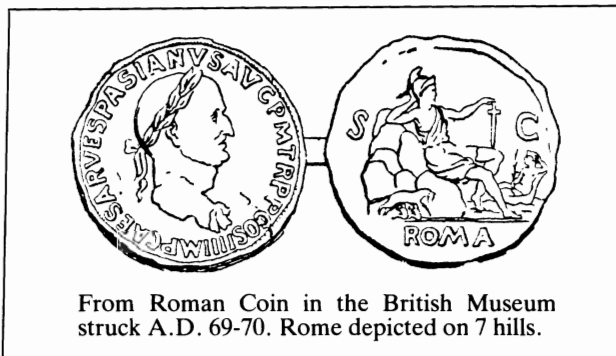


Name of Blasphemy upon the Seven Heads‡. Elliott, a son of one of the Harlots, and a grandson of their “Mother,” remarks, that “the apocalyptic title, ‘Mother of the Harlots and of the Abominations of the Earth, is the very parody of the title Rome arrogates to herself — ‘ROME, MOTHER, AND MISTRESS’.” The words of the Tridentine Council are “*Romana Ecclesia, quæ omnium Ecclesiarum Mater est et Magistra*” — “the Roman Church which is the Mother and Mistress of all the Churches”. Whence the common phrase “Our Holy Mother the Church”.



Such is the Name Apocalyptically inscribed on the forefront of the Ecclesiastical Polity of Europe in allusion to the practice of some notorious prostitutes, who had their names written on a label upon their foreheads, as may be collected from ancient authors. The Great Harlot is notorious, and recognized as the Ecclesiastical Mother by all the world. But, she being the Mother, who are her Daughters? These are as easily discerned as the Mother herself. The Protestant State Churches are “the Harlots;” and the Dissenting, or Nonconformist, “Names and Denominations,” are “the Abominations of the Earth”. The genealogy of all of them is traceable to Rome; with whose dogmas they have more accord than with the principles of the doctrine of Christ. The Harlots and the Abominations are “the Names of Blasphemy,” of which the Beast is said to be “full”. § They are all injurious to, and subversive of, “the truth as

§ Gibbon (Ch. 47) historically links the teaching of Protestant Churches with the Papacy. He wrote: “During the ten centuries of blindness and servitude, Europe received her religious opinions from the oracles of the Vatican, and the same doctrine, already varnished with the rust of antiquity was admitted without dispute into the creed of the reformers who disclaimed the supremacy of the Roman pontiff. The synod of Chalcedon still triumphs in the Protestant churches” — *Publishers*.

‡ Gibbon in *The Decline and Fall of the Roman Empire* (Ch. 51) uses the term “Mystery” in relation to the Roman Catholic Church. He refers to “The creed of *mystery* and superstition which in the seventh century disgraced the simplicity of the Gospel. To the Hebrew, the name “Babylon” *Confusion*, but in the Chaldean language *Bab* and *El* compounded signifies *The Gate of God*. To Catholics the Church constitutes the Gate of God, but to those embracing the Truth it proclaims Confusion. — *Publishers*.

it is in Jesus;" which the following general outline and summary of the fiction they inculcate will sufficiently prove to all who are intelligent in the Truth. It may be presented under the caption of

3. The Wine of the Harlot's Fornication

"All the nations have drunk of the wine of the raging of her fornication," contained in "the Golden Cup, full of its abominations and filthiness".

The goblet presented to the lips of the people by their spiritual cup-bearers contains the following intoxicating ingredients, styled by an apostle "Damnable Heresies".

1. That the priests and parsons of "Christendom," so called are the "divinely called and sent ambassadors of Jesus Christ".

2. These "Ministers of Satan," or "Spirituals of Wickedness", styling themselves "Successors of the Apostles" (2 Cor. 11:14-15; Rev. 2:2) unscripturally affirm, that men are all born into the world with "souls" in their mortal bodies; and that these souls are incorruptible and deathless particles of the Divine Essence.

3. That these "immortal souls" are the subjects of spiritual cure; and that the clergy of all orders have been "called of the Deity as Aaron was," to cure the souls with the "divinity" they preach.

4. That "immortal souls" of every age, at death, go, according to "the Mother of the Harlots," to purgatory, over which she has control; but according to the "Harlots" and "the Abominations," to "hell," the locality of which they know nothing about: or, if pious or repentant, direct to "heaven beyond the realms of time and space;" which is equivalent to *nowhere!*

5. In its practical application in the "cure of souls", their "divinity" teaches, that a man may be the most disgusting wretch that ever cursed society, yet he may be saved in "kingdoms beyond the skies," by the "consolations of religion" ministered by them in the article of death! (1 John 3:15). They hang men because society will not tolerate them; and send them to "heaven" from the scaffold to associate with saints and angels!

6. In speaking of the death of the soul, which they term a "never-dying soul," they teach that death is not death; but only a change in the mode of said "soul's" existence!

7. These "Grinders of Divinity" absurdly affirm, that when newborn babes and children die, their "precious immortal souls" become winged angels in heaven, and guardian spirits to their friends on earth!

8. They teach, that, when sprinkled, or poured upon at the font by a priest or parson, and signed with “the Sign of the Cross” (which is “the Sign of the Beast” Rev. 13:16; 14:9,10), an infant is “regenerated by the Holy Spirit, and incorporated into his Holy Church!”

9. These traders in souls (Rev. 18:13) lyingly affirm that sprinkling or pouring is *baptism*. To affirm this is either the grossest ignorance, or inveterate untruthfulness. They ought to know that there is but “ONE BAPTISM;” and that nothing else is that baptism, but *the immersion in water of an intelligent believer of “the truth as it is in Jesus”*.

10. These “Names of Blasphemy” affirm that sinners are “justified by faith alone;” that is, by faith in what they approve. Justification by faith alone is the dogma of “the Harlots” in opposition to the theory of their Mother Rome; but, in view of James 2:24,26, which declares the contrary, it is manifestly false.

11. Some of them say, that “all men will be saved,” not omitting Judas; others, only “the elect of the Calvinian type.

12. Nearly all the Great Harlot’s Family teach, and profess to believe, that there is a personal, black, IMMORTAL DEVIL, with horns, hoofs, and tail, who is omnipresent, and almost omnipotent; and the tormentor of “never-dying souls” eternally in hell, where he resides, and is enthroned; and that wherever it may be, it is a furnace of material fire burning with brimstone; and that, at the last day, said “never-dying souls” will be raised from death to judgment!

13. The drunken winebibbers of the Great Harlot’s cup in their intoxication, send “immortal souls” to heaven or hell, and thousands of years after bring them back to be invested with bodies, and judged therein, and then send them whence they came, there to remain for ever! This they call resurrection and judgment!

14. Other theorists, intoxicated with the Babylonian wine, say, that there is no judgment for what they term “the saints,” after death (Heb. 9:27); that they are giving account of themselves at the Judgment Seat of Christ now, and that at death the account closes; and that the decision of their case consists in their projection from the grave immortal!

15. The “divines” of the Harlot Family teach that the first day of the week, called Sunday, is the Sabbath, and hallowed by the Mosaic Law! — a tradition worthy of the blind leaders of the blind.

16. Instead of preaching “good will among men,” they set them by the ears, and excite them to mutual destruction by war, in the name of “patriotism” and religion.

17. These ingredients of Rome’s golden cup, imbibed by all alike, being their premises, the State and Nonconformist Spirituals inculcate

“a spirit,” and preach “a Jesus” and “a gospel” which the apostles of Christ did not preach, and which therefore convicts them of being the ACCURSED HIERARCHY OF SATAN — the manifested officials of “Mystery, Babylon the Great, the Mother of the Harlots, and of the Abominations of the Earth” (2 Cor. 11:4; Gal. 1:6-9; Rev. 17:5).

4. The Scarlet-Colored Beast

“The Beast which thou sawest, WAS, and IS NOT; but is hereafter to ascend out of the abyss, and to go away into perdition.

After the exposition given of the Beasts in the thirteenth chapter of this work, it will be unnecessary for me to add more than a few words in this place.

The Beast before us is the Beast of the Sea with seven heads and ten horns, but with certain additional particulars. The Beast of the Sea in ch. 13, was the polity it represents, in its origin; but the Beast of the Abyss of ch. 17, is the same polity in the last thirty years, or “one hour,” of its existence, and previous to its arrival at the “perdition” into which “it goes away”.

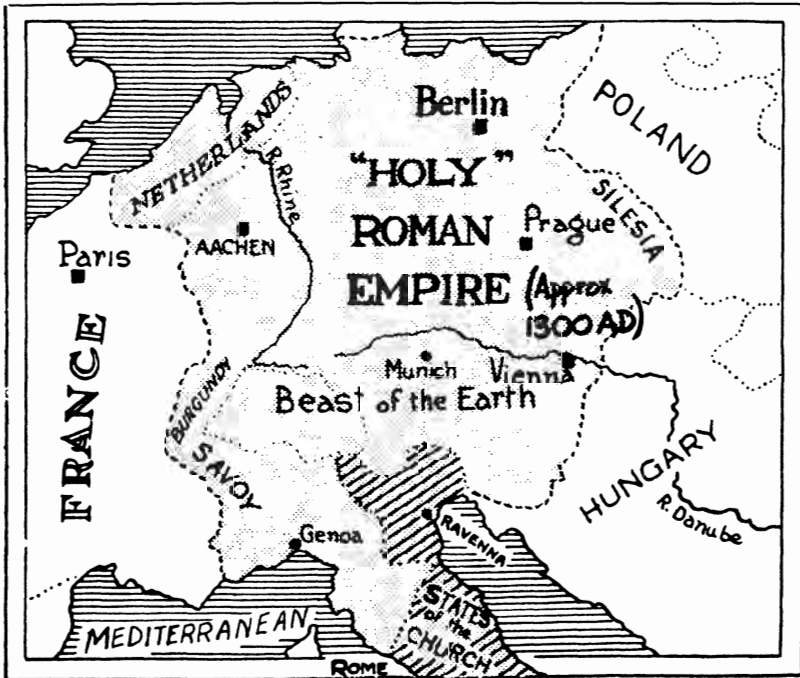
In the days of John it did not exist, for the ten horns upon it had then received no kingdom. The territory upon which they now exist was then included in the western division of the Roman empire; but upon it, distinct *horn*-kingdoms, or *toe*-kingdoms, which are the same kingdoms, did not exist. In this sense, therefore, it is “the beast that is not”.

But it was “hereafter to ascend,” *mellei anabainein*, out of the abyss; that is, at a time subsequently to John’s vision. Having arisen, and continued its appointed time, or *aion*, it is to “go away into perdition”. When this perdition is consummated, it will then be “the beast that was;” and then also, “the beast that is not, although it is” *to be* when John saw.

The Great Harlot was seen to sit upon this Beast; and she was seen to sit “upon many waters,” which are interpreted in verse 15, to signify “peoples and multitudes, and nations and tongues”; subjects of the debauched kings, or rulers, of the earth, who are all drunk with her wine; and have no part in the life and glory of the blessed (verse 8). Sitting upon these peoples and the Beast is equivalent to saying, that this Beast is the symbolic representative of the political society they constitute. They are the peoples of the ten horns and of the imperial head giving countenance, veneration, and support to the Great Harlot, as the ecclesiastical system of their several States by law established.

The Beast of the Sea in its origin could reckon up only seven heads upon the seven mountains; but this Beast of the Abyss can count the

same seven with an additional head, which is styled "THE EIGHTH" — "the beast that was, and is not, even he is the eighth; and he is of the seven, and goeth away into perdition". The Eighth Head is the "Holy Roman Empire," under "His Holiness" and "His Apostolic Majesty," forming a conjoint dynasty, as symbolized by Daniel's Little Horn with Eyes of a man and Mouth of blasphemy. This Eighth Head, with its spiritual emperor in Rome, and its secular emperor in Vienna, has ruled in the midst of the Ten Horns, during many centuries; but the time has not yet quite come when these deliver their power and authority to the Beast's eighth head for "one hour". When this event transpires, it will be consequent upon the operation of the Frog-Power causing the gathering of "the kings of the earth and of the whole habitable" against the Lamb and his forces*. "I saw," says John, "the Beast, and the Kings of



* Judgment is to be poured out upon Babylon the Great riding upon the Beast. The Beast of the Sea represents European powers welded together by a common policy. The Common Market represents such a confederacy, and significantly it was brought into existence by the Treaty of Rome in 1957. However, it would appear that some countries, such as Britain and Greece must be severed from the organisation to enable the Catholic countries of the West to form one of the feet of the Image upon which the united structure is to stand. After the defeat of Gog, the Catholic countries of Europe will resist Christ's authority, only to be conquered by him. See Rev. 17:14 — Publishers.

the Earth, and their armies gathered together to make war against Him sitting upon the horse, and against his army” (ch. 19:19). This is the same hostile gathering referred to in ch. 17:14 — “these (the Ten Horns) shall make war with the Lamb, and the Lamb shall conquer them for he is Lord of lords and King of kings; and they that are with him (Jesus and his Brethren, the Saints with the Spirit — ch. 14:13) are called, and chosen, and faithful”. The conquest of the Eighth Head and these Horns, which represent the Latin Catholic Europe, is the third angel judgment of the Seventh Vial; and results in these island-kingdoms fleeing away, and their mountain-empires being found no more (ch. 14:10,11; 16:20). The perdition of the Eighth Head and its Horn-Allies will also be the destruction of the False Prophet Power; or, under another figure, the Drunken Prostitute that rides the Beast, or sits upon the peoples of divers tongues.

