

though ignorant of the falseness of the theory he was thinking out, "a liar, and the father of it."

Highly satisfied with his newly discovered views of the situation, he presented himself before the mother of all living, and opened a conversation with her upon the subject of the law and its penalty, in which he submitted to her the conclusions to which he had come from the premises before him. He introduced the conference by showing that he knew what the Elohim had said, "Yea," said he, "hath Elohim said, Ye shall not eat of every tree of the garden!" The "yea" implies that he knew the fact; but he put what he knew interrogatively to draw the woman out. She admitted that it had been so said, and specified the particular tree, and its locality in the midst of the garden, and added that they were forbidden even to touch it upon pain of death. This was the point he wished her to come to as it enabled him at once to state the discovery he had made of what Deity really intended contrary to his word. He replied, "Dying ye shall not die:" that is, "Your dying shall not end in death." This was a point-blank denial of what the Deity had said. He had said they should die, and the serpent said they should not, and undertook to establish his position by declaring his acquaintance with the secret of the Deity hidden from her — "Dying ye shall not die; for Elohim knows that in the day of your eating thereof then your eyes shall be opened, and ye shall be as Elohim, knowing good and evil." The Elohim do not die, they know good and evil, and you will become like them.

The woman listened to his sermon on the law, and thought his exposition of the word might be its true spiritual import. It was possible that the Deity did not mean what he said; that it was the letter of the law only that killed; but the spiritual or secret meaning expounded by the intelligent and eloquent serpent, was the real life-imparting truth. She entertained this supposition, since become so popular with her descendants; and, half convinced, she moved towards the tree to take a look at it, and more practically consider the matter. Her faith in the unadulterated Word was shaken. She believed the spiritualizing serpent, and she believed the Deity; for she believed the eating of the tree would impart the knowledge of the good and the evil divinely indicated; but then she believed also, that the death-penalty might be evaded according to the doctrine of the serpent. The tree, she knew, was "good for food," it was also "pleasant to the eyes." Here were two classes of human lusts co-working in favor of the serpent's conclusion. There remained only one class more to be gained and his triumph would be complete. She was ambitious. She knew the Elohim, how wise and exalted they were, and how superior to Adam and herself. She wanted to be like them, and the ser-

pent had assured her that she had the power of this desirable self-exaltation in her own hands. But then, might she not lose all by the operation of the death-penalty? True; but the serpent had assured her that Elohim did not intend to carry it into effect; and besides, was there not that other tree — the tree of lives — as accessible as the tree of the knowledge of good and evil? could she not also eat of that, and be immortal as the Elohim? Surely, this was a well-combined scheme of the serpent's by which they might easily and speedily attain to wisdom and immortality upon their own terms! With the earth in their possession, what independent, glorious, and powerful ones they would be when like the Elohim! The thought was charming; it was quite fascinating to contemplate! What more could "the pride of life" desire? They would live on the earth forever; and all the world that might inhabit it would be subject to them and to the principles of the serpent, by which they would have attained their high Elohistic estate!

Thus was the mother of all living "drawn away of her own lusts, and enticed." She was attracted by "the lust of the flesh, the lust of the eyes, and the pride of life." These instincts of the flesh predisposed her to believe the serpent and to follow his suggestion, regardless of the divine law. Lust conceived within her. The doctrine of the serpent sown in her heart inflamed her desires, and stirred them up into rebellious exercise. Faith in the word was obliterated; her mind was darkened by false teaching; she was beguiled and corrupted from the simplicity of the truth; her thinking was serpented, and she "brought forth sin," or the transgression of the law; and when the sin was perfected, contrary to the serpent's theory and her own expectation, "it brought forth death" (James 1:14,15).

Such was the first lie, the father of it, and the consequence of believing it. YAHWEH *Elohim* admitted that the lie contained some truth. As the serpent said, their eyes were opened, but opened to discover their own shame; they became as the Elohim in the knowledge of good and evil of an evil state adapted to the formation of character under trial; but independence, glory, honor and power, they were not permitted to attain. Nor could they so easily as they imagined eat of the tree of lives, and live forever. When the sin was finished they were too much occupied with their new discovery of their nakedness, and devices to conceal it from their expected Elohistic visitors, to promptly follow out the serpent's programme. In the midst of their perturbation they perceived their approach, and fled for concealment among the trees from the presence of YAHWEH *Elohim*. This appearing of "the Lord the Spirit" was an incident not provided for in the programme of the serpent. It marred the whole scheme, and stamped his speculation with falsehood and de-

ceit. The Lord's appearing arrested the guilty in their career of sin, and brought them before the Judge for trial and sentence according to their works. The offence was charged upon Adam, who accused the woman as the first in the transgression; and when she was interrogated she confessed, saying, "The serpent beguiled me, and I did eat." The serpent was the progenitor of the whole transaction. Animal intellectuality, or the thinking of flesh in accordance with its own lusts, emanating from the serpent in discourse, was the spirit that worked in the disobedient, and caused them to stumble at the word. The divine Judge did not interrogate the serpent. It had preached according to its instinct, making proclamation simply of its own reasoning in the premises. The subtle beast, however, was visited with reprobation for the mischief incurred by his ignorant presumption in prating about what he did not understand. He had given expression to what had proved to be a lie, and therefore, he was truly the father or inventor of it. This particular serpent that beguiled Eve by his subtilty, spent all the days of his life in the dust upon his belly; and from being the most sagacious, he became "cursed above all cattle, and above every beast of the field." The intellectualism of the serpent had been transferred to the man. The serpent-system of ideas and mode of thinking had become characteristic of the man, whose lustful nature, inflamed to rebellion by the serpent's reasoning, came to occupy the same relation to the word of the Deity in all after ages, that the original speaking beast did before the fall of man. All the primeval serpent, or any other kind of serpent, has had to do with serpentine developments since that important crisis has been merely as the expressive and appropriate symbol of the nature of man.

The serpent, then, is the reasoning of the flesh, which is inseparable from it, and tends only to death. This is human nature, and styled by Paul in Rom. 8:3, *sarx hamartias*, SIN'S FLESH, in which, in ch. 7:18, he says, "dwelleth no good thing." In its original creation, this flesh, like the serpent, was "very good" of its kind. It had its affections and desires, which, like the affections and desires of other creatures, were innocent and harmless; and the man would not have known sin in the gratification of them, except the law had said, Thou shalt not eat of the tree. There would have been no scope for the serpent's speculation if no law had been enacted; for without the law his doctrine could have no existence. The serpent's reasoning was *sin in conception*. "Sin is the transgression of law," and this transgression was originally conceived in the brain of the serpent, and by reasoning on false premises, was transferred into the woman's, where, taking occasion by the commandment ordained for life, and in itself holy, just and good, it wrought in her all manner of intense and unlawful desires. Had she been contented to believe the

Deity, and to obey the commandment, her course would have resulted in life eternal. But, instead of this, she found the commandment to be for death; because the reasoning of the serpent, taking occasion by the commandment, deceived her, and by it slew her. Thus, the serpent's reasoning which she adopted as her own, worked death in her by the good and just and holy law, by which, when the reasoning was perfected in transgression, Human Nature displayed itself as an exceedingly great sinner — *kath' hyperbolon hamartolos*.

The theory generally entertained concerning "the old serpent" is, that "an Evil Genius under the semblance of a serpent styled the Devil, was the primary cause of man's fall, and that he used the serpent as his instrument. This theory is founded in incredulity, or unbelief of the Mosaic account. A brute beast, they say, was incapable of reasoning the woman into the transgression of the law. They might as well say that the dumb ass upon which Balaam rode was incapable of speaking with man's voice and rebuking the madness of the prophet. The one is as improbable as the other; yet improbable as the story of the ass, and incapable of speaking and rebuking madness, as by experience we know asses to be, the fact is attested by both Moses and Peter, and, therefore, rests upon as good evidence, and is as worthy of belief as any other fact in Scripture. He that made the serpent and the ass — "very good" brutes of their kind, and not so much inferior to man, their fellow brute, as is generally supposed — could also for any special occasion or emergency confer upon them the power of expressing their thoughts in human speech. No reasonable being will deny the power of the Creator to do this. Whether he did so is a matter of evidence, and no evidence can be more plainly, pointedly, and intelligibly testified than that the serpent was a beast of the field, pre-eminently subtle, and capable of expressing his thoughts in man's speech rationally. There is not a word said about any other "evil genius," devil or satan, than the serpent himself; and to bring in another in an interpretation is only to spoil the narrative, and to confess ignorance of its meaning, and inability to expound it as it stands. No, the whole transaction is referable exclusively to the serpent and the woman. There was no third party behind the scenes styled "the great enemy of mankind". The greatest enemy of mankind is man, and more to be feared than any devil or evil genius incredulity and ignorance of the word are able to invent. The serpent was an acute observer and an attentive listener; and all the inspiration he was the subject of consisted in the things he had seen and heard.

As to the incapability of a woman being reasoned into transgression by a brute beast, we are every day familiar with the contrary. Man that is in honor and does not understand the word has no pre-eminence over a

beast. This is the doctrine of Scripture. He is as an ass or a serpent, whether performing in a pulpit, a temple, a mosque, or in the private walks of life. The folly that hisses from their mouths is but the teaching of the serpent less speciously expressed than in the beginning; so that it is not a question of principles and brains, but of external configuration, that establishes an apparent difference between them and "their father who abode not in the truth, because there is no truth in him" (John 8:44). These "natural brute beasts, made to be taken and destroyed," serpent-like, speak evil of the things that they understand not; "and *creeping* into houses, lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth." They reason them into transgression of the word, and into self-satisfaction and contentment in sin, as effectually as their father did the mother of all living.

After the death of the particular serpent that beguiled Eve, the only speaking serpent was within man. His own lusts are the internal serpent by which he is drawn away and enticed. He is hungry. This condition of stomach creates a strong desire for food. This is a lust. He may have power to convert stone into bread for the satisfying of his hunger. He begins to reason, what harm is there in exercising one's power for the appeasing of one's hunger? Manifestly none. But would it be right to exercise the power under the circumstances of the case? I have been placed thus in order to be made to know that man lives not by bread only, but by what proceeds out of the mouth of Yahweh. If I exercise the power, I distrust him, and express my conviction to the contrary; and in effect declare, that without bread supplied by my own providence, I should die. I have the power, it is true, to put an end to this painful craving for food; but I will not frustrate Deity in placing me here, by anticipating his deliverance.

In this example, the reasoning suggested by the hunger, and counselling its immediate satisfaction by any means within reach, is the innate serpent, or devil, speaking within the man. It is the "I carnal sold under sin" — the sin dwelling in the man; the sin-law in the members. Such reasonings are the writhings and twistings of the serpent, or the motions of sins working in the members, which, if unchecked and unrestrained by "the engrafted word" as the law of the mind, bring forth fruits unto death. All unenlightened men are what the Scripture terms "the natural man." This man does "not assent to the things of the Spirit of the Deity; for they are foolishness to him; and he is unable to know them because they are spiritually discerned". This was exactly the serpent's case. He was without the power of spiritual discernment. And so with all men in default of a revelation of spiritual things from the Deity.

If he had not made known his purposes none of Adam's descendants could have discovered them. Hence, while ignorant of the word, they are as the serpent, and Scripturally classed with him as his seed or children.

Thus, mankind in whom the truth is not, being the Seed of the Serpent, the flesh of sin, is their natural parent. This is "their father the Devil, whose lusts they do." But when the truth obtains entrance into a serpent-man, or sinner, and makes a lodgment in his understanding and affections, a power gets possession of him, and generates there "a new man," styled also "the inward man;" so that a Christadelphian, or brother of Christ, is not what he appears to be in the eyes of ordinary men. The serpent-world of sinners does not know them. To the eye of sense they appear as serpent-men. Their outward man differs nothing from the seed of the serpent; while their inward man is beyond the range of the perceptions of the serpent-man, or sinner. It is this new man of the heart, within the old man of the flesh, which constitutes an individual a saint, a son of the Deity, and a brother of Christ. Collectively, the saints or brethren of Christ, constitute his woman or spouse; they are, therefore, styled the Seed of the Woman. This arrangement distributes mankind into two unequal and opposite classes — THE SERPENT-WORLD, and the *Woman-Seed*; the former, being based upon a *lie*; the latter, upon *the truth*.

In the beginning, the Serpent-World consisted of no more than two sinners — Adam and his wife; yet small as was its extent, all the evil that has since manifested itself, was latent in them. Their symbol was the Serpent, or Dragon, and *represented falsehood, unbelief, and rebellion against the Deity*. Wherever these three have been found politically organized, and in conflict with the saints, there is the Serpent which was in the beginning — "the old serpent." Of this serpent-world the Scripture saith, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world — the lust of the flesh, and the lust of the eyes, and the pride of life — is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of the Deity abideth for ever" (1 John 2:15-17).

Now, after Adam had brought sin into being by transgression of the law, the Deity proceeded to organize the "*evil*" to which man had subjected himself by his rebellion. He had come to know it elohistically, as the serpent had said; but he was not also to be like the Elohim in abiding for ever. He had sinned, and the law he had violated was now to take its course. YAHWEH *Elohim* therefore proceeded to expound the penalty of the law, and to teach him the practical import of the phrase, "*Dying thou*

shalt die.” He began with the instinctive whispering promoter of the mischief, whom having cursed, he addressed as the representative of the disobedient in all future time, and said, “I will put enmity between thee and the woman, and between THY SEED and HER SEED; this shall bruise thy head, and thou shalt bruise his heel.” To the woman, as first in the transgression, he said, her progeny should be greatly multiplied, her desire should be to her husband, who should rule over her. And to Adam, because he hearkened to his wife instead of to him, he said, “Cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . till thou return to the ground; for out of it wast thou taken; for thou art dust, and to dust shalt thou return” (Gen. 3:15-19). The specifications in these sentences upon the serpent, the woman, and the man form THE CONSTITUTION of the Serpent-World, or KINGDOM OF SIN; and termed in Scripture “the Kingdom of Men” — dominion hostile to the Divine law administered by the Serpent’s Seed. It matters not what form the dominion assumes, whether imperial, regal, republican, or papal, its basis is one and the same; and most appropriately symbolized by the serpent which was in the beginning — *ho ophis, ho archaios*.

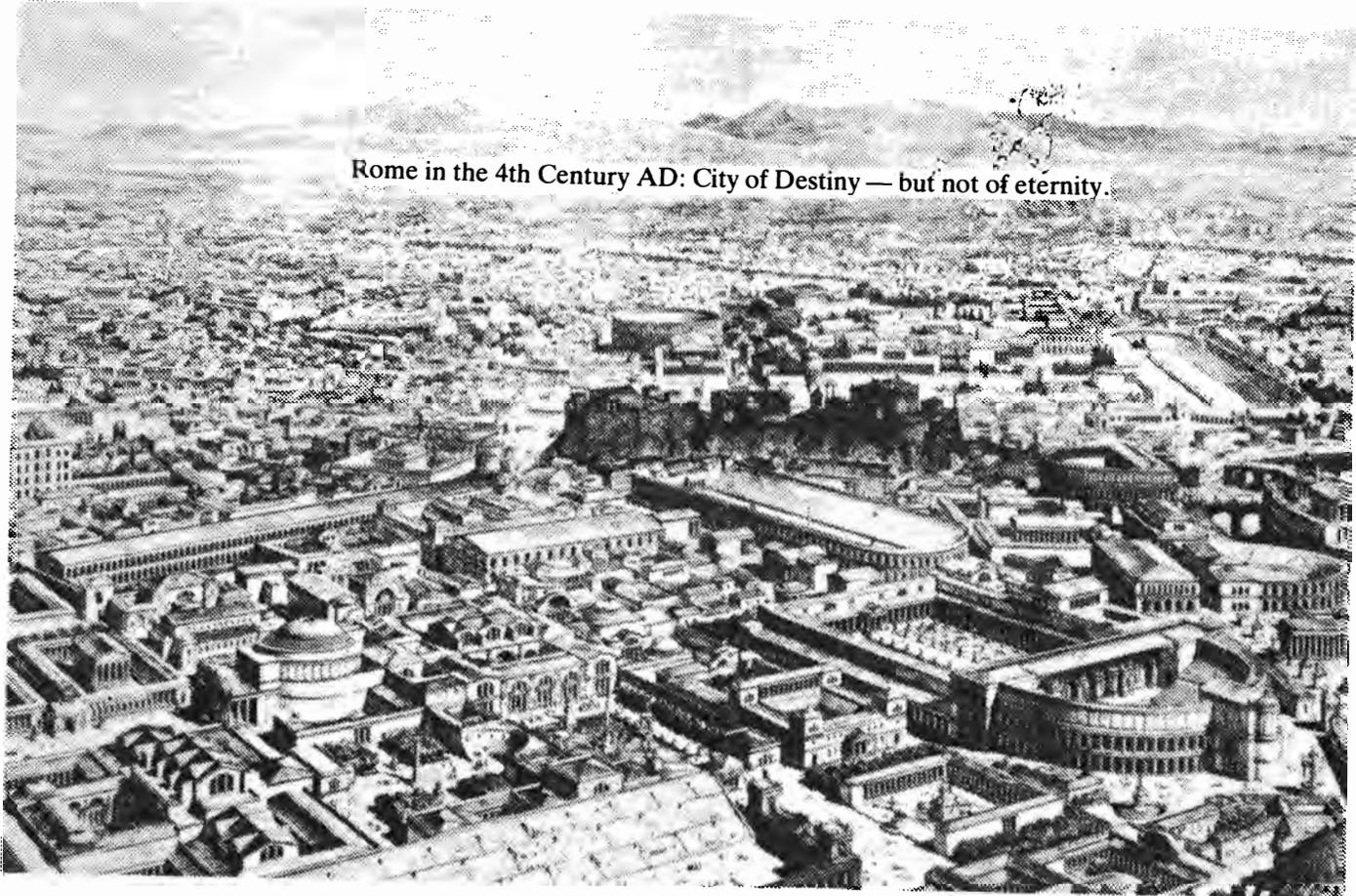
In after times, far distant from the beginning, the serpent-world acquired an immense development. From two persons it had increased to myriads of millions; and without specifying the outlying savages of the dominion, is treated of in Scripture as “the kingdom of Egypt;” which, in the days of Moses, had attained great political proportions — a kingdom of kingdoms. It was “the dragon, the old serpent,” of his day — the great enemy and bruiser of the woman’s seed, who sought their extirpation from the earth. This was the political relation of things then. The “Woman’s Seed” was identified with Israel; the “Serpent’s Seed,” with all that had enmity against, or oppressed, them; while the “Head of the Serpent,” styled in the sentence upon the serpent “thy head,” is that chief government of the Gentiles, or nations, which directs, controls, or influences, the policy of the world for the time being.

The Scriptures oftentimes connect the beginning and the end without taking cognizance of the interval of a multitude of generations and ages, or, if at all, only very slightly. Thus, in Psa. 74:12, the Mosaic salvation from Egyptian bondage, and the future Messianic salvation from the down-treading of the mystic Babylon, apocalyptically and “spiritually called Sodom and Egypt” (ch. 11:3), are so connected: as it is written, “My King of old is Elohim, working salvation in the midst of the earth. Thou didst divide the sea by thy strength.” Then, predictive of what will assuredly come to pass, and befall the same Serpent-power in its latter-day manifestation, as apocalyptically displayed in the binding of the Dragon, it proceeds in verse 14 to state, “Thou bruisedst the

heads of leviathan, and gavest him to be meat to the people inhabiting the wilderness.” LEVIATHAN signifying “a serpent coiling himself in folds,” is the Dragon of Apoc. 20:2; and embraces all the intermediate dragonic manifestations of previous ages and generations, which are *the folds of his coil*. The “heads of leviathan” are those apocalyptically exhibited. “The people inhabiting the wilderness” are the saints, and Israel after the flesh made willingly subject to them. “The wilderness” is “the two wings of the Great Eagle” where the fugitive woman was fed and “nourished for a time, times, and half a time from the face of the serpent,” or, for 1260 symbolic days (Apoc. 12:6,14); and where John saw Leviathan as he will be seen by the discerning after the thief-like advent of the Ancient of Days (ch. 17:3).

In the thirteenth verse of the Psalm brief and passing reference is made to the dragon-powers of the interval; as, “Thou breakest the HEADS OF THE DRAGONS upon the waters.” In the English Version, “*breakest*” occurs in relation to the “heads of the dragons” and “the heads of leviathan;” though in the original different words are used. In reference to the dragon-heads the word used is *shivbarta*; while the other is *ritzatzta*. This verbal difference was doubtless not accidental. The former signifies “to break the power of, destroy;” the latter, “to bruise.” Leviathan is bruised and bound for a thousand years, and at the end thereof revives, and embraces the serpent-world in his coils: but the power of the dragons and their heads in the long interval antecedent to the epoch of the binding, is destroyed.

Now there have been different dragon-manifestations of “the old serpent” in the long interval between the Mosaic salvation of Israel and the Messianic, which is at the door. That contemporary with Moses, and styled “Rahab” in Isa. 51:9, was developed into what Ezekiel describes in ch. 29:3. Here the power of Egypt, called Pharaoh, is thus addressed by the Spirit, “Behold I am against thee, Pharaoh, King of Egypt, THE GREAT DRAGON that lieth in the midst of his rivers” — the mouths of the Nile, representative of the subjects of the power: “which hath said, My river is my own, and I have made it for myself.” For this arrogance, and blasphemy against the source of all power, YAHWEH *Elohim* sentenced it to destruction, so that Egypt should no more exalt itself above the nations to rule over them; and, as Nebuchadnezzar had received no recompense for executing the sentence of Deity against Tyre, therefore YAHWEH *Elohim* gave the land of Egypt to him for his labor. Thus Egypt became a part of Babylon; the great Egyptian Dragon was abolished; and the power of “the old serpent” thus symbolized, transferred to the FIRST of Daniel’s four Mediterranean empires; which under Nebuchadnezzar stood man-like upon its feet, with a lion’s head, and the heart of a



Rome in the 4th Century AD: City of Destiny — but not of eternity.

man (Dan. 7:2,4). Hence, at this epoch, when the Seed of the Woman; of which Daniel, Ezekiel and Jeremiah were constituents, was heel-bruised in Babylon, the wing-plucked lion-power was “the Great Dragon, the old serpent, surnamed the Devil and the Satan.”

