

**EUREKA**

AN  
EXPOSITION  
OF

**THE APOCALYPSE**

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# EUREKA:

AN  
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OF

# THE APOCALYPSE

IN HARMONY WITH  
“THE THINGS OF THE KINGDOM OF THE DEITY,  
AND  
THE NAME OF JESUS ANOINTED”.

BY JOHN THOMAS  
AUTHOR OF “ELPIS ISRAEL,” AND OTHER WORKS

VOLUME 4

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

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

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

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The massive city wall of Rome, pictured above, was built between 271-280 AD, during the reign of Aurelian (270-275), the restorer of the Empire, and the man who met the widespread monotheism of Christianity by introducing the cult of the sun, the symbol of the Empire. It was probably he who introduced the feast of the birth day of the invincible sun — *natalis solis invicti* — on 25th December, which was later (in AD 330) taken over by an apostate Christianity, and given the name of Christ. Constantine was not only the “first so-called Christian Emperor”, but also an avid worshipper of the Sun. He identified himself closely with its worship. Eusebius wrote: “Aurelian builds a temple for Sol and surrounds Rome with stouter walls”. But though the enormously stout wall of Rome completed by Probus (276-82), has been preserved almost intact in spite of the ravages of time, it has not been able to protect the city against the barbarians or against treachery from within. *The Apocalypse* predicted the fall of Rome from these causes, and all the efforts of man to prevent it were in vain. This volume of *Eureka* witnesses to this fact — Publishers.

## Preface

THE APOCALYPSE has now been before the world 1770 years. Since its first appearance among the Seven Ecclesias of Asia Minor there have been various short expository *notices* of certain parts of the prophecy by some of the earlier overseers of the Christian community, who flourished from about the middle of the second to the middle of the third centuries: such as *Justin Martyr, Irenæus, Tertullian, Hippolytus*, and the *pseudo-Sybilline Oracles*.

The earliest essay at a systematic exposition of the wonderful and ingenious prophecy now extant, is one by *Victorinus*, overseer of an ecclesia at Pettau in Pannonia; who was put to death in the period of the Fifth Seal, or "ten days' tribulation" of the Diocletian persecution, from A.D. 303 to A.D. 313.

The next hundred and sixty years, extending from the accession of Constantine to the wounding of the Sixth Head of the Beast, and the manifestation of the Seventh Head upon the Seven Hills, several scribes belonging to the Laodicean Apostacy, enthroned by Constantine as the religion of the Roman State, bestowed upon their contemporaries some bewildering speculations, by which the prophecy was intensely darkened. These were the ecclesiastical historian *Eusebius*; the tutor of Crispus, murdered by his father Constantine, the chief bishop of the Apostacy named *Lactantius; Athanasius, Hilary, Cyril, Euphrem Syrus, Chrysostom, Jerome, Augustine*, and *Tychonius*, who was said to be a Donatist, reclaimed from Donatism by Augustine.

After these came certain Latin expositors, named *Primasius, Bede, Ansbertus, Haymo, Andreas, Arethas, and Berengaud*. These flourished from the wounding of the Sixth Head, and in the period of the rising of the Ten Horns, to A.D. 1,100. They were no more luminous in their expositions than their predecessors. They failed to discern the signs of their own times; and either endorsed the foolishness, or made more manifest the impenetrable obscurity, of them that preceded them.

*Anselm, Joachim Abbas, Albertus Magnus, Thomas Aquinas*, the "angelic doctor," *Pierre d'Olive*, and Walter Brute, followed after them; and set to their hands in the work of making darkness visible. They had no misgivings as to the divine origin of the Apocalypse. In this *Luther*, "The Great Father of the Reformation," who came after them in the 16th century, was not in the same assurance. He had doubts of the genuineness of the Apocalypse as an apostolic or inspired book; though he came at length when he perceived how it might be

wielded against his late master the Pope and papacy, to hold his doubts in abeyance, and presumptuously to venture upon its exposition.

But this "great father" made out no better than the Laodiceans who preceded him. The "Mighty Angel," says he, "with a rainbow and a little bitter book, is Popery: the open book being that of papal laws, given to John: to eat!" The Seventh Head he supposed to be Spain: while the three frog-like spirits depicted papal sophists, like Faber, Eck, and Emser, stirring up opposition to what he called gospel. His conceptions of the Millennium were as cloudy as those of Jerome and Augustine, who could see nothing in it but the triumph over Satan in the hearts of true believers! In short, to men in the fog even the truth itself is foggy but where the light within is not darkness, all things are bright and resplendent. Jerome, Augustine, and Luther did not understand "the truth as it is in Jesus," nor the voices of the Old Testament; it was impossible, therefore, that they could discern the import of the Apocalypse, which is "the Mystery of the Deity as He hath announced the glad tidings to His servants, the prophets" (Apoc. 10:7). Luther was as a useful anti-papal element of "the Earth that helped the Woman" in her tormenting witnessing against "the god of the earth;" but, as a guide to the blind, and a teacher of babes, in the way of salvation; or an expositor of apocalyptic mysteries, his incompetency was only second to the Pope himself.

In the 16th century also appeared as apocalyptic expositors, *Bullinger, Bale, Marlorat, Foxe, Brightman, Pareus, Ribera, and Alcasar*. Bullinger interpreted the ascent of the witnesses of the ascent of their departed spirits entering Paradise! He dated the Millennium from Christ's ascension; or from A.D. 60, when Paul speaks of the gospel "having been preached to every creature under heaven;" or from A.D. 73, the date of the destruction of Jerusalem. In either case, of course, it has long since passed away. *Bale* commenced it at Christ's ascension. From these two may be learned all. It was only a question between them of more or less foolishness. Ribera and Alcasar were Spanish Jesuits who sought to expound the Apocalypse so as to deliver the Papacy from any identification with its symbols. Alcasar's Commentary was the result of over forty years' study; but a worshipper of the beast might study it twice forty years, and at the end thereof his speculations would not be worth the paper consumed. The true meaning of the Apocalypse is accessible only to the Brethren of Christ, and the fellow servants of the apostle, who keep the sayings of the book. All others will prove but vain and fanciful theorists with whom the secrets of the Deity are never found.

Next after the æra of the Lutheran rebellion against papal authority came *Mede, Jurieu, Cressener, Bossuet, Vtringa, Daubuz, Sir Isaac Newton, Whiston, and Bishop Newton*. Mede first published his *Clavis Apocalyptica* in 1627, and his *Commentary* in 1632. He was regarded by his contemporaries in England as a man almost inspired for the exposition of apocalyptic mysteries. And assuredly in comparison of all his predecessors who had written upon the subject, he was a great light shining into thick and incomprehensible darkness. In several important points he much advanced the science. He interpreted the prophetic periods on the *year-day* principle; made the resurrection and ascen-

sion of the witnesses an ascent to political eminence; made the Sixth Head under which John lived, the Imperial Caesars; adopted *Lateinos* as the Beast's *name* and *number*, explained the *sun* of the fourth vial of the German Dynasty, as the chief luminary in the Papal Imperial system; indicated Rome as the throne of the beast upon which the fifth vial would be poured; interpreted the drying up of the river Euphrates of the exhaustion of the Ottoman power; and coincided with Justin, Irenaeus, and others of the earliest date, in the first resurrection, being the literal resurrection of the saints to be developed on Christ's coming to the Antichrist's destruction; after which the Millennium will be introduced. This is quite refreshing after all the absurdity to be waded through in the writings of fifteen hundred years.

*Jurieu*, who wrote in 1685, indicated the death of the Witnesses as occurring in that year; and that they would lie dead and unburied in the street of the great Papal city, or empire, which he judged to be France, where, of course, their resurrection and ascension would ensue.

*Cressener* seems to have been the first who, in my judgment, rightly, in 1690, concluded that the Seventh Head was the Ostrogothic, which continued but a short time: the Eighth being the revived secular imperial, confederated with a Roman ecclesiastical head, somewhat as under the old emperors; that is, the secular Western Emperors combined with the Popes. The Image of the Beast he makes to be the Roman Church, and the name *Lateinos*.

Vitringa's exposition was no improvement upon Mede, Jurieu, and Dr. Cressener. He was a spiritual Millennialist, whose future age was to be characterized by a thorough evangelization of the world, by what he regarded as "the Church," which would then answer to the New Jerusalem! Alas, for the world if its evangelization depend upon the ecclesiastics of Vitringa's church! He was a very learned man, and well versed in the wisdom current a hundred and fifty years ago; but in apocalyptic intelligence, his wisdom was the foolishness of a babe.

*Daubuz*, who published in A.D. 1720, was about as luminous as Vitringa which is not saying much for the result of his apocalyptic labors.

Sir Isaac Newton published his brief commentary in A.D. 1733, appended to his treatise on Daniel. Many of his opinions were very crude. He generally agreed with Mede, but not always. The *five-month* period of tormenting in Apoc. 9:5,10, he expounds as I have done, as signifying two periods of 150 years each, or 300 years for the times of the Saracens. The "*hour day month and year*" he reckons to signify 391 years; namely, from Alp Arslan's first victories on the Euphrates, A.D. 1063, to the fall of Constantinople, A.D. 1453. Generally speaking, his commentary was not equal to his reputation.

*Whiston* Sir Isaac Newton's successor in the Mathematical Professorship at Cambridge, combated the opinions of others without shedding upon the subject any particular light of his own, save that the seven vials ought to be deemed contained in, and the evolution of, the Seventh Trumpet.

When the great French Revolution caused the astonished world to shake to its foundations, a shock was given to the minds of men whose vibrations have not yet subsided. The murdered witnesses, slain by the sanguinary Bourbons,

had started into life, and ascended into political eminence, as Mede had taught his readers to expect. This, and the coincidence also, that this ascension was exactly 1260 years from the epoch of the delivery of the saints into the hand of the episcopal element of the Little Horn by Justinian, in A.D. 533; all concurred in arousing some to a renewed and earnest study of the prophetic word. Prominent among these was Mr. *Bicheno*, who published his "Signs of the Times" in 1793. His writings were interesting, though abounding with many speculations proved fallacious by the lapse of time. One thing, however, he did which should not be forgotten. He showed that the three days and a half during which the two witnessing prophets were to lie unburied in the *platea* of the great city, should be interpreted as *three lunar days and a half of years*; and that *Jurieu*, therefore, was right in his conjecture that their death ensued, A.D. 1685.

Since Mr. Bicheno's time several writers on prophecy have risen up. Of these may be mentioned *Irving*, *Faber*, *Keith*, *Cuninghame*, *Frere*, *Bickersteth*, *Elliott*, and others. But I am not aware that they have added anything that would at all increase the intelligibility of the Apocalypse. Of this I am well assured, that from the days of Justin Martyr in the beginning of the second century, to the publication of Mr. Elliott's elaborate commentary, there has been produced by no writer, a systematic and thorough exposition of the Apocalypse that will stand the test of scripture, history, and reason enlightened by the truth. If there ever were such a work, it is certainly not extant. A perusal of a digest of their apocalyptic speculations, has convinced me that none of them, from Justin Martyr to Elliott, understood the prophecy. With no other guides to the blind than these, it is not to be wondered at that men should give the Apocalypse the go-by, and, with a reviewer in a London weekly, conclude "that nothing is more ridiculous than for any one to arrogate to himself the power of interpreting the prophecies contained in Daniel and the Revelation; being convinced that it would require as divine and miraculous an inspiration to interpret and apply those prophecies as was necessary to utter them." This is the conviction of the general public, which, like the public of the third century that had no ear for what the Spirit said to the ecclesias, pronounced it "without sense and without reason;" and denied that it was even a revelation. If so, then the man that composed it was the most extraordinary genius of the ancient or modern worlds. But it is not necessary to defend the Apocalypse at this crisis. The Constitution of Europe for the past thousand years which it so accurately exhibits, is evidential of its inspiration. It was revealed to be understood by the uninspired: and that it can be understood by them is proved to a demonstration by the three volumes of EUREKA, which are now, through the munificence of a few CHRISTADELPHIANS, who desire to understand this neglected portion of "the Word," and have confidence in the author's ability to expound it, in the hands of their fellow-servants and brethren. I claim no "divine and miraculous inspiration;" yet, I maintain, that whatever failures others may learnedly have accomplished, the exposition I have given in these three volumes, however "ridiculous" and "arrogant" it may be considered to affirm it, cannot be set aside by a fair and candid appeal to the testimony of Jesus, political geography,



and the truth of history.

Since the publication of the second volume, and even since the writing of the third was finished, events have been progressing steadily and stealthily to the appointed end. The most striking characteristic of the times is the neglect, or indifference to, tending to the repudiation of, the PUBLIC WOMEN OF EUROPE, apocalyptically styled "*the Mother of Harlots, and all the Abominations of the Earth.*" The "women" with whom the Lamb's Virgins are undefiled: Apoc. 14:4. Behold the changed policy of the Two-Horned Beast of the Earth since the overwhelming defeat of its hosts at SADOWA. This power, that formerly gave life to the Image, enabled it to speak, and caused that as many as would not worship it should be killed, has now taken almost all the life out of it, so that it can no longer speak in terror to the worshippers of the beast in all the Austrian Empire. Territorial continuity with "St. Peter's Patrimony" being interrupted, through the intervention of the revolutionary kingdom of Italy, the Concordat, the political bond between "His HOLINESS" and "*His Apostolic Majesty,*" is dissevered, and the worshippers of the beast are freed from the audacious inspection, and profane decrees, of the "EYES like the eyes of a man and the MOUTH speaking great things and blasphemies." Inspired by "the Spirit of the Age," which is "the Spirit of Life from the Deity" that entered into the slain prophets, who ascended to power in 1789, the *Reichsrath*, or Imperial Legislature of Austria, practically abolished one of the seven sacraments of the Church of Rome in authorizing "civil marriage." Besides this, it proclaimed "liberty of worship" to all sects: and has taken the education of the people out of the hands of an accursed priesthood, and given it to schoolmasters of their own choice. By the Concordat the Roman Pontiff King, was above the emperor in all the spiritual affairs of the Austrian Empire; throughout which, all such things were "*given into his hand*" as absolutely as when Justinian made him "Head over all the Churches" of his estate. But behold how great a reverse of fortune hath befallen the "UNIVERSAL BISHOP" in this False Prophet section of his dominion. What doth all this mean. What else than that the 1335 and 1260 years of his ascendancy from the times of Justinian and Phocas, are come to an end; and that he is doomed no longer to "practise and prosper" to the ruin of saints, and the quenching of the Spirit of the Age; which is a spirit of liberalism, and of democratic hostility to the old order of things in Church and State — a spirit that may be impeded, but cannot be extinguished till the manifestation of THE ANCIENT OF DAYS.

Then, if we turn our attention to Spain, the "Most Catholic," from which the virtuous and immaculate ISABELLA, the last of the infatuated and atrocious Bourbons, the ensanguined murderers of the saints, hath so recently been expelled, what see we there? Do we not behold the Spirit that rose and ascended to power in 1789, notwithstanding all its misfortunes, and frequent discomfitures triumphant in 1868? The virtuous, pure, and most catholic daughter of His Papal Holiness, his last and most devoted friend among the Ten Horns, driven into exile at the end of the 1335 and 1260? A letter from Spain to *La Liberte*, dated Sept. 22, says: "Isabella has lost her throne. She seized it in 1839, supported by the Spanish Liberal party, which, in 1837, made her proclaim the

Constitution, which suppressed *les seigneuries*, *les droits des aines*, and tithes. It was this party which caused her to sell the mortmain property, suppress privileges, shut up the convents, sending away with a pension 30,000 monks useless to the country, and hurtful to public prosperity. But as soon as the Queen was married to Prince Francis of Bourbon, in 1846, reaction gained the upper hand everywhere. All the conquests made by the Liberal party were lost again. In 1863, Conservatives, Progressists, and moderate Liberals, wished to resist the reaction. Marshall O'Donnell, the head of this party, recognized Italy, and promulgated several liberal laws in 1866. The Revolution was vanquished. O'Donnell could not profit by his success, for, to the great amazement of everybody, he was suddenly replaced by Narvaez two days after his victory. Since then all the constitutional system has disappeared; and Spain is in the same condition as if Don Carlos and his ideas had triumphed in 1840.

"The Queen has become the humble servant of the Pope. All Spain nearly burst with laughter, when, a year ago, she read the papal letter announcing to the whole world that Pius IX sent the 'golden rose' to Isabella, in recompense for *her virtues and the purity of her life!*

"The struggle has now begun between the Liberal and the reactionary party. Everything would incline one to believe that the latter will be beaten; for, in fact, the Liberal party, composed of all shades opposed to absolutism, form a very compact whole".

Here is the last pillar of the papal throne levelled with the dust. While yet upon the throne, the same correspondent wrote, "the clergy is above the Queen." But where will they be now that the spirit of '89 has driven into exile the humble servant and most catholic daughter of their UNIVERSAL BISHOP, the lambskin-invested wolf of the Seven Hills? Will Louis Napoleon now be able to send 40,000 troops through Isabella to garrison Rome and protect the Pope against Italy, while he combats Prussia for the Rhenish frontier of France? May we not rather expect that the Spanish section of "the Revolution" will ally itself with the Italian section, and revive the work with renewed energy of "hating the Harlot and making her desolate and naked, and eating her flesh, and burning her with fire?" Further developments will soon illustrate this point in the Roman Question; though it is not to be expected that Rome will become the capital of any other dominion than is enthroned there. No Ninth Head can constitutionally exist upon the Seven Hills.

And what see we in England? We behold there the Spirit of '89 in its British manifestation, carrying out the principle of hatred and desolation, of stripping and eating, in regard to the Anglo-Hibernian Harlot, a daughter of ROME, "Mother and Mistress of All Churches," and sister to those other "Harlots" of England and Scotland, "as by law established". This, hating, desolating, stripping, eating, and burning of ecclesiastical establishments has been a striking characteristic of the past seventy-five years. The abolition of the Gallican harlot is "only a question of time." The world will progress until the ignorance, superstition, hypocrisy, and spiritual wickedness in the high and low places of old, worn out, ANTICHRISTENDOM, shall come to be abolished by Christ and his Resurrected Brethren, whose apocalypse is soon to be revealed.

