

before the throne. The reader, therefore, may easily perceive the fitness of the historian's style, in continuing: "The throne of the Almighty was darkened by a cloud of martyrs, saints, and angels, the objects of popular veneration; while the Virgin Mary was invested with the name and honors of a goddess." They are, indeed, a cloud darkening the Almighty's throne, so that no worshipper of daemorial ghosts, daemorial relics, and daemorial images, can see that throne, or find transmission for a single sigh.

Such were the many new deities raised to the rank of celestial and invincible protectors of the Roman empire. The intelligent reader will know that they exist only in the intoxicated imaginations of their deluded worshippers, as do the phantoms seen by an inebriate in *delirium tremens*. Immortality is neither innate nor disembodied. "The Deity only hath it," Paul says; and he only bestows it upon obedient believers of the truth as it is in the Jesus he preached; and that bestowal is upon men and women bodily existing; and by clothing their bodies with incorruptibility and deathlessness after resurrection from among the dead. This is what the scripture teaches in opposition to the mythologies of the ancient and modern worlds. If "the simplicity which is in Christ" had not been departed from, there would have been no catholic and protestant *daemorialism*. The dogma of inherent immortality in sin's flesh would have remained with the old pagans; but the faith was departed from by those who ought to have been its earnest defenders. They abandoned the word, and substituted the vain imaginations of the heathen, which are all resolvable into the reasonings and speculations of the brain, unenlightened by revelation of any kind. They became *polytheists* in spite of revelation; and polytheists they will remain till Babylon falls; and the divine reprobation is stamped upon its idolatry in its destruction by the judgment to be executed by the saints.

The clergy, who are in all ages the blind adherents and patrons of profitable errors, came to perceive that this *polytheistic daemorialism* would be more valuable to them than gold or precious stones. This stimulated them to a fraudulent multiplication of *daemorial relics*, such as the bones, hair, teeth, toe nails, blood, and so forth, of some fictitious saint or martyr; all of which were declared to be holy and endowed with miraculous powers for the healing of the sick, and even for the resurrection of the dead. "Without much regard for truth or probability," says Gibbon, "they invented names for skeletons, and actions for names. The fame of the apostles, and of the holy men who had imitated their virtues, was darkened by religious fiction. To the invincible band of genuine and primitive martyrs, they added myriads of *imaginary heroes* who had never existed, except in the fancy of crafty or credulous legen-

daries; and there is reason to suspect that Tours might not be the only diocese in which the bones of a malefactor were adored instead of those of a saint."

But, he believes that "the progress of superstition would have been much less rapid and victorious if the faith of the people had not been assisted by the seasonable aid of visions and miracles" (termed by Paul, "all power, and signs, and wonders of falsehood") "to ascertain the authenticity and virtue of the most suspicious relics." He then gives an account of how the remains of Stephen were discovered by the appearance of Gamaliel to one Lucian, a presbyter of Jerusalem, in the reign of Theodosius II., A.D. 421-460. The ghost named Gamaliel revealed the place of Stephen's burial. When his alleged coffin came into view, the earth trembled, and an odor such as that of Paradise was smelt, which instantly cured the various diseases of seventy-three of the assistants. These fragrant daemonial relics were transported in clerical procession to a church-bazaar constructed in their honor on Mount Zion; and the minute particles of those relics, a drop of blood, or the scrapings of a bone, were acknowledged in almost every province of the Roman world to possess a divine and miraculous virtue. Augustine, bishop of Hippo, a renowned saint of the Apostasy, and the great exemplar of Mr. Elliott's "sealed ones," attests the innumerable prodigies performed in Africa by the daemonial relics of the catholic St. Stephen. In his work, the *City of God*, he enumerates about seventy miracles, of which three were resurrections from the dead, in the space of two years, and within the limits of his own diocese! Paul had such "saints" as this Augustine before his mind when he wrote to Timothy that in later times there would be "seducing spirits, with teachings concerning daemonials; speaking lies in hypocrisy; having their conscience seared as with a hot iron." If we enlarge our view to all the dioceses and all the saints of the catholic world, it will not be easy to calculate the fables and the errors which issued from this inexhaustible source.

"Whatever might be the condition of vulgar souls in the long interval between the dissolution and the resurrection of their bodies, it was evident," says Gibbon, satirically, "that the superior spirits (or deified ghosts) of the saints and martyrs did not consume that portion of their existence in silent and inglorious sleep. To the pious worshippers, it was evident that these daemonial spirits enjoyed the lively and active consciousness of their happiness, their virtues, and their powers, and that *they* had already secured the possession of their eternal reward. The enlargement of their intellectual faculties surpassed the measure of the human imagination, since it was proved by the (alleged) experience of their worshippers that they were capable of hearing and understanding

the various petitions of their numerous votaries, who, in the same moment of time, but in the most distant parts of the world, invoked the name and assistance of Stephen or of Martin." The confidence of their suppliants was based on the supposition that the saints, by daemional transformation were reigning with Christ, and were warmly interested in the prosperity of the catholic church; and that the individuals who imitated the examples of their faith and piety, were the peculiar and favorite objects of their most tender regard. They imagined that the daemonials viewed, with partial affection, the places which had been consecrated by their birth, their residence, their death, their burial, or the possession of their relics. In short, as the daemonials of the aerial were the mere fictions of disordered imaginations, the vagaries of the human mind in its passion and desires were ascribed to them. Thus, they were as proud, avaricious, and revengeful as their votaries, neither more nor less. As all they had to say to their worshippers was said or interpreted by lying and hypocritical priests and monks, they testified their grateful approbation of the liberality of their votaries; and hurled the sharpest bolts of punishment against those impious wretches who violated their magnificent shrines or disbelieved their supernatural power. "The imagination, which had been raised by a painful effort to the contemplation and worship of the Universal Cause, eagerly embraced such inferior objects of adoration as were more proportioned to its gross conceptions and imperfect faculties. The sublime and simple theology of the primitive christians was gradually corrupted; and the monarchy of heaven, already clouded by metaphysical subtleties, was degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism."— *Gibbon*.

Thus, contemporary with the sounding of the fifth and sixth trumpets the latter of which did not cease to sound till A.D. 1794, the daemons of pagan Rome recovered their places in the aerial under new names; and became the patrons and protectors of the catholic apostasy. These trumpets were terrible judgments inflicted upon mankind because of their daemonolatry and idolatry. Protestantism appeared on the stage of action about the time of, or a few years before, the killing of the third of the men by the fourth angel power. But, though it protested against some catholic abominations of the grosser sort, it still clung tenaciously to the beatified existence of the daemonials in the aerial. It holds to all the absurdities which flow from the dogma of hereditary immortality, and the disembodied existence of the immortal essence after death. It erects statues in honor of its departed great, and dedicates them with clerical prayers and other ceremonies; and proclaims the dead to be alive in heaven, whence they look down with pleasure and

grateful satisfaction upon the demonstrations of their admirers. Protestant daemonolatry is no more agreeable to heaven than the daemon worship of the catholic world. Behold the vengeance that desolates the protestant South, and that oppresses the protestant North with death and perplexity. These sectarian sections, being composed of all kinds of polytheists, are being plagued for reasons similiar to those which caused the locust-torment, and the loosing of the four trans-Euphratean angel-powers. Erecting statues, and memorial windows in churches, in honor of "immortal souls in heaven," is worship, homage, or reverence, and they who practise such things are as much guilty of "worshipping the demonials," as are they who bow down before the image of a "saint."

12. "Idols"

The All Seeing Spirit, in ch. 9:20, intimates that the "plagues" of the first and second woes were designed to abolish, or punish, the worshipping of daemonial things, and idols or images. There were many other abominations concurrent with these woes not specified; but *daimonia*, and *eidola*, things related to daemons, and idols, are especially named, because the ages contemporary with the fifth, and the interval preceding the sixth trumpet, were conspicuous for the legal establishment of the worship of daemonials, and their idolatrous symbols, called images or idols.

The introduction and establishment of daemonial and idol worship as an institution of the catholic apostasy, was progressive. It began with a "voluntary humility and worshipping of angels" — and intruding into the unseen, and a vain inflation of the mind of the flesh, in the apostolic age, as appears from Col. 2:17; and was established as early as the end of the sixth century, but more firmly by Greek and Papal authority in the eighth and ninth. In the beginning of the eighth, the idol worship was in full magnitude, and became a striking characteristic of the Laodicean Apostasy; so that with Jews, Saracens, Turkmans, Monguls, and *Bible Christians*, apocalyptically styled "the Golden Altar," and the "sealed," catholics and idolators were and are but different terms for the same thing.

As I do not write for "the learned," who are supposed to know all about the history of the past, but whose ability to apply it rightly for apocalyptic exposition is at zero; I shall give the reader a brief account, condensed from Gibbon, of the *idolatry* which brought the judgments of the first and second woes upon the "the men" of the Greek and Latin sections of the Roman world.

At the head of certain ecclesiastical phenomena, by which the decline and fall of the Roman empire were materially effected, "We may,"

says he, “justly rank the Worship of Images, so fiercely disputed in the eighth and ninth centuries;” since this question of popular superstition produced the revolt of Italy from the Greek, or Sixth Dragon-Head of the empire; developed the temporal power of the popes; and the restoration of the Roman empire of the west under its last, or Eighth Head.

Images or idols are symbols. They are symbols which represent *the things related to daemons — ta daimonia*. Hence, when a catholic idolator looks upon the statue or image of Jupiter, which he has been taught to regard as the image of Saint Peter, that Saint Peter upon which the catholic church is built, he immediately has before “the mind of his flesh,” *ho nous tes sarkos autou*, a disembodied ghost, with a bunch of keys, at the gates of Paradise, called Saint Peter. He bows before this image and kisses it, as the nearest approach he can make to bowing before the daemon-ghost in the aerial. It is to him not merely an image, but a representative image, or idol, before which certain attitudes are assumed, offerings presented, vows made, prayers repeated, which get no nearer heaven than the eyes, ears, and pockets of the hypocrites who minister before the symbol. The first introduction of this symbolic worship was in the veneration of the cross, and of relics. At first, the experiment of daemonial relic and image worship was made with caution and scruple. By a slow though inevitable progression the honors conferred on the original daemon were transferred to the copy, whether in *picture*, or in marble, wood, brass, silver or gold the votary prayed before the image of a deified ghost; and the pagan rites of genuflexion, luminaries, and incense, reappeared in the catholic church. The use, and even the worship of images, was ineradicably established before the end of the sixth century. They were fondly cherished by the warm imagination of the Greeks and Asiatics; and the Pantheon and Vatican were adorned with the emblems of the new superstition.

Five hundred years after the crucifixion, a certain bishop “speaking lies in hypocrisy,” pretended to have discovered a true image of Christ, which he presented to the devotion of the times. It was enthroned at Edessa in Syria, where it was adored by the catholics as the immediate creation of the divine original. The style and sentiments of a Byzantine hymn will declare how far their worship was removed from the grossest idolatry. “How can we with mortal eyes contemplate this image, whose celestial splendor the host of heaven presumes not to behold? *He* who dwells in heaven condescends this day to visit us by his venerable image. He who is seated on the cherubim visits us this day by a picture, which the Father has delineated with his immaculate hand, which he has formed in an ineffable manner, and which we sanctify by adoring it with fear and love.” Before the end of the sixth century, these *acheiropoietal*



Blasphemy in the Vatican. Statue of Peter in the pontiff's robes and regalia. The toe of this image has been worn away by the kisses of deluded worshippers as described by the author of *Eureka*.

images (images *made without hand*, were propagated in the camps and cities of the Eastern Third; they were the objects of worship, and the instruments of miracles. The fruitful precedent was speedily transferred to the Virgin Mary, and the daemonials of the catholic air; not very god-like, doubtless, being but faintly and flatly delineated by monkish artists in the last degeneracy of taste and genius.

In the beginning of the eighth century, in the full magnitude of the abuse, many of the Greeks were awakened to the conviction, that under the name of christianity they had restored the idolatry of their fathers; and they heard, with grief and impatience, from Mohammedans and Jews the incessant charge of worshipping daemional images, which were incapable of defending themselves, much less the cities which superstition had placed under their protection. In ten years, the Saracens had subdued all the daemionally protected cities of Syria, Palestine, and Egypt, by which conquest, in their opinion, the Lord of hosts had pronounced a decisive judgment between the adoration and contempt of their mute and inanimate idols. In this season of distress and dismay, when the worshippers sought death, but found it not; and desired to die, and the death fled from them (ch. 9:6) the eloquence of the monks was exercised in the defence of images. "But," says the historian, "they were now opposed by the murmurs of many simple or rational christians, who appealed to the evidence of texts, and of the primitive times, and secretly desired the reformation of the church."

This reformation was attempted by Leo III., surnamed Iconoclast, who ascended the throne of the Eastern Third, A.D. 726. After ten years, he proscribed the existence, as well as the use of religious pictures; the church-bazaars of Constantinople were cleansed from idolatry; the images of Christ, "the Virgin, and the saints," were demolished, or a smooth surface of plaster was spread over the walls of the edifice. For these things, Leo the Isaurian, and his party, were styled Iconoclasts, or Image breakers; by whom under six emperors, the East and West were involved in a noisy conflict of one hundred and twenty years. They held a synod in Constantinople, A.D. 754, which, after a session of six months, decreed, that all visible symbols of Christ, except in the eucharist, were either blasphemous or heretical; that image-worship was a corruption of christianity and *a renewal of paganism*; that all such monuments of idolatry should be broken or erased; and that those who should refuse to deliver the objects of their private superstition were guilty of disobedience to the authority of the church and of the emperor.

The execution of the imperial edict was resisted by frequent tumults in Constantinople and the provinces; the person of Leo was en-

dangered, his officers were massacred, and the popular enthusiasm was quelled by the strongest efforts of the civil and military power. Of the Archipelago, or Holy Sea, the numerous islands were filled with images and monks; and their votaries abjured the emperor, without scruple, as the enemy of Christ, his mother, and the saints. They sallied forth in armed boats and galleys against the capital, depending upon the succor of a miracle for success. But monkish miracles were inefficient against Greek fire, which wrapped their fleet in a sheet of flame, and gave victory to the image breakers; who forthwith suppressed the monks, ever the faithful slaves of the superstition to which they owed their riches and influence; dissolved their fraternities; converted their monasteries into magazines, or barracks; and confiscated their lands, movables, and cattle, to the use of the state. With the habit and profession of monks, the public and private worship of images was rigorously proscribed; and a solemn abjuration of idolatry was exacted from the clergy of the Eastern Third of the Roman orb.

The patient east abjured, with reluctance, her sacred images; while they were fondly cherished, and vigorously defended, by the Italians. Their popes were the chief advocates of "the daemonials and idols." It is agreed, that in the eighth century, their dominion was founded on rebellion, and that the rebellion was produced and justified by the heresy of the Iconoclasts. In the epistle of Pope Gregory II. to the Emperor Leo, A.D. 727, he says: "You now accuse the catholics of idolatry; and by the accusation you betray your own impiety and ignorance. To this ignorance we are compelled to adapt the grossness of our style and arguments: the first elements of holy letters are sufficient for your confusion; and were you to enter a grammar school, and avow yourself the enemy of our worship, the simple and pious children would be provoked to cast their horn books at your head." After this very episcopal salutation, he maintains a distinction between the idols of antiquity and the catholic images. The former were the fanciful representations of phantoms or daemons; while the latter are the genuine forms of Christ, his mother, and his saints, who have approved by a crowd of miracles the innocence and merit of this *relative worship*; and falsely asserts the perpetual use of images from the apostolic age. Then addressing Leo, he continues: "You assault us, O Tyrant! with a carnal and military hand; unarmed and naked, we can only implore the Christ, the prince of the heavenly host, that he will send unto you a devil, for the destruction of your body and the salvation of your soul. You declare with foolish arrogance, I will despatch my orders to Rome, I will break in pieces the image of St. Peter; and Gregory, like his predecessor Martin, shall be transported in chains, and in exile, to the foot of the imperial throne. Incapable as you

are of defending your Roman subjects, the maritime situation of the city may perhaps expose it to your depredations; but we can remove to the distance of four and twenty stadia, to the first fortress of the Lombards, and then — you may pursue the winds. Are you ignorant that the popes are the bond of union, the *mediators* of peace (*daimones*, in the sense of ch. 18:2), between the east and west? The eyes of the nations are fixed on our humility (“pride that apes humility”); and they revere, as a God upon earth, the apostle Saint Peter, whose image you threaten to destroy. The barbarians have submitted to the yoke of the gospel, while you alone are deaf to the voice of the shepherd. These pious barbarians are kindled into rage: they thirst to avenge the persecution of the east. Abandon your rash and fatal enterprise; reflect, tremble, and repent. If you persist, we are innocent of the blood that will be spilt in the contest; may it fall on your own head.”

When Leo’s proscriptive edict arrived in Italy, the catholics trembled for their domestic deities; the images of Christ and the Virgin, of the angels, martyrs, and saints, were abolished in all the church-bazaars of the country; and a strong alternative was proposed to the pope, the imperial favor of the Dragon Chief as the price of compliance, or degradation and exile as the penalty of disobedience. Gregory refused to submit, and gave the signal of revolt. The Italians swore to live and die in the defence of the pope, and the holy images. They destroyed the statues of Leo, withheld the tribute of Italy, and put to an ignominious death the officials who undertook to enforce his decree. To punish these flagitious deeds, and to restore the dominion of the Dragon in Italy, Leo sent a fleet and army into the Adriatic gulf. In a hard fought day, the invaders were defeated, and the worship of images vindicated in a baptism of blood. Amidst the triumph of the idolators, their Chief Pontiff, with the consent of a synod hastily convened, pronounced a general excommunication against all who by word or deed should attack the traditions of the fathers and the images of the saints. They spared, however, the relics of the Byzantine dominion. They delayed and prevented the election of a new emperor, and exhorted the Italians not to separate from the body of the Roman monarchy: and till the imperial coronation of Charlemagne, A.D. 799, the government of Rome and Italy was administered in the name of the successors of Constantine.

While the popes established in Italy their freedom and dominion, the images, the first cause of their revolt, were restored in the eastern empire. The tree of superstition had been hewn down, but the stump was still enrooted in the soil. The idols were secretly cherished by the monks and women, whose fond alliance obtained a final victory over the reason and authority of man. The ambitious empress Irene, A.D. 780,

undertook the ruin of the Iconoclasts. In her restoration of the monks, a thousand images were exposed to the public veneration; and a thousand lying legends invented of their sufferings and miracles. The seventh general council was convened at Nice, A.D. 787. The legates of the Roman God, and the eastern patriarch, sat in the synod of three hundred and fifty bishops, who unanimously decreed, *that the worship of images is agreeable to scripture and reason*, to the fathers and council of the church. The acts of this council are still extant; a curious monument of superstition and ignorance, of falsehood and folly. The comparative merit of image worship and morality in the judgment of these bishops, is illustrated by the following anecdote. A monk had concluded a truce with the daemon of fornication on condition of interrupting his daily prayers to a picture that hung in his cell. His scruples prompted him to consult the Abbot. "Rather than abstain from adoring Christ and his Mother *in their holy images*, it would be better for you," said he, "to enter every brothel, and visit every prostitute in the city."

The final victory of "the daemonials and idols" was achieved by a second female, the empress Theodora, who was left guardian of the empire A.D. 842. Her measures were bold and decisive. She ordered the Iconoclast patriarch to be whipped with two hundred lashes. Upon this the bishops trembled, the monks shouted, and idolatry reigned supreme. The churches of France, Germany, England, and Spain, steered a middle course between the adoration and the destruction of the idols, which they admitted into their temples, not as objects of worship, but as lively and useful memorials of faith and history. Among the barbarians of the west the worship of idols advanced with silent and insensible progress, because among them were "nourished the Woman and the Remnant of her seed" (ch. 12:14-17); but a large atonement is made for their hesitation and delay, by the gross idolatry of the ages which precede the protestant modification of Romanism, and of the countries, both in Europe and America, which are still immersed in the gloom of daemonial superstition.

Thus, having become inveterate idolators "the inhabitants of the earth" were given over to their delusions, and nothing remained but to inflict upon them the sanguinary judgments of the three woes, or fifth, sixth, and seventh trumpets. As I have said, the second woe ended in A.D. 1794; and since then, the third woe has been doing its work upon the daemonialists and image worshippers of the European and American sections of the globe. Its judgments have not yet ceased; for "the rest of the men" have "not changed from the works of their hands, that they should not worship the daemonials and idols;" nor have they of the "religious world" abandoned murder, sorcery, fornication, and theft.

Therefore the judgments of the third woe will not cease, until all the catholic, protestant, and sectarian systems of Daemonialism shall be destroyed; and Yahweh be alone exalted as Elohim and King over all the earth in a peaceful and glorious reign of one thousand years (ch. 5:10; 20:4,6).

II. HISTORICAL EXPOSITION

As we have seen, the two periods of five symbolic months of years pertaining to the fifth trumpet, terminated with the divesting of the Caliph-Angel of the Abyss of all temporal power, which had enabled him to "torment" and "injure," or destroy, the catholic worshippers of the daemonials and idols, for 300 years. Since that notable event, A.D. 933, their superstition and demoralization continued to intensify to the full establishment of what the moderns, in the plenitude of their own conceited wisdom, term "the dark ages." Dark enough they were; nevertheless there were more in those ages than in this, who were scripturally enlightened in "the truth as it is in Jesus." These were "the golden altar," "the altar" of sacrifice, and "the holy city trodden under foot of the Gentiles" (ch. 11:1,2); in other words less highly figurative, "the Woman in the Wilderness" and the remnant of her seed, who keep the commandments of the Deity, and have the testimony of Jesus Christ" (ch. 12:6,17).

Parallel with the ascendancy of the Caliph-Angel of the Abyss, and far transcending the epoch of his loss of temporal power; that is, from A.D. 660 to A.D. 1200, the Woman's Seed, under the tolerating government of the Arabs, and under the cruelly persecuting rule, both of the image-worshipping and Iconoclastic Greeks, was exceedingly active in opposing the superstition of the catholics of the Eastern Third. We shall have to speak of these more particularly in the exposition of the eleventh chapter; I need therefore only say here, that, while their labors were beneficial to individuals in regard to their eternal salvation, and as a protest against iniquity, it worked no change in the public conscience. The one hundred and thirty years that intervened between the Caliph-Angel's loss of temporal power, and the loosing of the first of the four angel-powers from its Euphratean boundary, were a period of supine superstition. Indeed, not only for this period, but "from the beginning of the eighth century," says Gibbon, "to the last ages of the Byzantine empire, the sound of controversy was seldom heard; curiosity was exhausted, zeal was fatigued, and in the decrees of six councils, the articles of the catholic faith had been irrevocably defined; and the prostrate Greeks were content to fast, to pray, and to believe, in blind obedi-

ence to the patriarch and his clergy. During a long dream of superstition, the Virgin and the Saints, their visions and miracles, their relics and images, were preached by the monks and worshipped by the people, including the first ranks of civil society." The Iconoclasts somewhat rudely disturbed this dream; but the Eastern World embraced or deplored its visible deities, and the restoration of images was celebrated as the feast of orthodoxy. In this passive and unanimous state, the ecclesiastical rulers were relieved from the toil, or deprived of the pleasure of persecution. The old pagans had been superseded by the new; the Jews were silent and obscure; the disputes with the Latins were rare and remote hostilities; and the sects of Egypt and Syria enjoyed a free toleration under the shadow of the Arabian Caliphs. One enemy alone remained to disturb their spiritual slumbers; and these were the Altar-Worshippers of the apocalypse, whom they selected as the victims of diabolical tyranny: "the earth" that "helped" them (ch. 12:16) was at length exasperated to rebellion; and the exile into which they were driven, scattered over the west fresh seeds of antagonism to the Papal Power, styled "the Beast and his Image" (ch. 13).

What, then, could be done with such an incorrigible generation of daemional and idol-worshippers, but to prepare powers, which when loosed against them, should proclaim idolatry a sin punishable with slavery or death? This was the course of the Eternal Spirit, as revealed in the vision of the second woe. The Euphratean Powers were prepared powers — powers prepared for a special mission, and therefore "angels" or messengers; and messengers are so called, because they are sent to perform, or execute missions. The mission of these Euphrateans was to make war upon idolatry with sword and gun, until the dominion of the Eastern Dragonic Third should be transferred to the Conqueror; and so, in relation to the daemional and idol-worshipping community, to all intents and purposes, "killed." In the order, then, of things presented to our hand, I shall proceed to relate the

1. Preparation of the First Angel

The *loosing* must not be confounded with the *preparation* of the four angels. If they had been "*prepared* for the hour and day and month and year," we might have been led to look for their contemporaneous existence during all that period; which would have made any effort at exposition a hopeless failure. Each individual power was neither prepared nor loosed for a separate and independent continuance of 391 years and 30 days. This period was the time appointed of the Spirit for *the work of killing the third of the men*. He could have caused them to be resolved into political extinction in a much shorter period; but this

would not have been a sufficient punishment for their daemonialism. The enormity of their offense in worshipping deified immortal souls, and images of the bodies of such fictions of fancy, demanded nearly four hundred years of severe national suffering. In these centuries they were baptized in blood and calamity, and no rest was granted them day or night.

The word rendered "prepared," *hoi hetoimasmenoi*, is the perfect participle passive, and signifies *having been prepared*. Thus, it may be read, "*the four having-been-prepared angels were loosed for the hour and day and month and year.*" Their preparation and loosing were for the work of this period. The time and circumstances of their preparation are not indicated; nor how long each angel was to continue loose, or unrepressed. These particulars must be learned from history, which gives us the following information with respect to the preparation of the first of the four Euphratean angel-powers.

In tracing the preparation of the first angel-power, the reader must transport himself beyond the Caspian Sea, to the original seat of the Turkmans, against whom the first crusade was principally directed. One of the greatest of their princes, for whom the title of *Sultan* was first invented, was Mahmud the Gaznevide, who reigned in the eastern provinces of Persia from A.D. 997 to A.D. 1028. His name is still venerable in the east, where he was very successful against the idolators of Hindostan. Ten millions sterling were offered him for the preservation of the idol of Sumnat by the Brahmins; but he refused it, saying, "Never in the eyes of posterity shall Mahmud appear as a merchant of idols." The fame of his zeal reaching Baghdad, Mahmud was saluted by the Caliph with the title of Guardian of the Fortune and Faith of Mohammed.

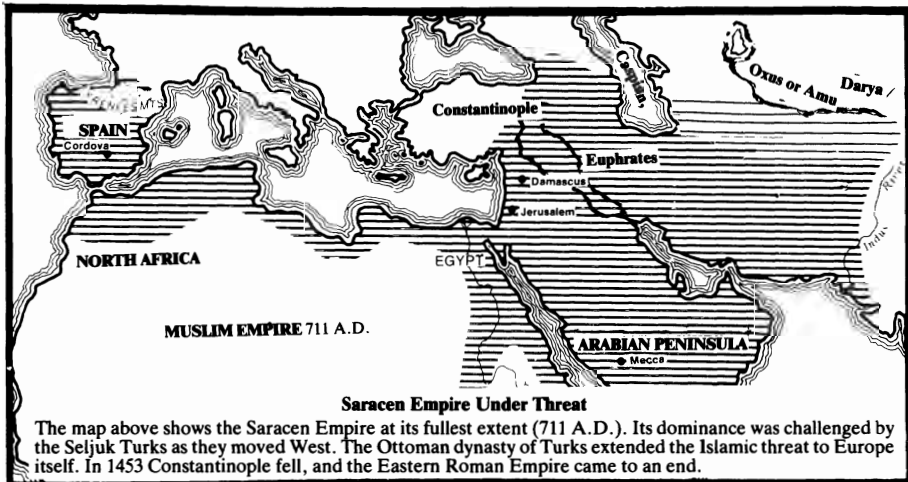
The Eastern Turkmans whom he had introduced into the heart of his Persian kingdom were a cause of grief to him in the latter years of his reign. He discerned the impolicy of his course in the replies of Ismael, a chief of the race of the Seljuk, who dwelt in the territory of Bochara. The sultan had inquired what supply of men he could furnish for military service. "If you send," replied Ismael, "one of these arrows into our camp, fifty thousand of your servants will mount on horseback." "And if that number," continued Mahmud, "should not be sufficient?" "Send this second arrow to the horde of Balik, and you will find fifty thousand more." "But," said the Gaznevide, dissembling his anxiety, "if I should stand in need of the whole force of your kindred tribes?" "Despatch my bow," was the last reply of Ismael, "and as it is circulated around, the summons will be obeyed by *two hundred thousand horse.*" The apprehension of such formidable friendship induced him to transport the most obnoxious tribes into the heart of Chorasán, where they would be

separated from their brethren by the river Oxus, and enclosed on all sides by the walls of obedient cities. But on the death of Mahmud, these Turkman shepherds became robbers; the bands of robbers were collected into an army of conquerors; as far as Ispahan and the Tigris, Persia was afflicted by their predatory inroads; and the Turkmans were not ashamed or afraid to measure their courage and numbers with the proudest sovereigns of Asia.

Massoud, the son and successor of Mahmud, had neglected too long the advice of his ministers. "Your enemies," they repeatedly urged, "were in their origin a swarm of ants; they are now little snakes; and unless they be instantly crushed, they will acquire the venom and magnitude of serpents." This he essayed to do, but with ill success; for, though for a time alternating between victory and defeat, he at length lost his crown and life in battle; and in Persia, as the result of his overthrow, was founded the dynasty of the shepherd kings, A.D. 1038.

The victorious Turks immediately elected Togrul Beg, the grandson of Seljuk, for their king. His ambition was equal to his valor, and both were great. He extended his dominion eastward to the Indus. In the west, he annihilated the dynasty of the Bowides, the Persian protectors of the caliphs; and by the conquest of Media he approached the confines of the Roman earth, from whence he despatched a herald to demand the tribute and obedience of the emperor of Constantinople.

From the Oxus to the Euphrates the military colonies of the Turks were protected and propagated by their native princes, under the royalty of Togrul, who promoted the most deserving of the Persians and Arabians to the honors of the state; and the whole body of the Turkish



nation embraced with fervor and sincerity the anti-idolatrous religion of Mohammed.

With the belief of the Koran, Togrul imbibed a lively reverence for the caliph, the now feeble successor of Mohammed. On the fall of the Gaznevide dynasty, the caliph named the Seljukian sultan his temporal vicegerent over the Moslem world. In the palace of Bagdad, the Commander of the Faithful still slumbered, a venerable phantom. The prince of the Bowides could no longer protect him from meaner tyrants; and the presence of a conqueror was therefore implored as a blessing. Togrul obeyed the holy summons at the head of an irresistible force. As conqueror of the east, he entered Bagdad, where, seated upon a throne by the side of the caliph's, his commission was publicly read, which declared him the temporal lieutenant of the Vicar of the Prophet. Two crowns were placed on his head; and two scymitars were girded to his side, as the symbols of a double reign over the east and west. The alliance of the Caliph, the spiritual, and of Togrul, the temporal, chief of all faithful Moslems, was cemented by the marriage of Togrul's sister with the caliph, and the caliph's daughter with Togrul. *The preparation of the first angel was now complete.* An anti-idolatrous power had been developed upon the old Mohammedan basis, whose dominion extended to the Euphrates, by which it was "bounded," and divided from the daemional idol-worshipping peoples, on the west. The royal nuptials of Togrul, A.D. 1062, were soon followed by his death, A.D. 1063.

Since the fall of the Caliphs, the Saracens had respected the Asiatic provinces of Rome; which, by the victories of the Greeks, had been extended to Antioch and the eastern boundaries of Armenia. Twenty-five years after the death of Basil, A.D. 1050, myriads of Togrul's horse overspread a frontier of six hundred miles from Tauris to Erzeroum, and the blood of a hundred and fifty thousand worshippers of daemional relics, ghosts, and idols, was a grateful sacrifice by the children of the Arabian prophet. This, however, was not a loosing of the angel-power; for the arms of Togrul made no deep or lasting impression on the Greek empire. The torrent rolled away from the open country; and he retired without glory or success within his Euphratean boundary; beyond which he had found it impossible for *him* permanently to extend westward the territory of the Turks.

2. The Loosing of the First Angel

Togrul, the Temporal Chief of the Mohammedan World, dying childless, was succeeded by his nephew Alp Arslan, "the Valiant Lion." As soon as he was seated on the throne, he determined to continue the work of extending his dominion westward at the expense of "the third of

the men," whom he very correctly denounced as idolators. "He passed the Euphrates," says Gibbon, "at the head of the Turkish cavalry," A.D. 1063, "and entered Caesarea, the metropolis of Cappadocia, to which he had been attracted by the fame and wealth of the temple of St. Basil." He carried away the doors of the shrine incrustated with gold and pearls, and profaned the relics of the guardian saint.

The final conquest of Armenia and Georgia, began by Togrul, was achieved by Alp Arslan, who by this success gave proof that the power of the Seljukian Turks was no longer "bound by the great river Euphrates," but emphatically "loosed." The loss of this important frontier was the news of a day; but as the idolators inhabiting the country were also heretics, the orthodox idolators of the capital were neither surprised nor displeased that they had been abandoned by their deities to the invader. The Turkish sultan and his son Malek were indefatigable in this "holy war;" their captives were compelled to promise both spiritual and temporal obedience; and to wear an iron horse-shoe, as a badge of ignominy, if they still adhered to the daemional and idol worship of their fathers.

The Turks had penetrated into the heart of Phrygia; and their numerous detachments were scattered over Asia in the security of conquest. These were separately surprised and defeated by the Greeks under their emperor Romanus Diogenes; who, in three laborious campaigns, *drove the Turks beyond the Euphrates*; and then undertook the recovery of Armenia. The report of this bold invasion brought Alp Arslan again into the field. He flew to the scene of action at the head of forty thousand horse. His hopes of victory were in the arrows of the Turkish cavalry. After wasting the greater part of a summer's day, fatigue compelled the Greeks and their Latin allies to retire to camp. At this crisis, the Turkish squadrons poured in a cloud of arrows. The destruction of the army followed; the emperor was taken prisoner, and the Asiatic provinces of Rome irretrievably lost. "The third of the men" inhabiting the provinces "were killed." Their sovereignty was abolished, and they became the slaves of the victorious Turks, whose dominion was advanced from Antioch to the Black Sea — A.D. 1068-1071.

Alp Arslan fell by the hand of an assassin, A.D. 1072, and was succeeded by his son Malek Shah, who reigned prosperously twenty years. He was the first Turk who bore the title of "Commander of the Faithful." By his personal merit and the extent of his empire, he was the greatest prince of his age. From the Chinese frontier, he stretched his immediate jurisdiction or feudatory sway to the west and south as far as the mountains of Georgia, the neighborhood of Constantinople, the holy city of Jerusalem, and the spicy groves of Arabia Felix. This domin-

ion surpassed the Asiatic reign of Cyrus and the Caliphs. His hunting train consisted of forty-seven thousand horses; a stud, surpassing that doubtless, of Nimrod, the “mighty hunter before the Lord.”

But the greatness and union of the Seljukian angel-power expired in the person of Malek Shah, who died A.D. 1092. His vacant throne was disputed by his brother and his four sons. After a series of civil wars, the empire was divided into four dynasties — the *Persian*, and those of *Kerman*, of *Syria*, and of *ROUM*. The last invaded the Roman provinces of Asia Minor, A.D. 1074, under the lead of the valiant Soliman, who extended the bounds of the Seljukian kingdom of Roum to the Bosphorus and Hellespont; which, instead of “the great river Euphrates,” became the eastern boundary of the Roman world.

“Since the first conquest of the caliphs,” says Gibbon, “the establishment of the Turks in Anatolia was the most deplorable loss which the church and empire had sustained.” Soliman’s new kingdom of the Romans, or *Roum*, is described as extending from the Euphrates to Constantinople, and from the Black Sea to the confines of Syria, Nice, the capital of Bithynia, was chosen for his fortress and palace; by which the throne of the Dynasty of Roum was planted one hundred miles from Constantinople. On the hard conditions of tribute and slavery, the Greek “worshippers of the daemonials and idols” might enjoy the exercise of their superstition; but their most holy temples were profaned; their priests and bishops were insulted; many thousands of their children were circumcised; and many thousand captives were devoted to the service, or the pleasures of their masters. A fleet of two hundred ships made Alexius, the Greek emperor, tremble behind the walls of his capital; and caused him to supplicate the compassion of the Latins in succour for the defence of the city of Constantinople.