The Head of the old serpent, in this first beast manifestation, was the dynasty represented by Nebuchadnezzar, who had conquered Egypt, and plucked the wings of the Assyrian Lion. This dynasty was “the Head of Gold” — the cockatrice, or adder, which came forth out of the Egypto-Assyrian Serpent’s root, whose fruit the world has found to be “a fiery flying serpent” (Isa. 14:29).

The Dragon under this dynastic form continued only seventy years. At the end of this period it was changed; and “Lucifer, son of the morning, who weakened the nations, was cut down;” and made to give way to YAHWEH’S “sanctified ones,” the Medes and Persians; who, under the command of Darius and Cyrus, “took the kingdom” (Isa. 14:12; 13:17; Dan. 5:28,31). This was the Medo-Persian dynasty of “the old serpent”. It answered to the *second* of Daniel’s four beasts; and is represented in Nebuchadnezzar’s Lion-Man image by the breast and arms of silver; and by the two horns of unequal height upon the ram (Dan. 2:32; 8:3).

The old serpent continued under the Bear, or silver, dynastic manifestation some two hundred and six years. Another change was then developed. Power set in from the west, and diffused itself “over the face of the whole earth.” The Medo-Persian Bear, or Ram dynasty was made to give place to Daniel’s *third* dominancy, symbolized by the four-winged and four-headed Leopard, the brass of the image, and the four-horned goat (Dan. 7:6; 2:32; 8:5-8). These symbols represent “the old serpent” in the Era of the Greeks. Dominion was given to this people over the whole Dragon territory, which was enlarged towards the west. But the power of the old serpent was not to remain in the form of the four heads of the leopard, and four horns of the Grecian goat. The Greeks of “the whole earth,” the sovereign race, were to yield the dominion given to them, to “A LITTLE HORN,” or power; which, in relation to the Lion-Man territory of Daniel’s first beast, which included the Holy Land, was to appear in the country of the Northern Horn of the Goat. This is evident from Dan. 8:9. The power, which was new to the Asiatic, came from Europe west of Greece; and planting itself in Syria, north of Palestine, extended its dominion eastward, and southward, until it had absorbed within itself the power of all the Four Horns of the Goat.

The Little Horn power was that of a rude and uncultivated people inhabiting Italy; and known in the history of that country, as Etrurians, Umbrians, Ligurians, Sabines, Veientes, Latins, Aequi, and Volscians. About five hundred years after the foundation of ROME, Italy was sub-

dued to the authority of this city of the seven mountains; and all these tribes came to bear indiscriminately the name of Romans. After the subjugation of Italy, the Little Roman Horn proceeded to conquer all the nations round the Mediterranean. It subdued Greece about 146 years before Christ. In 67 before Christ, it appeared in Syria; and from thence “waxed exceedingly great, toward the south,” and “toward the pleasant land,” absorbing Palestine and Egypt; “and toward the east,” to the Tigris and lands of Euphrates.

Thus the Little Horn became an exceedingly great power. Its empire, which, seven hundred and thirty years before the birth of Jesus, was confined to the walls of a small city, in the second century of our era, was about two thousand miles in breadth, from the walls of Antonine and the northern limits of Dacia, to Mount Atlas and the tropic of Cancer; it extended in length more than three thousand miles from the Western Ocean to the Euphrates, and was supposed to contain 6,000,000 square miles. The number of subjects, who, either as citizens, provincials, or slaves, observed the rule of Rome, is estimated at 120,000,000.

This Little Horn become so great was now the fourth of Daniel’s beast-dominions. It planted itself in Jerusalem B.C. 63; and in A.D. 33, was popularly and pontifically acknowledged as “the King of the Jews” (John 19:12,15). It had acquired identity with “the old serpent” by its incorporation of the Syro-Babylonian, or Northern Horn power (out of which, in relation to the Holy Land, it came forth), into its Italian dominion. It was now “the Dragon, the Old Serpent” — Leviathan, the flying and very tortuous serpent, the dragon that is in the sea (Isa. 27:1). But when it conquered the Syro-Babylonian Horn, B.C. 67, it did not thereby acquire the apocalyptic “surname” of “the Diabolos and the Satan.” It was not until the Little Horn had “magnified itself against the Prince of the Host,” or Messiah the Prince; and undertook, as “a roaring lion, prowling about, seeking whom he might devour,” to exterminate the saints from among the living; that it acquired the character signified by the terms “fiery red,” “diabolos,” and “Satan” (Apoc. 12:9).

This crocodile, or Egypto-Romaic Babylonian, embodiment of falsehood and rebellion is styled *purros*, “fiery red,” or red as fire. Daubuz, on the authority of certain heathen writers, says, “the Roman emperors and empresses had fire carried before them; also kings and generals at the head of their armies; it serving instead of trumpets as signs to begin the fight.” This was notably the fact in the aggressions of the Dragon. Fire preceded him when he stood before the woman and her seed. During 280 years he had contended with her in all the fire of his

fury, blazing forth against her with all the power of destruction at his command. He became red with rage and slaughter, especially in the period of the fifth seal, in which he vowed the extermination of the very name of christianity, which he likened to a hydra. But the archer of the first seal, who continued his warfare through all the six, was Divinely commissioned to go on conquering until he conquered him “through the blood of the Lamb, and the word of their testimony.” The fiery redness of his wrath caused multitudes of the woman’s seed to lie beneath the altar weltering in their blood. But their death availed him nothing in the end. The truth is stronger than human wrath — too mighty for the Dragon though confederate with all the potentates of earth.

I have termed this symbol of fiery destruction, the Egypto-Romaic Babylonian Crocodile. The propriety of this designation will appear from what has been said in this section; and from the fact, that “the Great City” of the Seven Hills, which in John’s day, as also in ours, “reigns over the kings of the earth,” is styled Babylon and Egypt (Apoc. 11:8; 17:5,18). These specifications identify Rome, Babylon, and Egypt, as well as Sodom, with “the Great City;” so that the crocodile, dragon, or serpent, symbolizing the power of which Rome was the capital until ceded to the Beast (ch. 13:2) is properly designated Egypto-Romaic Babylonian.



This Roman golden coin depicts the emperor Valentinian holding the labarum and Victory on a globe. His right foot spurns a kneeling captive — indicative of Rome as ruler over “the kings of the earth” (Rev. 17:18).

15. The Devil and the Satan

This crocodile, or dragon, is said to be at once *ho kaloumenos Diabolos, kai ho Satanas ho planon ten oikoumenen olen*; — “surnamed the Diabolos, and the Satan who deceives the whole habitable.”

A *surname* is a name added to the original name. The original name for the embodiment of falsehood, unbelief, and disobedience, was “the Serpent”. In all the five Books of Moses we do not once find it styled “the Diabolos,” nor “the Satan.” This surname was not bestowed upon the Egypto-Romaic Babylonian Dragon until, as the Little Horn of the Macedonian, or Grecian, Goat, it “magnified itself against the Prince of the Host (Christ)” (Dan. 8:11). It did this when it falsely accused and crucified him. I need not repeat here what has been written in the first volume of this work on the Diabolos and Satan. The reader can refer to this on pages 234 and 241, at his leisure. Suffice it in this place to say, that the Roman power acquired the surname of *the diabolos*, because, being falsehood and transgression politically incarnate, it enacted the part of the Old Serpent in tempting the Brethren of Christ to cross the line of their allegiance to him in burning incense to Caesar as the god of the earth — *diabolos*, in its etymological import, being *that which causes to cross the law-line of Deity*.

But, it also acquired the surname of “the Satan.” This word *sahahn*, signifies *an adversary*; and without the definite article *the*, may signify any adversary in general. It is applicable to persons and things of whatever kind they may be. Thus, when the sons of Zeruiah counselled the death of Shimei, David rejected their impolitic advice, and styled them, *Satan*, (2 Sam. 19:22). So also when Yahweh became *adverse* to Israel because of transgression, He is styled *Satan*. This appears from 2 Sam. 24:1, where it is written, that *Yahweh moved* David against Israel to say, “Go, number Israel and Judah:” while in 1 Chron. 21:1, it is written, “And *Satan* stood up against Israel, and *provoked* David to number Israel.” There is also the case of Job. Job was a man of substance and power, being “the greatest of all the men of the East”. He was one of “the sons of the Deity” belonging to that generation. There was among them also another man of power, an oriental, who was nominally a coreligionist, but full of envy and unfriendly feeling towards Job. This is not an unusual circumstance, even in societies reputed apostolic. In these, Satans too often abound, and become the adversaries of those they cannot imitate. In Job’s day, there were general gatherings of the Men of the East, with the sons of the Deity, at the place where the symbol of Yahweh’s presence was established. If I might hazard a conjecture I should say, they assembled at Salem, in the days of the High Priesthood of Melchizedek. Be this, however, as it may, “the sons of the

Elohim came to present themselves before Yahweh, and the Satan *has-sahtahn*, came also among them." Here were two classes of worshippers, the nominal and the true; the former constituting the Satan; the latter consisting of the Sons of Deity, of whom Job was most eminent and conspicuous. Among his adversaries, one seems to have been more notable than the rest. This was probably the Chief of the Sabeans, a tribe of Arabia Felix, who fell upon Job and did him much mischief. To this man Yahweh said by His priest (for, in Scripture, what is said by his priests and prophets, Yahweh is said to say Himself) "Whence comest thou?" To which he replied as any marauder would, "From going to and fro in the earth, and from walking up and down in it. His attention was then directed to Job, whose character was highly eulogized. This developed the latent enmity of the Sheikh, who insinuated that Job's fear of Elohim had been purchased by extraordinary favors; but that, if these were withdrawn, and he were reduced to poverty, he would curse Him to his face. Yahweh, however, knew Job better; nevertheless, He was willing that he should be tested, that his enemies might be confounded; and a triumph of *principle in adversity* might be exhibited, as an example for the Sons of Deity in all future times. Therefore to Job's adversary He granted permission to do what he pleased against him, short of personal injury. Having obtained this grant, he returned home, and organized his Sabeans and Chaldeans for raids, which, with the fire of heaven, soon stripped Job of all he possessed.

Now, in the first chapter of Job, this is all attributed to Satan, as though, according to popular tradition, it had been done by a Fallen Angel, the world has agreed to call "The Devil." But, in the second chapter, the Eternal Power informs us, that it was He that brought Job to poverty; for addressing his adversary, He says, "thou movedst me against him, to destroy him without cause." All that was done being *adverse* to Job, it was attributed to his personal enemy, who was the moving cause; though the efficient cause was the power of Deity Himself.

Such was the Satan in Job's case. In the case of Jesus Christ the satanic development assumed a different phase. Jesus was tempted by both the Diabolos and a Satan. These were both concerned in the trial to which he was subjected; and as the one co-operated with the other, they are spoken of as if the same. Jesus was "led up," or "driven," of the Spirit, into the wilderness "to be tempted of the *diabolos*;" or that which causeth to transgress, and "hath the power of death" — sin's flesh. This was subjected to the long abstinence of forty days, at the end of which he felt a hunger that must have been very keen. We all know what would be the promptings of our flesh in a like situation. "Hunger," it is said, "will break through stone walls." It is very obstreperous, and will do any

thing to satisfy itself. If any one had the power, under the pressure of intense hunger, he would convert stones into bread and eat them. Jesus had that power; and there was *one acquainted with the Scripture*, introduced himself to his notice at this crisis, and suggested that he should use it. Paul doubtless alludes to this personage in 2 Cor. 11:14 saying, "the Satan is transformed into an Angel of Light." Such an angel is a messenger enlightened in the word, who handles it in such a way as to test the fidelity of others to it. Such an one becomes a Satan in suggesting a course of action *in conformity with the promptings of the flesh*. And if Deity became Satan to Israel, and to Job, it is not to be denied that an angel may have assumed the same attitude in the case of Jesus Christ.

Peter, though a good man and devoted friend of his Master, was styled Satan by Jesus. He had told his disciples, that he must go to Jerusalem, and be killed, and be raised on the third day after. But Peter rebuked him, saying, "Be merciful to thyself, Lord; this shall not be unto thee." He could not endure the idea of such a catastrophe. But Jesus said to him, "Get thee behind me, Satan; thou art an offence unto me; for thou savorest not the things that be of the Deity, but those that be of men." Had Jesus been merciful to himself, as Peter advised, he would not have been "obedient unto death;" in the event of which he would have frustrated the Father's purpose, incurred the fate of the first Adam, and failed in the dedication of the Abrahamic Covenant by which alone man can be saved. Peter's well-meant advice was *adverse* to the first and last of these things, and therefore as such an adviser, he was for the time a Satan to Jesus.

On another occasion, the Lord said to his disciples, "I beheld the Satan fall out of the heaven like lightning". This was the Satan in heaven contemporary with his sojourn upon earth. He beheld his fall as the prophets beheld things not yet come to pass: for this Satan was still in the heaven after his assumption to the right hand of the Majesty in the heavens. This is evident from Paul's assurance to the saints in Rome, the Capital of the Satan's empire, that "the Deity of peace should bruise the Satan under their feet shortly" (Rom. 16:18). When Paul wrote this, the Satan was still in the heaven. It was the same Satan that prevented Paul more than once from visiting the saints in Thessalonica (1 Thess. 2:18). It was their great and potent adversary in the Dragon government, the Pagan Roman Church and State. It was this Great Red Dragonic Diabolos and Satan, that "magnified himself against the Prince of (Israel's) host: and by whom the Daily Sacrifice was taken away, and the place of its sanctuary was cast down" (Dan. 8:9-12). It is symbolized in this place by "a Little Horn, which waxed exceeding great." It was by this Satanic Power, "Messiah the Prince was cut off;" and by which the

city and sanctuary were destroyed" (Dan. 9:26). It was the great adversary of Judah, and of the Saints, whom it reckoned also as Jews. When the Lord Jesus saw it in vision fall like lightning from heaven, he saw their adversary expelled from the Roman Heaven, as symbolized in this twelfth chapter of the Apocalypse. Paul said it would be bruised "shortly" after he wrote. It was ejected by the lightning of war from the heaven, about 250 years after, when the Michael and his party fought against the Dragon and his angels (ch. 12:7). It fell out of the heaven, as Jesus said; and John records, that "he was cast out into the earth," to the great terror of those among whom he fell (ver. 9,12).

The Dragon-Power of Rome, then, was surnamed THE SATAN, because it was the great and persistent Adversary of Christ, and His Brethren. No one intelligent in the word would confound the Satans related to Israel, Job, Jesus and Peter, and merge them into one and the same Satan, identical with such a Devil, as is pressed into the service of the Clergy, to aid them in scaring sinners into church-membership. The clerical devil and satan belongs to the mythology of the heathen, and is as unreal as their gods: nevertheless, this mythical phantasm has a real and tenacious hold of their worshippers; who are much more careful to treat him with reverence, than to praise and honor Him by whom they live and have their being.

The apocalyptic or Roman-Satan is the great enemy of Jerusalem, and of all related to her. Zechariah saw it in vision, when he saw the Satan standing at the right hand of Joshua to resist him. In all the times of the Gentiles, during which Jerusalem and the saints are trodden under their feet, the Holy City is subjected to the Satan. When these are fulfilled, then Yahweh who hath chosen Jerusalem, will rebuke the Satan, in "rebuking strong nations afar off," and making them powerless (Mic. 4:3); and "pluck Jerusalem as a brand out of the fire". Her warfare will then be accomplished; and her deliverer will be a wall of fire round about her, and the glory in the midst of her (Zech. 2:5; 3:1,2).

The Satan of Apoc. 12, is characterized as the power "which deceives the whole habitable" — *ten oikoumenen olen*; not "the whole world," as in the English version, in the sense of all the inhabitants of the globe; but the whole of that portion of it subject to the Dragon-Power of Old Rome. When the apocalypse was communicated to John, the Satan in the heaven was pagan. It deceived the people of the empire by the priests and poets (and the emperor was the High Priest) of the reigning superstition. But while this Satan flourished in the heaven of Italy, there was another Satan in embryo preparing to occupy the same heaven from which the pagan Satan was foredoomed to fall like lightning. This was the Satan enthroned in Pergamos (Apoc. 2:13); where his principal

synagogue was situated (ch. 2:9,24; 3:9). This Satan consisted of nominal christians; professors, who claimed to be Jews by adoption through Christ; but not being what they claimed, the Spirit denounced them as liars and blasphemers. They were zealous anti-pagans, as Protestants are, or used to be, zealous anti-papists; but their spiritual condition was that of Sardians and Laodiceans; and fit only to be “spued out of the Spirit’s mouth.” These pretenders styled themselves “the Church of God;” or “the Holy Apostolic Catholic Church.” They contended earnestly against paganism; from which “with all power and lying wonders,” styled by Paul “the working of the Satan” they alienated multitudes; but failed to indoctrinate them with “the love of the truth that they might be saved” (2 Thess. 2:9,10). Their Satan was enlarged, and their political influence increased; so that, when the pagan Satan fell from the heaven, the “Holy Catholic” Satan was prepared to occupy the Bishoprick vacated by his fall. The revolution of the Sixth Seal substituted the one Satan for the other. The Catholic Satan is still in the heaven; and will remain there, until he is ejected by Christ himself, after *the type* or pattern, exhibited in this twelfth chapter. This final expulsion of the Satan from the heaven, is represented in Apoc. 20:1-3. In this scene, his head is bruised; and “the Dragon the Old Serpent, which is Diabolos and Satan,” is bound in the abyss, and shut up and sealed, so that the nations may be no more deceived for a thousand years.

16. The Dragon Stands Before The Woman

“And the Dragon stood before the Woman about to bring forth, that when she may have brought forth, he might devour her offspring” — verse 4.

Understanding that the “Great Red Dragon” is symbolical of the blood-stained power of Rome-pagan; and that the Woman represents the Anti-pagan Community of the Roman empire; the only points for exposition under this head are the standing of the one before the other; and the time when the standing occurred.

For a power to stand before that which is offensive to it, is to assume a hostile attitude. In Esther 9:16, the Jews against whom a decree of extermination had gone forth, and who were afterwards permitted to use their weapons for attack upon all assailants, are said to have “stood for their lives.” In Jer. 46:15, it is said of the Egyptians “they stood not, because Yahweh did drive them.” And in Dan. 8:7, speaking of the relative power of the Macedonian Unicorn, and the two-horned Persian Ram, it says, “there was no power in the ram to stand before him.”

Hence, to have power to stand, is not only to be able to struggle for victory, but to do it with effect.

The standing of the Dragon before the Woman indicates that he was in an aggressive attitude. His standing had no courtesy in it, for he stood before her that he might devour her offspring.

The time when he stood before her with this ferocious intent, was before her delivery. She was "*about to bring forth*" while he was standing, or making war upon her. Her child had not been manifested to the world. Hence, the historical illustration must be applicable to a time of the Woman's career when she had no champion, but when that "Coming Man" was just about to be manifested.

The time, then, of this standing was the period of the Fifth Seal; or the ten years preceding the development of Constantine, as the imperial chieftain of the anti-pagan party. The exposition of the Fifth Seal will be found in Vol. 2 p. 264. Its historical illustration shows the attitude assumed by the Dragon, and how that sanguinary power deported itself towards her in its standing. The following extract from Gibbon will furnish an exhibition of the situation at the crisis of the Woman's delivery:

"The fame of Constantine has rendered posterity attentive to the most minute circumstances of his life and actions. The Great Constantine was most probably born at Naissus, in Dacia. He was about eighteen years of age when his father (Constantius) was promoted to the rank of Caesar. Instead of following Constantius in the west, he remained in the service of Diocletian, signalized his valor in the wars of Egypt and Persia, and gradually rose to the honorable station of a tribune of the first order. The favor of the people and soldiers, who had named him as a worthy candidate for the rank of Caesar, served only to *exasperate the jealousy* of Galerius (the chief emperor of the Dragon): and though prudence might restrain him from exercising any open violence, an absolute monarch is seldom at a loss how to execute a sure and secret revenge. Every hour increased the danger of Constantine, and the anxiety of his father, who, by repeated letters, expressed the warmest desire of embracing his son. For some time the policy of Galerius supplied him with delays and excuses, but it was impossible long to refuse so natural a request of his associate, without maintaining his refusal by arms. The permission of the journey was reluctantly granted, and whatever precautions Galerius might have taken to intercept a return, the consequences of which he, with so much reason, apprehended, they were effectually disappointed by the incredible diligence of Constantine. Leaving the palace (of the Dragon) at Nicomedia in the night, he travelled post through Bithynia, Thrace, Dacia, Pannonia, Italy and Gaul, and amid the joyful acclamations of the people, reached the port of Boulogne in

the very moment when his father was preparing to embark for Britain." Such was the narrow escape of the Woman's future imperial chief from being "devoured" by the imperial Pontifex Maximus who "stood before her" in ferocity watching to that end.

17. The Woman's Son

"And she brought forth a male child, who is about to rule all the nations with an iron sceptre" — verse 5

The Spirit is here careful to designate the sex of the child that was to be born of the Woman. It is termed in the original, *huion arrhena*, literally, *a male offspring*. He was brought forth at length; but not "devoured" by the Dragon-Power; for he was destined to "rule all the nations with an iron sceptre," in the Italian Heaven, from which the Woman's adversary, or Satan, was to be ejected. It was not a female child that was to be born; but a man, whose birth had long been foretold in the prophets. In Psa. 10:15,18, he is styled "the wicked and evil man," and "the Man of the Earth," whose arm is broken in the epoch when "Yahweh" becomes "King of the hidden period and beyond; and the heathen are perished out of His land." The Spirit in David makes the following address to him in Psa. 52: "Why boastest thou thyself in mischief, O Mighty Man? The mercy of AIL is all the day. Thy tongue deviseth mischiefs; like a sharp razor working deceitfully. Thou lovest evil more than good; and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue! But AIL shall beat thee down forever, He shall take thee away, and pluck thee from thy dwelling-place, and will root thee out of the land of the living. The righteous shall see and fear, and upon it they shall laugh, saying, Behold the man that made not Elohim his strength; but trusted in the abundance of his riches, and strengthened himself in his wickedness."