With all these signs of the times before the faithful, well may they rejoice and lift up the head; for assuredly “the redemption draweth nigh.”

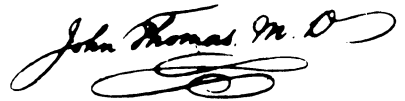
In conclusion, as the Corsican remarked concerning the leadership of his victorious hosts, “it is the hand of God that leads my armies;” so when I consider the difficulties surmounted in the development of this Exposition, I may truly affirm, that the power of the Deity has performed the work. The labor has been diffused over twelve years; but, if I had not well understood “THE GOSPEL OF THE KINGDOM,” which “is the Power of God,” I might have contained in my earthen vessel all the lore of ancient and modern times, and consumed twelve years thrice told in the study of its mysteries, yet should I have signally failed; and have had to confess with Dionysius, “the great bishop of Alexandria,” as Eusebius styles him, that the words of the Apocalypse were “too lofty to be comprehended by me.” I have been careful to treat nothing as non-essential or unimportant because of apparent difficulties. The work is now finished by “the power” aforesaid through my instrumentality — a work concerning which it may be said in the words of an old Roman exile,

*Eregi monimentum perennius ære:*

this generation may not appreciate it, but one in the future will.

The following (see pg. 12) is my scheme of the prophecy to be studied in connexion with the Chron. Tab. in Vol. 1, p. 428, and the Tab. Analysis, Vol. 2 p. 110.

— Author



### **PUBLISHERS' NOTE**

Originally, the Third Volume of Eureka was a large book of over 700 pp. Subsequent editions divided it into two volumes called Volumes IIIA and IIIB. They comprised books of over 300 pp. each. However, with the additional matter that we have included in the form of illustrations and footnotes, a single Volume would make too unwieldy a book. As it is, the present volume, answering to Volume IIIA of previous editions exceeds 400 pp. And we anticipate the final Volume will exceed the present one in the additional information we hope to include; for in the form of footnotes, we shall try to bring up to date the fulfilment of Bible prophecy in accordance with the Author's anticipations of over 100 years ago.

Logos Publications  
January, 1985.

| The "One Body" in conflict with 6th Head.   |                    | Sixth Head of Dragon-Roman Empire from A.D. 98.   |  |
|---|--------------------|---|--|
| Archer fights Paganism with   |                    | Roman Horse White with peace to A.D. 183.   | 1  |
| "The blood of the Lamb, and the   |                    | Horse Red with Civil Wars from A.D. 183.  | 2  |
| Word of their Testimony; and  |                    | Horse Black with great woe from A.D. 212.   | 3  |
| loved not their lives unto death."  |                    | Horse Pale with civil strife, famine pestilence, and barbarian invasion, A.D. 235.  | 4  |
| Altar-Victims; "Ten days' tribulation."   |                    | Dioclesian persecution from A.D. 303, to A.D. 313.  | 5  |
| Archer victorious; Wreathed. Woman clothed with Sun; her Son born; he aims at supreme power; she flies into wilderness; fed there 1260 years, from A.D. 312-'13.  |                    | Great Constantinian Earthquake, A.D. 312; War in the heaven; Dragon-Devil and Satan ejected; great day of wrath from A.D. 312 to A.D. 324.            | 6  |
| Angel ascended from East seals the servants of Deity in their forehead for Tribes of Israel, symbolically numbering 144,000.  |                    | Seventh Seal begins with "half hour silence" 324; Altar-fire cast into the earth; voices, thunders and lightnings; the Julian Earthquake of A.D. 360. |  |
| <p>Woman-Remnant finish 1260 sackcloth testimony, A.D. 1572.</p> <p>Two Prophets in hand of Lion-Mouth from 533, to A.D. 1793, when they abolish him in France.</p> <p>Holy City trodden under foot 42 months, from A.D. 607, to Advent and Resurrection after 1867.</p> <p>The Lamb-Horned Beast of the Earth and his Image or Little Horn with Eyes and Mouth, comes up after the Ten, and is the Eighth.</p> <p>Wine-press trodden without the city by the space of a thousand six hundred and sixty years, from A.D. 1600, being the square of 40; or 40 x 40 = 1600.</p> <p>THE AUTHOR</p> |                    | Preparation for sounding Wind-Trumpets till A.D. 395.   |  |
|   |                    | THE WIND TRUMPETS   |  |
|   |                    | 1   | Alaric-hail, fire and slaughter, burning up third part of trees and all green grass, A.D. 395.   |
|   |                    | 2   | Great Genseric-Mountain burning with fire cast into the sea, A.D. 429.   |
|   |                    | 3   | Great blazing ATTILA-Star Apsinthos falling out of heaven upon third of rivers, etc., from A.D. 450.   |
|   |                    | 4   | Third of Roman Sun, Moon and Stars, smitten by Herulian Goths; Sixth Head wounded fatally for a time; Ostrogoths set up Seventh Head, A.D. 490. Rome's day and night for a third part each, darkened till the Sixth Head was healed, being revived in the Eighth by CHARLEMAGNE, 799. "Holy Roman Empire." |
|   |                    | Eagle flying in midheaven, proclaiming advent of the Three Woe-Trumpets; rise of Mohammedanism.   |  |
|   |                    | 5   | Pit of abyss opened; Sun and Air darkened; Saracens and crusades; from 632 to 932.   |
|   |                    | 6   | Angels of Euphrates loosed for 391 years 30 days; Alp Arslan, Zinghis, Timour and Othman; Constantinople falls, A.D. 1453.   |
|   |                    | 7   | Temple, Altar and worshippers measured to 42 months. Witnessing finished, and prophets killed, A.D. 1685; resurrected and ascend to power, A.D. 1789; "tenth of city falls, Earthquake, Reign of Terror. End of Second Woe.  |
| Vial upon the earth, A.D. 1789.   |                    |   |  |
| Vial upon the sea, A.D. 1793.   |                    |   |  |
| Vial upon rivers and fountains, 1796.   |                    |   |  |
| Vial upon the Sun, A.D. 1805.   |                    |   |  |
| Vial upon Throne of Beast, A.D. 1809.   |                    |   |  |
| Vial upon the Euphrates, A.D. 1820. Advent; resurrection; Armageddon.   |                    |   |  |
| Three Froglike spirits affecting Dragon, Beast and False Prophet, for their gathering to Armageddon.  |                    |   |  |
| Vial on the Air. Seven Thunders of 2nd and 3rd angels and sickles; Babylon falls; conquest of Ten Horns; end of 8th Head and False Prophet in Lake of Fire; Dragon bound; Hallelu-Yah Celebrations, and the song of Moses and the Lamb sung by the Victors upon the crystal sea. "It is Done."  |                    |   |  |
| THE THREE WO-Trumpets FROM A.D. 632, TILL THE END OF THE SEVEN LAST PLAGUES   |                    |   |  |
| 1   | Eastern            |   |  |
| 2   | Western            |   |  |
| 3   | Eastern            |   |  |
| 4   | Western            |   |  |
| 5   | Eastern            |   |  |
| 6   | Western            |   |  |
| 7   | Little Open Scroll |   |  |

MEDE'S APOCALYPTIC SCHEME, A.D. 1632.

| THE   |                     |                   |                    |                     |                          | SEVEN-SEALED  |   |                           |                                     |                        |                                    | BOOK.   |  |       |  |
|---|---------------------|-------------------|--------------------|---------------------|--------------------------|---|---|---------------------------|-------------------------------------|------------------------|------------------------------------|---|--|-------|--|
| SIX FIRST SEALS.  |                     |                   |                    |                     |                          | THE   |   |                           |                                     |                        |                                    | SEAL,   |  |       |  |
| SEAL.   |                     |                   |                    |                     |                          | containing  |   |                           |                                     |                        |                                    | SEVEN   |  |       |  |
|   |                     |                   |                    |                     |                          |   |   |                           |                                     |                        |                                    | TRUMPETS.   |  |       |  |
| 1   | 2                   | 3                 | 4                  | 5                   | 6                        | 1   | 2   | 3                         | 4                                   | 5                      | 6                                  | 7   |  |       |  |
| Victory ; CHRIST.   | Slaughter ; ADRIAN. | Balance ; NEVERI. | Death ; GALLIENUS. | Altar ; DIOCLETIAN. | Earthquake, CONSTANTINE. | Hail ;<br>ALARIC.   | Burning Mountain ;<br>GOTHS and VANDALS to<br>GENSERIC. | Falling Star.<br>ODOACER. | Eclipse of Luminaries ;<br>TODILAS. | LOCUSTS ;<br>SARACENS. | Euphratean<br>Horsemen ;<br>TURKS. | The<br>MYSTERY OF GOD<br>is finished<br>as foreshewn to the Prophets.   |  |       |  |
|   |                     |                   |                    |                     |                          | Sealing of 144,000 out of all the Tribes of Israel.   |   |                           |                                     |                        |                                    | Palm bearing company out of all nations.  |  |       |  |
|   |                     |                   |                    |                     |                          |   |   |                           |                                     |                        |                                    | loosed.   |  |       |  |
| Kingdoms of this World.   |                     |                   |                    |                     |                          |   |   |                           |                                     |                        |                                    | .....   |  |       |  |
| SEVEN VIALS.  |                     |                   |                    |                     |                          |   |   |                           |                                     |                        |                                    | become the Kingdoms of Christ.  |  |       |  |
| Temple-court and altar measured.<br>War of Michael and Dragon about<br>the child-bearing. |                     |                   |                    |                     |                          | 1 2 3 4 5 6 7   |   |                           |                                     |                        |                                    | Satan bound, and Saints reign with Christ,<br>1,000 years.<br>The Lamb's Wife,<br>NEW JERUSALEM,<br>Descends from Heaven,<br>And the nations walk in her light. |  |       |  |
|   |                     |                   |                    |                     |                          | Outer Court (or Holy City), unmeasured, is given to the Gentiles<br>42 months.<br>Christ's Two Witnesses prophesy 1260 days in Sackcloth.<br>Woman is driven by Dragon into Wilderness ; there to be<br>nourished 1260 days.<br>Seven-Headed Ten-Horned Beast, revived under last head,<br>blasphemes and domineers 42 months.<br>Two-Horned Beast, or False Prophet, exercises all the powers<br>of First Beast before him.<br>The 144,000, that sing the New Song, tell of coming judgments.<br>Harlot Babylon, on Ten-horned Beast, under last head, makes<br>drunk the nations with her poison-cup. |   |                           |                                     |                        |                                    |   |  | Satan |  |
| THE   |                     |                   |                    |                     |                          | LITTLE  |   |                           |                                     |                        |                                    | OPENED  |  | BOOK. |  |

UNIVERSAL

RESURRECTION

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Rome in the days of Constantine.





# EXPOSITION OF THE APOCALYPSE

## *Chapter 12*

### 1. THE FIRST GENERAL DIVISION OF THE SEVEN SEALED SCROLL

The first four and THE SIXTH SEALS representative of the judicial manner of “*taking out of the way*” the PAGAN CONSTITUTION of the “Dreadful and Terrible Fourth Beast,” which withheld the revelation of “THE LAWLESS ONE;” (Dan. 7:7; Apoc. 6; 2 Thess. 2:3-9) and the consequent manifestation of the CATHOLIC MYSTERY OF INIQUITY, or Man of Sin Power, in the Heaven of the said beast, or “GREAT FIERY-RED DRAGON” (Apoc. 12:1-5, 7-13).

#### TIME OF EVENTS

From A.D. 107 to A.D. 325 — *See Tab. Analysis, Vol. 2, p. 110.*

### SIXTH SPECIAL DIVISION OF THE SEVEN SEALED SCROLL

#### ACT VI — SEAL 6

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

The woman Jezebel who calls herself a prophetess, the Laodicean Apostasy, imperialized, and the Man of Sin Power revealed (Apoc. 2:20).

**TIME OF THE SEAL**

FROM A.D. 311

**THE LAODICEAN STATE**

Vol. 1 pp. 428,449; Vol. 2 pp. 87, 89, 276

The "little strength" of the Philadelphian State exhausted, and Laodiceanism fully established, Pagan persecution having ceased, and "the Catholics," as nominal Christians were now called, being in high favor with the authorities, they say "We are rich, and increased in goods, and have need of nothing" — Apoc. 3:17. Being "lukewarm," the Spirit "spues them out of his mouth". This state continues until abolished by the judgments of the Seventh Vial, which are executed by the Saints after the resurrection.

**SUMMARY**

End of the "rest for a little season," when the "Despot Holy and True" avenges the blood of the souls under the altar, upon them that dwell upon the earth. A great earthquake inaugurates this day of vengeance. The woman Jezebel, who calls herself a prophetess, appears in the Roman Heaven invested with imperial dignity and glory. Her son, having triumphed over the Great Red Dragon, which sought to destroy him, becomes the sovereign ruler of the nations.

The Spirit "spues" her Laodicean element "out of his mouth," and a remnant of her seed, as the woman fugitive, is found in the wilderness.

War ensues in the Roman Heaven between the powers there, which results in the ejection of the great Draco-Serpent Devil and Satan from thence. The "Brethren" and "Fellow-servants" of the souls under the altar rejoice at his expulsion. But woe betides the inhabitants of the earth and sea, where the Dragon retains power for a "short time" longer; and persecutes the constituents of the woman dwelling in his dominion.

The woman being in the wilderness is protected there for a period of 1260 days; and in her flight thither is pursued by the Serpent, which seeks to sweep her away; but the Earth helps her, and defeats her enemy. The Dragon is wroth with her; and resumes the war with the remnants of her seed.

TRANSLATION  
APOCALYPSE 12

1. And a great sign appeared in the heaven; a woman who had been invested with the sun, and the moon under her feet, and upon her head and a wreath of twelve stars. 2. And being pregnant she cries being in pangs and straining to bring forth.

3. And there appeared another sign in the heaven, and behold, a great fiery-red Dragon, having seven heads and ten horns, and upon his heads seven diadems: and his tail draws the third of the stars of the heaven, and he casts them into the earth. And the dragon stood in the presence of the woman about to bring forth, that when she may have brought forth, he might devour her offspring.

5. And she brought forth a male child, who is about to rule all the nations with an iron sceptre: and her son was forcibly carried up to Deity and his throne. 6. And the woman fled into the wilderness where she has a place that had been prepared of the Deity, that they may sustain her there a thousand two hundred and sixty days.

7. And there was war in the heaven. The Michael and his angels waged war against the Dragon; and the dragon waged war and his angels. 8. And they prevailed not; neither was their place found any longer in the heaven. 9. And the great dragon, the old Serpent, surnamed Diabolos, was cast forth; and the Satan which deceives the whole habitable was cast into the earth; and his angels were cast forth with him.

10. And I heard a great voice saying in the heaven, Now is the salvation and the power and the kingdom of our Deity, and the dominion of His Anointed; for the prosecutor of our brethren, who accused them in the presence of our Deity, day and night, has been cast down. 11. And they overcame him through the blood of the Lamb and through the word of their testimony; and they loved not their life unto death. 12. On account of this let the heavens rejoice and those who tent in them.

Woe to the inhabitants of the earth and the sea, because the Diabolos has fallen among you having great wrath, foreseeing that he hath a short time.

13. And when the Dragon saw that he was cast into the earth, he pursued the woman who brought forth the male. 14. And the two wings of the great eagle were given to the woman, that she might fly into the wilderness, into her place, in which she is sustained there a time and times and half of a time, out of the sight of the serpent.

15. And the serpent cast out of his mouth after the woman water as a flood, that he might cause her to be carried away by the flood. 16. And the earth ran with help for the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. 17. And the dragon was enraged against the woman, and went away to wage war with the remnants of her seed who keep the commandments of the Deity and have the testimony of the Anointed Jesus.

## INTRODUCTORY REMARKS BY WHICH THE SECOND AND THIRD VOLUMES ARE CONNECTED\*

### 1. "The Time of the End"

The end of the eleventh chapter of the Apocalypse conducts the reader into what Jeremiah styles, "the time of Jacob's trouble," out of which he shall be saved (Ch. 30:7) — a time in which there are "lightnings, and voices, and thunderings, and an earthquake, and great hail" (Apoc. 11:19). This is that "TIME OF THE END" of which Daniel prophesied, saying, "There shall be a time of trouble such as never was since there was a nation, even to that same time." This is that time which certain chronologists term "an unchronological period"; that is, a period which is left scripturally undefined, having no revealed commencement nor termination: so that it may be a moment exemplified by a flash of lightning, a year, or several years, for anything that is, or can be, known.

But to such a conclusion as this, it is impossible that any one intelligent in the word can come. It is, on the contrary, a period well and clearly indicated. Its commencement is synchronical with the ending of "the time of the vision" seen by Daniel "in the third year of the reign of King Belshatzar"; for, it is written, "to the time of the end the vision" — *l'eth kaitz he khazon* — ch. 8:17. Now in an answer to the question, "How long the vision?" it was replied, "for an evening-morning of two thousand four hundred." This, according to what time has proved to be the best reading, is the time of the vision — a period of 2400† years; which, having expired A.D. 1860, bring us to the time of the end, in which "the holy shall be vindicated" from the violence and injury resulting from so long a period of subjection under the feet of the Gentiles.

The world must therefore now be in the eighth year of the Time of the End. The termination of the 2400 years, and the synchronical beginning of the time of the end, were both signalized by the outbreak of the American civil war, which in its development proved to mankind, that with all their boasted science, civilization and religion, they are not one whit in advance of the beasts that perish (Psa. 49:12,20). The time of the end thus portentously begun continued to unfold itself in the events of the Franco-Mexican war, and in those of the Russo-Polish, and Prusso-

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\* In this edition of *Eureka*, the 2nd and 3rd volumes have been replaced by Volume 3 and 4 — Publishers.

† The correct time period is 2300 days, not 2400 as accepted by Bro. Thomas! See our footnote Vol. 3 p. 323 — Publishers.