3. The Beginning of the 391 Years and 30 Days

Such is a brief sketch of *the loosing of the first, or Seljukian, angel-power*, that it might be no more “bound by the great river Euphrates.” The commencement of this loosing enterprise was the attempted separation of the Asiatic provinces of the Roman empire by Togrul, and perfected by Alp Arslan, A.D. 1071, by the capture of the emperor Romanus. Hence, the loosing covered a period of several years. The period of the symbolic time allotted to “the killing of the third of the men,” that is, of “the hour and day and month and year,” is no more to be calculated from the loosing of the first angel, than from that of the last three. The calculation must be made from the perfected preparation of the first angel-power — “having been prepared” for the work of kill-

ing. The tense of the participle passive proves this, indicating, not partial, but complete preparation before loosing.

We know the day and month and year in which the work of killing, with political death, "the third of the men" was accomplished. About this there can be no mistake. The Imperial Eastern Roman Third was "killed" with the slaying of its last emperor and the capture of the capital. This event came to pass, May 29, 1453. This was the last day of the 391 years and 30 days, which long period must consequently have commenced April 29, 1062, before the death of Togrul, and after, or at, his adoption by marriage into the domestic circle of the Caliph-Angel of the Abyss.

4. The First Interval

The second Euphratean angel power did not immediately follow the first. At the close of the eleventh century, and not more than forty years from the inauguration of Togrul, Constantinople and its empire were on the verge of ruin by the power of the Seljukian kingdom of Roum; and nothing less than a superhuman intervention seemed capable of averting it. To have permitted "the killing of the third of the men" "worshipping the daemonials and idols" at that epoch, would have falsified the vision. They were to be killed, not by bows and arrows, but "by the fire, and by the smoke, and by the sulphur bursting forth out of the mouths of the horses." This was a power of destruction, not in operation in the days of Soliman, the Seljukian king of Roum. An intervention, therefore, was a divine necessity, that the word of the Deity might be established. Nor was the necessity unprovided for. The daemonial superstition of the pope's barbarians of western Europe finding vent in the "crusades," though ultimately ineffective in Syria, was made the instrument of so crippling the Seljukian power, as for two hundred years to aid in upholding against it the Greek empire, which tottered on the verge of destruction. In the age of the crusades, the catholic idolators of the east and west, insisted upon their peculiar title to the Holy Land, then as now in the possession of the Turks; and that this title, which was inalienable, had been sealed by the blood of their divine saviour. On this assumption, they affirmed that it was their right and duty to rescue their inheritance from the Mohammedans, its unjust possessors, who profaned his sepulchre, and oppressed the pilgrimage of his disciples.

But in this argument, which overwhelmed Asia and depopulated Europe, there were fatal errors; first, in the assumption that they, these worshippers of daemonial ghosts, relics, and images, were christians; and secondly, that it is the right and duty of christians to possess themselves of the Holy Land. It is indeed true, that the true believers have an

inalienable title to the land; and that that title was sealed by the blood of Christ, when by his death he brought the Abrahamic covenant into force; so that the land becomes their inheritance; but it is not true, that it is the right and duty of these heirs to become crusaders to wrest their inheritance from the enemy. They are heirs, indeed; but they are also "joint-heirs with Christ," and have therefore no right, and consequently it is not their duty, to take possession of it in his absence, even if they were able. He must first return from the far country in which he has resided so long; and return, too, with power and authority from the Father-Deity to take possession jointly with his fellow-heirs of their inalienable inheritance.

But what a monster evil the idolators of "Christendom" brought upon themselves by the false assumptions of the argument, by which they sought to justify their mad enterprises for the deliverance of the land and sepulchre of Christ. Their ignorance and fanaticism were made the means of the destruction of myriads. In the council of Clermont, Urban II. proclaimed a *plenary indulgence* to those who should enlist under the banner of the cross; the absolution of *all* their sins, and a full receipt for *all* that might be due of canonical penance. At the voice of the pope, the robber, the incendiary, the homicide, arose by thousands to redeem their souls, by repeating on the Moslems the same deeds they had practised against their papal brethren; and the terms of atonement were eagerly embraced by offenders of every rank and denomination. They set out for Asia, A.D. 1096, early in the spring, under Peter the Hermit and Walter the Pennyless, a herd of nearly three hundred thousand of the most stupid and savage refuse of the people, who mingled with their devotion to the cross a brutal licence of rapine, prostitution, and drunkenness; while their genuine leaders were a goose and a goat, who were carried in the front, and "to whom," says Gibbon, "these worthy christians ascribed an infusion of the divine spirit." In their march along the Rhine, they pillaged and massacred many thousands of the Jews, numbers of whom, with their families and wealth, perished in the rivers or the flames. As they advanced their numbers increased; but in Hungary and Asia Minor, unrelenting vengeance retaliated upon them the punishment of their crimes. In the plain of Nice, they were overwhelmed by the Turkish arrows. Of these first crusaders 300,000 had already perished before a single city was taken from the kingdom of Roum; and a pyramid of bones became the memorial of their defeat.

This herd of savages was followed by the chivalry of the nations. Their principal force consisted in cavalry; and when mustered in the plains of Bithynia, the knights and their martial attendants on horse-

back amounted to one hundred thousand fighting men, completely armed with the helmet and coat of mail. Besides these, the promiscuous crowd was lost in its own disorder. The Greeks were astonished at the overwhelming inundation; and the Princess Anne, the daughter of the Emperor Alexius, exclaims, "That Europe was loosened from its foundations, and hurled against Asia." Provoked by the loss of his capital, Soliman collected the Turkman hordes against them to the number of three hundred and sixty thousand horse. But the battle went against him, and he found it necessary to evacuate the kingdom of Roum. The crusaders at length obtained possession of Antioch, but with the annihilation of their splendid cavalry; and the loss of many thousands of every rank by famine, sickness, and desertion. In the month of May, A.D. 1099, the relics of their mighty host laid siege to Jerusalem, which they entered July 15. The capture of the city was followed by the foundation of the Latin Kingdom of Jerusalem. The Latins now reigned *beyond the Euphrates*; and the four cities of Hems, Hamah, Damascus, and Aleppo, were the only relics of the Mohammedan conquests.

The Latin Kingdom was conquered by Saladin, A.D. 1187; but the expulsion of the Latins from Syria was delayed till A.D. 1295; when the Sultan of Egypt, at the head of sixty thousand horse, and a hundred and forty thousand foot, closed the age of the crusades with the capture of Acre, the expulsion of these forces from the Holy Land, and the death or slavery of sixty thousand worshippers of the daemonials and idols of the catholic aerial.

5. Preparation of the Second Angel

The rise and progress of the Ottomans are founded on a previous knowledge of the great eruption of the Moguls and Tartars; whose rapid conquests may be compared with the primitive convulsions of nature which have agitated and altered the surface of the globe.

The spacious highlands between China, Siberia, and the Caspian sea, the ancient seats of the Huns and Turks, were occupied in the twelfth century by many pastoral tribes, of the same descent and similar manners, which were united and led to conquest by the formidable Zingis Khan. His private name was Temugin, but from a naked prophet, who claimed to be able to ascend to heaven on a white horse, he condescended to accept the title of ZINGIS, *the Most Great*; and a divine right to the conquest and dominion of the earth. In a general diet, he was solemnly proclaimed Great Khan, or Emperor of the Moguls and Tartars. War was his delight, and his maxim was that peace should never be granted unless to a vanquished or suppliant enemy.

His religious system was that of pure theism and perfect toleration. He was in direct opposition to the impious fools of Europe, who believed nonsense and defended it by cruelty. His first and only article of faith was the existence of one God, the author of all good, who fills by his presence the heavens and earth, which he has created by his power. Such a potentate was an appropriate scourge for the idolators of the Roman world.

In the west, his empire touched the dominions of the Sultan of Carizme, who reigned from the Persian Gulph to the borders of India and Turkestan. It was his wish to establish a friendly and commerical intercourse with the most powerful of the Moslem princes. But he was not met in the same spirit. In the vast plains north of the Jaxartes, 700,000 Moguls and Tartars under Zingis and his four sons, encountered the Sultan with 400,000. In the first battle, 160,000 Carizmians were slain. The Sultan retired into his fortified cities. But, aided by his Chinese engineers, and informed of the secret of *gunpowder*, they were unable to withstand the attacks of Zingis. From the Caspian to the Indus, his Moguls ruined a tract of many hundred miles, which was adorned with the habitations and labors of mankind; so that five centuries have not been sufficient to repair the ravages of four years.

Zingis died in the fulness of years, A.D. 1227, leaving his empire to successors of his own race and family. In the sixty-eight years of the first four of these, the Moguls subdued almost all Asia, and a large portion of Europe. Thus, a power was prepared eastward of the Euphrates, which, A.D. 1258, under Holagou, the grandson of Zingis, by the storm and capture of Bagdad, and the territory of its jurisdiction, extended to the Euphrates; the east of which the stream of Mogul hostility was driven back from the south by the Mamelucs of Egypt. Hence, it was a prepared power "bounded by the great river Euphrates."

6. Loosing of the Second Angel

When the Mogul-power suppressed the Caliphate, which had been held by the race of Abbas above five hundred years, it spread beyond the Tigris and Euphrates, pillaged Aleppo and Damascus, and threatened to join the Franks in the deliverance of Jerusalem. Egypt would have been lost had it been only defended by natives. But the Mamelucs were now established there; and they were equal in valor and superior in discipline to the Moguls. These were heading in the wrong direction. Their mission was towards Constantinople and the west. It was necessary, therefore, that they should be turned thitherward. Hence, the Mamelucs were stirred up to withstand them by their inva-

sion of the south. They met them in many a well fought field, and at length drove them to the east of the Euphrates.

But they could not be "bound" there, for the time had come for the second angel to be loosed. The Mogul inundation overflowed with resistless violence the Kingdom of Armenia, which was possessed by the daemional worshippers of idols; and then crossing westward into the upper region watered by "the great river Euphrates," they flooded the Kingdom of Anatolia, which was possessed by the Turkish sultans of Iconium. These opposed some resistance to the Mogul arms, till Azzadin sought refuge in Constantinople, and his feeble successors, *the last of the Seljukian dynasty*, were finally extirpated by the Mogul Khans of Persia, A.D. 1272.

No sooner had Octai, one of the four sons of Zingis subverted the northern empire of China, than he resolved to visit with his arms the most remote countries of the west. Fifteen hundred thousand Moguls and Tartars were inscribed on the military roll. A third of these were intrusted to his nephew, Batou, the son of Tuli, who reigned over his father's conquests to the north of the Caspian; and such was the ardor of his *innumerable cavalry*, that in less than six years they had measured a line of ninety degrees of longitude, a fourth of the circumference of the globe. They ravaged with equal fury the countries they hoped to possess, and those they were hastening to leave. They reduced the Russians to a servitude of two hundred years; made a deadly, though transient, inroad into the heart of catholic Poland; and penetrated as far as the borders of Germany. They approached the shores of the Baltic; and in the battle of Lignitz, filled nine sacks with the right ears of the slain. From this extreme point of their march westward, they invaded Hungary with five hundred thousand horse. The whole country north of the Danube was lost in a day, and depopulated in a summer. Of all the cities and fortresses of daemional and idol worshipping Hungary, three alone survived this Mogul-Tartar invasion.

The Latin world was darkened by this cloud of second-angel hostility to the idolators of the west; and the remote nations of the Baltic and the ocean trembled at the noise of their approach. Since the invasion of the Arabs in the eighth century, Europe had never been exposed to a similar calamity. The Roman high priest of the daemonials attempted to appease and convert to his idolatry these invincible pagans by a mission of Franciscan and Dominican friars; but "His Holiness" was astonished by the reply of the Khan, *that the sons of God and of Zingis were invested with a divine power to subdue and extirpate the nations*; and that the pope would be involved in the universal destruction unless he visited in person, and as a suppliant, the royal horde. This was apocalyptically true;

they were indeed so invested. Their mission was divine. They were one of the four Euphratean angel-powers, "invested with divine power" against the catholic world. Vengeance upon this "Sodom and Egypt, spiritually so called" (ch. 11:8) — was heaven's decree; and the invincible sons of Zingis were the ministers of its wrath.

In this shipwreck of nations, Constantinople and the Greek empire, then divided between the Greeks and Latins, escaped surprisingly. Had the sons of Zingis undertaken the siege of the capital, it must have yielded to the common fate. In a second expedition, death arrested the Khan in full march to attack Constantinople. His brother Borga, however, was diverted from the Byzantine war which he had carried into Bulgaria and Thrace by an alliance with the Mamelukes against the Moguls of Persia.

In the reign of Michael Palaeologus, the Seljukian sultan, who had fled to Constantinople, was released from his exile among the Greeks. The first terror of the arms of the Mongols secured, rather than disturbed, the peace of the Roman Asia. The Seljukian sultans of Iconium, were a barrier, which, when overthrown exposed the defencelessness of the Greeks. Holagou, the grandson of Zingis, threatened to march to Constantinople at the head of 400,000 men. The news of this spread terror among the idolators of Nice, where the doleful chant of a procession in honor of some of their saints, "from the fury of the Tartars, good Lord, deliver us!" scattered the belief of an actual assault and massacre; and it was some hours before the city could be delivered from this imaginary foe. But the ambition of Holagou and his successors was diverted by war with the Moslems of Bagdad and Syria, which disposed them to unite with the Greeks and Franks. They offered the Seljukian kingdom of Anatolia to an Armenian vassal, whose emirs all confessed the supremacy of the Mogul Khans of Persia. The death of Cazan, one of the greatest and most accomplished princes of the house of Zingis, terminated their salutary control A.D. 1304; and the decline of the Moguls gave free scope to the rise and progress of the OTTOMAN EMPIRE, or Fourth Euphratean Angel-power.

7. The Second Interval

On the dissolution of the Carizmian power by the Moguls, some of the Turkman chiefs engaged in the service of Aladdin, the sultan of Iconium; and among these were the obscure fathers of the Ottoman line. They had formerly pitched their tents near the southern banks of the Oxus. At the head of a Carizmian force, Soliman Shah was drowned in the passage of the Euphrates. His son Orthogrul became a soldier of

Aladdin. He was the father of Othman. The Seljukian dynasty was no more; and the decline of the Mogul Khans soon freed him from the control of a superior.

He was situate on the verge of the Greek empire, which he first invaded, A.D. 1299. The conquest of Prusa by his son Orchan, A.D. 1326, may be dated as the true aera of the Ottoman power. The Seljukian coin was changed for the name and impression of the *new dynasty*. Orchan subdued all Bithynia to the shores of the Bosphorus and Hellespont; and A.D. 1341, crossed for the first time into Europe, where they established themselves in the province of Thrace, A.D. 1353. They soon subdued the whole province from the Hellespont to Mount Haemus, and the verge of Constantinople. Adrianople was now their capital; and at this fatal hour, the Greeks were surrounded, both in Asia and Europe, by the arms of the same hostile monarchy. But Amurath I. postponed for a while this easy conquest; and turned his arms against the Slavonians between the Danube and the Adriatic.

His son Bajazet I, subdued his brother emirs from the Euphrates to the Danube, and after the conquest of Iconium, the ancient kingdom of the Seljukians was revived in the Ottoman dynasty. He now accepted the patent of *sultan* from the caliphs who served in Egypt under the yoke of the Mamelukes: a last and frivolous homage yielded by force to opinion, by the Turkish conquerors to the Abbassides, and the successors of the Arabian prophet. Bajazet's ambition was inflamed by the obligation of deserving the august title; and he turned his arms against Hungary, the perpetual theatre of Turkish victories and defeats. In the battle of Nicopolis, he defeated a confederate army of 100,000 catholic idol worshippers, who had proudly boasted that if the sky should fall, they could uphold it on their lances. In the pride of victory, Bajazet threatened to subdue Germany and Italy; and that he would feed his horse with the bushel of oats on the altar of St. Peter at Rome.

The Roman world was now contracted to a corner of Thrace, between the Propontis and the Black Sea, about fifty miles in length and thirty in breadth. At length the ambition of the victorious sultan pointed to the conquest of Constantinople, which he claimed as his own. A refusal to surrender caused it to be more closely pressed by war and famine; and the savage would have devoured his prey, if, in the fatal moment, he had not been overthrown by another savage stronger than himself, A.D. 1402; an event that delayed the fall of Constantinople about fifty years.

8. Preparation of the Third Angel

The conquest and monarchy of the world was the first object of the

ambition of *Timour* or TAMERLANE. He was born forty miles to the south of Samarcand in the fruitful territory of Cash, of which his fathers were the hereditary chiefs, as well as of a *myriad* or toman of ten thousand horse.

In the twenty-fifth year of his age he stood forth as the deliverer of his country: but not being duly supported, he retreated from the hills of Samarcand to the desert with only sixty horsemen. They were overtaken by a thousand foes, whom he repulsed with incredible slaughter, and they were forced to exclaim, “Timour is a wonderful man; fortune and *the divine favour are with him.*”

At the age of thirty-four, after various adventures, he was invested in a general diet with *imperial* command over Zagatai and the East, a dominion five hundred miles in length and breadth. But this did not satisfy him; for Timour aspired to the dominion of the world; and before his death, Zagatai was only one of the twenty-seven crowns which he had placed upon his head.

In the year 1380, he invaded the kingdoms of Persia; and the whole course of the Tigris and *Euphrates*, from the mouth to the sources of these rivers, was reduced to his obedience. He extended his conquests eastward into Hindostan, and made his triumphal entry into Delhi, the capital. While on the banks of the Ganges he was informed of the revolt of the catholics in Georgia and Anatolia, and of the ambitious designs of Bajazet, the Ottoman sultan. He was now sixty-three years of age, and unimpaired by his innumerable fatigues, which had subjected the greatest part of Asia to his laws. The Mogul and Ottoman conquests now touched each other in the neighbourhood of Erzeroum and *the Euphrates*, by which Timour's dominion was “bound.” Of these ambitious monarchs, Timour was impatient of an equal, and Bajazet was ignorant of a superior. A quarrel was soon excited between them that could only be composed by blood. “Dost thou not know,” said Timour to the sultan, “that the greatest part of Asia is subject to our arms and laws? That our invincible forces extend from one sea to the other? That the potentates of the earth form a line before our gate? And that we have compelled fortune herself to watch over the prosperity of our empire? What is the foundation of thine insolence and folly? Thou hast fought some battles in the woods of Anatolia; contemptible trophies! Thou hast obtained some victories over the christians of Europe; thy sword was blessed by the apostle of God; and thy obedience to the precept of the Koran, in waging war against the infidels, is the sole consideration that prevents us from destroying thy country, the frontier and bulwark of the Moslem world. Be wise in time; reflect; repent, and avert the thunder of our vengeance, which is yet suspended over thy head.

Thou art no more than a pismire; why wilt thou seek to provoke the elephants? Alas! they will trample thee under their feet.”

Bajazet was deeply stung, and in his replies poured forth the indignation of his soul. His rage was ungovernable. He reproached TIMOUR as the thief and rebel of the desert, and declared that he had never triumphed unless by his own perfidy and the vices of his foe. “Thine armies are innumerable;” said he, “be they so: but what are the arrows of the flying Tartar against the scymitar and battle-axes of my firm and invincible janizaries? I will guard the princes that have implored my protection: seek them in my tents. The cities of Arzingan and Erzeroum are mine; and unless the tribute be duly paid, I will demand the arrears under the walls of Tauris and Sultania.”

After enjoying some tranquil months of Samarcand, Timour proclaimed a new expedition of seven years into the western countries of Asia. Complaints and menaces fermented two years before the final explosion; and though the political quarrel was embittered by private and personal resentment, yet in his first expedition, Timour was satisfied with the destruction of Sebaste, a strong city on the borders of Anatolia; and revenged the indiscretion of Bajazet on the garrison of four thousand Armenians, who were buried alive for their fidelity. As a mussulman, he seemed to respect the pious occupation of the Ottoman, who was still engaged in the blockade of Constantinople; and after this salutary lesson, the Mogul conqueror checked his pursuit, and turned aside to the invasion of Syria and Egypt, A.D. 1400.

Thus was prepared the third Euphratean angel-power. The time was fast approaching for it to be loosed, that it might superadd its vengeance upon “the worshippers of the daemonials and idols” of the catholic church, and prevent the fall of their eastern empire by the arms of the Ottoman sultan, until the full expiration of the 391 years and 30 days.

9. The Loosing of the Third Angel

The sack of Aleppo and Damascus signaled the loosing of the Timour-Mogul power from its Euphratean boundary. In a peaceful conference with a doctor of Mohammedan law, he said: “You see me here a poor, lame, decrepit mortal. *Yet by my arm has the Almighty been pleased to subdue the kingdoms of Iran, Touran, and the Indies.* I am not a man of blood; and God is my witness, that in all my wars I have never been the aggressor, and that my enemies have always been the authors of their own calamities.” During this peaceful utterance, the streets of Aleppo streamed with blood, and re-echoed with the cries of mothers

and children, and the shrieks of violated females; and the cruelty of his Moguls was enforced by the peremptory command of producing an adequate number of heads, which, according to his custom, were curiously piled in columns and pyramids. After a period of seven centuries, Damascus was reduced to ashes; and in his return to the Euphrates, he delivered Aleppo to the flames. Bagdad shared the same fate, and upon its ruins he erected a pyramid of ninety thousand heads. He again visited Georgia; and proclaimed his resolution of marching against the Ottoman emperor, whom he styled, the *Kaissar of Rourm* the Caesar of the Romans. Conscious of the importance of the war he collected his forces from every province — “myriads of myriads” — variously estimated at from 800,000 to 1,600,000 men.

During the diversion of the Mogul arms into Syria, Bajazet had two years to collect his “myriads” for the encounter. John, doubtless, in vision, saw the *myriads of myriads*, which the Moguls counted by *tomans* of ten thousand each, collected by these rival destroyers of mankind for the slaughter upon the field of Angora; but without “the fire hyacinth and sulphur,” which had not been introduced into Asiatic field warfare. Timour himself fixes the Ottoman army at 400,000 men, horse and foot. He invested Angora, A.D. 1402, in the heart of the Ottoman kingdom, which became the scene of a memorable battle, which has immortalized the glory of Timour and the shame of Bajazet. For this signal victory, the Mogul was indebted to the rapid evolutions of his numerous “cavalry,” skillfully worked by a master hand. The genius of Bajazet sank under a stronger ascendant, and the unfaithfulness of his troops. The fleetest of his horses could not place him in safety. He was pursued, and taken; and after his capture, and the defeat of the Ottoman powers, the kingdom of Anatolia submitted to Timour. The Mogul squadrons were only stopped by the waves of the Propontis. Smyrna was taken by storm; and the trunkless heads of the daemonial worshippers were launched from the engines of assault.

From the Irtish and Volga to the Persian gulph, and from the Ganges to Damascus and the Archipelago, Asia was in the hands of Timour; his armies were invincible, and his ambition boundless. He touched the utmost verge of the land; but an insuperable, though narrow, sea rolled between the two continents of Europe and Asia; “and the lord of so many *tomans*, or ‘myriads,’ of horse, was not master of a single galley.” He invested Soliman, the son of Bajazet, with the kingdom of Thrace. The Greek emperor paid the same tribute to him as he had to Bajazet, and took an oath of allegiance to “the king of the world.” The Ottoman sultan died in captivity beyond the Euphrates. The Ottoman power seemed ruined, or fatally and finally merged in the

third angel-power. It was in abeyance beyond “the great river Euphrates,” where it was “bound” with but little prospect of being revived. Before it could reappear, the power of the Great Mogul must be broken, or rolled back within its natural limits. When released from this restraint, it would be no longer “bound by the great river Euphrates” but *loosed* for the work that still remained to be done in “the hour, day, month, and year.”

Timour returned in triumph to Samarcand, where for two months he ceased to exercise his power. He considered these the only happy period of his life. But he was soon awakened to the career of government and war. But the angel of death met him on his march to China and terminated his career in the seventieth year of his age, A.D. 1405 and thirty-five years after ascending the throne of Zagatai. The race of Timour was perpetuated in the Great Moguls of Delhi, whose empire has been dissolved, and their kingdoms possessed by the “Empress of India” and “Queen” of the remote islands of the northern sea — VICTORIA GUELPH.

10. Third Interval, in which the Preparation of the Fourth Angel is Completed

It would be well for the fame of fortunate destroyers of their species, if they would remember and be admonished by the remark of Ahab to Benhadad, king of Syria: “Let not him that girdeth on his harness boast to himself as he that putteth it off.” The sultan Bajazet belonged to the numerous class of military vain boasters, which is not, while we write, even now extinct. We have seen, that A.D. 1402, Constantinople and the Greek empire, were on the verge of destruction at his hand. The really formidable chivalry of the west had intervened to save them, but had been broken in the battle of Nicopolis. The Ottoman sultan saw no power to make him afraid; and supposing himself master of the situation, he thus addressed the Dragon-emperor: “Our invincible scymitar has reduced almost all Asia (Minor) and many and large countries in Europe (“the Rest of the Men”) excepting only the city of Constantinople; resign that city, or tremble for thyself and thine unhappy people.” The killing of “the third of the men” thus seemed imminent full half a century before the prophetic period of 391 years and 30 days had elapsed that fixed it. But the eyes of the Eternal Spirit are always upon the truth. He never slumbers nor sleeps; so that all the boastful Bajazets in creation can neither expedite nor delay what he has decreed. As we have seen, He prepared the TIMOUR-MOGUL *angel-power* to make vain the boasts of the Ottoman sultan, and to delay the catastrophe of the vision until the expiration of the period of the time appointed. Thus, “the

savage," as Gibbon says, "was forced to relinquish his prey by a stronger savage than himself; and by the victory of Tamerlane the fall of Constantinople was delayed about fifty years."

Bajazet died in captivity, A.D. 1403; but the Ottoman Dynasty did not expire with him. "The massy trunk was bent to the ground, but no sooner did the hurricane pass away, than it again rose with fresh vigor and more lively vegetation." When Timour, in every sense, had evacuated Anatolia, he left the cities without a palace, a treasure, or a king. The open country was overspread with hordes of shepherds and robbers of Tartar and Turkman origin; the recent conquests of Bajazet were restored to the emirs; and his five sons seemed eager, by their civil discord, to consume the remnant of their patrimony. *There was as yet no fourth angel-power to be loosed.* Its preparation, so far as it had progressed during the second interval, was interrupted, with little prospect of renewal and completion.

But the events of the ensuing eighteen years changed the face of affairs. This was a period of preparation, in which was completed the development of the fourth Euphratean angel-power. It was a period of war between the sons of Bajazet, which resulted in the destruction of them all, except Mohammed I. This prince, before his father's captivity, had been intrusted with the government of Amasia, and the Turkish frontier. In his rapid career, Timour overlooked this obscure angle of Anatolia, "bounded by" Georgia on the east, the Greek kingdom of Trebisond on the west, and the "great river Euphrates" on the south-west; where Mohammed, without provoking the conqueror, maintained his silent independence. He obtained Anatolia by treaty, and Thrace by arms. The last eight years of his reign were employed in banishing the vices of civil discord, and restoring on a firmer basis the fabric of the Ottoman monarchy.

He was succeeded by his son Amurath II., who, by the aid of the Genoese, captured Adrianople, and so reunited the Ottoman empire, A.D. 1421.

11. Loosing of the Fourth Angel

The conquest of Adrianople was followed in the ensuing spring, A.D. 1422, by the siege of Constantinople. The religious merit of subduing the City of the Caesars, attracted from Asia a crowd of volunteers, who aspired to the crown of martyrdom. It was besieged over two months by 200,000 Turks; and "the old resources of defence," says Gibbon, "were opposed to the *new engines of attack*" — "the horses in the vision." The credulity of "the worshippers of the daemonials and idols"

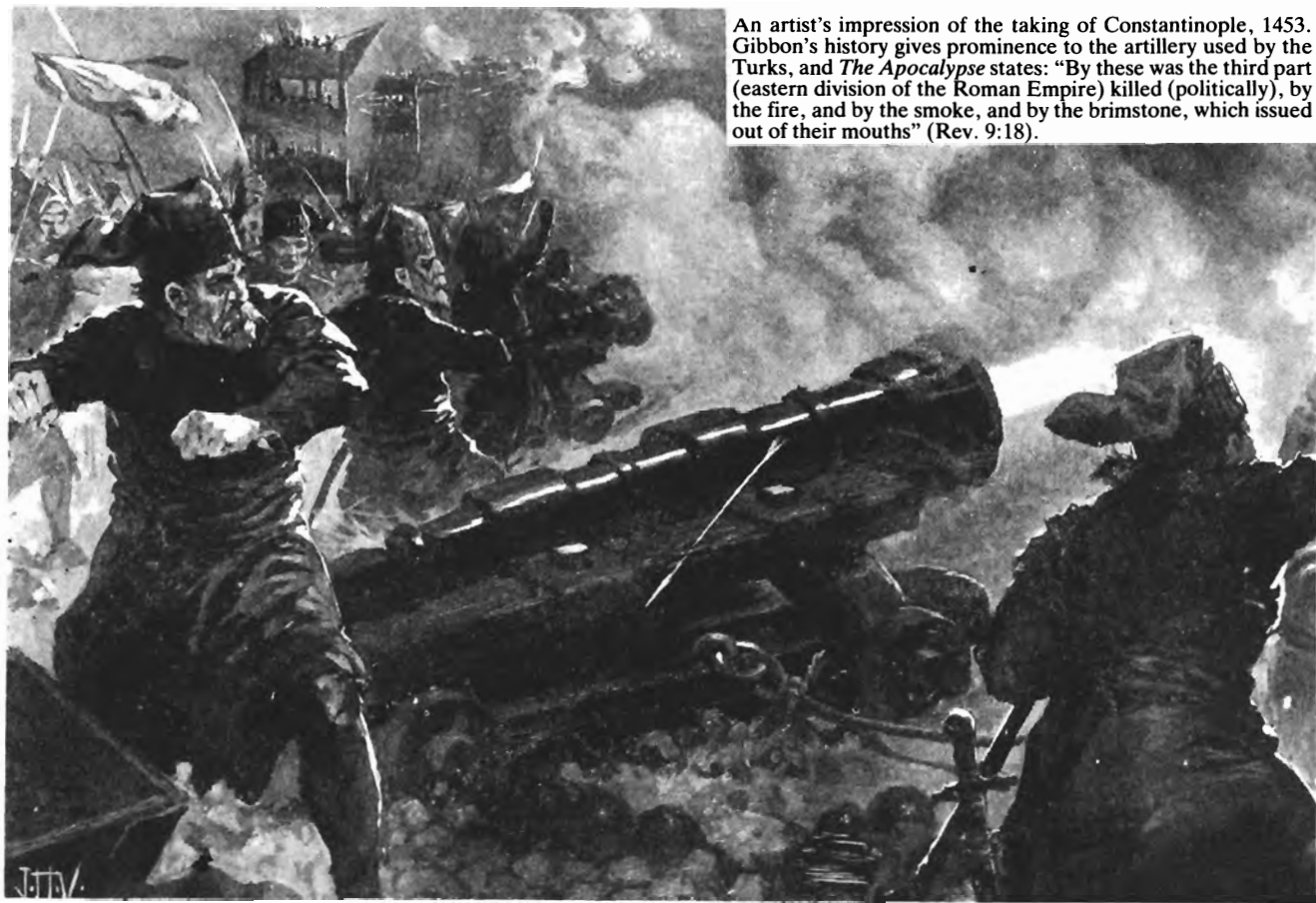
Mohammed II (1430-1481) overthrew the eastern Roman Empire when he successfully captured Constantinople. The strongly defended city resisted attack for some time, but on May 29 a general assault was made, and the city was carried by storm. Turkish artillery (as required by *The Apocalypse* as expounded by J. Thomas) played an important part in the overthrow. The illustration on p. 159 is an artist's impression of the attack. He has correctly given prominence to the artillery used by the Turks, referred to in Scripture and also by Gibbon in *Decline and Fall of the Roman Empire*.



beheld the Virgin Mary, in a violet garment walking on the rampart, and animating their courage. But their time for political death ("when Ephraim offended in Baal, he died," *i.e.* a political death) had not quite arrived. It was not to their Daemonial Mother of God, nor to their own courage, that they owed their deliverance, at this time; but to the recall of Amurath by a domestic revolt, which demanded the presence of his arms for its suppression. When this was extinguished, he led his janizaries to new conquests in Europe and Asia; a diversion which obtained for the Byzantine empire a servile and precarious respite of thirty years.

12. "The Fire, the Smoke, and the Sulphur"

"By these three," says John, "was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth out of the



An artist's impression of the taking of Constantinople, 1453. Gibbon's history gives prominence to the artillery used by the Turks, and *The Apocalypse* states: "By these was the third part (eastern division of the Roman Empire) killed (politically), by the fire, and by the smoke, and by the brimstone, which issued out of their mouths" (Rev. 9:18).

mouths of" the horses. The time had now arrived, which John saw illustrated in the vision by what Gibbon styles, "*the new engines of attack.*" When John was in Patmos, there was no name in any of the languages of mankind by which to designate these "new engines." They were represented to John by *appearances and effects*; as Mexicans might have done to Montezuma when they first saw a horse with a rider and a gun trailing after him, suddenly wheeling into position with their tails towards him, and fire, smoke, and sulphur bursting forth from the gun's mouth, with a roaring noise, and hurling a ball into their midst. John was taught to call these new engines "horses;" a name analogous to what would be afterwards bestowed upon them when they should come into use-*horse-artillery*. I would here add to what I have already said on the *breasts* of the riders. These had "fiery hyacinthine, and sulphurous breasts." Not only do the "breasts" represent the *breast-works* upon which exploding horses would be mounted, but also the breasts of the riders themselves, before which would be planted *carbines*, which when fired by cavalry in line, would give a fiery hyacinthine, and sulphurous smell and appearance to their breasts.

Having narrated the failure of Amurath's attack upon Constantinople, Mr. Gibbon calls the attention of the reader to the invention of gunpowder and balls as "the powers" by which "the new engines" became effective. He remarks, that the only hope of salvation for the Greek empire, and the adjacent kingdoms, would have been some more powerful weapon, some discovery in the art of war, that would give them a decisive superiority over their Turkish foes. Such a weapon was in their hands, and such a discovery had been made *at this critical period of their fate*. The chemists of China or Europe, had found that a mixture of saltpetre, sulphur, and charcoal, produces, with a spark of fire, a tremendous explosion or *bursting forth* — *ekporeusis*. It was soon observed that if the expansive force were compressed in a strong tube, a ball of stone or iron "heads," might be expelled with irresistible and destructive velocity. The precise æra of the invention and application of gunpowder is involved in doubtful traditions and equivocal language; yet we may clearly discern, that it was known before the middle of the fourteenth century; and that before the end of the same, the use of artillery in battles and sieges, by sea and land, was familiar to several states. But it was found impossible to circumscribe the secret within the pale of catholic idolatry; it was disclosed to the Turks by the treachery of apostates to Moslemism and the selfish policy of rivals; and the sultans of the fourth angel-power had the sense to adopt, and wealth to reward, the talents of a catholic engineer. It was probably by the hands of the Genoese that Amurath's cannon was cast and directed at the siege of

Constantinople. The first attempt was indeed unsuccessful; it could not be otherwise, the time appointed for "killing the third" being yet distant upwards of thirty years.