Before the end of the Beast and Horn Polity is reached, the Horns “hate the Harlot, and make her desolate and naked, and eat her flesh, and burn her with fire” (verse 16). This process has been going on for some time, but is not yet consummated. The Little Horn with Eyes, into whose hand the Saints were given 1335 years ago, was to lose his dominion, not all at once, but consumptively for a time, and after that to be destroyed without remedy — “the judgment shall sit, and they shall take away his dominion, to *consume* and to *destroy* it unto the end” (Dan. 7:26): and Paul says, in reference to the same, “the Lord will *consume* the Lawless One by the spirit of his mouth, and shall *destroy* him by the manifestation of his presence” (2 Thess. 2:8). The judgment has been sitting upon the Papacy and the secular imperialism that sustains it; that is, upon the Eighth Head, for the past seventy-five years, as shown in the exposition of the Vials. The effect of the judgment may be seen by comparing the Papacy and Austria as they were before the great French Revolution, with what they are at the present time. The Pope, the Emperor, and the Sultan, are the three sick men of Europe — in hospital, as it were, incurably sick. All his calamities have come upon the Pope and his Church by the powers occupying the territories of the Ten Horns, who have hated the Harlot, and made her desolate, and naked, and ate her flesh, and burned her with fire. Alison informs us, that the French ambassador writing from Rome to Buonaparte in 1797, remarked that “the payment of thirty millions stipulated by the treaty of Tolentino has totally exhausted *this old carcass*” (the Great Harlot, or Roman State): “we are making it *consume by a slow fire*”. Ranke says that the losses of the Roman State were estimated altogether at 220 millions of livres. French occupation and oppression in Rome reduced its population from 180,000 to 90,000, and converted many villages into deserts.

See also the spirit of hatred evinced on Feb. 15, 1798, by the French soldiery, who arrested the Pope while sitting in “the temple of the god,” and receiving the congratulations of his cardinals; tore from his finger the ring of his marriage to the Latin Harlot; rifled his palace; and carried him prisoner into France, where he died in exile shortly after.

In France, the Great Harlot still remains spoiled, impoverished, and legally only on a footing of equality with the other superstitions, whose adherents she used to murder as heretics. In Portugal, she was prohibited from resuming possession of her confiscated domains by decree of the secular authority in 1835. The national and ecclesiastical property then to be sold is stated at more than twelve millions sterling. Such a dilapidation of funds could not but sensibly affect the revenues of the Romish See. Even in “most catholic” Spain, the Harlot’s flesh was eaten, and the confiscation of her immense property completed by queen Christina and Espartero. The papal apostolic letter states, that the ecclesiastical property in that country had been put up to sale, and the proceeds put into the public treasury; that all communication with the See of Rome was prohibited under severe penalties; that no Nuncio is ever to be admitted into the kingdom to grant favors and dispensations; that the ancient papal prerogative of confirming or rejecting bishops elected in Spain, was altogether abolished; and that the priests who seek confirmation, and metropolitans who solicit the *pallium*, or lambskin, from Rome, incur the penalty of exile. In 1844, Christina repented of this anti-Romish policy, and conjointly with Narvaez took measures for the partial re-endowment of the Harlot. The Times and Evening Mail, of April 16, speaks of “the signalization of her former government by the confiscation of Church property, burning of monasteries, desecration of churches, and massacre of monks, when the infidel party in her name, tore up the old ecclesiastical machinery of Spain, and shot down its adherents;” and then proceeds in these words, “the corruptions of the church have been beyond denial or apology. Friend and foe alike confessed and proclaimed them. A *fiery ordeal* was necessary for it; and a *fiery ordeal* it has had. It has *emerged from the flames shorn of much of its paraphernalia*. We may hope that it has been purified, as well as punished”. †

On the same subject, the pope in his Allocution of March 2, 1841, says, “as for the authors of these acts, who glory in being called children of the Catholic Church, we supplicate them to open their eyes on the *wounds* they have inflicted on their *Mother* and Benefactress”. “We show you,” he adds, “the patrimony of the Church almost entirely

† Spain made a concordat with the Vatican in 1851 which was repudiated in 1931, and a new concordat was made in August 1953.

usurped; as if *the irreproachable Spouse of Jesus Christ* had not in her primordial right the faculty of acquiring and possessing temporal goods". What a different view the pope takes of the Latin Church! He styles it "the irreproachable spouse of Jesus Christ;" while the Spirit exhibited it to John as a prostitute drunk with the blood of the murdered saints and witnesses of Jesus!

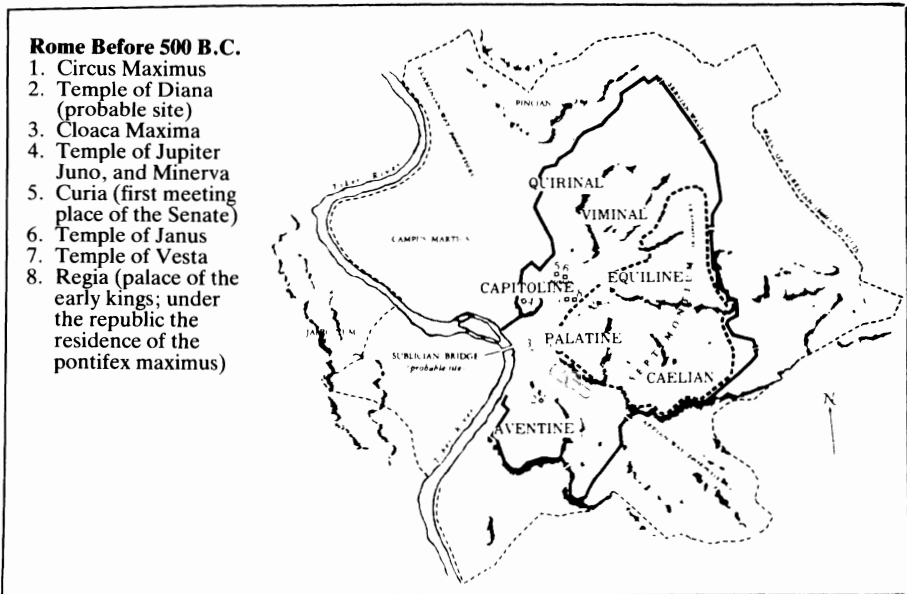
With respect to Italy, which now represents Sardinia, Naples, Lombardo-Venetia, and the Duchies, pope Gregory XVI., in an encyclical letter bearing date Aug. 16, 1832, mourned over a tempest of evils and disasters. He says, "this our Roman Chair of the blessed Peter, in which Christ has placed the main strength of the Church, is most ferociously assailed: a horrible and nefarious warfare openly and avowedly waged against the Catholic faith". And he closes with a prayer to the *Virgin Mary*, "who alone has destroyed all heresies, and is our greatest confidence, even the whole foundation of our hope". This was published in the days of the Carbonari, to whom Louis Napoleon belonged, and whose outbreak was put down by Austrian soldiery. But worse times have come upon the harlot in Italy since then. Throughout that country, with the exception of Rome and the little patrimony held by French protection, the Roman Harlot has been made desolate and naked; her flesh has been eaten, and she has been subjected to a fiery ordeal, that has thoroughly impoverished her. Her property has been confiscated to the use of the kingdom of Italy, to an amount equal to six hundred millions of dollars; which is being eaten up in preparations for the struggle, which, it is hoped, will consummate the desires and ambition of all patriotic citizens; that Rome shall be redeemed from the beastly tyranny of priests, and made the capital of a free, happy, and united Italy.

Thus the Ten Horns which John saw upon the Beast have hated the harlot, and made her desolate and naked, and eaten her flesh, and burned her with fire; for the Deity put it in their hearts to fulfil His will: and He will yet put it in their hearts "to agree, and deliver their kingdom to the beast,"§ during the "one hour" in which they are at war with the

§ In this paragraph, the author anticipated a period of relief for the Papacy from the opposition and trials it experienced at the hands of the Revolutionaries in 1793, 1848 and onwards. Those trials reduced the power and prestige of the Papacy tremendously. But in 1929 Italy made a concordat with the Papacy and restored its Temporal Power by constituting Vatican City a Papal State. Since then the Papacy has extended its influence throughout the world, particularly under the present Pope. It will continue to do so. Revelation 17 becomes confusing if it is interpreted chronologically, as though one event followed on another as there set forth. That is not the case. The chapter describes the various elements that are to be subjected to judgment in the following order: (1) Babylon the Great is described and shown at the epoch of her judgment vv. 1-6. (2) Next the beast is described and judged — v. 7. (3) The heads are then described, even though they are judged with the beast in v. 7 — vv. 9-11. (4) The horns are then described — vv. 12-14. (5) The waters are then described — v. 15. (6) Finally there is given a summary. The horns first hate the whore and burn her with fire; next they give their power to the beast for the purpose of the war described previously (v. 14), and finally the woman is identified (v. 18) — *Publishers*.

Lamb; that is, “until the predictions of the Deity have been fulfilled” (verse 17).

This seventeenth chapter, which contemplates so much of the judgment of the Great Harlot as pertains to her *preadventual consumption*, finishes with the words, “and the woman which thou sawest, is that Great City having dominion over the kings of the earth”. In the days of John, it was customary to represent the Roman State by a woman sitting upon seven projections piled upon one another, to typify the seven mountains. This device may be seen upon a coin in the British Museum, struck in the reign of Vespasian. Sitting upon the Seven Hills, with “Roma” under the base line, indicated that that Great City, as it really was in those days, was the capital of the State. In John’s time she ruled militarily “over the kings of the earth”; as in after ages she came to do spiritually and more despotically. On a medal struck in 1825, in the reign of Leo XII, the Roman State is represented by a woman holding a cross in the left hand, and a cup in the right hand extended, with the inscription *Sedet super Universam*, “She sits upon the Universe,” which is equivalent to the Apocalyptic intimation, “She sits upon the many waters,” or “peoples and multitudes, and nations, and tongues;” or “She sits upon the Beast,” and therefore “reigns over the kings of the earth”.



Chapter 18

THE DESTRUCTION OF THE GREAT HARLOT

“Great Babylon came in remembrance before the Deity to give unto her the cup of the wine of the fierceness of his wrath” — ch. 16:19.

“And there followed another (or second) angel, saying, Babylon hath fallen, hath fallen, that Great city, because she hath caused all nations to drink of the wine of the raging of her fornication” — ch. 14:8.

TRANSLATION

1. And after these things I saw an angel descending out of the heaven, having great authority; and the earth was illuminated with his glory.

2. And he shouted in power, with a loud voice, saying, Babylon the Great hath fallen, hath fallen! For she hath become a habitation of dæmons, and a hold of every unclean spirit, and a cage of every unclean and hated bird: 3. For she hath caused all the nations to drink of the wine of the raging of her fornication; and the kings of the earth have fornicated with her; and the merchants of the earth have become rich through the potency of her voluptuousness.

4. And I heard another voice from the heaven, saying, Come forth out of her my people, that ye have no fellowship with her sins, and that ye receive not of her plagues. 5. For her sins have followed until the heaven, and the Deity hath called to mind her iniquities. 6. Render to her as also she hath rendered to you, and double to her twofold according to her deeds: in the cup which she hath mingled, mingle for her double. 7. How much she hath glorified herself, and live profligately, so much torment and sorrow give to her; for in her heart she saith, I sit Queen, and am not a widow, and sorrow I shall not see at all.

8. On account of this her plagues shall come in one day, death, and anguish, and famine; and she shall be consumed in fire: for YAHWEH ELOHIM who judgeth her is powerful.

9. And the kings of the earth fornicating and luxuriating with her, shall bewail her, and lament for her, when they shall see the smoke of her burning, 10. having stood at a distance through the fear of her torment, exclaiming, Alas, alas, that great city Babylon, that mighty city! for in one hour thy judgment hath come.