Daniel styles this Mighty Man, "THE KING" — a man of power; ruling potentially and sovereignly over nations, during many centuries to the epoch of his destruction in the time of the end." He is thus described in Dan. 11:36-39. "And the King shall do according to his will; and he shall exalt himself, and magnify himself above every *ail* (or Power); and shall speak marvellous things concerning the AIL of *ails* (the Power of powers, or the greatest, and the source, of all power); and he shall flourish till the indignation shall be accomplished: for that that is determined shall be done. Neither shall he regard the gods of his ancestors, *elohai avothahv*; nor the desire of wives, nor regard any *eloahh*, "or god". "But upon his place (or throne) shall he do honor to the *eloahh mahuzzim* — the god of guardians: and to an *eloahh*, 'or god,' which his ancestors knew not shall he do honor with gold, and silver, and with costly gems, and durable

things. Thus shall he do to the Bazaars of the guardians pertaining to a FOREIGN GOD (*eloahh*) whom he shall acknowledge and increase with glory: and he shall give them authority over many: and shall divide the land for gain.”

Thus, we see exhibited in the ancient and remarkable oracle of the Deity, an *Absolute Sovereign Power*, which repudiates the gods of his predecessors, and sets up in their place a god of foreign origin, who becomes a constituent of the power by which he is enthroned. Hence, the power consists of, or is represented by, *the King and his god*; who exalt and magnify themselves above every power, temporal and spiritual, claiming sovereignty and lordship upon the whole habitable. The King has the priority of existence in the New Constitution of things — new in relation to the old, under which the gods of his predecessors bore rule through their priests. The priority is manifest from the fact, that he is the founder of the glory of his New God — “whom he shall *acknowledge* and increase with glory.” The acknowledgment of the candidate for divine honors, must be accepted as the date of his creation: that is, the aspirant became a god, as soon as he was recognized by the King. Until this recognition, the King would be supreme in all the spiritual and temporal affairs of his dominion. He would be the chief magistrate, the commander-in-chief of the military forces, and the chief bishop, of his empire; but when he should come to set up his new god, he would in so doing, delegate to him the supervision and administration of all spiritual and ecclesiastical affairs. This arrangement would make his god “*the Head of all the Churches*” of the habitable; while he would reserve to himself the headship of the State.

This foreign god unknown to his predecessors, is styled *Eloahh Mahuzzim* — a god of fortresses. A fortress is a strong place affording defence and protection. “The way of God,” is termed in Proverbs 10:29, “a fortress to the upright”. Upon the same principle, “saints and angels” are regarded as fortresses, or guardians, to those who worship them. These are the fortresses, or *Mahuzzim*, of the system of superstition, whose Supreme Pontiff is the god created by “the King”. His special fortress, is a phantasm he styles St. Peter. This is the guardian of his godship; besides which, he claims the protection of all the supposed existences of “the spirit-world”. The Virgin Mary, whom he styles “the Queen of heaven,” is conspicuous among these. No god, according to his own tradition, was ever so strongly fortified as he. All the conceivable saints and angels of the invisible world are his fortresses, protectors, or guardians. One cannot help but think, however, that they must be very negligent of their duty at the present time; for his godship is manifestly dying for want of protection by the powers of heaven and earth.

Illustrative of these fortresses are the remarks of Chrysostom, a subject and priest of the King, who flourished in the 4th century. In his homily on the martyrs of Egypt, he says: "The bodies of those saints *fortify* the city more effectually for us than impregnable walls of adamant; and like towering rocks placed around on every side, repel not only the assaults of enemies that are visible, but the insidious stratagem also of invisible dæmons, and counteract and defeat every artifice of the devil as easily as a strong man overturns the toys of children."

The buildings pertaining to this God of Guardian Saints and Angels are styled by Daniel, "the Bazaars of the Guardians". The noun *mivtzahr*, is derived from the root *bahtzar*, which among other meanings signifies *to enclose with a wall*. As a noun *betzer* signifies ore of gold and silver, precious metals, store, or treasure so secured. Parkhurst has the following upon the word: "Derivative, *Bazaar*, a kind of covered market-place among the eastern nations, somewhat like our Exeter 'Change in London; but frequently much more extensive. Latin, or rather Punic, *Byrsa*, the *Burse* at Carthage;" equivalent to the French *Bourse*. In the English version, the phrase is rendered, "*the most strongholds*," with which those who compiled the marginal readings were not satisfied; and therefore they have tried to improve it by substituting the words "*fortresses of munitions*". Moses Stuart renders it *fenced strongholds*; and the foreign god he styles, "the god of strongholds; that is, the god that has power over them." He confesses, however, that verse 39 is "a difficult verse, which has occasioned many discrepant interpretations." He refers to Lengerke, who, he remarks, "makes the fenced strongholds to mean *temples*, and the sentiment to be, that the tyrant will do for temples and their foreign gods the same thing that verse 38 says he will do in respect to *the god of strongholds*, that is, he will bestow many liberal presents upon them." As neither Lengerke nor Moses Stuart seem to see anything in Daniel (the last chapter, perhaps, excepted) beyond the times of Antiochus, some hundred and sixty years, or so, before the birth of Jesus Christ, their *temples* and "strongholds" have relation to "fortified strongholds of foreigners" attacked by Antiochus, and temples of idols. Lengerke has almost fallen upon the correct meaning. Had he referred the *betzer*, heemantively written *mivtzar*, to the temples of "guardian saints" instead of to those of the pagan Greeks, he would have hit the mark exactly; but then, how could he be so uncharitable as to turn the "Holy Father" of Christendom so-called, into a foreign god, and all the ecclesiastical edifices of his bishoprick dedicated to the disembodied ghosts of reputed saints, into *Bazaars*, or places of traffic in spiritual merchandise, and in "the bodies and souls of men!" (Apoc. 18:13).

The churches, chapels, and cathedrals, then, are “the most strongholds” of the King’s superstition, which has spread itself over Europe and America. They are the houses of business dedicated by the prospering craft to “Guardian Spirits”. There are laid up in store the images and pictures of reputed saints. They are Saints’ Houses in which are deposited their shrines; silver, gold and ivory crucifixes; “religious articles” of all sorts; together with old bones, and various kinds of votive trumpery. They are literally, “Dens of Thieves,” without ever having been houses of the Father — dens, where people are hoodwinked, and by “sharp practice” robbed of their money under divers false pretences. They are places where pews are sold by auction, the proudest sittings being knocked down to Mammon’s greatest favorites; places where fairs of vanity and deceit are held for “pious objects;” and whose spiritual empirics pretend to “cure souls” in consideration of so much per annum. In view of these facts, the Scriptural epithet bestowed upon the ecclesiastical edifices of the Apostasy, is most appropriate. They are truly bazaars of spiritual merchandise; and the *prospering craft*, “the great men of the earth,” papal, catholic, and protestant, made rich by trading in their wares, are the Bazaar-Men, who extort all kinds of goods from their deluded customers by putting them in sulphurous and mortal fear; and comforting them with counterfeits upon some transpatial bank when time shall be no more! They “buy and sell” under license from the Ecclesiastical Power, having received its “mark upon their foreheads, or on their right hands.” The reader may find their inventory of merchandise in Apoc. 18:12,13. Among the articles received in exchange for their “spiritual things,” are tithes, *bodies (somata)* and souls of men. But the trade of these soul-and-body merchants is in anything but a satisfactory state at present. Great numbers of their customers have discovered that the profit is all upon one side; nor are they backward in proclaiming that when a favorable opportunity presents they will break up the iniquitous concern, and make the cheats disgorge their unhallowed gains‡. This will be to them a sad day — a day of universal

‡ When *Eureka* was written there was vigorous opposition manifested towards the Papacy throughout the countries of Western Europe in fulfilment of the prediction of Rev. 17:16: “the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire”. This antagonism had been generated by the political philosophy of Karl Marx, whose *Manifesto of The Communist Party*, written in the same year as *Elpis Israel*, resulted in a revolutionary spirit being manifested throughout the Continent. There were widespread anti-papal movements and in Italy these culminated in the loss of temporal power by the Papacy, anticipated by Bro. Thomas, but which took place in 1870 after his exposition had been published. However, in recent years, the Papacy has gained in influence both in Europe and the Third World; and this, too, is in accordance with the requirements of the prophecy. For John saw the Papacy at the epoch of its judgment at the hands of Christ and the saints, in a position of dominance over the “beast” and its European “horns” which, in order to “fulfil the words of God” are required to give “their kingdom unto the beast” (Rev. 17:17). In a very exciting manner, because of the implications relating to the return of Christ, the prophecies of *The Apocalypse* are being fulfilled. — Publishers.

bankruptcy for the weeping and wailing merchants of "Babylon the Great;" for "no man buyeth their merchandize any more." When a man's trade is thus extinguished, nothing but ruin stares the shattered tradesman in the face. This is the fate that awaits the preachers of all the "other gospels" of the bazaars — gospels other than Paul preached, and which leave men in ignorance and disobedience; gospels which make them partisans of human crotchets and traditions; and the apologists of anything sincerely professed as a substitute for the truth.

It is a remarkable feature in this prophecy that the Bazaars for priestly and clerical wares are distinguished from houses or shops of fair and honorable trade, by being styled *Bazaars of Mahuzzim*. When jewellers, bakers, hardware-men, and such-like, open stores, they emblazon their signs with their own names. When people go to the baker's or the butcher's, they do not say they are going to St. Paul's or St. Barnabas', as if the stores were theirs. But when the clergy of "the King" and his foreign god, whether they be loyal or non-conformist, open bazaars for the sharp practice of their trade, they impose upon the credulous and strongly deluded public the idea that they belong to the apostles and their brethren! They say that these ancients "of whom the world is not worthy," are still alive and in heaven, and greatly interested in human affairs, especially in church edifices, and in the orchestral and pulpit demonstrations therein! Hence, they set up statues in niches, and on parapets, which they call by their names, and make them presents of their churches, as is evident from the names they bear; as St. Sophia's at Constantinople, St. Peter's at Rome, Our Lady's at Paris, St. Paul's at London, and so forth. The flagrancy of the imposture, however, consists in this, that while they profess to give these houses of the king's god to the "departed spirits" they call by these names, they will not permit the gospel the apostles preached, and the institutions they ordained, to be announced in their walls; but, by various arts, perversely persist in its exclusion, and in making it of none effect by their vain and foolish traditions. But the whole system is a cheat, and a very profitable one for the present to those who live by it. It is ecclesiastical craft caused to prosper by the Civil Power, or "the King;" and it will continue to prosper "till the indignation shall be accomplished;" when Israel's Commander will bring it to an end, and cause the truth, by the energy whereby he is able to subdue all opposition, and to unmask all impostures, to prevail at last.

This king, or Imperial Power, and its foreign god, are presented in Dan. 7:8,20,24,25, under the symbol of a Little Horn, in which were EYES like the eyes of man, and a MOUTH speaking very great things. In this, the Eyes and the Mouth are representative of the foreign god;

while the Little Horn itself is significant of "the king," or power, that glorifies him. This remarkable constitution of Church and State did not obtain in the days of Paul and John. The former in 2 Thess. 2 predicted its manifestation as the result of apostasy from the faith; and that when that apostasy was well developed, the power would be revealed. Not, however, in full manifestation at the beginning. The power had to receive its birth, and to grow to manhood, or maturity; so that when it had fully established itself above all, it might be in a position to set up its foreign god. Paul styles the power, "the Man of Sin, the Son of Perdition:" and foreseeing the extraordinary arrogance of the spiritual element of the power, he speaks of it as one "who opposeth and exalteth himself above all that is called a god, or an object of reverence; so that he as a god sitteth in the temple of the god, showing himself that he is a god." This is the god Daniel styles "a foreign god;" and by John in Apoc. 13:2,5, "the Mouth of the Beast as the mouth of a lion, and speaking great things and blasphemies;" and in verses 14,15, "the Image of the Beast," which received life and ability to speak from the Civil Power.

Now, the Pagan Imperial Roman Power existed before the Woman; and so did Jesus Christ. Neither of them, therefore, could be the son to be born of her. But in the days of Constantine, there was a great revolution in the State, the effects of which are felt in all Europe and America to this day. When he became Emperor of Rome, the constitution of the empire was modified in Church and State. He assumed supremacy in both; and became the Chief Bishop — "the Bishop of the bishops" — of "the Holy Apostolic Catholic Church," so called. He established the Catholic Apostasy as the most favored religion of the Roman State; but, according to Labanius, "made no alteration in the legal worship; the temples indeed were impoverished, but the sacred rites were performed there." Though the Court was transferred to Constantinople, the Senate continued to hold its sessions in Rome, where by solemn decrees it still presumed to consecrate the divine memory of their sovereigns; and Constantine himself was associated, after his death, to those gods of his predecessors whom he had renounced and insulted during his life. "The titles, the ensigns, the prerogatives, of SOVEREIGN PONTIFF," says Gibbon, "which had been instituted by Numa, and assumed by Augustus, were accepted without hesitation, by seven christian emperors, who were invested with more absolute authority over the religion which they had deserted, than over that which they professed." Hence, this Son of the Woman, styled by historians "the first christian emperor," was at once Sovereign Pontiff of paganism, and Chief Bishop of the Catholic Church! Such a child born and son given could be no other than "THE MAN OF SIN." The historical

testimony of Gibbon concerning this personage is demonstrative of the true character of the Woman's Son. "The first of the christian emperors," says he, "was unworthy of that name till the moment of his death." This he clearly proves in his great work. In the days of the apostles they only were christians who believed "the gospel of the kingdom," and were immersed; but Constantine was ignorant of it, and therefore could not believe it, and was not immersed until three days before his death, A.D. 337. During many previous years he was reputed a christian by the Catholic Church. He assumed the character of a bishop, presided at ecclesiastical councils, gave judgment against christians reputed "heretical" by his party, enjoined the solemn observance of the first day of the week, which he called *the day of the sun*, *Die Solis*, after his once favorite god, and in the same year, A.D. 321, directed the regular consultation of AURUSPICES. § He was permitted by the Catholic Woman to enjoy most of the privileges of her communion. Instead of retiring from the congregation, when the voice of the deacon dismissed the profane multitude, he *prayed* with the faithful, disputed with the bishops, *preached* on the most sublime and intricate subjects of theology, *celebrated* with "sacred rites" the vigil of Easter, and publicly declared himself, not only a partaker, but, in some measure, a priest and hierophant of the "christian mysteries". In view of such premises as these, what shall we say of such a church, and of such a religion, whose professors could permit, and even applaud, such flagrant violation of the first principles of the doctrine of Christ? The only conclusion attainable is that such a community is the CHURCH OF ANTI-CHRIST, and her imperial protector and chief, THE MAN OF SIN.

18. The Manner of His Birth

The *Man-Child of Sin*, or "the King," was born, or made manifest, after this wise. We have seen how Constantine escaped the designs of the Dragon-Emperor Galerius. Having arrived at Boulogne, he accompanied his father to Britain, who died soon after in the imperial palace at York, A.D. 306. According to the constitution of the empire, the appointment of a successor to the vacant office of *Augustus*, was the prerogative of Galerius. The flower of the western armies had followed the deceased monarch into Britain. The opinion of their own importance, and the assurance that Britain, Gaul, and Spain would acquiesce in their nomination, were diligently inculcated on these legions by the Woman's partisans, and other revolutionary adherents of Constantine. The throne was the object of his desires: and the attainment of it was his only

* See illustration p. 37.

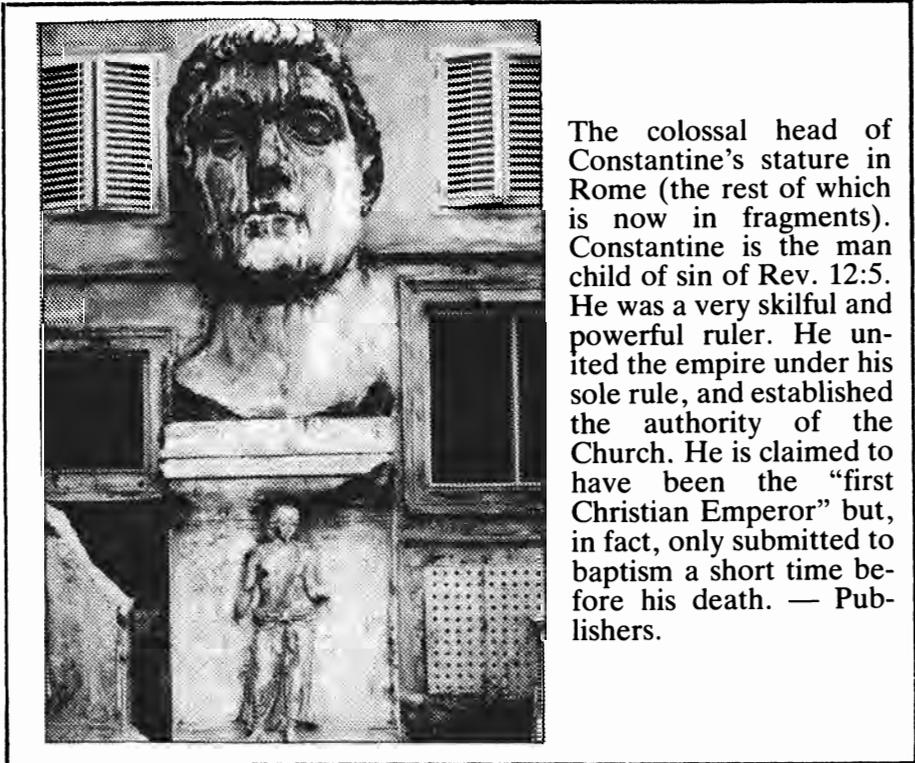
means of safety. He was well acquainted with the character and sentiments of Galerius, who in vowing the destruction of the christian name, was implacable towards those who favored it. He was therefore sufficiently apprised, that if he wished to live he must determine to reign. After a show of decent and even obstinate resistance, affected to justify his usurpation, he yielded to the acclamations of the army, which saluted him as Augustus, and emperor. Upon this, he immediately despatched a letter to Galerius, informing him of his father's death, modestly asserting his natural claim to the succession, and respectfully lamenting, that the affectionate violence of his troops had not permitted him to solicit the imperial purple in the regular and constitutional manner. The first emotions of Galerius were those of surprise, disappointment, and rage; and as he could seldom restrain his passions, he loudly threatened that he would commit to the flames both the letter and the messenger. But his resentment insensibly subsided. Without either condemning or ratifying the choice of the British army, Galerius accepted Constantine as the sovereign of the provinces west of the Alps, but gave him only the title of Caesar, and the fourth rank among the Roman princes, whilst he conferred the vacant place of Augustus on his favorite Severus. The apparent harmony of the empire was still preserved, and Constantine, who already possessed the substance, expected, without impatience, an opportunity of obtaining the honors of supreme power.

For the first, and indeed the last time, the Roman World was administered by six emperors, A.D. 308. The opposition of interest, and the memory of a recent war, divided the empire into *two great hostile powers*. In the west, Constantine and Maxentius acknowledged the superior influence of Maximian; while in the east, Licinius and Maximin honored with more real consideration their benefactor Galerius: but upon the death of the elder princes, Maximian and Galerius, a new direction was given to the views and passions of their surviving associates.

During six years Maxentius reigned in Rome. He was repeatedly heard to declare that *he alone* was emperor, and that the other three princes were no more than his lieutenants, on whom he had devolved the defence of the frontier provinces, that he might enjoy without interruption the elegant luxury of the capital. In the crisis thus formed, A.D. 312, Constantine was convinced that the hostile and ambitious designs of the Italian emperor made it necessary for him to arm in his own defence. Maxentius was constitutionally the head of the Dragon-Power, being enthroned in Rome, and identified with the Roman Senate. He openly avowed his pretensions to the whole monarchy of the west, and

had already prepared a very considerable force to invade Constantine's jurisdiction on the side of Rhoetia.

That Constantine at this crisis was in the womb of the Catholic Woman, appears from the fact, that while he exercised his limited sovereignty over the provinces of Gaul, his christian subjects were protected by his authority, while, says Gibbon, "he wisely left to the gods the care of vindicating their own honor. If we may credit the assertion of Constantine himself, he had been an indignant spectator of the savage cruelties which were inflicted by the hands of Roman soldiers on those citizens whose religion was their only crime." The example of Galerius, his implacable enemy, had made this severity odious to him. By the authority and advice of his dying father, he determined to pursue an opposite course. He immediately suspended or repealed the edicts of persecution, and granted the free exercise of their religious ceremonies to all those who had already professed themselves members of the church. They were soon encouraged to depend on the favor as well as on the justice of their sovereign, who had imbibed a secret and sincere reverence for the name of Christ, and for the God of the christians.



The colossal head of Constantine's stature in Rome (the rest of which is now in fragments). Constantine is the man child of sin of Rev. 12:5. He was a very skilful and powerful ruler. He united the empire under his sole rule, and established the authority of the Church. He is claimed to have been the "first Christian Emperor" but, in fact, only submitted to baptism a short time before his death. — Publishers.

“The warm and active loyalty of the Catholics exhausted in Constantine’s favor every resource of human industry; and they confidently expected that their strenuous efforts would be seconded by some divine and miraculous aid. The enemies of Constantine,” continues Gibbon, “have imputed to interested motives *the alliance which he insensibly contracted* with the Catholic Church,” or the Woman, and which apparently contributed to the success of his ambition. In the beginning of the fourth century the Catholics still bore a very inadequate proportion to the inhabitants of the empire; but among a degenerate people like the Romans and Greeks, who viewed the change of masters with the indifference of slaves, the spirit and union of the Catholic minority would assist the popular leader, to whose service, from a principle of conscience, they had devoted their lives and fortunes. The ranks of his legions were filled with the proselytes of the new faith; so that when they marched against Maxentius, a great number of the soldiers had already consecrated their swords to the service of Christ and of Constantine. In the Catholic councils assembled under Constantine’s protection, the authority of the bishops was employed to ratify the obligation of the military oath, and to inflict the penalty of excommunication on those soldiers who threw away their arms during the enjoyment of peace by the church. But the Woman was not confined to the dominions of Constantine. She overspread the Dragon empire; so that while he increased his adherents from her communion in Britain, Spain and Gaul, he could depend on the support of the Catholics in the provinces, which were still possessed or usurped by his rivals. Thus a secret disaffection was diffused among the Catholic subjects of Maxentius and Licinius — the Dragon Power against which he was about to contend. The regular correspondence which connected the bishops of the most distant provinces, enabled them freely to communicate their wishes and their designs, and to transmit without danger any useful intelligence, or any pious contributions, which might promote the service of Constantine, who publicly declared that he had taken up arms for the deliverance of the Catholic Church.

