10; Apoc. 10:11. To this proclamation succeeds the day of affliction, in which a great sacrifice is offered by Yahweh for the birds and beasts of prey — “the flesh of the mighty, and the blood of the princes of the earth” — Lev. 23:27-32; Ezek. 39:17; Apoc. 19:17.

The offering of this sacrifice is the punishment of the goats — Zech. 10:3-6; Matt. 25:31-46; and constitutes the second act of this fourth section of the seventh seal. The offering is the mission of the mighty angel with the rainbow upon his head, whose countenance is as the sun, and his progress as moving pillars of fire — Apoc. 10. He places his right foot upon the sea, and his left upon the earth, and thus takes up a burning position upon the territory of the ten-horned, and two-horned beasts of ch. 13. “The earth and the whole habitable” thus become an arena of intense conflagration, in which the Gentile body politic is given to the sword and the burning flame — Dan. 7:10,11: — “the sea” is mingled with fire, and the “the earth” becomes “a lake of fire burning with brimstone” — ch. 15:2; 19:20: — “the Aion-Fire prepared for the Devil (Dragon — ch. 20:2) and his angels” — Matt. 25:41; into which all are cast who are condemned to share in the punishment inflicted upon the goats — ch. 20:15; 14:9-11.

This rainbowed angel is symbolical of the Eternal Spirit incarnate in Jesus and his Brethren, the glorified saints, in their warfare against “the beast and his image,” over which they get the victory. He is the “Four Living Ones full of eyes,” in one symbol, giving utterance to the roar of the Lion of the Tribe of Judah — Joel 3:16; 2:11; Jer. 25:30-38; Isa. 42:13-16. What proceeds from the company of actors represented by this symbol, “proceeds from the throne,” whence issue forth “lightnings, thunderings, and voices” — ch. 4:5. The rainbowed messenger is the embodiment of “the seven lamps of fire burning before the throne” — of the “seven horns and seven eyes, the seven spirits of the Deity, *sent forth into all the earth*” — ch. 4:5; 5:6. “When

he had cried," or made the proclamation pertaining to the first angel mission, which is responded to by the armies of the Ten Horns rushing forth as a whirlwind to scatter him (Hab. 3:14; Apoc. 17:14) "seven thunders utter their voices" — ch. 10:3. The details of these thunders are not specified. They will become history to be read by the generations to come when they shall have thundered down all opposition to the dominion of the saints. It would have swelled the apocalypse to an unwieldy size, and have greatly augmented its complications, to have recorded in detail the utterances of these thunders. John was therefore commanded to "seal up those things which the seven thunders uttered, and to write them not." Hence, all we can say about them is, that as "thunder," which implies lightning, is the symbol of destruction, the seven thunders augur only a bitter practical prophecy to many peoples, nations, tongues, and kings — ver. 9, 11.

But in the hand of this mighty heaven-descended Spirit-Messenger, not naked spirit, but "clothed with a cloud" of the holy and blessed of the Father, is "a little scroll open." It is not closed or rolled up like the seven-sealed scroll, but open and unsealed. It is the scroll of judgments in bitter manifestation, in current outflow from the body of John and his coworkers in the execution of the judgments written — ch. 10:9; Psa. 149:5-9. It contains the *denouement* of the apocalyptic tragedy — the issue of the plot, or, as Daniel was informed, "the end of the matter."

In this little open scroll is written the performances of the actors in the second and last act of the fourth section of the seventh seal. It is, therefore, the key that opens or unlocks "the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets" — ch. 10:7. Upon it are inscribed the missions of the second and third angels, comprehensive of the judgment of Babylon, the conquest of the Ten Horns and destruction of the Beast, and the slaying of "the remnant" not included in the symbol, by the white-robed battalions of the King of kings and Lord of lords — ch. 19.

The mission of the second angel is to destroy "Babylon the Great, the Mother of Harlots and the Abominations of the earth" — ch. 14:8. It is a work of the saints to do this; for she is "drunk with their blood, and with the blood of the witnesses of Jesus" — ch. 17:6; 18:4-8. Hence, they are the messenger-power of the second mission. They enlighten the nations with the glory of the coworking Spirit, so that they bring into contempt the Laodicean Apostasy in its Greek, Latin, and Protestant manifestations, causing the spiritual merchants of all privileged and unprivileged sects of "Christendom" to weep and mourn, "because no man buyeth their merchandise any more" — ch.

18:11.

The Ecclesiastical Corporation of the Fourth Beast, by the abundance of whose spiritual delicacies the great men of all nations, styled demons, foul spirits, unclean and hateful birds, had waxed rich (ch. 18:2,3,23), being tormented to utter and final extinction from "the Air" (vv. 8,15,21) by the second symbolic angel, or Yahweh Elohim and the Saints (vv. 6,8), they continue their work in the mission of the third angel to the tormentation and destruction of the beast and false prophet-power in their civil and military organizations. The adherents of these constitutions bewail and lament the breaking up of the priest and clergy craft of "Christendom" (vv. 9,10), showing that their political existence continues beyond the fall of that "Mystery of Iniquity." These, therefore, become the next object against which "the holy messengers and the Lamb" direct their exterminating judgments — ch. 14:9-11. This work of destruction continues so long as the smoke of their torment ascends, which is till the body of the beast is destroyed by the burning flame that issues forth from before the Ancient of Days, or, as it is apocalyptically expressed, *eis aionas aionon, to aions of aions*, which is to the commencement of the thousand years' reign — Dan. 7:10,11; 2 Thess. 2:8; Apoc. 14:10,11.

This whole burnt-sacrifice of the fourth beast in the day of Yahweh's vengeance would have consummated the tragic drama of the apocalypse had there been no Gentile Remnant beyond the jurisdiction of the fourth beast. Had Daniel's vision presented before him only one beast, then there would have been no more to do than to celebrate the victory, and to keep the Feast of Tabernacles, and so enter upon the reign. Or, had Nebuchadnezzar's Image consisted only of one metal, and been pulverized by a single blow of the stone upon the feet, the stone would at once have become a great mountain filling the whole earth. But these suppositions do not obtain. There are four beasts to be disposed of, and four metals, and a grinding of the whole to powder after the fracture of their image-combination by the stone. The fourth beast and the iron teeth and brazen claws thereof being in process of demolition by the second and third angel missions, "the remnant" (ch. 19:21), or "dragon" (ch. 20:2,3), or first three beasts of Dan. 7:4,5,6,12, are being also collaterally and coetaneously subjected to the sword of the King of kings and his white-robed squadrons of the heaven. This great potentate, riding this "white cloud" or body of celestial horse (ch. 19:11,14), "having on his head a golden wreath and in his hand a sharp sickle" (ch. 14:14,15), reaps the harvest of the earth, and gathers the clusters of the earth's vine, and casts them into the great winepress "without the city," which he treads in anger,

making them drunk in his fury, and so brings down their strength to the earth (Isa. 63:1-6; Joel 3:13; Apoc. 14:20).

The result of the reaping the harvest and treading the great winepress is the binding of the Dragon-power and the shutting of it up in the abyss for a thousand years; in other words, the taking away of the dominion of the Assyrian lion, the Medo-Persian bear, and the Greco Egypto-Anglican leopard, for a season and a time — Dan. 7:12. These organizations of peoples are not destroyed, as was the Babylonian fourth beast embodying the Laodicean Apostasy. They are conquered and deprived of dominion, which is transferred to their conquerors the saints, who will have brought down their strength with a sanguinary and mighty overthrow. Thus, Assyria, Egypt, Pathros, Khush, Elam, Shinar, and the islands of the sea, will have felt the edge of their two-edged sword, as well as Europe and the West; for, like birds of prey, their tribes will “fly upon the shoulders of the Philistines toward the West; they will spoil them of the East together; they will lay their power upon Edom and Moab, and the children of Ammon shall obey them” (Isa. 11:11,14). The face and condition of the East will then be altogether changed. With the present spiritual and temporal constitution of “Christendom” destroyed, and the East brought into subjection to Deity, the nations will then be truly “blessed with” and “in Abraham and his seed,” as predicted in the gospel of the kingdom. Yahweh will be made known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation . . . In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh Tz’vaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance — Isa. 19:21-25.