11. And the merchants of the earth shall wail and lament over her, because no one buyeth their shipslading any more.

12. Lading of gold, and of silver, and of precious stone, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet: and all thyine wood, and

every ivory utensil, and every article of most precious wood, and of brass, and of iron, and of marble; 13. and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and grain, and cattle, and sheep, and horses, and of carriages, and of bodies, and souls of men.

14. And the fruits of the cupidity of thy soul hath departed from thee, and every dainty and sumptuous thing is departed from thee, and no more shalt thou find them at all.

15. The merchants of these things who have been enriched by her shall stand afar off through the fear of her torment, wailing and mourning, 16. and exclaiming, Alas, alas, that great city, which had been clothed with fine linen, and purple, and scarlet, and adorned with gold and precious stone, and pearls! for in one hour so much wealth hath been destroyed.

17. And every shipmaster, and every company upon the ships, and sailors, and as many as ply the sea, stood afar off, 18. and cried, seeing the smoke of her burning, exclaiming, What *was* like to that great city?

19. And they cast dust upon their heads, and cried wailing and weeping, saying, Alas, alas, that great city, by which all having ships on the sea were enriched through her costliness; for in one hour she has been desolated!

20. Rejoice over her, O Heaven, and ye holy apostles and prophets, for the Deity hath punished your condemnation by her.

21. And one mighty angel took up a stone like a great mill-stone, and cast *it* into the sea, saying, Thus with violence Babylon the great city shall be cast down, and shall be found no more at all.

22. And the voice of harpers and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and every craftsman of whatever craft shall be found no more at all in thee; and the sound of a mill-stone shall be heard no more at all in thee; 23. and the light of a lamp shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the chief men of the earth; for by thy sorcery all the nations have been deceived.

24. And in her had been found blood of prophets and saints, and of all who had been slain upon the earth.

1. The Descending Angel

“And after these things I saw an angel descending out of the heaven having great authority; and the earth was illuminated with his glory”.

After these things; that is, after the ten horns had made the Roman Harlot desolate and naked, and eaten her flesh, and burned her with fire (ch. 17:16); but not after *those* things indicated in the 14th verse. The descent of the angel upon Babylon takes place between the finishing of the Harlot’s spoliation and consumption by the European Governments; and the conquest of these powers, or rather the commencement of their “war with the Lamb,” which ends in their conquest by him.

In ch. 7:2, John saw an angel that had ascended (*anabantā*) from the east — from the sun's rising. This was not an angel in power and great authority. His mission of sealing the servants of the Deity in their foreheads, did not require it; for the sealing is a work effected by testimony and doctrine expounded, and reasoned into the understanding and affections.

The angel of this eighteenth chapter does not ascend. His career points in an opposite direction. John saw him *descending*, *katabainonta*, "having great authority;" and as authority is of no use in this rebellious world unsustained by power equal to its enforcement, the announcement of the greatness of the authority, implies that he descends also with *great power*, which is equal to the mighty enterprise of *illuminating the earth with his glory*.

His mission demands the possession of great power, which, indeed, shall be omnipotent: for, as Isaiah sets it forth, "he bringeth down them that dwell on high, he layeth the lofty city low; he layeth it low even to the ground; he bringeth it to the dust. The foot shall tread it down, the feet of the poor, and the steps of the needy" (ch. 26:5). He hath also to "raise up the Tribes of Jacob, and to restore the preserved of Israel and to be a light to the nations for salvation to the ends of the earth" (Isa. 49:6).

This mighty angel John saw *descending*. It is not without significance that he uses the present participle. There are stages in the descent from "the right hand of the Majesty in the heavens," to the so-called "Patrimony of St. Peter". In the outset of the descent, the justified and glorified Jesus, the Son of the Father's Handmaid, the Man at His right hand whom He hath made strong for Himself, "the Lord the Spirit" (Psa. 116:16; 80:17; 2 Cor. 3:18), descends to Sinai, in whose wilderness he unites himself to his body, the Bride, of whom he becomes the Head. Thus recruited and enlarged, he is the "*One Angel*", whose measure is "144 *cubits*" (ch. 19:17; 21:17). Having finished his work in Teman, "he marches through the land in indignation, and threshes the Gentiles" he encounters "in anger". Arrived at the Mount of Olives, he descends from thence into Jerusalem, the city of the Great King. There, "standing in the sun," he pauses in his descent upon the lofty city, Babylon, which he purposes to level with the dust. Before he invades her peoples with his troops (Hab. 3:12,16,3), he sends forth a voice from the heaven, announcing the judgment that impends. When this proclamation is fulfilled, he will then complete his descent upon Babylon, which he will not abandon until he hath abolished her from the earth.

"*And the earth was illuminated with his glory*". The development of his glory is in the overthrow of the Great Harlot; the destruction of the

military and secular political organization or power, “the Beast that carries her,” and the conquest of the European kings and their armies: and in the new order of things he establishes upon the ruin of the old. This will be great glory for the descending angel, whose constituents begin their career in poverty, and finish it in the possession of all the wealth and countries of the earth. It will have been a fiery ordeal for the nations, which will have labored in the very fire, and for very vanity; but as the result of the whole operation, “the earth shall be full of the knowledge of the glory of Yahweh (of the Angel) as the waters cover the sea” (Hab. 2:13,14; Isa. 11:9; Num. 14:21; Psa. 72:19).

2. The Descending Angel’s Shout

“And he shouted in power, with a loud voice, saying, Babylon hath fallen, hath fallen”.

This descending angel is the same of whom Paul speaks in 1 Thess. 4:16, saying, “the Lord himself in command, with Archangel’s voice, and with trumpet of Deity, shall descend from heaven”. But he comes not alone; for in 2 Thess. 1:7, he tells us, he will be apocalysped, or “revealed from heaven with angels of his power, with flaming fire, taking vengeance”. Such is the voice, with which he shouts — the Archangel’s voice whose name in Dan. 12:1, is *Mi-cha-al*, WHO-LIKE-DEITY, “the Great Prince who standeth for the children of Daniel’s people”. He is in command; for he is the Commander and leader (Isa. 55:4); and his mission is in the last of the trumpets of Deity, and in the seventh vial thereof. Paul did not specify details. He declared that he would descend from heaven with a mission against the Lawless One, the Son of Perdition; whom John connects with the Eighth Head of the Beast, that carries the Great Harlot.

The words used by the descending angel identify him with the second angel of ch. 14:8. These are the same angel in the second stage of his mission. The reason of the fall of Babylon is given in both places, only in ch. 18 the indictment is amplified. Because she is “a habitation of dæmons, and the hold of every foul spirit, and a cage of every unclean and hated bird;” and because the Great Harlot and the kings of Babylon have corrupted and destroyed the earth (ch. 11:18; 19:2) — therefore her destruction is proclaimed with a voice, whose echoes will convulse the nations to the ends of the earth.

3. Another Voice

“And I heard another voice from heaven”.

But before the Archangel Michael “invades them with his troops,” he remembers that he hath a people in Babylon to deliver, as well as a

people to destroy. The people to be delivered are “the Tribes of Jacob, and the preserved of Israel” — “the children of Daniel’s people,” eight thousand of whom are inhabitants of Rome. Every one knows the degradation of Israelites in the capital of the Great Harlot; and the oppression and contempt they have been subjected to by “the dæmons, foul spirits, unclean and hated birds”, called popes, cardinals, bishops, and priests, who roost in that filthy habitation. This tyranny of the abjectest kind has left its indelible memorial upon the hearts of the denizens of the Ghetto, whose hope is the desolation of Rome, which they look for as the crisis of their own redemption; for Kimchi, one of their rabbis, says in his comment on Obadiah, “this is the hope of the nation — when Rome shall be desolated, then there shall be the redemption of Israel”.

The vengeance of Michael is suspended until the safety of all his people of the stock of Abraham, who may be willing, is assured. The vengeance upon Babylon impends, while the first angel is making proclamation that “the Hour of his Judgment hath come” (ch. 14:6,7). Michael, as “the Lamb and the 144,000 with him,” having established himself on Mount Zion, is prepared “to give great Babylon the cup of the wine of the fierceness of his wrath” (ch. 16:19), but he is graciously willing to afford escape, not only to Israelites, but to Gentiles of “every nation, kindred, tongue, and people”, upon whom the Harlot sits. He therefore sends forth *a company of authorized heralds*, qualified to authenticate their mission, after the old apostolic example, to announce good news to the well disposed; but terrible vengeance upon all “who know not the Deity, and obey not the Gospel of the Lord Jesus Christ,” as proclaimed by the Angel-Company “flying in midheaven;” or executing their mission with great dispatch.

In calling upon the well-disposed to “worship Him who made heaven, and earth, and the sea, and the fountains of waters,” these Divinely called and sent preachers invite them to “come out of Babylon, that they be not partakers of her sins, and that they receive not of her plagues”. This is not addressed to the saints as those referred to in the phrase “my people;” but to those who may become the Lord’s people by obeying this “other voice from the heaven:” for this is a period in which, the Spirit saith, “Lo, I come, and I will dwell in the midst of the Daughter of Zion; and many nations shall be joined to Yahweh in that day, and shall be *My people*” (Zech. 2:10,11). The saints cannot partake of her sins, and receive of her plagues; for, before this proclamation they have all been cleared out of Babylon by the gathering unto Christ in Teman; and by it having been given unto them to execute the judgment upon her and the four Beasts of the Sea (Dan. 7:22). They are the constituted

avengers, and the avenged; and are then in no position to be addressed in the language of the voice.

“Her sins have followed *her* until the heaven”. This is the reason assigned for her being plagued. The word *ekolouthesan*, signifies *to be a follower*. Her sins have been her followers. They have not been fitful, or occasional, attendants; but have been the invariable, and constant, and desperate, ruffians of her train, “until the heaven,” *achri tou ouranou*: that is, until the time arrived to establish the New Heaven. Had she repented of her deeds fifty-three years ago, when the darkness, or political eclipse, of the Beast’s kingdom was removed by the fall of Napoleon the Great,‡ her sins would not have followed her “until the heaven”. But her officials “blasphemed the Deity of the heaven, and repented not of their deeds” (ch. 16:11), but continued in the practice of all their abominations until now, and will do until sudden destruction comes upon them from which there will be for them no escape.

The Deity having called to mind her iniquities, the cause of her drunkenness, and abominable idolatries and profligacy; and the time allotted for preaching the Aion-Tidings of good, and their acceptance, fulfilled; the “other voice from the heaven” commands the commencement of hostilities against Babylon, in the words “Render to her as also she has rendered to you, and double to her twofold according to her deeds: in the cup which she has mingled, mingle for her double. How much she hath glorified herself, and lived profligately, so much torment and sorrow give her; for in her heart she saith, ‘I sit Queen, and am not a widow, and sorrow I shall not see at all’.” If the reader know the history of the Roman Ecclesiastical State, the Great Harlot, in her dealings with what her murderous and adulterous thieves, termed clergy and priests, stigmatize as “Heretics;” he will be aware of the “torment and sorrow” they have inflicted upon the saints, and upon Israel, and upon all the friends of civil and religious liberty, they have been able to shut up in their loathsome dungeons. This torment and sorrow appreciated, if he double it, he will then be enabled to form some feeble idea, far short of reality, of the terrible retribution and vengeance to be poured out upon the Satanic Hierarchy of the Seven Hills.

It is true, that she sitteth upon many waters, or peoples, who acknowledge Mistress Roma as the Queen City of the Ecclesiastical world. She is not without recognition as Queen even in America. But it is not true, that she will never experience the sorrow of widowhood. The widowhood of Jerusalem hath inured for many generations, and been to her a cause of reproach. Shall Rome, then, her fierce and relentless enemy, not become a widow? Jerusalem’s Maker was the husband of

‡ In 1815 — *Publishers*.

her youth, from whom she hath been divorced, but only for a time, after which He will have mercy upon her, and adorn her as His bride (Isa. 54:4-8; 61:10). When she becomes the married wife by the law that goes forth from Zion; when the Lord Jesus Christ shall be King in Israel on David's throne, shall Rome and the Roman State be the married wife of the Name of Blasphemy styling himself, and being styled, "the Vicar of Christ," and who undertakes to make Christ, in flesh and blood, by mumbling a few words over a wafer? Rome no widow! Always to have popes for husbands of the church! A strong delusion, which the judicial annihilation of the Harlot can alone dispel.

The following anecdote will throw some light upon the sense in which "I am no widow" is to be understood. It was blasphemously stated in the Tablet, a Romanist Paper, that about a month after Pio IX's accession, the Abbess of Minsk spent a whole night at Rome in prayer for the Catholic Church: and that while so occupied a voice (none other than that of the Saviour) addressed her thus: "Fear not, my daughter! I have not left my church *a widow*, I have chosen for her a Pontiff after my own heart".

4. One Day

"On account of this her plagues shall come in one day".