13. The Killing of the Third

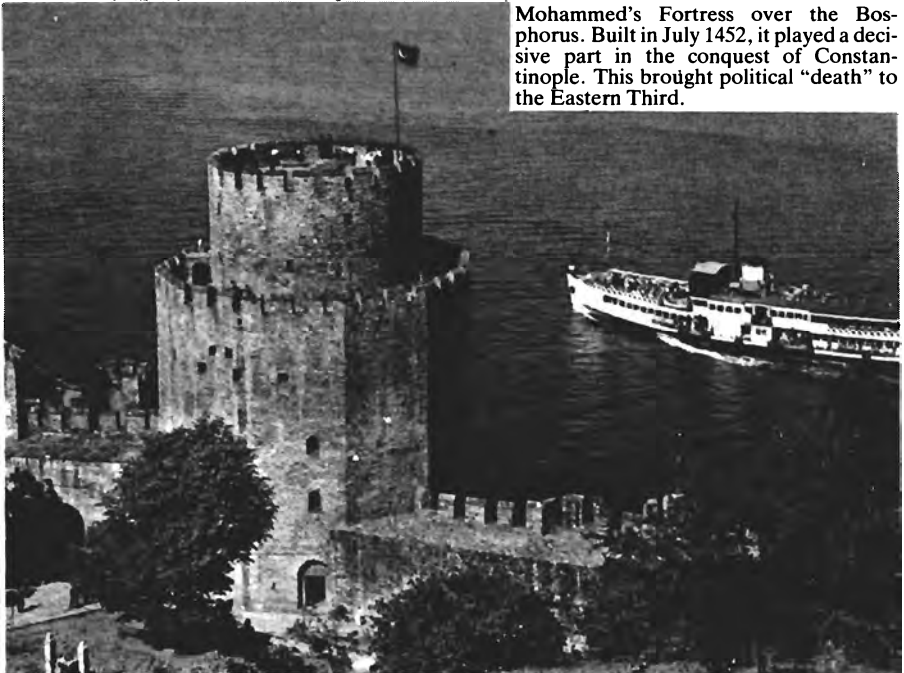
Amurath II was succeeded, A.D. 1451, by his son Mohammed II., styled by Gibbon, "the Great Destroyer." His passions were at once furious and inexorable. In the palace, as in the field, a torrent of blood was spilt on the slightest provocation. Constantinople has sealed his glory, and placed him among "the basest of men" whom the Eternal Spirit "sets up" to fulfil his will. Under his command the Ottoman "myriads" were always more numerous than their enemies; "yet," says the historian, "their progress was *bounded by the Euphrates and the Adriatic.*"

Mohammed II., though the proudest of men, could stoop from ambition to the basest arts of dissimulation and deceit. Peace was on his lips, while war was in his heart; and he incessantly sighed for the possession of Constantinople. The indiscretion of the Greeks afforded the first pretence of a fatal rupture. Instead of laboring to be forgotten, they continually annoyed him with their demands, until patience being exhausted, his vizir addressed them in the following strain: "Ye foolish and miserable Romans, we know your devices; and ye are ignorant of your own danger. The scrupulous Amurath is no more; his throne is occupied by a young conqueror, whom no laws can bind and no obstacles can resist; and, if you escape from his hands, give praise to the divine clemency which yet delays the chastisement of your sins. Why do you seek to affright us by vain and indirect menaces? Release the fugitive, Orchan; crown him sultan of Romania; call the Hungarians from beyond the Danube; arm against us the nations of the west; and be assured that you will only provoke and precipitate your ruin."

Hostile in mind, Mohammed proceeded to build a fortress on the Bosphorus, about five miles from the city, to command the strait and close the Black Sea. This was, in effect, commencing the siege. He began this work A.D. 1452, which he pressed and directed with indefatigable ardor, and quickening the diligence of the workmen with the eye of a despot, whose smile was the hope of fortune, and his frown the messenger of death. In vain did Constantine, the last of the Greek emperors of the Dragon power, try to divert him from the work. The sultan was implacable, and listened with joy to all complaints, which only afforded him occasions for treachery and violence. At length the gates of the city were closed, and a last message forwarded to the sultan: "Since

neither oaths, nor treaty, nor submission, can secure peace, pursue," said the emperor, "your impious warfare. My trust is in God alone: if it should please him to mollify your heart, I shall rejoice in the happy change; if he delivers the city into your hands, I submit without a murmur to his holy will. But, until the Judge of the earth shall pronounce between us, it is my duty to live and die in the defence of my people." Constantine did not know, and there was no one able to show him, that the Judge of the earth had recorded the decree against him over thirteen hundred and fifty years, and that that decree was death to "the third" of which he was the imperial head. The sultan's answer was hostile and decisive; and, having finished his fortress, he prepared to besiege the city in the ensuing spring of A.D. 1453.

The conquest of the City of Caesar seemed to haunt him day and night. About the second watch, he started from his bed, and commanded the instant attendance of his prime vizir. This secret friend of the idolators, surnamed Gabour Ortachi, or foster-brother of the infidels, alarmed at the summons, hastened with a guilty conscience to the palace with a slight tribute of gold. "It is not my wish," said the sultan, "to resume my gifts, but rather to heap and multiply them upon thy head. In my turn, I ask a present far more valuable and important —



Mohammed's Fortress over the Bosphorus. Built in July 1452, it played a decisive part in the conquest of Constantinople. This brought political "death" to the Eastern Third.

CONSTANTINOPLE." As soon as the vizir had recovered from his surprise, "The same God," said he, "who has already given thee so large a portion of the Roman empire, will not deny the remnant and the capital. His providence and thy power assure thy success; and myself, with the rest of thy faithful slaves, will sacrifice our lives and fortunes." "Lala," continued the Sultan, "do you see this pillow? All the night, in my agitation, I have pulled it on one side and on the other; I have risen from my bed; again have I lain down, yet sleep has not visited these weary eyes. Beware of the gold and silver of the Romans. In arms we are superior; and, with the aid of God, and the prayers of the prophet, we shall speedily become masters of Constantinople."

His artillery surpassed whatever had yet appeared in the world. "Am I," said the sultan to a founder of cannon, who had deserted from the Greeks, "able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?" "I am not ignorant of their strength," replied the artist; "but were they more solid than those of Babylon, I could oppose an engine of superior power: the position and management of that engine must be left to your engineers." At the end of three months, Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude, capable of projecting a stone bullet weighing six hundred pounds. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of gunpowder — "the fire, the smoke, and the sulphur" — was driven above a mile; and, on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a carriage-frame of thirty waggons, linked together, was drawn by a team of sixty oxen; two hundred men on both sides were stationed to poise or support the rolling weight; two hundred and fifty pioneers marched before to smooth the way and repair the bridges; and near two months were employed in transporting it one hundred and fifty miles.

In the beginning of the spring, the Turkish vanguard swept the towns and villages as far as the gates of the capital: all who submitted were spared and protected; whatever presumed to resist was exterminated with fire and sword. The whole mass of the Turkish "myriads" are estimated at two hundred and fifty-eight thousand. Constantinople was still peopled with more than a hundred thousand inhabitants; but, of all these, only four thousand nine hundred and seventy were found able and willing to defend the city. These were increased by two thousand foreigners, under John Justiniani, a Genoese. These seven or eight thousand soldiers were all that could be mustered to defend Constantinople, a city of thirteen or sixteen miles circuit, against the fourth angel-power, to which Europe and Asia were open, but closed against

the Greeks.

The siege began April 6, A.D. 1453, and lasted fifty-three days. The Propontis and the Harbor protected it on two sides, while the land side was defended by a double wall, and a ditch one hundred feet deep and four English miles in length. Against this the fourth angel-power directed its chief attack. "The incessant volleys of lances and arrows were accompanied," says Gibbon, "*with the smoke, and the sound, and the fire*, of musketry and cannon. Their small arms discharged at the same time either five or even ten, *balls of lead*, of the size of a walnut; and, according to the closeness of the ranks and *the force of the powder*, several breastplates and *bodies were transpierced by the same shot*." This is quite apocalyptic. John, in vision, saw this described by Gibbon. John also speaks of "the smoke," and "the fire," and "the sound," or "bursting forth" roarily; for "the horses had heads of lions, and out of their mouths burst forth fire, and smoke, and sulphur." Gibbon likewise calls our attention to the *breasts* of them who handled "the horses of the vision," or "sat upon them," in speaking of the *musketry* as well as the cannon. He connects the smoke, and the fire, and the sound, with their breasts, in speaking of their musketry; for it need not be proved that, in a line of musketry discharging its pieces, a breastline or work of small arms is presented to the observer, which, in activity, are, as John says, "fiery, and hyacinthine, and sulphurous breasts." Gibbon also calls our attention to the apocalyptic "heads." "They had heads" says John, "and with them they do hurt." A dull, stupid, round-headed fellow is often styled a *bullet-head*. The Spirit termed balls and bullets in the vision "heads," hissing like serpents from the lion-mouths of the pieces; and as Gibbon says, illustratively of the "hurt," that "they transpierced breastplates and bodies" of the Daemonial Virgin's troops, the idolatrous Greeks. Lastly, Gibbon is particular to explain to us what John terms "their powers." Projectiles were not new things at this siege; but *the powers* by which they were made *to hurt* were new. He says it was by "the force of the powder" that the bulletheads, or shot, transpierced the bodies. Here were two powers or forces — the *force* of the powder, and the *force* of the shot; the one the propelling power, and the other the striking power; and both these powers, Gibbon says, were in the musketry and the cannon; and John says the same thing in other words: — "*their powers*," says he, "*are in their mouths and in their tails*; FOR their tails are like to serpents, having heads, and with them (the heads) they do hurt." The serpent hiss of these heads is distinctly heard while they are whizzing through the air in their course from the mouth of the piece to their destination.

Now, if Gibbon was so particular to narrate these details to his con-

temporaries, who were as familiar with them in every day practice as himself, need we wonder that the Spirit should give them great prominence in the vision? Gibbon could no more dispense with his dissertation on gunpowder, musketry, and cannon, in treating of the fall of the Roman empire, than could the Spirit in representing the same event. And for this reason: what Gibbon styles “the new engines of attack” were the instrumental cause of that fall; and it was the indispensable duty of an accurate and faithful historian to dwell upon the remarkable fact, that Constantinople was the chief city taken, and the Roman the first empire subverted by the smoke, and the sound, and the fire, and the balls, of musketry and cannon. This testimony of history is in harmony with the testimony of the Omniscient Spirit, who, “by his servant John,” says: “By these three was the third of the men killed, by the fire, and by the smoke, and by the sulphur, which burst forth of out their mouths.” If it had not been for this “force of powder,” “the third of the men” would not have been killed at the time appointed — the end of “the hour and day and month and year.” By the aid of “the powers” of powder and shot, it took the Ottoman angel-power fifty-three days to take the city and overthrow the empire, so as to execute the work in the appointed limit; but without these it would have taken a much longer time, or have resulted in failure as before. The third of the men, then, was emphatically “killed” by gunpowder — “by the fire, by the smoke, and by the sulphur bursting forth out of” the cannons’ “mouths;” for, without this “force of powder,” shot, cannon, and musketry, would have been perfectly harmless. Such is the strict accord between prophecy and history. Hence, “the vision is certain, and the interpretation thereof sure.”

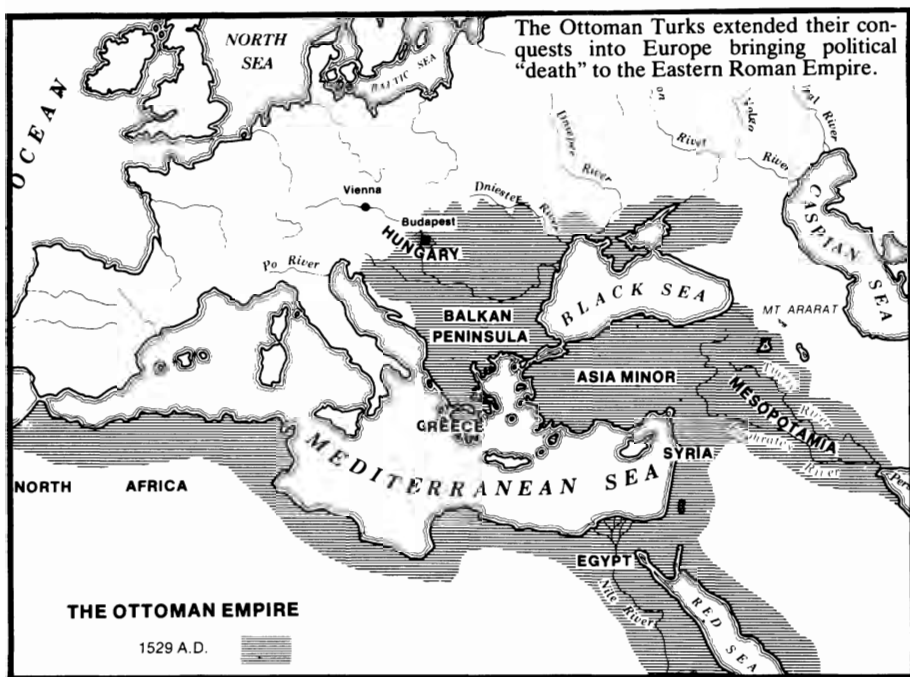
“The great cannon of Mohammed,” says Gibbon, “has been separately noticed — *an important and visible object in the history of the times*; but that enormous engine was flanked by two fellows almost of equal magnitude. The long order of the Turkish artillery was pointed against the walls; fourteen batteries thundered at once on the most accessible places; and of one of these it is ambiguously expressed, that it was mounted with one hundred and fifty guns, or that it discharged one hundred and fifty bullets, or “heads.” The great cannon could only be loaded and fired seven times in one day and at length burst, destroying several engaged in working it.

The resistance of the idolators was so obstinate and surprising that the perserverance of Mohammed was fatigued, and he began to meditate a retreat. The reduction of the city appeared to be hopeless, unless a double attack could be made from the harbor as well as from the land. This he at length effected. He constructed a floating battery, upon

which he planted one of his largest cannon. The fire of the Greeks was controlled and silenced by the superior fire of the Turks; and, after a siege of forty days, the fate of Constantinople could no longer be averted. The fortifications, which had stood for ages against hostile violence, were dismantled on all sides by the Ottoman cannon; many breaches were opened, and four towers had been levelled with the ground. The crisis for the assault had arrived; but, wishing to spare the blood of his soldiers, he invited the worshippers of canonized immortal souls and idols to submission with circumcision or tribute; but if they preferred still to resist, *death* was to be their fate. It was heaven's decree that they should be *killed*. The emperor of the Greeks determined to abide the last extremities of war. Several days were employed in preparations for the assault; but singularly enough, *Mohammed did not trust himself to appoint the day when it should be made*. He had recourse to his favorite science of astrology, that it might fix for him the day. He thus surrendered himself to "fate;" and that fate had already decreed that the Roman Empire of the East should fall at the end of 391 years and 30 days. However he might arrive at the conclusion by the principles of his science, I am not astrologer enough to tell. I doubt not but that, as in the case of Saul and the witch of Endor, the Spirit made use of his infatuation to determine him to do at the right moment what he had, over thirteen centuries before, marked out for the fourth Euphratean angel-power to accomplish. Be this as it may, Mohammed's astrology ordered him to make the assault on the twenty-ninth of May, as the fortunate and fatal day.

All was depression and abject superstition within the city. The "celestial image of the Virgin" was paraded in solemn procession; but their "divine patroness" was deaf to their entreaties. This, their daemonialism and idolatry, had brought upon them the calamities they endured. The shouts of the *myriads* without their walls proclaimed the truth by which they were condemned — "God is God! there is but one God!" and this one God it was, who, by all the four Euphratean angel-powers, was vindicating his Unity against the more than pagan multitude of the gods and goddesses of the catholic aerial. The morning of May 29, 1453, at length dawned. The *myriads* pressed forward to the breach, while the Ottoman artillery thundered from all sides; and the camp and city, the Greeks and the Turks, were involved in a cloud of smoke, which could only be dispelled by the deliverance or destruction of the Roman empire. The Turks were a hundred times more numerous than the idolators. The double walls were reduced by cannon to a heap of ruins; and their valiant emperor had fallen in the fight, and lay buried under a mountain of the slain. After his death, resistance and order van-

ished; the Greeks fled towards the city; and, in the heat of the pursuit, two thousand worshippers of the Virgin fell beneath the scymitars of the victorious Turks; and, thenceforth Constantinople became the capital of the Fourth Euphratean angel power. Thus was killed the Eastern Roman Third of the men, at the full end of "the hour, and day, and month and year," or 391 years and 30 days from the perfected preparation of the first angel-power.



Chapter 10

III — THE LITTLE OPEN SCROLL

Fourth Section of the Seventh Seal

“The Great Day of Ail-Shaddai”

Summary

The son of Man similitude, seen by John originally, in the midst of the seven lightstands, reappears in this chapter. As the Lamb that had been slain, he saw him take the seven-sealed scroll then unrolled, and which no man could open or “see” (ch. v. 6,7); but in this chapter, as the Lion of the Tribe of Judah, who had prevailed to unroll the scroll, he sees him with a little scroll in his hand unrolled, or opened. He stands with his right foot upon the sea of the ten-horned dominion; and his left on the earth of the two-horned dragon power; burning with devouring fire: and roaring with the voice of a lion in the utterances of seven thunders; and in the annunciation, that there should be, chronically, no more time: but that in the days of the sounding of the seventh angel, or third woe, the mystery of the Deity as he had declared the good news to his servants the prophets, should be finished.

John, as a representative of his constituents, digests the little open scroll of seventh vial judgments. He is embittered in the execution of them, but sweetened by the results; for he executes on peoples, nations, tongues, and kings, the judgments written; and afterwards rejoices in “victory over the beast, and over his image, and over his mark, and over the number of his name.”

See “Tabular Analysis,” Vol. 2 pp. 120-124

TRANSLATION

Apoc. 10

1. And I saw another powerful angel descending out of the heaven, having been clothed with a cloud, and the rainbow upon the head, and his face as the sun, and his feet as pillars of fire.
2. And he had in his hand a little scroll which had been opened, and he

placed his right foot upon the sea, and the left upon the earth, and he cried with a loud voice like as a lion roars: and when he cried, the seven thunders uttered their voices. 4. And when the seven thunders uttered their voices, I was about to write: and I heard a voice out of the heaven, saying, to me, Seal, the things which the seven thunders uttered, and write them not.

5. And the angel whom I saw standing upon the sea, and upon the earth, lifted up his hand to the heaven, and swore by him who lives for the aions of the aions, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, That the time shall not be longer: but in the days of the voice of the seventh angel when he shall sound, the mystery of the Deity shall also be finished, as he hath announced the glad tidings to his servants the prophets.

8. And the voice which I heard out of the heaven *was* again speaking with me, and saying, Go, take the little scroll which has been opened in the hand of the angel who stands upon the sea, and upon the earth. 9. And I went to the angel, saying to him, Give to me the little scroll. And he saith to me, take and eat it up; and it shall imbitter thy belly, but in thy mouth it shall be sweet as honey.

10. And I took the little scroll out of the hand of the angel, and I ate it up; and it was in my mouth as honey, sweet: and when I had eaten it, my belly was imbittered.

11. And he saith to me, Thou must again prophesy against many peoples, and nations, and tongues, and kings.

EXPOSITION

The political death of the eastern Roman empire, and the transfer of its capital to the Ottoman Dynasty, interrupts the continuity of apocalyptic prophecy, as it did that of history. Having brought us down to the death of "the third," the historian informs us of the grief and terror of "the rest of the men who were not killed by the plagues of the second woe; and who changed not from the worship of the daemonials and idols;" and then bidding an everlasting farewell to the Greeks, carries the reader back over four hundred years to the consideration of the state of Rome, A.D. 1000.

Not so, however, with the apocalyptic prophecy. It does not carry us back in this tenth chapter. It leaves the Euphratean Ottoman angel-power in possession of the Dragon throne; and takes no further notice of it for upwards of three hundred and sixty years. At the end of this period, it again invites our attention to "the great river Euphrates" — to the power so named, because it was the fourth angel "bound by the great river Euphrates," as it is bounded eastwardly at this day. Our attention is called to it in ch. 16:12, as to a sign in the heavens of the coming of the Son of Man; in other words, as to the sign of the approaching descent of

the powerful angel out of the heaven, having the rainbow upon the head. The *water* of this Euphrates is said to be *dried up* in preparation of *the way of the Kings of a Sun's risings* — *he hodos ton basileon ton apo anatolon heliou*. The drying up of the water of a river is the destroying of the river; and consequently, of the power represented by the river. The fourth Euphratean angel-power, "the great destroyer," is itself doomed to destruction; and its decadence is a great sign in the political aerial of the approaching descent of the RAINBOWED ANGEL, out of the heaven; in other words, of the manifestation of the sons of the Deity, the future kings who shall rule the earth and sea.

This tenth chapter carries us forward in vision to this great crisis of the world; even to "that great day of the Deity who is All-powerful." "Behold," saith the Spirit, "I COME AS A THIEF" (ch. 16:15). The rainbowed angel is the Spirit's symbol in that coming. It represents him in "that great day" — "the great and terrible day of Yahweh;" when he shall "roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake; and he shall be the hope of his people, and the strength of the children of Israel" (Joel 2:31; 3:16).

The time of this vision is the concluding period of that division of the seventh trumpet termed the "sixth vial." The rainbowed angel is developing "in his chambers, with his doors shut about him; and hidden as it were for a little moment" (Isa. 26:20) under that vial; and before the gathering of the kings of the earth, and of the whole habitable into the place called in the Hebrew tongue ARMAGEDDON." From this obscurity he emerges, and descends with burning and destructive effect upon the nations of "the earth" and "the sea." His advent being before the conclusion of the sixth vial, he has all the work of the seventh vial as "his work before him" (Isa. 40:10; 62:11). We are now living under the sixth vial, contemporarily with the drying up of the fourth Euphratean angel-power, and the diplomatic operation of the unclean spirits of daemons like frogs. The next event is the development of the powerful angel of this tenth chapter. It is therefore not in the past, as nearly all the commentators of the world imagine; among whom stands out conspicuously the author of the *Horae Apocalypticæ*. But we need not waste time and space in the consideration of their theories. The things represented by the scene are yet future. We have, therefore, no historical illustration to offer. Hence, my business will be to analyze the symbols, and reduce them by the process to their literal signification, that we may know "what the Spirit saith," by the vision, "to the ecclesias."

But before proceeding to this analysis, I remark, that the position of this sceno-dramatic vision in the apocalypse is admirable. Having disposed of the Greek division of the apostasy by the death of its

sovereignty; and having likewise by the first four trumpets previously eclipsed the luminaries of the Latin West — the Spirit now sets strikingly before us, that all-powerful organization which will result from the Nave of the Deity opened in the heaven, with the ark of his covenant in the midst, as revealed in ch. 11:19. In the eighteenth verse of this chapter, the resurrection of the saints, their judgment, and consequent recompense, are set forth. These, in their spiritual relations, constitute “the Nave,” or the Most Holy Heavenly, within the veil; no longer flesh and blood, but spirit, as Jesus now is; for they are to be “like Him” (1 John 3:2). Being thus identified with him, and “glorified together,” and in the free reception of all things with him (Rom. 8:17,52) only not equal to him in rank (Eph. 1:22; Col. 1:18) the saints are also “the ark of the covenant in the nave.” This being all developed in the hidden chambers (Isa. 26:20) into which the outer world has no admission, the doors being shut against it, they are apocalyptically “in the heaven,” though standing upon the globe. In this secret place of the Highest, they are in preparation, or being prepared for manifestation — for the *epiphaneia* and *apokalupsis*, epiphany and apocalypse, of Rom. 8:19, and 2 Thess. 2:8.

When thus prepared in the chamber under all the circumstances indicated in the phrase, “Behold I come as a thief” (ch. 16:15), they stand forth in manifestation as the “powerful angel descended out of the heaven, clothed with a cloud; a rainbow upon the head; his face as the sun, and his feet as pillars of fire.” This is the Strong Man of Psa. 19:5; in other words, “the Spirit and the Bride” of Apoc. 22:17, who in this glorious manifestation are “one,” as the head, and the body, and the life, are one. As a bridegroom, he will have come out of his chamber; and as a strong man he will rejoice for the race he has to run.

This all-powerful angel is not only strong, but he is a Man of War. *Yahweh ish Milkhamah*, says Moses; *Yahweh shemo*; “HE WHO SHALL BE is a man of War; YAHWEH is his Name (Exod. 15:3). This angel of the tenth chapter is this same Yahweh-Warrior, styled in a multitude of places, *Yahweh Tz’vaoth*, HE WHO SHALL BE HOSTS. The “HE” is the Eternal Spirit “who created the heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things that are therein” (ch. 10:6); and the “hosts,” Jesus and his Brethren. The phrase is very incorrectly rendered in the English version, “the Lord of hosts;” but *Yahweh* does not signify *Lord*; nor is it in the construct case. It is absolute, and signifies simply, with *Tz’vaoth*, *hosts*, not of *hosts*. YAHWEH *Tz’vaoth*, is a title chosen by the Spirit to intimate that at a certain time appointed he would be *apocalypsied in hosts*. He has been manifested in One, styled “His Holy One” and “the Holy and the Just One”

(Acts 3:14); but he is also to be manifested in “hosts” of holy and just ones, after the same manner. This multitudinous manifestation of the Spirit by spirit is the basis of the symbols of the Apocalypse, as I have already shown in the first volume of this work. The Son of Man similitude is identified with multitude by “his voice,” which is “as the sound of many waters” (ch. 1:15); “many waters” in this book signifying “peoples and multitudes, nations, and tongues” — ch. 17:15; hence Ezekiel, who saw the same hosts in symbol, speaks of the voice, or noise, as “the noise of great waters, as the voice of strong ones, *shaddai*, the voice of speech, as the noise of a host” (ch. 1:24); and Daniel who saw the same multitude says, “the voice of his words like the voice of a multitude” (ch. 10:6).

In the tenth chapter of the Apocalypse are set forth these seen of Ezekiel, Daniel, and John, as the rainbowed angel. He is herein ready for action — the strong and mighty warrior prepared for combat with the Man-Image seen by Nebuchadnezzar in his dream. Here, then, are two men, representing two belligerent powers — the one, that of the Kingdom of Men; the other, that of the Kingdom of the Deity. Nebuchadnezzar’s Image was the aggregation into one symbolic man, of a multitude of powers contemporary with many generations; so this one powerful angel is an aggregation into One Body, named Yahweh Tz’vaoth, of all saints accounted worthy of cooperation with the Lord Jesus in the execution of “the judgment written.” “Judgment,” says Daniel, “was given to the saints;” and this rainbowed angel is their symbol, representing their aspect in the possession of judicial power, and ready to “destroy them who corrupt the earth” (ch. 11:18).

This, then is the “ALL-POWERFUL LORD GOD, *who is, and was, and is to come*” (ch. 11:17); in “the Omega” and *terminal* manifestation of the Eternal Spirit. This manifestation is yet in the future — is “*to come*;” and therefore, it is spoken of in ch. 16:5, as one that “*shall be*;” for “*Shall be is his name*” — *Yahweh shemo*.

The symbol of these “hosts” is styled “an angel,” because the Spirit incorporate in them has a mission; which is to “take the kingdom, and to possess the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Dan. 7:18,27); or, as it is expressed in Apoc. 11:15, “the kingdoms of this world,” that they may be the kingdoms of this powerful angel, styled there, “*our Lord and his Christ*” or YAHWEH ELOHIM.

1. The Clothing with Cloud

The angelic symbol is *periblemenon nephelen*, *one who hath been clothed with a cloud*. Hence, there was a time when this clothing had not

been developed. Understanding that the nucleus of the symbol is “the Lord the Spirit,” who is “the resurrection and the life,” we may perceive, that there is an epoch, or point of time, when the Spirit had not as yet clothed himself with the *cloud*. In symbolic language, *cloud* is representative of a mighty host. Thus, in addressing Gog, the Spirit saith: “Thou shalt be like *a cloud* to cover the land, *thou, and all thy bands, and many peoples with thee*” (Ezek. 38:9). This is a very ample cloud, widespread as the Holy Land; and composed of “a great company, and a mighty host” (verse 15). So also, in Jer. 4:7,13, speaking of the lion of Babylon, the destroyer of the Gentiles, he says, he should come against Judah “*as clouds*, and his chariots as a whirlwind.” *Cloud* signifies the same sort of thing in the scene before us; that is, a *host* or multitude. The point of time when the Spirit is not clothed with this multitudinous cloud, is from his first touching ground at his coming to the completion of the judgment of his household. How many months may be occupied in this judicial cleansing of the house, I am not prepared to say. In ch. 11:18, it is styled, “the time of the dead that they should be judged;” but how long the time of their judgment may be, is not revealed. It will not be the work of an instant; for the dead in Christ have first to be brought out of their graves; and then gathered by angelic agency from one end of heaven to the other (Matt. 24:31). After this “gathering together unto the Lord Jesus Christ” (2 Thess. 2:1); the risen dead, and the contemporary living, of the household, have all to give account of themselves to the Deity (Rom. 14:12). This is “the dead, small and great, standing before the Deity; and being judged out of those things written in the books, according to their works” (ch. 19:11). Whosoever of them cannot give a scripturally good account of themselves, are rejected, and expelled into the darkness of the outer world of “the earth” and “the sea,” where they will in body receive things evil (2 Cor. 5:10); and “of the flesh reap corruption” (Gal. 6:8); but, on the other hand, those whose account of themselves is deemed good, they will receive in body things which are good, and “of the Spirit reap life everlasting.” This is their quickening, transformation, or change, “in a moment, in the twinkling of an eye, at the last trump;” that is, the seventh, to which the rainbowed angel belongs (1 Cor. 15:52). This is their being “clothed upon with their house which is from heaven,” not from the grave; a clothing in which, in relation to each one so clothed, “mortality is swallowed up of life” (2 Cor. 5:2-4).

Here, then, is work for an epoch, but of how long a duration, I cannot tell. This, however, we may know, that the accepted will be a *host* — “a great multitude which *no man* can number, of all nations, and kindreds, and people, and tongues, who stand before the throne, and before

the Lamb, clothed with white robes, and palms in their hands” (ch. 7:9). This is the host symbolized by the *cloud*. The Spirit clothes himself with them all, when, by their quickening, they become spirit, on the principle, that they who have been born of the spirit are spirit (John 3:6). And how could we better symbolize this Spirit-Host than by “a powerful angel clothed with a cloud” — a great cloud of witnesses, of whom, in the days of their flesh, “the world was not worthy?”

2. The Rainbow

Now, over or upon the head of this angel, John saw “the rainbow.” Before *iris*, all the recent editors of the text insert *he*, “*the*” which is no doubt correct, as having special reference to the rainbow in ch. 4:3. This is the symbol of the covenant, and inseparably connected with the throne. Upon this sat one like a jasper and sardine stone; and, as the rainbow was round about the throne, it was also over Him who sat thereon. The occupant of the throne is the Spirit, and those to whom he says, “he that overcomes will I grant to sit with me in my throne;” so that the rainbow arches over all such. The Spirit-Host is the pillar of cloud between the Cherubim, which reflects the light of the divine countenance, and develops the bow. This token of the Abrahamic covenant is well and appropriately placed over “the Head” of the Angelic Spirit-Host, seeing that in Him all the fulness dwells; and that, in the days of his flesh, his blood was the blood of that covenant brought into force by His death; and by which all the individuals of the cloud were sanctified (Heb. 9:15; 10:10). Arching over this symbol, it signifies that the angel is a company of kings and priests, related to the rainbowed throne — the throne covenanted to David and his seed.

The *rainbow* occurs only twice among the symbols of the Apocalypse; once in the fourth chapter, and again in the tenth. When seen by the scribe instructed for the kingdom of the heavens, it reminds him of “the covenants of promise,” in which he has become interested by adoption into “the Commonwealth of Israel,” when he put on Christ by immersion, as “the obedience of faith” (Eph. 2:12; Gal. 3:27,29; Rom. 16:26). The rainbow token in a scene reminds him, that the symbol with which it is associated, has to do with the Holy Land, and the Kingdom, of which the land is the territory. It suggests, that the things signified by the symbol are connected with the avenging of the holy (Dan. 8:14), when the covenant with Jacob, and the covenant with Isaac, and the covenant with Abraham, has been remembered; and the land also (Lev. 26:42).

3. The Face as the Sun

The *face* of the angel is identical with the *countenance* of the symbolic Son of Man in ch. 1:16 — “his face as it were the Sun;” or, “his countenance as the sun shineth in his strength.” In the vision which Daniel saw of the same, “his face was as the appearance of lightning, and his eyes as lamps of fire” (ch. 10:6). Ezekiel saw the same brightness in his vision of the Elohim; “whose appearance was like burning coals of fire, like the appearance of lamps; . . . the fire was bright, and out of the fire went forth lightning” (ch. 1:13). *Fire and glowing brightness* are symbols of the Spirit in intense and destroying activity “Our Deity,” says Paul, “is a consuming fire.” The bright and fiery aspect of this apocalyptic symbol, identifies it with spirit-manifestation. It is a symbol of which the Sun of Righteousness is a constituent; and hence the sunshine of his face. This symbolic fire and brightness John saw in vision, find their significance in part, in 2 Thess. 1:8; and 2:8; where Paul speaks of the apocalypse of the Lord Jesus *with a fire of flame*, and *consuming* with spirit of his mouth, and *destroying with the brightness* of his presence. Hence, the fire and brightness of the symbol are indicative of the consuming and destroying characteristics of the hosts, which are glorified together with him, and invest omnipotence as a cloud.

4. Feet As Pillars of Fire

The *feet* of the angel as pillars of fire. The import of this has been expounded in the first volume in treating of the feet of the symbolic Son of Man, which John says, were “like to fine brass, as if they burned in a furnace.” The feet are symbols of progress, of advance into the arena of conflict; and when in intense ignition, of terrible destruction in their career. Feet, without the adjunct of “pillars of fire,” are “beautiful,” and indicative of good; as, “How beautiful upon the mountains are *the feet* of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thine Elohim reigneth!” (Isa. 52:7). But the feet of the rainbowed angel are not beautiful; they are moving pillars of fire, dreadful and terrible in their desolating tramp; for wherever they tread, they kindle a fire that cannot be quenched. The rainbowed angel proclaims no good tidings, nor does he publish peace and salvation. His voice is not addressed to Zion. He is altogether a symbol of war, and destruction by the burning flame (Dan. 7:9-11). He is a fiery stream issuing and coming forth from before the Ancient of Days; and his tread is the tramp of myriads, whose mission it is to slay the beast, destroy his body, and give it to the burning flame.

In the execution of this mission, he develops the judgments of the second and third angels of ch. 14:8-11; and of the scenes described from verse 14 to 20 inclusive. He is the Lord of lords and King of kings, having been clothed with the called, and faithful, and chosen; and prepared for combat with the Powers that be, whom he overcomes (ch. 17:14). He is the angel that enlightens the earth with his glory, and announces the fall of Babylon with a mighty voice (ch. 18:1-2); and is the powerful Lord God, who judgeth her, and burns her utterly with fire — ver. 8. As constituents of the cloud with which he has been clothed, are the people of the Deity, who have separated themselves from the Apostasy; the heaven, and holy apostles and prophets; for these are exhorted to reward her as she rewarded them, to give her torment and sorrow, and to rejoice over her fall; all of which implies their previous resurrection, judgment, and acceptance (ch. 18:4-8; 20,24). Embodied as the rainbowed angel, they are seen again in ch. 19:11-21, as the King of kings and Lord of lords, followed by the hosts of the heaven, prepared to smite the nations, and to tread the winepress of the fierceness and wrath of the All-powerful Deity. He is the angel standing in the sun, verse 17; and lastly; he is seen as the Binder of the Dragon, and the deliverer of the nations from the civil and ecclesiastical power of them by whom they are now deceived and oppressed. Such is the career of the powerful angel with “his feet as pillars of fire.”

5. The Little Opened Scroll

In the second verse of the tenth chapter, John says: “He had in his hand a little scroll *which had been opened,*” — *biblaridion aneogmenon*. This was not like the scroll John speaks of in ch. 5., which was *closed* with a sevenfold sealing; “so that no man in the heaven, nor in earth, neither under the earth, was able to open the scroll, neither to look thereon.” This “little scroll” in the angel’s hand *had been opened* before John saw him. The opening had been completed before he took up his position upon the earth and sea. The opening of the little scroll is not represented in this chapter any more than the clothing of the angelic symbol with the cloud. These are processes accomplished in the secret place of the Most High; and before the angel presents himself before the nations as Judah’s lion. The opening of the little scroll, and the clothing with the cloud, belong to “the time of the dead when they are judged and rewarded” — when they stand before the Deity in the scene exhibited in ch. 20:12-15. In this scene the three books, or scrolls, are opened. These are the scroll of the Seven Seals, the little scroll, and the scroll of life. Down to “the time of the dead,” the first is *being unsealed and unrolled*, as I have been expounding the operation in this volume. But

when the apocalyptic developments reach this extraordinary and notable crisis of the resurrection, judgment, and quickening of the approved, whose names are written in the scroll of life, *the mode* of apocalyptic development is no longer as during the centuries past. The manner of apocalyptic fulfilment is changed. This change of method will be so demonstrable, that all the Deity's servants will see it; for they will be a part of it. The Spirit will have prevailed to open the seven-sealed scroll in creating the crisis which crowns the centuries; and in clothing himself with the cloud, or hosts, in, with, and by whom he destroys the Fourth Beast, and takes away the dominion of the other three. The supernatural element is now introduced, which wonderfully quickens and consummates the end. But the infusion of this into the situation does not supersede the free action of the enemy, and the counteraction of him by the symbolic angel upon seemingly ordinary principles. The scroll is opened, not to him, but to the saints, to whom the judgment is given. The Fourth Beast, or Nebuchadnezzar's Image, which covers the whole area, will contend against them, as if they were a Zinghis or Tamerlane, until defeat and destruction on every side give mankind a practical understanding of the opening of the seven-sealed scroll.