As to the leopard, or “Philistines toward the west,” the third beast, of which Egypt is a part, Tarshish and Javan, these also become a spoil in the war of the great day of Yahweh Ail-Shaddai. The Tyrian commerce of the Great Sea is turned from Britain to Palestine as a flowing stream; and “her merchandise and her hire is holiness to Yahweh; it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Yahweh, to eat sufficiently, and for durable clothing” (Isa. 23:18; 60:5,9; 61:6; 66:12; Psa. 45:12; 72:10).

In the development of the second and third angel-missions, and in the harvesting of the earth and treading of its vintage, all the work of the seventh vial will have been accomplished. All its voices, thunders,

and lightnings, will have been hushed into eternal silence; the vibrations of the greatest earthquake that ever shook the nations will have ceased their tremblings for ever; the threefold divisions of the great city will all have been confounded in the fall of Babylon, and the flight of every political island, and disappearance of the imperial mountains of ancient date. Jesus and his Brethren, energized by Yahweh, the Eternal Spirit, descending as a tempest of hail, a destroying storm, will have beaten down the Assyrian, and swept away all refuges of lies. The Laodicean Apostasy will have been demolished and for ever abolished; and "the smoke of the temple from the glory of the Deity, and from his power," will all have cleared away, and men will enter into the temple and go out no more (Isa. 30:30; 28:2,17; 32:19; Ezek. 38:22; Apoc. 11:19; 25:8; 3:12; 16:17-21). "IT IS DONE." "The Air" is purified of "the spirituals of wickedness in the heavenlies" (Eph. 6:12), and nothing remains but for the victorious saints and the conquered world of nations to celebrate the victory.

Such is a brief sketch of this remarkable prophecy, outlined in the light of the prophets, the testimony of history, and the reality of what exists, truly brought out by the unerring principles of apostolic truth. The Apocalypse is its own evidence of its divine authenticity. Its perfect harmony with Moses and the prophets, the discourses of Christ Jesus, and the teachings of all the apostles; its unique and inimitable structure, and its complete frustration of all the attempts of "the wise and prudent" to comprehend it (Matt. 11:25), are evidences that it originated, not from John or any other of his learned or unlearned contemporaries, but from the mind of Him to whom are known all his works from the beginning. It brings to nothing "the understanding of the prudent," and resolves into outer darkness the wisdom of all the world's rulers and soul-merchants, in whatever name or denomination they may rejoice in Church and State. "If any man will do the Father's will, he shall know of the doctrine whether it be of the Deity" — John 7:17. No man can do his will who is not intelligent in "the truth as it is in Jesus;" because his will demands an enlightened obedience. A man, therefore, who is not an enlightened believer, is essentially deficient in the prime prerequisite qualification of an interpreter and critic of interpretations. This is the reason why there is not a single scriptural interpretation of the apocalypse extant from the days of Sir Isaac Newton to the current year. Many attempts have been made, but they have all proved failures; because their "wise and prudent" authors, being the mere embodiments of the dogmatic pietism sanctified in the world's opinion by the "names of blasphemy" of which "the scarlet

colored beast," in contemporary existence with Christ's advent, is "full" (ch. 17:3), are necessarily ignorant of "the first principles of the oracles of God." A man cannot be loyal and true to his Romish or Protestant creed and understand the apocalypse. His head will be full of immortal soulism, heaven beyond the realms of time and space, purgatory, mariolatry and saint-worship, eternal subterranean hells, baby-ghosts transformed into angels studding the cloudy vapors of the air, and of all other speculations kindred to these. Such a wise and prudent genius mistakes a community of confessed "miserable sinners," assembling in an ecclesiastical temple of the dead, and rejoicing in the Queen as their head, for the Church of Christ, and looks only for saints in "sainted" sinners translated to the skies! Such a "theologian," be he lay or clerical, conformist or dissenter, never has, and never can, understand the apocalypse till he abandons these traditions of the Apostasy.

The author of this work does not address himself to such. He writes of them as an interpretation of the book that delineates the terrible catastrophe coming upon them demands; but he writes for "the servants of the Deity," that they may read and understand. Lest, therefore, the sketch already given should fall short of that simplicity necessary to the comprehension of the apocalypse by the least intelligent of his brethren in Christ, the author invites their attention to the following "Tabular Analysis," which presents, as it were, synoptically, the subject matter of the previous sketch. The method of the Analysis is suggested by the Apocalypse itself. The first general division of the prophecy contains the first five chapters; the second, the seven sealed scroll; the third, that portion pertaining to the introduction of the thousand years' reign, or kingdom of God; the fourth, the prophecy of millennial blessedness; and the fifth, the prophecy of the "little season." These divisions must not be confounded with the divisions of the scroll; for the two divisions of the scroll are comprehended in the second general division of the prophecy.

The Roman figures, I., II., III., IV., V., prefixed to certain captions of the Analysis, indicate that all following that title belongs to the divisions so numbered.

TABULAR ANALYSIS OF THE APOCALYPSE

GENERAL SUBJECT

A REVELATION symbolically and dramatically exhibited of the enmity between the Serpent and his Seed, and the Woman and her Seed, as especially developed in the conflict between CHRIST AND HIS BRETHREN with Daniel's Fourth Beast System of Powers: of the judgments retributively affecting these; of the sufferings of Christ's Brethren in the conflict; of their subjugation until the ANCIENT OF DAYS appear; of the subsequent overthrow and destruction of the Powers of the World by Christ and His Brethren; and of the consequent establishment of the Kingdom and Throne of David promised to the saints, and never to be destroyed.

Gen. 3:15; Dan. 2:44; 7:21,22,26,27; Apoc. 6-20:5; Heb. 2:11-14.

TIME OF DEVELOPMENT

From A.D. 107 to A.D. 1905 = A.M. 5995.

GENERAL DIVISIONS

I. The Seven Apocalyptic Epistles to the Seven Representative Ecclesias. II. The Seven-Sealed Scroll. III. The Little Open Scroll containing the utterances of the Seven Thunders from the throne, which John was forbidden to write. IV. The prophecy of Millennial Blessedness. V. Prophecy of the "Little Season."

I. THE SEVEN APOCALYPTIC EPISTLES

(See the First Volume, page 428)

II. THE SEVEN-SEALED SCROLL

1. FIRST GENERAL DIVISION OF THE SCROLL

The First Four and the Sixth Seals representative of the judicial manner of "taking out of the way" the PAGAN CONSTITUTION of the "Dreadful and Terrible Fourth Beast," which withheld the revelation of "the LAWLESS ONE;" (Dan. 7:7; Apoc. 6; 2 Thess. 2:3-9) and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man-of-Sin Power, in the Heaven of the said beast, or "Great Red Dragon" (Apoc. 12:1-5, 7-13).

TIME OF EVENTS

From A.D. 107 to A.D. 325

2. SECOND GENERAL DIVISION OF THE SCROLL

The Seventh Seal, Seven Trumpets, and the Six Vials to the appearing of Christ "as a thief;" exhibiting the development of the Ten Horns of the Fourth Beast, in the wounding of the Sixth Head and establishment of the Seventh (Apoc. 7,8); the subversion of the Greek Catholic Dynasty of Constantinople (Apoc. 9); the rising of Daniel's Episcopal Horn, or Eighth Head, that speaks blasphemies and "as a dragon" (Apoc. 13:1-5, 11-18; 17); the war of the saints with this power; their subjugation, death, resurrection, and ascension to the heaven, at the ending of the Sixth Trumpet (Apoc. 11:3-12; 12:14,16,17; 13:6-10); judgments upon their enemies, the Horns, Eighth Head, and Image (Apoc. 6:1-11), and the preparation of their way (Apoc. 16:12-14).

TIME OF EVENTS

From A.D. 325 to the Fall Seasons of A.D. 1864-8, or thereabouts.

III. THE LITTLE OPEN SCROLL

The Seventh Seal, Seventh Trumpet, Seventh Vial, and Seven Thunders from the manifestation of Christ and his Brethren as the Lamb in the midst of the 144,000 redeemed from the earth, to the full establishment of the Millennial Throne and Kingdom of David upon the utter destruction of Daniel's Dreadful and Terrible Fourth Beast; and the subjection of the first three, or the Lion, the Bear and the Leopard. Apoc. 4:5; 5:5-14; 7:9-17; 10; 11:15-19; 13:10; 14; 15; 16:15-21; 17:14; 18; 19; 20:1-6, 11-15; 21:8.