In the prophecy against the Chaldean Babylon, it is written, "thy *day* is come"; and in the next sentence, the exposition of this is given in the words, "*the time* that I will visit thee" (Jer. 50:31). Again, "Babylon is *suddenly* fallen and destroyed" (ch. 51:8). And again, "My people go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of Yahweh. And lest your heart faint, and ye fear for the rumour that shall be heard in the land: and there shall come *in a year* the tidings, and after that *in a year* the tidings and violence in the land, ruler against ruler" (verse 45, 46).

Now this prophecy against the Chaldean Babylon, though having its own special fulfilment, which commenced in the time of Cyrus, and Belshazzar, the Lucifer of Isa. 14:12, was typical of the fall of the Roman Babylon; so that the language descriptive of the judgment of the ancient city and state, becomes the key of the figurative expressions in the Apocalyptic prophecy. I conclude, therefore, that it will be with the Roman Babylon as with the Chaldean; and that "her day, or time," of judgment will come "suddenly," "as a thief in the night;" that there will be violence in Italy, "ruler against ruler"; that the tidings inviting people to emigrate will find the country in this anarchical condition; and that in the "next day," or "year", her plagues will commence, even "death, and anguish, and famine" — *death*, or pestilence, and anguish, as the result

of it, combined with famine. How long these calamities will continue after they have come into play, does not appear. Her judgment is consummated by a fiery overthrow — “*she will be consumed in fire*”. The foulness and filthiness of her abominations, and the similitude of the fate that awaits her, has caused the Great City and State to be “spiritually called Sodom and Egypt” (ch. 11:8). The punishment of Sodom will be Rome’s, and perhaps, that also of the whole “Patrimony of St. Peter”. This will consummate the plagues which begin her torment and sorrow in one and the same year after the Aion-tidings of good salutes the ears of Israel in Rome. But following upon “pestilence, and famine” is the twofold rendering of torment and anguish by the troops of Michael, the Great Prince, who invades her territory and becomes a smoking furnace of judgment, “a lake of fire burning with brimstone” (ch. 19:19). From this she never emerges, and therefore, like Sodom, suffers the vengeance of a fire which is eternal (Jude 7).

5. Yahweh Elohim

“*YAHWEH ELOHIM, who judgeth her, is powerful*”.

In the English Version the name is “Lord God” — “strong is the Lord God who judgeth her”. This judgment upon Babylon is part of the “*judgment given to the saints*”. It is the Omnipotent Spirit who executes the judgment written; not as an abstract and naked power, but clothed with, and clothing, the saints — Jesus and his Brethren. These all become Spirit, as Jesus is already — “we shall be like him”; on the principle that “he who hath been born of spirit is spirit”. The One Body spiritualized, and therefore spirit, is the “Lord God” of the text — the Spirit, who imposed upon himself at the bush the name YAHWEH, manifested in flesh “justified by spirit,” as the *Elohim* of Israel — YAHWEH *Elohim*, He who shall be mighty ones, the Omnipotent “who was, and who is, and who shall be” manifested in power and great glory, “the First and the Last Ones,” to resist whom will be certain destruction.

These *Elohim* are they addressed by the Spirit in the twentieth verse of this chapter, “Rejoice over her, O Heaven, and ye holy apostles, and prophets, for the Deity (the Yahweh-Spirit) hath punished your condemnation by her”. She condemned the “heaven” to death; or, as it is expressed in ch. 13:6, “them who dwell in the heaven;” them who constitute *the holy heavenly community* in the generations embraced in the 1260 years; but who become the *Most Holy Heaven-Community*, or briefly, “the Heaven,” preparatory to the judgment upon the Great Harlot. The judgment upon her is punishment for her blasphemy and maltreatment of the heaven in its primary constitution. The apostles and

prophets belonged to, and were a part of, the heaven. The apostles were put to death by the power enthroned upon the Seven Hills, though not by the papal power; for this Eighth Head was not then developed in Rome. The apostles were put to death by the Sixth Head of the Beast; nevertheless, it was Rome who slew them, as it had previously slain the Lord Jesus; and for these slaughters she has to be finally destroyed. The prophets of the heaven for whose condemnation Rome is held responsible are not the old Testament prophets. Rome had no hand in their death. The prophets of the heaven are the "faithful men able to teach others" the doctrine of Christ, who were the true successors of the apostles. They are found among *the witnesses who prophecy* in sack-cloth 1260 years, who were killed by the Roman Beast, and rose again politically in 1789-'90, and *began* the execution of judgment upon it. The present exigencies of the Great Harlot are the result of the judgment of the past seventy-five years. It has been in complete retribution for her condemnation of these prophets; and the earnest of what awaits her when the apostles and prophets shall be prepared to "rejoice over her". The prophets whom she condemned individually did not rise, but only the class to which they as witnesses against the Harlot, belonged. The resurrection of this class to execute judgment, was the earnest of the personal resurrection of its ancient members to *finish* the same judgment. This is implied in the exhortation, "Render to her as also she hath rendered to you, and double to her twofold according to her deeds;" and "rejoice over her, O heaven, and ye holy apostles and prophets;" for how can they whom the powers of the Seven Hills condemned and executed in torments, render to that capital twofold according to her deeds, unless they are restored to life and endued with power for the work? The saints must first be caused to exist incorruptible and omnipotent, and then it will be competent for them to execute judgment upon the Harlot, and to rejoice over her, standing upon the crystal sea, no longer mingled with the fire of their fierce indignation (ch. 15:2).

6. The Consummation

"With violence shall that great city Babylon be cast down, and shall be found no more at all".

The plagues of Babylon are "death, anguish, and famine," consummated by her being utterly burned with fire. *Death* represents divers kinds of torments leading to that result. Whatever forms the torments may assume, they allow the subjects of them "no rest day nor night" during their operation (ch. 14:9-11). When all these restless days and nights are numbered, the consummation of their woes does not occupy

long. The catastrophe is represented by a stone like a great millstone being let fall, or cast into the sea. The fall of the Chaldean Babylon was similarly illustrated. Jeremiah's prophecy in writing against Babylon was bound to a stone and cast into the Euphrates, accompanied with the words, "Thus shall Babylon sink, and shall not rise from the evil I will bring upon her" (ch. 51:61-64). The earth did not open and swallow her up; but she sank from the rank of the Queen of the Nations, the capital of the greatest power of the world, to a city without power, and at length without inhabitants, and to such extreme desolation that no material for building should be found upon her site, as at this day (verse 26). From this depth she is to rise no more; although there are some in our day who affirm the contrary. But notwithstanding their fiat, the Spirit saith, "She shall not rise from the evil I will bring upon her". More than two thousand years have elapsed since this decree was registered. In all that time she has never risen, nor will she ever rise again — "she shall be desolate forever".



Babylon: "Glory of the kingdoms, the beauty of the Chaldees' excellency" as it is seen today (see Isaiah 13:19) — *Publishers*.

The Chaldean Babylon was brought to ruin for its sins against Yahweh in making his temple desolate, oppressing Israel, and intoxicating the nations. The Roman Babylon has done all this, and added to the offence in making herself drunk with the blood of the saints and witnesses of Jesus. The crimes of the Roman Babylon have far exceeded those of the Chaldean; her punishment will therefore be more tormenting and more signal. Hence, she is not simply to be in desolation upon the Seven Hills; but she is suddenly, "in one hour," to be "found no more at all". When "death, and anguish, and famine," have done their work, then YAHWEH ELOHIM, after the example of the angels who visited Sodom, will send the Roman Sodom surging and crashing down into the volcanic subterranean. Pope and cardinals, bishops, priests, monks and nuns, "the temple of the god" they call St. Peter, basilicas, and churches, and all monastic "dens of foul spirits, and unclean and hateful birds," with all "the dainty and goodly things lusted after" by the beastly soul of the intoxicated harlot of the nations — all will rush headlong, yelling and blaspheming, into the roaring and fiery abyss to "be found no more at all". Thus, with violence she reaches the depths of her low estate, and is no more found among the cities of the earth. Henceforth "the voice of harpers and musicians, and pipers, and trumpeters shall be heard no more at all in her; and every craftsman of whatever craft shall be found no more at all in her; and the sound of the millstone shall be heard no more at all in her; and the light of a lamp shall shine no more at all in her; and the voice of the bridegroom and of the bride shall be heard no more at all in her: for her merchants were the chief men of the earth; for by her sorcery all the nations were deceived".

7. The Survivors

"Alas, alas, that great city Babylon, that mighty city! for in one hour thy judgment hath come".

The survivors of the consummation of the judgment of Babylon are the kings of the earth, the merchants of the earth and all interested in their traffic. These all bewail and lament for her. The kings bewail her because they have lost their favorite prostitute by whose witchery they were enabled to maintain their ascendancy over the deceived nations. The kings of the earth must be her survivors, or they could not lament for her. The merchants of the earth are the chief men of the earth. They are "the spiritual guides" of the peoples, of all ranks, orders, and degrees; together with "the lay lords," or nobles, and civil rulers of the states — all who are represented in the phrase "Church and State" in the several streets, or kingdoms, of the great city. These, both kings and

merchants, stand off in fear of the progressing torment, unable, or unwilling, to risk intervention in her behalf. Their sympathies are all with the Harlot; they bewail her, and blaspheme the tormenting power (ch. 16:21). The spiritual traders in souls bewail her “because no one buyeth their shiplading any more”. The Roman State and Capital being all engulfed in the infernal abyss, papal wares cease to be of any value in the soul markets of the world, and all demand ceases. This is a grievous blow to all Romish Priests; who see before them only ruin and starvation. The reprobation of Heaven will be signally displayed in the total wreck of the ROMAN SHIP. If the Pope were really the faithful Vicar of Christ, and the Romish Church the true church of God, would Christ precipitate him and his church into the volcanic abyss, now in active preparation to receive them? This glorious catastrophe will open the eyes of multitudes. Still the kings and priests, and their hosts of interested dependents, though seeing, will not perceive; for their hearts will be hardened, like Pharaoh’s, that they and their armies may be destroyed (ch. 19:21).

8. The Shiplading

“No one buyeth their shiplading any more”.

The shiplading of a vessel is its cargo, which represents the revenues of the merchants, who own, or charter, or use, the ship. The Roman Ship has for many ages been freighted with wares, which have, through the trading of its importers, brought back to the State “lading of gold, and of silver, and of precious stones, and of pearl, and of fine linen, and of purple, and of silk, and of scarlet; and of all thyine wood, and every ivory utensil, and every article of most precious wood, and of brass, and of iron, and of marble; and cinnamon, and odors, and ointment, and frankincense, and wine, and oil, and fine flour, and grain, and cattle, and sheep, and horses, and of carriages, and of bodies, and souls of men”. Hence these things come to represent the spiritual wares, which cause the revenues to flow in from all countries into the treasury of the Church; such, for instance, as masses for the dead, absolution for the living, indulgences for sin, consecrations of cemeteries, churches, sermonizings, reading Latin prayers, ordaining priests, consecrating bishops, sprinkling babies with “holy water,” and putting the sign of the cross upon their foreheads, marriages, burials, canonization of saints, lying wonders, and so forth. These belong to the invoice of wares which are the stock in trade of the soul and body merchants of the Great Harlot and her Daughters and Abominations of the Babylonian World. All the State and Nonconformist Churches of Europe and America deal more

or less extensively in the invoice. They do not all keep the same assortment of wares;* but they will be found to deal in some of the articles enumerated as the lading of the old Ship Babylon, whereby they are proved to belong to the “shipmasters, ships’ companies, sailors, and traders upon the sea,” who bewail, and lament the fall of their harlot-mother, “because no one buyeth their shiplading any more” — the clergy-craft is played out, hireling priests and parsons, *alias* “wolves in sheep’s clothing,” become a worthless and contemptible drug, esteemed by none. No man or woman will any longer give “carnal things” in exchange for their twaddling conceits, and religious consecrations, and consolations, which they now style their “spiritual things”. Protestant-



Tetzel's Procession for the Sale of Indulgences

John Diezel, or Tetzel, was a Dominican monk, who, in the early sixteenth century sponsored the wholesale sale of Indulgences. Bearing a great red cross, he headed processions that would enter towns for the sale of indulgences, or the remission of punishment due for sins. In front of the procession, on a velvet cushion, was borne the Pontiff's bull of grace. The inhabitants of the town to be entered were told that “The grace of God and of the Holy Father was at their gates”. A printed pardon was sold to those who were prepared to buy. On occasions, indulgences are still offered for sale by the Church, whilst other forms of merchandise are also engaged in. These include payment for the saying of Mass in order to ensure the speedy progress of the souls of the departed through the purging fires of purgatory; and so forth. See 2 Pet. 2:1-4 — *Publishers*.