The opening of the seven-sealed scroll in the giving a reward to the servants of the Deity is, to them, also, the opening of the "little scroll of the angel's hand." It is a little scroll of judgment: the scroll is little, not the judgment. The scroll unrolled is *not long*. The seven-sealed scroll, extending from John's day to "the time of the dead," is *long*. Upon its roll are inscribed judicial events extending over nearly eighteen centuries. This is not a little scroll, but a very long one. A scroll extended gives us the idea of *length*; and this is representative of *time*. A little scroll is a *short time* in which things written therein are to be accomplished — a period, say of forty years, according to the testimony of Micah 7:14-17, in which "the nations shall see, and be confounded at all (this angel's) might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent; they shall move out of their holes like worms of the earth; they shall be afraid of YAHWEH OUR ELOHIM, and shall fear because of thee." This is a short-time hand to hand conflict between the Seed of the Woman and the Seed of the Serpent, in which he gets bruised on the head (Gen. 3:15). The rainbowed angel having come to the throne of judgment, and been crowned, received the testimony in receiving this little scroll, in which is written his mission. Being the king's son, he succeeds to the throne, and is crowned; and the custom established in Israel was, to deliver to the crowned ruler the testimony, according to which he was to execute justice and judgment (2 Kings 11:12). The little scroll is the finishing of the

mystery of the Deity, as he hath declared, announced, or testified, the glad tidings to his servants the prophets (ch. 10:7); and it is the rainbowed angel that hath to finish it. This short-scroll finishing of the mystery is the completion of the judgments written on the outer side of the seven-sealed scroll. It is, therefore, the concluding part of this scroll — that part, namely, which pertains exclusively to the saints, in the execution of the judgment given to them, by which they possess themselves of the kingdoms of the world.

This “little scroll” is the most important fragment of the apocalypse. It contains the catastrophe of the plot, without which all the rest would be of little interest to the believer. By the angel holding the little scroll “in his hand,” his power is identified with the execution of its contents, and the character of these is indicated by his voice. They are “the lightnings, and voices, and thunderings, and earthquake, and great hail,” of ch. 11:19 — the judgments of the seventh vial; which exhaust the wrath of Deity, and give victory to the saints, and rest for a thousand years (ch. 15:2; 14:13; 20:4).

6. The Position of the Angel, and how it is Acquired

“And he set his right foot upon the sea, and his left upon the earth.” He set or placed his feet in this position. John does not reveal to us where he was before he set his pedal pillars of fire upon the sea and upon the earth. This has to be learned from other testimonies. The things represented by this colossal angel were in existence somewhere before he made a forward move in order to set his fiery feet upon the sea and upon the earth — upon the sea first; and afterwards upon the earth. The *nucleus* of the RAINBOWED UNITY is in present existence at “the right hand of power.” It is there in the form or “fashion of a Man,” “justified by spirit,” and therefore spirit; and “made strong” as the Man of Yahweh’s right hand, “whom he has made strong for himself” (Phil. 2:7; 1 Tim. 3:16; John 3:6; Psa. 80:17). This Spirit-Nucleus is the Lord Jesus Anointed, and by the anointing made what he is. He is the Eternal, by spirit manifested in Flesh, justified and glorified. As the nucleus of the Rainbowd Unity, he is not now standing upon the sea and upon the earth; but is in a far country, whither he went many centuries ago to receive the kingdom, and afterwards to return (Luke 19:12). This return has been long expected and earnestly desired by his servants; but, as yet, their expectation has not been fulfilled. Nevertheless, at the time appointed, styled by Paul, *kairois idiois*, “his own times,” the manifestation of the Lord Jesus Christ will be shown by “the Blessed and Only Potentate, the King of kings and Lord of lords, who only hath immortal-

ity, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see" (1 Tim. 6:14-16). This is the individual, personal, and simple nucleus of the Rainbowd Angelic Unity — omnipotence incorporate in one man — "the Man Christ Jesus" — the Spirit-Man, who says: "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (Apoc. 16:15).

But, where is he to come to? Where will he first stand with his feet when he returns, having received power and authority to "revive his work in the midst of the years?" In what part of the globe, or spot of earth, will he take up his position, as the place where his saints shall be gathered to him, who have made a covenant with him by sacrifice (Psa. 50:5)? Before replying to this inquiry, I remark, that different prophets in vision have seen him approaching Jerusalem at different stages of his course. One sees something in point that another did not see; but, by noting what they all saw, we are enabled to trace out his career till his "pillars of fire" stand upon the sea and upon the earth.

The blessing of Israel by Moses before his death, is, unquestionably, a prophecy of their happy condition in the latter day, when dwelling in safety alone, and treading upon the high places of the earth (Deut. 33:28,29). The blessing upon Levi, Benjamin, and Joseph, is clearly indicative of this. Thus, of Levi, he said: "Let thy Thummim and thy Urim be with *the MAN* *thine* *HOLY ONE* *l'ish chasidecha*, whom thou didst prove at Massah." This, in relation to Levi, has never been yet. "And of Benjamin he said, The Beloved of Yahweh shall dwell in safety by him." This is yet future; for, when the Beloved of the Father dwelt in the canton of Benjamin, his habitation was unsafe, and his life in danger every day. "And of Joseph he said, The ten thousands of Ephraim, and the thousands of Manasseh, shall push the peoples together to the ends of the earth." This yet remains to be fulfilled.

Now, in the preface to this prophetic blessing, it is written that Moses said: "Yahweh came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of saints" — ver. 2. It was historically true that Yahweh came *to* Sinai; but is there nothing more in this than an historical allusion? Without other light than this affords, we could hardly answer the question with full satisfaction. We know that Israel's history is typical, and that the text is in connection with prophecy still, *came* is so decidedly *past time*, that it causes one to pause before we affirm that it here predicts the future.

But the Spirit enlarges our conception somewhat on this point, in Psa. 68:17,18. Here it seems to indicate a future manifestation in the

wilderness of Sinai and Paran. "The chariots of Elohim are twenty thousands, thousands repeated: the Lord (Adonai) among them, *Sinai in the holy*." Then follows, in the 18th verse, the prophecy of Christ's ascension, as Paul interprets it; after which in verse 22, "the Lord saith, I will bring again from the depths of the sea." The English Version interjects "is among them *as in Sinai in the holy place*." But *Sinai bakkodesh*, is equivalent to *in Sinai the holy*. This conclusion is strengthened by verse 22 for how can "the Lord bring AGAIN from the depths of the sea," unless he gather his people in the vicinity of the Red Sea?

But Habakkuk has made certain what, without his testimony might be thought open to dispute. In the third chapter of his book, he prays that Yahweh would "revive his work in the midst of the years; in the midst of the years make known, or manifest; and in wrath remember mercy." In response to this, he is favored with a vision, in describing which, he saith: "ELOAH (singular, *not Elohim*) came from Teman, and the Holy One from mount Paran. Selah. His glory covered the heavens, and the earth is full of his praise." If this testimony had been faithfully translated, there would have been no obscurity in it. The prophet did not write, "Eloah came from Teman." The word rendered *came* is not *bah*, as in Deut. 33:2, where it is correctly translated, but *yahvo*, the future of the same verb, and, therefore, to be rendered *shall come in*. The text should be rendered thus: "Eloah shall come in from the South, and the Holy One from mount Paran. Selah. *Eloah* is the word used for the setter up of the kingdom, in Dan. 2:44. It signifies the Adorable One, or the Strong One. It is the Deity made flesh, and justified by spirit, and equivalent to "the Holy One" — Messiah.

I conclude, then, from this positive declaration of Habakkuk, that Moses spake not historically but prophetically. The coming of Yahweh to Sinai in the days of Moses was representative, as to power, place, and purpose, of his coming in the latter day. Since Habakkuk wrote the words, "Eloah shall come in from the South and the Holy One from mount Paran," the prediction has not been fulfilled in any sense. If it had, "His glory would now cover the heavens, and the earth be filled with his praise," which is very far from being the fact.

This, then, I believe is the place or country to which the personal Son of Man, "the Man Christ Jesus," will come first at his approaching advent. The region is admirably adapted for the manifestation of omnipotence, in the judicial manifestation of the mystical Son of Man, or Rainbowed Angel. The Peninsula of Sinai is the southern region which is reserved in solitude for a future display of great signs and wonders far transcending anything witnessed by Israel in the olden time. This peninsula is formed by two arms running into the land from the north end of

the Red Sea, and is bounded by the one styled "the tongue of the Egyptian sea" (Isa. 11:15) on the southwest, at the end of which is Suez; and by the other, or Elanitic Gulf, called also the Gulf of Akaba, on the east. These waters form two divergent sides of a triangle, within the area of which are mounts Sinai and Paran, and a "waste howling wilderness," containing nothing to be desired. Moses styles it, "a great and terrible wilderness, wherein were fiery serpents, and scorpions, and drought, where there was no water" (Deut. 8:15). It is a dry, hot, sandy, mountainous region, that no government seeks to annex, and which no emigrants undertake to people. The few that are found within it are the descendants of Hagar — wild men, whose hand is against every man, and every man's hand against them (Gen. 16:11). From Suez to Akaba, at the northern extremity of the Gulf of Akaba, a road was constructed by the Romans, measuring 125 miles in a straight line. The peninsula included within these limits is filled up with mountains, and narrow valleys, and desolate plains. Of these mountains, the chain or elevated circle of Sinai is the chief.

To the northward of the central region of Sinai, and divided from it by a broad valley, called El Sheikh, is a mountain range extending eastward, called Zebeir. North of this are sandy plains and valleys, the most barren and destitute of water of the whole country. This section borders still further north on another mountain chain, termed El Tyh, which stretches nearly across the peninsula from gulf to gulf. Still north of this range is the desert of El Tyh, through which ran the old Roman road, and, at present, the great pilgrim road from Egypt, by Suez to Akaba, on the way to Mecca.

North and northwest, and, indeed, inclusive of the desert El Tyh, is the wilderness of Paran, a tract so called after mount Paran, a chain of mountains bordering the desert of Paran on the east. The wilderness lies between the southern border of Palestine and the Mediterranean on the north; Egypt on the west; Idumea, or Edom on the east; and the El Tyh range of the peninsula on the south. "The Holy One," says Habakkuk, writing in Jerusalem, "will come in from mount Paran." By the help of Moses, we understand that he arrives at Paran "from Sinai," which Habakkuk styles, *taiman*, "the south". Habakkuk had a vision of what was to be transacted in the country of the south, which will be left in the rear by an advance from mount Paran, after bringing affliction there on the tents of Cushan, and causing the curtains of the land of Midian to tremble (ch. 3:7).

The reader is requested to note, that when Moses delivered his prophetic blessing upon the tribes of Israel, he was in the plains of Moab, and soon about to leave them. This was about a hundred miles

north of mount Paran. When Israel heard the blessing, would they not desire to know, in view of Moses' speedy death, where help was to come from to establish the blessing? In reply to this, the answer is found in the oracle: "There is none like the AIL of Yeshurun riding heavens in thy help, and clouds in his potence: the Elohim of olden time a refuge; and underneath the arms of olahm: and He shall thrust out the enemy from before thee; and shall command to destroy. Israel shall then dwell in safety alone a people saved by Yahweh, the shield of thy help, and the sword of thy excellency! And thine enemies shall be found liars unto thee; and thou shalt tread upon their high places."

But, though satisfied that Ail, or the omnipotence that had helped them through the Elohim hitherto, was their only help; yet, they were accustomed to the manifestation of divine power in specially appointed places; where, then, were they to look for him in his coming to help? Where would he "rise up unto them," when he should appear to destroy their enemies, and cause them to dwell in safety alone? The answer to this in Deut. 33:2, presupposes the accomplishment of the enterprise; because, although it is yet in the future, it is as certain to come to pass, as if it had already been fulfilled. For this reason, the future event is foretold in terms of the past; and we read, "Yahweh came in from Sinai, and rose up from Seir unto them; he caused to shine forth from Mount Paran, and he came with ten thousands of the holy; from his right hand a fiery mandate for them. Yea, he loved the peoples; all his saints are in thy hand." Moses speaks in this of an entrance from Sinai — a coming into the land from Sinai by way of Seir and Paran; not of a coming to Sinai. The word I have rendered "came in," or entered *bah*, "from Sinai," is different from "came with ten thousands," which is *ahthah*. The word *zahrach*, "rose up," signifies to *rise up as the sun* hence the sun-rising in Seir, and the shining forth from Mount Paran. This Mosaic vision is unquestionably identical with John's. The Ail of Yeshurun riding heavens and clouds, with a mandate of destruction in his right hand, is no other than the Rainbow Angel with the little scroll of fiery judgments in his hand; which, when executed, result in the deliverance of Israel, and the overthrow of all their enemies.

The south end of the Dead Sea is about a hundred and ten miles east of north from Akaba, at the north end of the gulf. Between these two points runs a valley, called towards the north El Ghor, and towards the south, El Araba, and forming a prolongation of the valley of the Jordan, through which in all probability, in very ancient times, before the overthrow of the cities of the plain, that river poured its waters into the Red Sea. There is a chain of mountains on the east of this great valley, forming the continuation of those which surround the eastern side of the

Dead Sea. The portion of this chain eastward of El Araba is Mount Seir. "*Yahweh rose up from Seir unto them.*" Near this are situated the ruins of Petra the ancient capital of Edom; and the due north of these, and still in Idumea, and southeast of the Dead Sea, so noted in the prophecy of Isa. 63:1. Rising up from Seir with "his face as it were the sun," he advances "in the greatness of his strength" to Bozrah, and thence still northward through the plains of Moab, to the vicinity of Mount Nebo, where Moses died.

But let us return to Sinai, distant from Jerusalem, in a straight line, about two hundred and eighty miles; but by Paran, Seir, Bozrah, and the Plains of Moab, about three hundred and ten miles. The upper region of Sinai forms an irregular circle of thirty or forty miles in diameter, possessing numerous sources of water, a temperate climate, and a soil capable of supporting animal and vegetable nature. It is upon this highest region of the peninsula, that the fertile valleys are found; and Burckhardt says: "I think it probable, that this upper country, or wilderness, is, exclusively, the *Desert of Sinai*, so often mentioned in the account of the wanderings of Israel." He describes the central summits of Mount Sinai, as abrupt cliffs of granite from six to eight hundred feet high, whose surface is blackened by the sun, and surrounding the avenues of approach. They enclose the holy mountain on three sides, leaving the east and north east sides only, toward the gulf of Akaba, more open to the view. These cliffs are entered by a narrow defile about forty feet wide, with perpendicular granite rocks on each side. A gentle, but constant, ascent leads up this valley, whose aspect is terrific but ever varying. It does not attain more than two hundred feet in width; and the mountains rise to an immense height on either side. The scenery is stern. "But what," says a visitor, "had the beauty and softness of nature to do here? Mount Sinai required an approach like this, where all seemed to proclaim the land of miracles, and to have been visited by the terrors of Jehovah. The scenes are suited to the sound of the fearful trumpet that was once heard there;" and will be heard again, when "the Lord himself shall descend from the heaven with a shout, with the voice of the Archangel, and with the trump of Deity" (1 Thess. 4:16). Sinai has four summits, and that of Moses stands almost in the middle of the others. The view from this summit is very grand. From one of these peaks a view is commanded of some parts of the two gulfs of Akaba and Suez; also innumerable ranges of rocky mountains; but around the mount the open places are but few.

Such is the elevated platform upon which is to be inaugurated the Most High and Holy Heavenly — the ever-living Nave of Deity, containing the testimony, the bread of heaven, and the life; "the glorious

and fearful name YAHWEH *Elohaikha*,” of Moses (Deut. 28:58); the “YAH that rideth in the deserts,” of David (Psa. 68:4); the “King YAHWEH *Tz’vaoth*,” of Isaiah ch. 6:5; the “Four Living Creatures with the likeness of a Man,” of Ezekiel ch. 1:5,12; the “Man with the voice of a multitude,” of Daniel ch. 10:5,6; the YAHWEH *Elohim of hosts*, *YAHWEH his memorial*” of Hos. 12:5; the “YAHWEH *Givborim* — the *Yahweh-mighty ones*” of Joel 3:11; the “Saviours who come up on Mount Zion to judge the mount of Esau,” of Obadiah, ver. 21; the “Man of Bethlehem Ephratah” with his companions, who delivers Israel from the Assyrian, and wastes Assyria with the sword, of Micah 5:2-6; the “Eloah upon his horses and chariots of salvation,” of Hab. 3:3,8; the “four chariot-spirits of the heavens,” and the “one Yahweh and one Name,” of Zechariah 6:1,5; 14:9; the “Son of Man, the Lamb with seven horns and seven eyes, the rainbowed angel, and the hundred and forty four thousand, who follow the Lamb whithersoever he goes,” of John’s Apocalypse: — all the things signified by these divers forms of speech are essentially one and the same theophany, or God-Manifestation, simply expressed by the words *the Eternal Spirit by spirit incorporate in Jesus and his Brethren*.

The Lord Jesus, then, comes first to Sinai; for before he can enter the holy land “from Sinai,” “from Seir,” and “from Mount Paran,” he must come to the places named. He comes to Sinai with ten thousands, who are styled by Paul in 2 Thess. 1:7, *aggeloi dunameos autou*, *angels of his power*; that is, all power is given to him — all authority and ability to do whatever is appointed to be done, in heaven and upon earth (Matt. 28:18). He is therefore omnipotent; “for to this end he both died, and rose, and revived, that he might be Lord both of dead and living ones” (Rom. 14:9). Hence, everything that is done in “the time of the end,” is done by the power, or “energy, whereby he is able to subdue all things to himself” (Phil. 3:21). But, it is not to be supposed, that so august and powerful a prince would come to Sinai alone, or unattended, by ministering officials. All the Elohim of olden time *elohai kedem*, have been commanded to worship, or do service on account of those hereafter to inherit salvation (Psa. 97:9; Heb. 1:6,14). They are then his messengers, excelling in strength who do his commandments, hearkening to the voice of his word; his ministers that do his pleasure (Psa. 103:20,21). Hence, they are angels, or messengers, who execute his decrees, and therefore *angels of his power*.

He comes to Sinai with ten thousand of these. But what brings him there with these angels of his power? This is answered in the words, “Thou, Eloah, wentest forth for the salvation of thy people, for salva-

tion with thine Anointed” (Hab. 3:13). *Thy people*; that is, first, “those who have made a covenant with him by sacrifice” — *the saints*; secondly, for the salvation of that people who shall be made willing in the day of his power — *the twelve tribes of Israel* (Psa. 50:5; 110:3). The saints are those of the circumcision justified by belief of the things promised, or covenanted, to the fathers, said covenant being confirmed and brought into force by the death of the Seed; and those of the circumcision and uncircumcision who, since the crucifixion, are justified by belief of “the things of the Kingdom of the Deity, and of the name of Jesus Christ;” and have been immersed into him, and thereby become Abraham’s Seed, and heirs according to the promise (Rom. 3:30; Acts 8:12; Gal. 3:29). These are the saints developed upon the principle of belief of the “exceedingly great and precious promises” of Deity, both during and since the times of the law. Multitudes of these are “sleeping in the dust of the earth;” and a few living ones are to be found in the British empire, and in these States of America. The dead saints, who are now lying in the dust of divers and remote countries, are to be raised into renewed existence; and, with the few that are alive, and have not tasted death, are to be “gathered together unto our Lord Jesus Christ” (2 Thess. 2:1). “Gather my saints unto me” is the command; and doubtless, the first to be fulfilled after his descent to Sinai. This command of the Judge can only be delivered to the angels of his power. This is their work in all the earth; for it is written, “He shall send his angels with a trumpet of great sound, and they shall gather together his chosen ones from the four winds, from one end of the heavens to the other” (Matt. 24:31). They will gather them to Sinai; for the prophet, who saw *Adonai Yahweh* go forth with whirlwinds of the south, says, “YAHWEH my *Elohim*, all the saints, shall come in with thee” (ch. 9:14; 14:5). But, how can they enter the land of Palestine with *Adonai Yahweh*, *He who shall be lord*, who comes from Sinai, and the south, unless they were first gathered there unto him by the angels of his power? The angels had to do with his own resurrection, when he was delivered from death by the glory of the Father; we conclude therefore, that, while the saints are raised by the same power, the application of that power in all individual cases, will be made by the angels of his power under his supremacy. The “trumpet of great sound” is not necessarily a sound making a stunning impression upon ears of flesh. It is the power of the seventh trumpet, which has been sounding for seventy years without arresting public attention. It is the power of this period for the resurrection of the saints, which will be loud enough for them to hear; for they respond to it and come forth (John 5:28,29). An angel’s whisper can wake the dead, when breathed by the command of Him, who is the resurrection and the life. This would

be a “*great sound*,” though inaudible to ears of flesh.

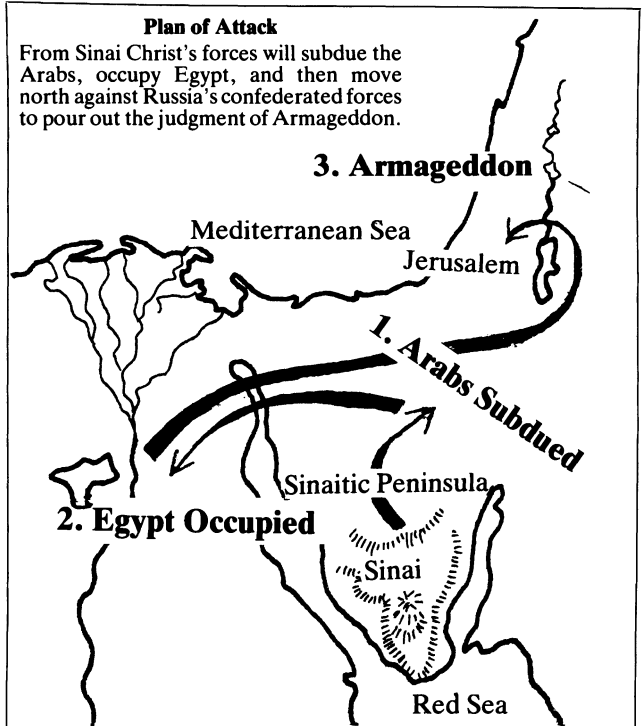
When the angels of the Lord’s power shall have finished the gathering of the saints from one end of the heavens to the other, they will have collected together “a cloud of witnesses,” by whom will be concentrated in one general assembly the living history of all ages and generations. These will be Abel, Enoch, Noah, Shem, Abraham, Isaac, Jacob, Moses, Elijah, David, Daniel, John, and all the prophets and apostles, with a multitude beside, that no man can number; all in their day, intelligent in the word, and zealous for the truth, in the service of which many were accounted fools, and many lost their lives. In the later ages of their separation from the nations, the governments of the Gentiles, symbolized by the beast and his image, made war upon them, and overcame them, or prevailed against them (Apoc. 13:7; 11:2,7; Dan. 7:21). But, now that the Ancient of Days has come to Sinai, and they are gathered unto him, and approved on the ground of having continued in faith, rooted and settled, and not moved away from the hope of the gospel (Col. 1:22,23); they are transformed, and become like Christ Jesus in all things, except that he is preeminent in rank and authority. They are “equal to angels,” who excel in strength (Luke 20:36).

Now, reader, ascend with me into the Mount of the Elohim, and from the top of the rocks look into the open spaces of this elevated region of the peninsula; what seest thou outspread before thee? What but the goodly tents and tabernacles of the “*Holy Nation*,” the “chosen generation,” the “royal priesthood,” the “purchased people,” the “Israel of God” (1 Pet. 2:9; Gal. 6:16); “as the valleys are they spread forth, as gardens by the river’s side, as the trees of lign aloes which Yahweh hath planted, as cedar trees beside the waters...whose King shall be higher than Agag (Gog), and his Kingdom shall be exalted.” Behold them “abiding according to their tribes” — those tribes apocalyptically “sealed in their foreheads with the seal of the Deity” (ch. 7:4-9). How beautiful are they in their encampment, who as the four living ones, lie foursquare, and as broad as their length, being 144 cubits, which is “the measure of a Man, that is, of the Angel” — even of the RAINBOWED ANGEL (Apoc. 21:16,17); whose altitude is equal to his breadth; an altitude by which his relationship to “the light which no man can approach unto,” is established and revealed.

But, why do they lie there in their encampment? What is their angelism? Why are they thus marshalled, “looking forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?” Why have they been hastily transported hither in clouds? Why are they here in convention with the Lord in the aerial? Are they to remain here permanently encamped in the elevated region of the peninsula? No, the

wilderness of Sinai is only the place of gathering where the saints are organized, and developed into this mighty angel. They are the SWIFT CLOUD upon which the Spirit rides. In their camp, they are but waiting for "judgment to be given to them," that they may go forth and "take possession of the kingdom under the whole heaven." "He stood and measured the earth." The wings of their flight upon the prey are not yet expanded. Though they had been gathered by the angels of his power into the presence of Israel's King, preparation for action upon the outer world was not complete. Israel after the flesh has to be "made willing" to move in obedience to the commands of Jesus, as the Leader and Commander of the people" (Psa. 110:3; Isa. 55:4). This may be also the mission of the angels. But this work of the Spirit, however, executed by the angels or by the saints, it would seem to be a necessary preliminary to a general movement for their deliverance. This is after the order of the type. The Spirit's Messenger in the bush sent Moses and Aaron to the elders of Israel to make the people willing to remove from Egypt under their leadership, before any communication was opened with the court of Pharaoh, or any judgment had been inflicted upon their enemies and oppressors.

But all things being prepared, the quietude of the camp of Sinai is changed for "the noise of great waters." The scene becomes tempestuous. When they stood inactive, they let down their wings. But judgment having been given to them, they extend their wings; and the noise thereof is the noise of a host marching against the foe. Habakkuk saw this angelic multitudinous unity in full career. They would, of course, attack the peoples first who were nearest to their encampment. These are



“the tents of Cushan” and “the curtains of Midian,” which are afflicted and made to tremble. This Cushan is east of the Tigris and north of the Persian gulf; the Midianites are the Arabs of the desert, who are to “bow down before him” (Psa. 72:9).

But, it is written, “Yahweh rideth upon a swift cloud, and shall come into Egypt: and the vanities of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it” (Isa. 19:1). In this invasion of Egypt then in the hands of Gog, the king of the north, who hath power over its gold, and silver, and precious things (Dan. 11:43) the troops of Sinai would have to march round the head of the gulf of Suez, or to pass over the sea, or through it. The last alternative seems to be the course to be adopted at some epoch of the enterprise; which will probably be on return from the conquest of Egypt, in the march to Zion. “I will *bring again from the depths of the sea,*” saith the Spirit in Psa. 68:22. And these words were written in Jerusalem, implying that they were coming Zionwards. In Psa. 66, after announcing the universal subjection of the nations, the reader is invited to the contemplation of the means by which the conquest is effected: “Come and see the doings of Elohim, terrible of deed towards the sons of men. *He turned the sea to dry land;* they passed through *the river on foot:* there did we rejoice in him.” And Isaiah says: “*Yahweh shall utterly destroy the tongue of the Egyptian sea;* and with his mighty wind shall he shake his hand over *the river* (Euphrates) and shall smite it into seven streams, and cause to go over in shoes . . . *like as it was to Israel in the day that he came up out of the land of Egypt*” (ch. 11:15,16). And yet again in ch. 50:9, Isaiah, by the inspiration of the Spirit saith in relation to Israel’s future redemption, “Awake, awake, put on strength, O arm of Yahweh; awake *as in the ancient days,* in the generations of old. Art thou not the same that cut in pieces Rahab (Egypt) and wounded the dragon? Art thou not the same that dried the sea, the waters of the great deep; that made the depths of the sea a way for the ransomed to pass over?” These were the awakenings of ancient days; and by the prophet’s petition, which was the word of the Spirit, the dividing of the sea and the river in a future exodus is indirectly foretold. “*Therefore the redeemed of Yahweh shall return,* and come with singing *unto Zion* (not from Egypt to Sinai, as of old); and everlasting joy (*simchath olahm,* joy of the future age) shall be upon their head.”

The Rainbowed Angel being constituted of individuals who are all “like Jesus,” who descended to Sinai, and in the days of his flesh even, walked upon the sea; showing thereby that He, and therefore they, are untrammelled by the natural laws: it will be unnecessary and superfluous to divide the sea on their account. It is Israel according to the flesh, who

are subject to the natural laws, that are to be “brought again from the depths of the sea;” beside showing his power, and gaining praise and fame in the earth in drying up, or destroying the Egyptian gulf; the passage of the sea by Israel in Egypt under the leadership of “the Prophet-like Moses,” is designed to serve for a national baptism into Christ by which “all their sins will be cast into the depths of the sea,” according to the testimony of Mic. 7:19. When they passed through the sea under Moses, “they were all baptised into Moses in the cloud and in the sea” (1 Cor. 10:2); so when saved from their long captivity by Christ, they will be nationally baptized into him by a like marine investment; and thus be able, as “a people saved by Yahweh,” nationally to sing “the song of Moses the servant of the Deity, and the song of the Lamb, saying, Great and marvellous thy works Yahweh Elohim almighty; just and true thy ways, O king of the nations. Who shall not fear thee, O Lord, and glorify thy Name? For thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest” (Apoc. 15:3,4).

The testimony seems to indicate, that at the time of Yahweh’s riding upon the swift cloud into Egypt, there will have been collected there a considerable Jewish population, which will be grievously oppressed by the king of the north, or Russo-Assyrian Gog. This appears from Isa. 19:20, which says, “they shall cry unto Yahweh because of the oppressors, and He will send them a Saviour, even a great one, and he shall deliver them.” This saviour is YAHWEH *Elohim Tz’vaoth*, He who shall be the mighty ones of hosts, the Rainbowed Angel, “and he shall deliver them.” This almighty organization having planted itself in Egypt, all the vanities or idols of Egypt, Greek, and Latin images of saints, and those who worship them, “Shall be moved at His presence.” And what then? “The heart of Egypt shall melt in the midst of it.” But why? Because “Yahweh shall smite Egypt” to “recover the remnant of his people from Egypt” (Isa. 11:11). In this process, “Yahweh will beat off from the channel of the river (Euphrates) unto the stream of Egypt” (the Nile); and thereby subdue the whole south of the grant to Abraham “from sea to sea,” from the Mediterranean to the gulf of Persia.

When the south is thus freed from the domination of “the House of Esau” (Obad. 18-21), the healing of Egypt will commence. “Yahweh shall smite Egypt and heal it; and they shall return to Yahweh, and he shall be entreated of them, and shall heal them.” This healing will be curative of all the population, Gentile and Jewish, that survives the heart-melting judgments of the crisis. Egypt will no longer be proverbial for its darkness that may be felt: for in the day of the Rainbowed Angel, “shall five cities in the land of Egypt speak the language of Canaan, and swear (allegiance) to YAHWEH *Tz’vaoth*, (to ‘him who shall be hosts’):

one shall be called, The City of Destruction. In that day there shall be an altar to Yahweh in the midst of the land of Egypt, and a pillar at the border thereof to Yahweh. And it shall be for a sign and for a witness unto YAHWEH *Tz'vaoth* in the land of Egypt." And this is the reason of the destruction which gives name to one of the five cities; "for they shall cry unto Yahweh because of the oppressors," as they did in the days of Moses; "and he shall send them a Saviour, even a great one (the Rainbowed Angel) and he shall deliver them. And Yahweh shall be known to Egypt, and the Egyptians shall know Yahweh in that day, and shall do sacrifice and oblation: yea, they shall vow a vow to Yahweh, and perform it . . . and they shall return even to Yahweh; and he shall be entreated of them, and shall heal them (Isa. 19:18-22).

Egypt appears to occupy a very important position in the restoration of Israel by the Rainbowed Angel. Egypt, Cush and Seba are appointed for their ransom (Isa. 43:3) — the wilderness and deserts of the south into which they are to be brought for discipline, to fit them for settlement in the land of Israel (Ezek. 20:33-44). In reference to this crisis, the Spirit saith, "Remember ye not the former things, neither consider the things of old. Behold, I will do a new thing; now it shall spring forth; shall ye not know it? I will even make a way in the wilderness, and rivers in the desert. The beasts of the field shall honor me, the dragons and the owls; because I give waters in the wilderness, and rivers in the desert, to give drink to my people, my chosen. This people have I formed for myself; they shall show forth my praise" (Isa. 43:18-21).

This is all part of the work of the Rainbowed Angel, in which "*Adon* (the Lord) adds his hand to redeem a second time the remnant of his people which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea" (Isa. 11:11). This is an area of wide extent, stretching from the Nile to the east of the Tigris; and thence north to the Caspian; and then westward to the Mediterranean, in and beyond which are the islands. It is not to be supposed, that such a revolution in the south of Asia and north of Africa, developing a new power of extraordinary might, could progress without making a powerful impression upon France, Turkey, and Russia, which are so sensitive in regard to their supposed interests in Egypt, the Red Sea, and the east. It will throw them all into a state of terrible belligerency. So great a danger will confederate them for a great effort to scatter it. All Europe will be moved; and "rush forth as a whirlwind to scatter me;" saith the Spirit: "their rejoicing was as to devour the poor in ambush" (Hab. 3:14): "they will ascend and come like a storm, and like a cloud to cover the land, that is (or that portion of it which is) brought back from the

sword, and is gathered out of many people, who are dwelling safely *in the midst of it* (Ezek. 38:9,8,10,12): under the protection of the Rainbow-ed Angel. The conquest of Egypt will, doubtless, operate powerfully upon England: for nothing can affect Egypt without greatly disturbing the policy of Britain, and deeply wounding her commercial interests. The Russo-Assyrian King of the north will have inflicted this injury upon England, previous to Yahweh riding into Egypt upon the swift rainbow-ed cloud. Hence, the invasion of Egypt, and the destruction of the power of the king of the north in Egypt, will, doubtless be rejoiced in by the British government; and may lead to an alliance between England, the modern Tyre, and the New Power, the common enemies of Gog and the Papacy, after the type of Hiram and Solomon, or of the Queen of Sheba, and the King of Israel. In this event, “her merchandise and her hire will be 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). And in Psa. 45, which Paul endorses as a testimony for Jesus and his followers, the Spirit testifies, that in the day when, “his right hand shall teach him terrible things,” “the daughter of Tyre shall be there with a gift; even the rich among the people shall intreat his favor” (verse 12); and again, “the kings of Tarshish and of the isles shall bring presents: and the kings of Sheba and Seba shall offer gifts” (Psa. 72:10): and “surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them unto the Name of Yahweh thine Elohim, and to the Holy One of Israel, because he hath glorified thee, O Zion” (Isa. 60:9).

These testimonies indicate a different relationship between the regenerators of Egypt, and the maritime power of the world, from that with the continental powers. These are fiercely hostile; while maritime Tyre, Tarshish, Sheba and Seba, are subservient to the angelic mission for the protection and regeneration of Israel. The riches of these countries, by some powerful influence in exercise at the time, are placed at the disposal of the saints, who become thereby complete masters of the sea. The present tendency of Britain to insulation is then perfected; and her destiny is identified with the New Power of the East. In this cooperation, she becomes “the land shadowing wide with wings, extending from beyond to rivers of Cush” — the Tigris and Euphrates; whose shadow shall be as the night in the midst of the noonday, for the hiding of the outcasts in the land of Moab (Isa. 18:1; 16:3-5). At this epoch, the land becomes prosperous — “a land of unwall'd villages, whose inhabitants are at rest, and dwelling safely, all of them dwelling without walls, and having neither bars nor gates. The desolate places of central Palestine

are then inhabited, by a gathering out of the nations, which has become wealthy in cattle and goods" (Ezek. 38:8,11,12).