TIME OF EVENTS

"The Time of the End," (Daniel 8:17; 11:40; 12:1-4) from the Quadrennial Epoch, A.D. 1864-8 to A.D. 1905.

IV. THE PROPHECY OF MILLENNIAL BLESSEDNESS

Millennial blessedness and glory pervade the earth, and all its nations are "blessed in Abraham and his Seed," according to the Gospel. The government of the world being in the hands of Jesus and his Brethren, there is "glory to the Deity in the highest heaven, over the earth peace, and good will among men," who all rejoice in their great deliverance from the tyranny and misrule of the spirituals of wickedness in the heavenlies of Church and State.

Daniel 7:14,27; Apoc. 5:13; 14:13; 15:3,4; 20:6; 21:9-27; 22:1-5.

TIME OF EVENTS

From A.D. 1905* to A.D. 2905

V. PROPHECY OF THE "LITTLE SEASON"

The Postmillennial "Little Season," when the Adversaries of righteousness administered by the saints in Church and State, will get up a widespread rebellion against their government. War ensues, and their camp and capitol are invested; but the power of the administration prevails; and with the suppression of the insurrection, the time comes to consummate the work of "taking away the sin of the world," in the destruction of "the last enemy" — of "that having the power of death," and of "the works of the Devil."

Apoc. 20:7-10; 21:1,3-7; 22:3; 1 Cor. 15:24-28; Heb. 2:14; 1 John 3:8.

TIME OF EVENTS

From A.D. 2905 to A.D. 2910 = A.M. 7000

* Dr. Thomas' anticipations of the time of the Lord's return proved premature. See comment upon this fact, and the suggested reason for it on p. 10.

SPECIAL DIVISIONS OF THE APOCALYPTIC TRAGEDY

I. THE FIRST SIX SEALS

ACT I. — SEAL 1

The ARCHER of the white horse goes forth from the Lamb with his bow, on a career of conquest — ch. 6:1,2.

ACT II — SEAL 2

The rider of the red horse puts an end to the previous peace, and involves the populations of the Fourth Beast polity in bloody civil wars — ch. 6:3,4.

ACT III — SEAL 3

The Greco-Latin Horse black with lamentation, mourning and woe — ch. 6:5,6.

ACTS IV — SEAL 4

War, famine, pestilence, and barbarian invasion combined, sickly over the Roman Horse with the pale cast of death and corruption — ch. 6:7,8.

ACT V — SEAL 5

A period of great resistance unto blood on the part of the Bowmen engaged in the conquest of the paganism of the Fourth Beast — ch. 6:9-11.

ACT VI — SEAL 6

A great earthquake inaugurates this judicial period. War in the heaven, (Apoc. 12:7) resulting in an eclipse of the sun, in the moon becoming blood, in stars of the heaven, the stars drawn by the tail of the Dragon, falling to the earth, and in the casting out thereinto of the great red dragon (Apoc. 12:4). The heaven of the Dragon-polity departs as a scroll rolled up; and every mountain and island change their places. The angels of the dragon are cast out with him (Apoc. 12:9). No place for them any more in the heaven from which they are ejected having been effectually conquered by the Archer — the fellow servants and brethren of the souls under the altar; who conquered him by the blood of the Lamb, and by the word of their testimony, on account of which they were slain, not loving their lives unto death (Apoc. 12:11; 6:9). Great rejoicing in the heavens by them who succeed the ejected dragon and his officials, who rage with great fury in the earth and sea of their late dominion (Apoc. 12:12). The great day of wrath upon paganism.

The woman Jezebel, who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the Man-of-Sin power revealed (Apoc. 2:20; 3:16; 12:1-5).

II. THE SEVENTH SEAL

Apoc. 8

This seal covers the whole period from A.D. 325 to A.D. 1905, an interval of 1580 years. It therefore contains the judgments specially allotted to the seven trumpets, seven vials, and seven thunders.

It treats of the development of the imperialized Laodicean Apostasy into "the powers that be" of the Greco-Latin habitable under the forms of the Beast of the Sea, the Beast of the Earth, (Apoc. 13) the scarlet-colored beast and drunken woman (Apoc. 17:1-6), the image of the Beast, (Apoc. 13:14-18; 15:2), and of the relation of these powers to the fugitive woman and to the remnant of her seed "who keep the commandments of the Deity, and have the testimony of Jesus Christ" (Apoc. 12:17). They are prevailed against (Apoc. 13:7; 11:2; Dan. 7:21); but the Ancient of Days comes to their relief; the tide of adversity is turned; the Saints become victorious; the Apostasy incor-

porated in the Names and Denominations of "Christendom," is abolished; and they take possession of the kingdom and dominion, and the greatness of the kingdom under the whole heaven (Dan. 7:27) of Daniel's Four Beasts.

ARENA OF THE SEVENTH SEAL

"The Earth and the whole Habitable" (Apoc. 16:14). Territory of Nebuchadnezzar's Image.

INDUCTION OF THE JUDGMENTS OF THE SEVENTH SEAL

Though cast out of the third of the Heaven, as indicated by his Tail drawing the third of the stars of the heaven, and casting them into the earth (Apoc. 12:4), the Dragon still retained power in "the earth and sea" of the Greco-Latin Polity (Apoc. 12:12,13,15,16; 7:3). His power there was a "woe" to their indwellers, not excepting those who professed the faith of Jesus. Retribution, however, followed in his entire exclusion from the Heaven. A.D. 324; upon which the Sealing of the 144,000 servants of the Deity, and the period of "Silence" about half an hour, began. Further retribution was suspended during the silence; but this being ended, the prayers of all the saints which ascended during the silence as a cloud of incense from the Golden Altar of the Tabernacle of the Testimony before the Deity, was answered by "voices, and thunders, and lightnings, and earthquake," (Apoc. 12:8; 8:3,4) which preceded the Preparation of the Seven Trumpeters to sound against the earth and sea (Apoc. 8:6).

FIRST SECTION OF THE SEVENTH SEAL

The four winds of the earth for the injury of the earth, sea, and trees — ch. 7:1.

PREPARATION FOR SOUNDING

Seven angels having the seven trumpets prepare themselves to sound — ch. 8:6.

BLOWING OF THE FOUR WINDS, OR FIRST FOUR TRUMPETS

ACT I. — FIRST WIND-TRUMPET

Apoc. 8:7

The hurting of the earth by hail and fire mingled with blood; by which a third part of the trees, and all green grass is burned up.

ARENA — The third part of the Fourth Beast habitable.

A.D. 395

ACT II — SECOND WIND-TRUMPET

Ch. 8:8,9.

The hurting of the sea by a great mountain burning with fire being cast into it; by which the third of the sea became blood; the third of its living creatures died; and the third of its ships was destroyed.

ARENA — The third part of the sea of the Greco-Latin empire.

A.D. 429.

ACT III — THIRD WIND-TRUMPET

Ch. 8:10,11

The poisoning of the third of the rivers and fountains of waters with a deadly bitterness, by the great blazing star, Wormwood, falling from the heaven into them, and causing the death of many.

ARENA — The third of the rivers and fountains of the empire.

A.D. 450

ACT IV. — FOURTH WIND-TRUMPET

Ch. 8:12.

The darkening of the third of the luminaries of the Greco-Latin Catholic firmament by smiting them; so that the day and the night of their system were without ruling lights, and, therefore, shone not the third of them.

A.D. 476

NOTE

The judgments of these Four Winds culminate in the development of the Seventh Head, which "continues a short space," (Apoc. 17:10) and of the Ten Diademed Horns of the Beast that rises out of the sea; (Apoc. 13:1); in the "wounding as it were to death" of its Sixth Head; (Apoc. 13:3) and in the consequent cession by the Dragon of his power, throne, and authority (Apoc. 13:2) over the affected third part, which, before the blowing of these winds, was a constituent of his dominion.

TIME OF EVENTS

From A.D. 395 to A.D. 554, the end of the darkened day and night in the third of them, being equal to a period of 159 years.