* Papal profiteering — See Rev. 18:12-15.

ism, in all its harlots and abominations, will be as defunct as its Romish-Mother. It will translate no more murderers from the scaffold, to “kingdoms beyond the bounds of time and space;” it will give no thieves and prostitutes the “consolations of religion” in the article of death; it will regenerate no more puling, unconscious, babes with “prevenient” or “subvenient,” grace; it will consecrate no more Saint-Bazaars, (churches) and cemeteries for the dead; it will no more befuddle the brains of silly women, and sillier men, with its pulpit and vapourous inanities. All this foolery, paid for in “gold, and silver, fine flour, grain, cattle, sheep,” and so forth, in salaries, tithes, and church-rates, will be abolished by YAHWEH ELOHIM, who will permit no more lies to be preached in His name by Latin, Protestant, or Greek (Zech. 13:2,3,4). All these things will be substituted by the knowledge of His glory by which the nations of the earth shall be illuminated. They will then come to Him from the ends of the earth, and declare their conviction, that their Catholic and Protestant fathers “inherited lies, and things wherein there is no profit” (Jer. 16:19). These unprofitable and lying vanities, sold to them at an enormous price by spiritual impostors, for the cure of their souls, they will indignantly repudiate. The veil which is now spread over all nations being destroyed (Isa. 25:7), they will look back with astonishment upon their present degradation and insanity. Freed from existing spiritual slavery, they will rejoice in the liberty of the Truth, and wisely resolve to walk no more after the imagination of an evil heart (Jer. 3:17); but to walk in the paths of Yahweh the Elohim of Jacob (Isa. 2:3): who will turn to them a pure language, that they may all call upon the Name of Yahweh, to serve Him with one consent (Zeph. 3:9).

Chapter 19

TRANSLATION

1. And after these things I heard a great voice of much people in the heaven, saying, HALLELU YAH! The salvation and the glory, and the honor, and the power to YAHWEH our ELOHIM! 2. For true and righteous *are* his judgments; for he hath judged the great harlot, who corrupted the earth with her fornication, and he hath avenged the blood of his servants at her hand.

3. And a second time they said, HALLELU YAH!

And her smoke ascendeth unto the æons of the æons.

4. And the twenty and four elders, and the four living ones fell down, and did homage to the Deity sitting upon the throne, saying, Amen; HALLELU YAH.

5. And a voice proceeded from the throne, saying, Praise the Deity all of you his servants, and ye that fear him, both the small and the great.

6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, HALLELU YAH! For Yahweh Elohim the all-powerful, hath prevailed! 7. We can rejoice and exult, and have given the glory to him; for the marriage of the Lamb hath come, and his betrothed hath made herself ready. 8. And to her it hath been given that she may have been clothed with fine linen pure and resplendent; for the pure linen is the righteous actions of the saints.

9. And he said to me, Write! Blessed *are* they who have been called to the feast of the marriage of the Lamb. And he said to me, These are the true words of the Deity. 10. And I fell before his feet to do homage to him: and he said to me, See *thou do it* not: I am thy fellow-servant, and of thy brethren who have the testimony of Jesus: do homage to the Deity; for the testimony of Jesus is the spirit of the prophecy.

1. After These Things

“After these things I heard a great voice of much people in the heaven”.

The things here referred to are the events set forth in the eighteenth chapter. *After these things*, therefore, is a phrase indicating that what is about to be narrated in this nineteenth chapter was transacted after the

Great Harlot's capital and government had been destroyed by YAH, the Seven-Horned Lamb, and those who were with him, the called, and chosen, and faithful.

The scene with which this chapter opens transfers our attention from Rome to Jerusalem, the place of Yahweh's throne. The news of Rome's catastrophe having arrived there, the much people in the new heaven gave utterance to a great voice, saying, "HALLELU YAH! The salvation, and the glory, and the honor, and the power" be ascribed, not to the called, and chosen, and faithful *Elohim*, but "unto YAHWEH" their strength, and to the Lamb with seven horns and seven eyes, their *Elohim*. These are the destroying and avenging power by which the saints obtain the victory over all their foes. To YAH, therefore, all the praise is due. The salvation of the nations from the continued corrupting influence of the great harlot, is solely due to Him; the glory of the deliverance, the honor of it, and the power to do it, are His alone; therefore, "the great voice of the much people in the heaven," by whom the salvation, glory, honor, and power will be duly appreciated, will shout *Hallelu Yah* with an intensity of earnestness as never before gave utterance to the words.

This is the first place in the Apocalypse where these words are introduced. They are used four times in so much of the chapter as is now before the reader. They appear as one word in the Greek, *Allelouia*, which gives the unaspirated pronunciation of the Hebrew words, *hallelu Yah*, PRAISE YE YAH! They occur nowhere else in the Apocalypse than in ch. 19:1,3,4,6. Let the reader turn to Psalms 95, 96, 97, 98, 99, and 100, and he will there read predictions which find their accomplishment after the destruction of "the Throne of Iniquity", and in the time of this great *Hallelu Yah* celebration of the Apocalypse.

2. The Hallelu-Yah Celebrations

"And a second time they said, Hallelu Yah!"

The word *deuteron*, a second time, implies a first time, with an interval between the first and second. There is doubtless something intended in the information that they, the much people in the heaven a second time, said *Hallelu YAH*. Why did they say it in the first instance? They tell us that it was because YAH had judged the Great Harlot, and had avenged the blood of His servants in destroying her; in other words, because of the successful issue of the Second Angel's mission announced in Apoc. 14:8. The *Hallel* was *Praise to YAH*, because he had caused the fall of the Great City Babylon, which had made all nations drink of the wine of the intenseness of her spiritual fornication.

But the judgment given to the saints, as the Elohist agents of the

all-powerful YAH, was not finished with the fall of the capital and government of the Roman Babylon. "The Remnant" still remained to be "slain with the sword of the King of kings" (ch. 19:21,16): "the kings of the earth", the merchants ruined by the wreck of their State-ship, and all its passengers and crew, who bewailed and lamented the harlot's destruction; and who could not, therefore, join in the celebration of her Destroyer's praise; but cordially hated and blasphemed Him in their anguish (ch 16:21) — all these were yet unconquered. As hard of heart as the old Egyptian government, the greatest manifestation of power fails to subdue their pride and haughtiness, so long as they can arm their peoples, and marshal their hosts in the field of battle. "Their wickedness is great", too great to be forgiven. The Deity, therefore, hardens their hearts as vessels fitted for destruction; and thereby insures the execution of his purpose upon them. He puts it into their hearts to fulfil his will, until His predictions shall be fulfilled (ch. 17:7). This work of judgment has to be executed by the Seven-Horned Lamb and his companions, after they have said *Hallelu YAH* the first time, and before they say it the "second time". The mission of the Third Angel has to be discharged between the first and second *Hallelu YAH*. The third angel executes his vengeance upon the Harlot's survivors and sympathizers (ch. 14:9-11; 16:20,21; 17:14 — the smoke of whose torment ascendeth unto the æons of the æons (ch. 14:11; 19:3) — until the worshippers and sympathizers of the Beast, and the Governments of Europe are completely and thoroughly subdued; and their kingdoms have become the kingdoms of YAH and of his Anointed Bride (ch. 11:15).

It will be remembered that in ch. 18:20, there is an exhortation, saying, "Rejoice over her, O heaven, and ye holy apostles and prophets, for the Deity hath punished your condemnation by her". This exhortation is responded to by the "much people in the heaven". They are the "heaven" that rejoices, and gives utterance with "a great voice" to the *Hallelu YAH* for the first time. They did not raise the great *Hallelu Yah* voice when they first established the throne on Mount Zion. Their great enemy, the Roman Babylon, is then unbroken. They had first to destroy her before they could praise YAH, and ascribe to him the glory, honor, and power of her desolation. And being destroyed, is there not great fitness in the celebration of the event in the Capital of the Great King? When Napoleon the Great fell from his high estate, all the capitals of the kings he had dethroned celebrated his catastrophe with joy. So also in Washington and other principal cities on the fall of Richmond and the Confederacy. How much greater will the rejoicing be in the Capital of the New Government, when they who, in the days of their flesh, were cruelly tormented and slain by the Roman Power, are able to say, "she

is no more, and shall be found no more at all!" They will acknowledge that the judgments of YAH are true and righteous: and Himself entitled to the loftiest praise. The celebration will be grand, and the earnest of the second not far remote.

But before they can Apocalyptically say *Hallelu YAH*, a second time, all those things must be accomplished which are represented in this nineteenth chapter from the eleventh verse to the end. The four-and-twenty elders and the four living ones, the representatives of the saints before the throne, will then be able to say the *Hallelu YAH*, a second time; and to append to it the final "Amen!" for, it is written, "they fell down, and did homage to the Deity that sits on the throne, saying, AMEN; *Hallelu YAH!*" "This fourth verse of our present chapter is synchronical with ch. 5:14, which points to the time when "every creature" shall say, in deed and in truth, "Blessing, and honor, and glory, and power be to him that sitteth upon the throne and unto the Lamb for the aeons of the aeons". To which the four living ones respond "Amen!" When this "Amen" is pronounced by them, "the war of the great day of the all-powerful Deity" will be ended. The judgment given to the saints will have been fully executed. The "it is done" of the seventh vial will have been attained. There will no longer be any Eighth Head and Ten Horns; the False Prophet will have disappeared in the fiery lake; the Dragon will have been chained in the abyss; and no dominions will be left to dispute the sovereignty of the King of kings, from the Euphrates to the ends of the earth — "all nations shall serve him; and call him blessed" (Psa. 72:11,17). All this is Apocalyptically implied in the "Amen" of the four-and-twenty elders, and the four living ones. They will conjoin with it the *Hallelu YAH* in its second time utterance, because all these vast and glorious results are referable only to Him "who made the heaven, and earth, and the sea, and the fountains of waters" (ch. 14:7; Zech. 4:6).

But to the *Hallelu YAH* of our sixth verse, the voice of the great multitude, and the voice of the many waters, and the voice of the mighty thunderings do not prefix "Amen". Theirs is the utterance of the *Hallelu YAH* of the first time. There are no thunders connected with the "AMEN; *Hallelu YAH;*" for all that succeeds this celebration is "Glory to the Deity in the highest heaven, over the earth peace and good will to men". The *Hallelu YAH* of the first time not only celebrates the ruin of the great harlot, and the prevailing of the Omnipotent, but gives the reason why they, the "heaven, and the holy apostles, and prophets" slain by her, are able to respond to the exhortation to "rejoice over her". They say, "we can rejoice and exult, and we have given the glory to him; for the marriage of the Lamb hath come, and his betrothed hath made herself ready. And to her it hath been given that she may have been clothed

with fine linen pure and resplendent; for the fine linen is the righteous actions of the saints". All this had been done in Teman, and before the Bride had been established upon Mount Zion. It is true that the English Version reads differently. It renders the verb *chairomen* and *agalliometha*, and *domen*, as imperatives instead of subjunctives; and *elthe*, as a present instead of a past tense: and *peribaletai*, a clothing to be effected that "she should be arrayed". But this is all incorrect, and anachronistic. The betrothed had made herself ready by deeds of righteousness; on account of which she had been married or united to the Lamb, in being invested with the clothing of incorruption. This enabled her constituents, "the heaven, and the holy apostles and prophets" to rejoice and exult; and they needed not to be exhorted to "give honor" to YAH; for, as they say, "we have given the glory to him". Their investment with the fine linen of incorruption, as the reward according to their pure and resplendent works, was preliminary to judgment being given them for execution upon the Great Harlot and the ten-horned Scarlet Beast that carried her. They had been clothed, and had thereby been made invincible; but it was not until the occasion of the first *Hallelu* YAH celebration, commemorating the destruction of the Great Harlot, that the prowess of the omnipotent YAH, in concert with His previously prepared Bride, was celebrated by the "much people in the heaven".

This first *Hallelu* YAH will be a great festival. John was commanded to write, and to say, "Blessed are they who have been called," or invited, "to the feast of the marriage of the Lamb". There will be two classes that will be blessed; the first consisting of those who, having believed the gospel of the kingdom, been immersed, and thenceforth continued patiently in well-doing till death, have been restored to life; and subsequently, on account of the purity and brightness of their character in Christ, clothed upon with the fine linen of incorruption: and the second class consisting of the "many waters," or peoples, who may have already become joined to YAH as the *subjects* of his dominion. These, then, blessed in Abraham and his Seed, partake of "the feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined, made by YAHWEH *Tz'vaoth* in Mount Zion". The destruction of the Great Harlot corrupter of the earth, will prepare many people for the reception of the light. The veil spread over them will be removed; and they will be able to "buy wine and milk without money and without price" (Isa. 25:6,7; 55:1). Thus a new world will be in process of development, the *heavens* of which will be the blessed brethren of the Lord Jesus; and the *earth* thereof, the "many waters" of their dominion; the voice of each ascending in praise of YAHWEH *Elohim*, the all-powerful, because he hath prevailed (verse 6).