By this declaration he constituted himself the Woman’s champion against the Dragon, in all the Roman World; nevertheless, he had not yet announced himself as one of her sons. The real and precise date of Constantine’s conversion to Laodicean Catholicism has been variously stated. Eusebius has ascribed the faith of Constantine to a sign alleged to have been displayed in the heavens whilst he was waging war against Maxentius. A contemporary writer affirms with the most perfect confidence, that in the night that preceded the last battle with Maxentius, Constantine was admonished in a dream to inscribe the shields of his sol-

diers with the *celestial sign of God*, the sacred monogram of the name of Christ — thus ☩; that he executed this command, and that his valor and obedience were rewarded by the decisive victory of the Milvian Bridge. But it is not easy to determine if this were a real miracle, or merely a “lying wonder.” Probably it was the last. Be this as it may, the victory of the Milvian Bridge developed Constantine as the FIRST IMPERIAL SON OF THE CATHOLIC CHURCH, commonly, but absurdly, styled, “*the first Christian Emperor.*” Previous to that victory he was an usurper of imperial rank, unrecognized by the Roman Senate, and the Coming Man of the Catholic party; favoring its policy, but temporizing between them and their opponents. He was in the womb of his mother, but not yet born of her, as the chief ruler of the Roman nations.

His birth could not be accomplished without the pains of parturition. His mother was “in pangs, straining to bring forth.” These pangs and strainings were the pains of persecution, and the *efforts of war* for deliverance. The threatened invasion of his territory by Maxentius caused Constantine to hesitate no longer. He gave private audience to ambassadors, who in the name of the Senate and people, conjured him to deliver Rome from a detested tyrant; and without regarding the timid remonstrances of his council, he resolved to prevent the enemy, and to carry the war into the heart of Italy.

The enterprise was as full of danger as of “glory.” Maxentius was prepared to resist him with 120,000 foot, and 18,000 horse. But Constantine was not to be deterred by this array. At the head of about 40,000 soldiers, he descended into the plain of Piedmont by the road across the Cottian Alps, now styled Mount Cenis, with such activity, that his army arrived there before the court of Maxentius had received any certain intelligence of his departure from the banks of the Rhine. He stormed, and entered Susa sword in hand, and cut in pieces the greater part of the garrison. About forty miles from thence, in the plains of Turin, he encountered the lieutenants of Maxentius, commanding a force largely consisting of heavy cavalry, horses and men clothed in complete armor. Their weight was almost irresistible, and they flattered themselves that they would easily break and trample down the army of Constantine. But his skilful evolutions divided and baffled them. They fled towards Turin, which shut its gates against them, so that very few escaped the sword of their pursuers. The result of this victory was the submission of Milan, and almost all the cities of Italy between the Alps and the Po, which also embraced with zeal the party of Constantine.

From Milan to Rome the Æmilian and Flaminian highways offered an easy march of four hundred miles. But he preferred for strategic reasons the route by Verona. He was met by a large body of cavalry

which he defeated near Brescia, and pursued to the gates of Verona. He crossed the Adige, a rapid river encompassing three sides of the city, and laid siege to it. Pompeianus, finding that he could not successfully defend it, escaped from Verona, and with indefatigable diligence collected an army sufficient either to meet Constantine in the field, or to attack him if he obstinately remained within his lines. But leaving part of his legions to continue the siege, he led those troops on whose valor and fidelity he more particularly depended, in person against the enemy. The engagement began at the close of the day, and was contested with great obstinacy the whole night. The return of light displayed the victory of Constantine, and a field of carnage covered with many thousands of vanquished Italians. Pompeianus was found among the slain; Verona immediately surrendered at discretion, and the garrison was made prisoners of war.

The resources of Maxentius, both in men and money, were still considerable. A third army was soon collected, more numerous than those which had been lost in the battles of Turin and Verona. The contempt of the Roman people, who tumultuously reproached his pusillanimity and insolence, while they celebrated the heroic spirit of Constantine, compelled him to assume the command of the army in person. But before he left Rome he consulted the Sibylline books. These were the ancient oracles of the old Roman superstition, whose guardians were as well versed in the arts of this world, as they were ignorant of the secrets of fate; they returned him the very prudent answer that, *Illo die hostem Romanorum esse periturum*, "on that day the enemy of the Romans would perish;" which might adapt itself to the event, the vanquished prince, of course, becoming the enemy of Rome.

On arriving at Saxa Rubra, about nine miles from Rome, Constantine discovered the army of Maxentius prepared to give him battle. Their long front filled a very spacious plain, and their deep array reached to the banks of the Tiber, which covered their rear, and forbade their retreat. Constantine charged in person at the head of the Gallic horse, whose impetuosity determined the fortune of the day. The defeat of the two wings left the flanks of the infantry unprotected, and the undisciplined Italians precipitately fled. The praetorians, conscious that their offences were beyond the reach of mercy, were animated by revenge and despair. But they were unable to recover the victory. The confusion then became general, and the dismayed troops of Maxentius, pursued by an implacable enemy, rushed by thousands into the deep and rapid Tiber. Maxentius endeavoured to reach the city by the Milvian Bridge, but he was forced into the river by the crowd, where he was immediately drowned by the weight of his armor. On the recovery of his

body from the mud next day, his head was exposed to view, which convinced the people of their deliverance, and admonished them to receive with loyal and grateful demonstrations the victorious Constantine, "who thus achieved," says Gibbon, "by his valor and ability *the most splendid enterprise of his life.*"

This "*most splendid enterprise*" was his birth as the Woman's Son. Before, he was an usurper and adventurer, but by these splendid defeats of the forces of the Dragon, and the acquisition of his throne and capital, he was assigned by the decree of the Roman Senate, the first rank among the three *Augusti* who governed the Roman World. He was now exalted to a position of great influence, which he speedily exerted in favor of the Catholic Church. He had not yet attained to Supreme Godship in the Roman heaven, by which he could "*rule all the nations*" of the empire "*with an iron sceptre.*" By the overthrow of Maxentius he annexed Italy and Africa to his dominion; but there still remained the territories held by Licinius and Maximin, the two other *Augusti*. The former ruled the nations of Illyricum; the latter, those of Egypt and Syria. But the destiny marked out by Deity for the Woman's Imperial Son, was that he should rule all these nations with an iron sceptre; so that we may expect to find that his career will be onward until he acquires the sole dominion over the whole Roman Habitable.

About five months after the conquest of Italy, in March, A. D. 313, Constantine made a solemn and authentic declaration of his sentiments, by the celebrated Edict of Milan, which restored peace to the Catholic Church. After the death of Maximin, it was received as a general and fundamental law of the Roman world. Constantine, with the ready, but not hearty, concurrence of Licinius, provided for the restitution of all the civil and religious rights of which the catholics had been deprived. It was enacted that the places of worship, and public lands, which had been confiscated, should be restored to the Catholic Church, without dispute, without delay, and without expense; and this severe injunction was accompanied with a gracious promise, that if any of the purchasers had paid a fair and adequate price, they should be indemnified from the imperial treasury. The two emperors proclaimed to the world, that they had granted a free and absolute power to the catholics, and to all others, of following the religion which each individual thinks proper to prefer, to which he has addicted his mind, and which he may deem the best adapted to his own use. Thus, as expressed by Eusebius, while the East was involved in the shades of infernal darkness, the auspicious rays of celestial light warmed and illuminated the provinces of the West. The piety of Constantine was cited as an unexceptionable proof of the justice of his arms; and his use of victory in their favor confirmed the opinion of

the catholics, that *their hero was inspired*, and conducted, by the Lord of hosts.

19. The Son's Ascent to the Deity

"And her son was forcibly carried up to the Deity, and his throne"

Before the Woman's Son could "rule ALL the nations" of the Roman Habitable, it was necessary that he be placed upon the throne of the Deity. "There is no power but of the Deity," says Paul; "and the powers that be are ordered of the Deity." The throne of the Deity upon the Roman Habitable would be the seat of the Supreme and Sole Sovereignty of the empire, wherever it might be located. Jerusalem is styled "the throne of Yahweh" in Jer. 3:17. That city is the place where supreme power will be established in the Millennium. It was also Yahweh's throne when occupied by David and Solomon — 1 Chron. 29:23. But in the days of Constantine, supreme power had long before departed from Jerusalem. Israel and Judah had been broken and divorced; and a people formed from among the Gentiles for the Divine Name. This people came to contend with the Pagan Dragon for supreme power. After a long and bloody conflict they acquired it by the will of the Deity, "*of whom are all things*" (1 Cor. 8:6). Their military commander is, therefore, said to have arrived at the Deity and his throne. Hence Constantine, as sole emperor of the Roman world, invested with supreme power in all spiritual and temporal affairs, is the illustration of the import of the text predicting the translation of the Woman's Son "to the Deity and his throne."

But under the circumstances of the case it was not possible for him to attain that high position without further conflict. He had fought his way up from a Caesar of the fourth rank of Roman princes, to be the first of the three *Augusti* of the empire; but he could ascend no higher while his two colleagues, Licinius and Maximin, ruled Illyricum and the East. These had to be removed *by force of arms*; for they were not the men voluntarily to abdicate position and power in favor of a rival as ambitious as themselves.

The word in the original indicating this necessity, is *herpasthe*; rendered in the Common Version, "*was caught up*." The phrase "*to the Deity*" implies ascending from a lower to the highest position. Hence the word "*up*." The word implies violence in the action it represents; as, to convey, take or carry by force. I have, therefore, rendered it, *was forcibly carried up*. Her son did not forcibly translate himself into the possession of supreme power; but he was carried up to that high position by his victorious armies, whose hearts and arms were energized by Divine power.

WAR IN THE HEAVEN;

OR,

20. The Ascent Historically Illustrated

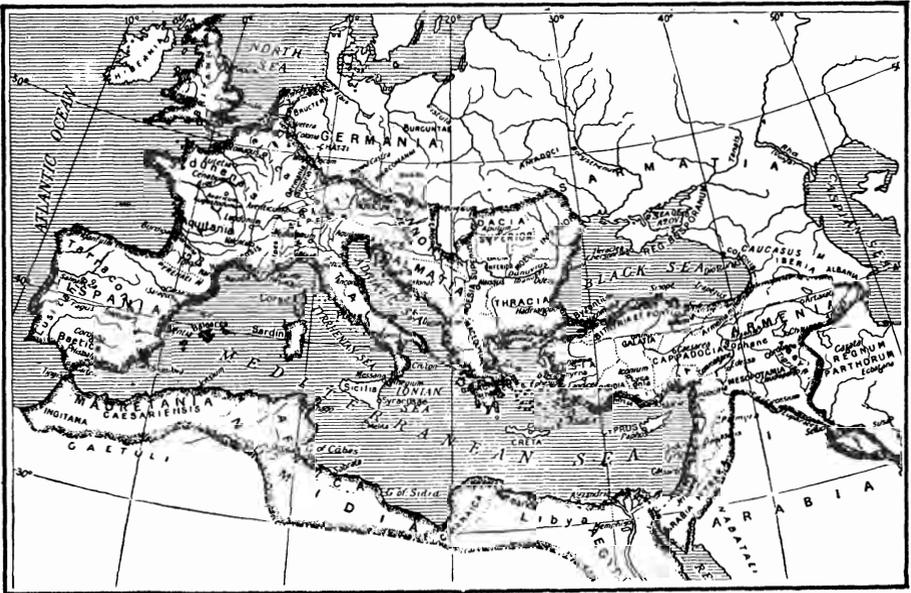
“And there was war in the heaven; the Michael and his angels waged war against the Dragon; and the Dragon fought and his angels, but prevailed not; neither was their place found any more in the heaven.”

When Constantine was declared by the Roman Senate the first of the three *Augusti*, Licinius, the Illyrian Augustus, seemed cordially to endorse his policy with respect to the Catholic Church. But his subsequent conduct soon betrayed the reluctance with which he had consented to the wise and humane regulations of the Edict of Milan. The convocation of provincial synods was prohibited in his dominions; his catholic officers were ignominiously dismissed; and if he avoided the guilt, or rather danger, of a general persecution, his partial oppressions were rendered still more odious, by the violation of a solemn and voluntary engagement.

The interview between Constantine and Licinius at Milan was brief. In the midst of the public festivity these allies were suddenly obliged to take leave of each other. An inroad of the Franks demanded the presence of Constantine on the Rhine; and the hostile approach of Maximin required the immediate presence of Licinius. Maximin had been the secret ally of Maxentius, and without being discouraged at his fate, he resolved to try the fortune of a civil war. He invaded the dominion of Licinius with a disciplined and veteran army of about seventy thousand men. Licinius encountered him with thirty thousand, and after a severe contest, gave him a signal and decisive overthrow. Maximin, perceiving that all was lost, fled with great precipitation. He was the most implacable of all the enemies of the Catholic Church; but he did not long survive his defeat to torment it. Three or four months after he died by Divine justice; and the provinces of the east, delivered from the terrors of civil war, cheerfully acknowledged the authority of Licinius.

The Roman world was now divided between Constantine and Licinius; the former being master of the West, and the latter of the East. Constantine, as the military chieftain of the Catholic Church, which the Deity had predetermined should have the rule instead of the Pagan Priesthood, is styled in the prophecy *ho Michael*, the Michael: that is, the Michael of the situation. This name is Hebrew in a Greek dress. The Hebrew is resolvable into three words put interrogatively, as *Miyka'el*,

or *Mi*, who, *cah*, like, *ail* power? Or *Who like that power* Divinely energized to cast the Pagan Dragon, surnamed the Diabolos and the Satan, out of the Roman heaven? There was no contemporary power under this Sixth Seal that was able to contend successfully against it. Hence Constantine, as the instrument of the Deity in the development of his purpose, is styled "the Michael". He was not personally the Michael, or "*first of the chief princes*" spoken of in Dan. 10:13, nor the Michael termed in Dan. 12:1, "the great Prince who standeth for the children of Daniel's people;" but for the time being he filled the office that will hereafter be more potently and gloriously illustrated by the Great



THE ROMAN EMPIRE UNDER CONSTANTINE

The extent of the Roman Empire was very great. It reached from the Atlantic coast to the Caspian Sea, and from the coast of North Holland to that of Africa comprising the then known world, fulfilling Revelation 12:5.

Prince from heaven, who will bind the Dragon and shut him down in the abyss for a thousand years (Apoc. 20:2,3). The militant mission of Constantine and the Great Prince, Jesus Christ, are similar, but not identical. The power of the Deity was with Constantine, as it was with Nebuchadnezzar, Cyrus, Alexander, and the first Napoleon; while Christ is the great power of the Deity corporealized. Constantine was to rule all the nations of the Roman Habitable with an iron sceptre from the time he attained supreme power till he died, which was about four-

teen years. Christ Jesus and his brethren are to rule all the nations of the globe with an iron sceptre for a thousand years (Apoc. 19:15; 2:26,27). Constantine stood up with Catholics and for them and Christians, against the Pagan Dragon. Christ Jesus will stand up for the saints, and with them, against the Catholic Dragon and Beasts whom he will bind and destroy. Thus the word parallelizes the greater and the less in their military antagonism, to the powers hostile to the Divine Name. It may, therefore, be fairly admitted that in his military career against the Dragon, Constantine was a *typical Michael* — typical of that Michael who shall stand up in the resurrection period, and bring all the nations of mankind into subjection to his almighty power.

But the Michael, Constantine, was not alone in his wars. There were associated with him "*his angels*". Angels are agents employed to execute the will and pleasure of those who commissioned them. They may be mortal or immortal agents, and hold their commission of the Deity or of men. In the prophecy, the Divine Power, or ALL, commissioned certain mortal agents, known as Constantine and his adherents, to cast the Dragon and his adherents out of the Roman Heaven. The same power that co-worked with Constantine co-operated with his retainers. They were, therefore, *the Michael-power and its angels* — the corrupt and militant class of the Woman's children.

"*And there was war in the heaven.*" "Wherever the scene is laid," saith Daubuz, truly, "*heaven* signifies, symbolically, the ruling power or government; that is, the whole assembly of the ruling powers, which, in respect of the subjects, or earth, are a political heaven, being over and ruling the subjects, as the natural heaven stands over and rules the earth: so that according to the subject is the term to be limited." The scene is laid in "the whole habitable of the Dragon;" hence "the heaven" in the prophecy signifies the whole assembly of the ruling powers of the Roman Dragon. This being the subject of the prophecy, the term must be limited to the official region of the Roman world.

In the Roman Heaven, then, there was to be war. There had already been a war there; that namely, between Licinius and Maximin. But this could not be the war predicted; for, although Maximin was defeated, he was not cast out by Licinius; having died in office and from disease: neither were Licinius and his adherents "the Michael and his angels." The chief difference between Licinius and Maximin was, that the former was a hypocritical and cruel politician and pagan; while the latter was all this and more ferocious, but without the hypocrisy. No; the particular war predicted was to be waged between "the Michael" and the Dragon; and not to reach its final termination until the place of "the Dragon and his angels" should be "found no more in the heaven." Con-

stantine took no part in the war against Maximin, being engaged in checking the incursions of the Franks across the Rhine.

Since the death of Maximin, Licinius by his patronage of “the gods of his ancestors,” and his hatred, ill-concealed, of Constantine and the catholics, came to be represented from A.D. 314 to A.D. 324, by the Dragon-tail which “drew the third part of the stars of the heaven” — Ver. 4. I say from A.D. 314, because previously to this date, he was the chief luminary of *two-thirds*; of his own Illyrian third, and of Maximin’s Asiatic third which he acquired by his death.

Now, he was reduced from a tail, or *following*, of two-thirds to one-third of the stars of the Roman firmament by a war with Constantine. A year had scarcely elapsed after the death of Maximin, before Constantine and Licinius turned their arms against each other. This was a war, but not the war predicted. It was a war for the development of the Dragon’s Tail — the tail end of the pagan dragon-power. The character of Licinius was perfidious. He secretly fomented a conspiracy against the authority of Constantine. But this vigilant ruler discovered it before it was ripe for execution. Licinius haughtily refused the extradition of the criminals who had sought refuge in Illyricum. This confirmed the suspicions of Constantine; who, without further loss of time in the interchanges of diplomacy, marched against him with twenty thousand men. Licinius met him near Cibalis in Pannonia with thirty-five thousand. Licinius was defeated with a loss of twenty thousand. After this he retreated, but halted in the plain of Mardia in Thrace, where he determined to hazard another battle. This was no less obstinate and bloody than the former; the troops on both sides displayed the same valor and discipline; but the superior abilities of the Woman’s Son again decided the fortune of the day in his favor. The loss of two battles, and of his bravest veterans, reduced the fierce spirit of Licinius to sue for peace. His situation was almost desperate. Constantine, however, consented to retain him in “the heaven,” but with a dominion considerably reduced. He left him in possession of *a third part* of the Roman Habitable, consisting of Thrace, Asia Minor, Syria and Egypt; now comprehended in Modern Turkey: but the provinces of Pannonia, Dalmatia, Dacia, Macedonia, and Greece, the other third, were annexed to the Western Empire; so that the dominions of Constantine now extended over two-thirds, from the confines of Caledonia to the extremity of Peloponnesus.

Thus terminated this war in the heaven. It had reduced the dominion of the pagan element; but had not given the Woman’s son rule over all the nations of the habitable; nor had it cast the great red dragon and his angels out. The overthrow of Maxentius, with whom Maximin was

allied, that is, the birth of the Woman's son; left "*the earth and the sea*" in the possession of Licinius and Maximin: who, in relation to "*the inhabitants of the earth and sea,*" constituted "THE DIABOLOS." The signs of the times convinced them, that the pagan political power was doomed to speedy extinction, unless its fall could be arrested by the overthrow of the catholic party and its military chief. This they were determined to compass if possible. Hence, the two wars in the heaven, which brought "Woe to the inhabitants of the earth and sea: because the diabolos had come down (from Italy where he had reigned before the defeat of Maxentius) unto them, having great wrath, because he knoweth that he hath but a short time" — verse 12. This "*short time*" was a period of about twelve years; that is, from A.D. 312 to A.D. 324, when Constantine became sole emperor of the Roman world.

The recent treaty of peace between the *Diabolos*-emperor, Licinius, and the Woman's Son, Constantine, maintained the tranquillity of the empire above eight years. A very regular series of imperial laws commences about the period of this treaty, the most important of which were intimately connected with the new system of policy and religion, which was not perfectly established till the last and peaceful years of his reign.