SECOND SECTION OF THE SEVENTH SEAL

Apoc. 9

The first two woe trumpets.

ACT I. — FIFTH TRUMPET OR FIRST WOE

Apoc. 9:1-11.

A star falls from heaven into the earth, to whom is given the key of the pit of the abyss, which he opens, and from its furnace a smoke issues that darkens the sun and air. Out of the smoke locusts go forth into the earth with scorpion power to torment “those men who have not the seal of the Deity upon their foreheads,” during five months, and to injure them other five. Their king is styled the Angel of the Abyss; in Hebrew, *Abaddon*; in Greek, *Apollyon*.

TIME OF EVENTS.

From A.D. 632 to A.D. 932 = 300 years.

ARENA — The territory of the Dragon upon which “*the sun*” shone before being darkened by the smoke.

ACT II. — SIXTH TRUMPET OR SECOND WOE

EASTERN PART

Apoc. 9:13-21

Still in response to the prayers of all saints, a voice from the four horns of the golden altar of incense commands the four messenger powers, confined by the great river Euphrates, to be loosed. They are prepared for successful aggression against the Byzantine empire during the hour and day and month and year, that, at the end of this period, they may slay with political extinction the power of the men who ruled the Eastern Third of the Roman orb, and worshipped demons and images, and were murderers, and sorcerers, and fornicators, and thieves; and had not been smitten by the judgments of the wind trumpets.

TIME OF EVENTS

From April 29, 1062, to May 29, 1453 = 391 years 30 days.

WESTERN PART

Apoc. 11:1-13.

The fugitive woman in the wilderness and the remnant of her seed, as the nave of the Deity, the altar and the worshippers therein, measured by John. These are the holy city, and posterior to their measurement, are trodden under foot forty and two months by the Lion-Mouthed Gentiles of the unmeasured outer court; that is, until the Ancient of Days comes.

But “the earth helps the woman” from the time of her flight into the wilderness of the two wings of the Great Eagle, where she is

protected for a time, times, and half a time (Apoc. 12:16,14). To "the earth," as the two witnesses against the woman's persecutors power is given to maintain their testimony in sackcloth 1260 days. In the exercise of their mission, they smite the earth with all plagues as often as they will. At length the Lion-Mouthed Beast of the Sea effects their subjugation and political extinction. But after three days and a half they stand upon their feet again, and ascend to the heaven in sight of their enemies. At this crisis, an earthquake overthrows a tenth of the city, "Babylon the Great;" titular distinctions within the sphere of the convulsion are abolished, and many of those who rejoice in them slain; the rest are terror stricken, and give glory to the God of heaven.

During the testifying of the witnesses the Ten Horns, the two horned beast of the earth, and the image of the wounded sixth head of the beast, appear upon the arena.

TIME OF EVENTS

From A.D. 312 to A.D. 1794, a period of 1482 years.

THIRD SECTION OF THE SEVENTH SEAL

So much of the seventh trumpet or third woe as is comprised in the first six vials to the advent of Christ as a thief — ch. 16:15.

ACT III. — SEVENTH TRUMPET OR THIRD WOE

Apoc. 11:14; 8:13.

The judgments of this last woe extend to the end of the Seventh Seal, or victory of the saints over the beast, his image, his mark, and number of his name (Apoc. 15:2). In the days of the voice of this woe when its calamities shall be complete, the mystery of the Deity will be finished, as he hath declared the glad tidings to his servants the prophets (Apoc. 10:7). The Eloah of the heavens will then have set up the kingdom (Dan. 2:44) promised to them that obey him (James 2:5); so that the kingdoms of this world will all have become Yahweh's and His Anointed's (Rev. 11:15), who reigns for the aions of the aions.

But before this glorious and blessed consummation, Yahweh Ail-Shaddai, the Ancient of Days, comes in (Zech. 14:5), upon the world as a thief in the night (Apoc. 16:15). This is indispensable, because it is his personal mission to accomplish it (Isa. 40:10). At his coming the nations will be in a state of anger among themselves, with distress and perplexity; men's hearts failing them for fear, and for looking after those things which are coming on the habitable (Luke 21:25).

In the midst of this the saints are raised from the dead to their

judgment; after which all of them who are approved and chosen are recognized by the Lamb as constituents of the 144,000, and follow him whithersoever he goes (Apoc. 14:1-4). Being approved, judgment is given to them for execution upon many peoples, nations, tongues, and kings (Apoc. 10:11); in the rendering of which there issue from them lightnings, and voices, and thunderings, and an earthquake, and great hail, every stone being about the weight of a talent (Apoc. 11:19; 16:21).

ARENA — The whole habitable of Daniel's four Beasts.

FIRST SIX SPECIAL DIVISIONS OF THE SEVENTH TRUMPET, OR THIRD WOE.

ACT I. — FIRST VIAL

Apoc. 16:2

The pouring out of wrath in the form of a noisome and grievous sore upon that part of the earth inhabited and ruled by those having the mark of the beast, and who worship his image.

ACT II — SECOND VIAL

Verse 3

The pouring out of wrath upon the apocalyptic sea, making it as the blood of a corpse; so that every living soul therein died.

ACT III. — THIRD VIAL.

Verses 8,9

The outpouring of wrath by which the rivers and fountains of waters of the beast's dominion are turned into blood, in righteous retribution for the cruelties of his Lion Mouth, perpetrated in that section of his empire upon the saints and prophets whom he had subjugated and killed. This vial gives their "destroyer" (Apoc. 11:18) blood to drink.

ACT IV. — FOURTH VIAL.

Verses 4,7

The outpouring of wrath upon the sun of the beast's dominion; and power is given to a constituent of that luminary to scorch with great heat the blasphemers of the Deity's name; yet they repent not to give him glory.

 ACT V. — FIFTH VIAL

Verses 10,11

The outpouring of wrath upon the throne of the Beast, which fills his kingdom with darkness. The rulers and their adherents gnaw their tongues for pain, and blaspheme the Deity of heaven because of their pains and their sores; and they repent not of their deeds.

 ARENA OF THE FIRST FIVE VIALS.

The Horn-kingdoms of the Beast of the Sea, the Beast of the Earth, and the States of the Image of the Sixth Head, commonly styled "the States of the Church."

TIME OF EVENTS

From A.D. 1795 to A.D. 1819, a period of 24 years.

 ACT VI. — SIXTH VIAL

Verses 12-16

Part 1

Verse 12

Outpouring of wrath upon the great river Euphrates, by which its water is dried up, that the way of the kings of a Sun's risings may be prepared.

Part 2

Verse 13,14

Three Froglike, unclean, wonder-working spirits of demons issue forth from three principal governments — from the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of the False Prophet — to the powers of the earth and of the whole habitable — to gather them for the war of the great day of AIL-SHADDAL — the Seven Horns and Seven Eyes of the Lamb, the Seven Spirits of the Deity sent forth into all the earth (Apoc. 4:5,6); the Spirit incarnate in Jesus and his brethren, the Saints.

Part 3

Verse 16

While the frog-like spirits are working, "the Lord the Spirit" (2 Cor. 3:17,18) comes into the world as a thief in the night. He descends from heaven having great power — the key of the abyss and a great

chain (Apoc. 18:1; 20:1) for the work of enlightening the earth with his glory (Apoc. 18:1). Having been clothed with a cloud (Apoc. 10:1; Heb. 12:1) of witnesses, he stands on Mount Zion in the midst of the 144,000 — his companions and co-workers — the mystical Son of Man, whose voice is as the voice of a multitude (Dan. 10:6); as the sound of many waters (Apoc. 1:15). His head is encircled with the rainbow of the covenant; his face is as the sun, and his goings forth as pillars of fire. Thus prepared, he stands ready for action with his right foot upon the sea, and his left upon the earth, and a *little open scroll* in his hand, upon which are inscribed, “the lightnings, and voices, and thunderings, and earthquake, and great hail,” to be ministered by those who are honored to take the scroll and to eat it up (Apoc. 10:9; 11:19).

Now is the judgment of the nations — the Hour of judgment, in which they are invited to fear the Deity and to give glory to him (Apoc. 14:6,7). Proclamation is made by the One Body, now anointed and glorified, and of which Jesus is the Head, that “there shall be no longer delay” in the finishing of the mystery of the Deity. They sing a new song before the throne; and confidently aver that they shall reign as kings and priests of Deity upon the earth (Apoc. 14:3,9); to accomplish which are the judgments of the Little Open Scroll given to the Saints (Dan. 7:22).