Austrian Danish, and Prusso-Austrian Italian wars. By the American civil war several millions of Southerners have been subjected to an ignoble military despotism, and social degradation and ruin; while the fanatics used by Providence in its judicial visitation upon the South, have blasted the prosperity of the North, filled its families with lamentation and death, and laid the foundations of trouble that will only be finally assuaged in the absorption and obliteration of the so-called United States in the NEW UNIVERSAL EMPIRE of the Ancient of Days.

The invasion of Mexico by France, England, and Spain, resulted in the fall of a republic — a corrupt and worthless popular sovereignty; and in the provisional establishment (for it will prove to be nothing more) of a Franco-Austrian imperialism, which has this redeeming quality, that it is hostile to the Papacy, and inimical to the priests. These events in Mexico are, it is most likely, only preparatory elements of the situation being now organized in the providence of the Deity. They are preparing for a future complication, by which the trouble of the latter days will pervade not Europe and Asia only, but America as well.\*

The Russo-Polish war was most ferocious. In the ratio of its extent it was as savage a conflict as the American civil war, though of shorter duration. It was a contest between Russo-Greek and Polish Latin, in which the Greeks, “the worshippers of the Dragon,” destroyed the Polish nationality of the Latins, “the worshippers of the Beast.” Poland was blotted out from the political geography of the world. It became a monument of the dead, whose epitaph forewarns the nations of the fate that awaits their kingdoms and republics when judgment shall be given to the saints, and the time comes that they shall possess the dominion under the whole heaven (Dan. 7:22,27). In devouring Poland, “Gog, the Prince of Rosh, Mesech, and Tobl,” has prepared, and become a guard to so much of “Gomer and all his bands” as it contains. Nor has the Prince of Rosh, whom we style the Autocrat of All the Russians, being negligent of his mission in the direction of “Togarmah of the north quarters and all his bands” (Ezek. 38:2,6,7). Since the end of the 2400 years, he has advanced his frontier so as to include Khokan and Bokhara, so that there is now but one state between him and British India, namely, Afghanistan‡, all of whose sympathies are in accord with the enemies and rivals of British rule in India. Thus “Gog of the land of Magog,” the great king of the north, who is to figure so conspicuously

\* This was written in 1866. Events since that time have proved this observation to be correct. The future of US is inextricably bound with that of Europe and Asia as anticipated above — Publishers.

‡ In recent years, the Soviet has moved into Afghanistan, and in doing so has occupied portion of the territory of the King of the North of Daniel 11, surely a significant sign of the times. The territory of the ancient king of the North extended to the River Indus thus reaching to modern Pakistan — Publishers.

“in the time of the end” — *b’aitih kaitz*, styled by Ezekiel “the latter years” and “the latter days,” is standing almost face to face with “Sheba and Dedan, and the Merchants of Tarshish;” whose young lions ere long will need all their strength and prowess for the repression of the further aggrandizement of the Russo-Assyrian power in the East.

Nor is the alliance of Austria, Prussia, and Germany, the two-horned beast of the earth, against Denmark, for the possession of Schleswig and Holstein, without significance in this eventful time of the end. It is a question pregnant with trouble; and a necessary complication of a situation in which “the kings of the earth and of the whole habitable” will be engaged in an angry and sanguinary conflict,† preparatory to “the war of the great day of AIL-*Shaddai*,” when their thrones will be cast down, and the Ancient of Days shall sit (Apoc. 16:14; Dan. 7:9).

And besides all this, not to dwell upon the increase of taxation\*, financial embarrassment, pestilence, destruction of mankind and their fellow-beasts, and all the minor evils by which humanity is grieved, there is the all-important and inevitable Roman Question. This is pre-eminently *the* question of the time of the end. It can only be solved in the final and complete abolition of the Papal Kingdom. This result, however, can not be developed by the action or policy of France, Italy, or the Roman people. They are blindly preparing this consummation; and will doubtless develop for “the Great Harlot that sitteth upon many waters” a hatred of the European Powers, that shall cause them yet more than ever to “make her desolate and naked, and to eat her flesh and burn her with fire” (Apoc. 17:1,16). But the final and complete destruction of the Papacy is an honor decreed for a more noble and powerful class of agents than these. It is a glory reserved for “the Heirs of the Kingdom which the Deity has promised to them that love him” (James 2:5). These are the destroyers of the Papacy in the time of the end. They are the Avengers of the Holy — the avengers of the blood of the saints and witnesses of Jesus, and of all slain upon the earth in defence of righteousness and truth (Apoc. 18:6-8,20,24). It is from these proceed the lightnings, and voices, and thunderings, and earthquake, and great hail” (Ch. 11:19).

The Roman is a question that cannot be evaded or postponed. A policy must be pursued towards the Pope that will cause his government to use all its influence to enlist the powers in his defence against the Red Republicanism of the Italians and their allies. The cry of these is “an

† This was written in 1866, before the Prusso-Austrian Italian campaign, so fatal to the influence and interests of the Papacy.

\* What would the Author of *Eureka* say today of taxation and the other listed problems — Publishers.

united Italy with Rome for its capital, or death!" To give effect to this would be the expulsion of Austria from Venetia†; and the incorporation of the States of the Church with the kingdom or Commonwealth of Italy. If Red Republicanism can acquire the ascendancy in Italy, it will assuredly adventure the experiment of giving effect to its cry. In this event an appeal to arms would be inevitable. First, because Austria will never consent to the surrender of Venetia without a struggle; and secondly, because the spiritual influence of the Pope, which is still great in all the ten kingdoms of the beast, would go forth with all its unclean and demoniac activity to stir up war in his behalf. In this array of belligerents the combinations will be for a trial of strength between the expiring feudality of the middle ages, and the revolutionary principles of 1789 — a sanguinary and final conflict between the adherents of Church and State Absolutism, and the partisans of popular sovereignty as "the voice of God."

Thus, by the intervention of the Roman and Eastern questions, a situation is created in the time of the end in exact accordance with the description of it in the prophetic writings. These questions create a trouble for all the nations and governments symbolized by the four beasts seen by Daniel arising out of the great sea (Dan. 7). They are all questions affecting the vested interests of the Image seen by Nebuchadnezzar in his dream. This great image, whose brightness is excellent, and its form terrible, appears in all its majesty and power in the time of the end. *In the terminal epoch of the sixth vial*, which obtains after the advent of the Ancient Days, the great Russo-Assyrian Gogian Image stands prepared for conflict with "the Prince of princes," whom Daniel styles "Michael, the Great Prince" (Dan. 8:25; 12:1). When the image stands thus in the time of the end the crisis will be of the most troublesome and exciting character. "*The nations*" will have been "*made angry*;" nor will their anger subside henceforth until the image shall be utterly broken, and all its fragments ground to powder. This result, however, will be beyond their power to accomplish. No combination short of the mighty angel clothed with cloud and rainbowed (Apoc. 10:1) can shiver it to pieces reduce these to chaff, and sweep them away that no place shall be found for them (Apoc. 2:27; Psa. 2:8,9; Dan. 2:35).

The time of the end, which is notably chronological, commences with the termination of the 2400 years, and ends with the exhaustion of the Seventh Vial. Hence the time of the end embraces part of the sixth and the whole of the seventh vials. It embraces so much of the sixth as

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† This has since been effected by the Prusso-Italian campaign against Austria.

pertains to the development of the Roman Question after 1860; the events attendant on the coming of the Ancient of Days; and those consequent on His appearing to the beginning of the seventh vial. Here are three epochs — the present, characterized by the three wonder-working, unclean, frog-like demon-spirits, proceeding out of the mouth of the papal false prophet; the adventual epoch, characterized by the visible presence of Christ in Southern Asia; and the third, or terminal epoch, characterized by the gathering of the military forces of the powers into the Holy Land for that signal discomfiture, which constitutes the place of slaughter the apocalyptic Armageddon. The events of the sixth vial in the aggregate prepare “the way of the kings” which arise in the light of the Sun of Righteousness. The way of these kings is the career of judgment marked out for them in the full development of the seventh vial, which is at once the consummation of the Seventh Trumpet, and the Seventh Seal; and the filling up of the wrath of the Deity upon the nations. The angriness of these, the coming of divine wrath, and “the time of the dead that they should be judged and rewarded,” are series of events which synchronize with the adventual epoch of the sixth vial. In this epoch, the dead in Christ, both just and unjust, are caused to stand upon their feet again among the living. This *anastasis*, or *standing again*, precedes the destroying of them “who destroy the earth” Rev. 11:18. The honor of executing the judgment written belongs to all those saints whose names may, in the judgment which begins at the house of Deity, be found registered in the Lamb’s book of life Rev. 20:15; Ps. 149:9; Dan. 7:22. Hence, resurrection must precede the setting in of judgment; and this must begin at the house of the Deity; “and if it first begin there, what shall the end be of them that obey not the gospel of the Deity?” 1 Pet. 4:17. It will be “destruction from the presence of the Lord, and from the glory of his power” 2 Thess. 1:9.

The destruction issuing from this glorious presence, is styled in Rev. 14:10. “tormenting with fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb.” The end of the eleventh chapter expresses this torment in the words, “lightnings, and voices and thunderings, and an earthquake, and great hail.” Hence the conclusion of the eleventh chapter, with which the second volume of this exposition is concluded, is synchronous with all of the fourteenth chapter from the beginning to the end. I say from the beginning of it, because all the things therein represented are subsequent to the saints standing with the Lamb on Mount Zion. Now, when Christ comes, as I have shown in my second volume, he does not come direct to Zion. Moses, in his prophetic blessing of the sons of Israel, says, “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" (Deut. 33:2). He comes to Sinai before he can come *from* Sinai; and to Seir and Paran before he can rise up and shine from them. He comes to Sinai in the adventual epoch of the sixth vial; and to Mount Zion consequent upon the Armageddon overthrow, by which the sixth Vial is closed, and the Seventh Vial period is inaugurated.

The time of the Seventh Vial is that portion of the time of the end chronologized in the words of Micah, "according to the days of Israel's coming out of the land of Egypt" (ch. 7:15). It requires no proof that these days were a period of forty years. Hence, in the vindication of the Holy from injury and violence after the termination of the 2400 years, a judicial period of forty years will be manifested. The object to be attained in the vindication of the holy, is the deliverance of the holy and the host from the treading under foot "the transgression of desolation" to which they have been subjected for 2408 years to the date of this work: in other words, the putting an end, or accomplishing, to scatter the power of the people of the holy *yad-am-kodesh* (Dan. 8:13-14; 12:7). The full import of these words is the restoration of the kingdom to Israel, in building again the tabernacle of David, that it may be as in the days of old; with the additional glory of Christ and his Brethren, the glorified Israel of the Deity, in possession of the throne (Amos. 11:11; Acts 15:16; 1:6; Matt. 19:28; Luke 1:32-33).

The work then of the seventh vial will be the setting up of the kingdom by the ELOAHH of the Heavens (Dan. 2:44). This work cannot be fully accomplished until the now widely scattered tribes of Israel are concentrated in the Holy Land, and restored to the independence they enjoyed under David and Solomon. No prosperity in the "breadth of the Great City spiritually called Sodom and Egypt," can compensate the loss of this. They must be brought out of this Egypt in the seventh vial section of the time of the end, as was the generation out of the literal Egypt in the days of Moses, "with a mighty hand, and with a stretched out arm, and with fury poured out" (Ezek. 20:33). In other words, the seventh vial is the exodal period of Israel's return from their enemies' lands; and of the punishment of all peoples who have burdened themselves in any way with the Holy City (Zech. 12:2-3; Rev. 11:2). In the accomplishing to scatter the power of the people of the holy in this second exodus of the nation, the Spirit, who will co-work with the saints in their seventh vial execution of the judgments written, says in the testimony already cited from Ezekiel, "I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I

plead with you face to face; *like as I pleaded with your fathers in the wilderness of the land of Egypt*, so will I plead with you, saith the Lord God. And I will cause you to pass under the rod, and I will bring you into the bond of the covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel." But concerning Israel cleansed from the rebellious; and, by continuing no longer in unbelief, prepared for the blessedness promised in Abraham and his seed, He saith, "in mine holy mountain, in the mountain of the height of Israel, there shall *all the house of Israel* all of them in the land, serve Me: there will I accept them, and there will I require your offerings, and the first-fruits of your oblations with all your holy things. I will accept you with your sweet savour when I bring you out from the peoples, and gather you out of the countries wherein ye have been scattered; and I will be sanctified in you before the nations. And ye shall know that I (the Anointed Jesus) am YAHWEH when I shall bring you into the land of Israel, into the country for the which I lifted up My hand to give it to your fathers."

This regeneration of the twelve tribes of Israel, and resettlement of them in the Holy Land, is a grand and important result of the seventh vial outpouring of judgment. When it is consummated, "Yahweh's servant David will be a Prince among them, and be their Shepherd." They will have stood upon their feet an exceeding great army in their enemies' lands; and from thence have opened for themselves a way by divine cooperation into the land of Israel, upon the mountains of which they will be, for the first time since the fourth year of Rehoboam, B.C. 982, one nation, and one kingdom, under one king. "They shall no more be two nations neither shall they be divided into two kingdoms any more at all." The sanctuary will be in the midst of them, and the tabernacle also; and Yahweh will be their Elohim, and they shall be His people (Ezek. 34:23; 37:10, 11, 12; 22-27). This restitution of all things pertains to the seventh vial, which embraces "the times of" that "restitution of all things which the Deity hath spoken by the mouth of all His holy prophets since the days of Moses" (Acts 3:21). Jacob is saved out of his trouble; the yoke of Esau is at length broken from off his neck; and the first dominion, the kingdom, has come to the daughter of Jerusalem (Gen. 27:40; Mic. 4:8). The vindication of the holy is complete.

Now, as the reader may well suppose, this wonderful and mighty operation of Deity becomes an affair of world-wide interest and importance. It will not be a work of peace. The Frog-Dominion has been proclaimed to be peace: *l'empire c'est la paix* but not so the kingdom proclaimed in the gospel. This kingdom, in the period of its establishment,

is not peace; but war, until it has been broken in pieces and subdued the four beasts of Daniel; and planted itself without a rival in all the earth. Such an enterprise as this may be planned and prepared, but cannot be executed in secret. It is therefore testified that “the nations shall see and be confounded at all Israel’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” (Mic. 7:16). The testimony of Micah is developed in the forty years of the time of the end immediately preceding the Millennium, as the result of the Seven Thunders, by which, not the earth, but those who corrupt the earth, are destroyed (Rev. 11:18).

## **2. The End, Though Last In Development, First Revealed.**

In studying the Apocalypse, the student cannot fail being impressed with a notable peculiarity, frequently illustrated, of its structural arrangement. The peculiarity is that of stating in the beginning first, that which is to be executed last. Thus, in the first chapter, the coming of Yahweh in clouds is announced; and his presence is symbolically exhibited: but it is not until the preterminal epoch of the sixth vial that He actually appears. So that it takes all “the things that shall be hereafter” exhibited in all the six seals, and so much of the seventh seal as is contained in the six trumpets; and so much of the seventh trumpet as is contained in all the five vials, and at least half the sixth, to develop the Advent. The apocalypse of the Ancient of Days, or his manifestation in his kingdom, is the *end proposed* in the prophecy. It is therefore first announced. It is the grand proposition to be illustrated and proved by the logic of events. The end divinely purposed is not stated first because it is to be first established, as the first thing to come to pass, after John had the vision; and because all “the things that shall be here-after” are to happen after it. The logical order of a prophecy in statement or fulfilment is first state, then illustrate, and afterwards prove. “Behold, he comes, and every eye shall see him.” This is a proposition, or purpose, *stated*; but after eighteen hundred years, not yet *proved* by its coming to pass. By what course of events will that coming be developed? By the events coursed out in the seals, trumpets, and vials, which are the *illustration* of how the end proposed is to be made identical with the proof. Hence, the end, though first in purpose, and therefore first verbally stated in the prophecy, is the last in development; and consequently not to be looked for as the first event of a prophetic series. The Son of Man in the midst of the lightstand-embodiment of the Spirit

is the symbolical prefix to the prophecy of the seven epistles; but the actual manifestation of the Spirit's presence in the midst of the redeemed is not revealed until he occupies the throne in the time of the ending of the Laodicean state (ch. 3:20-21).

Again; this peculiarity is exhibited in the fourth chapter. Here the whole is occupied with a symbolical exhibition of the Spirit in covenant-manifestation. The throne and kingdom of David, termed Yahweh's by the prophets, have been covenanted to Jesus and his Brethren, who are to possess them when "glorified together." This purpose, or end proposed, is first represented to John; not because it existed then or since; but because all to be shown him, called "the things which shall be hereafter", are to result in the development of that revealed purpose. It would be a great mistake to look for the subject-matter of the fourth chapter as extant in heaven or upon earth while John was in Patmos. There was no counterpart to them. The figuration was simply a symbolic vision, showing, that at some future time not specified in the chapter, there should be a throne established in the air, or firmament, of the Romano-Dragonian Universe, which should be possessed by an Omnipotent Theocracy, from which should "burst forth lightnings, and thunders and voices;" and having thereby established its sovereignty, should rule with universal dominion. But, though so early exhibited in the scroll, it is not until the seventh trumpet period that the announcement is made of its actual development, saying, "The kingdoms of this world are become Yahweh's and His Anointed's" (Ch. 11:15). Thus the end, though first in purpose is in development the last; and we are taught that to establish this throne of omnipotence will require, according to the divine predetermination, the full development of all the events prefigured in the seals, trumpets, vials, and thunders.