In the exalted state of glory to which he had attained A.D. 323, it was impossible that Constantine should any longer endure a partner in the empire. Confiding in the superiority of his genius and military power, he determined to exert them for the ejection of "the dragon and his angels out of the heaven." For this purpose he commenced the war predicted in the seventh verse. Licinius prepared himself for the contest, collected the forces of his Eastern Third, the "*Angels*" of his power, and soon filled the plains of Adrianople with one hundred and fifty thousand foot, and fifteen thousand horse; and the straits of the Hellespont with a fleet of three hundred and fifty galleys of three ranks of oars. The troops of Constantine, the *Michael* of the situation, amounted to a hundred and twenty thousand horse and foot. Constantine's naval preparations were in every respect much inferior to those of Licinius. They did not exceed two hundred small vessels. With this naval preponderance he might have carried an offensive war into the centre of his rival's dominions, and so have changed the whole face of it. But the prudence of Licinius was at fault in contending with "*the Michael and his angels,*" whose attack he awaited in a fortified camp near Adrianople. Constantine's advance from Thessalonica was arrested by the broad and rapid Hebrus, the steep ascent from which to the city was filled by the army of Licinius. Here were now assembled Licinius and Martinianus, whom he had made Caesar, "the kings of the earth, and the great men, and the

rich men, and the chiliarchs (chiefs of a thousand men) and the mighty men, and every bondman, and every freeman" (Apoc. 6:15). This was the great day of the Lamb's wrath upon the pagan dragon-tail, and the third part of the stars of the Roman firmament that followed it. "The Michael and his angels," the executioners of the Lamb's wrath, "waged war against the Dragon." Many days were spent in doubtful and distant skirmishes; but at length the obstacles of the passage and the attack were removed by the intrepid conduct of Constantine. Zosimus, an historian who was the partial enemy of his fame, relates a wonderful exploit of Constantine. He says that the valiant emperor threw himself into the Hebrus, accompanied only by *twelve* horsemen, and that by the effort or terror of his invincible arm, he broke, slaughtered, and put to flight a host of one hundred and fifty thousand men. Other causes combined to develop this result; for while he was perplexing Licinius with his artful evolutions, a body of five thousand archers deployed from a thick wood in his rear, and made it necessary for him to take up a new position in the plain. The advantage of position being lost, the contest was no longer equal. "*The Dragon fought, and his angels, but prevailed not*". His confused multitude of new levies was easily vanquished by "the Michael," and his experienced veterans of the West. Thirty-four thousand of the Dragon's forces were slain; their fortified camp was taken by assault on the evening of the battle. The greater part of the fugitives "*hid themselves in the dens and in the rocks of the mountains.*" The logic of their flight hither was that they might hide from the conqueror; and the language of it was, "*Fall on us, and hide us from the face of him that sitteth on the throne*" (Apoc. 6:16). Next day they came forth from their hiding places, and surrendered themselves to the discretion of the victor.

This battle of Adrianople had been a consummation of "*woe to the inhabitants of the earth:*" the time had now come for a like consummation of "*woe to the inhabitants of the sea.*" Here were five hundred and fifty vessels full of combatants, drawn together from the maritime part of the Roman earth, to engage in the great conflict between the worshippers of the idols, and the catholic believers in the Divine Unity. While Constantine was besieging Byzantium, to which Licinius had retired after his defeat at Adrianople, Crispus, the eldest son of Constantine, was entrusted with the daring enterprise of forcing the passage of the Hellespont. This he performed with great courage and success. The engagement between the contending fleets lasted two days. A south wind springing up about noon, carried his vessels against the enemy, and as the advantage was improved by his skill and intrepidity, he soon obtained a complete victory. A hundred and thirty vessels were destroyed, and five

thousand men were slain. The Hellespont being now open, Licinius perceived that he could not hold Byzantium much longer. Therefore, before the place was surrounded, he prudently removed his person and treasures to Chalcedon in Asia.

Such were still the resources and abilities of Licinius, that, after so many successive defeats, he collected in Bithynia a new army of fifty or sixty thousand men, while Constantine was still actively employed in the siege of Byzantium. The vigilant Michael did not neglect the last struggles of the Dragon. He transported a considerable part of his victorious army across the Bosphorus; and soon after their landing fought the decisive battle of the war on the heights of Chrysopolis, or, as it is now called, Scutari. "The angels" of the Dragon, though lately raised, ill armed, and worse disciplined, made head against "the Michael and his angels" with fruitless but desperate valor, till a total defeat, and the slaughter of five and twenty thousand men, irretrievably determined the fate of the Supreme Pontiff of the Idols and his adherents. Licinius retired to Nicomedia from whence he opened negotiations with Constantine. Peace and affluence were granted to him on condition of sacrificing Martinianus, whom he had created *Augustus*, and of *resigning the imperial office*. Licinius accordingly solicited and accepted the pardon of his offences, laid himself and his purple at the feet of his *Lord and Master*, was raised from the ground with insulting pity, was admitted the same day to the imperial banquet, and soon after was sent away to Thessalonica, which had been chosen for the place of his confinement, which was soon terminated by death at the hand of the executioner.

Such was the result of this last "war in the heaven." "The Dragon and his angels fought and prevailed not; neither was their place found any more in the heaven" — *verse 8*. "He was cast out into the earth; and his angels were cast out with him" — *verse 9*: and in his projection, "*his tail drew the third part of the stars, and cast them to the earth*" — *verse 4*. The memory of Licinius was branded with infamy, his statues were thrown down, and, by a hasty edict, all his laws, and all the judicial proceedings of his reign were at once abolished. By this victory of Constantine, A.D. 324, the Roman world was united under the authority of one emperor; and he the first of a long line of emperors, who, though not christian, but catholic, repudiated "the gods of their ancestors." The immediate and memorable consequences of this revolution were the foun-

§ Eusebius of Caesarea (AD 260-340) wrote a *History of the Church* and a *Life of Constantine* in which the Emperor is praised for his piety and ability. The earlier editions of his *Church History* also praised Licinius, but following his fall from favour and execution by order of Constantine, "he promptly excised all complimentary allusions to Licinius from the latest edition of his *Church History*". This statement from *Who Was Who In The Roman World* illustrates Bro. Thomas' comment above. — Publishers.

dation of Constantinople, and the establishment of the Laodicean Catholic Apostasy as the religion of the State.

While these stirring and exciting events were transpiring, their connexion with apocalyptic prophecy was not unperceived by Constantine and his adherents. In a letter to Eusebius he writes of "*that dragon* having been deposed from the governance of affairs, by God's providence". And Eusebius further relates, that in a picture elevated by Constantine over his palace gate, there was represented the cross placed over his head; and beneath his own and his children's feet, his enemies under the semblance of a *dragon* cast down headlong into the abyss. In a letter also to Eusebius he says, "But now that liberty is restored, and *that Dragon* driven from the administration of public affairs by the providence of the Supreme Deity, and our instrumentality, we trust that all can see the efficacy of the Divine power." A *dragon* is a symbol stamped on some of the coins of Constantine. I have the representation before me of two, on which the cross, the symbol of the catholic church, is erected over a fallen dragon, the symbol of Roman superstition in its political constitution.

Licinius himself seems to have been aware that the conflict was not simply a matter of personal rivalry and ambition between him and Constantine, but the great question which system of belief and practice was genuine and designed of the Eternal Power, be that power the gods of the Roman Habitable, or "the foreign God" whom the adherents of those gods derided, to prevail. This question was considered by both



Licinius (left) and Constantine (right) are depicted upon contemporary gold medallions. Every attempt was made to emphasise the serene, pious features of Constantine in contrast to those of Licinius. — Publishers.

parties as on trial in the contest of the "short time," and to be determined by its issue.

As a religious preparation for the impending conflict, Licinius collected around himself Egyptian seers and diviners, enchanters, jugglers, and the priests and prophets of his idols, and having propitiated his deities with sacrifices, then inquired what was to be the issue to him of this "war in the heaven." If he had inquired of an enlightened Christadelphian of the period he could have told him that it would be to cast him out of the heaven into the earth, and his angels (the Egyptian seers and diviners, enchanters, jugglers, priests, prophets, and all his officials) with him; but there was none such in his tail, or following, to testify the truth; he therefore, had recourse to the stars drawn in his tail, who unanimously assured him that he would undoubtedly prove the stronger in the contest, and be victorious; a judgment everywhere reiterated in long and elegant songs by the Oracles of the Idols. Elated by these deceitful promises, he advanced with great confidence, and prepared for battle. When about to begin, he summoned his trustiest attendants and friends to meet him in a consecrated grove, spacious and irrigated, in which were set up all kinds of idol-statues, and having lighted wax tapers, in the after-fashion of papists and ritualists, and offered the accustomed victims to them, he delivered the following address:

"Friends and fellow-warriors, these are the gods of our ancestors, whom, received from our earliest predecessors as objects of worship, we honor; but he who commands the army that is drawn up against us, having adopted an atheistic opinion, violates the customs of the fathers, venerating a god from abroad, I know not whence, and disgraces his troops with his ignominious standard (the Cross with the monogram of Christ) trusting in which he arms not so much against us as against the gods whom he offends. This occasion therefore will show which of us errs in his belief, and will decide between the gods who are honored by us, and by the other party; for either by showing us victors, it will show our gods are most justly regarded as auxiliaries and saviours; or, if the Deity of Constantine, come from I know not whence, shall prevail over ours, which are many, let no one thereafter doubt what Deity ought to be worshipped, but go to the strongest, and present to him the reward of the victory. If the foreign god, whom we now deride, should appear the mightiest, we must acknowledge and honor him, and bid farewell to those to whom we have vainly lit wax tapers. But if ours prevail, which is not to be doubted, then, after the victory, we must proceed to war against the atheists."

Thus, the contest was considered by both parties as between the christians' Deity and the many gods of paganism. Each party regarded



Illustrative of the chicanery of the Church in its relation to the State, is the so-called Donation of Constantine. This was a document advanced by the Church in the 8th century to support its claim to exercise temporal power with the emperor as the secular arm of the church wielding the sword on behalf of the vicar of Peter. It was claimed that Constantine, on transferring the civil and military authority to Constantinople, conferred dominion over Rome on pope Sylvester I (314-35). This document was proved to be a complete forgery. The illustration above is a fifth-century fresco entitled the *Donation of Constantine*. No such authority was ever conferred by the Emperor, but the Church is notorious for using any means to gain power — Publishers.

itself as the respective instrument of these. Hence the propriety of the apocalyptic title bestowed on the enemy of the dragon-tail, "the Michael." Constantine's victory was regarded by him, by the church, and by the people at large, as the victory of the Deity, that is living and true, over the false deities, of christianity over idolatry. Eusebius says, that "when the whole was, by the power of Deity, the Saviour, subjected to Constantine, he made known to all the Giver of his prosperity, and testified that the Deity, not he, was the author of his victories."

21. The Great Voice in the Heaven

"And I heard a great voice saying in the heaven. Now is come the salvation and the power and the kingdom of our Deity, and the authority 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."*

"The heaven," in which John, in prophetic vision, heard this "great voice," was the same heaven as that in which the Woman, the Dragon, the Michael, and the war, had contemporary existence. I say contemporary existence; for, on the defeat of Maxentius, A.D. 313, the Catholic Church, or "Woman clothed with the Sun, and the Moon under her feet, and a stephan of Twelve Stars upon her head," was the established religion of Constantine's dominion; but not of the whole habitable, the rest thereof still rejoicing in the ascendancy of the Dragon and the gods of antiquity. Hence there were two contemporary established religions in the empire, each of them sustained by rival political factions. The Dragon had been cast out as the result of the recent war in the heaven. His "short time" was at an end. He had no longer any place in the heaven, nor his adherents. He who ruled there had no regard for the defeated gods of his ancestors. The heaven had been effectually cleared of all who rejoiced in them; so that there were now found therein only the Sun-clothed Woman and her Son.

This woman and her son constituted *"the heavens and those who tent in them."* In other words, they were the constituted authorities of the Church and State, who were now all real or pretended catholics. Their religious and political adversaries and oppressors had been turned out of place and power; and they had been turned into them by the wonderful revolution, with all the comforts and advantages accruing to

those who by victory may claim the spoils. It was these in the heaven from whom the "*Great Voice*" ascended joyously. They had been long looking for "the salvation," "or deliverance," and "the power," which they now enjoyed without fear; and what could that constitution of things, exhibited in the Woman and her Son, be, but "the kingdom of our Deity and the authority of His Anointed?" So they thought; for Eusebius, the ecclesiastical historian, who was one of the most prominent among those who then tented in the heaven, being one of the bishops of the Woman, and a companion of her Son, speaking of the new order of things in Church and State, says, "The event surpassed all words. Soldiers with naked swords kept watch round the palace-gate. But the men of God passed through the midst of them without fear, and entered the heart of the palace. And they sat down, some at the emperor's table, the rest at tables on either side of his. *It looked like the very image of the kingdom of Christ*; and was altogether more like a dream than a reality. And on the occasion of opening a new catholic temple at Tyre, he said to the multitude assembled, 'What so many of the Lord's saints and confessors before our time desired to see and saw not, and to hear and heard not, that behold *now before our eyes!* It was of us the prophet spake when he told how the wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the church was widowed and desolate, her children have now to exclaim to her, Make room, enlarge thy borders: the place is too strait for us. The promise is fulfilling to her, In righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children'."

From these quotations which have reference to the real kingdom of Christ, Eusebius in his application of them to the Catholic Church, in the good fortune of which, he says, they were fulfilling; manifestly concluded that it was not only "*the image*", but the very kingdom of Christ itself! This was his opinion, and that also of the clergy and people of his communion generally. Their belief was that "*the salvation, power, and kingdom of the Deity, and the authority of His Anointed*" had really come; and that now, all that remained was for professors to lead moral lives, or at all events to live at peace with, and in the favour of "Mother Church," which would secure to them an abundant entrance into the only other kingdom known to them, termed "the kingdom of glory," situated afar off from earth, "beyond the realms of time and space!" This opinion of Eusebius and his coreligionists, that the church is the kingdom of God, took deep hold of the catholic mind of his generation; and in the nineteenth century is a characteristic of those who know not the truth. Catholics, papists and protestants all believe that what they

call church is the kingdom of God, or the kingdom of heaven. Of course, Millennarians may claim exception from this rule. Still, few of them are free from the tradition; for while they expect the reign of Christ upon earth, they hold the church to be the kingdom in some sense; and send off disembodied "immortal souls" to transkyanal regions, there to await the terrestrial millennial reign!

If Eusebius had restrained his fancy, and contented himself with saying, that the New Order of things was the shadow, type, or pattern, of the kingdom of Christ, there would have been little ground for objection. But "the very image of the kingdom of Christ," is that kingdom itself; "the very image," being used by Paul in Heb. 10:1, for *the reality* of things shadowed forth, or typified. The kingdom of "the Michael and his angels" *shadowed forth* the kingdom of Christ, the real Michael, and his angels, the Saints. Constantine, like Cyrus, in his military career, and in his ecclesiastical relation to the Catholic Church, was a type of Christ. The typical hero established his kingdom in its fullest extent on the ejection of the pagan dragon from the heaven; Christ will establish his by binding the Catholic Dragon, and shutting him down in the abyss (Apoc. 20:2,3). The typical hero attained "to Deity and his throne;" Christ will sit down with Deity upon his throne (Apoc. 3:21). The typical hero acquired all the kingdoms of the Roman earth; Christ will acquire all the kingdoms of the globe (Apoc. 11:15). The typical hero ruled all the Roman nations with an iron sceptre; Christ will rule all the nations of the globe with an iron sceptre (Apoc. 19:15). The catholic clergy shared with the typical Michael the glory, honor, and power of his kingdom; the Saints will share with Christ the glory, honor, and power of his (Apoc. 2:26,27; 3:21). After his birth of the unprivileged and persecuted woman, the sun-clothed catholic church became the Spouse of the typical Michael; the glorified Saints become the married wife, or bride adorned for her husband, Christ (Apoc. 19:7,8; 21:2,9). The power of the Deity was with Constantine in measure; Christ is the great power of Deity without measure. Constantine established a new religion, the catholic; founded a new administration of affairs; and built a new capital, called Constantinople, or New Rome: Christ will establish a new system of worship for all nations, the Millennial; will organize a new government of the world; and establish a new capital for the throne of the Deity, Jerusalem rebuilt, in the midst of which he will be the glory (Isa. 56:7; Zeph. 3:9; Acts 17:31; Eph. 1:10; Jer. 3:17; Zech. 2:5; 8:21-23).

Now, I take it, that these parallels are not accidental, but designed. Michael and the Dragon was literally enacted as previously explained. Its performance is the history of the last twenty-five years of the life of

Constantine. This history in its most striking particulars was like much of the history of the Jews. Jewish history is not like common history — a story of the past unprophetic of the future. The things that happened to Israel as narrated in their history, happened unto them for *types (tupoi)*; and they were written for our admonition, “upon whom,” says Paul, “the end of the aeons is come” (1 Cor. 10:11). Typical history is the past representative of the future. This is the character of Michael and the Dragon. It is a past series of events, typical of a future contest between the Michael of Dan. 12:1 and the Dragon of Apoc. 20. This view of the prophecy imparts to it an interest for us which it would be devoid of if it were regarded merely as belonging to a past epoch over fifteen hundred years remote. There was war in the heaven then; and when the door shall be opened in the heaven, and the throne shall be set therein (Apoc. 4:1,2) there will be a war in the heaven again, “the war of that great day of AIL-*Shaddai*,” which will terminate in similar, but grander results; for “the very image” is always greater and more magnificent than the type. The great voice in the heaven, celebrative of the victory over the great red dragon, partakes of this typical character. It not only expresses what then obtained in shadow; but by anticipation celebrates the greater realities of the victory of Christ and the Saints over all the apocalyptic beasts; when the great salvation, and power; and kingdom of Yahweh, consisting of the kingdoms of the world, and the authority of His Anointed, the One Body of which Jesus is the head, shall have actually come. Then there will be in the heaven a great voice indeed — “a voice as the sound of many waters; and as the voice of a great thunder; the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Praise ye Yah: for Yahweh Elohim omnipotent reigneth. Let us be glad and rejoice, and give honor unto him: for the marriage of the Lamb is come, and his wife hath made herself ready” (Apoc. 1:15; 14:2; 19:6,7).

But to return to the “great voice” of the Constantinian period. The things spoken were uttered in the heaven: namely, by those appointed to the vacancies created by the ejection from the heaven of the adherents and worshippers of the gods. In other words, the voice proceeded from the officials in church and state, who all professed the catholic religion, and said they were now “rich, and increased with goods, and had need of nothing:” but “they knew not that they were wretched, and miserable, and poor, and blind, and naked” (Apoc. 3:17). Such was the choir which sang:

“Salvation now, and pow’r, are come,
The kingdom also of our God,
And the dominion of His Christ:
For he who did our brethren try,

And night and day 'fore God accus'd,
 Hath from the heaven been cast down.
 And they through th' Lamb's blood him o'ercame,
 And also through the word they taught:
 Nor yet their life lov'd they till death.
 Because of this, O heavens, rejoice,
 And all ye who sojourn therein!"

It is not to be wondered at that such a people who imagined that "*they had need of nothing*," should mistake the shadow for the substance; and rejoice in what then existed as the full accomplishment of the Divine purpose. Salvation, or deliverance, had indeed come from the tyranny of the Public Prosecutor (*ho kategoros*) who continually accused them falsely, and punished them with torture unto death. But the "great salvation," preached by Christ and his apostles, has not come yet. A new power, and a new kingdom, and a new dominion, had taken possession of the Roman Heaven, to the exclusion of the old order of things; and to the generation witnessing so wonderful a revolution, it seemed "more like a dream than reality." The prophecy attributes it all to *the power of Deity*, as symbolized in the apocalyptic name *Michael*. The salvation, power, kingdom and dominion, therefore, are very properly predicated of the Deity and Christ; for assuredly, if they had stood by Licinius instead of by Constantine, this *epinikon*, or song of victory, would never have been heard in the heaven. But we must be careful not to fall into the error of Eusebius and his Laodicean Catholic companions, who had need of nothing more, and to take the type for "the very image of the things." The typical "*kingdom of the Deity and dominion of His Christ*" had come; and therefore it was, that the Woman's Son, when he had fought his way up, by the providence of Deity, to supreme power in the heaven, is said to have been "carried up by force to Deity and his throne." The power of the Deity was enthroned in the New Capital, Constantinople. But the shadowy representation of the kingdom of the Deity and the dominion of His Christ, passed away with the death of the typical hero, Constantine. The reigns of David and Solomon were prefigurative of the reign of Christ; but the typical character of their reigns was not transferred on their decease to their successors. And thus it was in relation to Constantine and those who came after him. His career of conquest, and "*half-hour's*" *peaceful reign* (Apoc. 8:1), typified the future career of Christ in the conquest of the world, and the succeeding tranquillity of his times. But all this typical manifestation was dissolved when his three sons succeeded him, and divided the empire between them. The Heaven was still catholic; but, as the Spirit had "spued them out of his mouth" on their indifference to his "counsel" (Apoc. 3:16,18), he left them to their delusions; and "*the Serpent*" by

whom they were beguiled; that is the Sin-power of the flesh, in a catholic instead of a pagan, political manifestation was enthroned; and became the future antagonist of the ANTICATHOLIC WOMAN and her seed (*vers.* 14-17).

The Laodicean officials in their victorious declaration refer to those they style "our brethren, whom the public prosecutor accused day and night before the Deity." All passed for brethren until the Spirit formally spued the state party out of his mouth. Politically, they might truly claim all the saints who had, for two hundred and eighty years previous, been engaged in the conflict with the pagans. They were all "brethren and fellow servants," as all democrats are brethren politically; while, religiously, they are scattered among sects of the most perverse and contradictory opinions. This is true of all other political factions in all ages; and it was true of those who uttered this great voice of triumph over the fallen adversary of their party. As anti-pagans, they belonged to a common brotherhood; but, when it became a question of religious doctrine, this political brotherhood resolved itself into *two great hostile parties*, between which no fellowship obtained.

In this great voice, the whole brotherhood might to some extent concur. It was a deliverance to them all from the Great Red Dragon; but to many of them, it was only a change from his oppression to that of a new form of tyranny. They allude to the fallen power as the *kategoros*. This signifies one who *speaks against* another, especially before judges; one who appears as a prosecutor. The fallen power is said to have spoken against them as prosecutor "*before the Deity*," *enopion, in the sight of the Deity*. This was literally true; for during the first five seals, which, at the end of the fifth, brings us down to the birth of the Woman's Son, A.D. 312-313, the Seven Eyes of the Deity, which are his Seven Spirits (Apoc. 5:6) were present in the ecclesias. In the first four seals, their presence is symbolized by the Four Living Ones full of eyes; and their absence from the scenery of the fifth is supplied by the phrase "*and it was said unto them*." The Deity dwelt in the encampment of the saints; and by His spirit, or power, "dwelt in them, and walked in them" (2 Cor. 6:16). Whatever, therefore, was transacted against them was done "in his sight," or "*before his eyes*." He was therefore the Judge before whom the Dragon unconsciously displayed his malignity. He seemed to prevail for a time; but when the end of the "little season," or ten years persecution of Diocletian arrived, the Deity stepped into the arena, and judicially vindicated his elect.