Part 4

Verse 16

The advent, or “manifestation of the sons of the Deity,” having transpired, the angel of the sixth vial gathers the kings of the earth and of the whole habitable into the place styled in Hebrew, Armageddon. This gathering is effected by the events of the seventh vial.

TIME OF EVENTS

From A.D. 1821 to the overthrow in Armageddon

III. — THE LITTLE OPEN SCROLL
FOURTH SECTION OF THE SEVENTH SEAL

“THE GREAT DAY OF AIL-SHADDAI”

Apoc. 10:2

The things written in this scroll, sweet as honey in the mouth of them who eat it, but bitter in its effects upon them that perish, are the remaining judgments of the seventh seal, and wholly comprised in the seventh vial (and a fraction of the sixth), which is the last division of the seventh trumpet, and fills up the wrath of the Deity upon the

nations (Apoc. 16:14; Joel 2:31; 3:11). And whereas, all the judgments of the Seventh Seal running parallel with the Laodicean Apostasy are executed by the wicked upon the wicked as the sword of Yahweh; (Psa. 17:13) those of this "little open book," the crowning judgments of the wrath of the Deity, consummate his indignation, and are assigned to the saints of the Rainbow, who have the "honor" of their execution, by which they "prophesy again" with John, "against many peoples and nations, and tongues, and kings" (Apoc. 10:11).

THE SEVENTH VIAL

Apoc. 16:7-21

The exhausting of the judgments of this vial consummates the sounding of the seventh trumpet which transfers the Kingdoms of this world to Yahweh, and his Anointed Body — the saints. The wrath of this vial is poured into the Air — the firmament of the appropriated kingdoms. When the wrath upon "the House of the Wicked" is expended, the Times of the Gentiles will have wholly expired, and a great voice out of the temple of heaven, from the throne proclaims, "It is done!" (Ezek. 39:8; Apoc. 21:6) Yahweh's bow is now made quite naked, even that word which went forth "conquering and to conquer." (Hab. 3:9-13; Apoc. 6:2).

But, between the advent of the Son of Man and the proclamation aforesaid, is an interval of several years. This interval is Daniel's "time of the end" — the time specially appointed for the judgments of the Little Open Book. In it is developed the antitype in full of the Passover, of the First Fruits, of the Blowing of Trumpets, of the day of Covering of Iniquity, of the Jubilee, of the Feast of the Tabernacles, and of the Bearing of Palms. The antitypical celebration of the last three feasts of Yahweh consummates the time of the end, and inaugurates the reign of the thousand years. The judicial events of this little open scroll open the "door in the heaven," and place therein the Great White Throne upon which is set the jasper and sardine-like Man, (Apoc. 20:11; 4:1,2,3) encircled with a coronetted "multitude which no man can number" (Apoc. 4:4; 7:9). These are the "thousand thousands and ten thousand times ten thousands" who are prepared to go forth as a fiery stream, and as the Spirit's wheels of consuming flame (Dan. 7:9,10), for the utter destruction of the body politic of the Fourth Beast, and subjugation of the other three (Dan. 7:11,12).

In their execution of "the judgment written" there is a great earthquake, which develops Daniel's "time of trouble," (Dan. 12:1) in which the superstitions of "Christendom" are abolished, and their

blaspheming clergies of all orders and degrees made to drink the cup of the wine of the fierceness of Divine wrath. All islands and mountains of the political world disappear; and the stone that smites and grinds them to powder becomes a great dominion, and fills the whole earth (Dan. 2:34,35,44,45). With a view, therefore, to this "end of the matter," (Dan. 7:28), the following symbolization thereof is revealed.

ACT I. — MISSION OF THE FIRST ANGEL

Apoc. 14:6,7

The postadventual proclamation of the good news concerning the Aion to all the governments and populations of the habitable, announcing the fame and glory of the Great King, (Isa. 66:19) and that the hour of His judgment has at length arrived. In making this proclamation the class represented by John, "prophesy again before many peoples, nations, tongues and kings." It results in separating the nations one from another as a shepherd divideth sheep from goats, (Matt. 25:32) and in the goats coming out like a whirlwind to scatter Him and his hosts (Hab. 3:14; Apoc. 17:12-14).

THE SEVEN THUNDERS AND THEIR VOICES

Apoc. 10:3

These are the lightnings, and thunderings, and voices proceeding from the newly established throne in the heaven (Apoc. 4:5). They are the lion-roaring voice of the rainbowed angel, who strides the earth and sea with feet as pillars of fire, or as fine brass glowing in a furnace Apoc. 1:15; Isa. 30:30; 31:4; Joel 3:16). They result in the mightiest earthquake that ever shook the constitution of the political world. The shepherd like separation of the nations divides the great city Babylon into three parts, (Apoc. 16:19) and the kingdoms of nations fall. "The goats are punished," being conquered by the Lamb and his associates in arms, (Zech. 10:3; 9:13; Apoc. 17:14; 19:19-21) who "follow him whithersoever he goes."

ACT II. — MISSION OF THE SECOND ANGEL

Apoc. 14:8

The spirituals of wickedness in the heavenlies of the great city commonly styled "Christendom," rewarded double according to their works by Yahweh Elohim — Eternal Spirit incarnated in the quickened saints, and styled, "heaven and holy apostles and prophets" (Apoc. 18:4-8,20-24). These retaliate upon the Apostasy with torment and sorrow by which it falls, and is abolished from the earth.

THE HARVEST

Apoc. 14:14-16

Consequent upon the result of the proclamation of the good news by the first angel, another angel from the temple announces to the golden wreathed Son of Man, associated with a cloud of followers in white, upon whom he sits as the Commander-in-chief, faithful and true, prepared in righteousness to judge and make war, that the time is come for him to reap the ripe harvest of the earth (Apoc. 19:11-14; Joel 3:13). This He does, and the result is the fall of Babylon the great.

 ACT. III. — MISSION OF THE THIRD ANGEL

Apoc. 14:9-11

The work of this angel-power exhausts the wrath of the Deity upon the nations of the Fourth Beast Polity, the destruction of which it consummates. It is the supper of the great Deity upon the mountains of Israel (Apoc. 19:17-21; Ezek. 39:17-22) in the presence of the holy angels and the Lamb; who torment them with fire and brimstone, and give them no rest day nor night, to the aions of the aions; by which time the seven plagues of the seven angels of the vials, will have been fulfilled (Apoc. 15:8).

THE VINTAGE

Apoc. 14:17-20

The consummating vengeance of the altar. The national clusters of the Gentile vine are gathered into Armageddon, the great wine press without the city, full to overflowing with the wicked (Joel 3:11-13; Isa. 63:1-6; 34:1-10; Dan. 11:45). The treading of this, binds "the Dragon that Old Serpent, which is the Devil and Satan," and shuts him up in the abyss, and seals him that he should deceive the nations no more till a thousand years are fulfilled (Apoc. 20:2,3). This binding also deprives the lion, the bear, and the leopard of their dominion; but does not extinguish their political life, which is prolonged for "a season and a time," or 1000 years (Dan. 7:12; Isa. 19:23-25). "It is done!" The third angel's mission is complete; and the blessed are now prepared to rest from their labors. The earth and the heaven of the Gentiles have fled away from the face of the enthroned, and no place is found for them again (Apoc. 20:11).

IV. — THE PROPHECY OF MILLENNIAL BLESSEDNESS

Apoc. 14:13.

The feast of Tabernacles. The white robed palm-bearers (Apoc. 7:9-17) and divine harpists stand upon the sea of nations now no longer mingled with fire, and celebrate their victory over the vanquished powers of the world. They sing the song of Moses and the Lamb (Apoc. 15:2-4); and a song before the throne which no man could learn who is not redeemed. The smoke of divine wrath being dispelled, they enter into the temple of Deity (Apoc. 15:8) where they rest from their labors of judgment, and serve him day and night. Over them the second death hath no power; but they are priests of the Deity and of Christ, and reign with him upon the earth a thousand years (Apoc. 20:6).