Another notable instance of this structural characteristic of the apocalypse is found in the eleventh chapter. It occurs in the fifteenth, sixteenth, and seventeenth verses. In these is announced the end purposed in the complete sounding of the trumpet, and therefore the consummation of the seventh seal; or, as it is expressed in ch. 10:7, the finishing of the mystery of the Deity, as he hath declared the glad tidings to his servants the prophets. This is finished *en tais hemerai hotan melle salpizein, in the days when he* (the Seventh Angel) *shall sound*; not "when he shall begin to sound," as in the Common Version; nor while he is sounding; but when he shall have finished sounding, then the mystery shall be finished in the kingdoms of this *kosmos* or *constitution of things*, the unmeasured court of the Gentiles becoming Yahweh's and his Anointed's. The sounding being over, and the wrath of Deity, consequently, all expended, the mission of the FOUR LIVING ONES FULL OF

EYES is completed: the “lightnings” flash no more, the “voices” are hushed, the “thunderings” burst forth no more from the throne, the vibrations of the “earthquake” have ceased, and the “hail” falls no more out of the heaven upon men. In other words, the “*judgment given to the saints*” has accomplished its work in putting them in possession of “the kingdom and dominion, and the greatness of the kingdom under the whole heaven” (Dan. 7:27). For this cause, therefore, in the ascription of thanks to YAHWEH AIL *Shaddai*, the four belligerent Living Ones are withdrawn from the figuration; and the four and twenty elders only are in prostration before the Everliving One. The reader is aware that the saints are symbolized both by the Four Living Ones and the Elders, only in different relations. The Four represent them in their militant antagonism to the powers that rule the nations; while “the elders” represent them as victorious kings and priests in the glorious and peaceful possession of their conquests. When “the war of the great day of AIL *Shaddai*” is over, and peace obtains in all the earth, there is no more pre-millennial work for the saints to do as the “Four Living Ones full of eyes.” As militants they have “gotten the victory,” and their community is wreathed with the coronals which “they cast before the throne.” These are cast there when the cause of thanksgiving, rejoicing, and prostration has been developed. Hence, ch. 4:10, is parallel with ch. 11:16. The saints, no longer belligerent, give thanks because YAHWEH AIL-*Shaddai* has acquired great power on the earth and reigned. When this thanksgiving was dictated to John in Patmos, it was the revelation of a purpose — an end which Deity had predetermined. The “great power” had not been taken, nor the reign commenced, when the apocalypse was given to John. Nor have they yet; nor will they be till the end of the seventh trumpet. Hence, the eighteenth verse of the eleventh chapter does not treat of what is to ensue after the reign mentioned in the seventeenth verse has commenced. “The nations are angry,” not when the divine wrath is fulfilled, but *when it comes*. “The nations were made angry, and thy wrath came.” This arrival of the divine wrath is synchronous with the advent of Christ, and with the operation of the Frog-Power in the final development of its working upon the Papal False Prophet, as prefigured in the sixth vial (ch. 16:14-15). The arrival of the divine wrath in the advent of the YAHWEH-NAME from far with anger burning (Isaiah 30:27) is at the epoch of the resurrection of the saints. It is from this epoch that ch. 11:18 originates a series of events, which ultimate in the destruction of the destroyers of the earth, and in the conquest and appropriation of their kingdoms by the Four Living Ones constituted of the prophets, the saints, and the venerators of the divine name, small and great. So that the order of the prophecy according to its succession

of events is first verse 18, then 19, and after this verses 15,16,17: but, as a verbal revelation, the last event which crowns the whole series is first indicated; and then an outline is given of the series which ultimates in the victorious consummation.

This structural characteristic of the primordial statement of the end, is illustrated also in ch. 14. In this the primordial statement is contained in the first verse. It specifies a great predetermined end—the occupation of Mount Zion by the son of the Divine Father, together with those upon whom he has previously written the name of his Deity (Ch. 3:12). But this predetermined end is not the first thing executed. On the contrary, it is the last. The redeemed get possession of Mount Zion consequent upon the effect of the “voice out of the heaven” indicated in verse 2 the voice of a belligerent multitude, even the roaring voice of the Rainbow and Cloud-invested Angel, who takes victorious possession of the City where David dwelt.

Thus, the end, first in purpose, is the last developed, but first revealed in the prophecy. Not attending to, or ignorant of, this structural peculiarity, some have committed grievous errors in their efforts at interpretation and exposition. It has led them to affirm, that the apocalypse is all to be fulfilled after the advent of Christ; while others declare that its revelation has been fulfilled long ago. Both these extremes meet in absurdity, where they embrace and kiss each other. They are mere assumptions, and too ridiculous for a serious refutation. The former theory is very convenient for the ignorant and the indolent; for if the apocalypse as yet is none of it fulfilled, nor even to begin to be fulfilled till after the advent of Christ, all are upon one low, common level respecting it. He that knows much of doctrine and history is at equal disadvantage with him who knows nothing of either, and thus ignorance is strengthened and consoled.

There are others again who think that much of the apocalypse is fulfilled but have not discernment enough in things past and present to draw the line between the future and the past. Some of these have taken up a notion that all the vials are poured out after the advent of Christ! This imagination has been conceived in a misunderstanding of the fifteenth chapter. They have not perceived that the whole chapter is declarative of the end purposed to result from the outpouring of the vials. It is declarative of the victory of the saints over the constituted authorities of the nations; and the subjection of these to the King of Kings because of manifested national judgment. They err also in supposing, that “the seven *last* plagues” are identical with “the seven vials.” The seven vials contain “the seven last plagues;” but the plagues and the

vials are not severally synchronical. On the contrary, the seven last plagues are synchronical only with the seventh vial; and so much of the sixth as obtains between the advent of Christ and the opening of the judgments of the seventh, is the epoch when One of the Four Living Ones gives the plagues to the angels. The seven last plagues are identical with the Seven Thunders; and as they are comprehended in the seventh vial, the giving of the plagues is represented in the presentation of the "seven golden vials." These vials contain much more than the "seven last plagues." They contain *first* plagues, styled "*these plagues*" in ch. 16:9, as well as *last* plagues. The plagues of the vials exhibited in this chapter are separated by the thief-like advent of Christ. "*Last plagues*" imply others that are not the last. The former plagues precede the advent; and all developed *after it* are "the seven *last plagues*." What extraordinary blindness to affirm that none of the vials are poured out till after Christ comes, while his coming is predicted under the sixth! This sixth-vial prophecy is subversive of the notion. The position it occupies as a speaking hieroglyphic shows, that five of the vials, and a considerable part of the sixth, were to be poured out before the advent. It is impossible therefore for the outpouring of all the vials to be delayed till that event. When it takes place, then in giving judgment to the saints recently raised, judged, and chosen, as signified by the "golden girdles" and "pure and white linen," the golden vials are given to them; and they *consummate* in their seventh vial mission the work of the whole seven vials, which without their intervention would never ultimate in victory over the beast, his image, his mark, and the number of his name.

This structural feature appears in the prophecy of the seventh vial itself. This is given in the last five verses of the sixteenth chapter; while the result of the whole is briefly stated in three words of the first of them "*it is done!*" It is done consequent upon the pouring out of the vial into the air. The mystery is finished. But this finishing results only when there is no more wrath to pour out upon the air. Before the end thus primordially stated is developed, the voices, thunders, lightnings, earthquake, and hail, must do their work upon the Great City, the cities of the nations, and their political islands and mountains. When these are all disposed of judicially, then, and not till then, will the consummation, primarily announced in the words "it is done" be established.

### 3. A Great Sign in the Heaven.

*"And a Great Sign appeared in the Heaven; a Woman who had been invested with the Sun, and the Moon under her feet, and upon her head a wreath of Twelve Stars."*

Thus reads the text of Rev. 12:1. In the sixth verse this "great sign" is styled a "a great wonder." The word *semeion* signifies "a work by which something is known." A footstep in the sand is a mark by which it is known that a human being had been there. Hence the footstep is a *sign*, or mark with a signification; a mark by which something is signified. The mark is not the foot; but the impression stepped by the foot — the sign of the foot, in a like sense is the sign of the text to be taken. This first verse exhibits a mark, or sign, by which something may be known. To constitute the sign there is a woman, the sun, moon, and stars, an investment, and a wreath. These are but lesser marks or signs of the "great sign." The woman, and the luminaries in the great sign are no more, as some imagine, a real human being of the female sex, and the lights of the sky, than the step of the foot is the foot itself. They are merely signs of something else, between which and them there is an analogy, or resemblance. These lesser marks when grouped together, as in the text, constitute "a great sign," which must, therefore, be regarded as representing a notable development, a wonderful appearance in the apocalyptic heaven.

The sun, moon and stars of this great sign, belong to the heaven in which the sign appears. It is the same heaven as that in which "silence, as it were a half hour," supervened after the departure like a scroll of the heaven which preceded it (Rev. 8:1; 6:14). These two apocalyptic heavens are evidently revealed in these texts. In my exposition of the sixth seal (see Vol. 2. pp. 276, 292), I treated of the abolition of the former of these two heavens, in the taking out of the way that which hindered the revelation, or manifestation of the *Anomos*, or Lawless One (2 Thess. 2:7). The removal of this obstacle is predicted apocalyptically in these words, "the sun became black as sackcloth of hair, and the moon became as blood; and the stars of the heaven fell into the earth, even as a fig-tree casteth her untimely figs when she is shaken by a mighty wind." And the heaven departed as a scroll when it is rolled together. This prediction was fulfilled in the change of the constitution of the Roman Orb consequent upon the success of Constantine, crowned by the victory of Chrysopolis, A.D. 324. Until this epoch of eighteen years, "the heaven" of Daniel's Fourth Beast styled apocalyptically the Dragon, had been in all its constituents pagan. The emperors were all worshippers of Jupiter, and his associate gods. The sun-light of their imperialism was reflected from the idol superstition, of which they were *ex-officio* the High Priests or Supreme Pontiffs. This was the moon of the heaven shining by reflected imperial light. So long as the Roman constitution of the Fourth Beast continued pagan, none but pagans could constitutionally execute the functions of the imperial office; for



none but a pagan could be Pontifex Maximus of the Roman Orb. But the victories of Constantine changed all this. He shook the Dragonic Fig tree with a mighty wind, and caused the stars of the heaven to fall into the earth, as perished figs from the parent tree. He slew with great and sanguinary defeats the adherents of the State Superstition, so that "the moon became as blood." She no longer walked in the brightness of imperial favor, reflecting to the earth the glory of the Roman Sun. The testimony of Jesus Christ against idolatry, borne by his witnesses, had alienated the popular mind from Jupiter and the gods, though it had failed to convert it to the gospel. The priests of the idols having lost their hold upon the affection of the multitude, the way was prepared for the subjection of Roman Idolatry to the Catholic, or Laodicean Apostasy. The consummation was necessarily sanguinary; for the testimony of history, and present experience, show that a minority in arbitrary power can only be brought to abdicate by the arbitrament of the sword. This award was appealed to by the contending parties of the day. The issue was between the PAGANS and the CATHOLICS; or between a pagan minority in place and power, and a majority of anti-pagans of all varieties and shades, who desired a change in the civil and ecclesiastical constitution of the Roman State. In their appeal to arms the power of the minority was broken. It could no longer bring an army into the field to defend the interests of the idols constitutionally vested in their priests; so that nothing remained but the favor of an infidel and alienated multitude, inconstant as the wind. The revolution was complete. The ancient order of things incorporated with the reigning idolatry was cancelled, and the scroll of its constitution rolled up out of the way. The pagan imperially became black as sackcloth of hair. Since the death of Licinius, the last of Constantine's rivals, only one worshipper of Jupiter has occupied the Roman Throne. The total eclipse of the pagan sun, the sanguinary obscuration of the brightness of the pagan moon, and the hurling of the pagan stars into the lowest walks of life among the people, finally and effectually signaled the departure of the pagan heaven as a scroll rolled up. We have witnessed the departure of a heaven as a scroll when it is rolled up, in the collapse of the Southern Confederacy‡. The dispersion of the southern forces resulted in the abolition of its civil constitution, and the consequent suppression of all things related to it; so that with the exception of the calamities entailed, it is as though it had never been. Such was the collapse of Roman Idolatry in its church and state constitution, or heaven. Its forces were overpowered and dispersed, and as the

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‡ The reference is to the American Civil War. The Southern Confederacy constituted the southern States of America who resisted the abolition of slavery. They were defeated in battle and the nation reformed as USA as a result — Publishers.

world never “wonders” after a sinking cause, but is always ready to worship success, it easily transferred its allegiance to the more powerful rival which had dethroned it.

Thus the idol-heaven of Daniel’s Fourth Beast-dominion was rolled out of the way by the judgments of the Sixth Seal to make room for a new heaven with its own appropriate luminaries. This “heaven” was a church and state constitution of things, in which the Apostasy, foreshadowed in the epistle to the ecclesia at Laodicea, shone with all the brightness and glory an unscrupulous world lying under the wicked could confer upon a system of delusion congenial to it. Its sun, moon, and stars shone brightly. Though a new constitution of the aerial was proclaimed, the sun was not abolished. The storm-clouds of a departing idolatrous institution had blackened it. It no longer shone in the splendor of pagan majesty which was totally eclipsed; still the supreme power continued to be a diademed imperiality. It was the same *twelve-starred* Sixth Head which was developed in the Augustan epoch of Daniel’s “dreadful and terrible” beast. When the half hour’s silence invaded the heaven, the “mighty wind” which had been rudely shaking the Roman Fig-tree for eighteen years, was calmed; and the sun of imperial power and majesty emerged again from the hair-sackcloth blackness of the darkening and sanguinary revolution by which it had been obscured. It emerged again to shine with an unclouded blaze upon an entirely new order of things — an order, such as the sun in the natural heaven had hitherto never shone upon since he was placed there to rule the day; an order therefore, which, in the words of the apocalypse, might fitly be represented as “a great sign in the heaven.”

In the “great sign” of ch. 12:1, the Roman Sun is no longer invested with blackness, but invests a *sign-woman* with a blaze of glory peculiar to himself — “*a woman invested with the sun.*” Whatever the woman may signify, this investiture symbolizes the clothing of the thing signified with supreme imperial authority; so that whatever might emanate from the woman would be by the sanction and co-operation of the highest orders of the state.

The woman, or Laodicean Community, could not have been invested with a more appropriate symbol than “the sun,” expressive of the imperial embrace, as well as of the particular emperor by whom she would be patronized. Gibbon informs us that Constantine had a particular veneration for Apollo, or the sun, to which Julian alludes in his orations. His words are, “The devotion of Constantine (while yet in embryo) was more peculiarly directed to the genius of the sun, the Apollo of Greek and Roman mythology; and he was pleased to be represented with the symbols of the god of light and poetry. The unerring shafts of

that deity, the brightness of his eyes, his laurel wreath, immortal beauty, and elegant accomplishments, seem to point him out as the patron of a young hero. The altars of Apollo were crowned with the votive offerings of Constantine; and the credulous multitude were taught to believe, that the emperor was permitted to behold with mortal eyes the visible majesty of that tutelar deity; and that either waking or in vision, he was pleased with the auspicious omens of a long and victorious reign. *The sun was universally celebrated as the invincible guide and protector of Constantine*; and the pagans might reasonably expect that the insulted god would pursue with unrelenting vengeance the impiety of his ungrateful favorite in his becoming a Laodicean Catholic. Diocletian had chosen Jupiter, and Maximinian, Hercules; but Constantine preferred the sun before all the gods of his fathers, as his guardian and protecting deity." When, therefore, Constantine came to occupy the Roman throne, and was manifested as Supreme Bishop of the Catholic Church, this Laodicean community might fitly be said to have been "invested with the sun."

The position of the imperially invested woman in this "great sign" with "*the Moon under her feet*," indicates that she occupies the former place of the Roman Moon. In the heaven which had departed as a scroll, there was no woman standing upon the moon. There was simply the moon-hierarchy invested with the light of imperialism by which it shone; and between this hierarchal moon and the throne of the Dragon power, nothing intervened. But the Constantinian Revolution, or "great earthquake" of the Sixth Seal, had baptized the idol-hierarchy in blood; so that *the moon became AS BLOOD*." The sun and moon were not annihilated, but only subjected to changed conditions consequent upon the great earthquake revolution. This popular convulsion exalted one from among the people, and placed her in the moon's orbit. The light and glory of the imperial majesty fell upon her. The rays whose brightness had formerly glorified the priests of Jupiter, and conferred dignity upon his superstition, were now intercepted by a Hierarchy more favored by the state. This new hierarchy had been elevated by the earthquake above the old one; so that, in the "great sign," their relative position is symbolized by the former moon being subjected, or placed under the woman's feet.

#### 4. The Sun-Invested Woman

This ch. 12:1 is the second place in the general prophecy where a figurative woman is introduced. The first place in which the Spirit speaks specifically of one is ch. 2:20. In his epistle to the Star-Angel

presbytery of the ecclesia in Thyatira he charges it with suffering, or tolerating, teachers and seducers within its jurisdiction, whose traditions were destructive of those “servants” who received them. Those teachers and seducers constituted a class of men of which Balaam is a representative. They “ran greedily in the error of Balaam’s reward” (Jude 11). They were seducing spirits and demons who spoke lies in



The gold medallion depicted above, commemorates the entrance of the triumphant Constantine into Rome after the defeat of Maxentius, and shortly before the defeat of Licinius. The coin gives honour to the Invincible Sun-god, whilst the Emperor also acknowledges the God of the “Christians”. In his coins and monuments, Constantine honoured the pagan gods (and particularly the Sun god) as well as the so-called Christians.

hypocrisy (1 Tim. 4:1,2): false teachers privily bringing in destructive opinions, and denying the Despot who bought them. Through covetousness, with feigned words, they made merchandise of professors unstable in the faith, sporting themselves with their own deceivings. They had once known the way of righteousness, and by the obedience of faith it inculcates had become children of God. But they afterwards forsook the right way, and went astray. Their heart was exercised like Balaam's with covetous practices; and without regard to the honor and interests of the truth, they zealously and volubly entertained their hearers with crotchety conceits and speculations. Their teaching and practices favored the wantonness and lusts of the flesh. The inconstant and unstable among the saints favored their traditions, which proclaimed a liberty in things which the word condemns. This licentiousness strengthened the flesh to which it is congenial; and as this was developed, the power of the word became impotent; their hold upon it was relaxed; they became entangled again in the pollutions of the world, and were overcome of their inordinate desires. Thus these teachers and seducers, with the disciples they had drawn away after them by the perverse things they taught, though they zealously contended for one God against the idolatry of the Roman State, adopted opinions and practices applauded by the profane. They "committed fornication, and ate things sacrificed to idols." For this contemptible "mess of pottage" they sold their birthright; and not only ruined themselves, but caused the truth to be evil spoken of by those whom it was designed to benefit (2 Pet. 2).