But this prosperity becomes an irresistible temptation to the king of the north to invade the land, and if possible to annex it to his dominion bordering upon it, by Hamath, Armenia, and Assyria. "He will ascend like a storm, like a cloud to cover the land;" for "tidings out of the east, and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall pitch the tents of his entrenched camp between the seas," the Mediterranean and sea of Tiberias, which will extend "to the mountain of the glory of the holy" (Dan. 11:44,45). Thus all the nations of this northern confederacy are gathered by Yawheh against Jerusalem, after his descent to Sinai and before his own entrance into the city. He permits it to be taken, and rifled by the spoiler, and its inhabitants to be partly expelled and sent into exile (Zech. 14:2). Their hope would now seem to be lost, and themselves finally cut off from their parts (Ezek. 37:11). They had, doubtless, thought that the long expected rest had been established beyond the possibility of disturbance. They were at rest in the midst of the land; but the whole house of Israel was not there; and the nations were not yet acquainted with the omnipotence of "the Kings of the Sun's risings."

The land being covered with the northern hosts as with a cloud, the Russo-Assyrian Gog is the lord ascendant of the country, with none to dispute his authority, but "Edom, Moab, and the chief of the children of Ammon," south and east of the Dead Sea, and the river Arnon. In this region, his power is contested. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof," protest against the invasion of the land, but without effect. Doubtless, he will feel too strong to be deterred from a grand solution of the Eastern Question in his own behalf. But "he shall be broken without hand:" the stone-power is near ready to fall upon him, and grind him to powder — the power of the kingdom embodied in the rainbow organization (Matt. 21:44; Dan. 2:45; 8:25). The northern Gog pays no respect to the young lions and merchants of Tarshish; but invades the country, and dominates it with an iron rule, as exemplified in the history of daemonial and idol worshipping Poland. The fate of this province of the papal empire was a punishment due to them as worshippers of the beast and his image; but the people "dwelling in the midst of the land," in central Palestine, in peace and prosperity, belong to the Rainbowed Angel; and to invade and oppress them will not be tolerated: "for thus saith YAHWEH *Tz'vaoth*, after the glory," manifested in the land, "hath he sent me unto the nations who spoiled you; *for he that toucheth you toucheth the apple*

of his eye" (Zech. 2:8).

At this crisis, then, of extreme peril to the Jewish population of Palestine — of that "tenth" indicated in Isa. 6:13 — "the fury of *Adonai* YAHWEH comes up into his face" — his eyes become as a flame of fire, and his countenance as the sun shining in his strength (Apoc. 1:14,16; 10:1). He comes out of Egypt, as it is written, "Out of Egypt I called my son" (Hos. 11:1). This was true of "Israel my son, my first born" (Exod. 4:22), in the days of Moses; of the child Jesus, prophetically named *Israel* in Isa. 49:3, the Beloved Son of the Eternal Father, in the days of his infancy (Matt. 2:15); and it is also true of Israel in Egypt, and of the Rainbowed Angelic Son of Man, the Yahweh Name, their King, in the day when Gog, in the latter-years manifestation of the Little Horn of the Goat, the King of fierce countenance, "shall stand up against the Prince of princes" (Dan. 8:25). The Son of the Eternal Father in these several manifestations of Sonship, is called out of Egypt.

But affliction attends the Son more or less in Egypt. Sojourn in Egypt is because of distress in Canaan; and how can Israel sing for joy of heart in a strange land, while the land of their inheritance is trampled under foot of the spoiler! Hence the testimony, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon, and place shall not be found for them. And he shall *pass through the sea with affliction*, and shall smite the waves of the sea, and all the deeps of the river (the Euphrates) shall dry up; and the pride of Assyria (of Gog) shall be brought down, and the sceptre of Egypt shall depart away" (Zech. 10:10).

In leaving Egypt, then, the Rainbowed Angel leads Israel out as a trembling bird (Hos. 11:11). He does not lead them by the Isthmus of Suez, but after the example of Moses and the angel, his prototype, he leads them to the seashore. "Was thy wrath against the sea," saith the Spirit, "that thou didst ride upon thine horses (Apoc. 19:11,14) thy chariots of salvation? Thou didst walk through the sea with thine horses, through the heap of great waters. When I heard," says the prophet as representative of his people in the flesh, "my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest *in the day of trouble*" — that day so great that none is like it; even the time of Jacob's trouble, out of which he shall be saved" (Jer. 30:7).

Having destroyed the tongue of the Egyptian sea, and brought Israel up again from its depths, the Rainbowed Angel leads them into the wilderness of Paran. Habakkuk sees him here in great power and indignation; for "before him goes the pestilence, and burning coals from his feet," apocalyptically styled, "pillars of fire."

“He beheld,” when he came from mount Paran, and “rose up from mount Seir unto them.” “*Adonai* YAHWEH (He who shall be lord) shall blow the trumpet, and shall go forth with whirlwinds of the south” (Zech. 9:14). “He shall march through the land in indignation, and thresh the nations in anger” (Hab. 3:12). In this march, he arrives at Bozrah in Edom, where his presence confronts the forces of the Russo-Assyrian king; “and all the men that are upon the face of the land shake at his presence.” He causes them to turn their swords against one another. He smites every horse with terror and blindness, and his rider with madness (Zech. 12:4). He pleads against them with pestilence and with blood; and rains upon him and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone (Ezek. 38:22).

This is the crisis which fairly inaugurates “the war of that great day of the all-powerful Deity” in the field of Armageddon (Apoc. 16:14,16); “the great winepress of the wrath of Deity” (ch. 14:19). Israel under the leadership of the Rainbow Angel on the one side; and the Powers that be, upon the other, are the belligerents in this war. In the overthrow of the enemy at Bozrah, however, Israel after the flesh had no part. The breaking in pieces of the oppressor in Idumea, in this day of “Yahweh’s vengeance, and year of recompences for the controversy of Zion” (Isa. 34:8); is the glory of the Rainbow Angel alone. “I have trodden the winepress alone,” saith the Spirit; “and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come” (Isa. 63:3). By this treading of the winepress, the Rainbow Angel magnifies and sanctifies himself; and is known in the eyes of those many nations confederate with the king of the north, who come to know that he is YAHWEH (Ezek. 38:23).

“YAHWEH is known by the judgment he executeth” (Psa. 9:16). This New Power of Southern Asia is known to be theocratic, as was that of Joshua and his hosts by the Canaanites, when the walls of Jericho fell at the sounding of Israel’s trumpets the seventh and last time. The treading of the winepress in its initiation at Bozrah is accompanied with a great shaking in the land of Israel, by which mountains are overturned, and towers fall, and all walls are prostrated (Ezek. 38:20); for it is “the day of the great slaughter when the towers fall;” when “Yahweh causes his glorious voice to be heard, and shows the lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering and tempest, and hailstones; for through the voice of

Yahweh shall the Assyrian be beaten down, who smote with a rod" (Isa. 30:25,30).

But the Rainbow Angel's pedal pillars of fire may not halt long at Bozrah. Isaiah in vision saw him "*coming from Edom, with dyed garments from Bozrah;*" and describes him as "glorious in his apparel, and travelling in the greatness of his strength" (ch. 63:1). John's rainbow angel is symbolical of this traveller, who proclaims himself "mighty to save;" and powerful to tread down the peoples in his anger, and to make them drunk in his fury, and to bring down their strength to the earth — verse 6. The mutual slaughter of the enemy, the sword called for against him throughout all the mountains of Israel, and the pestilence, make his overthrow coextensive with the land. It reduces the invading hosts to only one sixth of their original force; as it is written, "I will turn thee back, and leave but the sixth part of thee" (Ezek. 39:2,4). This wreck of the invading force falls back upon Assyria, to which the war is transferred from the Holy Land. A great and marvellous change comes over this country politically, socially, and physically. The peace so long and earnestly prayed for (Psa. 122, 125, 128), and promised (Psa. 72:3,7; 85:8,10; Isa. 9:6,7; 26:12; 32:17; 54:13; 66:12; Ezek. 34:25), is at length established; so that "from this day forward" (Ezek. 39:22) there will be no more war in the land of Israel for a thousand years; and the house of Israel will come to know that the ETERNAL SPIRIT is *Yahweh their Elohim*, manifested in the Lord Jesus Christ and his Brethren, symbolized by the Rainbow Angel of the Rainbow Throne.

There is reason to believe, that from the Idumæan Bozrah the Rainbow Angel advances to the plains of Moab; and compassing the north end of the Dead Sea, crosses the Jordan into the plains of Jericho, according to the signification of the things represented in the passage of that river in the days of Joshua. According to Hosea, Israel is allured and brought into the wilderness (of Paran). From thence, Solomon sees them coming up from the wilderness leaning for support upon the beloved (Cant. 8:5); "coming out of the wilderness like pillars of smoke" — 3:6. "I will bring her into the wilderness," saith the Spirit, "and I will give her vineyards from thence, and the *Valley of Achor* for a door of hope: and she (Hephzibah and Beulah, with their inhabitants, the Messiah's national bride — Isa. 62:4,5,12) shall sing there, *as in the days of her youth* (the days of Joshua), and as in the day when she came up out of the land of Egypt" (Hos. 2:14,15). The Valley of Achor near Jericho, is "a door of hope;" when the Rainbow Angel has led Israel to this encampment, it is only the *earnest* of the restoration of "the whole house of Israel." He has overthrown the king of the north throughout the land. The country has been evacuated; but the national graves of Israel have

not yet been opened. They had been gathered "one by one" into the wilderness of Egypt; yet multitudes continued in the Assyrian empire, ready to perish, especially, too, since the overthrow of the Assyrian upon the mountains of Israel (Isa. 27:12,13; 24:25). The van only of Israel's hosts had entered the door under the rainbow-banner; but from the plains of Jericho they looked in hope, sure and certain, of "the restitution of all things which the Deity hath spoken by the mouth of all the holy prophets, *ap aionos*," from the beginning of the Mosaic dispensation (Acts 3:21).

From the Valley of Achor, the Rainbowed Angel advances westward. The redemption of Zion is unaccomplished until the Angel of the Covenant establishes Yahweh's throne in Jerusalem; that as the Spirit has testified, "they may call Jerusalem the throne of Yahweh" (Jer. 3:17). His face is, therefore, Zion-ward, and he takes up his line of march in that direction, until he stands with "his pillars of fire" upon the Mount of Olives, which is before Jerusalem upon the east. In the great shaking which threw down mountains, towers, and walls, the mount trembled at the presence of Deity in the land; and divided asunder in the midst, leaving a very great valley between the halves of the mountain removed to the north and south. The people will be panic-stricken, and flee as they fled before the earthquake in the days of Uzziah king of Judah. After this, the Pillars of Fire appear upon the mount, and in view of "the City of the Great King."

But the remnant in the city know not that YAHWEH *Elohim Tz'vaoth* has returned to the mountain, whence, in the time of Ezekiel (ch. 11:23) and in the days of the apostles (Acts 1:11) he had taken his departure. The prediction of Ezek. 43:2, is now fulfilled, that "the glory of the Elohim of Israel came *from the way of the east*; and his voice was like the noise of many waters; and the earth shined with his glory." This was the Rainbowed Angel from the Valley of Achor, "the way of the east." The common idea is, that the Lord Jesus is to make a perpendicular descent, and to touch the earth for the first time upon Mount Olivet. The text in Acts 1:11, is cited to prove it. But this says nothing about the place he should first descend to; but only that he should come again; and that he should come again "in like manner" as he departed. This was verified in his descent to Sinai; and, as we have seen, he arrived at the place of his departure, "travelling in his strength" "from the way of the east."

But the gates of the city before him are closed. He had said to them in the days of his flesh, "Ye shall not see me henceforth, till ye shall say, 'Blessed is he who cometh in the name of Yahweh'" (Matt. 23:39). That crisis has now arrived; and he sends his heralds of the rainbow to de-

mand admission into the city for the king of glory. Approaching the gates, they exclaim, "Lift up, O gates, your heads; and be ye lifted up, ye doors of the future age (*olahm*), and the King of glory shall come in!" But not knowing who he is, they inquire from within the city. "Who is this King of glory?" to which his heralds reply, "YAHWEH strong and mighty; *Yahweh mighty from war*: lift up, O gates, your heads, and lift up, O doors of the future age, and the King of the glory will come in!" But, the porters and sentinels still hesitate; and, as if to gain time for deliberation, or in expectation of further information, they repeat the inquiry, "Who is He this King of the glory?" They are then further informed, that "YAHWEH *Tz'vaoth* He is the King of the glory," so amply revealed in the prophets (Psa. 24:7-10).

This conference at the gates of Jerusalem will, doubtless, result in the opening wide the entrances to its interior. Then the strong and mighty one attended by his multitude will descend from Olivet, and enter the gates of Zion amidst the rejoicings of his retinue, crying, "Hosanna to the Son of David; Blessed is he that cometh in the Name of Yahweh; Hosanna in the highest!" Of course, all the city will be moved, and say, "*Who is this?*" This question will be answered in a solemn assembly of the notables of the city. One will then put the inquiry in the form, "What are these wounds in thy hands?" the reply to which will reveal the crucified Nazarene to his astounded inquisitors — "The wounds with which I was wounded in the house of my friends" (Zech. 13:6). Thus, after an absence of over eighteen hundred years, the King of the Jews proves his identity to his subjects, as he had before proved it to the apostle Thomas; and, after the representation in the case of Joseph (the type of the Shepherd and Stone of Israel — Gen. 49:24), he makes himself known to his brethren according to the flesh in his appearance before them the second time. Upon this a like result ensues: "They look upon him whom they pierced, and mourn because of him as one mourns for an only son In that day there shall be a great mourning in Jerusalem as the mourning of Hadadrimmon in the valley of Megiddon (*Armageddon*)" (Zech. 12:10). This national repentance results in the salvation of the tents of Judah, whose sin and uncleanness is covered and cleansed (verse 7; 13:1); and henceforth they rejoice in the Son of David as their king. Such is the development in relation to Judah of Apoc. 1:7: "Behold he cometh with clouds; and every eye shall see him, even they who pierced him; and all the kindreds of the earth shall wail because of him. Even so, Amen."

The seven months ensuing "the great slaughter" will be occupied in burying the dead that the land may be cleansed (Ezek. 39:11-16). This, however, does not interrupt the prosecution of the war. The

Bethlehem-born Judge of Israel being duly installed upon the throne of his father David as king over the little mustard seed like kingdom of Judah (Matt. 13:31,32), invades the land of Assyria, and the land of Nimrod, and wastes them with the sword. Thus, he will not only deliver Judah from the Assyrian when he cometh into their land, and treadeth within her borders; but the Rainbow Angel will also take away the dominion of the first three beasts of Daniel — ch. 7:12. But, though deprived of dominion, they will still exist as national organizations; for “their lives shall be prolonged for a season and a time,” or a thousand years. Their kingdoms will become the Rainbow Angel’s, and they will be blessed in the new administration of their affairs. While Yahweh inherits Judah his portion in the Holy Land, and dwells in the midst of Zion, these nations are joined to him, and become his people (Zech. 2:10,12). The regeneration of Egypt, Israel, and Assyria becomes complete. His right hand is established in the rivers, and his left in the sea; and he is already higher than the kings of the earth (Psa. 89:25-27): and by his prowess he has changed the face of the east, having wrested those fair and luxuriant countries from the destroyer; and made the land that was desolate, the enchanting Paradise of God (Ezek. 36:35; Isa. 51:3). “In that day there shall 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 T’zvaoth shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance” (Isa. 19:23-25).

But the vindication, or avengement, of the Holy Land (Dan. 8:14 — *we-nitzdaik kodesh*) and the conquest and regeneration of Egypt and Assyria, do not consummate the work of the Rainbow Angel; they only serve to “place his right foot upon the sea;” and to prepare him for setting “his left upon the earth.” He has conquered the lion, the bear, and leopard: he has taken away their dominion, and placed them under his own: but there still remains that “dreadful, and terrible, and exceedingly strong fourth beast,” which came up out of the same sea as the others. This is not simply to lose his dominion, and yet continue as a body politic to exist like the others “for a season and a time.” The contrary of this, would be the continuance of the European commonwealth as now constituted in church and state, but without human government, for a thousand years. This however, can never be. The decree of heaven has long been on record for its utter and total destruction. The decree is this: “Because of the voice of the great words which the horn spake; I beheld till the beast was slain and his body destroyed, and given to the

burning flame" (Dan. 7:11). This is the grand catastrophe of the apocalypse — the slaying of the Latin Catholic Beast, and the destroying of its body politic by the Rainbow Angel — by the Spirit manifested in the saints. His "pillars of fire" march through the countries of Europe with the destruction of a "burning flame;" the result of which is "judging among the nations, filling their countries with dead bodies, and the bruising of the Head over an extensive region" (Psa. 110:6).

This exposition, then, of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets," defines the position of the Rainbow Angel; and brings him up before us as a colossus prepared to bstride the world. By his right foot being placed upon the sea, it plants his left foot, of course, upon daemional and idol worshipping Spain, brings before him all the countries of the Latin and Greek churches, as Spain, France, Belgium, Holland, Britain and Ireland, Norway, Sweden, Denmark, Russia, Prussia, Germany, Austria, Switzerland, Italy, the Pope's temporality, Turkey, and Greece. In this enumeration there are protestant countries; but they all belong to the Fourth Beast dominion, being 'the Harlots and Abominations of the earth' which all acknowledge the Church of Rome as their common "mother" — "the Mother of all the Churches."

Such is the commonwealth or body politic to be destroyed root and branch, by the saints when judgment is given to them, and they proceed to "prophesy before many peoples, and nations, and tongues, and kings" (ch. 10:11). Then will the high praises of AIL (*the Eternal Power* — THE FATHER) be in their mouths; and "a two-edged sword in their hand; to execute vengeance upon the nations, and punishments upon the peoples; to bind their kings with chains, and their honorable ones with fetters of iron: to execute upon them the judgment written: this honor have all his saints. Praise ye YAH" (Psa. 149:6-9).

7. The Roaring of the Angel

These are "the labors" to be performed by the Rainbow Angel before he can "rest" (Apoc. 14:13). But, before he advances against the daemional and idol worshippers of "Christendom" so called, "he cries with a loud voice as when a lion roars." Being "the lion of the tribe of Judah," his proclamations are the roarings of that lion; and the carrying of them into effect, is the noise of the roaring (Ezek. 19:1-9). Before *the noise* of his roaring lays waste their cities, and desolates their land and the fulness thereof, he is still awaiting the result of his manifesto to the nations of the west. Enthroned in Jerusalem his dwelling-place, he is fearless of attack. "I will be still," says the Spirit: "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. 18:4). Such will be the condition of the political aerial, styled in Apoc. 16:17, “the air,” at the crisis when “the lightnings, and voices, and thunderings, and earthquakes, and great hail” (ch. 11:19; 4:5) shall be about to rend the heavens, shake the earth, and beat down the corrupters of the world. During this ominous sultriness, and portentous calm, the strong lion of Judah “sends of those who have escaped” “the whirlwinds of the south,” of the saved remnant of Judah, “to the nations Tarshish, Pul, and Lud, sounders of the truth, to Tubal, and Javan, and the isles afar off, that have not heard his fame, nor seen his glory; and they shall declare the glory” of which he is the king, “among the nations” (Isa. 66:19). But, they will not only declare his glory throughout the west; they will also make known the *aion-evangile*, the good news concerning the millennial cycle, soon to commence in all its blessedness; and with a loud voice throughout the aerial, styled “mid-heaven,” invite mankind to “fear the Deity, and give glory to him, because the hour of his judgment,” which is to destroy the catholic and protestant constitution of things, “has come” (Apoc. 14:6,7).

But this proclamation will not be complied with by the governments of the catholic world at least. They will “prepare war, and wake up their mighty men.” The ten horn-royalties of the European Commonwealth will make war with the Lamb, and contend with him in battle (Apoc. 17:14; 19:15). Foreseeing this issue the Rainbow Angel will roar out of Zion, and utter his voice from Jerusalem; and go forth as a MIGHTY MAN, and stir up jealousy as a man of war. He will cry, yea, roar; he shall prevail against his enemies. “I have,” saith he, “holden my peace *maiolahm*, from the (conclusion of the Mosaic) cycle; I have been still, and refrained myself: now I will cry like a travailing woman; I will destroy and devour at once. I will make waste mountains and hills, and dry up all their herbs, and I will make rivers dry deserts, and I will dry up the pools” (Isa. 42:13-15). This testimony shows the import of the action expressed in the phrase “as a lion roareth.” In the fearful conflict that ensues “he causes the nations to tremble, and the mountains of antiquity to be scattered, and the hills of the cycle to be bowed down: the goings of the cycle are his. He threshes the nations in his anger” (Hab. 3:6,12). That great day is the great and terrible day of Yahweh. It is the day of the seven thunders when they utter their voices, in the midst of whose echoes, Babylon falls; and those who worship the beast and his image, and have the mark on their forehead, or on their hand, are tormented with fire and sulphur “in the presence of the holy angels, and in the presence of the Lamb;” that is, in the presence of the Rainbow Angel.

When these aerial reverberations shall have died away, and calm

shall be restored to the trembling heavens, and the quaking earth, "the labors of the saints" will be finished, and they will enter into the rest, or sabbatism, that remains for the people of the Deity. There will then be found nothing answering to the image of Nebuchadnezzar; nor to the Fourth Beast of Daniel. They will have become "like the chaff of the summer threshing floors, carried away by the tempest; so that no place is found for them." The judgments of the seventh vial are exhausted; "for the Lamb has conquered;" and executed all the bitternesses of the little scroll. There is now no longer any Papacy to stultify humanity; all names and denominations are abolished, and all the political hills and mountains, or Gentile, imperial, regal, and republican states, that upheld them, are overthrown. A glorious consummation is this! The Laodicean Apostasy is destroyed; and all Europe delivered from the immense mass of ignorance and superstition that bewilders and demoralizes its catholic and protestant populations. No longer will it be possible for spiritual pretenders, and political knaves to mislead them for their own glorification and aggrandizement. This will be among the occupations gone. Clergy and ministerial craft will be ruined; and men will practise it, as sorcerers spiritualism under the Mosaic law, at the hazard of their lives. For "it shall come to pass when any shall yet prophesy (for, in modern phraseology *preach*) then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophet (clergy and parsons of all grades and classes) shall be ashamed every one of his vision when he hath prophesied: neither shall they wear a rough garment (or professional garb) to deceive," or impose upon the ignorant (Zech. 13:3,4). For the nations conquered by the Lamb and those cooperating with him, who are called, and chosen, and faithful (Apoc. 17:14) are also enlightened by them; for "the earth is lightened by the glory of the Rainbow Angel" (ch. 18:1). And under the influence of this light, "many peoples will go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and HE will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem" (Isa. 2:3). Thus of a free and willing mind "the Gentiles will come from *the ends of the earth*, and shall say, Surely our fathers have inherited lies, vanities, and things in which there is no profit" (Jer. 16:19). Such will be the judgment of posterity upon the spiritual wisdom of their ancestors. The creeds, articles, and confessions of faith which are now cherished with so much zeal, will be pronounced by a succeeding generation mere lies and unprofitable vanities. And so

they are. They can teach no man the way of salvation; and therefore they are mere "vanities;" and they teach what is either not true, or they nullify the truth; so that they are neither more nor less than "lies." These lies and unprofitable vanities, which constitute the poisonous elements of that "strong delusion," which Paul predicted the Deity would send upon the professors of christianity "that they should believe the lie," as a punishment for their "not receiving the love of the truth to the end that they might be saved" (2 Thess. 2:10,11) these false teachings will all have been suppressed by the victorious heroes of the covenant, who will have "turned to the people a pure language;" and have taught them all to "call upon the name of Yahweh, and to serve him with one consent" (Zeph. 3:9). What an extraordinary and unparalleled revolution will this be among the nations of the earth! Catholic, Protestant, Sectarian, Mohammedan, and Pagan, all without exception freed from their special ignorances and blasphemies, and meeting together unanimously in peace and concord; indignant at the old fooleries imposed upon them by their pious predecessors; enlightened in the truth; delivered from the crippling tyranny of thieves and robbers in church and state; and blessed in Abraham and his seed; whom all nations, though conquered by them, joyfully proclaim to be the blessed (Psa. 72:17-19). The sea upon which the Rainbowed Angel stands in ch. 15:2, will no longer be mingled with fire. It will cease to be troubled with unrest, casting up only mire and dirt (Isa. 57:20); but will have subsided into a calm which no storms nor tempests will disturb for a thousand years. It will be a glassy sea like to crystal before the throne (ch. 4:6); the beast with seven heads and ten horns will have been exterminated from its waters (ch. 13:1); and it will have become transparent, and affording in every part transmission to the glorious, illuminating, and healing beams of the Sun of Righteousness, whose enlightening influence will pervade the earth to the dispersion of all darkness in its utmost corners, and profound depths. The present dead sea of nations will be filled with the choicest fish; fished by those incomparable "fishers of men," the companions of Deity in flesh (Matt. 13:47,48; 4:19). Upon this bright blue sea, purified by commingled fire from the colossal feet of the Rainbowed Angel, the victorious saints will stand with the harps of the Deity. Each one will himself be a living harp, a living embodiment of melody and song. And such music will ascend as no concert of earth-borns has executed, and no inventor has composed before. This rainbowed multitude, in throng which no man can number, will sing what none besides themselves can sing — the great song of their redemption and triumph (ch. 5:9,10; 14:3; 15:3,4). Victory crowns their labours, and they rest in a strong and peaceful reign of a thousand years (ch. 20:6).

8. The New World and the Angel of the Bow

The destruction of the fourth beast of Daniel by the Rainbow Angel's pillars of fire will be the dissolution of the European commonwealth. When the old world hath fallen thus, what will be the destiny of the new? Will it escape "the burning flame?" and, when "the kingdoms of the old world become the kingdoms of Yahweh and of his Anointed," will the colonial and republican institutions of the American continent remain intact? Why should they so remain? American society is but an extension of European. Their civil and spiritual institutions are identical; their superstitions and blasphemies as God-dishonoring, word-nullying, and perverse of "his way." The earth is as corrupt as in the days of Noah; "for all flesh," in both hemispheres, "have corrupted his way upon the earth" (Gen. 6:11,12). It is only necessary to understand *the way of salvation* as taught by the apostles to see this. Seeing, then, that the Deity swept into the abyss the whole human family except Noah and his house for this crime, why should not the American world be punished, being guilty of the same iniquity? There is every reason to conclude that judgment will fall upon it with great severity. Its idolatry of self is God-defiant; and it needs to be taught that there is One almighty than the dollar, and stronger than the human will.

There is no symbolical revelation of events to be developed upon the American arena; there are, however, general declarations, which show what must of necessity be developed in the course of the Rainbow Angel's mission upon this continent from one end of it to the other. Thus, the principle is oracular, that "ALL *nations* shall come and worship before the all-powerful Yahweh Elohim;" and that "they will learn righteousness." This necessitates instructors, and a system of instruction, such as does not exist on earth at this time — an enlightening power no less than divine. It also requires a disposition, a child-like disposition, which exists not in the public mind, neither in the ignorant people, nor in their blind and conceited guides. To correct this fatal evil, and to break the power of ignorance, which is "the power of Satan," the angelic "pillars of fire" must march through the land; for it is written, "When the judgments of Yahweh are in the earth the inhabitants of the world will learn righteousness" (Isa. 26:9; Apoc. 15:4).

And when they have learned this lesson, so difficult for individuals and nations, their lofty looks will be humbled, and their haughtiness will be bowed down, and Yahweh alone will be exalted (Isa. 2:10,11). British and American pride will be prostrate in the dust; and "the people the source of all power," an exploded fiction of the past. "In that day, Yahweh alone shall be exalted." Popular sovereignty will be a dead put-

rescent carcase; and all who derive their power and authority from it will be abased. Such a consummation as this, and so devoutly to be wished, can only be developed by Omnipotence — by the powerful angel of the covenant. The fate of the old world must necessarily be the fate of this whole American continent; for it is written of the Spirit, saying to the Son of David, “I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession” (Psa. 2:8). This is certainly comprehensive of the western hemisphere. The Eternal Spirit gives this to the Rainbow Angel in fee. All power and authority here must, therefore, be derived from him, not from the people; and in these there will be no democracy or republicanism, but divine and imperial despotism, pure and simple; for “he shall rule the nations with a rod of iron” (Psa. 2:9; Apoc. 19:15; 2:26-27); “and Yahweh shall be king over *all the earth*; in that day there shall be one Yahweh, and his name one” (Zech. 14:9). This is conclusive. No one believing the scripture can respect the traditions of Americanism. The Monroe doctrine and the millennial perpetuity of the Union, will be a derision to the cloud-invested angel, as they are now to all who have “the patience of the saints,” “the commandments of the Deity, and the faith of Jesus” (Apoc. 14:12). All the States of the new world will be taken possession of by them; for “the kingdom, and dominion, and the greatness of the kingdom under *the whole of the heavens* is given to the people of the saints of the Most High Ones . . . and *all dominions* shall serve and obey him” (Dan. 7:27). It is manifest, therefore, that the destiny of all colonies, and republics, and empires, upon the American arena, has long since been decreed; and that destiny is unquestionably glorious and blessed — that of being delivered by judicial power from the debasing tyranny under which they now groan; and of becoming the flourishing and happy provinces of an imperial dominion, coextensive with the globe, under which life, liberty, and property, will be secure; “mercy and truth meet together, and righteousness and peace embrace each other;” and “glory will be to the Deity in the highest heavens, over the earth peace, and goodwill among men” (Psa. 85:10; Luke 2:14). “Hitherto is the end of the matter” (Dan. 7:28). The wars of the Angel of the Bow culminate in the conquest of a peace, which extinguishes all belligerent conflagration in the earth for a thousand years.

9. The Angel Rests from his Labors

Synchronical with this “end of the matter” is the blessedness of the dead in “rest from their labors.” The end of the Exodus from Egypt, and the destruction of the fourth beast in all its relations, domestic and

foreign, being now attained by their almighty prowess, the end of Micah's 40 years is duly arrived at. It is, therefore, written by command of a voice from the heaven, newly planted and firmly established (Isa. 51:16): "Blessed at this time are the dead who die in the Lord. Yea, saith the Spirit, that they may rest from their labors: and their works HE goes with them" (Apoc. 14:13). This is the time for the righteous dead, who have been caused to spring out of the earth, and afterwards been quickened by Christ who is their life, to be blessed in the Millennial Sabbatism. The millennial rest cannot be enjoyed by the called, and chosen, and faithful saints so long as the fourth beast ecclesiasticism is undestroyed. The *Lion-Mouth* of this system of ignorance and imposition "speaks great things and blasphemies," by which the Deity is blasphemed in "blaspheming his name, and his tabernacle, and them that dwell in the heaven" (Apoc. 13:5,6). The saints, though resurrected and immortalized, can have no rest while this, their old enemy, who, in the days of their flesh, made war upon them and overcame them (ver. 7; 11:7; Dan. 7:21), remains unconquered and undestroyed. When this is compassed their rest is attained. *At this time, aparti, or, from now;* the *now* beginning at this consummation of their works. They had "died in the Lord," which they only do when they die who believed the glad tidings of the kingdom of the Deity and name of Jesus Christ, and are subsequently immersed; they had been caused to spring forth from the earth; they had been judged; and, by quickening, had been organized into the cloud-invested angel of the covenant, or bow; and following the Lamb whithersoever he went, in all his wars, had conquered three of Daniel's beasts, and destroyed the fourth; and, in so doing, had delivered and regenerated the twelve tribes of Israel, restored all things, and abolished the superstition of the world. These are their works, the works of Jesus and his Brethren, and the consummation of them, which brings to them rest for "a season and a time."

But, in the text before us, we are given to understand that Jesus and his Brethren did not do all these wonderful and mighty works by their own independent and inherent power. In the days of his flesh, Jesus said to the Jews, "I can of my own self do nothing;" and again, "Verily, verily, I say unto you, The Son can do nothing of himself . . . but what things soever the Father doeth, these also doeth the Son likewise" (John 5:19,30); and "the Father who dwelleth in me he doeth the works" (John 14.10). This doctrine is incorporated in the apocalyptic symbology. It is true in regard to all the works of that remarkable prophecy. It is the Father, the Eternal Power, the Spirit, who doeth the works: as he said to Zechariah, "Not by might nor by power, but by my Spirit, saith YAHWEH *Tz'vaoth*" (ch. 4:6). Of their own selves Jesus and his Brethren

can do nothing. Their almightiness is of the Father-Spirit, "Whithersoever the Spirit was to go they went" (Ezek. 1:12,20); and where they went, there the Spirit of their Father worked. Hence the peculiarity of the sentence, *ta de erga auton akolouthei met' auton* — "and their works He goes with them." He attends upon them as *akolouthos*, a camp-follower. He is present in all their encampments; and all the defeats they give their enemies is by his power. How could it be otherwise? For, having been begotten and born of the Spirit, they are as much Spirit as that which has been begotten and born of the flesh is flesh (John 3:6). Therefore, what they do must of necessity be done by the Spirit — "he goes with them;" and "their works," the works of the Angel of the Covenant, signified in his roaring, in the little scroll, and in the seven thunders, He does with almighty and invincible power.

10. The Seven Thunders

Apocalyptic thunder is significant of war. *Seven thunders* are either so many distinct wars; or, they are war of complete and intense severity; or the wars are styled *seven thunders*, because they are the thunderings of the Seven Spirits of the Deity sent forth from before the throne into all the earth (Apoc. 4:5; 5:6). This, I believe is the correct definition. If the spirits of the Deity had been *eight* instead of seven, it would have changed the arrangement of the whole prophecy. There would then have been eight apocalyptic epistles to eight ecclesias, eight seals, eight trumpets, eight vials, and eight thunders. But seven is the Divine Number of the Spirit; and, therefore, all these are numbered sevenfold; and the Spirit is symbolized by "seven horns and seven eyes," as significative of omnipotence and omniscience.

The Rainbow Angel is the Seven Spirits incorporate in Jesus and his Brethren going forth in their wars into all the earth. Hence the connection between the lion-roar of his voice and the voices of the seven thunders — "And he cried with a loud voice as when a lion roareth; and *when he cried*, the Seven Thunders uttered their voices." If the angel had not crashed forth his voice, there would have been no thunderings reverberating their echoes through the aerial of the Sin-Powers of the world. The thunders are, therefore, the echoes of the voice of the All-powerful and Omniscient Seven. They are the wars of the Saints in the execution of "the judgment written," and "given to them;" and waged against Babylon and the apocalyptic beasts in what remains of the sixth vial after the return of Christ, and in all the seventh, until the wrath of Deity is filled up, and the smoke from his glory and power no longer prevents an entrance into the nave (Apoc. 15:8).

“And when,” says John, “the seven thunders had uttered their voices, I was about to write.” The *voices* of these thunders imported the things to be transacted in the wars. When John heard the revelation of them, he was about to make a record of them for the information of the servants of the Deity; but this he was forbidden to do by a voice from the heaven, saying, “Seal up those things which the seven thunders uttered, and write them not.” This shows that the voices of the thunders were their utterances; and that these were things expressed in words that could be intelligibly recorded. To *seal up* is to conceal; and to conceal what he had heard them say, was to obey the command, “Write them not.” When the time of the thunderings from the rainbow throne arrives, the things they uttered will be unsealed. The unsealing of them will be the practical development of them in the execution of the judgments by the saints in the time of the end. This also will be the unclosing and unsealing of the words and the book which Daniel was commanded to shut up and seal till the time of the end (ch. 12:4,9); and this unclosing and unsealing in that time is symbolized by the little open scroll in the angel’s hand. As the apocalypse is a revelation for the sealed servants of the Deity alone, it was deemed inexpedient to write in detail the things in which they would be practically engaged. The apocalypse is not for their enemies; hence the universal failure of all their attempts to expound it. To these, the prophesyings of the thunders were to be impenetrable. They were not to be permitted even to read them; therefore, the Spirit said, “Write them not.” Thus, they can only be read in the history of “the terrible doings of the Elohim toward the children of men,” in bringing them to submit themselves to the glorious majesty of the kingdom (Psa. 66:3-7). The utterances of the thunders will be written upon the historic page by the valiant and mighty deeds of all the saints. This is the only record of them the world will be permitted to inspect.