As the great and holy city, the new and holy Jerusalem, the bride, the Lamb's wife (Apoc. 21:2,9,10), they shed their light upon the nations saved from their present delusions, degradation and oppressions, being then joined to Yahweh as his people, and blessed in Abraham and his Seed (Apoc. 21:24; Zech. 2:11). Yahweh Ail Shaddai and the Lamb are the temple of those who had died in the Lord; and the glory of Deity and the Lamb their light (Apoc. 21:22). The healed nations walk in this light; and the kings of the earth, the saints, do bring their glory and honor, and the glory and honor of the subject nations, into it.

V. — PROPHECY OF THE "LITTLE SEASON"

Apoc. 20:7-10.

The end. Rebellion against the government of the saints. The Devil and Satan, whose dominion had been suppressed a thousand years before, is permitted to renew the struggle for sovereignty over the nations of the earth. These are deceived to a vast extent by the illusions of the flesh, stimulated into insurrection by the ambition of evil counsellors, by whom they are precipitated into a great war against their divine rulers, which eventuates in the manifestation of "the end" (1 Cor. 15:24-28). The lake is rekindled by the fire and brimstone of God's wrath, and the saints torment them in war to the end of the aions of the aions, or expiration of "the little season."

The rebellion being destroyed, the heaven and earth of the previous thousand years are superseded by a New Order of things, in which there is no more sea of nations of mortal men to be lashed into tempest and fury by ambitious and deceitful demagogues (Apoc. 21:1). The Son — Jesus and his brethren — has reigned until the Father hath

put all enemies under his feet. The last enemy, death, comes now to be abolished, and all things made new. The mediatorial kingdom of the thousand years is delivered up to the Father by his kings and priests, who become subjected to Him, who becomes the all things in all the dwellers upon earth — *ta panta en pasin.* — Amen.

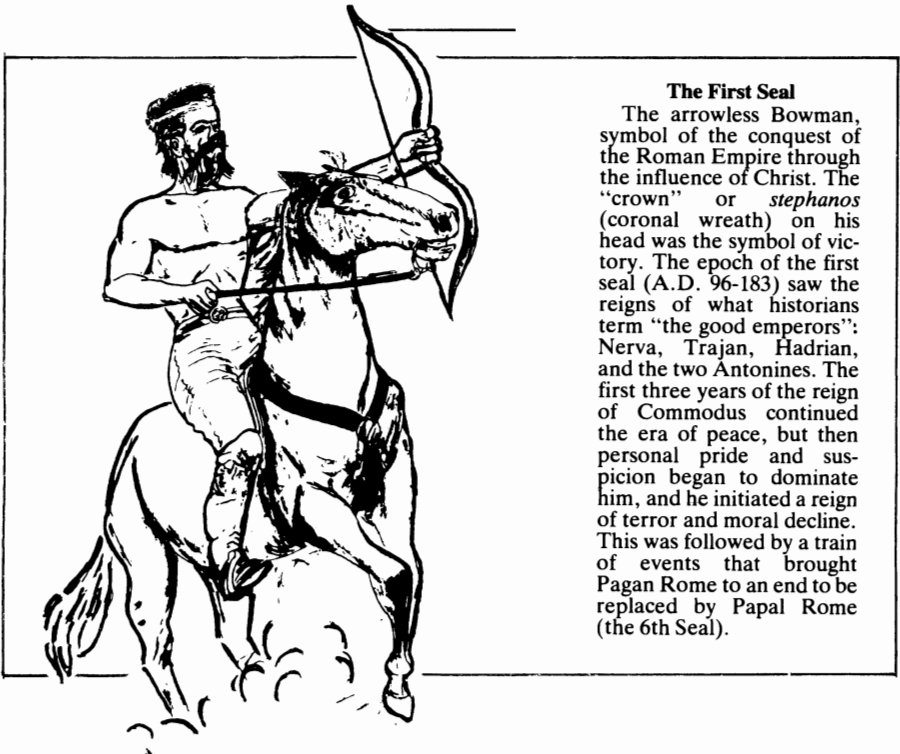
IV. SEVEN-SEALED SCROLL

1. FIRST GENERAL DIVISION OF THE SCROLL

The First Four and the Sixth Seals, representative of the judicial manner of “taking out of the way” the PAGAN CONSTITUTION of the “Dreadful and Terrible Fourth Beast”, which withheld the revelation of “the LAWLESS ONE,” (Dan. 7:7; Apoc. 6; 2 Thess. 2:3-9; Apoc. 12:1-5,7-13) and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man-of-Sin Power, in the heaven of said beast, or “Great Red Dragon.”

TIME OF EVENTS

From A.D. 107 to A.D. 324



The First Seal

The arrowless Bowman, symbol of the conquest of the Roman Empire through the influence of Christ. The “crown” or *stephanos* (coronal wreath) on his head was the symbol of victory. The epoch of the first seal (A.D. 96-183) saw the reigns of what historians term “the good emperors”: Nerva, Trajan, Hadrian, and the two Antonines. The first three years of the reign of Commodus continued the era of peace, but then personal pride and suspicion began to dominate him, and he initiated a reign of terror and moral decline. This was followed by a train of events that brought Pagan Rome to an end to be replaced by Papal Rome (the 6th Seal).

Chapter 6

The opening of the first six seals in order, the cumulative effect of which is the abolition of the heaven which hindered the manifestation of the Lawless Power.

TRANSLATION

Apoc. 6

1. And I saw when the Lamb opened one of the seals, and I heard from one of the Four Living Ones, saying, as a voice of thunder, Come and see!

2. And I saw, and behold a White Horse, and one sitting upon him having a bow; and there was given to him a coronal wreath, and he went forth conquering, and that he might conquer.

3. And when he opened the second seal, I heard from the second living one, saying, Come and see! 4. And there went forth another, a Fiery Red Horse; and to him sitting upon him, to him it was given to take the peace from the earth, and that they might slay one another; and there was given to him a great dagger.

5. And when he opened the third seal, I heard from the third living one, saying, Come and see! And I saw, and behold a Black Horse, and he who sits upon him holding a balance in his hand. 6. And I heard a voice in the midst of the four living ones, saying, "A choenix of wheat a denarius; and three choinices of barley a denarius; but the oil and the wine thou mayest not act unjustly by!"

7. And when he opened the fourth seal, I heard the voice of the fourth living one, saying, Come and see!

8. And I saw, and behold a Pale Horse, and he who sits upon him, the name for him is Death; and Hades followed with him: and there was given to them authority to kill upon the fourth of the earth with sword, and with famine, and with pestilence, and by the wild beasts of the earth.

9. And when he opened the fifth seal, I saw underneath the Altar the souls of them who had been slain on account of the word of the Deity, and on account of the testimony which they held. 10. And they cried with a loud voice, saying, Until when, O *thou who art* the Despot, holy and true, dost thou not judge and avenge our blood upon those who dwell upon the earth?

11. And to them each were given white robes, and it was answered to them that they should repose yet a short time, while their fellow-servants and their brethren should be filled up, who are about to be killed even as they.

12. And I saw when he opened the sixth seal; and behold a great earthquake occurred, and the sun became black as sackcloth of hair, and the moon became as blood. 13. And the stars of the heaven fell to the earth, as a fig-tree casts its unripe figs, being shaken by a mighty wind. 14. And heaven

departed as a scroll rolled up; and every mountain and island were removed out of their places. 15. And the kings of the earth, and the great men, and the rich, and the military chieftains, and the mighty ones, and every bondman and every freeman, concealed themselves in the caverns and among the rocks of the mountains; 16. And they say to the mountains and to the rocks, "Fall on us, and hide us from the face of him who sits upon the throne, and from the wrath of the Lamb; for that great day of his wrath has come, and who could have been caused to stand."

1. Introduction

This sixth chapter of the prophecy constitutes the rehearsal of the first six acts of the tragical conflict between the Lamb and his adherents of the one part, and the constituted authorities of Greek and Latin Paganism in Church and State of the other. The translation given is of the text amended by Griesbach, and compared with that of Tregelles, and others, whose rendering, however, has had but little influence with the author. Indeed, I have been greatly disappointed in the fruit of the labor of the wise and prudent biblical critics of the original text of the Apocalypse. Their grapes are wild and bitter; and not less so those of the Tregelles vine, which has increased the bewilderment of the learned author of the "Horae."