“And he said to me,” saith John, “these are the true words of the Deity” — these words delivered to John by the angel, at whose feet he prostrated himself to do him homage. But the angel, or bearer of the words, forbade the reverence, and said, “I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: do homage to the Deity: for the testimony of Jesus is the spirit of the prophecy”. These words are parallel with ch. 22:7-10, and refer to the time of the fulfilment of the promise, “Behold I come suddenly,” or “as a thief”. John and the Angel in the scene personate the Brethren of Christ. They were the fellow-servants, brethren, and prophets, who keep the sayings of the Apocalyptic prophecy — who keep in memory the sayings, and who keep them in the sense of executing the judgments of the seventh vial. The angel’s refusal of John’s adoration was a direct rebuke of those professors who, in the days of the apostles, were beguiling themselves and others of their reward, in a voluntary humility and worshipping of angels (Col. 2:18) — a rebuke which would make the Apocalypse itself quite distasteful to them. The angel’s declaration in the scene, indicated that the class he represented was restored to life; for he says he was of them. John and he meet in “the time of the dead”, and see and hear the things of the prophecy in their fulfilment, which they were before acquainted with only in vision when the Apocalypse was communicated in Patmos. John had not yet attained to the angelic nature; if he had he would not have dramatically prostrated himself before the angel to do him reverence. All who are “equal to the angels” fall down before the throne, and do homage only to the Deity after the example of their representatives, the twenty-four elders, and the four living ones in the fourth and fifth chapters, and in ch. 11:16,17 of this wonderful book.

TRANSLATION RESUMED

11. And I saw the heaven which had been opened, and behold a White Horse, and one sitting upon him, called Faithful and True, and in righteousness he judgeth and makes war.

12. But his eyes are as it were a flame of fire; and upon his head many diadems: having a name which had been written, which no one knows but he himself.

13. And he had been clothed with a garment that had been dyed with blood; and his name is called, the Word of the Deity.

14. And the hosts in the heaven followed him upon white horses, having been clothed with fine linen white and pure.

15. And out of his mouth goeth forth a sharp long-sword, that with it he may have smitten the nations; and he shall govern them with an iron rod: and he treadeth the vat of the wine of the wrath and of the indignation of the all-powerful Deity.

16. And he hath upon the garment, and upon his thigh the name which had been written, KING OF KINGS AND LORD OF LORDS.

3. The Scene

The principal figures in the scene before us are the King of kings, or YAHWEH; the Hosts in the heaven; and the White Horses upon which they ride. All these represent a power engaged in a righteous war with the nations, which are at length smitten, or conquered, and governed by the victors. The central figure of the group is the Faithful and True One, with eyes as it were a flame of fire, and upon his head many diadems. He is seen sitting upon a white horse, with a name inscribed upon him, and with a sharp long, or far reaching, sword issuing from his mouth. The scene is the amplification of ch. 17:14, which says, “the Ten Horns receive power as kings one hour with the (*Eighth Head of the*) Beast”. These have one policy, and shall deliver their power and strength to the Beast. These shall make war with the Lamb, but the Lamb shall overcome them: for he is Lord of lords and King of kings: and they who are with him are called, and chosen, and faithful”. These are the parties in the war — the King of kings and his followers of the one part; and the Beast and kings of the earth, of the other. The war waged in righteousness by YAHWEH *Tz’vaoth*, (He who shall be hosts), the Faithful and True One, is “the war of the great day of the all-powerful Deity:” when “the lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down; and YAHWEH alone shall be exalted” (Isa. 2:11). The result of the conflict will be the transfer of the “many diadems” from the Ten Horns (ch. 13:1) to the head of the King of kings; who will then be, not only King of Israel, but King of all the nations of the earth; whom he henceforth possesses as his inheritance, with none to dispute his claim (Psa. 2:8; Zech. 14:9).

4. The Time of the Scene

“And I saw the heaven which had been opened”.

John directs our attention to “the heaven”. If we look to the heaven, or Air, upon which the seventh vial is to be poured out, we can see nothing therein of a character hostile to the Powers that be, at all answering to the scene before us. The reason of this is, that *the heaven hath not yet been opened*. A few short years ago, the kingdom of Italy was a nonentity, and had no star shining among the constellations of the Gentile Heaven. A breach, however, was made; in other words, “a door was opened in the heaven” by successful war; and we now see the star of the kingdom of Italy for a short time shining among the other lights

of the firmament. What was true of the Italian kingdom is also true of the kingdom of Israel and throne of David. These are at present nonentities; for no such kingdom and throne are seen among the kingdoms of the world. It is necessary that “a door be opened in the heaven,” and that a Power enter through the breach, and set up its government therein. To set up the throne of David in the heaven, Jerusalem, the place of the throne and capital of the Great King, must be wrested from the enemy — from Gog. This, as we have seen, is accomplished after the return of the Ancient of Days, and after his corporeal union with the Bride in Teman; and consequently upon the signal overthrow of the king of the north in the terminal epoch of the sixth vial. This having been transacted, John was able to look back upon the situation, and to say in ch. 4:1,2, “Behold a door had been opened, *eneogmene*, in the heaven; and a throne was set in the heaven”. The throne of David had been re-established, and was occupied by David’s Son and Lord; who was now prepared to make war in righteousness upon all the other thrones in the heaven, until he had cast them down, and transferred all their diadems to his own head.

The heaven thus opened is the same referred to in ch. 19:11. In this place he informs us, that the heaven in which he saw the white horse cavalry *had been opened*. If it had not previously been opened he would not have seen that body of horse therein. Hence, the time of the scene is subsequent to the opening of the heaven, and the appearance of the Lamb with the 144,000 upon Mount Zion, in the terminal epoch of the sixth vial.

5. The Name Written

“Having a Name which had been written, which no one knew but he himself”.

Before John saw the Faithful and True One in the heaven, a name had been written upon his garment and upon his thigh, indicative of the wearer of the garment in his glory and majesty. “No one knew the name but he himself;” yet the name is given in verses 16 and 13, as, “KING OF KINGS AND LORD OF LORDS;” and “the Word of the Deity”. This is “the Blessed and only Potentate,” who, Paul saith, “dwells in light which no man can approach unto; *whom no man hath seen, nor can see*” (1 Tim. 6:15,16). This name of the Invisible Deity had been written upon a garment dyed with blood and upon a thigh. The thigh and garment had been filthy; but their filthiness had been purged, or caused to pass away so thoroughly, that the garment was as raiment changed (Zech. 3:3-5). The filthy garment was the Human Nature, which the Word of the Deity was clothed with in His flesh-manifestation. “Jesus Anointed” is ex-

pressive of this idea. The garment of humanity became changed raiment by the transforming power of Spirit in the moment of its ascent to con-substantiality with the Father. In this instantaneous quickening on the third day, the name of King of kings and Lord of lords, the name of the Invisible Father, was written, or engraved, into the blood-stained substance, or veil, that was rent upon the cross. In this process of inscription, the humanity was transmuted into the Divine Nature, which in the scene before us, appears metonymically as a garment and thigh inscribed with the glorious, majestic, and all-powerful, name of the Invisible Blessed and Only Potentate, the King of kings and Lord of lords; of which Spirit-manifestation, the appellation "THE LORD JESUS ANOINT-ED" is the concise and Scriptural expression.

But though the name can be read, and expounded, "no one knows the name but he himself". The Father's name is written upon the Lord Jesus Christ, and upon all the "redeemed from among men" (ch. 14:1) but they are not therefore the Father. The only Personage in the universe that can answer to the name of the Invisible King of kings and Lord of lords is the Invisible Father Himself. He therefore only knows the name; it is truly representative of no one else. The personages in the scene are Spirit-manifestations of the Father, the Sons of the Deity upon whom His name has been written, (ch. 3:12) with One in their midst, in whom, it has pleased the Father, all fullness shall dwell; and that he shall have the pre-eminence among them in all things (Col. 1:18,19).

The pre-eminence is indicated by the name upon his thigh; and by the long-sword going forth from his mouth. The name written upon the thigh is elucidated by Psa. 45:3,4, addressed to the King: "Gird thy sword upon the thigh, O Mighty One, with thy glory and thy majesty: and in thy majesty ride prosperously in the matter of the truth and meekness and righteousness; and thy right hand shall teach thee terrible things". Thus, he rides forth upon the white horse in the scene before us, followed by the hosts of the heaven, of whom he is the Commander-in-chief, as indicated by the sword in apposition with his mouth — "He hath made my mouth like a sharp sword" (Isa. 49:2): and "the Word of the Deity is living and powerful and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart; neither is there any creature that is not manifest in his sight" (Heb. 4:12). Such is the power to which the garment and the thigh belong, and upon which the name of the Blessed and the Only Potentate is inscribed. The rider of the white horse is the Image of the Invisible One, from whose mouth issues the command for the smiting of the nations; a command which is executed by the people who are his sword. He gives the

word; they obey with alacrity and invincible effect. This is symbolized in the scene before us by a sharp sword as it were going out of the mouth of the principal figure of the group, who is also styled, “the Word of the Deity” — the Word made FLESH; and afterwards, in its ascent to the Father, “justified by spirit,” and therefore SPIRIT. This all-powerful Image of the Invisible King of kings, having smitten the nations by his all-conquering hosts, assumes the government of them by right of conquest. The mythic “sovereignty of the people” is effectually and finally abolished from the earth, partial or universal suffrage is extinguished; and the rule of a Righteous Despot, who shall govern the nations by his own absolute will and authority, will be substituted in their stead; for, it is written, “he shall rule them with an iron rod”. Every approved and accepted believer of the Truth, who shall have been made “like him,” will participate with him in the administration of this iron and righteous despotism — *iron* because of its invincibility and strength: for “he that overcometh, and keepeth my works unto the end, to him will I give power over the nations; and he shall rule them with an iron rod” (ch. 2:26,27); “even as,” saith he, “I have received of my Father”.

6. The Hosts in the Heaven

“And the Hosts in the heaven followed him upon white horses, having been invested with fine linen white and pure”.

These hosts being invested with the same clothing as the betrothed, indicates that they are the same persons. The fine linen investing the betrothed is declared to be representative of the righteous deeds, *ta dikaiomata*, of the saints. This is equivalent to saying, that the betrothed of the Lamb is constituted of the Saints. Hence the wearers of the fine linen, which is granted specially and exclusively to approved saints, whether on foot or “upon horses,” are known to be saints by their uniform. The white and pure fine linen deeds shine forth resplendently in a pure and bright nature like that of the angels; for the saints are made “equal to the angels,” when “the mortal is swallowed up of life”. In the scene before us, they illustrate the name YAHWEH *Tz’vaoth*, which signifies in plain English, *He who shall be hosts*. The Eternal Spirit, who named himself YAHWEH at the bush, manifests himself in Jesus and his Brethren, who are the Commander and his Hosts of this remarkable scene. Each one of them is a distinct spiritual entity — an incorruptible and immortal flesh-and-bones organization, which is Spirit-body, or a man like to the Lord Jesus after he had been “revived” or quickened (Luke 24:39; Rom. 14:9). The first man Adam is multiplied into thousands and tens of thousands of millions, by a natural law, so “the second

Adam the Lord from heaven,” who is “the Lord the Spirit”,* multiplies himself into *hosts of immortals* after his own image (1 Cor. 15:49) by the creative operation of his almighty power. These *tz'vaoth*, or hosts, in the heaven, cannot be computed; for they are “a multitude which no man can number,” taken out from among “all nations, and kindreds, and peoples, and tongues,” by the belief and obedience of the truth; and who “stand before the throne and before the Lamb,” whom “they follow whithersoever he goeth,” “upon white horses,” “clothed with white

* It is worthy of note here, that Jesus having just emerged from the sepulchre, refused to allow himself to be touched; and gave as a reason for the interdict, that he “had not yet ascended to his Father” (John 20:17); or been “revived,” *anezese*, as it is in Rom. 14:9. But on the evening of the same day he appeared in the midst of the eleven apostles, and invited all present to touch, or handle him and see, that he was not a terrifying thing (Luke 24:37-39). In the evening the cause no longer existed that obtained in the morning, why he should not be touched or handled. He had doubtless been the subject of *the ascent to the Father*, and therefore they might handle him; but if he had not, the same objection to touching him would have been in force in the evening as in the morning.

But, when they saw him in the evening, at what were they in consternation and affright? Luke says, according to the Common Version, “they supposed they had seen a *spirit*”. Although they were engaged in talking about the Lord Jesus with certain who had seen and eaten bread with him some hours before, when Jesus himself stood in their midst, they were in such consternation at his unexpected apparition, that they failed to recognize him, or to discern whether what they saw in human shape were substantial “flesh and bones,” or an unsubstantial spirit. It seems to have been a question with them of substance or shadow. If not substance, what might be the disposition of the invisible original towards them who cast the shade, or spirit. Was the spirit apparent for good or for evil towards them? They evidently concluded that it was an evil spirit they thought they saw, for they were in consternation and affright.