The victory of the souls weltering at the altar base is attributed by the "great voice" "*to the blood of the Lamb and the word of their testimony*." These brethren, "who were slain for the word of the Deity, and for the testimony which they held" (Apoc. 6:9) were brethren, of whom

those in place and power giving utterance to the great voice, were not worthy. "They loved not their life until death" laid them at the altar base. "*The word of the Deity,*" in the prophecy of the fifth seal, is parallel to "*the blood of the Lamb,*" in the great voice. The official utterers of this voice did not venture to say, "We have overcome the fallen power by the word of the Deity concerning the blood of the Lamb, and by the word of our testimony." They knew very well that they had overcome him by hard fighting. No; the honor and glory of the victory was not due to them who drew the sword; but to those faithful brethren, who had so leavened the Roman world with the truth, as to make the strongholds of paganism no longer tenable. "The blood of the Lamb," as opposed to the blood of idol-sacrifices, was the great theme of "the word of the Deity." *The word of their testimony* demonstrated the efficacy of the one; and the inutility and utter worthlessness of the other. Every pagan convinced by the word and their reasoning in exposition of it, was alienated from the party of the Dragon, and added to the faithful. The threatenings and torments unto death, inflicted upon them by the pagan authorities, could not put their testimony to silence. Where one fell others stepped in and stopped the breach; so that, "the blood of the witnesses became the seed of the church." Thus, *the power of the word* accumulated, until society, but superficially acquainted with "the deep things of Deity," had become too much enlightened any longer to tolerate the licentiousness and absurdity of the old superstition. Therefore, having no conscientious scruples as to war, they repudiated the passivity of the faithful; and having found in Constantine an ambitious politician and skilful general suited to their purpose, they unsheathed the sword against the idols, and cried, "Victory or Death." As we have seen, they gained the victory; and in the great voice of triumph, clothed the memory of their non-resisting predecessors in the conflict with the "*white robes of purity and truth*" (Apoc. 6:11). The victims slain by the fallen power had borne the heat and burden of the conflict; and the catholic church entered into their labors. The "great voice" called upon all catholics in power to rejoice at this result; saying, "Rejoice, O heavens, and ye that *tent* therein!" They are addressed as *hoi skenountes*, dwellers, or rather, *sojourners in a tent*. This is a very temporary indwelling. They were not permanently established there. Their tenancy was transitory: the mere shadow of the holding to which the slain victors shall attain in "the time of the dead, when they shall be judged, and the reward shall be given to them," with the "white robes" of incorruption and eternal life. These will not then merely "*tent*" in the heavens of the conquered world. When they enter there, they become the pillars of the Divine temple, and *go out no more* (Apoc. 3:12): they possess the king-

dom for the Olahm, even for the Olahm, and Beyond (Dan. 7:18). Then, not only will the heavens rejoice, but all the earth will be glad. This was not the case in the time of the "great voice;" for, while it called upon the heavens to rejoice, and those that tented in them, it gave no invitation to the inhabitants of the earth and sea to join in the joyousness of the time. But when the great salvation, and the power, and the kingdom of the Deity, and the dominion of His Christ, shall exist in the very image, then "every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall say, Blessing and honor and glory and power, unto him that sitteth on the throne, and unto the Lamb for the aeons of the aeons (Apoc. 5:13), for all will then be blessed in Abraham and his seed.

Such was the "great voice," and the interpretation of it. Did the character of the time, consequent upon the victory over Licinius, correspond to my exposition? Unquestionably it did. Eusebius, who lived at the time, testifies to this. "On the fall of Licinius," says he, "the great conqueror Constantine and his son Crispus the Caesar, received the East as theirs, established one government as formerly over the Romans, and swayed the whole in peace from east to west, and from north to south. The people therefore being freed from all fear of the Court by which they had before been overwhelmed, *held festal days of great splendor*. There were everywhere illuminations. They who were before dejected, looked on one another with joyful aspects and smiles, and with choirs and hymns through the cities and country, gave honor, first to God the Supreme Ruler of all, as they were taught, and then to the pious emperor and his children. The miseries and impiety of the past were forgotten; joy and exultation prevailed at the blessings now promised, and happy anticipations of the future. Philanthropic edicts were everywhere published by the emperor, and laws that displayed his munificence and piety." And Lactantius also, a contemporary and friend of Constantine writes; "Let us celebrate the triumph of God with gladness; let us commemorate His victory with praise; let us make mention in our prayers day and night of the peace which, after ten years of persecution, He has conferred on his people." Eusebius narrates very fully how, at the same time, there was solemn remembrance of the witnesses and confessors that had illustrated the past persecution, and praise and honor rendered them: he tells how public notice was taken of those who had suffered unto death, as of heroes that had conquered by the doctrine of the cross in their conflict of witnessing unto death; and how, as a further tribute to their innocence and worth, the property confiscated from them was reclaimed and restored to their surviving relatives, or to the catholic church.

22. The Ruling of the Woman's Son

"Who was to rule all the nations with an iron sceptre" — v. 5.

In consequence of the final overthrow of the idols by the defeat and death of Licinius, their champion, the Woman's Son, who had cast him and his partisans out of the heaven, became, by right of conquest, the Supreme Ruler of "the whole habitable". He had now arrived at "the Deity and his throne." There was no power on the Roman inhabited earth equal to him; his authority was absolute in church and state, in both of which he did "according to his own will; and exalted himself and magnified himself above all." He was now the chief of a great dominion, and prepared to rule with an iron sceptre. He was to rule all the nations; not all the nations of the globe, but all the nations of Daniel's Fourth Beast so far as it was then developed. Beyond the limits of this symbolical dominion he exercised no rule. The nations of Persia, China, India, and so forth, with the tribes of what is now called Germany and Russia, were all exempt from his jurisdiction. He ruled "all the nations" inhabiting Britain, Gaul from the Rhine to the Atlantic, and from the Channel to the Alps and Pyrennees, Spain, Italy, the Roman Africa, Egypt, Syria from the Mediterranean to the Tigris, Asia Minor, the rest of Turkey and the Danubian Principalities, and Hungary (as they are now termed), Greece, the Islands of the Mediterranean, and the region lying between the Danube and the Adriatic: all the nations of these countries were subjected to his iron rule.

The character of Constantine as a ruler is no doubt correctly delineated in the eighteenth chapter of the Decline and Fall of the Roman empire. Therein Gibbon remarks, that by the grateful zeal of what he calls "the christians," he has been decorated with every attribute of a hero and a saint; while the vanquished party compared him to the most abhorred of those tyrants, who by their vice and weakness, dishonored the imperial purple. But neither of these opinions can be admitted without qualification. He was doubtless a hero and a tyrant; but neither a saint, nor the worst of the tyrants that had reigned. Had he fallen on the banks of the Tiber, or even on the plains of Adrianople, he might have transmitted to posterity, with some exceptions, a less questionable fame: "but the conclusion of his reign," says Gibbon, that is, the last fourteen years, "degraded him from the rank he had acquired among the most deserving of the Roman princes." This remark of the historian assigns the worst period of his rule to that indicated in the prophecy; namely, from the time he arrived at "the Deity and his throne" by the overthrow of Licinius. This was the period "the conclusion of his reign," when he was to rule all the nations with an iron sceptre; and Gibbon re-

fers to it as the period of his degradation among princes. In regard to this period of his life he says, “we may contemplate a hero, who had so long inspired his subjects with love, and his enemies with terror, degenerating into a cruel and dissolute monarch, corrupted by his fortune, or raised by conquest above the necessity of dissimulation. The general peace which he maintained during the last fourteen years of his reign (the Half-hour’s silence in the heaven — Ch. 8:1) was a period of apparent splendor rather than of real prosperity; and the old age of Constantine was disgraced by the opposite yet reconcilable vices of rapaciousness and prodigality. The oppression of the people was the only fund which could support his magnificence. His unworthy favorites, enriched by the boundless liberality of their master, usurped with impunity the privilege of rapine and corruption. A secret but universal decay was felt in every part of the public administration, and the emperor himself though he still retained the obedience, gradually lost the esteem of his subjects. An impartial narrative of the executions, or rather murders, which sullied the declining age of Constantine, will suggest to our most candid thoughts the idea of a prince who could sacrifice without reluctance the laws of justice, and the feelings of nature, to the dictates either of his passions or of his interest.” The murderous executions of his son Crispus, his nephew Licinius, and of a great number of respectable and innocent friends, who were involved in their fall, were sufficient to justify the discontent of the Roman people, and to explain the satirical verses affixed to the palace-gate, comparing the splendid and bloody reigns of Constantine and Nero. Such was the character of his rule — a sceptre of iron in the hand of *the Man-Child of Sin*.

23. The Flight of the Woman

“And the Woman fled into the wilderness, where she has a place of the Deity, that they may sustain her there a thousand two hundred and sixty days” — Verse 6

The ANTIPAGAN BODY, compared in the prophecy to a WOMAN, consisted of Catholics, Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others, whose names are no longer remembered. Out of this heterogeneous community, which agreed only in its opposition to the reigning idolatry, the Man-child of Sin was developed, A.D. 312,313. The fall of Maxentius was the crisis of his birth. Being decreed by the Senate the first of the three Augusti of the Roman world, and being in intimate alliance with Licinius, then seemingly favorable to his policy, he published jointly with him the famous Edict of Milan. This was the great charter of toleration. It granted to *“the whole body of the christians,”* as well as to others, the free choice to fol-

low that mode of worship which they may wish; and that no freedom at all shall be refused them. No distinction was made between christian and pagan in this matter; so that each might have the privilege to select and worship whatsoever divinity he pleased. Nor was there any distinction made with regard to sect in "the whole body." When the edict was published, Constantine's mind was either undecided as to which religion was absolutely true, or he hesitated to speak plainly that he might not offend the latent prejudices of his colleague. This indiscriminate toleration, he said, "has been done by us, that we might not appear in any manner to detract anything from any manner of religion, or any mode of worship."

But, though well disposed to Antipaganism, the Man-Child of Sin, at the time of the edict of Milan, did not know his own Mother. He was too young to be able to discern her. He did not know to which sect of "the whole body of christians" he belonged. It was not long, however, before the worst of the sects was able to establish its ascendancy over the untutored mind of this ambitious and fortunate soldier. This was the sect which styles itself, and taught him so to style it, "THE HOLY CATHOLIC CHURCH." This was that sect which was pre-eminently "wretched, and miserable, and poor, and blind, and naked;" but which said, "I am rich, and increased with goods, and have need of nothing." It was the sect in which the rage of faction exploded in frequent and violent seditions; and the blood of its members was shed by each other's hands. Hilary, a contemporary of the times, writes to Constantine's successor, and declares concerning the catholic clergy, that "in the wide extent of the ten provinces of Asia, to which he had been banished, there could be found very few prelates who had preserved the knowledge of the true God. It is a thing equally deplorable and dangerous that there are as many creeds as opinions among men, as many doctrines as inclinations, and as many sources of blasphemy as there are faults among us; because we make creeds arbitrarily. The Homousion is rejected and received and explained away by successive synods. The partial or total resemblance of the Father and of the Son is a subject of dispute for these unhappy times. Every year, nay every moon, we make new creeds to describe invisible mysteries. We repent of what we have done, we defend those who repent, we anathematize those whom we defended. We condemn either the doctrine of others in ourselves, or our own in that of others; and reciprocally tearing one another to pieces, we have been the cause of each other's ruin."

Such was the sect which Constantine concluded it would be to his interest to ally himself to. He, therefore, used the altars of catholicism as a convenient footstool to the throne of universal dominion. He came

to imbibe the piety peculiar to it, and with it its sanguinary spirit of persecution, and murderous hostility to all who dissented from it. The catholic church became the especial object of his care and favorable legislation; and he was taught by its bishops to believe that its members were his only real and trustworthy adherents. Impressed with this conviction he established it by law; and set it up in the heaven as the "*Woman invested with the sun, and the moon underneath her feet, and upon her head a wreath of twelve stars.*" And there she has remained over fifteen hundred and fifty years, even to this day. She has never been a fugitive in the wilderness: but has always (except in the short reign of Julian, who apostatized from her communion) retained her position in the heaven, by enacting the part of a Harlot with the kings of earth, until with her whoredoms and sanguinary abominations, she became "the Great Harlot sitting upon many waters, drunken with the blood of the saints, and with the blood of the witnesses of Jesus" (Apoc. 17:1,2,6).

But when Constantine came to recognize the catholic sect as his Mother Church, what became of the rest of the Anti-pagan Body — "the whole body of the Christians" besides, namely, of the Novatians, Donatists, Valentinians, Marcionites, Paulists, Cataphrygians, and others? They were still "*the Woman,*" only minus the catholic sect. Whatever other differences obtained among them, they were generally opposed to the union of church and state; for, as all of them could not be the world's church, they were displeased at any one sect enjoying that pre-eminence over the rest. "What," said they, "has the emperor to do with the church? What have Christians to do with kings, or what have bishops to do at court?" Hence, without ceasing to be anti-pagan, they now became an ANTI-CATHOLIC BODY. This was "*the Woman*" of the sixth verse of this twelfth chapter — the ANTI-CATHOLIC WOMAN. Between this woman and the Sun-clothed Harlot in the heaven, there has been, and can be, no fellowship. They are essentially hostile organizations. Not that the anticatholic woman as such is what Mr. Elliot styles "Christ's faithful orthodox church;" for there were sects in her communion whose principles and practices were both worldly and unscriptural; but there were to be found in her anti-catholic pale *hoi loipoi tou spermatos autes, remnants of her seed*, who were characterized by "keeping the commandments of the Deity, and holding the testimony of the anointed Jesus" (verse 17). These were anti-catholic of the intensest character; but they were also opposed to all other sects of the anti-catholic woman, which did not keep the commandments of the Deity, and did not hold the testimony of the anointed Jesus. This is illustrated by the position of CHRISTADELPHIANS in regard to all sects at this day.

They are intensely anti-catholic, and are, therefore, an ecclesiastical element of the anti-catholic woman; but they do not, therefore, recognize as Christians, the anti-catholic sects of "Christendom" so-called.

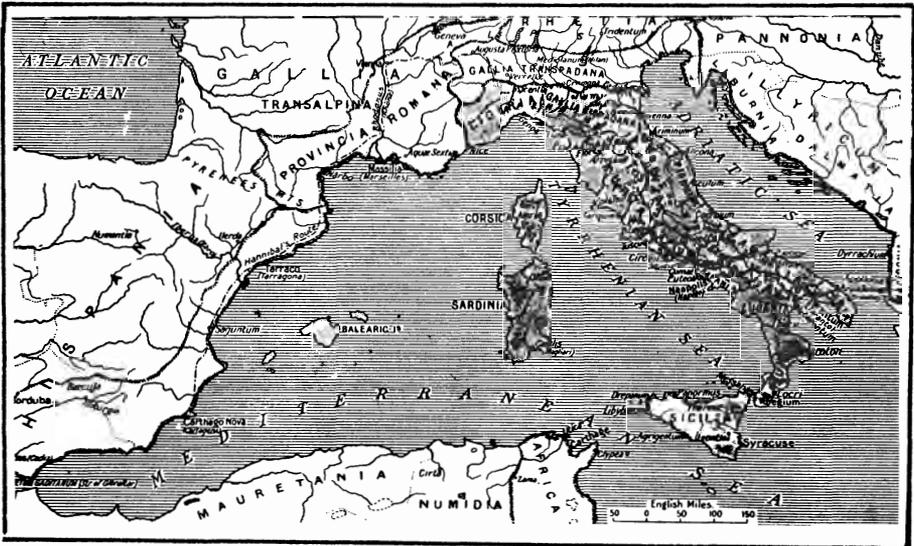
The edict of Milan* had confirmed to each individual of the Roman world the privilege of choosing and professing his own religion. But this inestimable privilege was soon violated; for with the knowledge of Catholic principles, the son and protector of the Catholic church, imbibed the maxims of persecution; and the sects which dissented from it were afflicted and oppressed by the triumph of Laodiceanism. Constantine easily believed that Heretics who presumed to dispute his opinions, or to oppose his commands were guilty of the most absurd and criminal obstinacy; and that a seasonable application of severities might save those unhappy men from the danger of an everlasting condemnation. Not a moment, therefore, was lost in excluding the ministers and teachers of the separated congregations from any share of the rewards and immunities which the emperor had so liberally bestowed upon the Catholic clergy.

An imperial persecuting and repressant influence was thus brought to bear upon the anti-catholic woman, who under the hostile pressure would set her face fugitively *towards the wilderness — eis ten eremon*. The anti-catholic sect that took the lead in opposition at this crisis was that of the Donatists. It was in feud with the catholic sect before the overthrow of Maxentius; and, therefore, before the Roman Africa became subject to Constantine. It was such a feud as might be supposed to exist in the Baptist denomination, resulting in the development of the Campbellite sect. There was, doubtless, error and wrong-doing both with the Donatists and Catholics; but, as from among the Anti-baptist Campbellites was originated *to loutro tou hudatos en remati, by the laver of the water with doctrine* (Eph. 5:26), the CHRISTADELPHIAN DENOMINATION; so from among the anti-catholic Donatists began to be manifested in the three years of their trials before Constantine and his bishops, by the sealing angel that had ascended from the East (Apoc. 7:2), *the first* of "the remnants of the woman's seed, who keep the commandments of

* The Edict of Milan was a decisive document in political and ecclesiastical history. Published in A. D. 313 as the joint agreement between Constantine, then ruler in Rome, and Licinius, the Augustus of the East, it granted freedom of worship to all, both Pagans and Christians, and ordered the restoration of all property seized from the latter. At the same time it gave to Christians the right, as a corporation, to own property. The text of the edict is lost, but it began a new epoch in human history, laying the foundation of Catholicism as a corporate body. It was received with great joy and relief by the Christians who had previously experienced bitter persecution. Though Licinius was joint author with Constantine of this Edict, in 316 war broke out between them. Constantine attacked on the pretext that his colleague had recommenced persecution of the Christians, and in the ensuing war, he won nearly all of Licinius' European possessions. In 324 Constantine again advanced through the Balkans and Byzantium. His fleet forced the passage of the Dardanelles, Licinius was decisively defeated, and Nicomedia, his capital, captured. Constantine granted him his life and entertained him at dinner, but killed him within a year. — Publishers.

the Deity, and hold the testimony of the anointed Jesus.” The name of this first remnant, if it had any other than Donatist, has not come down to us. But it matters not what it was called in its beginning — it was the sect composed of “*the servants of the Deity sealed in their foreheads.*” This is the apocalyptic description of it. Arising in the epoch of the Donatist trials, and being with the Donatists intensely anti-catholic, it is very likely to have been confounded with them, without having at all been mixed up with the feud between the party of Cæcilian and that of Majorinus.

This feud is styled in history “*the African Controversy.*” The provinces south of the Mediterranean, from the confines of Cyrene to the columns of Hercules, A.D. 312, were distracted with religious discord. The source of the division was derived from a double election in the Catholic church of Carthage, the second in rank and opulence of the ecclesiastical thrones of the West. Cæcilian and Majorinus were the two rival bishops of Africa, and the death of the latter soon made room for Donatus, who, by his superior abilities and virtues, was the firmest support of his party. The advantage which Cæcilian might claim from the priority of his ordination was destroyed by the illegal, or at least indecent haste, with which it had been performed without awaiting the arrival of the bishops of Numidia. The bishops of the contending factions maintained, with equal ardour and obstinacy, that their adversaries were degraded, or least dishonored, by the odious crime of delivering up the Holy Scriptures to the officers of Diocletian to be burned. In this state of bitter partizanship, the divided church was incapable of afford-



ing an impartial judicature. Application was, therefore, made to Constantine by the Donatist bishops of Africa, A. D. 313, desiring him to appoint bishops of the church in Gaul to settle their difficulties. "Good emperor," said they, "as you are of a just family, of all the emperors your father alone having never persecuted, and as Gaul is now exempted from that outrage, we ask you in your piety to appoint bishops from that province who may judge between us and the other bishops of Africa, with whom we are at variance." Their request was granted, and the controversy was tried in five successive tribunals, and the whole proceeding, from the first appeal to the final sentence, lasted above three years. A severe inquisition taken before the prætorian vicar and the proconsul of Africa; the report of two episcopal visitors who had been sent to Carthage; the decrees of the Councils of Rome and Arles, and the supreme judgment of Constantine himself in his "sacred consistory," were all favorable to the cause of Cæcilian: and he was unanimously acknowledged, by the Civil and Ecclesiastical Powers, as the true and lawful catholic primate of Africa. The honors and estates of the church were attributed to his suffragan bishops, and it was with difficulty that Constantine was satisfied with inflicting *the punishment of exile* on the principal leaders of the Donatists.

The punishment of exile was banishing, or *causing to flee into a wilderness state*. This was the imperial sentence upon the anti-catholic, or anti-state-church woman in the African wing of the empire. Her seed were banished from the high places of church and state, and made to seek refuge in the wild and uncivilized places of society.

Speaking of this "schism of the Donatists" A. D. 315, Gibbon remarks: "This incident, so inconsiderable that it scarcely deserves a place in history, was productive of a memorable schism, which afflicted the provinces of Africa above three hundred years, and was extinguished only with Christianity itself. The inflexible zeal of freedom and fanaticism animated the Donatists to refuse obedience to the usurpers, whose election they disputed and whose spiritual powers they denied. *Excluded from the civil and religious communion of mankind* (driven into the wilderness), they boldly excommunicated the rest of mankind, who had embraced the impious party of Cæcilian, and of the Traditors, from whom he derived his pretended ordination. They asserted with confidence that the prærogatives of the catholic church were confined to the chosen portion of the African believers, who alone had preserved inviolate the integrity of their faith and discipline. Whenever they acquired a proselyte, even from the distant provinces of the east, they re-immersed and re-ordained him, as they rejected the validity of the baptism and ordination administered by heretics or schismatics. Bishops

and virgins were subjected to the disgrace of a public penance, before they could be admitted to the communion of the Donatists. If they obtained possession of a temple which had been used by their Catholic adversaries, they purified the unhallowed building with the same jealous care which a temple of idols might have required. They washed the pavement, scraped the walls, burnt the altar, which was commonly of wood, melted the consecrated plate, and cast the 'holy eucharist' to the dogs, with every circumstance of ignominy which could provoke and perpetuate the animosity of religious factions. The narrow and solitary path which their first leaders had marked out, continued to diverge from the great society of mankind; so that they could affirm that when Christ should descend to judge the earth, he would find his true religion preserved only in a few nameless villages of the Cæsarean Mauritania."