11. The Angel’s Oath

The oath is the protestation of the saints-spirit swearing by Spirit — by the all-creating Spirit — concerning the termination of the times attested in the oath of the Spirit in the hearing of Daniel 12:7. This prophet saw in vision a man clothed in linen, standing upon the waters; and John saw a man clothed with a multitudinous cloud, standing upon the sea. They both have their feet upon the waters; which imports that the peoples shall be subject to them whom they represent. Daniel heard the question put to the linen-invested man, “How long to the end of these wonders?” This elicited an oath from him with uplifted hands to heaven, in which he declared by THE LIVING ONE OF THE FUTURE AGE,

b'khai ha-olahm (ho zon eis tous aionas ton aionon), that it should be “for a time, times, and a half:” that is, that the ending of the wonders should be synchronical with the end of that cycle of time. In this oath he declared the duration of the wonders, but not the beginning of the period. The duration expressed in figures is 1260 years. Daniel did not hear when they began; but he was informed of a certain event that would characterize their terminal epoch — the concentration of the power of the holy people. So long as the twelve tribes of Israel remain scattered among the nations, their power is scattered. It will occupy forty years after the Rainbowd Multitude commence their labors before they will have established the twelve tribes in the Holy Land, an independent, glorious, and powerful kingdom, under David II., their King and Prince for the future age (Ezek. 37:21-28). When this is accomplished, the multitudinous angel of the covenant will have “accomplished, to scatter the power of the holy people;” which is the same as to cease to scatter it, or equivalent to restitution in the era of Israel’s regeneration (Matt. 19:28). The development of this work will be terminal with 1260, which ought to be a jubilee year, in which every Israelite of that generation shall return to his possessions (Lev. 25:10). Be this as it may, this 1260 will not end so long as “the whole house of Israel” is helplessly trodden under foot of the Gentile governments. It must be restored “as in the days of old” (Amos 9:11-15; Acts 15:16); and then the wonders revealed to Daniel will have been fully developed.

Thus he heard, “but,” says he, “I understood not;” he then inquired about the end of these times, saying, “O my lord, what the end of these?” — of “the time, times, and a half?” But, the only additional premises supplied was the coeval termination of 1335 years*; when his lot or inheritance, should be developed, as the result of wonders elaborated during 40 subsequent years; and he should stand in it.

Such was the scanty information vouchsafed to Daniel 2400 years ago. The times, however, still remained incomprehensible to him. He was like other prophets “who inquired and searched diligently searching what, or *what manner of time* the Spirit of the Christ that was in them did signify, when it testified beforehand the sufferings of the Christ, and the glory that should follow. Unto whom it was revealed, that not for themselves, but for us they did minister the things which are now reported unto you by them (the apostles) who have preached the gospel unto you with the Holy Spirit sent down from heaven; which things the angels desire to look into” (1 Pet. 1:11,12). He might have been told, that the

* The Author’s love for the Lord’s appearing (2 Tim. 4:8) led him into the mistake of interpreting the three time-periods of Daniel 12 as having a “coeval termination”; in other words, all terminating at the same time, though commencing at different periods. See our comment in Vol. 2, pp. 10,11. The comment of Peter (1 Pet. 1:11-12) can apply also to the Author of *Eureka*. — Publishers

times, or 1260 years, when the glory should follow, would end in a certain year of the world's age. This would have been very gratifying to his curiosity and to ours; but such information was not granted to any "until the time of the end." He was therefore commanded to go his way, which is the way of all the earth. He was to die in ignorance of the year of the world's age when the 1260 should terminate; but he is to rise again in the time of the end, and to become one of the cloud with which the Spirit will then be invested. Then the words will be no longer closed and sealed. He will himself be engaged in the work of unclosing and unsealing in the time of the end, when "the mystery of the Deity will be finished," and fully "opened" to his view.

But, six hundred and thirty-eight years after Daniel went his way (he died in the first year of Cyrus' sole reign, B.C. 540; which was the *third* from the capture of Babylon, and the death of Lucifer — Dan. 1:21; 10:1; Isa. 14:12; Dan. 5:30), John was favoured with a vision of the same man seen by Daniel, only instead of seeing him clothed with linen at the time, he saw him "clothed with a cloud." He had to communicate with John upon the same subject he had been treating of with Daniel — upon the "How long to the end of the wonders?" In effect, he swore by Him who lives for the Millennial Future, that when he should stand upon the sea and upon the earth, *chronos ouk estai eti* — *Time should be no longer*; that is, "the time, times, and a half" should expire; therefore, he adds, "But *in the days* of the voice of the seventh angel, *when he shall sound otan melle salpiseion*, the Mystery of the Deity should also be finished, as he hath declared the good news, *hos evangelise*, to his servants the prophets" (ch. 10:6,7). The *time*, concerning which Daniel inquired, saying: "What the end of these times?" is to continue "no longer" than the sounding of the seventh and last trumpet. When this shall sound, *the 1260 time* of Dan. 12:7 will all be in the past — this time will be longer; but will be superseded by another "manner of time," commonly styled, "The Millennium;" by Daniel *hah-olahm*; and by John, as in verse 6, *hoi aiones ton aionon*, *the cycles of the cycles*, which constitute YAHWEH'S TIMES, or the *future age* (Isa. 33:5,6).

Such is the angel's oath. It is to be remarked, that he did not swear, that the 1260 times should be no longer than when the seventh angel should *begin* to sound, as rendered in the English Version; but "when he shall sound," which sounding will occupy "days;" for he said, "*in the days* of the voice." This indicates an indefinite continuance of the voice; indefinite as far as the words of the oath are concerned. In the days of sounding, neither at the beginning, nor in the middle, of the sounding; but when the sounding shall be progressing, the mystery shall be finished. The sixth trumpet ended with "the remnant giving glory to the

Deity of the heaven” (Apoc. 11:13); which was nationally proclaimed MAY 7, A.D. 1794. Since that event the seventh angel has been sounding. He is sounding his trumpet at the present time. It is “the third woe,” in the development of which, direful calamities befall the catholic and protestant “worshippers of the daemonials and idols,” not expressly detailed. This American woe, which afflicts the old and new worlds, is, doubtless, an unwritten calamity of the seventh trumpet. It is a just punishment upon “the spirituals of the wickedness in the heavenlies” — in Church and State, and upon the blind multitude which is led by them into the ditch, “the last ditch,” which will engulf them all. This seventh trumpet is “the last trumpet;” and will not cease to sound until “the mystery of the Deity is finished as he hath declared the glad tidings to his servants the prophets;” that is, until the end of the seventh vial, in the consummation of which John heard the announcement from the throne “IT IS DONE!” (ch. 16:17). What is done, or finished? The only answer possible is, “the Mystery of the Deity is finished.”

Now, on the ground of the commencement of the seventh trumpet “quickly” after the ending of the sixth; that is, in the same year; the seventh trumpet has been sounding seventy years in the current A.D. 1865. But it will probably continue to sound forty years longer, or till A.D. 1905-8; making in all a period of one hundred and ten years. Hence, this century and a fraction answers to the “days of the voice of the seventh angel.” *In these days* the mystery is to be finished; and the “time” of the mystery “will be *no longer* — the 1260 will be all expired, and the thousand years begin. Looking at the events of the past seventy years, and at the present woeful condition of this “evil world,” no one can be so blind as to say that the mystery is finished. Its finishing then, is unquestionably in the future; which will be an epoch of the world’s history — “a time of trouble, such as never was since there was a nation to that same time” (Dan. 12:1): “Blessed is he that watcheth, and keeps his garments;” and is able to discern the time (Apoc. 16:15).

12. The Mystery

In my translation, I have rendered the words *euaggelise, as he hath declared the glad tidings*. The English Version reads *as he hath declared*. But this is not the full import of the verb *euaggeliso*. This is compounded of the adverb *eu, good*, and the verb *aggello, to announce by one sent; by a messenger, or angel*. The context of the English Version shows that the thing declared to the prophets was “the mystery,” or secret purpose “of the Deity;” but its rendering does not indicate whether the import of that mystery was good or bad. The original gives us to understand that

the subject-matter of the mystery was *good* — or glad tidings of great joy. Good, of course, to the servants of the Deity, the Father's sealed ones; not to those who are obnoxious to the "pillars of fire," which march in indignation through the countries of "the earth and sea." This mystery of the Deity to be finished is styled by Paul "the mystery of Christ," "the mystery of the gospel," "the mystery of the Deity's will," "the mystery of Godliness," "the mystery of the Deity, even of the Father and the Christ." These are not many mysteries, but one and the same mystery, which he says, was "*hid from the aiones*," or Mosaic and prophetic cycles of time; "and from the *genea*," or thrice fourteen, that is from the forty-two generations between Abraham and Christ; and in another place he says that it was "hid from the aions in the Deity;" or "kept secret *chronois aioniois* in the times of the aions.

It was the special function of the apostles to make known this mystery in their preaching. Paul was a prisoner in bonds because of his zealous labors in this enterprise. As we have seen before, it was revealed or declared to the prophets; but the revelation was not in the same form as was the revelation of it to and by the apostles. This appears from Paul's teachings, who says concerning "the mystery of the gospel, for which he was an ambassador in bonds," "in other generations it was not made known to the sons of men *as it is now apokalypthe, apocalypsied or revealed* to his holy apostles and prophets by spirit;" among whom he includes himself in saying, "*kata apokalupsin*, by revelation be made known to me the mystery." They were commanded to go and make manifest this important and long concealed secret to every creature under the Roman heaven. This was the apostolic work in which John and his companions were engaged. The whole ground of their prophesying was covered by the *euaggelion*, by the *kerugma*, and by the *apokalupsin musteriou*; that is, by the *good-announcement* they made as the messengers of heaven; by the *proclamation* of Jesus as the Christ; and by the *revelation of the secret*, which none of the chief men of their time knew anything about. These are the three grand divisions of the great subject they handled, and in the right understanding of which they sought to establish all true believers. In addressing such, Paul says, the only wise Deity establish you "by my *evangile*," good-announcement, or gospel, "and proclamation of Jesus Christ; by the revelation of the mystery which was kept secret in *aionian* times, but now is made manifest through the prophetic writings by command of the *aionian* Deity (the Deity of the times of the law) made known for obedience of faith to all the nations." They set forth in their teaching the gospel preached to Abraham; and afterwards preached by Moses to the enslaved Israelites in Egypt; and next *propeggelato*, previously announced through His

prophets in the holy writings; and then by John the Baptist, Jesus and his disciples, before the crucifixion; after this, they proved that Jesus was the promised and expected Christ, or Son of David and Son of the Deity, raised from among the dead to be King of Israel; and they showed how remission of sins and eternal life might be obtained through his name. "The sufferings of the Christ and the glory that should follow," are the more general and twofold division of the mystery; or in other words, "the things concerning the Kingdom of the Deity, and the Name of Jesus Christ;" which every one taught by them who desired to share in the great salvation, practically elaborated by the Spirit-Angel of the Bow, believed, and obtained a right to by being aqueously immersed into Christ. From this exposition, then, the reader will perceive, that, the mystery previously announced through the prophets, and preached by the apostles, is not yet finished. Multitudes have received the remission of sins and a right to eternal life, on the basis of the sufferings of the Christ, belief of the truth, and immersion into his name; but the realization of their right in the kingdom of which they are "heirs;" and the blessedness of all nations in Abraham and his Seed, are parts of the mystery previously announced to the prophets, "the Hope of the Gospel" and "the Hope of Israel," which yet remain to be developed by the almighty power of the Spirit-Angel of the Bow, in "the days of the seventh angel," when he shall synchronically consummate "the wonders" and "the times" (Rom. 1:2; 16:25,26; 1 Cor. 2:7,8; Eph. 1:9,10; 3:3-9; 6:19,20; Col. 1:26; 4:3; Matt. 1:17).

13. The Dramatic Consummation of the Vision

The prophecy of this tenth chapter is descriptive of a piece to be performed upon the arena of the fourth-beast dominion. The *dramatis personae* are the Voice in the heaven, the Angel, and John. "I am *the Voice*," said John the Baptist, "of one crying in the wilderness." It is correct, therefore, to say that "the Voice in the heaven" is a person. The Voice personates the Father and the Son, who "are one;" and the Angel personates a multitude, who are "made perfect in one, as the Father is in Jesus, and Christ in him" (John 17:23); and shall we say that John only personates his individual self in the midst of this multitudinous unity? I believe not; but that, in this dramatic scene, he is the representative of a class of agents; and that the part which he performs in it is symbolical of their agency in connexion with the angel in carrying into effect the judgments written in the little opened scroll. It was said to John, as recorded in verse 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." He did not do this in any sense between

his release from Patmos and his decease. His prophesying, therefore, as herein specified, must be in the future: and can only be then subsequently to his resurrection from among the dead. As a resurrected, approved, and immortal man, he will again stand before kings and nations, and "prophesy." But not he alone. He will only be one among "thy servants the prophets, and the saints, and them that fear thy name, both small and great" (ch. 11:18). These all will "prophesy again before many peoples," &c., after they are raised and immortalized. Hence, John in the scene before us, is their representative; and what he does by command of the Voice in the heaven, they will all likewise have to do.

Illustrative of this, John was commanded to "go and take the little scroll which had been opened in the angel's hand." Here was an action to be performed. When commanded, John had not the book, or scroll; nor was he where the angel stood: but when he obeyed, he stands with the angel, the scroll disappears in John's substance, and he confronts the peoples, nations, tongues, and kings. This dramatic consummation demonstrates that the Angel and the class of agents John represents are identical. The Angel, therefore, symbolizes John and his associates as the scroll incorporate; that is, after they eat the scroll they occupy the position of the angel upon the sea and upon the earth; and in their prophesying again, their voice crashes with the roaring of the seven thunders. They become, like James and John, "the sons of thunder" (Mark 3:17); and shake the heavens with their voice.

"Go and take the little scroll that has been opened." They "go" when "gathered" by the angels of his power to the Lord Jesus Christ in the Peninsula of Sinai: and they "take" the scroll when transformed into the likeness of the body of his glory by the energy whereby he is able to subdue all things to himself (Phil. 3:21). Having taken the scroll they are commanded to "eat it up." "Thy words were found," says Jeremiah, "and I did *eat* them; and thy word was unto me the joy and rejoicing of mine heart: for thy name is called upon me, O Yahweh Elohim of hosts" (ch. 15:16). Jeremiah is one of those who will eat the little scroll; and in consequence become a constituent of the same; that is, of the angel. We may see from this, that words may be eaten as well as more material substances. To eat words is first to know them, then to understand their meaning; thirdly, to believe this heartily, and to assimilate it to our mental habitude, that it may become the rule of our thought and action. When this result is attained, the words are not only eaten, but *eaten up*, or thoroughly digested; and they become part and parcel of the eater inseparably.

Ezekiel was put through this dramatic exercise as well as John and Jeremiah; and from the account he gives we may derive assistance in the

exposition of the matter before us. A scroll held in a hand was sent to him. It was a scroll of judgment to be executed; for therein were written lamentations, and mourning, and woe (ch. 2:8-10). This he was commanded to eat, and then to go and speak to Israel. What he ate was suggestive of what he afterwards spoke and wrote in his book. It was said to him, "Son of man, cause thy belly to eat, and fill thy bowels with this scroll that I give thee. "Then," says Ezekiel, "did I eat." Now, the effects produced upon him by the eating to fulness being identical with those affecting John, we are enabled, upon the principle of like causes producing like effects, to determine what the contents were of the little scroll eaten by John. Ezekiel and John were similarly affected. "It was in my mouth," says Ezekiel, "as honey for sweetness;" and then, in ch. 3:14, he tells us "the Spirit lifted me up, and took me away, and I went in bitterness, in the hot anger of my spirit: and the hand of Yahweh was strong upon me." And when John applied for the opened scroll, and it was given to him, he was told by the angel it should make his "belly bitter, but in his mouth be sweet as honey."

Ezekiel's scroll when eaten, though prophetic of judgments causing lamentations, and mourning, and woe, was as honey for sweetness, because, "the judgments of Yahweh are true and righteous altogether; more to be desired than gold, yea than much fine gold: sweeter also than honey, and droppings of honeycombs. Moreover by them is thy servant warned; and in keeping them there is great reward" (Psa. 19:10,11). This explains the sweetness in the mouths of Ezekiel and John. The contents of the scrolls were the joy and rejoicing of their hearts; for in the complete execution of "the judgments written," they saw the development of the promised recompense of reward.

But this sweetness of mouth was followed with bitterness of belly. This condition of body imports "hot anger," as is manifest from Ezekiel 3:14. Moses connects *bitter* with destruction in his threatening of punishment upon Israel: "They shall be burnt," says he, "with hunger, and devoured with burning heat, and with *bitter destruction*" (Deut. 32:24). Fellows inflamed with anger, and ready to execute vengeance upon the objects of their wrath, are said to be "bitter of soul:" this appears from the original of Judg. 18:25, where the Danites say to Micah, "Let not thy voice be heard among us, lest fellows *bitter of soul* run upon thee, and thou lose thy life, with the lives of thy household." Here, loss of life to Micah and his dependants is predicated upon the bitterness of soul or body, of his enemies. Also in 2 Sam. 17:8, David and his mighty men are said to be *mahrai nephesh*, "bitter of soul as a bear robbed of her whelps in the field:" the robbed bear is a striking illustration of the nature of the bitterness — that it is a very fierce condition of mind. But, I need add no

more examples illustrative of the import of the phrase, "my belly was bitter." John ate the scroll. The effects produced upon him by the eating proved it to be the scroll of "judgment given to the saints," when they are prepared "to execute the judgments *written*." It is sweet to their taste, because of its truth and righteousness; and the great reward its consummation will secure them: and their body corporate becomes *bitter* when they set forth to destroy Babylon, and the powers which sustain her. Their blood had been shed copiously by the civil and ecclesiastical authorities of "Antichristendom;" and now the time arrives to repay them "double." They become a flaming and consuming fire; and pour out their bitterness of soul, "the fierceness and wrath of Almighty God." In Babylon, at "the Hour of Judgment," "is found the blood of prophets, and of saints, and of all that were slain upon the earth;" and, as it is written, "precious in the eyes of Yahweh is the death of his saints;" therefore they are exhorted in their bitterness of soul, to "reward her even as she rewarded them, and to double unto her double according to her works; in the cup which she hath filled to fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and" sorrow are they to "give her: for she saith in her heart, I sit a queen and am no widow, and shall see no sorrow. Therefore shall her plagues (*the seven thunders*) come in one day, death, and mourning, and famine (*judgments written in the little open scroll*); and she shall be utterly burned with fire (*with the "Feet like pillars of fire"*): for strong is the Lord God (*the cloud-invested angel of the bow*) who judgeth her" (Apoc. 18:24; 6-8). After this manner, they will "prophesy again" against their old enemy, in bitterness of belly. But before they can do this, they must be like Ezekiel, only in a higher degree, "lifted up by the Spirit, with the hand, or power, of Yahweh strong upon them." They must be exalted from flesh to spirit. Their bitterness will then be "bitterness in the heat of their spirit;" and in that bitterness they will go forth to "destroy them that corrupt the earth" (ch. 11:18; 19:2). This accomplished, they will rejoice in concert with the holy apostles and prophets, over the desolated and fallen prostitute; for the Deity will then have avenged them upon her (ch. 18:20; 19:1-3).

14. "Prophecy Again"

After John, as the representative of all the saints, had eaten up the little scroll of the judgments to be executed when the Angel of the Bow shall have been developed, he was told by the angel in vision, that he "must *prophesy again* against many peoples and nations and tongues and kings." In the Acts of the Apostles we have several instances of their

prophesying and its effects. They all stood before the Sanhedrin and prophesied; and their prophesying resulted in an antagonism between them and the rulers; who, being then the more powerful party, ordered them to be scourged and imprisoned. Much of their prophesying was a proclamation of "the mystery of the Deity's will, according to his good pleasure, which He hath purposed in himself;" which purpose is, "that in the economy of the fulness of the times (of the "time, times, and half a time" of Dan. 12:7) He would gather under One Head the all things in the Christ; both the things in the heavens, and the things upon the earth, in him — the things in the heavens, "things visible and invisible, whether thrones, or dominions, or principalities, or powers;" and things upon the earth, "peoples, nations, and tongues" (Eph. 1:9; Col. 1:16; Dan. 7:14). The proclamation of this purpose — of ruling mankind in righteousness by the crucified King of the Jews, whom he had raised from among the dead — was exceedingly offensive to the Roman emperor and his adherents. An imperial edict was, therefore, published, forbidding any one to say, that there is another king than Caesar; a proclamation that troubled both the people and their rulers (Acts 17:6-8,31). The apostles and their co-laborers, however, were not daunted by decrees and threatenings; they continued their prophesying both before and against the world, to the loss of liberty and life, which in the nature of things was almost inseparable from their "prophecy."

But, the time will come to them when the nature of things will be changed. They will "prophesy again" when power will preponderate on their side. Their function then will be, like Ezekiel's, "to prophesy and smite" (ch. 21:14); to "turn waters into blood, and to smite the earth with all plagues, as often as they will" (Apoc. 11:6). This is the sort of prophecy resulting from eating up the little scroll. They proclaim the purpose of Deity, and that the time to carry it into effect hath arrived. In this they prophesy what is about to be; and they require all "peoples, nations, languages, and kings" to submit to the New Monarch of the earth. If these believe and obey the prophecy, it will be well with them; but if they resist it, the prophets will proceed to establish their prophecy with fire and sword. Their body will be like Samuel's of old, who, in bitterness of soul, "hewed Agag in pieces."

Chapter 11

SECOND SECTION OF THE SEVENTH SEAL

ACT II. — THE SIXTH TRUMPET

or
SECOND WOE
WESTERN PART
 Apoc. 11:1-13

SUMMARY

The woman in the wilderness and the remnant of her seed (ch. 12:6,14,17) as the nave of the Deity, the altar, and the worshippers therein, measured by John. These (as the Holy City, and posterior to their measurement), are trodden under foot forty and two months by the Lion-Mouth Gentiles of the unmeasured outer court; that is, until the Ancient of days come (Dan. 7:21,22).

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 a half a time. 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 (ch. 13:7) 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 Deity of the heaven (Apoc. 11:1-14).

During the testifying, or prophesying of the witnesses the Ten Horns, the Two-horned Beast of the earth and the Image of the wounded sixth head of the best, 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

ACT III — THE SEVENTH TRUMPET
OR
THIRD WOE:
JUDICIALLY AFFECTING BOTH EAST AND WEST
Apoc. 11:15-19

SUMMARY

The events aforesaid being accomplished, the Seventh Trumpet begins to sound; and ends in the casting down by the angel of the Bow of the thrones, and the setting up of the kingdom of the Deity; who, as the measured nave, altar, and worshippers therein, commences His reign. The casting down is preceded by the revelation of divine wrath in a time of international belligerency; and by the resurrection of the saints; who, as the nave and containing Ark of the Covenant, are manifested in the heaven; and with lightnings, voices, thunderings, earthquake, and hail, destroy the corrupters of the nations — Verses 15-19.

TIME OF EVENTS

From A.D. 1794 to A.D. 1905, a period of 111 years.
See *Tabular Analysis*, Vol. 2, pp. 110-112.

TRANSLATION

Apoc. 11

1. And there was given to me a reed like a rod: and the angel stood saying, Rise up, and measure the nave of the Deity, and the altar, and those worshipping in it. 2. And the court which is outside of the nave cast away out, and measure it not, for it has been given to the nations; and the Holy City they shall trample forty two months.

3. And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths.

4. These are the two olive trees, and two lightstands, which have stood before the god of the earth. 5. And if any will to injure them, fire bursts forth out of their mouth, and devoureth their enemies; and if any will to injure them, in this way must he be put to death.

6. These have power to shut the heaven, that rain may not fall in their days of the prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they may have willed.

7. And when they may have finished their testimony, the beast ascending out of the abyss will make war with them, and overcome them, and put them to death.

8. And their corpses *shall lie* upon the breadth of the Great City styled spiritually Sodom and Egypt, where also our Lord was crucified. 9. And they shall see their corpses among the peoples, and tribes, and tongues, and nations three days and a half, and they shall not suffer their corpses to be put into tombs. 10. And they who dwell upon the earth shall rejoice over them, and be exultant: and they shall send gifts to one another; because these two prophets tormented them who dwell upon the earth.

11. And after the three days and a half, spirit of life from the Deity broke in upon them, and they stood upon their feet; and great fear fell upon those who beheld them.

12. And they heard a great voice from the heaven, saying to them, "Ascend hither!" And they ascended into the heaven in the cloud, and their enemies beheld them.

13. And in that hour there was a great earthquake, and the tenth of the city fell, and there were destroyed in the earthquake seven thousand names of men: and the rest were terrified, and gave glory to the Deity of the heaven.

14. The second woe has passed; behold the third woe comes immediately.

The Third Woe

15. And the seventh angel sounded, and there were great voices in the heaven, saying, the kingdoms of the world have become our Lord's and his Christ's, and he shall reign for the aions of the aions.

16. And the twenty and four elders sitting upon their thrones in the presence of the Deity, fell upon their faces, and did homage to the Deity, saying, We give thanks to thee, O Lord, the almighty Deity, who is and who was and who *art* THE COMING ONE, because thou hast assumed thy great power, and reignest.

18. And the nations were made angry, and thy wrath came; and the time of the dead to be judged, and to give the reward to thy servants the prophets, and to the saints, even to those who fear thy name, to the small and to the great; and to destroy those who corrupt the earth.

19. And the nave of the Deity was opened in the heaven, and the ark of his covenant was seen in his nave: and there were lightnings, and voices, and thunders, and earthquake, and great hail.

Exposition

1. Zechariah's Symbolism

In the fourth chapter of Zechariah there is a very remarkable symbolic prophecy concerning Zerubbabel and the "great mountain." In this there is contained a hidden mystery — wisdom concealed, which the prophet confessed he did not understand. The exposition of the eleventh chapter of the apocalypse cannot be satisfactorily unfolded irrespective of Zechariah's prophecy; for this portion of John's is a sym-

bolical revelation of the mystery therein contained. We shall therefore briefly look into what the spirit said to Zechariah about Zerubbabel.

First, then, the prophet was symbolically awakened by an angel out of a symbolic sleep, to show that what was about to be revealed would in its consummation, be manifested after he should rise up from among the dead.

Being thus figuratively introduced into the resurrection state, he saw therein a group of symbols representative of post resurrectional Spirit-manifestation. The one group consisted of a golden lightstand with a hollow ball, or bowl, upon the top, from which projected seven tubes and burners. On each side of this was an olive tree, one on the right, and the other on the left; and from a branch on each tree a golden pipe connected with the bowl. When the prophet beheld the lightstand and the two trees, he inquired of the angel what it meant; or what was the solution of the mystery? But, instead of a definition of the symbols with an analytic exposition of the truth, he was told in very general terms, that the group represented the Spirit in manifestation, prepared to level the Great Mountain, and to establish the Head Stone triumphantly — verses 2-7.

This “great mountain” is the mountain out of which the Head Stone is cut without hand (Dan. 2:45); and symbolizes “the kingdom of men” as existing at the epoch of its final overthrow, when “the kingdoms of this world become the Lord’s and his Christ’s.” “Before Zerubbabel” it becomes “a plain.” The HEAD STONE is the Spirit in olive-tree and lightstand manifestation, and surnamed Zerubbabel — *scattered in Babylon*. “They shall see the plummet in the hand of Zerubbabel those seven, which are the Eyes of Yahweh” (v. 10). This is the “one stone of seven eyes” surnamed Zerubbabel. It is the Spirit head Stone so named, constituted, not of one individual only, but of a number of individuals, “which no man can number,” with one individual at the head of them, named Jesus the Anointed.

But, Zechariah in looking more narrowly at the symbolic group discerned *two* remarkable *olive branches*, one upon each of the olive trees; and he saw besides *two golden pipes*, one proceeding from each olive branch to the golden globe of the lightstand. He perceived, that the pipes were for the conveyance of the *golden colored oil* from the olive branches into the globe of the lightstands, that it might be combusted in the seven burners at the end of the seven tubes projected from the top of the golden globe. But he did not see into the truth or meaning of the mystery of the two olive branches, and the two golden pipes; he therefore asked the angel what they represented? He gave him, however, very scanty information. He simply replied, “these are the two Sons of

Oil standing before the Lord of all the earth" (ver. 14).

2. The "One Body" the Golden Lightbearer of the Spirit

Such was the symbolic scene beheld by Zechariah after his symbolic resurrection — two antagonistic powers; the one the Spirit, the other, the mountain-dominion of the world. But, had we no more light thrown upon the subject than granted to the prophet, the truth symbolized would be as inscrutable to us as it was to him. But, happily for them who are "the servants of the Deity sealed in their foreheads" with his seal, the hidden mystery hath been apostolically and apocalyptically revealed. The apostles, whose teaching consisted largely of "the revelation of the mystery hid from the aions and generations," have supplied that which the angel carefully concealed from Zechariah. They have taught us, that the Golden Lightbearer of the Spirit is the "One Body," of which the Lord Jesus is the head, or globular reservoir of the oil, anointed with the holy oil of truth; for "the spirit is the truth," says John. This is the stem, and the bowl, and the seven tubes branching from the top, and the seven burners, and the two pipes; through which flows the spirit-oil of the truth, that it may "shine before men." This one body, or lightbearer, is "the light of the world" (Matt. 5:14-16). It has been set up in the world to "give light unto all that are in the house," that they may see the good works of them who are burners of the spirit-oil, and "glorify the Father who is in heaven." It is through them that the Spirit operates in enlightening mankind, in "opening their eyes, and turning them from darkness to light, and from the power of Satan (which is ignorance) to the Deity;" and in "pulling down of strongholds, and casting down imaginations, and every high thing that exalteth itself against the Deity's knowledge, and bringing into captivity every thought to the obedience of the Christ" (Acts 26:18; 2 Cor. 10:5). In doing this, the seven Eyes of the Deity shine like lamps of fire from the burners of the lightstand. In apostolic times, they stood before the principalities and powers in the heavenlies making known to these rulers of the earth the manifold wisdom of the Deity, according to an exposition of the aions which he made concerning Jesus their anointed Lord (Eph. 3:10,11). Without this lightbearing body, the world in all the ages and generations from apostolic times until now, would have been in lightless outer darkness. The One Body has been the golden seven branched lightbearer in all the gloomy period of the times of the Gentiles. "Their testimony," which is their light, is not only enlightening to the understanding of the ignorant, but it is *tormenting* to the adherents and advocates of the traditions and sophistries of the catholic and protestant apostasy (Apoc.

11:7,10). It vexes and annoys them; and especially when the eyes of the common people are sufficiently opened, if not to see the truth so as to be saved by it, at least to discern the imposition practised by those who would be their spiritual guides; but whose guidance they reject as mere quackery, and certain to precipitate all who trust it into the ditch. This effect of the light-burning stirs the gods of the earth up to inextinguishable wrath and causes them to make war upon the lightburners and to try to put out their light by breaking their lightbearing body to pieces — 11:7; 13:7. But “the earth helps the Woman,” who is indirectly nourished and cherished by the democratic and revolutionary adversaries of arbitrary power in church and state. These are her helpers, though not members of her body; and owe their political existence to the leavening influence of the divine principles she irradiates. They are her fire and sword by which her enemies are killed and devoured (Psa. 17:13; Apoc. 11:5,6): and, but for whose chivalrous devotion to what they style “the rights of man,” she could in no wise have withstood for ages the exterminating efforts of the enemies whom her testimony hath tormented and provoked.

The apostles have also taught us that the Spirit-Lightstand, or one light-bearing body, is constituted of *two classes* of mankind, which are fitly represented by Two Olive Trees; the one, “a wild olive tree,” and the other, “a good olive tree” (Rom. 11:17,24). The former, we are taught in this chapter, represents the non-Israelitish portion of mankind; while the latter is representative of the twelve tribes of Israel. In the Zechariah-group of symbols, these two olive trees are united to the light-bearing body by the two golden pipes extending from a branch of either tree. This *intermediate union* of the two trees is allegorical of the union of Israelites and Gentiles in one body through Jesus Christ. In the apostolic allegory, the union of the two classes is represented by grafting branches taken from the wild olive tree among the branches of the good olive tree, whose root and fatness supply wholesome nourishment to the grafts. In other words, the engrafting is done by “the word of truth,” which is therefore styled “the engrafted word received with meekness, which is able to save the soul” (James 1:21). This word received with meekness by wild-olive men, makes them intelligent believers of “the things concerning the kingdom of the Deity, and of the name of Jesus Christ;” and, by causing them to be immersed into the Christ-Name, they become members of the one body. By adoption, or engraftment, through Christ Jesus, they become good olive-men; and being “cut out” of the wild olive in all “the times of the Gentiles,” during which blindness afflicts Israel, they supply the place of the Jewish branches broken off because of unbelief.

This transfer of branches from the wild to the cultivated olive is the reason of there being two olive trees in the symbolic group. In the first few years of the apostolic era, there had been no breaking off of branches from the good olive tree; and no grafting in of wild olive branches in their place. The engrafted word was preached and received by Israelites alone; for, until Peter was taught to “call no man common or unclean” (Acts 10:28), the gospel was not preached to the Gentiles; so that the one body consisted only of believing and immersed Jews. But, when it was found experimentally that Israelites were fast becoming deaf and blind to the word, it was propounded to the Gentiles, from among whom a rich fulness has been separated. As faith decayed in Israel it grew vigorously among the Gentiles. The natural branches of the good olive became sapless; and were broken off with violence, when the Little Horn of the Goat received a host against the daily because of transgression, and cast down the truth, in its Mosaic representation, to the ground (Dan. 8:9-12). A.D. 70.

But the One Body is destined to flourish *in two states*. The Zechariah-symbolic group represents it in the state inaugurated by the resurrection. John saw it in this state, as “a Son of Man in the midst of Seven Lightstands,” invested with all the attributes of omnipotence (Apoc. 1:12-16). Being in the midst of the seven, he occupies the same relation to the light-irradiating ecclesias that the seven tubes of Zechariah’s group do to the golden bowl, and the seven horns do to the Lamb (ch. 5:6). The whole group of John and Zechariah is symbolical of the Omniscient and Omnipotent Spirit in post resurrectional corporeal manifestation — the “One Body” perfected and glorified in all its members.

But, before the One Body thus symbolized can stand in the presence of the nations to “enlighten the earth with his glory” (ch. 18:1), it must pre-exist in all “the times of the Gentiles;” that is, in the interval between the breaking off of the natural branches of the good olive tree, say from A.D. 70, to “the time of the dead when they should be judged, and a reward given to the prophets and saints” (ch. 11:18). This state of being, Paul styles, “the present evil world;” we term it commonly, “this world,” and “the present state,” in contrast with “the future state,” or “the other world,” or “the world to come.” Seeing, then, that the One Body, a great multitudinous unity, Jesus and his Brethren, is related to these two states, it is interesting to know —

- I. What *position* it occupies in respect to the nations of the earth?
- II. What its *mission* while so placed? and,
- III. *How long* is that position to be held?

A correct answer to these questions will furnish us with the solution of the mystery contained in the eleventh chapter of the Apocalypse.

I. POSITION OF THE ONE BODY IN THE PRESENT STATE

Zechariah does not aid us here. He was briefly informed, that the two olive branches emptying the golden oil through the two golden pipes into the bowl, were “the two Sons of Oil standing before the Lord of all the earth.” They represented Sons generated by the Golden Oil, or “word of truth” — the “unction from the Holy One, which teacheth of all things, and is the truth” (1 John 2:20,27). They stand before the Lord, *al-adon*, or before the Ruler of all the earth. True; but who is the ruler here referred to? Is it the Spirit-King, Yahweh Tz’vaoth, Isaiah saw? (ch. 6:1,5). Is it he exclusively, or is there a truth concealed, indicating some other ruler as well? The answer to this question must be deferred until we come to the exposition of Apoc. 11:4. We shall proceed now to the consideration of the first verse of this chapter.

1. “Rise Up!”

In this we find John in a like situation with Zechariah. They are both in the presence of an angel, and both asleep. That John was lying down asleep appears from a voice saying to him, *egeirai, awake, or rise up!* When John had the vision of the One Body, as related in the first chapter, he “fell at his feet as dead,” and from this symbolic death was restored again by the Spirit who spoke to him; so, in this eleventh chapter, being in the same presence, namely, of the Rainbow Angel, of whom he says, “the Angel stood,” he was prostrate in symbolic death, from which he was commanded, not by the angel, but by the voice of the power that develops the angel, to “Awake,” or “Rise up.” The angel is placed there, very much to the perplexity of the grammarians and commentators, who have proposed to abolish him from the text altogether, as an inconvenient superfluity — as the representative of the One Body in the post resurrectional period; as indicated by the symbolical resurrection of John, who, when awake or risen up, sees him standing — “the Angel stood.”