Luke’s words in the Greek are *edokoun pneuma theorein*, “they seemed to themselves to behold a *pneuma*,” or spirit. But this word *pneuma* is made to signify many things. Before me are over thirty applications of the word to things. Among them is given “the human soul after its departure from the body, a spirit”. The Pharisees believed in such a *pneuma*; but their opponents the Sadducees denied that there was any such thing (Acts 23:8). A *pneuma* of this sort was a *phantasma* or phantom of the popular mind of the first century, as it continues to be of the nineteenth. The Eleven did not see a disembodied human soul; but “they seemed to themselves to behold” something equivalent to it, popularly styled “a ghost”, or *pneuma* — a terrifying thing by which men, women, and children, have been scared in all ages.

The Lord Jesus had been mistaken for a terrifying *pneuma*, or unsubstantial shade of evil, before. He appeared to his disciples in their ship, in the fourth watch of the night, walking on the sea. This is related by Mark in ch. 6:49, and by Matthew ch. 14:26. In narrating the incident they both testify that they cried out in consternation, exclaiming that what they saw was a *phantasma*. They mistook him for the same thing, on the sea before, and in Jerusalem after, his resurrection; and with the same terrifying accompaniments: I conclude, therefore, that Luke’s *pneuma*, and Matthew and Mark’s *phantasma*, are the same sort of a *phantom* and that the reading of *phantasma* for *pneuma* in Luke 24:37, adopted by Griesbach (a German Hebrew and Greek scholar who specialised in the text of Scripture) is correct. The thing signified is the same, so that any dispute is a mere strife of words.

The sense of *pneuma* in verse 37, fixes its signification in verse 39, because the *pneuma* in the former verse, is the subject of criticism in the latter. Speaking of such a *pneuma*, the Lord Jesus said, “a *pneuma* hath not flesh and bones, as ye see me having”. He had ascended to the Father, or they would not then be invited to handle him; nevertheless, he was not a *phantasmial pneuma*, but still substantial flesh and bones, only incorruptible and deathless — incorruptible and undying flesh and bones which is “*spirit*”, *pneuma hagiosunes*, in contrast with flesh, blood and bones, which is “*flesh*”, and therefore corruptible and mortal. What Jesus was on that evening of the third day, he is now. He is “the Lord the Spirit,” substantial, incorruptible, deathless and omnipotent flesh and bones, which now “flourish as an herb,” and which say, “O Yahweh, who is like unto thee, who delivereth the poor from him that was too strong for him?” It is “of his body, of his flesh, and of his bones,” the faithful are the “members;” for what he is now in respect to body, flesh, and bones, they hope to be when he shall appear to make manifest the hosts of the heaven in the scenes of this chapter.

robes;" and when "the war of the great day" is over, holding "palms in their hands," the emblem of victory (Apoc. 7:9; 14:4).

But, though no man can compute the number of these heavenly hosts, they are symbolically represented by the number of their nationality, and measured by its cubical contents; or by 144,000, and 144 cubits, respectively (ch. 14:1; 21:17). They are the kings and lords, the official companions of the Great King, who accompany him in all his enterprises against the nations. They are the third angel, and the angels of the harvest and vintage scenes of ch. 14; Joel 3:13: they tread "the vat of the wine of the indignation, and wrath of the all-powerful Deity," without the city, by the space of a thousand, six-hundred furlongs; or during the forty years of the seventh vial judgments upon "*the Air*".

7. The White Horses

"I saw the heaven opened, and behold a White Horse".

THE Commander-in-Chief, the real Commander of the Faithful, the Captain, who leads many sons to glory, was seen by John, sitting upon a white horse in the opened heaven; and all his "called, and chosen, and faithful", hosts, sitting upon white horses likewise. They are themselves *the heaven* that rejoices over the fall of the Great Harlot; the horses they ride upon are therefore Apocalyptically regarded as in the heaven also.

The white horse upon which the Commander of the Hosts of the heaven rides, is not representative of that symbolized by the white horse of ch. 6:2. This is the Roman Horse of the first seal period. The white horse of the scene before us, is the Hebrew Horse; and all the other horses upon which the faithful hosts who follow him sit, are horses of the same race. A clue to the signification of the horse in this place is found in Zech. 10:3, where the Spirit saith, "Mine anger was kindled against the shepherds (kings of the earth), and I punished the goats;" and the exposition given, showing how and when they were punished, is added in the words, "for YAHWEH *Tz'vaoth* hath visited his flock the House of Judah, and hath made them his GOODLY HORSE in the battle. And they shall be as mighty ones who tread down as in the mire of the streets in the battle: and *they shall fight*, because Yahweh is with them," "and shall be seen over them" (ch. 9:14). The House of Judah will then be not only the horse to be ridden, but it will be made a *goodly* horse, before YAHWEH *Tz'vaoth* will condescend to ride them in his wars. Zechariah tells us, that "He will save the tents of Judah first" (ch. 12:7): He will save them from Gog; and He will save them from their sins, which is an essential part of his mission. When He hath delivered Jerusalem, The

governors of Judah will say heartily, The inhabitants of Jerusalem shall be my strength in YAHWEH *Tz'vaoth* their *Elohim* the 144,000 (ch. 12:5). They will have looked upon him whom their ancestors pierced, and repented (v. 10); and so find access to the fountain opened to the inhabitants of Jerusalem for sin and uncleanness (ch. 13:1). Thus they will become nationally white, or "*goodly*," being "washed in the blood of the Lamb" (Apoc. 7:14). They are by this process grafted into their own olive, and become fit for the master's use, as soldiers of the rank and file in the holy and righteous war.

When Habakkuk saw "Eloahh come from Teman, and the Holy One from Mount Paran," he had a glimpse of the military armament of Apoc. 19. He inquires in ch. 3:8 saying, "Was YAHWEH displeased against the rivers? Was thine anger against the rivers? Was thy wrath against the sea *that thou didst ride upon thy horses*, thy vehicles of salvation? Thou didst march through the sea with thine horses, through the mire of great waters" (verse 15). The time of this movement against the nations he terms "the Day of Trouble", and prays that he may rest in it; and adds concerning it, "when he cometh up against the people, he will cut them in pieces with his troops".

Moses also, in Deut. 33:26, alludes to the same military display of power, saying, "there is none like the AIL of Yeshurun *riding the heavens* in thy help, and in his majesty the clouds. A refuge is the Elohim of old, and underneath the powers of Olahm; and He shall thrust out the enemy; and shall say, Destroy!"

Here then we have a complete army exhibited for the conquest of the nations, and the salvation of the Twelve Tribes of Israel — the Lord Jesus Christ the Commander; "the called, chosen, and faithful" his brethren and companions, filling all the offices of the army; and the men of the Hebrew race the goodly soldiery of the kingdom. The heavenly hosts, or immortal saints, are "the heavens" ridden by the Ail of Yeshurun; while these heavens ride upon their goodly Hebrew horses to the destruction of all the governments of the world. An armament like this, in which every soldier of the ranks shall be able to "chase a thousand, and to put ten thousand to flight" (Deut. 32:30; Lev. 26:8) — an army of Samsons — cannot but be invincible. It will be just the force the necessities of the situation demand. These soldiers of the king of Israel will not only be the goodly horses ridden by the Saints, but they will be the long, or far reaching, *sword* of their Commander, and his bow and arrow, battle axe, and new sharp threshing instrument with teeth. "I declare," saith the Spirit, "that I will render double to thee; when I have bent Judah for me, and filled the (Judah) bow with (the) Ephraim (arrow), and raised up thy sons, O Zion, against thy sons, O Greece,

and made thee *as the sword of a mighty man*. And YAHWEH shall be seen over them, and his arrow (Ephraim) shall go forth as the lightning; and *Adonai* YAHWEH shall blow the trumpet, and shall go forth with the whirlwinds of Teman” (Zech. 9:13). And in Isa. 41:14, “Fear not thou worm Jacob, and ye men of Israel, I will help thee, saith YAHWEH, and thy redeemer the Holy One of Israel. Behold I will make thee a new sharp threshing instrument having teeth: thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them: and thou shalt rejoice in YAHWEH, and shall glory in the Holy One of Israel”. Such is the means employed for the fulfilment of Apoc. 16:20,21, by which we are informed, that “every island fled away, and the mountains were not found;” and that “there fell upon men a great hail out of the heaven, every stone about the weight of a talent” — a plague of meteoric stones from the Hebrew hosts of the New Heaven that will be “exceeding great”.

TRANSLATION RESUMED

17. And I saw one angel who had stood in the sun: and he shouted with a loud voice, saying to all the fowls flying in mid-heaven, Come hither, and assemble together for the banquet of the powerful Deity, 18. that ye may eat the flesh of kings, and the flesh of chieftains and the flesh of mighty ones, and flesh of horses and of those sitting upon them, and the flesh of all, *both* free and bond, and small and great.

19. And I saw the Beast, and the kings of the earth, and their armies which had been gathered together to make war with him sitting upon the horse, and with his host.

20. And the Beast had been taken, and with him the False Prophet who had worked the wonders before him, with which he had deceived them who received the sign of the Beast, and who worshipped his Image. The two had been cast alive into the lake of the fire burning with brimstone.

21. And the rest had been killed with the long-sword of him sitting upon the horse, which *sword* proceedeth from his mouth: and all the fowls had been satiated with their flesh”.

8. The One Angel

“I saw One Angel who had stood in the sun”.

In the original text it is not simply *angelos*, an angel, but emphatically *hena angelon* one angel. This angel is particularized as one *that had stood, hestota*, in the sun. The English Version renders this perfect participle by the sign of the present, *standing*. I have preferred to adhere to the literal, however true that this one angel comes at length to “shine as

the sun in the kingdom of the Father". It is doubtless not accidental that the Revelator said to John, that the angel had stood in the sun. This reference to a past position of the angel would afford a clue to his identity, and enable the reader to distinguish him from the many other angels of the Apocalypse.

The only place in the previous chapters where a body of people having a mission are found "*in the sun*," is in the twelfth chapter. This angel-body is there styled "a woman", who is said to "have been clothed with the sun". A community clothed with the sun is "standing in the sun" so long as it continues so invested. But this angel-woman did not continue to stand in the sun; for "she fled into the wilderness" where she remained 1260 years. It could therefore be said of her that *she had stood in the sun*; but has never stood there since. It was a great military success that placed her temporarily "in the sun" — the conquest of the pagan Dragon-government by her deliverer Constantine, who, in this particular, was a type of her greater and eternal deliverer, the King of kings and Lord of lords, whose conquest of the Dragon, the Beast, and the False Prophet, will place her in the sun, to enlighten the earth with glory.

9. The Loud Voice

"And the one angel shouted with a loud voice".

THIS loud voice of the one angel is one of the voices of the Seventh Vial (ch. 16:18): preparatory to Ephraim being shot forth like lightning from the Judah-bow, in the hand of YAHWEH *Elohim*. It is the loud voice of the rainbowed angel as of a lion roaring. This had been preceded by a loud voice, announcing in all the midheaven, or "Air", into which the Seventh Vial will be poured, that the Hour of Judgment, so long threatened, had actually arrived (ch. 14:6). This is a voice of peace, and friendship, and good will, to all who shall obey it; but terrible in its consequences to those who shall neglect or reject it. The angel who proclaims this loud voice, or message, to the nations, "flies in midheaven" — in the Apocalyptic "midheaven," which is peopled by Birds of Prey, then ready to take wing when the loud voice of the one angel shall reach them. It is the same angel who makes proclamation in midheaven, that invites the fowls of the midheaven to assemble to the Deity's banquet of slaughtered kings, military offices, chaplains, soldiers of all ranks, and so forth. The angel-proclaimer in both cases is of the Woman, then no longer a down-trodden and afflicted fugitive, but "the Holy City, New Jerusalem, prepared as a Bride, who had been adorned for her husband" (ch. 21:2). The state, the church, and the army of the kingdom are then all in the hands of the saints; who will tolerate no other states, churches, and armies, than their own. The man or people, who will not

accept their absolute sovereignty in secular and spiritual affairs must be tormented, and suffered to enjoy no rest day nor night (ch. 14:10,11). They offer peace on condition of unqualified submission; otherwise there is no escape from being devoured by the Birds of Prey.

10. The Birds of Prey

“The One Angel shouted with a loud voice saying to all the fowls flying in midheaven, Come hither, and assemble together for the banquet of the powerful Deity, that ye may eat the flesh of kings”.

