

17. To operate with the Lamb in the setting up of the promised kingdom, is to receive power over the nations, to rule them with a rod of iron, and to shiver their image to pieces as a potter's vessel — ver. 26,27. To be endued with a clean and incorruptible nature, and to be divinely honored, is to be clothed in white raiment, and to be confessed before the Father and his angels (ch. 3:5). To become Deity manifested in glorified nature, and a constituent of the New Jerusalem, is to be made a permanent pillar in the Nave or Most Holy of Deity, with the Name of Deity, and the name of the city of Deity, the new name written upon him (ver. 12). And to reign with Christ, is to sit with him in his throne (ver. 21). Such is “the reward to be given to the prophets, to the saints, to them that venerate the Name of Deity, small and great;” so that, “even the least in the kingdom of the heavens,” though a star of the smallest magnitude and glory, will be greater than the greatest of all the prophets in the mortal state (Luke 7:28); “the reward” offered to all who believe the glad tidings of this glorious and powerful kingdom, and are immersed into its Almighty King, and thenceforth seek for its glory, honor, incorruptibility, and life, by a patient continuance in well-doing (Rom. 2:7); the reward to be received in “the time of the dead,” and not before.

3. “The Nave of Deity Opened”

“And the Nave of the Deity was opened in the heaven, and the Ark of his Covenant was seen in his Nave.”

This nineteenth verse is parallel with ch. 4:1, in which John says, “a door had been opened in the heaven;” and looking through the door, he saw “a throne and one sitting upon it.” This throne and its glorious occupant is identical with the Ark of the Covenant. In the typical Mosaic Tabernacle, the Ark stood in the Nave, or Most Holy Place. It was Yahweh's throne in Israel, on which He was said to sit between the Cherubim. From thence proceeded all His decrees for peace or war issued through the Prince of the host, the High Priest of Israel. It was a symbol of great significance in its appointed place. Had it been placed in the Holy place, and the Golden Altar in the Most Holy, that expressive significance would have been wholly destroyed. This transposition would have represented the Lord Jesus Christ as personally and visibly resident among the saints in all the past eighteen hundred years; and that when “the time of the dead” arrived, he would take his departure, and leave them to burn incense to his name in prayer and praise, as they do now. This would have been an entire reversal of the Divine Order of Manifestation.

The Nave and the Ark were beyond the Veil, which represents the

flesh (Heb. 10:20). The opening of the nave is therefore equivalent to that which constitutes the nave, being no longer simply holy in the flesh, but most holy in spirit-nature, having passed from flesh to spirit. The opening of the nave is a wonderful manifestation of power. It implies the descent of him, who is the resurrection and the life; the reorganization of the ashes of the saints, and the restoration to each of them of their identity; and their subsequent transformation into spirit-bodies by the instantaneous operation of the Spirit. And when this process is complete, to give them a commanding position "in the heaven," that, as the Ark of the Covenant, they may be the depository of almighty power, and prepared for the work of ruling in righteousness all the kingdoms, or heavens, of the world, and retaining undisturbed possession of them for a thousand years.

Thus, the Ark of the Covenant seen in the opened nave, is *the Deity in most holy manifestation* — manifested by spirit in Jesus and his Brethren "glorified together." Collectively they form the Ark and Cherubim, the Spirit answering to the manna, the budding almond-rod, and the testimony. This is evident from the discourses of Jesus as recorded by John. The anointing Spirit, or Christ-Spirit, speaking by Jesus, declared, that he is the bread of life, or true manna; the resurrection, or budding rod; and the covenanted truth, or testimony. The container of such a power is the chest, or ark thereof; and therefore styled the Ark of the Covenant — of the New Covenant, the Abrahamic; with a blood-sprinkled propitiatory or mercy seat, even Jesus; and all in him who worshipped in the altar. This is the throne, the Eternal Spirit's throne, to be established as such in Jerusalem, the Mother City of the Kingdom of the Ancient of Days.

In the fourth chapter, the Ark of the Covenant is distributed. The mercy seat and ark of which it is the coverlid, are exhibited there as the throne encircled with the rainbow of covenant-testimony; and the cherubim full of eyes, are taken down and placed about the throne, surrounded with a circle of representative royal presbyters. This distribution, when synthesized, or put together, constitutes the apocalyptic Ark. The time of the fourth chapter symbols is synchronous with "the time of the dead," when the judgment of the House of Deity shall have been completed; and the saints shall be ready, by their immortalization, to execute the judgment written against the world without.

"And there were lightnings and voices and thunders, and an earthquake, and great hail."