The Rev. S. P. Tregelles, a dissenting minister of Plymouth, England, is learned in the languages of the East, a clear writer, and not without authority in the wisdom of the world-religious. He has published a translation of the apocalypse "from the Greek text according to the ancient authorities," not more modern than twelve hundred years, and the far greater part fourteen hundred years ago. He has published this translation by itself, and introduced it by a very interesting preface. On reading this, I supposed that an enlightened critic had appeared among the divines of the apostasy, who had risen above the bias of his religious metaphysics, and would therefore give us a reliable version of the book. But, alas, how disappointed was I when I came to examine the result of the rules and principles by which he had promised to work. The following specimens of new translation based on his "ancient authorities," will show of themselves to "the servants of the Deity" what I mean.

1. In ch. 1:6 — "He *hath made* for us a kingdom — priests unto Him who is his God and Father."

2. In ch. 5:10 — "Thou *hast made them unto our God a kingdom* and priests; and they reign on the earth."

3. In ch. 6 before us, he omits "and see" in the four places where the phrase "Come and see" therein occurs.

Now, the first two instances prove to an intelligent believer of the gospel that Mr. Tregelles' "ancient authorities" are unreliable; and that, if he understood "the truth as it is in Jesus," he would not have been led by them. Fourteen hundred years ago carries us back to the latter half of the fifth century, or A.D. 464, about 140 years after the complete establishment of Laodicean Catholicism as the religion of Daniel's Fourth Beast. This Church and State establishment was then regarded as God's kingdom, and the Laodicean ecclesiastics as his priests. Now, some Greek MSS, of this epoch read as Tregelles has given it; while others read "kings and priests, and they shall," not they "do," "reign on earth." Here is a discrepancy — some fifth century manuscripts against some less ancient. Tregelles prefers the former because of their relative antiquity, and is biased, though he may not be aware of it, by the Laodicean dogma that the Church is the kingdom, that Christ is now reigning, and the saints with him as they join him in the skies. We have, therefore, no hesitation in rejecting the authority of his new translation based on such readings which are utterly at variance with the first principles of the oracles of God. The readings are self-evident corruptions of the true text by transcribers who sought to make the apocalyptic saints sing in harmony with the traditions of the Laodicean Apostasy. True believers *are now* kings and priests *elect* for God. He has *promised* them a kingdom, and they *shall reign* on the earth. This is the teaching of the word ministered by prophets and apostles, and not readings of Greek MSS., even if written in the days of John, affirming the contrary, could be anything else but spurious.

I have not seen any good reason for much diversity of rendering in the translations of this sixth chapter. The common version is substantially correct. I not only see no reason for striking out "and see" from the text of verses 1,3,5 and 7, but I see a good and sufficient reason why it should be retained. The reason is this. In ch. 5:3, it is affirmed that no man in the universe was found worthy, *blepein auto, to see it* — the scroll with seven seals. John wept at this announcement. But he was afterwards comforted with the assurance that Jesus Christ could see it, and loose the seals. When, therefore, the time came to convert this assurance into fact, John, as the dramatical representative of a class who would be contemporary with the opening of the first four seals, and would "see" or discern their unloosing, was invited not only to "Come," but to "Come and see." Hence, the significance of the sentence would be spoiled by rejecting the words *kai bleme*, "and see." What was he to come for? To see — to see or discern the operation while the Lamb should be engaged in the successive seeing or loosing of the first four seals. The words are an important part of the text, and

must in no wise be rejected, as the learned and “divine” author of the “*Horae Apocalypticae*” has done on the authority of Dr. Tregelles, whose translation he follows.

I have deviated from the common version in rendering *zoa*, *living ones*, instead of *beasts*; *stephanos*, *coronal wreath*, instead of *crown*; *purros*, *fiery red*; *choinix*, and *denarios*, terms of measure and coin, I leave for interpretation; *Hades*, I have transferred; *despotes*, also transferred; but as to the phrase, “the fourth of the earth,” in verse 8, we defer any remark upon it until we come to the interpretation of the fourth seal.

I have remarked above that the general subject of the translation of Apoc. 6 is the conflict between the truth incarnate in the Woman’s Seed and their adversary, the seed of the Serpent, enthroned in Pagan Rome. However prolonged, it reveals that the conflict was not to be endless, but should terminate in bruising the Satan, and the departing of his heaven as a scroll when it is rolled up. This is the *terminus ad quem*, the end to which this sixth chapter brings us. It begins with the first seal and ends with the sixth; hence, the first seal is the *terminus a quo*, the end from which the conflict takes its apocalyptic inception.

The first seal, then, being our point of departure in this great contest, which was to determine the fate of that Pagan power which had “magnified itself against the Prince of the Host, and had already taken away the Daily, and cast down the place of his sanctuary” (Dan. 8:11), it is important and desirable to know the *chronology* of the first seal, that is, the epoch of the beginning.

And how is this to be determined? It certainly was not opened before John’s banishment to Patmos; for the seals were a prophecy to him of what should come to pass afterwards. The best evidence extant declares that John resided in Patmos in the reign of Domitian, where, A.D. 96, he saw the things he records in the apocalypse. The first seal in its symbolization is not of a color suited to the times and events of the period from the assumption of Jesus to the right hand of power, to A.D. 96. The following quotation from Gibbon will give the reader some idea of the agents who figured before the world and gave character to the times in which it was the misfortune of honest men to live. With the exception of Vespasian and his son Titus, by whom God broke up the Jewish State, and burned the city of his Son’s murderers (Matt. 22:7), the imperial rulers of the Roman people, from Tiberius to Domitian, were tyrants of a truly “dreadful and terrible” description. “Their unparalleled vices,” says he, “and the splendid theatre on which they were acted, have saved from them oblivion. The dark, unrelenting Tiberius, the furious Caligula, the feeble Claudius, the

profligate and cruel Nero, the beastly Vitellius, and the timid, inhuman Domitian, are condemned to everlasting infamy. During fourscore years (excepting only the short and doubtful respite of Vespasian's reign) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

The color of the first seal is not characteristic of the age in which these rulers flourished in crime. Red or black would have expressed the color of their times, but certainly not *the white* of the first seal.

I see no epoch for the commencement of the first seal earlier than John's exile in Patmos, nor any one later than the reigns of the five emperors who succeeded "the timid, inhuman Domitian." When we "come" to consider the first seal in particular, we may perhaps be able to "see it."

The chronological epoch of the commencement of the seals being determined, the loosing of the seals will, of course, be in the order of their enumeration — the second before the third, and the third before the fourth, and the fourth before the fifth, and the fifth before the sixth, and the sixth before the seventh. There will have been to the loosing of each seal a definite period assigned, which may be styled *the seal-period*. The predicted events of a seal must be found in its own seal-period; they will culminate and acquire their full development in the period; but it by no means follows that the judgments will have ceased to operate, or have become exhausted, before the opening of the next seal ensues. Thus, lamentation, mourning, and woe, are the subject of the third seal, and a characteristic also of the fourth; only in the latter the evil is increased by its association with famine, pestilence, and the sword. Certain things symbolized in the first seal, and in active development in the first seal period, do not cease at the opening of the second seal, but continue operative through all the six, till it can be said, "He that was to go forth conquering and that he might conquer, and receive the coronal wreath, hath conquered, and is crowned the victor in the fight." Hence, certain of the things "signified" in the first seal, though not expressed in the word-painting of the others, underlie them all, and crop out in another part of the prophecy.

2. Of the War-Horse Symbol

But, in reading the first four seals, the student of this prophecy must have been struck by the symbolization of which the *war-horse* is the root. What does this sign import? What use does the Spirit of Christ make of the horse in prophecy? What does He signify by it, and what did he intend it to signify when he exhibited it before John, now

white, then red, black, and pale?

In Isa. 63:13, the Spirit says, that Yahweh led the whole tribes of Israel "as a horse in the wilderness that they should not stumble." This use of the animal is making it the symbol of a nation, or people.