But why was John made the subject of a symbolic resurrection when he was about to transact business having regard to the position and mission of the One Body in the times antecedent to “the time of the dead?” The answer is, because the business he had to transact would ultimate in the resurrection of the One Body, of which, in its awaking or rising up, he was the dramatic representative. The literal resurrection of

the dead saints develops the angel he saw standing when he opened his eyes to see. The things revealed in this eleventh chapter ultimate, as any one may see, in the resurrection of the saints, and the establishment of their kingdom. They are the Spirit's dead men, and they arise as his dead body. This is a grand consummation in regard to them. They now "dwell in dust," where they are fast asleep; but they shall "awake and sing," as the climax of their position and mission in this present evil world (Isa. 26:19; Dan. 12:2).

This is a notable feature in all prophetic oracles, namely, the primary statement of the end to be established as the result of, or consequent upon, the details immediately to follow. There is another striking illustration of this in the fifteenth verse of this chapter. Here, the end resulting from the finished judgments of the seventh trumpet is summarily stated before the details of the trumpet are specified. A neglect of this peculiarity would lead the reader to suppose that "the kingdoms of this world became the Lord's" at the first blast of the seventh trumpet. This, however, would be a great mistake; for subsequent specifications show that such a notable and world-astounding result is not to be expected until the sounding is about to cease. But, of this apocalyptic characteristic I need adduce no further examples, for it must be obvious enough to all.

2. "A Reed like to a Rod"

This being so, I proceed further to notice, that the power commanding John to rise up, gave to him "a reed like to a rod." The use he was ordered to make of it shows that it was a *measuring reed*. "Rise up," said the voice of the Spirit, "and *measure* the nave of the Deity, and the altar, and them that worship therein." When we consider the things to be measured, it is clear that the reed must be a rule of faith, a rule of practice, a rule of time, or all of these; not a material rule, such as a builder would use. It was "a reed like unto a *rhabdos*." In writing to the saints in Corinth. Paul says to them: "What will ye? Shall I come unto you with a *rhabdos* or with love, and a spirit of meekness?" (1 Cor. 4:21). This shows that a *rhabdos* is something different from love and meekness in expression. The use of it in this chapter of the apocalypse is evidently representative of the same idea as in Paul's inquiry. The scope of the prophecy shows this; for the two olive trees are to "prophesy 1260 days, having been clothed in sackcloths" (ver. 4,3); and to be overcome and denied a burial (ver. 7,9). This unhappy fate was a *rhabdos* — a severe infliction. Hence, the measuring reed was like to severe infliction. But, *how long?* The answer to this question is the reed — 1260 days. The

reed then was a *rule of time*, indicating a period of severe trial; and therefore “like to a rod;” and upon the principle of loving chastisement — “whom the Lord loves he chastens, and scourgeth every son whom he receives” (Heb. 12:6).

It is to be noted here, that John, and not the angel, is the measurer. The measuring, therefore, is different from the measuring of chapter 21:15. In this place, it is one of the seven angels of the vials, the seventh, that is the measurer. John has a reed, and this angel has a reed; but the reeds differ in this, that John’s is “like a rod,” and the angel’s is “a golden reed.” Being different reeds or rules, they are used for different kinds of measurements. The reed like a rod measures the nave still in connection with altar-worship; while the angelic golden reed measures “the great city, the holy Jerusalem,” in which there is neither nave nor altar.

There was great symbolic decorum in appointing John to be the measurer, in giving the reed like a rod to him. “Rise up and measure!” was the voice of the Spirit. The measuring is here connected with the rising up; in other words, *John’s symbolical resurrection was the limit of the measuring*; at all events, of his measuring; for, where his correctional mensuration ends, there the angelic measuring by the golden rule begins.

3. The Altar

The altar in the text is the altar of sacrifice. Had it been the altar of incense it would have been specified, as in ch. 8:3, “the golden altar before the throne.” The altar John measured was the altar under which the saints lie, who are slain for the word of the Deity, as in ch. 6:9. In this place, the symbolic souls are represented as “crying with a loud voice, saying, *How long?*” But the measurement of this was not revealed. They were told that it was “for a little season;” but the number of days contained in this short period was not measured off for their information. Not so, however, in John’s measuring. He gives in symbolic days the period of altar-worshipping; that is, the period during which the saints would be liable to death at the hand of their enemies because of their testimony. In all “their days of the prophecy they were an afflicted people. As the Spirit had foretold in Dan. 7:21, the Little Horn with Eyes and a Mouth of blasphemy was to make war upon the saints, and to prevail against them till the Ancient of Days came. The saints being *in* Christ Jesus, the altar, they “worship therein,” and are “partakers with the altar” in altar-sufferings; in other words, “they are partakers of Christ’s sufferings; that when his glory shall be revealed, they may be also partakers of that, and be glad with exceeding joy” (1 Pet. 4:13; 5:1).

But, was this altar to be deluged with the blood of victims in all the

period elapsing from A.D. 70 to the coming of the Ancient of Days? John's measuring answers this question in the negative. The worshippers in the altar were to be slain, and to rise again, and to ascend to power, and to strike terror into their enemies; and, though not free from tribulation because of the word, their sufferings are not represented as unto death as aforetime. They are prevailed against till the Ancient of Days comes, but not under the same sanguinary conditions.

4. All not of the "One Body" Excommunicate

John's measuring was restricted to the One Body, the mystical body of Christ, the saints. He was expressly commanded to excommunicate all the Gentiles not of the One Body. "The Court," said the Spirit-Voice, "that is outside of the nave, *ekbale exo, cast away out*, and measure it not;" and the reason given for this excommunication is, "because it hath been given to the nations." Hence, the apocalyptic court is the Court of the Gentiles; and the antitype of the Court of the Gentiles under the Mosaic constitution. It may be remarked here, that in Solomon's building there were *three* courts; first, the outmost court of all, into which the Gentiles might enter; next, the *Court of Israel*, for native Israelites, if clean according to the law, otherwise admission was denied even to them. Between these two courts, there was a "middle wall of partition," upon which were notices forbidding Gentiles to pass beyond it on pain of death; and, third, the *Court of the Priests*, where the brazen altar of burnt-offerings, and the brazen laver for washings, stood, and where the priests and Levites exercised their ministry. Israelites, who offered sacrifices, might bring their victims to the inner part of this court, but could not pass a certain separation which divided it; they withdrew as soon as they had delivered their sacrifices and offerings to the priest, or had made their confession, with laying their hand upon the head of the victim, if it were a sin-offering. Beyond the Court of the Priests was the temple proper, subdivided within into the Holy Place, and the Most Holy Place, or Nave. These two Holies were divided from each other by the Veil or curtain. In the Holy Place were the golden altar of incense, the show-bread table, and the seven-branched lightstand, in whose seven burners was consumed the light-giving golden oil of olives. Into this place, the priests, if purified by blood and water, and invested with the holy garments, might enter at all times; but were forbidden to enter into the Most Holy beyond the Veil. Into this, the Aaronic High Priest alone could enter, but not at all times, nor without blood, on pain of death. When within the nave, he stood, as "the angel stood" (ch. 11:1), before the throne of Yahweh, whose power dwelt in a cloud be-

tween the Cherubim, made of the Olive Tree, and overlaid with pure gold; and above the propitiatory, or mercy-seat, or coverlid of the ark, styled the Ark of the Covenant, because it was a chest containing the stone tables of the law, cut and engraved in heaven, and delivered thence by angels to Moses on the mount. Within were also contained the pot of manna, the bread that came down from heaven, and Aaron's dead rod that budded into life and bore fruit. Such was "the House made with hands" — an interesting fabric of the Mosaic parable foreshadowing certain "things of the kingdom of the Deity, and of the name of Jesus Christ."

As we have seen elsewhere, these temple arrangements have been incorporated into the structure of the Apocalypse. The text before us appropriates the apocalyptic outside court to the Gentiles. "The middle wall of partition" having been broken down, by nailing the threatening handwriting of ordinances to the cross (Eph. 2:14; Col. 2:14); *no Court of Israel is introduced into the apocalypse*. Israelites and Gentiles not of the One Body, are constituents simply of the unmeasured court. Their position in relation to the Nave and the Golden Altar, and the Altar of Sacrifice, is that of excommunicate outsiders. In the aggregate, they are "the court outside of the nave cast away out, and not measured." They are therefore, without remission of sins, and consequent right to the tree of life; they cannot offer acceptable prayer and praise to the Deity; nor have they any intercessor within the veil. Their court is wholly occupied by Daniel's Fourth Beast. There is not a foot of its area which is not so occupied; so that there is room within its limits for no other beast; for this beast is resolved, apocalyptically, into the dragon, the beast of the sea, the beast of the earth, the image of the beast, and the scarlet colored beast and its rider. In other words, the Unmeasured Court is Christendom, so called, in its civil and ecclesiastical constitution — "Babylon the Great."

The altar, which in the first verse includes the Court of the Priests, and the Holy place, because the constituents of the altar are constituents also of the court and the holy, is surrounded by the Court of the Gentiles; that is to say, the One Body in the present evil world, is a pilgrim and a sojourner in the midst of its enemies. It is surrounded on every side by the children of "the Great Harlot;" whose ecclesiastical institutions are apocalyptically labelled, "the Mother of Harlots, and of all the Abominations of the Earth." This ecclesiastical family of adulteresses belong especially to "the beast that ascendeth out of the abyss, and makes war upon the saints, and overcomes, and kills them" (ver. 7; 13:7). They are the defiling women of ch. 14:4; with whom "the Virgins," or Altar-worshippers, have nothing to do, except to prophesy

against them, and to torment them with their testimony.

In this Court of the Gentiles, “the spirituals of the wickedness in their high places” are rampant revellers in tradition and blasphemy. Their court is illustrated by one great “Name of Blasphemy” (ch. 13:1); which towers in pride and arrogance (“its look more stout than his fellows” (Dan. 7:20) above all the other blasphemous “Names and Denominations,” of which it is so “full” as scarcely to afford space for novelty in this department of iniquity, transgression, and sin (ch. 17:3). These Names and Denominations of Blasphemy fill up the Court; a fact expressed in the text quoted, by the words, “a scarlet-colored beast, *full of the Names of Blasphemy.*” Those of them in alliance with the civil powers of the court, are styled “Harlots;” these can be counted upon the fingers; as, the Church of England and Ireland, the Church of Scotland, the Lutheran Church, the Calvinian Church of Switzerland, and the Gallican* Church. These are the Harlots, who have sold themselves for gain to work the will of them who keep them. They are ecclesiastical incorporations of “all that is in the world, the” sanctimonious “lust of the flesh, the lust of the eyes, and the pride of life;” and therefore “not of the Father” (1 John 2:16). Their diversities are but the diversities of mere human speculation and views of expediency. The same substratum of blasphemy and scripture-nullifying tradition, pervades them all. They teach nothing aright; for their divinities and theologies, are the mere fleshly thinkings of the natural man. Though their spirituals claim to be “ministers of the gospel,” and “ambassadors of Jesus Christ,” and “successors of the apostles;” their claims are stamped spurious and their high pretensions ignored, by the command given to John not to measure their court, but to “cast it away out.” They are a denounced apostasy, as far removed from the One Body as the east from the west. Ministers of the gospel indeed! How can men minister that of which they are profoundly ignorant in letter and spirit. If ministers of anything, it is of “the wisdom from beneath; which is earthly, soulish, and demoniac.” By their fruits they are known to the One Body which alone has spiritual intelligence to discern their true character. This measured community knows, that they are a base counterfeit that can only be made to pass current among those who are ignorant; and who mistake brass for the fine gold of the temple. The spiritual institutions of their unmeasured and excluded court, have no vitality in them; and can therefore save no one. Their way is the way of death — the wide gate and the broad way

* The Gallican Church is the Church of Gaul of France. It is associated with the French Roman Catholics, but maintains the right to be in certain respects free from Papal control. Its independence in that regard dates back to 1398. It recognises the pope's spiritual authority but denies his temporal authority. Its influence has spread beyond France, and is today known as the Catholic Liberal movement. — Publishers

leading to destruction.

These Harlot-Churches of the Court are the leading novelties of modern times. They had no place in the Court four hundred years ago. Then the court was wholly occupied by Greek and Latin catholic idolatry; the Latin section of which they ignorantly acknowledge as the true church; the common "Mother of All Churches." This is true. The state churches are all her bastard progeny, begotten of her adulteries with the kings of the earth (ch. 18:3). Hence, her apocalyptic name, "MOTHER OF HARLOTS."

But, besides these harlot daughters, whose presence in the court she is too drunk and feeble to prevent — "drunk," not so much with wine as with folly, and "with the blood of the saints and witnesses of Jesus" (ch. 17:6) she has a multitudinous brood of young serpents, styled "All the Abominations of the Earth." These are the Anti-State churches of the Court — churches, not allied to the state, but holding dogmas, which are a mere dilution of the traditions of the Harlot Mother of Christendom. They pervade all the British isles and possessions, under the general denomination of "Protestant Dissenters;" and all the original United States, north and south. In the American section of the Court of the Gentiles, as there is no Harlot "by law established" with privileges from which her sister-prostitutes are excluded, "the Abominations" are not styled "Dissenters" and "Nonconformists." In this section of the court they are all equal before the world's law; but not equally respectable and orthodox in the world's esteem. Wealth, classical (or pagan) scholarship, and numbers are the criteria of their relative respectability and orthodoxy. The rulers and politicians of the "Model Republic," players all upon the world's board, are the honored members or patrons of "all the Abominations of the Earth;" so that from the stage to the pulpit, and from the pulpit to "the floor of the House," there is no wider step than from the sublime to the ridiculous and profane. The legislators and executives of the protestant sections of the Court are the incarnations of the profanities and blasphemies inculcated by the spiritual craftsmen who live by "the Abominations," or "Denominations" of the earth. Hence, their legislation and rule are devilish and oppressive; and calculated to bring down upon them catastrophe and judgment, as at this day, but more intensely and generally hereafter.

An enlightened spectator, contemplating the festering abominations of the European and American papal and sectarian sections of the Court of the Gentiles, might wonder at the long suffering and forbearance of the Deity, whose Name and Tabernacle they so grievously blaspheme. He might exclaim, "How long, O Yahweh, wilt thou not avenge thine own cause!" But, to him it might be replied, that the Deity remains

silent, not because he is not indignant at the blasphemies, corruptions, and cruelties perpetrated against his dignity, and the well-being of his two witnesses or prophets; but because the Antichristian Court is “cast away out, and not measured.” For this reason, the Gentiles have liberty to set up any, and all kinds of abominations in their court, or area of operation, without being subjected to immediate judgment for their crimes. Hence, polygamous Mormonism, and adulterous Romanism, courtesan state-churchism, and hypocritical sectarianism, all flourish in their several spheres of abomination. They are permitted to do as they please, *until the measure or limit of the One Body’s sackcloth probation is attained* — a measure indicated by John’s symbolic resurrection from the death-sleep. John’s rising up measured the altar worshipping of the nave, or saints of Deity. When these rise from the dust, and he with them, “the Angel stands” prepared to “finish the mystery of the Deity as he hath announced the good news to his servants the prophets” — to break up the court, and to level the Great Mountain of human dominion and corruption, with which it is filled. There will then be no more Court of the Gentiles, and no more apocalyptic altar-worshipping for the One Body. All “the Abominations of the Earth,” mere lies, vanities, and “things which are of no profit,” will then be swept away with the besom of destruction; and nothing will survive, but the victorious and glorified community, symbolized by Zechariah as the Seven Branched Light-stand, and Olive trees. These will then burn the golden oil in the kingdom of their Father; and enlighten the subject nations with their glory.

Such is the position of the One Body in the present altar-worshipping state. It is down-trodden — trampled upon by the “miserable sinners” of the Court of the Gentiles — “the Holy City,” said the Spirit-Voice, “shall they tread under foot.” This is their present fate, in common with Israel after the flesh, who, for an evening morning of 2400 years past, according to the LXX, have also been trodden under foot by the Gentiles of the Court (Dan. 8:13,14). The One Body, or “Holy City” is essentially antagonistic to the Sin-Powers of the Court, by what symbol or names soever they may be represented; for it is the Woman and her Seed in opposition to the Serpent and his Seed; two parties between whom there is irreconcilable hostility, which can only cease with the utter destruction of the Serpent-Powers of the Court (Gen. 3:15).

In the apocalypse, the Holy City occupies a conspicuous and interesting position. The Holy City measured by John, and the Holy City measured by the Angel, are the same Holy City *in two different states* — in the preressurrectional; and in the postresurrectional, states. Every immersed believer of the gospel of the kingdom and name, is an adopted citizen of the Holy City. Paul writing to such believers says: “Ye are

come to Mount Zion, and unto the City of the Living Deity, the Heavenly Jerusalem,” “the Mother of us all” (Heb. 12:22; Gal. 4:26). “Ye are come;” that is, not personally; but by faith; because “we walk by faith, not by sight.” All that is promised concerning the future glory of the “barren Jerusalem that beareth not,” and is now trampled upon by the Fourth Euphratean, or Ottoman, Angel-power, they heartily and affectionately believe: and believing these “exceeding great and precious promises,” together with the things concerning Jesus, and the apostolic revelation of the mystery, they are reckoned by adoption through immersion into Christ, as if they had been royally born in the Asiatic city; and consequently entitled to share officially in all its good fortune when it shall break forth into singing, because her light is come, and the glory of Yahweh is risen upon her (Psa. 87:5,6; Gal. 4:27; Isa. 54:1; 60:1). The true believers in the present altar-worshipping state are collectively the Holy City, the Municipality elect, and divinely appointed to rule in the restored Jerusalem, when it shall have been delivered by the Angel of the Bow from the Serpent-Power of the unmeasured court by which it is now “trodden under foot.”

5. The Holy Polity Trampled Forty-two Months

The Holy Body Politic is measured — the period of its down-treading by Gentile barbarism is measured. The Court of the Gentiles will continue to exist a longer time than their trampling of the Holy City. Not being measured, it does not appear how much longer it will continue; but as the Holy Polity is to destroy the Court and its sin-powers, it follows necessarily, that the altar-worshipping and sackcloth prophesying of the Body, must come to an end before judgment is given to it. This limit of tribulation had been revealed to Daniel in the words of the oracle: “The Horn shall make war upon the saints, and prevail against them until the Ancient of Days come, *and judgment be given to the saints*” (ch. 7:21,22; and in verse 25, “they shall be given into his power until a time and times and the dividing of time.” In other words, at the end of this period the Ancient of Days will come; and then the saints will no longer be prevailed against, or “the Holy City be trodden under foot.” This coming of the Ancient of Days is the limiting event of the down-treading measured off by John with “the reed like to a rod” given to him by the Spirit. In the record of his measurement, he turns Daniel’s “time and times and the dividing of time,” into “Forty and Two months.” He says: “The nations shall trample the Holy City forty and two months” (ch. 11:2). Hence, at the termination of these months the trampling is to cease in the advent of Christ and the resurrection of his brethren — “the time of the dead” (ch. 11:18). Now he comes “as a thief” under the sixth

vial, while the Franco-Frog power is in active operation (ch. 16:12-15); hence, the "forty and two months" must terminate then; an end that must be exceedingly near.

But, are these forty and two months simply months of days; or are they symbolic months of days, each day signifying a year? To affirm that they are months of days and nothing more, would be a violation of all decorum. To have evolved a scriptural exposition of the reed, the rod, the angel, the nave, the altar, the court, and the city; and to have shown that John and his actions were representative; and then to affirm, that the time related to these things is to be expounded upon an entirely opposite principle — that the time is literal months and no more, is irrational, contrary to the analogy of scripture, incongruous to the subject treated of, and contrary to historic fact. Nearly eighteen hundred years have elapsed since John saw the vision of the eleventh chapter. When he saw it, the One Body was in the altar-worshipping and sackcloth situation. It was then warred upon by the pagan Roman power, the Little Horn with the Eyes of a Man, and a blaspheming Mouth, having then no existence in the Court of the Gentiles. But, instead of being "prevailed against," "overcome and killed," the One Body "overcame the great red Roman dragon by the blood of the Lamb, and by the word of their testimony" (Apoc. 12:3,9-11). It was not "trodden under foot" of pagan Rome; but Rome pagan is placed under its feet, under the symbol of "a Woman with the Moon under her feet" (ch. 12:1). Hence, there is no sense in which it could be then said of the one Body, "the Holy City shall the Gentiles trample forty and two months" of days, and days only: for history shows that the trampling was the reverse of this; and that the conflict between the pagan dragon and the Holy City was neither forty and two months nor 1260 days, nor 1260 years; but the much shorter period of 226 years from the time John measured the Holy City until "the dragon was cast out into the earth."*

Now, the historic fact is, that over two hundred years after the pagan dragon was overcome by the saints, the Eyes and Mouth of the Little Horn were constitutionally established as "the God of the Earth" (ch. 11:4). The Little-Horn power that had destroyed the Asiatic Jerusalem, disregarded the god of his fathers, called Jupiter; and this new god, whom his pagan predecessors knew not, he honoured, and legally established in his estate, or empire (Dan. 11:37,38). This was the

* The period of 226 years extends from the time that John received *The Apocalypse* which the Author dates as A.D. 96, until the resumption of persecution of the Church by Licinius in A.D. 322 which led to the battles of Adrianople (July 1, 324) and Chrysopolis (Sept. 18, 324). The numerically superior forces of Licinius were defeated, and Constantine ruled as sole monarch of the Roman world. "Christianity" was made an official religion, and in the following year (325), Constantine presided at the council of Nicaea. — Publishers.

Little Horn ecclesiastical element, into whose hand, or power, Daniel was told that the saints should be given, until the elapse of “a time and times and the dividing of a time” (ch. 7:25). Many periods of forty-two literal months elapsed in these two hundred years; in all of which the saints were untrampled by the nations. But when this New God came up in the midst of their court, the situation of the Holy City was entirely changed. Forty and Two months of years have nearly elapsed since then; and in all this time the Holy City has been in the altar-worshipping and sackcloth prophesying measurement of time. Shall we ignore this remarkable fact and say, “Oh, that is nothing at all!” and, for the sake of reducing all students of the prophecy to one common low level of ignorance, affirm “that the fulfilment of what is written in the book of The Revelations, from chap. 4 inclusive, is still future?” For men to affirm this, is proof of their entire and gross ignorance of the whole subject. But many people, who are lost in the night of Egypt, desire to be thought as wise by others as they are in their own conceits. In regard to the apocalypse, they feel poignantly and painfully their deep and ineradicable ignorance; they can make nothing of it, and being too self-conceited to be taught, or envious and hateful of those who are able to teach them, they aim to allay their vexation by the comforting delusion, that its events and times are all in the future, and “in close connection with the appearing of Christ;” so that, of course, the most intelligent and the most ignorant in the word and history, are equally in the dark concerning it. This is very consoling to the envious, who love darkness rather than light, if the light proceed from any but themselves. The Apocalypse all in the future except the first three chapters!! If the reader has followed our exposition from the beginning of the fourth to the present writing, we believe he will find it impossible to endorse such “a foolish notion.” He will be able to say boldly, that the dogma of the futurists is a mere old wife’s fable; and utterly unworthy of the grave consideration of a true believer — a servant of the Deity sealed in the forehead with the seal of the living God (ch. 7:2,3).

In my exposition of the ninth chapter, I have shown that “months” there can only signify periods of *thirty years* — verses 5,10,15. The word

Opposite top: A portrayal of the “Visions of Constantine of the Cross” which he claimed to have seen flash across the sky prior to his victorious battle against Maxentius at Milvian Bridge outside Rome, 28 October, AD 312. This gave rise to a new system of policy and religion introduced by Constantine after the seizure of power, although this was not perfectly established till the last and peaceful years of his reign.

Opposite below: A mosaic in San Vitale Ravenna portrays the emperor Justinian (Ad 482-565) handing a liturgical dish and patten to representatives of the Catholic Church. On the far right is the Bishop Maximian. The Emperor regarded it as his mission to restore the former glory of the Roman empire, and issued in AD 529 his *Codes Justinianus*, a series of laws and instructions, including the proclamation of the Bishop of Rome as “Universal Bishop of the Church.”



The illustration shows Cardinal Gonsalvi presenting the Concordat of 1802 to pope Pius VII forbidding the exercise of any papal jurisdiction in France without permission of the government. In 1870 pope Pius IX (top illustration), was made prisoner in the Vatican for the rest of his life; the Italian government now separated church and state and the papacy was not formally recognized until the Concordat of 1929, a primary fulfilment of the prophecy limiting the dountreading of the Holy City from Phocas' decree to the loss of temporal power of the Papacy to 42 months (606-608—1866-70). At the end of that period the Truth was providentially revived through the labours of Bro. Thomas and R. Roberts to culminate in the establishment of the Most Holy at Jerusalem after the destruction of the Beast and the False Prophet. (See Publishers' Comments, p. 237, and Bro. Thomas' remarks on pp. 238-239).

blood (ch. 17:1-3).

There are no data in the first and second verses of this eleventh chapter to show at what epoch these “forty and two months,” or 1260 years of trampling begin. We are informed that they shall end at John’s *rising up*, which is the terminal *measure* of their continuance. This, as I have shown, is the import of the command to him, “*Rise up and measure.*” But, the same Spirit told Daniel, that the time was the period of the saints being in the hand of the Little Horn with Eyes and Mouth; if, therefore, it can be ascertained when they were turned over by authority to the ecclesiastical horn-power, the commencement of the “forty and two months” will be determined.

The words of the oracle, are, “they shall be given into his hand. This implies a *giver* — one having power, by which he would be able to place the saints under the jurisdiction of him who should “wear them out, and think to change times and laws” (Dan. 7:25). This powerful giver was unquestionably the Sixth Head of the Dragon; or “the king that shall do according to his will, and shall honor a god whom his fathers knew not.” The throne of this dragon-king is Constantinople. It was removed here from Rome by Constantine “the Great;” a removal, that prepared the way for the manifestation in Rome of this new god, who would speak great things against the Most High. The principal bishop of the catholic idolatry in Rome was developed into “the God of all the earth” by the legislative favor of the imperial Constantinopolitan power. This development was legislative and circumstantial, and therefore progressive. He was no meteoric upstart in the Seven-hilled city; but a bastard deity, who had been begotten in the Roman Mother by the adulterous embrace of the imperial power. Rome was pregnant with this blasphemous deity during a gestative “set time” of two hundred and eighty years — nine months and ten days being the physiological period of human incubation. From A.D. 324 to A.D. 604-8, was this “god of guardian saints” in the embryo, or foetal state. He was *quicken*ed into political life as a future imperial element of the fourth beast dominion of the Court, by Justinian’s Code, A.D. 529, and his Decretal Epistle, A.D. 533; which *affirmed* the Roman Bishop’s universal supremacy in spiritual affairs. Seventy-five years after this quickening, he was born God of the Roman earth by Phocas, the Dragon emperor, acknowledging the supremacy of his See, A.D. 604;* in grateful commemoration of which, and other benefits, the New Deity caused to be erected by the exarch of Italy a Corinthian fluted column of Greek marble, standing on a pyramid of eleven steps, on the top of which was a gilt statue of

Phocas. The date of the pillar was A.D. 608; and the occasion of the honor is stated in the inscription to be, "*Pro innumerabilibus Pietatis ejus Beneficiis, et pro Quiete procurata Italioe, ac conservata Libertate.*" Surely, the birth of "the God of the earth" was an event to be celebrated in grateful honor upon the imperial creator! Perhaps a baser wretch than Phocas never wore the dragon-crown; but the baser the more worthy in the estimation of the new god. By the murder of the imperial family, the usurper had given absolute liberty and supremacy to the Roman bishop; besides bestowing liberal donations upon the Roman churches. He was therefore entitled "His Piety;" and the pillar was erected "For the innumerable benefits of His Piety, and for the quiet procured to Italy, and the preservation of liberty."

Thus, by this development of the Roman bishop into the irresponsible "god of the earth," all spiritual things were "given into his hand" by imperial authority and power. He was constituted the Lord Spiritual of all christians, who were denounced as heretics fit only for fire and sword, if they dared to question his divinity. Under his supremacy they were adjured to the flames, had their tongues cut out, denied "christian burial," as he styled it, and deprived, not only of the benefits of society, but of the common birthright of men. Such was the iron yoke forged by the decrees of the Greco-Dragon emperors, who gave all their subjects into the hand of the God they set up in the pre-Constantinian seat of their dominion; thus, "giving him his power, his seat, and great au-

* The Author of *Eureka* identifies the woman about to bring to birth the man-child who would "rule all nations" (Rev. 12:1-2) as apostate Christianity, through whose assistance Constantine was brought to political birth. The analogy is exact to the time period provided. Constantine came to political birth as Emperor of Rome 280 years (A.D. 313) from the establishment of the Ecclesia after the resurrection of Christ. It is significant that on the day for a year principle, this is equivalent to the period of human gestation, and therefore appropriate to the symbolism. Now, remarkably, the Author shows that the establishment of the Papacy followed a similar period of gestation. Christianity was universally recognised in A.D. 324 when Constantine attained full and sole control of the Empire. But though an apostate Christianity was officially recognised, the Papacy as such still awaited its political "birth". Conception is followed by quickening, and this took place when Justinian through his Code (A.D. 529) and Decretals (533) honoured the Bishop of Rome by proclaiming him "universal Bishop". This took place some 200 years after the establishment of Christianity as a state-recognised religion in 324, and is represented by J. Thomas as the "quickening" of the foetus in the pregnant "woman" of Christianity. The birth came exactly 280 years after 324 in the unexpected elevation of one of the greatest criminals to sit upon the throne of Constantinople. Phocas came to power in 604 and subsequently issued a decree proclaiming the Bishop of Rome as "head of the churches". The Papacy had come to birth, and once again, the symbolism was according to nature at the appropriate time, illustrating that "the times are thoroughly adjusted to God's command" (Heb. 11:3 — *Diaglott*)—Publishers.



All That Time Has Spared From The Glorious Yesterday Of the Forum Romanum

Once a hub of the world, men began to excavate the rubbish-heap of the Forum in the significant year 1870! — the same year as the temporal power of the Papacy was withdrawn. In the foreground are the three columns of the Temple of Vespasian and the Temple of Saturn, and in the centre the Column of Phocas referred to by the Author of *Eureka*. Phocas was a brutal centurion elevated to power, but with no real ability to rule. He initiated a reign of terror, and died himself on the scaffold in 610. The Column was set up in A.D. 608 — Publishers.

thority” (ch. 13:2): that “he might as God sit in the temple of the god, showing himself that he is a god” (2 Thess. 2:4).

This epoch, then, of the four years between A.D. 604-8, in which the Roman Bishop was set up for the supreme deity of the Court of the Gentiles — above all civil rulers; or, as Paul expresses it, “above all that is called a god, or that is worshipped;” is the only one that I can discover in history in harmony with the word, as the epoch of commencement for

the "forty and two months" of years, or 1260 years, for the trampling of the Holy City by the nations. The terminal epoch, of course, upon this basis will be between the end of the years A. D. 1864 and 1868. In these terminal four years ending in the spring of '69, it may therefore be expected, that "the time of the dead" to *rise up*, as prefigured by John, will have arrived; when the forty and two months* being ended, the trampling of the Holy City will be no more.

II. THE MISSION OF THE ONE BODY IN THE ALTAR-WORSHIPPING AND SACKCLOTH-PROPHESYING SITUATION OF ITS AFFAIRS

The third verse of this chapter testifies as follows: "And I will give to my two witnesses, and they shall prophesy a thousand two hundred and sixty days, having been clothed with sackcloths." Here is a proposition plainly stated. There can be no mistake, one would think, as to the personage who makes the statement. The "I" is, doubtless, the Spirit who speaks to the ecclesias, and who said to John. "Rise up and measure the nave of the Deity." He gave John power to do this in giving him the "reed like to a rod," the symbol of the measurement. John, on awaking, no doubt, obeyed the order; having accomplished the work, the Spirit added, "*And I will give to my two witnesses*" a certain mission to perform. The measuring was John's work; the prophesying, theirs; and with this John was to have nothing to do, in person, until he shall "rise up" in "the time of the dead," and rejoin his classmates, as a constituent of the Angel of the Bow; and with one foot upon the sea, and the other upon the earth, prophesy with the voice of Boanerges in the utterances of Seven Thunders, "before many peoples, and nations, and tongues, and kings" (ch. 10).

The Spirit styles them "*my two witnesses*." They are therefore the Witnesses of the Spirit, styled in ch. 17:6, *hoi martures Iesou, the witness-*

* Forty-two months are 1260 days, and on the day for a year prophetic basis, 1260 years, which, from the time of Phocas, extends to 1868-70. This epoch, as anticipated by the Author of *Eureka*, witnessed several notable historical developments in accordance with prophecy. It saw the temporal power of the Papacy withdrawn permitting a further stage in the later-day development of the witnesses, and decline in the political power of the Roman Catholic Church. It witnessed increasing interest by Jews in *Eretz Israel*, and the establishment of the first Agricultural School called Mikve-Israel (*Hope of Israel*) in the Land. This was to serve Jews who had begun to make their way back there as "agriculturists and traders" (See *Elpis Israel* p. 441). It was, therefore, a terminal date of prophecy, and though it did not reveal "the time of the dead" to be raised, it did commence a train of events that led to the elevation of the Holy City from the down-treading it had experienced for so long, and which constituted a sign of the impending resurrection (see Luke 21:24-28). Meanwhile, in 1930, by a concordat issued by Mussolini, the Temporal Power of the Papacy was restored as required by prophecy, and the present activities of the Pope in the political field are in accordance with its requirements (see Rev. 18:7). In relation to the time periods see footnote Vol. 2 p. 10.—Publishers.

ses of Jesus — of Yah the Saviour. A witness is one who gives testimony to the truth at the hazard of liberty, estate, and life. The Spirit's witnesses are witnesses of this kind. They testified to "the truth as it is in Jesus," in opposition to "every high thing that exalteth itself against the Deity's knowledge;" consequently, they were conspicuous in testifying against the catholic worshipping of the daemionials and idols; and all the other abominations they encountered in the Court of the Gentiles. Many of them incurred the loss of all things — "they love not their lives unto the death" (ch. 12:11); therefore they are described in "the time of the dead," as "the souls of them who were beheaded for the witness of Jesus, and for the word of the Deity, and who had not worshipped the Beast, neither his Image, neither had received the mark upon their foreheads, or in their hands;" and to show that these witnesses are the Saints, it is added, "and they lived and reigned with Christ a thousand years" (ch. 20:4).

To these witnesses something was given — "And I will give to my two witnesses," saith the Spirit. What was this that was given? It could be nothing else than *the gift of prophecy*; for it is immediately added, as the result of the gift received, "and they shall prophesy." Now, the nature of the gift is determined by what, as prophets, they were to accomplish. They were to devour their enemies by fire bursting forth out of their mouth; to shut the heaven that it rain not; to turn the waters into blood; and to smite the earth with every plague (verses 5,6). These effects were to result from their testimony delivered "in *their days* of the prophecy;" for when those days were expired, "their testimony was finished," and they could neither prophesy, nor do any of these terrible things. Their tormenting power was gone, and the agency by which it was executed was silenced in death (*verses 7-10*).

The nature of the prophetic gift bestowed upon these formidable witnesses was divine. It was a divine power imparted to them, which none of their adversaries of the unmeasured Court could gainsay or successfully resist. It had been given to them when the angel, who had ascended from the east, sealed them in their foreheads with the seal of the Living Deity (ch. 7:2,3): A.D. 325, and onwards. As the result of this sealing, the word of the Deity dwelt in them richly in all wisdom and spiritual understanding; and as "the word of the truth of the gospel" is a great unfulfilled, as well as partially fulfilled, prophecy, the sealed, in vocalizing its testimony before the ignorant, are "prophets," whose inspiration is the word understood and believed. For this reason it is, that the saints are said to "prophesy," when they state, illustrate, and prove the truth. "He that prophesieth," saith Paul, "speaketh unto men to edification, and exhortation, and comfort" (1 Cor. 14:3); and "he that

prophesieth edifieth the ecclesia” (ver. 4); therefore he saith in another place, “despise not prophesyings.”