This illustration is taken from a Roman Catholic catechism, and pictures Mary with twelve stars circling her head and the crescent moon under her feet. It is significant that the Egyptian goddess of fertility, Isis, is similarly pictured, and that *The Apocalypse* identifies the Apostasy with Sodom and Egypt (Ch. 11:8). — Publishers



Now teachers and seducers of the Balaam type either gained the ascendancy in the ecclesias, or not being able to maintain themselves therein, separated from them, and organized "churches" to suit themselves in which they could lord it over their flocks. But whether tolerated within the ecclesias, as in Thyatira, or separated in distinct and independent congregations, they were all prefigured by a woman. The character of this figurative woman is known to the faithful by the name she bears. She is in certain relations apocalyptically styled JEZEBEL, because of the analogy subsisting between the character of the infamous daughter of Ethbaal and wife of Ahab, and that of the teachers and seducers by whom the Laodicean Catholic Apostasy was organized and perfected within the Anti-pagan Community. The original Jezebel essayed the utter abolition of Yahweh's worship in Israel; and substituted the adoration of other deities, with the lascivious abominations which had formerly brought extermination upon the Canaanites. Her fate also made her a fit emblem of the apocalyptic Jezebel, whose children will be eaten by dogs in the day of Jezreel (Psa. 68:23). The false teachers and seducers of the first three centuries, although they did not avow it as their purpose, effected completely what Jezebel aimed to accomplish in Israel. They utterly abolished "the doctrine of Christ" by their traditions; and if it had not been for "a little strength" found among a very small remnant that kept the Spirit's word, and had not denied His name, "the Israel of the Deity" would have been entirely transformed into "the Synagogue of Satan." The Star-Angel Presbytery of Thyatira was too tolerant of "the depths of Satan as they taught," for the Spirit's approval; for, after commending the angel's love, service, faith, patience, and works, he adds, "Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols." In this toleration the Star-Angel or Eldership, was culpable. They ought to have silenced their false teaching, and to have permitted nothing to reach the ears of the flock not in harmony with the written word. This would have preserved "the unity of the faith and knowledge of the Son of God;" and have prevented the development, out of the One Body espoused to Christ, of a self-complacent Catholic Jezebel, who in the epoch of the "great sign" was at once wretched, and miserable and poor, and blind, and naked" (Ch. 3:17).

Such was the figurative antipagan woman we behold exhibited in the heaven invested with the sun's majesty, and his ancient lunar idol-harlot made subject "under her feet." The "great sign" represents her situation as it appeared to the outer world, for under another aspect of

things, the "*few names not defiled*" of the same figurative woman are represented by "the remnants of her seed who keep the Commandments of the Deity, and hold the testimony of Jesus Christ." Hence the figurative woman of ch. 12, invested with the Roman Sun, and fleeing from the Dragon, represents the whole ANTIPAGAN COMMUNITY; the vast majority of which answered to Jezebel and her children; while the remainder, with whom alone the doctrine of Christ was to be found, refused to have anything to do with a church in alliance with the "dreadful and terrible beast having seven heads and ten horns." These two divisions of the antipagans, though opposed on the question of church and state alliance, were agreed in their hostility to the ascendancy of the existing Imperial Idolatry, which grievously afflicted them all. The first ecclesiastical separation of these two divisions did not occur till after the birth of the woman's son, who was to rule all the Greek and Latin nations with an iron sceptre. When this event transpired, the anti-state church party repudiated the desecrating alliance with emperors and their courts. They refused to recognize the emperor's claim of being at once the representative of the Sixth Head of the Dragon, and Bishop of the Bishops of Christ. The truth was with this party. They seceded; and by their secession incurred the enmity and bitter hostility of the New Church imperially established. The secessionists became the subject of virulent persecution by this new power, which caused them to take refuge in the wilderness. In this flight they are prefigured by the woman, who therefore leaves behind her the sun and moon, and wreath of twelve stars.

But this transient appearance of the woman in the heaven characterizes the sun, moon and stars she had repudiated. They had become the catholic luminaries of a new heaven; which, under the sounding of the fourth wind-trumpet, are found ruling the day and the night of the Catholic Roman Orb. The transient standing of the woman upon the moon indelibly stamped the character of Jezebel upon it; and proclaimed it to be the lunar representative of the Laodicean Synagogue of Satan; which ever since has been allied, in some form or other, to the blasphemous and ferocious despotisms of the world.

But, though "the Lamb's Woman" refused to be allied to the Roman State, and retired into the wilderness, the State-Church Woman, Jezebel, was not so scrupulous. As "the church by law established" she retained her place in the heaven; and became "the Great Harlot" of the world. Little notice is taken of her apocalyptically until she is exhibited in ch. 17:1, in all the enormity of her profligate career. In this scene, she appears in the wilderness, into which the Anti-State Church Woman fled. She is seen "drunk with the blood of the saints,

and with the blood of the witnesses of Jesus;" and sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns. She represents a "great city" of polity, "reigning over the kings of the earth." Her name in the beginning was Jezebel; but in the crisis of her fate it is also "Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth." She reigns until the Ancient of Days is revealed, who "casts her into a bed, and them who commit adultery with her into great tribulation, and kills her children with death" (Ch. 2:22). This is the end of Jezebel in the day of Jezreel (Hos. 1:11).

A different destiny, however, is apocalyptically indicated for the woman espoused as a chaste virgin to Christ. She entered the imperial presence, but soon found that it was impossible to enjoy imperial favor and protection, and maintain her honor and allegiance to her Divine Husband in purity and truth. She therefore fled from the sunshine of royalty, and left behind her the Jezebel of her communion, to whom the meretricious blandishments of courts were altogether congenial.

While her Jezebel counter-self remained invested with the Roman sun, and acquired and exercised dominion over the kings of the earth, she was sojourning in the wilderness; in which, however, Jezebel afterwards succeeded in establishing her blasphemous, licentious and sanguinary rule. The Anti-Jezebel Woman dwelt in the wilderness as many months of years as Israel did years in the exodus from Egypt; and two months of years more. She remained there 1,260 years, or forty-two generations of years after her flight; and will continue trodden under-foot by the lovers and protectors of Jezebel until the end of another period of 1,260 years, when the Ancient of Days will come\*, and avenge the wrongs she has suffered, in the judgment which shall sit. At this crisis, she is carried to the Lamb to whom she has been so long espoused. Her husband who is her head is Christ. In "the time of the dead," having "made herself ready", she is "arrayed in fine linen clean and white" (ch. 19:7,8). Her marriage with the Lamb establishes such a oneness between those she represents and Christ, as exists between him and the Father in heaven. She is then "the Holy and Great City, the New and Holy Jerusalem, prepared as a bride adorned for her husband" (Ch. 21:2,10). When thus "glorified together with Christ" (Rom. 8:17), the Jezebel-Synagogue of Satan will "be made to come and worship before her feet, and to know that Christ has loved her" (Ch. 3:9). Jezebel's children will have been slain with death, and her communion and sovereignty abolished; and the only woman seen in the heaven will be the glorified fugitive of the wilderness; clothed with the sun of Righteousness, the moon of the Laodicean Apostasy under her feet, and

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\* See note on the Publishers comment of these prophetic dates in Vol. 2 p. 10. — Publishers.



upon her head a wreath of twelve Apostolic Stars.

What a remarkable contrast between these two apocalyptic women. The one, Jezebel, the Great Harlot and the Mother of Harlots; the other, the Lamb's wife and the Mother of all the Saints. The former, sovereign in all times of the Gentiles; the latter, trampled underfoot of the Gentiles in all their times; and persecuted with the utmost rancour and bitterness of hate: the former, "arrayed in purple and scarlet-color, and decked with gold and precious stones, and pearls, and reigning over the kings of the earth;" the latter, clothed in sackcloth, and the habiliments of subjection: the former, the embodiment of ignorance, superstition, cruelty, blasphemy, hypocrisy, and vice; the latter, holy, harmless, undefiled, and without fault before the throne. Nor is the difference of their destiny less striking. Jezebel is first hated by her subject kings, who make her desolate and naked, and eat her flesh and burn her with fire (Ch. 17:16); and afterwards, having somewhat of intermission from his rough usage, she is utterly and forever destroyed out of the way by YAHWEH ELOHIM, who avenges on her the righteous blood she has caused to be poured out upon the earth. The world being thus freed from the accursed presence of the Jezebel-superstitions of "Christendom" so-called; the nations henceforth enlightened, regenerated, and saved, walk in the glorified fugitive's light; who, for a thousand years, sheds the glory of the divine majesty with which she is invested upon all peoples, and multitudes, and nations, and tongues; all of them blessed with faithful Abraham, in Abraham and his seed (Gal. 3:7-9). This blessedness under the government of Christ and his Bride is the theme which concludes the Apocalypse given by the Deity to Jesus Christ.

### 5. The Wreath of Twelve Stars

In this "great sign" is seen upon the head of the Sun-Invested Woman "*a wreath of twelve stars*". Thus I have rendered in my translation the words *stephanos asteron dodeka*. The twelve stars were set in a *stephanos*, not in a *diadema*. If there had been seen upon her head a diadem of twelve stars, it would have indicated that she was an integral part of the diademed sixth head of the dreadful and terrible dragon, all of whose heads are diademed. But no; the "crown" of the C.V., was a *stephanos*, and not a diadem.

Now, the reader of the former volumes of this exposition is aware of the important apocalyptic difference there is between a *stephanos* and a diadem. The former was given to a combatant when victorious in his conflicts; the latter is the symbol of regal and imperial, or elective sovereignty of an established order. The Antipagan Woman was a combatant community, to whom dominion and power over the nations were

promised, as a prize to be contended for, and bestowed upon the victor (Ch. 2:26,27). This prize was signified by a *stephanos*. If she were victorious, her success would be indicated by a *stephan* upon her head, as in the "great sign".

It may be remarked here, that the antipagan Woman and the arrowless Archer of the first seal are representative of the same community in its warfare "against the principalities, powers, world-rulers of the darkness, and the spirituals of the wickedness in the heavenlies of the Roman Orb (Eph. 6:12). The Antipagan Archer went forth to conquer the Græco-Latin Dragon. He had first to overcome and dethrone Jupiter and the gods, "by the blood of the Lamb, and the word of his testimony;" and afterwards to take possession of the diadems enthroned under the whole heaven, and to rule their nations for a thousand years. Significant of this it is written in ch. 6:2, *edothe auto stephanos, there was given to him a stephan*, or wreath. John saw that the archery of this communion, to which he himself belonged, was prevailing "against the darkness of the course of things" — *tou aionos toutou* — which obtained while he was in Patmos. He saw it, therefore, going forth "conquering, even that it might conquer." Its career of conquest, though harassed by the enemy, was not to be stopped. The *stephan* was to be placed upon the woman's head by the highest authority in the state, as the result of "a great earthquake," or revolution, which should place her son upon the throne. When John in vision saw the archer ride forth upon the white horse he had not then won the *stephan*. He had a combat for the faith of over two centuries before him; at the end of which the fraternity he represented was seen in the heaven invested with the sun, the moon in subjection, and the *stephan* of victory emblazoning her head with its stars. Thus far the triumph was complete: *nevertheless, the earnest or type only of a greater yet to come.*

But, the placing of a simple *stephan* upon the Woman's head would have merely signified that she was a victor. But what was the prize of victory? What had she gained by her victory over the Dragon persecutor, which accused her people incessantly before the Deity? This question is apocalyptically solved by the TWELVE STARS inserted in the wreath. These were the twelve most conspicuous stars of the Roman Firmament. They were stars of the first magnitude which excelled all the other stars in the glory of their position. There were none brighter in the political astronomy of the state. They were the stars of that imperial dragon-headship of which it was remarked to John in chapter 17:10, saying "ONE IS." These stars of this Sixth Head at the time of the apocalyptic going forth of the archer of the first seal were exactly twelve, and may be enumerated chronologically thus —

1. AUGUSTUS, founder of the Sixth Headship of the Roman Dragon. This Star reigned 44 years from the battle of Actium, which was fought B.C. 30. He died A.D. 14, in his 76th year. He made Tiberius his colleague in the empire three years before his death A. U. C. 764, to ..... A.D. 11
2. The SECOND STAR was Tiberius Caesar, successor to Augustus. In the 15th year after being made the colleague of Augustus, "the word of God came to John the son of Zachariah in the wilderness;" and he began to preach. This was 483 years from the 20th of Artaxerxes, the beginning of Daniel's seventy weeks. John was aged 27; Jesus 26 years and six months ..... A.D. 26  
 At the end of three years and a half, Jesus having been immersed, and John cast into prison, Jesus began to preach the gospel of the kingdom. This began the second half of Daniel's seventieth week ..... A.D. 30  
 At the end of Daniel's Seventieth Week, or 490 years from the 20th of Artaxerxes, which was the 22nd of Tiberius Caesar, sin was condemned in our common nature by the crucifixion of Jesus Christ ..... A.D. 33
3. Tiberius dies in the 23rd year of his reign, and is succeeded by the THIRD STAR, named Caius Caesar Caligula ..... A.D. 33  
 Of this human monster Tiberius said, that he had brought up a serpent for the Roman people; concerning whom he expressed the wish that they had but *one neck*, that he might cut it off at *one stroke*. He died ..... A.D. 37
4. The FOURTH STAR was Claudius Caesar. The famine mentioned in Acts 11:28, pervaded the whole Roman Habitable under this star. He reigned not quite fourteen years, and died aged 63 ..... A.D. 51
5. The FIFTH STAR was his successor Tiberius Claudius Nero. This Caesar for the first five years reigned with applause, being provoked to good conduct by the perpetual admonitions of the renowned Seneca. But changing his manners, he sunk to the lowest depths of degradation. He reduced the greater part of Rome to ashes, and charged it upon the christians, upon whom he inflicted the most exquisite torture. He died by his own hand in the fourteenth year of his reign, aged 32 ..... A.D. 64
6. The SIXTH STAR, was Galba, who reigned 8 months.
7. The SEVENTH STAR was Otho, remarkable for his wickedness, and the shortness of his reign, which scarcely exceeded three months. He died by his own hand, and was succeeded by a man of incontinent gluttony.
8. Vitellius was the EIGHTH STAR, whose reign of seven months was signalized by the expenditure of thirty millions of dollars in feasting and riot. In the 57th of his age, he was dragged half-naked by a Roman mob into the forum, and with exquisite tortures torn to pieces, and thrown into the Tiber.
9. The NINTH STAR was Vespasian. He emulated the excellences of Augustus, and grieved to inflict punishment when justice demanded it. He was, however, extremely avaricious. He reigned ten years, and died aged 69 ..... A.D. 75

10. The renowned Titus was the TENTH STAR. On account of his singular humanity, he was called "the delight of mankind." In the life-time of his father Vespasian he destroyed Jerusalem. He reigned rather more than two years, and died aged 41. He is supposed to have been poisoned by his brother who succeeded him ..... A.D. 77
11. Domitian was the ELEVENTH STAR of the Imperial *Stephan*. He persecuted the christians with the greatest rigour. He was a second Nero. John, the Apostle, was banished by his decree to the isle of Patmos, where the Apocalypse was revealed to him for the benefit of all true Christadelphians, or Brethren of Christ. After a reign of fifteen years, being detested on account of his cruelty, he was put to death by his own guards, aged 55 ..... A.D. 92
12. The TWELFTH STAR of this "dreadful and terrible" succession Cocceius Nerva, a man of prudence and moderation, who acquired the dominion late in life. During his brief reign of one year and four months, John was restored to the society of his brethren and companions in tribulation. He died, aged 66, and was succeeded by Trajan ..... A.D. 94

In the foregoing chronological table the dates are given according to the true time, which is four years earlier than the regular era.

Such was the WREATH OF TWELVE STARS extended by the Deity as a prize to be gained by the conquest of the Dragon. All the twelve were imperial supreme pontiffs. For the archer-and-woman fraternity to carry off the prize, was for it to be wreathed with the imperial stephan of the Caesars; and to subdue their pontificate under their feet. This it did most effectually; and, as a sign prophetic of this great victory over the principalities, authorities, world-rulers, and spirituals of the Roman Heaven; and for the encouragement of all engaged in the good fight of faith against the gods, who had eyes to discern the import of the vision, the woman was photographed in the firmament of the Roman Orb, wreathed with the supreme pontifical authority of the twelve.

For two centuries after the reign of the twelve stars, the soldiers of the faith, when they perused the verbal description of the "great sign in the heaven," would understand what was the stephan to be conferred; and would be filled with a full assurance of hope, that they would go on conquering until they obtained it. It was under this conviction, that on the opening of The Fifth Seal, they are represented as crying with a loud voice from underneath the altar, "How long?" How long till their brotherhood should wear the dodecal Caesarian starry stephan? They knew that this wreath of victory was Caesarian. A believer living in the beginning when the apocalypse commenced to be fulfilled; that is, at the accession of Trajan; knew that twelve Caesars had occupied the draco-Roman pontifical throne. From Augustus to Constantine there were about fifty-four emperors. Why, then, were there not as many stars upon the imperial stephan, seeing that it was gained when so many had

sat upon the Italian throne? Because, I conceive, the number of the stars was given to indicate, that the opening of the apocalyptic seals was to begin when the twelfth imperial star had set; that is, with the reign of Trajan, who was a thirteenth, or number one of a new series. Trajan and his pagan successors may be said to have worn the crown of the Twelve Caesars\* But they could not retain it. It was wrested from them by the Woman, whose Jezebel-son claiming to be her Head — the Supreme Pontiff of the Catholic Church — wreathed himself therewith; and then caused her to become a fugitive in the wilderness of the Great Eagle.