From this condensed quotation from Gibbon the reader will easily discern the feeling that existed between the Woman Jezebel in the heaven, and the Woman, by oppressive imperial edicts, caused to begin her flight into the wilderness. No enlightened professor of the doctrine which is according to godliness would think of looking for the true believers in "the heaven" where all was sunshine and imperial favor. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3:12). This testimony is true and not to be gain-said, and directs us in our search for "the remnants of the woman's seed, who keep the commandments of the Deity, and hold the testimony of the anointed Jesus," to that anti-catholic community of professors, which has been ever since the great Donatist repudiation of the self-styled "Holy Catholic Church," and "Church of God," A.D. 315, an oppressed, proscribed and persecuted people — persecuted in some form or shape, if not by governments, by the machinations and slanders of scribes, pharisees and others; of all professors, in fact, whose foreheads are unsealed by the truth, and whose hearts, consequently, are unpurified by "faith that works by love" of the truth believed.

24. The Woman's Place

"The woman fled into the wilderness, where she had a place that had been prepared of the Deity — verse 6: And to the woman were given the two wings of the Great Eagle, that she might fly into the wilderness into her place" — verse 14.

The fourteenth verse, in certain particulars, is explanatory of the sixth. In this it is said that "the woman fled;" but nothing is hinted about "the two wings of the great eagle." The sixth verse testifies that "she fled into the wilderness," in which wilderness a place hath been prepared for

her of the Deity. But where was this wilderness to be found? The Roman habitable was well stocked with wildernesses. Was it simply an uninhabited solitude, a desert waste? or did the word *eremon*, indicate her *isolation and exclusion* from the ecclesiastical pale recognized by the powers that be? She fled into the *wilderness-state*, in which she did not stand in the presence of the Serpent. The Serpent was in the heaven, from the sunshine and splendors of which she was caused to fly. It was the woman Jezebel that stood before the Serpent, and gloried in his embrace. The Serpent had beguiled her, and enthroned her in the heaven; but those of her party, who were proof against his enticements and subtilities, he banished from his imperial presence, that they might *dwell alone in the solitude of social isolation*.

But the woman fugitive was not an abstraction, or a mere idea. She was a multitude of dissidents from the new and established order of things. Like Israel after the flesh, they were to dwell alone, and not be reckoned among the nations; still, like Israel, they required some place, or country, in which to dwell. Where did the woman dwell in her wilderness-state? This question is answered in the fourteenth verse in the words, "The two wings of the great eagle were given to the woman." These were the sections of the habitable Divinely appointed for her, that there she might be sustained in her wilderness-state.

But, what was represented by this great bird of prey? The original is quite emphatic — *ho aetos ho megas, the Eagle which is the great one*. There was but one eagle contemporary with the woman's flight that could be styled emphatically, *ho megas*, the large, spacious, ample one. This was the Roman territorial jurisdiction. Rome was the eagle's head; Italy, its body; and the Roman Africa and the regions of the Alps, Pyrennees, Britain, Bulgaria, Thrace, Asia Minor, and Armenia its wings or extremities. The eagle is the well-known symbol of the Roman Power. Moses alludes to this power in connection with the eagle in Deut. 28:49,50,63,64, as, "Yahweh shall bring a nation against thee from far, *from the end of the earth, which as (kaasher) the eagle shall fly*; a nation whose tongue thou shalt not understand; a nation of fierce countenance . . . and he shall besiege thee in all thy gates . . . and ye shall be plucked from off thy land whither thou goest to possess it; and Yahweh shall scatter thee among all peoples." This cannot refer to the Eagle of Nineveh and Babylon; because these eagle powers did not come "from the end of the earth" against Israel; and because they understood the tongue spoken by the Assyrians and Chaldeans. "The end", *not ends* "of the earth" in regard to Palestine, was Chittim, or Italy; whose ships came against Asshur, when Antiochus, king of Assyria, invaded Egypt (Dan. 11:30). Israel did not understand the tongue

of Chittim, which is known as that of the Roman Eagle, the Latin, between which and the Hebrew there is no family likeness. This eagle-nation was to come against them as a bird of prey to devour their body-politic, and to scatter them among all peoples, because they did not fear "that glorious and fearful name, YAHWEH ELOHIM." This was accomplished by the Roman legions under Titus, A.D. 70; predictive of which, YAHWEH ELOHIM, in fleshly manifestation, said, "wheresoever the carcass is, there shall the Eagles be gathered together" (Matt. 24:28).

But, in relation to the woman's flight into the wilderness, the two wings of the great Roman Eagle, spreading along its northeastern and southwestern regions, were not for destruction, but that she might find safety and protection in obscurity; upon the principle of being "out of the Serpent's sight" (*apo prosopon*) she might be out of his mind also. "The two wings" is regarded by some as a more correct reading than "two wings". They say that it reads thus in certain manuscripts — *hai duo pteruges*. They are, no doubt, right. Daniel's leopard had four wings; but there is nothing in symbolic prophecy to indicate that the great Roman Eagle had more than two. The mountains, glens, fastnesses, and more open valleys of these wings of the empire, would be but little cared for, or regarded, by the priests of the Catholic Church, who would crowd to those centres whence wealth and honors were distributed. The more interior locality of the eighteen hundred temples, endowed by the munificence of the emperor, would be the arena upon which they would, as Arians and Trinitarians, Iconoclasts and image-worshippers, disputatiously exhaust their zeal for the ensuing five hundred years. The violence of these all-absorbing disputes within the pale of the Serpent's communion, would so occupy him that he would have but little time or ability to hunt for "heretics" and "schismatics" in the two wings of his dominion. In this way was Provisionally "*prepared a place,*" or country, for dissenters and nonconformists of whatever names their enemy, the Seed of the Serpent in church and state, might, in the plenitude of ignorance and malice, think proper to call them. It is not to be supposed, however, that in all sections of the Eagle's Wings they would be always nourished in peace and safety. The woman's seed could not evade the common lot of mankind, which is born to trouble. They are an afflicted people, clothed in sackcloth, until the end of their appointed time, when they will be invested with white raiment. But till then, affliction is more or less the rod of their condition; and necessarily so; for "whom the Lord loves he chastens, and scourgeth every son whom he receiveth;" that, by this wholesome, but unjoyous, discipline they who are exercised by it, now partaking of the Divine holiness, may

hereafter reap the peaceable fruit of righteousness — Heb. 12:6; Apoc. 11:1-3.

25. The Period of the Woman's Sojourn

"She hath a place which has been prepared of the Deity, that they should feed her there a thousand two hundred and threescore days" — verse 6.

In the fourteenth verse, this is equivalently expressed by the words, "where she is nourished for a time, and times, and half a time out of sight of the Serpent." This parallelism shows us that "1,260 days" is a form of words importing the duration of "a time, times, and half a time". Whatever the word *day* may signify, it requires 1,260 of them to equal three times and a half. In common time, 1,260 days are forty-two months, or three years and six months. But in dramatic prophecy, where the things predicted are acted on a small scale, by the persons of the drama, *the time is proportioned*, and therefore expressed in miniature. Hence, when a piece is performed on the boards of a theatre, its incidents, which are spread over a long series of years, are all brought in the acting before the spectator's eye in the short space of an evening. This is a practical condensation of *the time of the piece performed*. If the *acted time* of the piece were dramatically expressed by the performer, according to the *real time*, an evening theatrical entertainment would be impossible. He has therefore, in his acting, to reduce the literal, or real, time of the incidents he represents, from years to minutes, which all the audience, from pit to gallery, easily perceives.

Now, upon the same principle of condensation is time exhibited in the apocalyptic drama. It is condensed from *real time* to *acted time*, the latter being proportioned to the former, and to the agents dramatically engaged. Thus, if the real time be 1,260 *years*, it is proportionally represented by 1,260 *days*, or forty-two months, or three times and a half. It is also made proportional to the agents acting in the time. Thus, in the dramatic prophecy before us, the woman and her feeders, or nourishers, are the agents. She dwells in her place as a woman, the cycle of whose natural existence is threescore years and ten. Now, to affirm of her that they nourished her 1,260 *years*, would be in violation of the decorum of things. It would be a monstrosity in the picture, because out of all proportion, seeing that, naturally, women do not live 1,260 years. But the fitness and suitableness of things are observed; and the language descriptive of her pregnancy and subsequent life, does no violence, but is in strict accordance with, the laws of a real woman's natural existence. The remarks of Daubuz upon symbolic time, are to the point in this place.

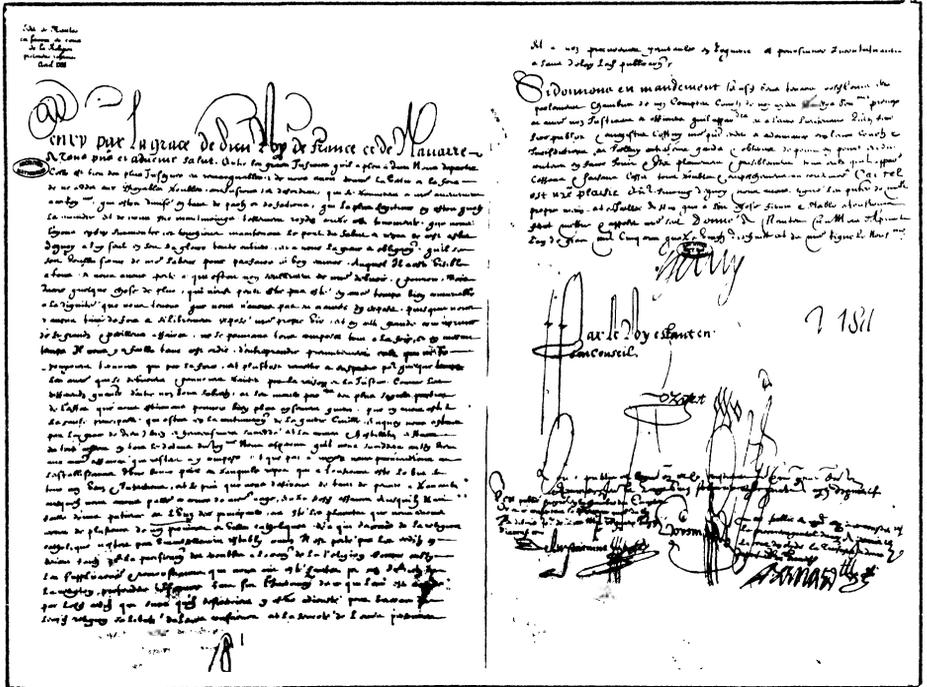
“The way of the symbolic language,” says he, “in expressions determining the spaces of time may be set in a plain light from the manner of predictions, or the nature of the prophetic visions. For a prophecy concerning future events is a picture, or representation of the events in symbols; which, being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see; and, therefore, that the duration of events may be represented in terms suitable to the symbols of the visions, *the symbols of duration* must be also drawn in miniature. Thus, for instance, if a vast empire, persecuting the Church for 1,260 years, was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1,260 years; because it would be monstrous and indecent to represent a beast ravaging for so long a space of time; but by 1,260 days. And thus a day may imply a year; because that short revolution of the sun bears the same proportion to the yearly, as the type to the antitype.”

Thus, the anti-catholic community was to be sustained, out of the sight of the Serpent-government, in the two wings of the Great Roman Eagle, for one thousand two hundred and sixty years from the epoch of its legal condemnation as heretical, its exclusion from high places, and its banishment from the sunshine of imperial favor, A.D. 312-315. The three years intervening between these dates, constitute *the initiatory epoch of the Woman's flight*. The individuals who composed the party of the woman were not all saints; they were all, as we have seen, exceedingly hostile to the State Church: but it was only a particular class of the woman's seed which was entitled to be regarded as consisting of the saints. Her seed was composed of *remnants, hoi loipoi*, not, as in the Common Version, of a *remnant*. She was providentially placed in the wilderness, that she might be *fed and nourished*; for without food and nourishment she could not exist in such a world as this. The “faithful men” who were within her pale, “who were able to teach others” (2 Tim. 2:2), fed her with knowledge and understanding (Jer. 3:15); and “the earth,” with whom she found an asylum, “helped her” with the nourishment of protection, without which she would have been carried away of the serpent-flood. A remnant of her seed, and the common people of the Eagle's wings, “the earth,” coalesced. They became political allies against the party in power; and were upon emergency prepared to withstand their oppressor by force of arms. These were the vanguard of the other remnant of her seed, whose principle is passive endurance of injury “unto death;” and trusting for vindication to Him who saith, “Vengeance is mine, I will repay.” These were the saints sealed in their foreheads as the especial servants of the living God.

Now, to what in our own times shall we liken the civil and ecclesiastical arrangement of things existing at the crisis of the woman's flight? The following constitution of things with which the reader is familiar, will answer the purpose of bringing vividly before his mind what was presented before John's in the dramatical exhibition of the woman in the wilderness. The British Imperial Unicorn is an element of the Serpent-power of the world. It is enthroned in all the splendor of the heaven; and sheds the rays of its glory and power upon all the constituted authorities of the state. Invested with this brightness is a Harlot, diademed with the jewels of the British crown. This woman is a daughter of "Mystery, Babylon the Great, the Mother of Harlots, and all the Abominations of the Earth;" and is constitutionally styled, "the Church of England and Ireland, as by law established." In the palmy days of the Tudors and the Stuarts, there was another woman, who fled from the face of the British Serpent. This was the woman of nonconformity and dissent. And to this fugitive were given the wings, or extremities, of the Great Unicorn; that she might fly into the wilderness, into her place, where she is nourished until the coming of the Ancient of Days. These wings are now known as the United States and British America. Here the Puritan Woman exists out of the sight of the British Serpent, fed by her spirituals, and nourished by "the earth," which is remarkably inimical to everything British. But, are the sects of which this Anti-British State-Church Woman is composed, "the remnants of her seed which keep the commandments of the Deity, and hold the testimony of the anointed Jesus?" Far, very far, from it; they are as far from it as the British Harlot herself; nevertheless, there will be found within the pale of Anti-British Harlotry a remnant, styled **CHRISTADELPHIANS**, whose intellectual and moral characteristics are answerable to the last clause of Apoc. 12:17.

Now, the Puritan Woman, styled by her enemies and persecutors "the Donatists;" but by the children of her body, *Cathari*, or the Pure Ones; for the first 1260 years of her existence was Providentially settled in the wings of the Roman Eagle. Her remnants were not to be found in Persia, India, China, or America: but after the discovery and settlement of America, the persecutions and massacre of her seed by the Serpent-Powers of Europe caused her to seek refuge in the American wilderness, whereby the help of "the earth," which styles itself "the unterrified democracy," she is fed and nourished to the full.

It is now over 1550 years since her flight began in the days of Constantine, or A.D. 315. In Apoc. 11:3, "the remnants of her seed" are specified by the names "THE HOLY CITY" and "*The two Witnesses*." The former, consists of those "who keep the commandments of the Deity,



A copy of the Edict of Nantes, which was promulgated by Henry IV in 1598, an important date in Apocalyptic prophetic chronology. This edict granted Protestants a degree of toleration. Its benefits, however, were terminated by its revocation in 1685 by Louis XIV, which resulted in the political death of the Witnesses (Rev. 11:9). However, as predicted, after their "dead bodies" had remained unburied in "the street" (France) of the Great City (Babylon the Great) for 3½ lunar "days" or 105 years, their political "resurrection" followed in 1790 through the French Revolution, Rev. 12:14 also requires a period of 1260 years during which time the "woman" finds refuge in the "wilderness" or in various parts of the Roman Empire. Commencing from A.D. 312 when the Donatist controversy divided the Church, 1260 years terminates in 1572 and the Massacre of St. Bartholomew's Day. This commenced the "war" of Rev. 11:7, and whilst the Edict of Nantes gave temporary relief to the Protesting communities, this terminated its revocation. See comments opposite, and compare with the time periods epitomised in Vol. 2, p. 282 — Publishers.

and hold the testimony of the anointed Jesus:" the latter, the Politico-Religious Democracy essentially and constitutionally hostile to the "Mother of Harlots" and her Harlot Daughters, in all the countries where they are "by law established."

Now, the times of these two classes are differently arranged. The duration of the symbolical formulas is the same number of years with respect to each; though the symbolical formulas themselves are differently expressed. Thus the symbolical formula of "the Holy City" is written "*forty-two months,*" while the symbolical formula of the woman with especial reference to the remnant, "the witnesses," is written "*one thousand two hundred and sixty days.*" This is also expressed in the form "*a time, and times, and half a time:*" and the reason why these two various formulas are given in the sixth and fourteenth verses of this twelfth chapter is, that this form, which is reproduced from Dan. 7:25, and 12:7, might be shown to consist of 1260 symbolic days. The form in Daniel indicates a period reaching to the epoch when judgment is given to the saints of the Highest Ones, which implies the manifestation of the Ancient of Days and the subsequent resurrection of the dead; because, there can be no judgment until they are raised; and no resurrection till he comes.

But the time when the 1260 *æon* commences is not the same in all its relations. In Dan. 7 and 12, it has special reference to "the Holy City," or saints, in the highest sense; and begins with their delivery as heretics into the hand, or power, of the Roman Blasphemer, styled in Dan. 11:38,49, "a foreign god" and "a god of guardians." The "forty-two months" of Apoc. 11:2, begins at the same time. Not so, however, the 1260 of the Two Witnesses, and the times of the woman in ch. 12:6,14. These all begin with the commencement of her flight in the Constantinian epoch. In these times she was to be fed and nourished; and fire was to proceed out of the mouth of her dualized witnessing remnant, to devour her enemies and theirs. During these times they had power to shut the heaven, that it might not rain *in their days of the prophecy*, or the 1260. But when they may "have finished their witnessing," which they accomplished at the end of that period, or 1260 years after their banishment by Constantine, that is, in the epoch of A.D. 1572-'75, war was made upon them, and they were overcome, and put to death politically: they were "killed" in a like sense to the killing of "the third of the men" in ch. 9:18 — a death which said third sought, but could not find, because the time Divinely appointed to extinguish the eastern Roman dominion had not yet come.

But, though the 1260 years of the sackcloth-witnessing of the anti-catholic remnant of the woman's seed ended in A.D., 1575; the other

class of her seed, "*the Holy City*," still continued to travail in the affliction of its down-trodden condition; and to press on through the weary years assigned to it in the "forty-two months," or "the reed like to a rod" with which it was measured (Apoc. 11:1). The finishing of the witnessing by the secular element of the woman in A.D. 1572-'5, marks the lapse of nine hundred and sixty-eight years of the forty-two months; in all of which time "the Holy City" had been in the hand of the Roman Blasphemer. At the end of the witnessing in A.D. 1575, there still remained two hundred and ninety-two years of the forty-two months to be traversed by the Holy City. These elapsed, and she attains the A.D. 1867-'8; or, having traversed and completed an *æon* or cycle, of forty-two months of years from A.D. 607, she is justified in looking for a speedy deliverance from the down-treading she has been subjected to in all that terrible and sanguinary time.

But though the 1260 years of her sustentation in the two wings of the Roman Eagle were fulfilled, it must not be supposed that, because war was made upon her seed, and they were overcome and politically killed, she was therefore dead, and had no further part in the history of the papal world. So long as she has a remnant upon the earth, she lives in it; though she may no longer be found in her original place of abode. Exterminated in one section of the Habitable, her seed reappear in another, on the principle of being persecuted in one city, they flee to another. In the first 1260 years of her sojourn out of the Serpent's sight, her fugacious migrations were confined to the wings of his dominion. For three hundred years after her flight she was fed and nourished in the Roman Africa, and the Cottian Alps. At the end of these centuries, she disappeared from the African Wing of the Great Eagle, and manifested her presence in Armenia and Asia Minor; and when she could no longer find food and nourishment there, she migrated in the course of a hundred and fifty years into France, and thence into Bulgaria, and up the Danube westward and northward through Hungary and Bavaria. In the ninth century, the witnessing of her seed was no longer heard in Armenia, Asia Minor, and Thrace; but was more particularly limited to the Alpine regions of Italy, Switzerland, and France. In the twelfth century, the witnessing of her seed in these countries became so hateful to the Roman Catholic Church, that its malice against her became unbounded. "The rivers and fountains of waters," or those who ruled among the mountains and valleys of the Alps, were stirred up by the spiritual head of that communion, to shed their blood without mercy (Apoc. 16:4-7): nevertheless, the food and nourishment afforded her, enabled her to endure, and to continue her witnessing in these Alpine regions until the expiration of her 1260 years. But in the sixteenth and

seventeenth centuries, the power of the strong governments of Europe was brought to bear upon her seed. The two wings of the Great Eagle no longer afforded her protection; so that her witnessing against catholicism, and THE ANTICHRIST, whose power had now reached its greatest altitude and breadth, was suppressed in all the kingdoms, or Horns, of the Beast of the Sea (Apoc. 11:7; 13:1).