These are the same that burst forth out of the throne, as rep-

resented in ch. 4:5; and are the consummation of the wrath of the Eternal Omnipotence upon the objects of apocalyptic vengeance. These lightnings, voices, thunderings, earthquake, and great hail, of the fourth and eleventh chapters, are symbolical of the judgments of the Seventh Vial; which is the consummation of the judgments of the Seventh Trumpet, and of the Seventh Seal. "No one can enter into the nave until the seven plagues of the seven angels be finished" — ch. 15:8. This *entering into the nave*, is in the sense of *entering into the kingdom*, consisting of "the kingdoms of the world;" for it will require all the judgments of the Seventh Vial to complete the transfer of those kingdoms from the grasp of the wicked, or, "the Devil and his Angels," who now hold them, to the Saints who are to possess them for a thousand years. In all the period of the Seventh Vial "the Nave if filled with smoke from the glory of the Deity." The nave then exists, as constituted of glorified Christadelphians, or Brethren of Christ; but they smoke with burning and consuming indignation against the governments of the world and their armies; and until that smoke has passed away in victory, by which their wrath is assuaged, the Nave, in the sense of the most holy and blessed constitution of the thousand years can be entered upon by none.

The thunderings are the Seven Thunders of the last vial. They burst forth against the powers of the aerial in which they roll. They are accompanied with an earthquake, whose shocks surpass every thing of the kind experienced by men since they began to dwell upon the earth. It is described as "a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great" (ch. 16:18). As the result of it, the cities or states, of the nations, are overturned: and great dismay pervades all classes. Besides this, a great hail falls upon the people, whose wickedness is great. It falls upon them "out of the heaven." It descends upon them from the Nave, "every hailstone about the weight of a talent." A talent is figurative of an individual. When he descends as a hailstone, he falls from the heaven of power upon the enemy to be judged. A multitude of such descending upon their enemies, becomes to them as a storm of hail. They constitute a mighty and strong power, "which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand" (Isa. 28:2). With such a hail will men be plagued; but instead of repenting of their iniquity, transgression, and sin, they will "blaspheme the Deity; for the plague of the hail will be exceeding great" (ch. 16:21).

We have now arrived at the conclusion of the eleventh chapter of that admirable symbolic representation of the things concerning the kingdom of men, in its antagonism to the kingdom of Deity, the Name

of Jesus Christ, and to them who are “the called according to His purpose.” There still remain eleven chapters to be expounded. These will constitute the subject-matter of the *Third* Volume of Eureka*. This second volume has brought us down to the appearing of THE ANCIENT OF DAYS in the midst of THE MANIFESTED SONS OF DEITY, in judicial and beligerent activity against the Four Mediterranean Dominions, symbolized by the Beasts, which Daniel saw coming up out of its tempestuous waters (Dan. 7:2,3). This is the wonderful *denouement* of the tragic drama of the Apocalypse. There is another grand development a *thousand years afterwards*. This is vastly important and intensely interesting to all the sons of men; for it reveals nothing short of the CESSATION OF EVERY CURSE by which humanity has been continuously afflicted since its primeval transgression of the divine law (Apoc. 22:3). But, of these two developments, the former is the most interesting at this crisis to the Brethren of Jesus Christ; for *to them*, the coming of the Ancient of Days is their speedy deliverance from “all the ills that flesh is heir to.” In relation to them, Mortality and Death will be swallowed up of life and victory (1 Cor. 15:54; 2 Cor. 4:4); and the curses, which now cleave to flesh and blood with leprous inveteracy, shall afflict them no more. They shall be “like Jesus” and “equal to the angels” (1 John 3:2; Luke 20:36). This is a consummation, not only to be devoutly wished and prayed for, but to be earnestly sought for, and labored for, “by a patient continuance in well-doing” — which is the only effectual seeking that will be wreathed with that which fadeth not away.

The end of this chapter conducts the faithful to this glorious consummation, in which, being immortalized, “judgment will be given to them” (Dan. 7:22,26). The “lightnings, and voices, and thunderings, and earthquake, and great hail,” burst forth from them in occupancy of the throne conjointly with the Ancient of Days. These are their judicial outpourings of wrath upon the “POWERS THAT BE.” The whole of the Seventh Vial, as well as the closing scenes of the Sixth, are assigned to them. We are now contemporary with the development of the preadventual FROG-SIGN in the third and last stage of its operation. Before this is completely finished, “the Ancient of Days comes as a thief;” so that Apoc. 16:15 and 11:17-19, are identical crises. This is the crisis now upon the world. The first throes of the parturient mountain which are to evolve THE STONE (Dan. 2:34,35,44,45) are being felt in all the Habitable of the two hemispheres. “No man is master of the situation.” This has been well said by an Austrian Journal. The Deity alone holds the key of the position. His servants know what that is; for to them He has

* *Eureka* was originally produced in three volumes; for convenience in resetting it in larger type we have extended it to five volumes. — Publishers.

made known His secret (Psa. 25:14; Prov. 3:32; Amos 3:7); and by its signs they are forewarned. That key is upon his shoulder, who opens and none shuts; and shuts and none opens even upon his, who shall be for a glorious throne to THE HOUSE OF DAVID (Isa. 22:20-25; Apoc. 3:7). He will "open a door in the heaven," and lead "his sanctified ones" into the royal palace of Babylon the Great; where all the might of the power, and the honor of the majesty of the kingdom of men, is temporally and provisionally enthroned. While the governments of the nations are unconsciously contributing to the formation of a situation to be signalized by their irretrievable and final overthrow, the Master of that situation proclaims to his Brethren, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." May we, my reader, be of that happy number, who shall be found of him watching, and duly and fitly clothed.



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