Ignorance and superstition have sadly misinterpreted the significance of this “great sign in the heaven.” An engraving published with the sanction of the authorities of the Mary-worshipping synagogue of New York City, as a frontispiece to a book entitled “The Glories of Mary,” interprets the sign as a signification of the “Assumption of the Blessed Virgin Mary.” In the centre of the picture is a woman standing upon a cloud. She stands, as it were, in the sun, with beams of light issuing from the palms of her hands downwards towards the earth, as if they were rays of grace being shed upon her worshippers. Around her head is a halo, in which is a circlet of twelve stars; and over these a diadem supported by winged angels resting upon the upper margin of the cloud on each side of the woman. Under her feet is the moon, and beneath this, the ocean and rocks of earth. Thus is represented the ghost of a dead woman having been taken up into heaven and being on exhibition there as queen; for the legend of the picture is “*salve regina*,” Health to thee, O Queen! Assuredly, nothing can be more remote than this from the true import of this “great sign”. The reader, unless he be a Mariolator or a Puseyite, need scarcely be told, that the sign is wholly irrelevant to the mother of Jesus; and but for the adoption of the heathen dogma of the immortality of the soul by the Laodicean Apostasy, such a signification could never have been invented. There is no such woman in being, whether in heaven above or in the earth beneath, as the Virgin Mary, body or ghost. The dust of what was once Mary is in “the pit of corruption,” or Sheol, and will there remain until “the time of the dead,” when she will stand again upon her feet the “blessed among women,” and “thenceforth all generations will call her blessed.” In all “the times of the gentiles,” however, she is non-existent. This is well known to all who are not drunk — drunk with the wine of the abominations and filthiness

\* The first twelve of the emperors, who ruled the Roman Habitable with undivided authority, assumed the surname of Caesar, this title was therefore their original distinction — *Imperator Caesar*. But when their successors associated colleagues with them in office, it became an inferior title, the chief emperor being styled *Augustus*, the rest *Caesars*. Hence the diadem of the Sixth Head of the Dragon was the Crown of the Twelve Caesars with which the woman’s head was wreathed. The Austrian emperors, who claim to be the secular chiefs of the Holy Roman Empire, are styled *Kaisar* or *Caesar* to this day.

of Jezebel's fornication (Apoc. 17:4; 18:3). Hence the object of the adoration of Romanists is the merest fiction that can be conceived. They have deified nonentity, and fall down and worship the conceit as the goddess-queen of heaven. This is not only folly, but the idiotcy of pietism notably characteristic of the ecclesiasticism of our day.

But not only have Romanists missed the truth of this great sign, but their Protestant brethren likewise. Dr. Newton, a former Bishop of Bristol, in his work on the prophecies, page 600, in commenting most meagrely upon this sign, says, "St. John resumes his subject from the beginning, and in ch. 12:1,2, represents the church as a woman, and a mother bearing children to Christ. She is 'clothed with the sun,' invested with the rays of Jesus Christ, the sun of righteousness; having 'the moon,' the Jewish new moons and festivals, as well as all sublunary things, 'under her feet, and upon her head a crown of twelve stars,' an emblem of her being under the light and guidance of the twelve apostles." This is all he can see signified by this great sign! The bishop of Jezebel's English daughter has certainly made a nearer approach to the import of the sign than Jezebel herself. He does perceive that the woman represents church of some kind — that she is a sign-ecclesiastical woman, and not the emblem of a phantasma yclept the Queen of Heaven. But more than this he sees nothing signified.

The Rev. E. B. Elliott, however, does not agree with the interpretation of his ecclesiastical superior. He admits with him that church in some sense is meant by the woman in the sign; but this is all. On page 8, vol. 1, he says, speaking of the sign, "But what the things prefigured hereby? This is the question. And first there can scarce be meant by the *solar* emblem, I think, what so many commentators have suggested in explanation — the church's investiture with Christ, as the sun of righteousness. The sun is no where in the Apocalyptic imagery made the representative of Christ. His countenance with its own intrinsic light is described as *like* the sun, not as borrowing the sun to enlighten it: and, when fully revealed in the heavenly city, as altogether superseding it to the favored inhabitants. Nor, again, by her having the moon subjacent can there be meant a trampling upon things sublunary. Can the moon signify things under the moon? Consistency requires that we explain these greater luminaries to signify *the chief rulers of the state*, according to the general prophetic use of the symbols; and in the same way the stars, also seen in symbol, to signify lesser rulers in it. As to the precisely defined number of twelve stars — considering that the professing church on the Apocalyptic scene, including the true, was in an earlier vision (though one depicting somewhat later and worsen times) numerically symbolized as the twelve tribes of Israel, we can not well err, I think, in

explaining them to signify the heads, or ecclesiastical rulers, of those twelve tribes. The rather so, since this interpretation agrees with that which is given by inspiration itself of almost precisely the same symbol in the earliest of all emblematic visions, the dream of Jacob's son Joseph: and indeed with that explanatory note given at the very commencement of the Apocalyptic visions by the revealing angel himself; 'the seven stars are the angels (or chief and presiding ministers) of the seven churches.'

"And thus we are led to see that the figuration here given of Christ's faithful church was not one universally or generally true; but designative of it *at some remarkable and particular time and conjuncture*, viz: when the ruling powers in the Apostolic world would be associated with it, as its decoration and support; and its ecclesiastical rulers, or bishops, would be recognized as dignified authorities before the world. And indeed much the same thing is indicated by the very representation of the woman as in heaven. For the heaven meant is evidently that of *political elevation*; just as in the vision, a little while since discussed by us, of the ascent of the witnesses; it being one in which the dragon might occupy a place as well as the woman; and one, the position in which is contrasted with dejection to the earth, as of a change from political power to political degradation."

Thus far Mr. Elliott, in whom there is certainly more light than in bishop Newton. Still Elliott's light is but darkness after all. The woman-church being crowned by the heads, or ecclesiastical rulers, of the twelve tribes of the apostolic Israel, is a very far-fetched conceit. He admits, that the sun and moon of the sign belong to the heaven common to the woman and the dragon; what consistency then is there in not recognizing the twelve stars as belonging to that heaven also! Why interpret the sun and moon of the Roman Heaven, and twelve stars of the woman's own polity in apostasy? The stars are Roman as well as the sun and moon; and stripped of these in flight, the twelve stars remain with the sun and moon in the same heaven from, or out of, which she flies; otherwise, we ought to behold her a fugitive with a wreath of beautiful stars upon her head in the wilderness; a symbolization which would be incompatible with her trampled condition there.

## 6. The Woman Pregnant

*"And being pregnant she cries being in pangs and straining to bring forth" — verse 2*

*En gastre echousa*, literally, *having in belly*. She contained something within the pale of her communion afterwards to be manifested, or

brought forth. She contained it, according to the fitness or decorum of the symbol, previous to her cries in parturition. She did not cry being in pangs and straining to bring forth after her investiture with the solar mantle of imperialism. Her being invested with the sun was consequent upon her giving birth to what was contained within her, and its being placed upon the Italian throne. Had her child not been born, the "great sign in the heaven" would not have there appeared. The Italian throne in Rome had first to be vacated by its pagan occupant, before anything produced from the Hærodiceanized Christian Body, pre-figured by this woman, could be *herpasthe*, *carried up* from its birth-place in the Roman heaven to godship and its throne — *pros ton Theon, kai ton thronon autou*. Hence the "great sign" described in the first verse, was representative of the consummation of certain antecedents; and though first stated, was the last thing in the situation developed before the world.

The woman's pregnancy, then, preceded her cries. With what was she pregnant? This is now the question to be solved.

Zion and Jerusalem not only signify the geographical and topographical things so called, but all those, whether Jews or Gentiles, who have acquired citizenship in the Commonwealth of Israel by adoption through Jesus Christ. These all constitute a community, which in Isaiah 66:7, and Jer. 6:2, is likened to "a comely and delicate woman". In the former text the Spirit saith of her, "before she travailed, she brought forth; before her pain came, she was delivered of a man child." It was the same comely and delicate woman the exile in Patmos saw in the heaven invested with the sun. Isaiah's woman and John's woman are both represented as pregnant, and bringing forth, or giving birth to, a man child. But the difference existing is this, that John's woman brought forth under the Sixth Seal, A.D. 312-313; while Isaiah's woman brings forth under the Sixth Vial at "the time of the dead." There is difference also in the things brought forth. Isaiah's woman brings forth a multitudinous man child; that is, a nation, the "holy nation" (1 Pet. 2:9) consisting of the children of Zion, whom the earth is made to bring forth in one day. This nation is "born at once" before the travailing of Zion in the bringing forth her children after the flesh. As the saints are still mostly in the grave, and Israel and Judah in captivity among the nations — entombed in national graves — Zion is now a pregnant woman waiting until her time come to be delivered.

But we have to do with the comely and delicate Zion-woman as pregnant neither with Israel and Judah, nor the Saints, but with some other thing. What was that thing?

In writing to the Corinthian section of the Zion-community, Paul



says, "I have espoused you to one husband, that I may present a chaste virgin to Christ" (2 Cor. 11:2). By this we are taught, that the "One Body," likened to a woman, is to be considered in the absence of Christ, not as a *married*, but as an *espoused* woman — a bride elect. Paul desired that she might be presented in all the purity of her original *espousals*, when she was "sanctified and cleansed in the laver of the water with doctrine" (Eph. 5:26). But, though this was his desire, penetrating the darkness of the future by the light of the Spirit, he could not forbear the expression of his fears lest the fate of Eve, the espoused of the first Adam, who was corrupted from the simplicity of the truth, should become the unhappy condition of the betrothed of the second Adam. "I fear," says he, "lest by any means, as the Serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ."

What Paul feared, and to prevent which he was "jealous over all with a godly jealousy," was even then secretly at work, impregnating the Christian Eve with principles which in fruition caused her to give birth to a Cain, who has been murdering his brother Abel for fifteen hundred years. It was even then at work. He styles it "the Mystery of the Iniquity" — the secret principles of that lawlessness which would develop itself into the Lawless One, or Man of Sin — *anthropos tes hamartia* — THE MAN OF THE APOSTASY. The seed-germ of this man was already in the womb of the espoused. "The mystery of the iniquity is already effectually working," says the apostle in 2 Thess. 2:7. Yes, it was this working, which, in verse 9, he styles "the inworking of the Satan," gave him so much trouble, and caused him such great anxiety, as evinced in his epistles. The principles of the apostasy were being inwrought, as he informs us, "with all power, and signs, and miracles of falsehood, and with all deceivableness of unrighteousness in them that perish." So effectual and specious was this inworking that, as Jesus predicted, even the elect would be endangered (Matt. 24:24). How could it be otherwise when, as Paul said to the Star-Angel of the Ephesian section of the betrothed woman, "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them" (Acts 20:30). These Star-Angel men had been made overseers of the ecclesia of the Deity by the Holy Spirit. They were the apostles, prophets, evangelists, pastors and teachers, who had been supernaturally qualified by spiritual gifts "for the work of the ministry, for the edifying of the body of Christ" (Eph. 4:12). With all the sanction of these gifts from the ascended Lord himself, they had been recognised by the flock they episcopized as the ministers of Christ. How unlikely therefore, that they would speak perverse things, and, becoming deceivers, rend the flock as grievous wolves, instead of feeding it, as they were exhorted to do by Paul. But,

unlikely as it might seem, such was the fact. It is true that the Lord had bestowed upon them spiritual gifts; but these gifts did not act compulsorily upon those who had them. They did not compel them to speak only the truth, and to use them aright; they only qualified them so to do if they were disposed; but if, under the temptation of the flesh, they were indisposed, they could falsely teach, and speak perverse things, and misapply the signs and miracles they were able to work, to confirm what they said; for Paul says plainly that "the spirits (or spiritual gifts) of the prophets are subject to the prophets" (1 Cor. 14:32): the prophets were, therefore, responsible for the right use of them. They could abuse them, and many of them did, to the overthrow of the faith of those who heeded them.

It was by the inworking of these unfaithful teachers constituting "the Satan", "the Serpent," that the Christian Eve was "corrupted from the simplicity which is in Christ." The *depths* of the Satan as they taught (Apoc. 2:24) impregnated her with the mystery of iniquity. They formed within her the embryo of the Man of Sin. They preached a Jesus which was not according to the Jesus Paul preached; they taught another gospel than that proclaimed by him; and denied a future resurrection of the dead; or, which was equivalent thereto, said that it was already past. The inworking of this mystery, or perverse teaching, showed itself very early in the history of the Christian Eve. The first intimation on record of this subverting of souls is found in Acts 14:1-5. In this place we are told that certain who believed were not satisfied with the sufficiency of the simplicity which is in Christ for salvation. The belief of "the things concerning the kingdom of the Deity and of the Name of Jesus Christ;" and the immersion of such a believer for salvation from the sins of the past did not satisfy them. They required that Moses should be obeyed as well as Jesus; and that no gospel short of this would save any one: "Except ye be circumcised after the manner of Moses, and keep his law, ye cannot be saved." This was their perversion of the gospel, which Paul terms "another gospel," the preachers of which, though of celestial angelic origin, he pronounced "accursed."

But these accursed preachers did not regard the anathema of Paul. They did not desist from the sowing of tares; but continued to heap tradition upon tradition until the distinctiveness of the truth was lost in "the commandments and doctrines of men" (Col. 2:22); and the way of truth came to be evil spoken of. Many followed their pernicious ways. Nor were the apostles able to extinguish their evil influence. Their reasonings and denunciations and threatenings, although sanctioned by the Spirit, failed to check or restrain the rapidly developing apostasy. Whole houses were subverted from the faith by these mercenary, unruly

and vain talkers and deceivers (Tit. 1:11): and as error always progresses more rapidly than truth, the apostles found their influence waning, and the faithful falling into a minority; which steadily increased until there remained but few names who had not defiled their garments; and only a little strength to maintain the truth before the world (Apoc. 3:4,8).

From these premises then, we perceive, that the Zion-woman community was no longer, as a whole, "a chaste virgin." She had been corrupted and defiled by the subtilty, or "slight of men and cunning craftiness, whereby they laid in wait to deceive," after the example of the beguilement of Eve. Hence, the woman-community, originally a chaste virgin, and all her constituents virgins undefiled, came to be pregnant with a multitude of "children tossed to-and-fro, and carried about with every wind of doctrine." These were tares, or "children of the wicked one, and sown of the enemy, the devil" (Matt. 13:38,39). In the seven Apocalyptic Epistles, the constituents of this embryo apostasy are termed "liars," "Nikolaitanes," blasphemers, spurious Jews, "the synagogue of the Satan," "Balaam", "that woman Jezebel", "her children", "the Satan", "the dead," "the wretched and miserable, and poor, and blind, and naked." In the pentecostal beginning, these constituents were not found in the Christian Eve. Then "the multitude of them that believed were of one heart, and of one soul" (Acts 4:32). They had not yet been distracted and thrown into confusion by "grievous wolves," and "men speaking perverse things to draw away disciples after them," for their own glory and advantage, reckless of the truth. But, in the course of three hundred years, all this was changed. The multitude of them who styled themselves Christians, were destitute of all unity of heart and soul; and had degenerated into a "wretched, and miserable, and poor, and blind, and naked" set of catholic politicians. These gave character to the woman-community in the beginning of the fourth century. The Christadelphians or Brethren of Christ, at that crisis, were the "few names left, who had not defiled their garments." These alone were the pillar and support of the truth;" and but for them, it would have died out from among men; and there would have been no woman to fly into the wilderness, and to be sustained there 1,260 years. But the Deity had reserved to Himself a remnant, styled "the remnants of her seed, who keep the commandments of the Deity, and have the testimony of Jesus Christ" (Ch. 12:17).

Thus the woman, who had become excessively attenuated, as it were skin and bone, a living skeleton, in all the period of her pregnancy, was grieved with a multitude of nominal professors ready for any enterprise by which they might acquire power and office in the state. This was the party with which she was pregnant. It styled itself "the HOLY APOS-

TOLIC CATHOLIC CHURCH;” and only waited for a catholic man of power to lead them in their attack upon the pagan Roman government. This was “THE COMING MAN” of the fourth century — a leading politician, a Man of Power, who should be able to make the party to which he should belong the ruling power of the state. With this party, waiting for the manifestation of its chief, the woman was pregnant before “she cried being in pangs and strained to bring forth.”

### 7. The Period of Pregnancy

The decorum of the symbol requires that the period of the woman’s pregnancy be analogous to the time during which in nature a woman compasses a child before she gives it birth. Now it is well known, that the time of gestation from conception to birth, is a period of forty weeks or 280 days. This being the “*set time*” — the time appointed by Deity for the development of children from the womb of humanity — it became a law of nature. If, therefore, one of “the deep things of Deity” in a revelation has to be symbolized by the natural result of a woman’s pregnancy, which is the birth of a child, it is necessary that the law of nature in the case become the measure of the duration of the symbolic pregnancy before the symbolic child is manifested in the world. This is styled “the decorum of the symbol,” and must be regarded in the interpretation of all symbols. To neglect it would produce sad confusion in an exposition. We must therefore find the woman in espousable existence 280 years before the manifestation of any MAN OF POWER, who in any sense could be decorously styled “her child.”

The espousal of the “one body,” symbolized in this prophecy by a woman, occurred on the day of that Pentecost, which first followed the crucifixion of the anointed Jesus. The apostles were instrumental in this betrothal, and promising the virgin bride of believers marriage to the Lamb when He should return to celebrate his nuptials with all who should be found faithful to the end. “I have espoused you,” says Paul, “to one husband, that I may present you as a chaste virgin to Christ ” He had begotten them to this honorable and glorious destiny by the truth he had taught them, and which they had received in its simplicity; therefore he says in another place, “to Christ Jesus I have begotten you through the gospel” (1 Cor. 4:15).

But the Christadelphian Eve had not been espoused twelve months before it became manifest that iniquity was working within her. The case of Ananias and Sapphira was illustrative of this. The evil manifested through them was the evil principle which generated that “Mystery of Iniquity” which at length developed the Lawless One or Man of Sin. It was *the spirit of falsehood*, which Paul styles “the deceivableness of unrighteousness in them that perish” (2 Thess. 2:10).