This was the death of the witnessing of the politico-ecclesiastical remnant of her seed. The war upon her that ultimated in this result, continued over a century after the termination of her æon (*aion*) of 1260 years. From A.D. 1685 to A.D. 1790, her seed's voice against the Roman Antichrist was death-stricken in all the Ten-Horns of the Beast of the Sea. During this period of *three lunar days and a half of years*, her anti-catholic communities lay voiceless in the streets, or kingdoms, of the Great City, very much to the joy and mirthfulness of the priests and rulers of the Horn-Powers, especially of the VICE-GOD of "Christendom" and his Cardinals, whose sanguinary domination is now tottering to its fall. These priestly and besotted tyrants "rejoiced over them, and made merry," because the tormenting testimony of her seed was, as they thought, effectually and finally silenced (Apoc. 11:4-10). But they knew not the purposes of Him who doeth all things after the counsel of His own will. They knew not that a great revival of this tormenting witnessing had been decreed; and that their joyous mirth was doomed to set in mourning, lamentation, and woe. For, after the expiration of the three lunar days and a half of years, that is, of 105 years; marked also by the termination of 1260 years from the epoch A.D. 530-533, in which the Dragon-Power "*acknowledged*" the bishop of Rome as "*a god*" over all the spiritual affairs of his dominion (Dan. 11:39): after the end of his cycle, "the Spirit of life from Deity was to enter into them, and they were to stand upon their feet." In the epoch of A.D. 1789-'93, this came to pass in the birth of what the terrified "foul spirits" and "unclean and hateful birds" of the Roman "cage," denominate "THE REVOLUTION." This fearful power, which is now sternly and threateningly glaring in the face of the trembling demon-and-idol-worshippers of the Roman "hold" (Apoc. 18:2), is the organized witnessing of the politico-ecclesiastical remnant of the Woman's Seed. Created A.D. 315, slain A.D. 1685, it rose again A.D. 1789-'93; and, in the last epoch "it ascended to the heaven," where it is now working through the Frog-like influences of the French, Italian, and Prussian powers which will not cease to operate until they shall have unwittingly "gathered the kings of the earth and of the whole habitable to the war of that great day of God Almighty — a day which is near, even at the door, and waiting only the expiration of the forty-two months of the down-treading of the Holy



Above: Constantinople (modern Istanbul) occupies a commanding position on the Bosphorus that links Europe with Asia Minor. The widespread territory ruled by Constantine demanded a more convenient centre than that of Rome.
Below: Coins depicting Constantine, and the dedication of the city of Constantinople on 11 May 330.



City; that is, of 1260 years from the giving of the Saints into the hand of "the Foreign God," A.D. 607-'8; or 1335 from his "acknowledgment" by the King that did according to his will in A.D. 533; which gives for a glorious epoch to the believer, A.D. 1868-'9.

26. "The Earth Helped the Woman."

"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 hold the testimony of the anointed Jesus" — Verses 15-17.

The Dragon, the Serpent, the Diabolos, and the Satan, in this twelfth chapter, are all terms expressive of the political, or civil, military, and spiritual, "enmity" in organized activity against the woman and her seed. When the political organization that seeks her destruction is wholly pagan, then it is represented as "a Great Fiery Red Dragon" — ver. 3: if still pagan, but not wholly so in all departments of the state, then it is no longer the "great fiery red dragon," but simply the Diabolos, as in ver. 12; and if no longer pagan, but a subtle and seductive power, wise in its own conceit, and invested with supreme authority, it is indicated by "the Serpent" and "the Dragon," as in ver. 15,16. This identity is established by the testimony concerning the flood of water, which states that it issued both from the mouth of the Serpent and the mouth of the Dragon: now the flood being one, not two, the Serpent and the Dragon in the verses at the head of this section must represent the same power.

But the Dragon and his angels were cast out of the political heaven, or Roman government, "and their place was found no more in the heaven;" nevertheless, in the last four verses of this chapter we find the Dragon in power, and exercising it vengefully for 1260 years against the woman, and making war with the remnants of her seed. How is this? It was the pagan constitution of power enthroned in Rome and Italy that was cast out, and has reappeared no more to this day. But after the battles of Adrianople and Chrysopolis all power over the Roman Habitable came to be vested in Constantine. He was the sole imperial bishop of the Dragon empire; which, by the revolution he had consummated, was transformed from the Pagan Dragon, into the Catholic Dragon, dominion. It is this Catholic Serpent and Dragon that figures in the concluding verses of this chapter, as well as in the thirteenth and twentieth chapters

of the Apocalypse, which has no more to do with the Great Fiery Red Dragon after ch. 12:13.

The throne of the Pagan Dragon was Rome; but when the Dragon-power came to be vested in Constantinople he established a New Polity in a New Capital, which after himself he styled, the City of Constantine, or Constantinople. In the period in which the woman became a fugitive, Constantinople, previously called Byzantium, became the capital of the Roman world. It has retained its sovereign rank over 1540 years. Its founder ascribed his resolution of building it to the infallible and eternal decrees of Divine Wisdom; and in one of his laws, he declares that it was in obedience to the commands of God, that he laid the everlasting foundations of Constantinople. His choice of Byzantium for a city is said, by contemporary writers, to have been owing to a vision which appeared to him while he slept within the walls of that city. Its tutelar genius, a venerable woman sinking under the weight of years and infirmities, was suddenly transformed into a blooming female, whom his own hands adorned with all the symbols of imperial greatness. The emperor awoke, interpreted the auspicious omen, and obeyed, without hesitation, the supposed will of heaven. On the day on which the foundation of the city was laid, Constantine on foot, with a lance in his hand, traced out the boundary of the destined capital. It was of great extent, which his assistants observing, ventured to remark, that he had already exceeded the most ample measure of a great city. "I shall still advance," replied Constantine, "till he, the invisible guide who marches before me, thinks proper to stop." Whether or not the emperor did see the vision of his dream, it is a fact as already shown, that this twelfth chapter was generally supposed by anti-pagans of that day to refer to the events of the life of Constantine. Hence, it is more than probable that the dream he professes to have had was not a vision of his own, but a fiction into which he introduced the two women of this chapter, the one distressed, inferior, and persecuted, the other blooming and decorated with the sun, the moon and the stars, the symbols of imperial greatness, with which "his own hands adorned her;" and for whom he determined, dream or no dream, to found a new capital.

"*Water as a flood*" is said to have been cast out of the Serpent's mouth after the woman to sweep her away. Water flowing like a river indicates an army or body of men in motion. That water symbolises people is evident from Apoc. 17:15. Hence, when the water is in motion the people are moving; when it flows like a river the body of people moves in a certain direction; when the river overflows its banks, the army crosses its frontiers and invades another nation; when the water sweeps along like a flood, the army subdues and carries all before it; but when

the earth opens and absorbs the flood, then the operations of the army are spent without effecting its purpose; and if the water of the river be dried up, as in Apoc. 16:12, the power and independence of the people represented are destroyed. Some of these definitions are strikingly illustrated in Isaiah 8:7: "Behold," says the prophet, "Yahweh bringeth up upon them (the Jews) the waters of the river, the strong and mighty; even the king of Assyria and all his force. And he shall rise above all his channels, and shall go over all his banks; and he shall pass through Judah, overflowing and spreading; even to the neck shall he reach; and the extension of his wings (the wings of his army) shall be over the full breadth of thy land, O Immanuel!" The kingdom of Assyria was divided from that of Israel by the Euphrates, termed in Scripture "the river," and "the great river." Hence, it came to symbolize his power; so that when he invaded Israel, the waters of his river are said to have swelled over their banks, and flooded their country to so great an extent as to rise "to the neck," or capital, but without submerging it; so that it would be an overflowing invasion, which would recede without finally subjecting the nation.

The Mouth of the Serpent or Dragon is symbolical of the words, utterances and commands, proceeding from the power called Serpent or Dragon. The commands of a power are expressed or made audible and effective by the reigning administration of public affairs; and which holds a similar relation to the power that the mouth does to the brain of a man. Hence, "the Mouth of the Dragon, the Mouth of the Beast, and the Mouth of the False Prophet," are the governments of the powers signified by these symbols.

The Serpent and Dragon are said to have cast water as a flood out of their Mouth; that is, an army of pursuers was sent forth by order of the catholic government of Constantinople and Rome, to sweep the fugitive woman from among the living. The execution of this decree of extermination might have been successful, had not "the earth ran with help for the woman, and opened its mouth and swallowed up the flood." The Common Version says, "the earth helped the woman." This is not incorrect; but it is not as exact as it might be, and as the events represented justify. The word *boetheo*, signifies properly, "to run to the aid of those who cry for help." The woman in her flight was pursued, or persecuted by power, which caused her in her sufferings to cry aloud. Her cries fell upon the ears of the earthiest of earthborns, who ran to and fro dealing the most terrific vengeance upon her foes. The ferocious purpose of the catholic power encountering this most unexpected resistance was defeated; the earth swallowed up the wrath which expended itself upon it, and the woman was saved.

HISTORICAL ILLUSTRATION

Such, then, is the meaning, or “mystery,” of the form of words presented in the prophecy. The Catholic Dragon, or Man of Sin power, incorporate in the unbaptized episcopal emperor, Constantine, and in the ignorant and superstitious ecclesiastics whom he had associated with himself in synodical session, was the effluent pursuer of the woman, who rejected the traditions and commands of the tribunal which had arraigned and condemned her, and all her seed, as odious and pestilent heretics. Having lost their cause at Rome and Arles, the Anti-catholic Donatists had appealed for the last time to Constantine himself, who in A.D. 316, examined the whole affair at Milan, in the presence of the contending parties. The issue, as might be expected from the character of the judges, was not more favorable to the Donatists than the decisions of the previous councils, which were confirmed by the sentence he pronounced. Condemned by the Bishop of Rome, and by that bishop’s imperial master, “this perverse sect,” as they are styled by Mosheim, are said to have loaded the emperor with “the bitterest reproaches,” and complained that Osius, bishop of Cordova, who was honored with his friendship, and was intimately connected with Cæcilianus, had, by corrupt insinuations, engaged him to pronounce an unrighteous sentence. “Perhaps their complaint,” says Gibbon, “was not without foundation, that the credulity of the emperor had been abused by the insidious arts of his favorite, Osius. The influence of falsehood and corruption might procure the condemnation of the innocent or aggravate the sentence of the guilty.” Be this as it may, “the Dragon, the old serpent, incited to great wrathfulness by these irritating trials, which disturbed the serenity of the party in power, deprived the anti-catholic Donatists of their churches in Africa, drove their bishops into exile, and carried his resentment so far as to put some of them to death. This was the commencement of the Catholic Dragon’s wrath against the woman, and of the war he waged against the remnants of her seed (verse 7). The immediate effect of these violent measures, were desperate commotions and tumults in Africa, as the Donatists were exceedingly influential and numerous in that wing of the great eagle. But these insurrections were regarded by them with the utmost detestation and abhorrence; and, therefore, though a persecuted people, we are not to attribute these popular uprisings in their defence to a spirit of recrimination in them against their “christian” oppressors. The Donatists Remnant had fled “into the wilderness” of Getulia that they might be “out of sight of the Serpent” — of “the first Christian emperor” and his catholic myrmidons, who had seized their property, exiled their teachers, and put some to death. Upon this, the Spirit of Deity stirred up the indignation of “the Earth”

— of those who, though neither catholics nor Donatists, had spirit enough to defend the oppressed against imperial and ecclesiastical tyranny, and that in their own irregular and violent way. This situation of affairs may be illustrated by the following supposition. Thus, Christadelphians where known are in very bad odor with “every name and denomination,” against which they protest as the Anti-Christian “Harlots and Abominations of the Earth.” Suppose these were to lay aside all their animosities and strifes, and to combine to suppress and exterminate them with fire and sword; would not the “infidels,” who have predilection for no sect, oppose force to force in their defence? There can be no doubt of it; and, though Christadelphians deprecate, and would discountenance all violence in their behalf, the infidels, as in the first French Revolution, would make the quarrel with the oppressor their own; and the most horrible cruelties would probably be perpetrated upon the enemy under the pretence of assisting them. To a certain extent, such an event occurred in the epoch of the American revolution, when the infidel leaders of revolt against British tyranny in church and State, interposed between the episcopal church and the Baptists and other sects it was oppressing, and proclaimed an equality of rights for sects of every name. But they were not content with proclamations; they drew the sword, and watered the earth with blood for seven years, to establish it. Shall we charge the Baptists and Quakers of that day with appealing to the arbitrament of arms against the Established Church of England, because they, in common with others, obtained exemption

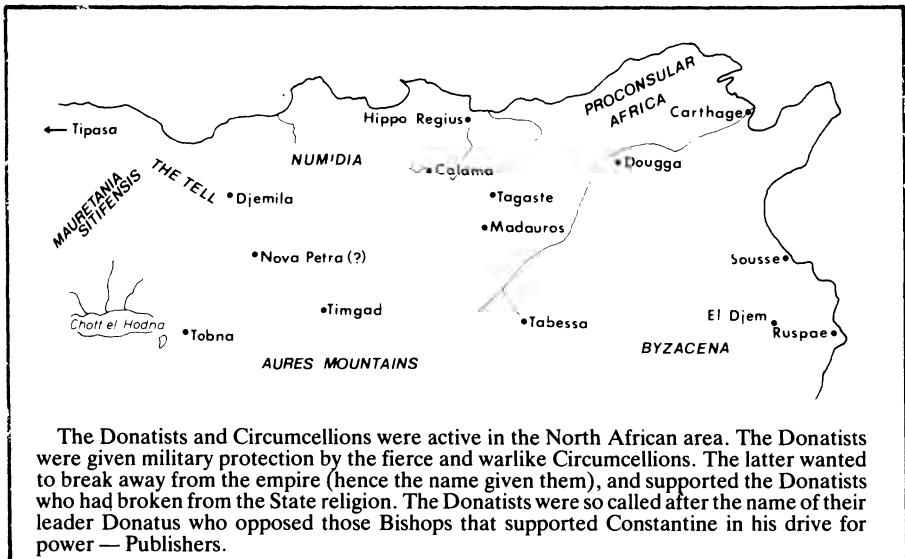


The Donatists used the title *traditores* to describe weak bishops who handed over the sacred writings to persecuting authorities. The title was derived from the term *Tradito legis*, the Catholic title for the imagined action of the Lord in handing the scroll of authority and teaching to Peter. This is illustrated in the motif above from the fifth century. Therein the Lord is depicted handing over a scroll to Peter — Publishers.

from future whippings and incarcerations on account of their religious principles, by the triumph of revolutionary unbelievers? Even supposing that many Baptists and Quakers were found in the ranks of the insurgents, as no doubt there were, should we, therefore, condemn the Baptist and Quaker bodies as baptized in human gore? A community is not to be condemned as a murderer of its species, because of the delinquency of some of its adherents; if so, then most of the apostolic churches would have to be condemned as anti-christian. The case, however, is entirely altered where a sect, as the Catholic Anglo-Episcopal, in its corporate capacity, condemns, imprisons, and puts to death as heretics, those who assert the imprescriptible and inalienable right of judging what is truth for themselves. Here the murder of "heretics" so-called, is the crime of the whole body; which, as in the case of individuals, will sooner or later suffer the just penalty of the Divine law. The case of the Donatists is parallel to our supposition. The indignation of the people was roused, and in the language of the prophecy, "the Earth ran with help to the Woman." The emperor and his party were alarmed, and Constantine endeavored by embassies and negotiations to allay the disturbances, but without effect.

Who are represented by "the Earth" in the period of the woman's flight into, or towards, the wilderness, will readily appear from the following account. The persecution of the servants and brethren of Christ by the Catholic Serpent at this juncture was acquiring strength, the flame of discord gathered force daily, and seemed to portend the approaching horrors of civil war. To prevent this, Constantine, having tried in vain every other method of accommodation, abrogated at last, by the advice of the governors of Africa, the laws he had enacted against the Donatists, and allowed to the people the full liberty of adhering to that party which they in their minds preferred. This state of tranquillity, which did not long continue, was brought about by a horrible confederacy of desperate ruffians who passed under the name of CIRCUMCELLIONS. These bands were composed of a set of furious, fearless, and bloody men, formed of the rough and savage peasantry of the Numidian and Mauritanian villages, who were semi-pagans, and had been imperfectly reduced under the authority of the Roman laws. "This outrageous multitude," says Mosheim, "whom no prospect of sufferings could terrify, and who, upon urgent occasions, faced death itself with the most audacious temerity, contributed to render the sect of the Donatists (whose cause they espoused) an object of the utmost abhorrence (to the Catholics) though it cannot be proved, by any records of undoubted authority that the bishops of that faction (those at least who had any reputation for piety and virtue) either approved the proceedings or stirred up

the violence of this odious rabble." This was truly "the unterrified," and unterrifiable, "democracy." This may be styled the spontaneous soldiery of the Donatists, extemporized by the urgency of their distress. These Circumcellions never failed to take up arms to defend them against their enemies. The imperial officers were usually sustained by a military force in the execution of the wrath of the Catholic Dragon, which issued like a sweeping flood from its Mouth; but it did not carry the woman away. It was sometimes successfully repelled. The blood of some Donatist teachers which had been shed by the imperialists, inflamed the Circumcellions with an eager desire of revenge. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated them into despair and rebellion. The leaders of the Circumcellions assumed the title of CAPTAINS OF THE SAINTS. Their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club, which they termed AN ISRAELITE; and the well-known sound of "Praise be to God," which they used as their war-cry, diffused consternation over the unarmed provinces of Africa. At first, their depredations were covered with the plea of necessity; but they soon exceeded the measure of subsistence, indulging without control their intemperance and avarice; burned the villages they had pillaged, and, in defiance of the Roman legions, reigned the licentious tyrants of the open country. The occupations of husbandry, and the administration of justice, were interrupted; and as the Circumcellions pretended to re-



store the primitive equality of mankind, and to reform the abuses of civil society, they *opened a secure asylum* for slaves and debtors and all other refugees, who fled to their standard in crowds from their pursuers; or in the language of the prophecy, “the Earth opened her mouth, and swallowed up the flood.” When they were not resisted, they usually contented themselves with plunder, but the slightest opposition provoked them to acts of violence and murder; and some catholic priests, who had signalized their zeal, were tortured with the most refined and wanton barbarity. They engaged, and sometimes defeated, the provincial legions of the Dragon; and in the sanguinary action of Bagai, when the troops of Constans were sent against the Donatists, as a flood from the Dragon’s Mouth, the Circumcellions attacked in open field, but with unsuccessful valor, an advanced guard of the imperial cavalry. Those who were taken prisoners died without a murmur, either by the sword, the axe, or the fire; and the measures of retaliation were multiplied in rapid proportion, which aggravated the horrors of rebellion, and excluded the hope of mutual forgiveness.

Such disorders are the natural effects of religious tyranny; but the rage of the Circumcellions was enflamed by a phrenzy of a very extraordinary kind. Many of them were possessed with a horror of life, and the desire of martyrdom; and they deemed it of little moment by what means, or by what hands, they perished, if their conduct was sanctified by “the intention of devoting themselves to the glory of the true faith.” Such was “the Earth,” and such the manner in which she “opened her mouth, and swallowed up the flood which the Catholic Dragon cast out of his mouth,” in voluntary defence of the woman’s seed in the African wing of the Great Eagle.

But the defensive operation of “the Earth” was not restricted to the African provinces of the empire. The peasantry of Paphlagonia was inspired by the same spirit. During the reign of Constantius, son and successor of Constantine, when the catholic Trinitarians and catholic Arians unsheathed the sword of the flesh against one another to arbitrate the rights of Homoousion and Homoiousion† to the claim of orthodoxy, the Novatians, another remnant of the woman’s anti-catholic seed, became obnoxious to the Arian emperor and patriarch of Constantinople. The latter distinguished pietist, whose name was Macedonius, being informed that a large district of Paphlagonia was al-

† These are titles given to various religious sects within the Apostate church of the 4th century. The *Homoousians* taught that the essence or substance of the Father and the Son is the same; the *Arians* believed that Jesus Christ was mere man; the *Trinitarians* claimed that he is very God of very God; and the *Homoiousians* argued that the essence of the Son is similar to, but not the same as, that of the Father. How beautiful, practical and satisfyingly clear is the teaching of the Truth, that of God manifestation, in comparison with the confusion that reigns in the doctrines relating to Trinitarianism — Publishers.

most entirely inhabited by the Novatians, resolved in fiery excess of zeal, either to convert them to Arian catholicity, or to exterminate them; and as he distrusted on this occasion the efficacy of an ecclesiastical mission, he determined to *vomit forth a legionary flood* to sweep them from the earth. To this end, he ordered a body of four thousand legionaries to march against these unoffending dissenters, and to reduce the territory of Mantinium under his patriarchal authority. "The Serpent cast out of his mouth water like a flood after the woman, that he might cause her to be carried away by the flood." But the armed flood did not accomplish the purpose of the Constantinopolitan government. It was foreshown in the prophecy that it should not succeed; for it was Providentially arranged that the flood should be ineffectually expended upon the earth, as it is written, "the earth ran with help for the woman, and opened her mouth, and drank up the flood which the Dragon cast out of his mouth." And so it came to pass; for the Paphlagonian peasants, animated by despair and religious fury, boldly encountered the invaders of their country; and though many of them were slain, the Serpent's legions were vanquished by an irregular multitude armed only with scythes and axes; and except a few that escaped by flight, thousands of soldiers were left dead upon the field of battle. The Emperor Julian, who succeeded Constantius, an apostate from this sanguinary catholicism to paganism, speaking of his predecessor's reign, in his fifty-third epistle, says, "many were imprisoned and persecuted and driven into exile. Whole troops of those who were styled 'heretics,' were massacred, particularly at Cyzicus and Samosata. In Paphlagonia, Bithynia, Galatia, and many other provinces, towns and villages were laid waste and utterly destroyed."

After the death of Constantine, in the division of his empire between his three sons, Italy and Africa were allotted to Constans. He sent Macarius and Paulus into Africa to heal, if possible, this "deplorable schism," as Mosheim terms it; and to engage the Donatists to conclude a peace. The efforts of Constans to induce them to coalesce with the catholic church were strenuous, but ineffectual. Force and corruption were the royal arguments employed for their conversion by these imperial commissioners. The chief bishop among the Donatists opposed all these methods of reconciliation with the utmost vehemence; and his example was followed by the rest of his brethren. The idea was odious to them of a coalition with those, who in the Diocletian persecution and distress, in order to avoid martyrdom, had delivered up the Holy Scriptures, the best gift of the Deity to man. This zeal for the word was a remarkable characteristic of the Woman's Seed. It underlaid the whole controversy between the Catholics and Dissenters of the period. The