Again, in Zech. 10:3, the Spirit saith, "Yahweh Tz'vaoth hath visited his flock, the house of Judah, and hath made them as his *goodly horse* in the battle." Thus, when Messiah comes he will ride Judah as his war-horse. From these instances, then, it is scriptural to say that the Spirit in prophecy sometimes represent a people by a horse.

Now it is also scriptural to say that where He finds people representing themselves by animals, he adopts their symbols, and speaks of them by their own signs. Thus, the Persians represented their nation by a Ram; the Macedonians theirs by a Goat; the Romans theirs by a Horse, a Dragon, an Eagle; and the Franks their people by Frogs. The Spirit of Christ that was in the prophets has appropriated all these in speaking prophetically of each. The Ram-people and the Goat-people are largely treated of in Daniel; and the Horse-people, Dragon people, Eagle-people, or Greco-Latin, or Roman people; and Frog-people, figure conspicuously in the apocalypse.

There can be no reasonable doubt of the Roman people having symbolized themselves by a war-horse. This is clearly shown by the Rev. E. B. Elliott, A.M., in his work on the apocalypse, both by quotations from Latin authors, and from ancient Roman coins. They claimed to be the offspring of Mars, their god of war, whom they honored and worshipped by horse-races and horse-sacrifices in spring and fall from the time of Romulus, the founder of their state, down to the time of the emperors. The horse was also, according to Pliny, one of the ancient Roman war-standards; so that Mars, the Horse, and the Roman people, had an established and recognized affinity.

The introduction of the Roman Horse into the symbolization of the first four seals as representative of the Roman people, was peculiarly appropriate. It was their symbol as pagans — worshippers of their father Mars through the horse which they sacrificed to him. It represented the pagan Roman people, who were to be ridden by the judgments of the first, second, third and fourth seals in retribution for the cruelties they perpetrated upon the seed of the Woman in their fight of faith against idolatry during the first.

Now the diverse *colors* of the horses indicate certain diverse conditions of the body politic typified by the horses. White is emblematic of peace; red of war, black of lamentation, mourning and woe; pale green of famine and pestilence. From the time of John, the pagan body politic, with whom he and his brethren and fellowservants were

contending to the death, was to pass through seal-periods of a peaceful onslaught upon their superstitions, war, famine and pestilence, in the order of symbolical enumeration. The first seal-period, then, was to be a period of internal peace and prosperity to the pagan Roman world; and this period is only found in pagan Roman history subsequent to the death of Domitian, between that event and the accession of the emperor Commodus, A.D. 180.

This, then, is the chronological initiatory epoch of the seals. The Lamb begins the unrolling of the scroll by causing the removal of the "timid inhuman Domitian," A.D. 96; and the introduction upon the arena of a new class of imperial agents, who should promote the material prosperity and happiness of the people. John *saw* the change and partook of its benefit. On the opening of the first seal, he returned from exile. He lived through the short reign of Nerva; and died, according to the consent of antiquity, in the early part of the reign of Trajan: an event very analogous to that of Daniel, who lived to see the opening of the "2400 evening-morning" period; and then went his way till the end shall be when he and John will arise to their inheritance at the end of the days.

SECTION 1 THE EPHESO-SMYRNEAN STATE

Vol. 1 pp. 428, 432, 433.

This section of the subject answers to those things written within the scroll pertaining to the concluding portion of the Ephesian, and commencement, or first part of the Smyranean, state of the Body of Christ.

ACT I. — SEAL PERIOD FIRST.

Chap. 4:1,2

The Archer of the White Horse goes forth from the Lamb with his Bow on a career of conquest.

A.D. 96.

I. INITIATION OF THE SEAL-PERIOD.

1. "And I saw when the Lamb opened one of the seals, and I heard from one of the four living ones saying as a voice of thunder, Come and see!"

In spirit John was in the Lord's day, and "saw" spirit-manifestations, or spirit-forms, styled by us symbols or emblems; and among these was the spirit-manifestation, or "sign," of this first-seal period. It

was all a visual creation of the spirit "signified to his servant John," that through this recorded rehearsal, might be shown to the fellow-servants of the apostle, his brethren and companions in the Domitian tribulation, and in the kingdom and patient waiting for Jesus Christ *ha dei genesthai en tachei, things which must come to pass speedily.*

These honored "servants of the Deity," while John was in Patmos, shared with him in the great tribulation inflicted upon the whole community of the faithful at the close of the first century by the government of "the timid inhuman Domitian." This man was son of Vespasian, and brother of Titus, the renowned destroyers of the holy city and temple of the Jews. These had learned in the school of experience the value of reason, humanity, and justice in the government of mankind; and they accordingly exhibited a character which, in some of its parts, was still new on the throne previously occupied by Tiberius, Caligula, Claudius, Nero and Vitellius — the character of wisdom, propriety, and humanity, assumed for its own sake, and without any intention to circumvent the people, or to impose on the world. But the fortunes of their family soon devolved upon a person equally unfit to sustain them, and equally unfit to be endured by a submissive world.

Domitian ascended the throne of the Caesars, A.D. 81; and, as a "destroyer of the earth," his tyranny was endured for fifteen years. The greatness of his family alarmed his pusillanimity, which could only be appeased by the blood of those Romans whom he either feared, or hated, or esteemed. His ferocity does not appear to have been inflamed against the christians immediately upon his accession to power. He increased in cruelty as he approached the end of his reign, when he renewed the horrors of Nero's persecution, imputing to his victims the guilt of "atheism and Jewish manners," which was the common charge against christadelphians* on account of their refusal to worship the idols of Greece and Rome. "Many," says Dion, "were condemned who had embraced Jewish customs, part of them were put to death, and others spoiled of their goods and banished." Tertullian says, he ordered John to be cast into a caldron of boiling oil, but that he came out unhurt. If this really happened, it did not bring liberty to the apostle who was forthwith driven from the haunts of men, and confined in Patmos, a solitary island of the sea.

In this state of things at the close of Domitian's maladministration of power, there was nothing answerable to the spirit's symbolization of

* The word *Christadelphian* is used in this volume as representative of the *real Brethren of Christ* in contradistinction to the common herd of professors who undeservedly appropriated to themselves the name of *christian*, which has long since ceased to represent the believers of "the truth as it is in Jesus."

the first seal period. There was no *whiteness* in the situation nor the times for pagan, Jew, or Christadelphian. How much longer the tyrant should redden them with their own blood, and desolate their hearths with his fierceness, who could tell? A gloomy cloud was impending; and, as there was no *habeas corpus* for the defence of liberty, the lives and property of the whole people were suspended on the fiat of “the basest of men.”

1. The Voice of Thunder

But heark! Hear ye not, O ye servants of the Deity, that “voice of thunder,” issuing from that one of the four living ones like a lion, and inviting you to “Come and see!” It is the voice of the Spirit, as fatal to Domitian as the writing of the same spirit upon the wall was to Belshazzar on the night he was slain. The voice is the opening voice of the first-seal period, A.D. 96. A voice that changed the times, and whitened the situation of the affairs of the great Roman Habitable. It was the thundering voice of revolution that hurled the tyrant from his throne, and inaugurated a new course of things; the effect of which should not cease until Christ had conquered Caesar. And what the second causes resulting in this premanifestation and predetermination of the Spirit? Listen; Domitian bestowed on his cousin Flavius Clemens his own niece Domitilla in marriage, adopted the children of that marriage to the hope of the succession, and invested their father with the honors of the consulship. But he had scarcely finished the term of his annual magistracy, when on a slight pretence he was condemned and executed; Domitilla was banished to a desolate island on the coast of Campania; and sentence either of death or of confiscation was pronounced against a great number of persons who were involved in the same accusation — *atheism and Jewish manners*. He charged this upon those symbolized by “the Lamb and the Four Living Ones;” and in so doing the pagan government, their Accuser, “accused them before the Deity day and night” — ch. 12:10. But the mandate of retribution had gone forth, and a few months after the death of Clemens, and the banishment of Domitilla, Stephen, one of her freedmen who had enjoyed her favour, assassinated the emperor in his palace. Thus Heaven’s decree, that “whoso sheddeth man’s blood, by man shall his blood be shed,” took effect in Domitian’s case. He had shed the blood of the servants of the Deity, and by the wicked as His sword, he fell.

2. The Lamb

Such was the secondary agency in this revolutionary event, but