This case of Ananias and Sapphira marks the commencement of the woman's symbolic pregnancy. It occurred A.D. 33. This was the epoch of her impregnation. From this year of apostolic espousal to what Mr. Whiston styles "the famous proclamation and edict for the universal liberty and advancement of christianity (more correctly, "*the Apostasy*") by Constantine and Licinius, A.D. 313, which put an end to the pangs of birth in the heaviest persecution that ever was then known, was exactly 280 years." A pregnancy of forty weeks of years, at the end of which there was manifest a Man of Power, who professed the faith of the majority of the woman's community; delivered her from the sanguinary oppression of the pagan "Devil and Satan," whom he cast out of the heaven into the earth together with the stars of his tail; and who set himself up as the Bishop, or Overseer, *episkopos* (the Eyes and Mouth) of all the bishops of the Roman world.

### 8. The Woman Cries Being In Pangs

The woman was pregnant, and therefore, if she lived through the period of her painful gestation, her time would certainly come to bring forth. It is therefore written of her, "she cries being in pangs and straining to bring forth."

The period during which she was tormented with the pangs of parturition were the "*ten days*," or years, preceding the proclamation and edict of Constantine and Licinius, which were issued, as I have said, A.D. 313. This parturient crisis in the woman's history is foretold in the letter to the ecclesia at Smyrna in these words — "the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days" (Apoc. 2:10). This ten days' parturient tribulation came upon her with the opening of the fifth seal, A.D. 303. This is known in history as the great Diocletian Persecution, the severest ever inflicted by the great red pagan "Devil and Satan" upon professors of christianity. In this fifth seal period her "*cries*" were uttered "with a loud voice, saying, Until when, O Despot, holy and true, dost thou not judge and avenge our blood on the dwellers upon the earth?" Her pangs produced these outcries, which need not to be expounded here in detail, seeing that they have been sufficiently treated of in the second volume at p. 264. After the death of the Augustan emperor Galerius, in A.D. 311, her straining efforts began. Her pains now became forcing. She felt that she must die, if she did not give birth to a deliverer. The time of judgment and vengeance was to come at the end of "*a little while*," *chronon mikron*; and of that little while *about two years only* remained for the manifestation of her son upon the throne of the Roman Orb. The strain-

ing efforts of the woman were synchronous with the opening of the sixth seal, by which was initiated that "war in heaven" which resulted in casting the pagan Dragon out, and her own investment with the sun; in allusion to which, Eusebius, in his Life of Constantine, says, "In short, as the sun, when he rises upon the earth, liberally imparts his rays of light to all, so did Constantine, proceeding at early dawn from the imperial palace, and rising as it were with the heavenly luminary, impart the rays of his own beneficence to all who approached his person" — lib. 1 ch. 43. The totality upon which these rays of the imperial beneficence fell, was all of the woman's adherents previously to his drawing the line between those who recognized his EPISCOPAL SUPREMACY and those who rejected it as the usurpation of the ANTICHRIST. After this line was drawn, the rays of his beneficence were reserved exclusively for what he styled "THE HOLY CATHOLIC CHURCH," of which he was the acknowledged episcopal head. All others were regarded as perverse and wicked.

### 9. "Another Sign in the Heaven"

*"And there appeared another sign in the heaven, and behold a great fiery red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his tail draws the third of the stars of the heaven, and he cast them into the earth" — Verses 3,4.*

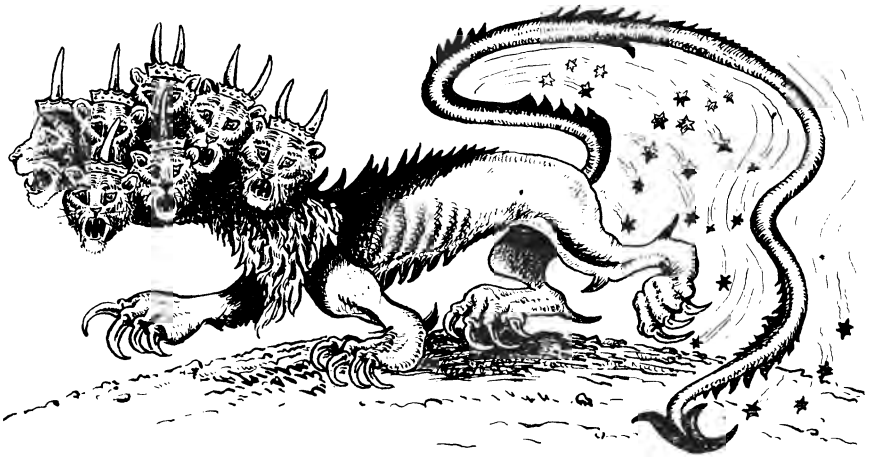
John saw "another sign in the heaven." The first sign which he terms "a great sign," was the woman invested with the sun. The same heaven was the scene in which the two signs were exhibited to all who observed them. It was the heaven of the Roman Orb in which shone all the luminaries of the Graeco-Latin body politic. The Dragon had long occupied the heaven of Italy; but it was not until the judicial crisis of the sixth seal that he was exhibited as "a sign." He was significative of a power occupying a position of hostility to the Christian Eve, and to all who favored her. This third verse is the first place in the Apocalypse where this hostile power is mentioned by the name of *Dragon*, though it is not the first where the power itself is indicated. The power is referred to in ch. 2:10, where it is styled "*the Devil*." Here the Smyranean section of the woman is exhorted to "fear none of those things which thou shalt suffer: behold, the Devil shall cast some of you into prison that ye may be tried." The Devil was the power which owned and controlled the prisons into which then, as now, he casts all whom his prosecuting attorneys convict of violating his laws. All the sufferings of the woman in her gestation of 280 years were inflicted upon her by "the Devil and his Angels," who reigned in the heaven of the Roman Orb. These were her

opponents who sought her destruction. The Devil was her adversary, who, “as a roaring lion, walketh about, seeking whom he may devour;” but she resisted him being steadfast in the faith; nevertheless, though cast down by the afflictions he heaped upon her, she was not destroyed (1 Pet. 5:8); but overcame him in the epoch of this other sign in the heaven (Apoc. 12:11).

## PAGAN ROMAN DRAGON

— Overthrown AD 312-313      Rev. 12:3

“Dragon” applied to Eastern Emperors AD 395-AD 1453



This illustration is taken from *The Apocalypse And Gospels* by F. Bilton. Rev. 12:3 states: “Behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads”. This is not to be confused with the beast of the sea with its “seven heads and ten horns” (Rev. 13:1), for the description of the latter symbol represents the crowns as on the horns. The position of the crowns illustrates the time sequence. The dragon of Rev. 12:3 represents Rome before divided among the horns or kingdoms of Europe, and so the crowns are on the heads, or Rome proper; the beast has the crowns upon the horns, not on the heads, and so represents the period when Rome no longer dominates the horns which have secured independence of rule. — Publishers.

### 10. The Great Fiery Red Dragon

A dragon is a kind of beast, and therefore partakes in the characteristics of beasts. These in prophetic writing are the well-known symbols of destroying monarchies or powers; and, where the people of the Deity are found sojourning under their authority, the persecutors of the saints. But, though the dragon is a beast, he is apocalyptically distin-

guished from the beast of the earth, and the beast of the sea; nevertheless, he possesses certain characteristics in common with them both: for they are all found upon the same arena, though not contemporary in all their history.

The four beasts in Dan. 7:3, the winged lion, the bear, the winged leopard, and the *anonymous* fourth beast, are explained in verse 17, as representative of four kings or powers, styled kingdoms in verse 23. The nameless fourth beast, that is not named by Daniel, is styled by John diversely a *dragon* and a *beast*, according to the subject he may be treating of.

The Hebrew *tannin*, and the Greek *drakon*, rendered in our English version *dragon*, it is evident from Ezek. 29:3, signifies a *crocodile*; the great scaly serpent-fish of the Nile, the symbol of the Egyptian power, styled "Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers."

The dragon, then, whose force is in his tail, symbolized the power of the old Egyptian Polity. This, in the days of Moses, was the great enemy of Israel after both flesh and spirit. It embodied in its institutions all the filthiness, and superstition, and tyranny of human nature; and stood before the world as the great SIN-POWER of antiquity — "the Old Serpent, the Devil and the Satan."

But the empire of the Dragonic-Sin-power was westward. It did not remain enthroned in Egypt. Yahweh's servant Nebuchadnezzar transferred it to Babylon; whence in due time it migrated, and was at length found in the city of the Seven Hills. The power there, in the epoch of the sign, was the old Egyptian Dragon incorporate in the Graeco-Latin polity, which possessed Egypt, Syria, and the East. Hence, the territory of the Dragonic fourth beast of Daniel is apocalyptically and "spiritually called Sodom and Egypt, where our Lord was crucified" (Ch. 11:8); "the great city Babylon."

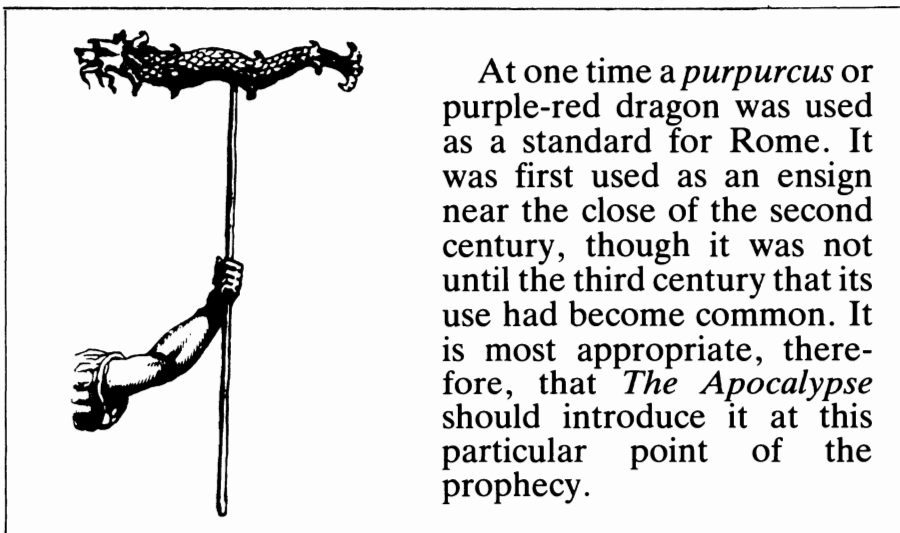
"The Dragon," says Daubuz, "is a crocodile, a creature which is ranked among the serpents by Horus Apollo; and is called by the Arabians *Pharaoh*, and which was held by the Egyptians as the symbol of all mischief. And therefore Typho being, in their belief, the author of all evil, was supposed to have transformed himself into a crocodile, or dragon. So that the principle of all evil, or Typho, was in the symbolical character represented by a crocodile or dragon; and under this symbol was the said principle worshipped. Agreeably whereunto in the Chaldean theology the principle of evil was called Arimanius; that is, the crafty serpent, from 'aruw, crafty, and nachash, serpent."

Amongst profane writers may be mentioned Horace, who compares the Roman people, not only to a beast because of its ferocity, but



to a *many-headed* beast — lib. 1 Ep. 1 ver. 76. The apocalypse denominates that Egypto-Roman monster a great seven-headed dragon.

The dragon was one of the military ensigns of imperial Rome. Ammianus Marcellinus, as quoted by Elliott, thus describes it: “The dragon was covered with purple cloth, and fastened to the end of a pike gilt and adorned with precious stones: its wide throat being opened, so that the wind blew through it; and it hissed, as if in a rage, with its tail floating in various folds to the breeze.” He elsewhere often gives it the epithet of *purpureus*, purple-red; “*purpureum signum draconis*.” In another note Mr. Elliott remarks that “in Trajan’s time the dragon was a Dacian ensign, not a Roman; as appears from the bas-reliefs on Trajan’s arch. A century afterwards it was, as a Roman ensign, sculptured on Severus’



At one time a *purpurcus* or purple-red dragon was used as a standard for Rome. It was first used as an ensign near the close of the second century, though it was not until the third century that its use had become common. It is most appropriate, therefore, that *The Apocalypse* should introduce it at this particular point of the prophecy.

arch of triumph. Later in the third century it had become almost as notorious among Roman ensigns as the Eagle itself: and is in the fourth century noted by several authors. Among these John, surnamed Chrysostom, who flourished then, says that “the emperors wore among other things to distinguish them, silken robes embroidered with gold, in which Dragons were represented.” Speaking of the procession of Constantine from Milan to Rome, Gibbon says, “he was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embroidered with gold, and shaped in the form of Dragons, waved round the person of the emperor”.

Daniel’s nameless “dreadful and terrible” fourth beast is a contraction, or condensation, of John’s great fiery-red dragon, ten-horned

beast of the sea, two-horned beast of the earth, image of the beast, and scarlet beast and drunken woman. These apocalyptic symbols are illustrative amplifications of the head, ten horns, eleventh horn, and eyes and mouth, of Daniel's "dreadful and terrible" beast, in its relations with the saints in all the 1260 years of their subjection, or down-treading by the Gentiles. In Daniel's description of it no mention is made of more heads than one. "The ten horns that were on his head." This is all recorded of its head. Daniel says nothing about "*seven heads*" on any beast shown to him. He only saw one; but behind this one were concealed seven others, of which we should have no more knowledge than he, had not the Apocalypse brought them into view. In this, the seven heads are brought out conspicuously. They are seen upon the Dragon, the Beast of the Sea, and the Scarlet-coloured Beast of the Wilderness. Though seen on different symbolic beasts, they are not different sets of seven; that is, one set of seven heads for the Dragon; and a set of different seven heads for the Marine Beast; and yet a different seven from either, for the Scarlet Beast of the Wilderness. They are one and the same seven heads upon all three beasts; so that the signification of them in connexion with the scarlet beast, is their signification as the heads of the Dragon and the Beast of the Sea.

### 11. The Seven Heads of the Dragon

I have said that behind the head seen by Daniel there were seven other heads which he did not perceive. This is equivalent to saying, that the head seen by him was an EIGHTH HEAD. This is the truth. The beast he saw was headed with this eighth head contemporary with its destruction by the saints. The seven heads, except the sixth, which precede this, have now no other political existence than what may be found on the page of history. They are things of the past, save only so far as the eighth is a partaker of the political character of the seven. The eighth head, in Apoc. 17:11, is styled a beast; as, "the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." The eighth head is styled the beast, because a headless beast is a mere carcase, and incapable of action. All the seven heads, topographically viewed, being politically defunct ages before the judgment sits for the slaying of the Beast, it became necessary to give it an eighth that it might live on to the time when judgment should be given to the saints. The Eighth Beast is therefore the "dreadful and terrible fourth" in eighth head manifestation. Its history begins after the fall of the seventh head, and winds up in its perdition after the advent of the Ancient of Days.

But the seven heads have not only a political, or ecclesiastical and

secular, signification; they have also a *topographical* one. By this, I mean, they represent the particular place, or city, where the seven heads, in their political manifestation, were to be enthroned. The heads were politically anchored to the capital of the body politic. They must be sought for there, and only there; for the legislative head of a dominion is constitutionally located at the seat of government.

Now "here is the mind which hath wisdom" — here is the sense or meaning which is true. "The seven heads are seven mountains, where the woman is sitting upon them." This is a Hebraism; an idiom, in which "are" is used for *represent*. *It is a form of speech often used in Scripture; as, of the rock smitten by Moses, it saith, "that rock was Christ" (1 Cor. 10:4); it represented Christ: "this bread is my body;" it represents my body: "the seven lightstands are the seven ecclesias;" they represent them: and in many other places too numerous for reference. The seven heads have a two-fold signification, the first whereof is given in Apoc. 17:9. They represent seven mountains. But, if nothing more had been said, we should have been at a loss with regard to the particular seven represented. It was therefore added, "where the woman is sitting upon them." But what does "the woman" represent? There can be no doubt about the signification of this symbol; for John was informed that the woman represented "a Great City" — an Imperial City; even "that great city, which," while he was in Patmos, is "having dominion over the kings of the earth" (verse 18). From the description, it was impossible that John could mistake as to the signification of this imperial woman. He knew, as we may know, that no other city could be meant than "the Seven Hilled City" — ROME. This is the only city situate upon seven mountains, in John's day or since, that can be said to have dominion over the rulers of the earth. Her topography is seven heads, or elevations, of the land drained by the Tiber; and are thus named:*

1. Mount Coelius;
2. Mount Viminal;
3. Mount Aventine;
4. Mount Esquiline;
5. Mount Quirinal;
6. Mount Capitoline;
7. Mount Palatine.

Upon these seven mounts Rome, styled by its historians, "the Eternal City," is sitting; and, when the Apocalypse was revealed to John, contained a population of millions. She was founded by Romulus 753 years before the birth of Jesus Christ; so that in A.D. 1868 she is 2621 years old. Her limits are now greatly reduced. About thirty years before Christ, and in the days of Augustus Caesar, Rome contained two

millions of inhabitants; and was fifty miles in circumference; but in 1847, she contained only 175,883 inhabitants, exclusive of Jews, whose number was computed at 8000. As long as she continues above ground she will be an interesting city. She contains 354 edifices, termed by Daniel *mitzerau mauzzim*, BAZAARS OF GUARDIANS; but, by “the daemons, foul spirits, and unclean and hateful birds” of “Christendom” so-called, “churches;” which, in their ignorance and folly, they have dedicated to ghosts or phantoms, which they have decreed to be immortal, and protecting guardians to all who worship them therein. Among these bazaars of Romish saints, St. Peter’s, the temple of the Roman God, holds the first rank, being the largest temple in the world. It is 666 feet long, 284 wide, and its magnificent cupola rises to the height of 408 feet. It was 200 years in building. It is the temple of “the god of the earth”, before whom, in belligerent antagonism, the saints and witnesses of Jesus stood; prophesying in sackcloths 1260 years (Dan. 11:39; Apoc. 18:2; 11:3). It is the temple in which is worshipped “the Man of Sin and Son of Perdition,” styled also “the Lawless One”; who opposeth and exalteth himself above all that is called a god or is revered: so that, as a god, he sits in the temple of the god, publicly exhibiting himself that he is a god” (2 Thess. 2:4). Such are the capital and chief temple of the apocalyptic Sodom and Egypt; the Queen City of the Gentiles, and most holy sanctuary of Satan.