The essential difference between the prophets of antiquity, and “the two prophets” of this eleventh chapter, is not as to the *matter* given, but the *manner* in which that matter was imparted. The ancient prophets and apostles received the subject matter they proclaimed by revelation direct from Deity; while the apocalyptic prophets receive it by hearing expounded, and reading the writings in which the direct revelation is contained. A merely natural man is an empty earthen vessel. He contains none of “the golden oil.” What he knows, he knows only as a natural brute beast; and like other animals, obeys only the impulses of his “inner consciousness.” Such a human creature is utterly destitute of inspiration; and the efforts to enlighten him prove fruitless, he is fit only for capture and destruction. The unmeasured Court of the Gentiles is the aggregate of such; and in the midst of so dark and dangerous a community, the Spirit’s Witnesses were appointed to operate for a testimony against them.

These witnessing prophets were inspired by the truth; and the truth is declared to be “the power of the Deity for the salvation of every one that believes it” (Rom. 1:16). “Power b̄longeth unto him;” and “he giveth strength and power to his people;” and the truth is his power by which his witnesses are able to do, what mere naturals are utterly impotent to effect. But the truth in His witnesses is the power of the Deity to work intellectual and moral results; and is “the savor of life ending in life” to those who believe; and of “death ending in death” to those who do not. Hence, it divides the peoples in the Court into two general divisions, believers and unbelievers, between whom the truth generates implacable hostility; for as in the days of Isaac, “he that was born after the flesh persecuted him born after the Spirit, even so it is now,” “in all their days of the prophecy” (Gal. 4:29). This state of feeling is the “enmity” put between the two seeds by Divine Power (Gen. 3:15); so that a man’s foes are often those of his own house.

But the truth in the Spirit’s witnessing prophets is not uniform in its effects. The character of these depends materially upon the nature of the soil into which the incorruptible seed is sown (Matt. 13:19-26). In this parable, there are no less than six varieties of product from the same sowing — the way side, the stony, the thorny and the good; and three varieties even of the good. These all received the word sown into their hearts, even with joy; but it was only those who, with honest and good hearts, understood it, brought forth fruit unto endless life. The good soil believers are the Spirit’s witnessing prophets; while the other soil believers, not sufficiently evangelized for their own personal salvation, are too

much enlightened to accept the dogmas of the Great Harlot, of her Harlot-Daughters, and of the Denominations, *alias*, the Abominations, of the earth; or to conform to their ordinances and institutions. Hence, the Court of the Gentiles, besides containing the Harlots and Abominations, has a numerous class of nondescripts, who are not professors of any of the superstitions of the Court. These are variously styled by the spirituals of the world, "infidels," "liberals," "revolutionists," "disorganizers," "democrats," and so forth; but apocalyptically they are termed, "THE EARTH" (ch. 12:16).

In the way previously explained, this apocalyptic earth is a creation of the truth ministered by the Spirit's witnessing prophets, "who keep the commandments of the Deity, and have the testimony of Jesus Christ." It is not a homogeneous rabble such as may be found in all ages and generations of the world. It is, on the contrary, a heterogeneous company of divers sorts and conditions of men, as appears from Gen. 6:12, where the phrase is applied to "*all flesh*;" as, "the *Earth* was corrupt; for *all flesh* had corrupted Yahweh's way upon the earth;" and again, "Hear, O Earth, the words of my mouth!" (Deut. 32:1). But relatively to the Spirit's witnessing prophets, "the earth" is used in a more restricted sense. "The Earth that helps the Woman" is all those upon whom her testimony or principles, or both, have made a favorable impression. Though they may not at all be influenced by her moral and doctrinal precepts for salvation, they incorporate her principles of "civil and religious liberty," and what they call "the rights of man," which were abolished by the edicts of the Imperial Dragon, when he subjected the nations of his dominion to the absolute sovereignty of the Episcopal God of the earth, A.D. 529*. No one imbued with the principles of civil and religious liberty could forbear to testify against arbitrary power in Church and State; and when natural men become impregnated with such principles, they become impetuous and impatient of oppression, which is said to drive even a wise man mad; and in their fury organize resistance, and seek the overthrow and destruction of the oppressor. Such an "earth" as this did not exist in the ages and generations of Rome pagan. The Woman then had no Earth devoted to religious liberty to interpose itself between her and the arbitrary ferocity of "the great red dragon;" the whole brunt of this sanguinary despotism fell directly upon

* Prior to the elevation of Justinian the state of Roman Law was in great disarray. He sought to correct this by establishing a general constitution of law. The completed work is known as the *Codex Constitutionum* and was published in A.D. 529. This was followed by the publication in 533 of an imperial statute further endorsing the *Codex Constitutionum* with supporting statements from the published works of authorised jurists clarifying the *Code*. This is known as the *Digesta* or *Pandectae* of Justinian. It established the basis of European Law to the nineteenth century. In these decrees the bishop of Rome is named as "the head of all the churches".

her unprotected self. It was not till after the establishment of that worse than pagan superstition — that “dreadful and terrible” blasphemy, surnamed the Holy Catholic Church, that “the Earth” in its witnessing relations appeared upon the arena. When aroused to action in the unmeasured Court, it was a terror of the oppressors of the saints. It tormented them with all the plagues of war; and devoured them with fire and sword, as its own peculiar testimony against “the God of the earth,” and the Sin-powers that sustained him.

An arrangement of this sort was absolutely necessary for the preservation and protection of the One Body, witnessing for the truth against “the worshipping of the daemonials and idols,” in the midst of the nations, and “before the God of the earth;” the weapons of whose warfare were civil disabilities, and the infernal tortures of anti-heretical crusaders and inquisitions. The One Body, of which Christ is the Head, is commanded by him, not to avenge itself; not to take any other sword than “the sword of the Spirit, which is the word of the Deity;” not to resist evil; if smitten upon one cheek to turn the other; and many other precepts, of which his own individual conduct when in the hands of his enemies, was an unmistakable illustration. In view of these commands, how was such a Polity to devour its enemies with fire, to turn waters into blood, and to smite the earth with plagues? Manifestly such a work of death and destruction was incompatible with obedience to such precepts of non-resistance. War and desolation are no part of christian duty. “The servant of the Lord must not strive; but be gentle unto all.” This principle faithfully and duly observed by all the Lord’s servants in his absence, will prevent them from avenging their own wrongs; or lending themselves as instruments in the quarrels of others, be they individuals or nations. No degradation more ignominious can befall a servant of the Lord than that of being a bloodshedder in the service of any of the Sin-powers of the unmeasured Court. To be employed in such a service, is to be servant of the Lord’s enemies. “No man that warreth entangleth himself with the affairs of life; that he may please him who hath chosen him to be a soldier.” This is the duty of all soldiers — they must labor to please their owners. Hence, the world’s soldiers must please the world, who is their lord and master; and “if I please men,” says Paul, “I should not be the servant of Christ;” for Christ himself says, “that which is highly esteemed among men is abomination in the sight of the Deity” (Luke 16:15; Gal. 1:10). The saints cannot serve two masters, Christ and Sin. If they “endure hardness as good soldiers of Jesus Christ;” and “fight the good fight of faith” scripturally, they cannot at the same time “serve Sin” in the armies of “the God of the earth” — the armies of the nations of the Court. Their mission is to “contend earnestly for the faith

once for all delivered to the saints;" which protests against all the wars and fightings of the Gentiles as emanating from their unhallowed and unbridled lusts. What has the Holy City, trampled by the Gentiles, to do with what they deem great, sacred and good? What is the judgment of these worth in the premises? Doth not the word testify that they are all fools and drunk? And shall saints, the salt of the earth and the light of the world, lose their savour in the service of such, and be darkened by the fog of their delusions?

Thus were organized in the unmeasured Court of the Gentiles two powerful antagonisms — *civil and religious despotism*, on the one hand; and *civil and religious liberty*, on the other. The adherents of the despotisms, in their civil and ecclesiastical organization, were the Dragon, the Ten Horns, the God of the earth, the Great Harlot, her Daughters, and the Abominations of the earth — a blind, corrupt, and cruel host; while opposed to these, were the *One Body* and its unconscious instrument, "*the Earth*" — unconscious that it was the divinely appointed and divinely energized agent for the aid, nourishment, and vindication of the Spirit's witnessing prophets against their enemies.

Here, then, were two cooperative organizations against the Catholic Apostasy of the Court. Without any treaty of alliance offensive and defensive, and without any direct mutual understanding, the ages and generations of the past found them standing side by side in witnessing and prophesying with tormenting effect against the blasphemies and abominations of "them who dwell upon the earth." Each witness had its own speciality. Christ's brethren testified the gospel, and laid before the Court the way of salvation. They showed men what they must believe and do for the remission of all their past sins; and for the obtaining a right to the tree of life in the Holy City, when it shall be measured by the angel of the golden reed — ch. 21:15; 22:14. In doing this, they did their utmost to neutralize the teaching of the Jeromes, Augustines, Ambroses, and Martins, of the apostasy; and to turn the hearts of the peoples from their profane fables to "the engrafted word which is alone able to save their souls." In this work they were eminently successful. They filled the Court with their doctrine, which inflicted great torment of mind upon the clerical and ministerial craftsmen, whose pride, arrogance, and flesh, fattened upon its superstitions and delusions.

Such torment, of course, could not fail to arouse all the bitterness and animosity of sin's flesh. The firm of the Jeromes, Augustines, and company, perceived that their episcopal craft was in danger; and that if they left this witness alone, the evil might become so great, that they might not be able to hold their own. Something, they concluded, must be done for the preservation of their fables and traditions. It had not yet

become the custom for catholic to burn heretic; although the tendency to that orthodox solution of inconvenient questions was becoming rife. In A.D. 385, the blood of Priscillianists* had been shed by catholic ministers; but this was not the rule. When the Christadelphians, or Brethren of Christ, undertook to protest against these practices which they regarded as superstitious and unscriptural, they were then, as now, assailed with every expression of contumely and rancor. But the wordy passion and invectives of their enemies broke no bones, and destroyed no lives. These witnessing prophets of the Spirit were not to be deterred by hard words. They continued to contend earnestly for the "one body, one Spirit, one hope, one Lord, one faith, one baptism, and one Deity;" and to admit of no truce or compromise with anything that rendered one or all of these of none effect. Their course was onward by the light of the word, and by that only; so that by the time the Roman Bishop was primarily developed into "the God of the earth" by Justinian's Decretal Epistle, A.D. 529, they had become a numerous and influential community in all the nations of the West.

But, when this "Name of Blasphemy, speaking great things," had received political life; and had been set up as a living Image of Imperial Power, styled "the Image of the Beast" in ch. 13:14; a change for the worse came over the situation of affairs. "All, both small and great, rich and poor, free and bond," were commanded to worship this image upon pain of death; and "to receive a mark in their right hand, or in their forehead; and that no man might buy and sell, save he that had the mark, or the name of the beast, or the number of his name." This pressed with great hardship upon the One Body; and upon those who were pledged to the antipapal principles of civil and religious liberty. Multitudes preferred death to submission to this decree; and determined to draw the sword in defence of "conscience and the rights of man," thus violently assailed by the new "god of all the earth." This Moloch of the Seven Hills was not backward in affording them scope for the development of their prowess in all the nations of the court. He proclaimed crusades against them; and called upon his worshippers to gather their hosts, and to take the field against them, and to slay them with utter and exterminating slaughter. "The Earth," the Spirit's other witness, embraced the conflict, undismayed by the power and ferocity of the foe. With fire and sword, which was their testimony practically administered, they tormented the minions of the oppressor. The prophesying of

* A sect within the church that followed the lead of a Spanish theologian Priscillian, a member of the Catholic Church who advocated mysticism and celibacy. Priscillian, with six of his companions, was burned alive at Treves in A.D. 385, and extreme repressive measures were exerted against his following. Nevertheless, the sect continued under persecution until the 6th Century.—Publishers.

“the Earth” that “helped the Woman,” was not to be despised by the priests and rulers of the nations. They devoured their enemies in war; and shut the heaven of the Court, that there should be no peace “in their days of the prophecy.”

1. “The Light Shining in Darkness”

Thus, the history of the ages and the generations of the unmeasured Court is in strict harmony with this prophecy of the witnesses. For a period considerably over a thousand years after Rome renounced its old gods for the ghosts, dry bones, and fables of the catholic superstition, the Spirit had provided himself with *Two Witnessing Classes*, to whose custody he providentially committed the truth, and its judicial vindication by fire and sword. This was their combined mission in all that long series of centuries. The one witness was the military arm of the other; and both in combination were the two arms of the Spirit, holding the Olive Branch in one hand, and the Flaming Sword, in the other. “These,” said the Spirit-Voice to John, “are the Two Olive Trees and two Lightstands, which have stood before the god of the earth.” That is, the Two Olive Trees, or Branches, and Two Golden Pipes, about which Zechariah made special inquiry, represent these two classes of anti-catholic and antipapal, but not “protestant,” though protesting, witnesses. They are represented by two olive trees, because, though generically one, they are distinct species of witnesses. They are both olive trees, in whom light-giving oil was generated, as already explained; but the one class of witnessing prophets is of the wild olive species; while the other is of the good, or cultivated olive.

In the eleventh chapter of Romans, Paul compares all mankind to two olive trees of the wild and cultivated species. The twelve tribes of Israel to whose country the olive is indigenous he likens to “a good olive tree,” with a “holy root,” representing “the fathers” Abraham, Isaac, and Jacob, on whose account the whole nation is beloved. The rest of mankind he compares to “a wild olive tree,” which is smaller and inferior in all its parts. Eliphaz in Job 15:33, compares a wicked man to an olive tree whose flowers fall before their season, and consequently brings no fruit.

Such is the primary import of these two trees, symbols of Israel and the Gentiles. But, the Israelitish Olive Tree, and the Gentile Olive Tree, signified something more than this in the symbols before us. There was a specialty to be represented which had been apostolically elicited. This was the adoption of believing Gentiles into the Israelitish Family, that they might be Israelites in every particular, except the accident of birth according to nature. This adoption, Paul styles “grafting

in;" and figuratively represents the process, as a breaking of branches off from the wild Gentile olive, and inserting them into the place of certain sapless branches of the good Israelitish olive, which had also been broken off, and cast away. This teaches allegorically that while the good olive tree represents the Israelitish peoples generally; there is nevertheless a Gentile element in the nation, equally interested in *the promises* made to their fathers, which are "the fatness of the tree." Thus, the good olive tree represents "the Israel of the Deity," constituted of Israelites and Gentiles, who believe "the promises covenanted to the fathers;" and who, since Pentecost, A.D. 34, have believed "the truth as it is in Jesus," and by immersion into him, have been adopted, or grafted into the Commonwealth of Israel, as it will be in the times of restitution.

This union of Israelites and Gentiles into One Body, or Holy City, was represented to Zechariah, by connecting the two trees by means of two golden pipes with the one golden bowl of the lightstand; the idea of branch-union being set forth in the connection of the pipes with certain branches of the trees.

In the eleventh chapter of the Apocalypse, the two olive trees are not united by pipes into one lightstand, as in Zechariah. This is an important item in the premises. In the first chapter, there is only one Lightstand with seven burners; but in the text before us, we have "two lightstands" with a tree to each. Had there been but one class of witnesses, composed of faithful and obedient Israelites and Gentiles, there would, doubtless, have been only one Lightstand, indicative of their union into One Body. We should then have found it impossible to interpret "the prophecy" in harmony with the anti-war principles delivered to it. But we are relieved of this difficulty by the introduction into the vision of two separate and distinct lightstands. A wild olive branch and a lightstand are symbolical of "the Earth" — the anticatholic and antipapal champion of civil and religious liberty, and the rights of man, standing defiantly "before the god of the earth," and the other branches of the wild olive tree. Fed by the revolutionary principles of wild olive liberalism, the earthy lightstand shone with light amid the deep and universal gloom of "the dark ages."

But, if this "lux lucens in tenebris," or *light shining in darkness*, had been the only light, it would have been a feeble one indeed. It would have been like the light of "peace democracy" shining in the abolition darkness of the past four years. There was another lightstand and a good olive branch. These symbolized the One Body, witnessing the truth. This lightstand shone with the light of the word, "Thy word is a lamp unto my feet, and a light to my path" (Psa. 119:105). This was "the golden oil" of the good olive, by which the lightstand burners were fed. It

was “the unction from the Holy One by which they knew all the things” they witnessed; and by which they were taught, “and is the truth” (1 John 2:20,27). By the shining of the light from this lightstand, the gross darkness of catholic superstition and idolatry were made tormentingly manifest. The god of the earth, his cardinals, bishops, priests, deacons, monks, and such like, were exhibited to the peoples of the Court, as profane mountebanks, and blasphemous impostors. The light showed them to be, what they are to this day, unrepentant hypocrites, and a generation of poisonous serpents. Multitudes were enlightened to discern this; and caused thereby to desert the temples of the god. They recruited the ranks of the witnesses, and greatly increased their power; until the issue was formed, that either these lightstands must be extinguished; or the spirituals of the wickedness of the Court would find their occupation gone.

2. “The God of the Earth”

Now, it is expressly said, that these “two witnesses,” “two olive trees,” “two lightstands,” and “two prophets,” “have stood before the god of the earth.” This was to be their position. This god is not to be mistaken for the Eternal Creator. Though he made the earth, and the sea, and all things that are therein; and claims them all as his, He is not styled in this prophecy “the God of the earth.” His title in this chapter is “the God of heaven,” to whom glory is ascribed at the concluding act of the second woe (ch. 11:13). It is true, these witnesses in a certain sense stand before the Creator; but in the sense of *giving testimony against*, they do not; and that *enopion, before*, is to be understood in the sense of *against*, is evident from the effect of their testimony which “torments,” and stirs up the powers to destroy them (verses 7,10). These two witnessing classes of antipapists confront the representatives of the papal deity in all the nations of the abyss; and in so doing, they stand in a hostile attitude before the God of the earth.

I have already shown, that this was a deity newly come up from the abyss, which was entirely unknown to the nations of the fourth beast dominion, commonly styled the pagan Roman empire; and that he was two hundred and eighty years, after the similitude of a *foetus in embryo* being two hundred and eighty days in developing into “THE MAN OF SIN, the Son of Perdition, who opposeth and exalteth himself over every one called god, or an object of fear” — *sebasma* — into the Lawless One, *ho Anomos*, who, Daniel was informed, would “think to change times and laws;” and “whom the Lord will consume with the Spirit of his mouth, and destroy in the manifestation of his presence — *te epiphaneia tes parousias autou* (2 Thess. 2:3,4,8). This lawless deity of the court, who

sets himself above all law even in his decrepitude, while he has to be supported upon his tottering throne against "the Earth" by French bayonets, claims to be the successor of the apostle Peter, and Vicegerent of Jesus Christ — in other words, THE ANTICHRIST — *anti, instead of, christos, Christ.*

That the term deity, or god, is rightly applied to this imperially apotheosized Roman bishop, is apparent from the following testimonies:

"The venerable name of *Pope* (or *Father*)" says Gibbon, speaking of A.D. 500, "was now appropriated to the Roman Pontiff." Addressed by *nations*, it was an *imperial*, and originally a *divine* title. So Ovid says to Augustus, "Thou hast that name through earth, which in high heaven is Jupiter's; thou, the *Father* of men, He of the gods." And Horace, "Here thou mayest love to be called *Father* and Prince." The title as given to the Roman Bishop, was sometimes in the form *Pater Patrum*, Father of fathers; as in a letter from the bishop of Larissa to Boniface II., A.D. 531, in which occurs the sentence, "to my holy lord, and over all most blessed, and truly venerable Father of Fathers, the universal Patriarch (Chief Father) Boniface." The *imperial* and *royal* sense attached to the title *pope*, is illustrated in the legend of the medal of Julius III.; "*Dominus Julius Rep. Christianae Rex. ac Pater* — "Lord Julius, King and Father of the Christian Commonwealth."

In the time of Charlemagne, A.D. 799, a Roman Council declared, that the Pope who was the judge of all men was above being judged by any other than himself. So in the year 1090, "that the right of judging concerning every church is to the Pope alone; but he himself, indeed, is subject to the judgment of none." Afterwards in the *Canon Law*, collected and published by Gratian in the 12th century, it was said, "It is certain that the Pontiff was called a *God* by the pious prince Constantine; and it is manifest that God cannot be judged by men." This claim continued unchanged in the 15th century. So A.D. 1463, on Paul II. dismissing Platina after his election, and Platina's threatening to bring the case before the judges of the Rota, Paul fiercely replied, "Thou bring us before the judges? Would'st thou not know, that all laws are placed in the repository of our breast? . . . I am Pontiff: and upon the pleasure of my mind it depends both to rescind, and approve the acts of others." Assuredly, no future antichrist can be more entitled to the name, "Lawless," than the popes.

They exalted themselves above all called god, or an object of homage, worship, or fear. This papal exaltation and superiority above all royal majesty, Innocent III. declared to be that of the sun above the moon; and Gregory VII. affirmed that it was fit that all Princes should

kiss his feet. He claimed to make and unmake kings; to assign kingdoms and to take them away. Pius II. proposed even to the sultan of Turkey to give him a legal title to the Greek empire, if he would assist him. And to come nearer to our own times, we find Pius VII., while suffering under the deep humiliation inflicted upon him by Napoleon, asserting the same authority. "Let them learn," said he, in his excommunication of Napoleon, June 10, 1809, "that they are subjected by the laws of Jesus Christ to our throne, and to our commandment." Concerning Celestin III., on occasion of the coronation of Henry VI. of Germany, A.D. 1191, Roger of Hoveden, gives the following illustration of the pope's exaltation of himself "above all called god." "The Lord Pope," says he: "sat in the pontifical chair, holding the golden imperial crown between his feet; and the Emperor bending his head received the crown, and the Empress in the same manner, from the feet of the Lord Pope. But the Lord Pope instantly struck with his foot the Emperor's crown, and cast it upon the ground; signifying that he had the power of deposing him from the Empire, if he were undeserving of it. The Cardinals however lifted up the crown, and placed it on the Emperor's head."

The pope was frequently addressed as Christ, and received the title as distinctively and only his due. Illustrative of this S. Bernard in the 12th century writes to Pope Eugenius, "Consider that thou art the Vicar of Christ, the Christ of the Lord." Another and later illustration occurs in an official report about Pope Martin's embassy to the Greek Emperor containing the following description of the Pope by his own accredited orator: "The most Holy and most Blessed One, who hath divine judgment, who is Lord on earth; successor of Peter, the Lord's Christ, Lord of the universe, Father of kings, Light of the world, the Chief Pontiff Pope Martin." It was the command of Gregory VII., that "the name of the pope alone should be recited in the churches;" and Southey observes, that men were required to *bow at the Pope's name* (so recited) as at Christ's.

In setting up for Vicar, he claimed to be the substitute, not of a pure man, but of the true God — "*Summus Pontifex non hominis purised* "VERI DEI, *vere Vicarius appellatur:*" — ruling in place of the true God on earth — "VERI DEI, VICEM *gerit in terris,*" as said Innocent III. "Sir Culling Eardly," says Mr. Elliott, from whose Latin notes I have translated these gleanings, "in a late pamphlet, notices the following title of a book, published with the sanction of the Neapolitan censorship in 1724, and which illustrates the common application of this title *Vice-God* to the popes, even in the 18th century: "*Istoria dell' antica Repubblica di amalfi; Consecrata al VICE DEO Benedetto decimo-terzo, Pontefice Ottimo Massimo. Con licenza dei Superiori*" — History of the ancient Republic

of Amalphi; Consecrated to the *Vice-God* Benedict XIII., a perfectly good supreme pontiff. With license of the Superiors.

The Papal Casuists say, "that honor which is due to Christ, according to what God is, is due to the Pope; because honor is due to power. But the power of Christ, according to what God is, and of the Pope, is one." The same had been set forth by Innocent in his Decretals, "the Pope is God because the Vicar of God: also in the Canon Laws' statement, before referred to, that Constantine called the pope *a God*; with the gloss, "Our Lord God the Pope."



The Pope carried in Godlike State like the ancient Babylonian Pontifex Maximus (From a Roman Painting depicted in *Horae Apocalypticæ*, vol. 3) illustrating the comment in *Eureka*. The Pope is depicted holding aloft "the Host", a bit of dough transformed, he asserts, into the real flesh and blood of Christ. This fable was derived from pagan Babylonian mythology. See Hislop's *Two Babylons*.

The following is a striking statement to the same effect from the "*Speculum Vitæ Humanæ*" of Rodericus Sancius, Romish Bishop and Refendary of Paul II.; a book published at Rome by Papal authority, in 1468, and many times afterwards. "The majesty of his most sacred state impairs every human intellect. If nothing in this world is more excellent

than the state of simple priests, what must be thought of the Chief Pontiff who rules on earth instead of the true God? who is exalted, not only to a human sovereignty, but to a *divine one*; not to ruling mortals alone, but angels; not to judging the living, but also the dead; not on earth alone, but in heaven, by the great God, and in his place."

The saying of a certain French writer concerning a particular pope would be well and truly applied to the whole fraternity of papal gods. "The bulls of John XXIII.," says he, "commenced with a lie — *Servant of the servants of God*. He ought rather to have entitled himself *Lord of lords*. Seeing that he boasts himself of having as much power as *Jesus Christ* possesses, as *God and man*."

Some lines were addressed to an elephant presented to Leo X., two of which were as follows:

*Si servire Deo vere est regnare, Leoni
Dum servis regnas: nam Leo in orbe DEUS.*

If to serve God truly is to reign, while thou servest Leo thou reignest; for Leo is God on earth — *App. to Roscoe's Leo, X.*

This exaltation of the Roman Bishop from a Patriarch, or Chief Father, into the God of the earth, was not altogether approved by his brethren. Arnulph of Orleans in the Synod at Rheims, A.D. 991, exclaimed in reference to John XV.: "What is this, Reverend Fathers, sitting upon a lofty throne, radiant with a golden and purple vesture; what, I say, think ye that this is? Doubtless, if he is destitute of love, and puffed up and exalted with knowledge only, he is Antichrist sitting in the temple of Deity and exhibiting himself as if he were God." Arnulph's suspicion was well founded, only he erred in supposing that Antichrist was to be found sitting in the temple of the true God. This is an universal error. The temple of the Deity who created all things, is a living temple; a house not made with hands. In such a temple as the Roman, he does not dwell. His habitation is that Spiritual House, built up by his formative word, of lively precious stones, called saints, because they are "sanctified in Christ Jesus." In this temple of the Deity, Antichrist has never yet sat enthroned, nor ever will. He sits in his own temple — in the temple of the God of the earth; and there, as represented in an engraving published at Rome with license of the authorities, and republished in Elliott's Hor. Apoc. he sits upon the high altar of the Cathedral dedicated to Peter; and receives the adoration of his scarlet-robed cardinals, who worship him by bowing down before him, and kissing his toe! Thus, he sits in the temple of the deity as a deity, publicly exhibiting himself that he is a deity." This is what Paul said, and most strikingly and literally it has come to pass.

In the year 727, Gregory II, boasted to the Dragon-Emperor, that "all the kings of the west held the pope to be a God upon earth." In this he told the truth; for when Stephen visited France to obtain aid from the Franks against the Lombards, Pepin received him, according to Sismondi, as a Divinity.

In Elliott's repository of papal curiosities, I have before me copies of medals, which illustrate very forcibly the "great things and blasphemies" of the Man Eyes and Mouth of the Little Horn, which were developed into the deity of the earth; before whom the witnesses stood, and by whose command they were at length killed.

The first is a medal struck by order of Martin V., A.D. 1417. The Roman Bishop is sitting upon a throne, with the Holy Spirit symbolized by a dove, hovering amidst rays over its canopy. Two cardinals, one on each side of him, are crowning him with the tiara, or conical cap with three diadems one above another, and surmounted at the peak by a ball and a cross. On the right of the throne is an altar with a cross upon it, and a light burning on each side of it. Before the altar and throne is a figure upon his knees, his hands lifted up in prayer, and his head thrown back in devout contemplation of the pope. Opposite to this representative of the multitude, are three cardinal princes and electors, who represent the spiritual and sovereign influences by which they were inspired in the election. On the margin, is the inscription "Quem creant adorant Romae." *Whom they create they worship at Rome.*

Another medal was struck by Calixtus III., A.D. 1456. Upon a knoll stands a cross with a tiara above it, and rays of spirit shed upon it. Behind the mound, intended to represent Calvary, is the open sea, studded with sailing craft, and a mountain peering up above the horizon, symbolical of the governments of the world. In this symbolism, the Pope appears as Christ's substitute, or vicar. Jesus had all the sufferings; the Pope claims all the glory. The legend of this medal shows this — "Omnes Reges servient ei" — *All Kings shall serve him;* that is, the Pope!

A third is a medal struck by Clement VII., A.D. 1525, commemorative of his opening of heaven at the jubilee. On the right is a doorway that had been walled up for the occasion. Standing before the wall is the Roman God with a pickaxe hard at work demolishing the walls, which is represented as about a third open, and the rubbish piled up at his feet. Above him in the air, and sitting upon a cloud with a key in his hand about the size of the pick, is Peter before the gate of heaven, which is unobscured by cloud in proportion to the opening in the gate below. The relation between the two gates is shown by a parallelogram of rays from Peter's opening to the Pope's. Behind the divine pickman

are five waiting figures upon their knees, representative of the multitude, who have friends in purgatory. They are watching for the entire demolition of the wall, as the sign that Peter will have then finished his job above; and his door in heaven being wide open (and if the God below had not picked out his door, Peter's would have never been opened at all) their suffering friends will pass through it, out of the scorching flames into the refreshing coolness of paradise! The legend of this medal is "Et Portae Coeli apertae sunt" — *And the gates of heaven are opened.*

A fourth medal struck by Alexander VII., A.D. 1655, represents the Roman God creating God out of bread for the people to worship, and then to eat. Upon a *sedia gestatoria*, or chair of state borne on clerical shoulders, the Pope is represented as kneeling before his breaden god, which he holds up to public gaze in a pyx, or small box, mounted on a stand. Above him is a canopy decorated with crosses, keys, and tiaras; and on either side of the *sedia* are priests bearing wide-expanded *flabelli*, or fans of peacocks' feathers, mounted on staves, so as to flank the pope from his shoulders upwards, and considerably above his head. The eyes of the fans signify the innumerable eyes of the Cherubim; so that the Roman God, while kneeling upon his *sedia*, is "dwelling between the Cherubim!" Surely blasphemy like this cannot be surpassed. The rest of the medal shows a crowd of worshippers, whose superstition is expressed in the legend, "Procidamus et adoremus in Spiritu et veritate" — *We fall prostrate and adore in spirit and in truth!*

A fifth medal also by Alexander VII., A.D. 1655, illustrates the asserted power of the Vice-Christ over the so-called "spirit-world." He is represented sitting upon a judgment seat with his cardinals on his right and left sitting in double rows, with an open space before them; across which is a bar in the foreground. Over the canopy of his throne is the symbol of the Spirit, the dove with expanded wings, and surrounded with rays and angel-heads. The legend informs us, that the matter before this divine consistory is an inquiry for reckoning Bishop Francis among the saints — "*Blato Francisco Episcopo inter sanctos relato.*"

A sixth medal by Gregory XV., A.D. 1622, commemorates his award of heaven to five of the dead, and their apotheosis. The tiaraed god is sitting upon his throne, with a book of judgment supported upon the head of a figure kneeling before him, in which he is about to sign the decree of canonization. On the left, and above the group of attendants, are opened clouds between which is the dove, from which rays of light descend towards the book, indicating divine approval. Around the whole is the legend, "Quinque Beatis Caelestes Honores decernit" — *He decrees celestial honors to five Blessed Ones.*

In a seventh medal, struck by order of Clement X., A.D. 1670, is a group of five figures, four men and one woman, kneeling, standing, and sitting upon a cloud, with the dove shedding his rays upon them from above. Each has a halo of glory round the head. The figures are symbolical of the daemonials, or deified ghosts, of a king, a cardinal, a pope, a priest, and a matron, as indicated by a crown, a hat, a tiara, a crucifix, and a babe. The central figure, the cardinal, has a book in one hand, and a pen in the other, symbolical of their admission among the gods of the catholic aerial, being consequent upon the decree of the God upon the earth below! This is expressed in the legend, “Decor ejus Gloria Sanctorum” — *His grace the glory of the saints!*

3. “The God of the Earth” and “the Antichrist” Identical

Thus, in this eleventh chapter, two Deities are presented to view; the one living and true Deity, styled in the C.V., “the God of Heaven,” and his counterfeit and rival, called “the God of the Earth.” This is the Antichrist — *ho antichristos*. The preposition *anti* in composition has the force of instead, equal to, like, corresponding to, counter, against, &c. In the word *antichrist*, which is not a classical word, but one especially coined by inspiration, it signifies AN Anointed One *substituted for* THE Anointed One; and therefore an usurper of the rights of the true. This is certainly a hostile position for one to hold, and puts him in antagonism to Christ. But *an enemy to Christ* is not the force of the word. It signifies, as Mr. Elliott contends in his note upon *antipope*, one *occupying the true Christ’s place, receiving his honors, and exercising his functions.*

The *germ* which in after ages was fully developed into the Antichrist was *the denying of the Father and the Son* (1 John 2:22). This denial was in the sense of *not confessing that Jesus Christ is come in the flesh* (2 John 7). All who held this damnable tradition (which in our time is an article of “orthodoxy” so called) forsook the fellowship of the apostles, and were thus manifested as antichrists.

“Ye have heard,” says John, “that The Antichrist comes; even now are there many antichrists. They went out from us, but they were not of us.” These were “false prophets,” spirits, or teachers, whose doctrine was “that of the Antichrist that should come; and *even now already*,” says John, “*is in the world*” (1 John 4:3). They confessed not, that he whom they called Jesus Christ was a man in the flesh common to all mankind, which is *sarx amartias*, Sin’s flesh (Rom. 8:3). They maintained that he had another kind of flesh, which was pure, holy, and immaculate. They confounded his immaculate, or spotless, character, with his maculate flesh. This was a fatal heresy; for if Jesus was not crucified

in *the flesh* common to us all, then “sin was” not “condemned in the flesh,” as all the apostles taught; and there has been as yet no sacrifice for sin, and consequently there are no means of remission of sins extant.

This immaculate nature of Jesus was the germ of the Catholic Apostasy headed up in the Antichrist, or Deity of the Earth. All who taught the dogma were the founders of a New Religion, and became its “Fathers;” and all who received their traditions became, with them, the Mystical Body of Antichrist, whose Head is the Deity of the Earth. The immaculate nature of Jesus, however, involved “the Fathers,” and their “Father of the Fathers” — *pater pateron* — in the necessity of transforming the mother of Jesus into an immaculate virgin-goddess — immaculate in her conception, and therefore not of the common flesh of Jewish nature. The Deity of the Apostasy was bound to decree this to avoid the inconvenient questions, “Who can bring a clean thing out of an unclean?” (Job 14:4); and, “How can he be clean that is born of woman?” (Job 25:4). Job says, “Not one” can do this. But this paragon of patience knew nothing of the Pope! He undertook to accomplish Job’s impossibility; for nothing is impossible with the Great Blasphemer of the Deity of the Heaven!! He decreed that the woman Mary was of clean and holy flesh; and therefore the thing born of her was “a thing” — spotless flesh untainted of Adam’s sin, though *eph, ho pantes emarton, in him all sinned*, which an unsophisticated mind would suppose included all liable to death; Eli, Mary, her mother, and Jesus all died, and must necessarily have been included federally in Adam. But these considerations are no difficulty with the Chief Sorcerer of “Christendom.” His magic wand, “thus I decree,” transforms all lies into divine truths, and the grossest absurdities into the sublimest and most adorable mysteries!

Thus, then, “the Antichrist” is the imperial and pontifical incarnation of immaculate-conceptionism; ideally conceived in apostolic times; personally enthroned A.D. 604-8; and culminating in the pontificate of Leo X., A.D. 1513-21. The blasphemies of the Antichrist, the Eyes and Mouth of the Beast of the Abyss (ch. 13:1) attained the most audacious phase of their profanity in his reign; and from the intense disgust they created even in the monkish mind, became the occasion of the renowned ANTIPAPAL REBELLION led off by the Augustinian monk of Erfurt. At this crisis, there was no impiety this Lion-Mouth forebore to utter. His pretensions were as high as heaven; his moral degradation, deep as “the lowest hell.” His assumption of divine honors, as the Christ-Impersonation, is symbolized in a pontifical medal, on the reverse of which is *a lion* with his right foot resting on the globe, representing the pope, who assumed the name of Lion X., being crowned by an