The interior of the Basilica or temple of “the god of the earth” in the Vatican. Its painted walls depict the “pleasant pictures” against which judgment is to fall (Isa. 2:16).



There was this peculiarity about the sixth head, namely, that, about A.D. 330, Constantine, the first catholic emperor, dedicated a new city, which, after his own name, he called CONSTANTINOPLE.† This new Rome was also built upon seven hills; nevertheless, it is impossible to mistake it for “the woman”, or “great city”, of Apoc. 17, inasmuch as it has never been the capital of *hoi hepta basileis*, the seven governing bodies enumerated by the historians of the Italian Rome. On the dedication of Constantinople, the imperial residence and court were established there; while the ancient Senate of the empire continued its sittings and the exercise of its functions in Rome, until it became contemporarily extinct with the seventh head A.D. 554, after a continuance of 1307 years from its institution by Romulus, the founder of the Roman State. Thus, from the dedication of the City of Constantine to the establishment of the Seventh Head upon the seven mountains, the Sixth Head of the Dragon had two capitals and two thrones to which the governing orders of the state were related. This was an arrangement peculiar to the sixth head, and doubtless providentially ordered with reference to future pre-determined constitutional developments, to be manifested after the fall of the Seventh Head. The sixth head continues enthroned in Constantinople, though not in Rome, to this day. Rome has witnessed eight heads upon her seven mountains; but Constantinople only one. The government in Constantinople has always been imperial, whether administered by a Roman or Ottoman dynasty. The imperality of the Ottoman capital has descended, through Constantine, from Augustus Caesar, the founder of the sixth head of the Dragon. The loss of old Rome by the sixth head did not deprive the governing power in Constantinople of its sixth headship. The sixth head there still rules over the eastern section of the territory of the Dragon; and perpetuates the Dragon Power for the developments of which it is to be the subject in “the time of the end”. Hence, the Constantinopolitan power, without regard to the particular race administering it, be it Italian, Greek, Turkish, or Russian, is the Dragon, as opposed to the Beast of the Sea, and the Beast of the Earth, of Apoc. 13. The Constantinopolitan power, as we have seen, originally owned both Rome and Constantinople; but in after times “yielded to the Lion Mouth of the Beast of the Sea his power, and his throne, and great authority”; reserving to itself what it was able to keep: so that the Roman Orb came to be divided between the Eastern Dragon and the Western Beast; and the populations of the two sections “worshipped” each respectively, as it is written, “they worshipped the Dragon which yielded power to the Beast: and they worshipped the Beast” Apoc. 13:4.

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† Today better known as Istanbul. Constantinople was called the new or second Rome.

Further details concerning the Imperial Sixth Head will be exhibited when I come to treat of the Beast of the Sea. I would, however, call the attention of the reader to the remarkable feature in the symbolism of the Dragon in contrast with that of the Beast, namely, that upon the seven heads are “seven diadems”, while upon the seven heads of the Beast there are none. Now, a diadem is a symbol of sovereignty. Upon the ten horns of the Dragon are no diadems, but only upon its seven heads. Had there been seven diadems upon the heads, and ten diadems upon the horns, seventeen in all, there would have been no Beast of the Sea and Image of the Beast, to have divided with it the political “worship in all the earth.” The heads of the Dragon being only diademed indicates that its heads are sovereign; and that the Dragon symbol during the continuance of the Beast has specially to do with apocalyptic developments connected with the heads, Therefore it is we find the Dragon in existence after the destruction of the Beast and his Image in “the Lake of fire burning with brimstone” (Ch. 19:20). These are entirely destroyed when “judgment is given to the saints”; but the Dragon is not. This power is bound in the abyss for 1000 years; but at the end thereof, he lifts up his diademed sixth head, of which is the eighth, and by which the nations are again beguiled into the old delusion of the sovereignty of the people, and independence of all power but that which is inherent in themselves (Apoc. 20:7,5). But this is the last effort of flesh and blood to rule itself imperially upon the earth. The power that binds the Dragon, and destroys the Beast and his Image, premillennially, will at the end of the thousand years crush the Dragon’s Sixto-Octavian Head, and so rid the earth forever of man’s accursed nature, which is the Devil and Satan, in apocalyptic eight-headed and ten-horned manifestation — verses 9,10.

## **12. The Ten Horns of the Dragon**

The difference between the ten horns of the Dragon and the ten horns of the Beast of the Sea, consists in the ten upon the Beast being diademed, while the ten upon the Dragon are not. This indicates that the Beast symbol represents things concurrent with the Horns in their exercise of sovereignty; while the Dragon, as far as old Rome is concerned, had to do with the sovereignty of the heads before the horns had received their kingdoms.

John in the wilderness saw the horns in what may be termed their Dragon-state, and writes of them thus, “the ten horns which thou sawest”, said the angel to him, “are”, or represent, “ten kings”, or sovereignties, “which have received no kingdom as yet” (Apoc.17:12).

This was their apocalyptic status until the Sixth Head of the Dragon had been wounded. After this had been slain almost to death, then we may look for the ascending of the Beast out of the abyss, in the dragon-horns receiving their kingdoms at the cost of the Dragon power (Apoc. 11:7; 13:1).

We have seen that the heads were interpreted to John by the revealing angel, topographically and politically; thus conferring upon them a two-fold signification. So it is with the Horns: they are to be interpreted chronographically and politically. Until they had received their kingdom, they were mostly chorographic appendages of the Dragon-em-



pire; that is, they existed as provinces, territorial regions, of the dominion, upon which ten kingdoms were afterwards established by the barbarians, who founded the seventh head upon the seven mountains; wounded the Dragon's Sixth Head, which was afterwards "healed", and subverted the Dragon's jurisdiction over extensive regions.

Those regions were styled, by anticipation, horns — undiademmed horns. In the time of John, they might be enumerated as, Greece, Moesia, Illyricum, Pannonia, Noricum, Rhoetia, Italy, Gaul, Spain, and Africa. The Dragon had then, and afterwards, other provinces in the east; but those only are to be reckoned as horn-provinces upon which kingdoms "receiving power as kings one hour with the Beast's" eighth head, horns sustaining the Papacy, were established. The political organization of the peoples that was developed upon these Dragon-horn provinces, became the apocalyptic Beast of the Sea; while

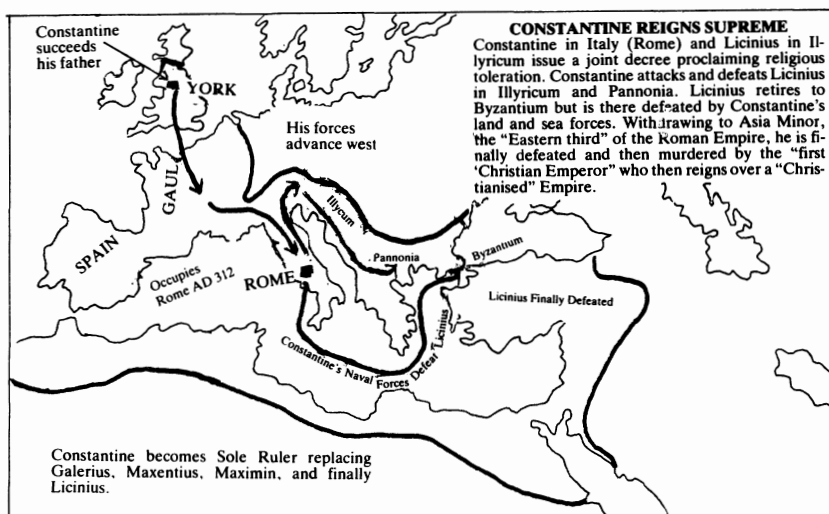


Macedonia, Thrace, Asia Minor, Syria, and Egypt, remained to the Dragon, as at this day.

### 13. The Tail of the Dragon

*“And his Tail draws the third of the stars of the heaven.”*

The tail of the old Roman Dragon swayed by this power must have partaken of the character of that power, as the tail of a beast partakes of the peculiar vitality of the beast. The dragon in the heaven, heads, horns, body and tail, as a sign there, is to be viewed chronologically, in his *tail-conflict* with “Michael and his angels”. This tail-conflict was the *last* conflict of the Pagan Roman Serpent-power, or Dragon, with the partisans of the Christian Eve. “The ancient and the honorable he is the head, and the prophet that teaches lies he is the tail” (Isa. 9:15). All the pagan priests and philosophers were the teachers of lies in this, the crisis of the sixth seal. They would therefore constitute a very important element of the Dragon’s tail. Added to these would also be all “the rulers of the earth, and the great men, and the rich men, and the chief captains (or *chiliarchs*, commanders of a thousand men), mighty men, and every slave, and every freeman” (Apoc. 6:15) who adhered to the pagan prophets. Of these were “the Stars of the heaven” in which the Dragon was a sign. Entering into the composition of his tail, his tail is said to “draw” them. The tail of a power in motion, represents the fierce anger of that power against its enemies, as manifested in its movements of an



army to destroy them. This appears from Isa. 7:4, where the armies of Syria and Israel, in march against Jerusalem, are styled the two tails of as many smoking firebrands, or their fierce anger. The tail of the Dragon is represented as in motion; for it is written, "his tail draws the third of the stars of the heaven, and did cast them to the earth." The power of the Dragon, or crocodile, is in its tail. It sways it violently in its anger; but if the power of its tail is overcome, all composing the tail, or attaching themselves to the party of the tail, will be laid prostrate under the feet of the victor; or, in the words of the prophecy, be "cast to the earth." The conflict was between Michael and the Tail of the Dragon, both being in the heaven. A third of the stars of this heaven sided with the Dragon's Tail; while the two thirds ranged themselves under the Standard of "the Cross," by which sign "Michael" proposed to conquer. At that time, the Dragon dominion was divided into three parts — the Eastern, the Western, and the Illyrian, præfectures. On the defeat of Maxentius, Constantine ruled the Western, Licinius the Illyrian, and Maximin the Eastern, Third. Maximin was the champion of Jupiter and the gods. This third was chorographically the Dragon's Tail, his Head being in Rome. Maximin dying in great torments, was succeeded in the Eastern Third by Licinius; who, apostatizing from the Catholic profession, solemnly professed himself at an idolatrous altar the champion of the gods. He was now the Pontifex Maximus of Paganism, or Chief Prophet of the Tail of the Dragon. He was the centre of attraction to the stars of the Eastern Third of the Heaven; and therefore to a "third of the stars of the heaven." He drew them after him to a final struggle against the Archer of the First Seal. But he was defeated and dethroned, and ignominiously ejected from his high position in the state; and, in his fall from the heaven, drew with him to the earth, all the men of power, philosophers, and priests of Paganism, the stars of the Dragon's Tail, who had staked their all upon his success.

#### 14. The Old Serpent

*"The Great Dragon, the old Serpent, surnamed the Diabolos and the Satan, who misleads the whole habitable."*

*The whole habitable, ten oikoumenen helen,* was that portion of the earth comprehended within the limits of the great Pagan-Dragon dominion, which, in the epoch of the Sixth Seal, acknowledged the jurisdiction of the great city Rome. The head of this dominion was the Roman emperor, who united in his own official person the supreme pontifical, civil, and military authority. He was the sovereign living incarnation, for the term of his official existence, of the power resulting

from the combination of the dwellers upon the habitable into a body politic, or kingdom of men. Human power enthroned upon the seven mountains, and exercising authority over the whole habitable — imperial human power — is apocalyptically styled “the Old Serpent,” *ho ophis, ho archaios* — the Serpent which was in the beginning.

The apocalyptic dominion ruled by this Serpent was Mediterranean. It enclosed this sea within its territory. On the north, it was bounded by the Caucasus, the Euxine, the Danaster, the Danube, the Rhine, and the German Ocean. On the south, by the Roman Africa, a strip of land lying between the Atlas range and the sea, and extending from the Atlantic to the Red Sea: on the west, it was washed by the Atlantic: and on the east reached to the Tigris, Euphrates, and the Arabian Desert. This territory, two thousand miles by three thousand, extended into Scotland; but did not include Ireland, Germania, Sarmatia, nor Persia. The former three were peopled by savage hordes; but at the epoch of the Sixth Seal they did not belong to the dominion of the apocalyptic Serpent.

But an inquirer might ask, were not all the outlying countries as much ruled by the Serpent, as the inhabitants of the Roman earth and sea? To this I reply, not in the apocalyptic sense. The apocalypse prefigures the conflict between “the Seed of the Woman” and the Serpent, for the sovereignty of the world (Gen. 3:15). This conflict was not between the Woman’s Seed and the governments outlying the Roman empire. At the opening of the Sixth Seal, the time had not come for that. The time to deal with the sin-powers of Asia and America had not then arrived. It was therefore necessary only to indicate by appropriate symbols that section of the general enemy with whom the saints would have especially to contend; and this was the Serpent in his Graeco-Latin, or Roman, manifestation upon the territory defined.

But, if the Pagan-Roman Dragon Power be the Old Serpent, did that power exist in the days of the serpent that tempted Eve? To this question the answer is, it did unquestionably exist. The testimony before us, bears witness to the fact. It is there styled *archaios*, which signifies, not only old, ancient; but primeval, from the beginning, original. The Roman Dragon was the original serpent power. This is not to be disputed.

The reader will bear in mind that we are treating of a power styled the old serpent,” not of the reptile styled *nahkash*, which Moses says, “was more sagacious than any beast of the field, which Yahweh Elohim had made.” The animal was not the power, but only the type of it. He was quick of thought, penetrating, and acutely discerning. He was the most intellectual of all the creatures, and had but one superior among

the living, and that was Man. The difference between man and the serpent was diversity of organization. They were both dust of the ground; but the one more highly and perfectly organized than the other. The organism of the serpent embodied faculties whose functions placed him in harmony with man's nature. The lust of the flesh, the lust of the eye, and the pride of life, were common to them both; so that their intellectual and animal tendencies were on a par. Hence, man was more nearly related to the serpent than to any other animal — so nearly, that the serpent-nature and the man-nature, without much exaggeration, might be termed identical. I have said that man was intellectually his superior. This, however, must not be taken absolutely. The serpent showed himself to be more of an adept than Eve. He purposed to make her and Adam eat the fruit; and to do so by reasoning them into the commission of the act. In this he succeeded, and thereby proved that his intellectual subtilty was superior to theirs. Had they been as quick of thought and penetrating as he, he would have found his match, and the temptation would have failed. They, however, were over-matched by the serpent, who succeeded in *deceiving* them. He was the intelligent deceiver who darkened their understandings; while they stood in the humiliating position of the serpent-deceived.

Man has a class of faculties which the serpent had not. These are the moral faculties. The possession of these is the mental difference between the two creatures. The moral faculties are the basis of man's accountability. If he had been destitute of these he would have been as little accountable as the serpent. This organic difference is a matter of capacity for the reception of ideas. The mental capacity of the man was more ample than the serpent's, though less acute. He had more knowledge of things in general, and was capable of higher attainments in knowledge than the serpent, but he was not so sharp-witted in the use of what he knew as the subtle beast, whose wisdom has passed into the proverb, "Be ye wise as serpents, and harmless as doves."

The moral faculties, I say, are the *basis* of man's accountability. The mere fact, however, of their possession would not have made him responsible to the Deity. The possession of them gave the man no advantage over the serpent. The serpent was "very good," and the man was "very good;" for it is written, "Elohim saw *everything* that he made, and behold, it was very good" (Gen. 1:31). As mere material creatures, then, the capacity of one of them for the reception of moral, or spiritual ideas, did not destroy the analogy, or rather the identity, of the serpent nature and the man nature. The truth of this is apparent in mankind at this day. The Fejees, Japanese, New Hollanders, and such-like, have the same number of cerebral organs as Adam when pronounced "very

good." Among those are organs capable of high moral developments. But, what better are they for the possession of them under existing circumstances? Manifestly none. They are as thoroughly serpent in nature as though they had but the intellectual and animal faculties of the serpent, and no more.

Morally, then, the serpent could not respond to the thoughts, principles, and the institutions of the Deity; but man could, because of his organic capacity for the reception of them. The serpent could not, and the man would not; so that in relation to the way and principles of the Deity, both man and the serpent were reprobate; and of the two the man who could but would not believe and do, was unquestionably the worse.

Man was the only creature of the Deity's "very good" animal creation, whose action was restrained by a law. It was said to him, "Of every tree of the garden eating thou mayest eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day of thine eating thereof, dying thou shalt die." This was spoken to man only; but in the hearing of the serpent. Had the serpent, or any other animal, eaten of it he would not have transgressed, because the eating, or touching of the tree, was only prohibited to man. The law demanded of man the recognition of the Deity as his ruler and lawgiver by a faithful abstinence from the thing forbidden. The law was the spoken word, or oracle, of the Deity; and threatened the man with death if he despised it. No greater offence could be committed by the man; because "the Deity hath magnified his word above all his name;" so that to despise his word is equivalent to despising him.

The serpent saw the lawgiver, heard the law, and could distinguish the trees. Being very quick of thought, he instinctively speculated, or reasoned, upon what he saw and heard. "The eyes of the Elohim are open, and they know both good and evil, and yet are immortal. Adam is made in their image and after their likeness; and is doubtless like them in all things but the knowledge of evil as well as good. This knowledge, it is clear, may be obtained by eating of the tree forbidden. If they eat thereof, the man and the woman would be like the Elohim; their eyes would be open, and they would know good and evil. And as for dying, that is by no means a necessary consequence. The Elohim are immortal, and Adam and Eve may be so too; for all that is needful to be done to avoid the threatened penalty of the law, is for them to go to the other tree, called the Tree of Lives, and to eat of it, and they will live forever." Such was the intellectualizing of the serpent upon what he had seen and heard. It brought him to conclusions, not altogether false nor entirely true. His conclusion was a mixture of truth and error, in which the error neutralized the truth and made it void. It was therefore "a lie;" and he,