The proclamation of good news in midheaven by the Saints (and there is none else to do it) is not only to warn the nations of what is about to break forth upon them, but so to operate upon the scattered Israelites, as to make them willing to acknowledge Jesus as David’s Son and Lord, and to place themselves at his disposal; so that whatever he, as the Prophet like unto Moses, may command to be done, they will readily and zealously obey under the direction, orders, and superintendence of those of his Brethren he may appoint. The saints will have, not only to make proclamation, but to consummate such a military organization as will make Israelites and the “mixed multitude” who accept their proclamation, bodies of efficient soldiers in all the countries where such may be found. The means developing this result will be “a noise,” and “a shaking,” whereby the very dried bones of Israel shall come together, bone to bone, and flesh and sinews shall come upon them, and they shall live politically, and stand upon their feet an exceeding great army (Ezek. 37).

This standing up of Israel upon their feet is the political resurrection predicted by Balaam, and recorded by Moses in Numbers 23:24, saying, “Behold, the people shall rise up as a great lion, and lift up himself as a young lion; he shall not lie down *until he eat the prey, and drink the blood of the slain*. His King shall be higher than Agag (or Gog), and his kingdom shall be exalted. AIL brought him forth out of Egypt; he hath, as it were, the strength of an unicorn; *He shall eat up the nations his enemies*, and shall break their bones, and pierce them through with his arrows” (ch. 24:7,8).

When all the necessary preparations shall have been completed, the time will have arrived for the Star of Jacob to set these forces into motion, for the purpose of “destroying him that remaineth of the city”; and in the work of destruction, of hewing their way out from the wilderness of the peoples into the land of Israel. In the development of this work, “it shall come to pass” that they will be an united people: “the envy of Ephraim shall depart, and the adversaries of Judah shall be cut

off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But *they shall fly upon* (as birds of prey) the shoulders of the Philistines westward; they shall wholly spoil the children of the east" (Isa. 11:13,14). Thus, it will be seen by these expressions, "eating the prey and drinking the blood of the slain," "eating up the nations his enemies," and "flying upon their shoulders," applied to Israel in the time of their political resurrection, and under the leadership of the Four Living Ones full of eyes, one of whom hath the face of an Eagle, and another of a Lion, that they are aptly represented Apocalyptically as "the fowls flying in midheaven". Israel will do valiantly under the Saints, and are the instruments in their hands by whom the kings and their armies will be devoured. As then Cyrus was styled "a ravenous bird from the east" in coming against Babylon to destroy it; and the powers hostile to Israel were termed birds (Isa. 46:11; Jer. 12:9); so Israelites are symbolized by flesh-devouring fowls, when they shall be summoned into activity against the "unclean and hateful birds" of Babylon the Great.

The Apocalyptic banquet for the fowls of the midheaven, is the last period of judgment upon the worshippers of the Beast and his Image. The loud voice of the one angel calls them to the work of slaughter. Babylon having fallen, the work of the third angel has now to be executed upon her sympathizing survivors, the kings of the earth and their armies. John saw them already gathered in battle array; and he saw the fowls gathered who were to devour them — the ravenous birds of **him** who rides the goodly horse, and his hosts of the heaven. In the two concluding verses of this chapter, he informs us of the result of the conflict. The secular and ecclesiastical organizations styled the Beast and the False Prophet, the European Constitution of the nations in church and state, is abrogated, and finally destroyed, in the burning fire, issuing as a fiery stream from before the Ancient of Days (Dan. 7:9,10): while the armies in the field are cut up and dispersed by the Israelitish Sword of the Mighty One, who continues the kingdoms of the world, but appropriates their diadems as the spoil of the victor (ch. 11:15).

11. The Lake of Fire

"The two had been cast alive into the Lake of Fire burning with brimstone".

A *lake* is a tract of standing water. The lake into which the Beast and the False Prophet are to be cast, is not, however, of water, but *of fire*. A lake of fire is *a tract of land in a state of fiery ignition*. A tract of land may be in a state of conflagration, or it may not. When a country is in its normal state, it is Apocalyptically neither a lake of water nor of

fire, but simply “the earth,” out of which the Beast came; but, if that country be thrown into a state of destructive conflagration, it becomes Apocalyptically *a lake of fire*. Hence, the lake into which the Beast and False Prophet are cast, is all that tract of country upon which they exist as the secular and ecclesiastical constitution of the inhabitants. To cast such into the lake of fire in which they are destroyed, is to kindle an intense conflagration in the territory of their dominion, which is not extinguished, or quenched, until they are consumed; and the remnant of their subjects, who survive the fiery ordeal, transfer their allegiance to the tormenting and conquering power.

The Dragon, the Beast, and the False Prophet, with their officials, are the symbols of what the Lord Jesus in his discourse recorded in Matt. 25., styles “the Devil and his Angels;” for whom *to pur to aionion*, the fire of the aionian judgment has been prepared. The Beast and the False Prophet are symbols of relation, and comparatively modern developments upon the original Dragon-territory. Their essential spiritual attributes are the same — *Sin-Flesh Iniquity in secular and ecclesiastical manifestation upon the Roman Habitable*. This is the Apocalyptic arena, with a dominion, however, considerably augmented in modern times. The title, “the Devil and his Angels” is, in effect, inscribed upon the Dragon in the words, “the Dragon, the old Serpent, who is Devil and Satan”. His origin is enrooted in rebellious human nature, and therefore he is “Devil;” and being always, in whatever form he may exist, the enemy of the Truth and righteousness of the Deity, and the adversary of its adherents, he is “Satan”. Upon these principles, the Dragon, the Beast, and the False Prophet, with their Horn-appendages, are “the Devil and his Angels”. These are the *fuel* of the fiery lake, or “TOPHET ordained of old; yea, for the king it is prepared; YAHWEH hath made it deep and large; the pile thereof is fire and much wood: the breath of Yahweh, like a stream of brimstone, doth kindle it” (Isa. 30:33). The effect of the fire upon the Dragon-king, or power, is its suppression for a thousand years; upon his horns, the appropriation of their kingdoms by the Saints, and the destruction of all armies; but upon the Beast and False Prophet organizations, their utter annihilation and eternal extinction.

The things represented by these symbols, however, are not the only wood, or fuel, of the lake of fire. The reader will remember that before the Judgment Seat of Christ in the wilderness of Teman, there were two classes of saints in Christ Jesus constitutionally; the one class consisting of “the called, the chosen, and faithful;” or as Paul styles them in 1 Cor. 3:12, “gold, silver, and precious stones,” which are made manifest as such in the day when things are revealed by fire; and the other class con-

sisting of “the called,” but not “chosen,” because not “faithful;” or, as Paul styles them in the same place, “wood, hay, and stubble”. The constitution and destiny of these two classes, though originally built upon the same foundation, is widely divergent. The gold, silver, and precious stones, of the New Jerusalem community, are fire proof. Like Shadrach, Meshach, and Abednego, they can dwell with devouring fire, and with the burnings of Olahm; fire having no power over their bodies to singe a hair of their heads, nor to leave its smell upon them. Not so, however, the wood, hay, and stubble. They cannot continue to exist in fire, being in nature destructible. The judicial inspection of his household, having separated the refuse and the vile, from those “accounted worthy to obtain of the *aion*, and of the resurrection;” the rejected, by virtue of the sentence pronounced upon them by Christ, saying, “Depart from me, ye cursed, into the *aionian* fire, prepared for the Devil and his Angels,” forthwith enter upon their journey to the place of exile or torment; or, in the words of Jesus, “they *go away into aionian* punishment;” while the righteous, by their being quickened, enter into *aionian* life.

It may be well to remark here, that *aionian punishment*, is so called, not as expressive of its *duration*, but of its *epoch* of execution. The epoch of judgment is the forty years of the Seventh Vial, which precede the commencement of the thousand years. These forty years are *the course* of time, or *aion*, constituting the epoch in which punishment is inflicted upon resurrected individuals, and the living worshippers of the Beast and his Image. It is therefore styled *aionian*, or the punishment pertaining to the *aion of judgment*.

Neither is *aionian life* so called because of its *duration*, but because it is the life pertaining to a *course*, or *aion*, which *circles* around the kingdom of the Deity. Of this there is to be no end (Luke 1:33); so, therefore, the *course* will be always circling. The life is, consequently, *eternal*; not because the word *aionian* signifies essentially unlimited duration; but because the thing to be possessed, and to which the *course* belongs, is declared to be endless. Hence, *aionian life* is life pertaining to the *aion*, or course of the kingdom into which the Saints, approved and immortalized at the tribunal, *go away* and enter upon, in its dispensational developments, when they have established the kingdom †.

† *Aionian* life, like *aionian* judgment and *aionian* fire does not of itself denote the duration of the life, judgment or fire, even though the word has been rendered eternal and “everlasting”. Rather it indicates that the things denoted (judgment, fire or life) are those relating or pertaining to the *aion* or age defined. For example, it is said of Sodom and Gomorrah that they are “set forth for an example, suffering the vengeance of eternal fire” (Jude 7). But that fire is not still burning. It burned, and continued to burn until its work, was accomplished in the age of judgment incidental to it, and the cities were entirely consumed. So with the “everlasting judgment” and “everlasting fire” and “everlasting punishment” of the future (Matt. 25:41, 46): the word in each case is *aionian*, and

When the wood, hay, and stubble, as unprofitable servants, are cast into outer darkness, they disperse themselves over the countries of the Dragon, the Beast, and the False Prophet; which, by the judgments coming upon them through the second and third angels, are to be kindled into a lake of fire. Thus the fuel of the fiery lake is increased. "Now will I rise, saith YAHWEH; now will I be exalted; now will I lift up myself. And the people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire" — in the European lake of fire (Isa. 33:10-17). Because of poverty, famine, pestilence, war, and the consciousness of what they have lost by their unfaithfulness, they will find there only "weeping and gnashing of teeth;" and though they may call upon Abraham to send a Lazarus to dip the tip of his finger in water, and cool their tongues, tormented in the flame; were Abraham to reply to them he would not grant their request; but addressing them as sons, would say, Remember that in your lifetimes ye received your good things, and likewise Lazarus evil things; but now he is comforted, and ye are tormented. And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence" (Luke 16:24). Abraham being in the kingdom when this answer is returned, shows that the place of torment is not accessible at will, nor territorially continuous with Palestine; in other words, the Mediterranean Gulf separates the Lake of Fire countries from the kingdom of Israel. They are the countries invaded by the King of kings upon the white horse with his hosts of the heaven, styled, in ch. 14:10, "the holy angels and the Lamb;" in whose presence the countries are kindled into flame; and the resurrected exiles, and the worshippers of the Beast, are all tormented with fire and brimstone; and made to drink of the unmixed wine of the wrath of the Deity, poured out into the cup of his indignation. Thus "Death and Hades," or the condemned resurrected exiles, are cast into the lake of fire, which is to them

denotes the fire, punishment or life, "pertaining to the age". The judgment will continue until all are brought into subjection to Christ; the fire will burn until all that is to be consumed is destroyed, but the life of the age will never end because it is immortal. Paul wrote: "To them who by patient continuance in well doing seek for glory and honour and *immortality* (shall be given) eternal life", or the life of the age which will be immortal, or everlasting life. Where the present tense is used as indicating the present possession of life, the same principles should be observed. Those who perform the will of Yahweh and His Son "have it" in the sense that it is promised by God who will perform, and whose promise is so sure (and eternal life is a matter of promise — 1 John 2:25), that He "callethe those things which be not as though they were" (Rom. 4:17). Therefore, such expressions as John 17:3: "This *is* life eternal that they might know Thee . . ." can signify, this is the basis upon which life eternal will be granted. Similar forms of expression are found in the Word. Example: "This *is* condemnation, that light is come into the world, and men love darkness . . ." This is the basis of condemnation etc. Again: "This is the work of God, that ye believe on him. . ." Rather, this is the basis upon which the work of God will proceed, that ye believe on him. Again John 12:50: "His commandment is life everlasting" — His commandment is the basis upon which life aionian will be given. Some have advocated that *aionian zoe*, eternal life, is today possessed in some way, and in pressing this theory beyond the limits of Scripture, have made havoc of faith. See further comments in Vol. 1, p. 365 — *Publishers*.

“the Second Death;” for by the fiery judgments of the lake, death and corruption overtake them a second time, and their “sorer punishment” is consummated according to their works (ch. 20:13-15; 21:8; Heb. 10:26-29).

Such is the locality and the fuel of the lake of fire; the fire itself that consumes the wood, hay, and stubble, or “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolators, and all liars” (ch. 21:8), is the burning anger of YAHWEH’S *Name*, as it appears in Isaiah 30:27, saying, “Behold, the Name of Yahweh cometh from far, his anger burning, and the burden heavy; his lips are full of indignation, and his tongue as a devouring fire. And he shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones”. As Paul, therefore, truly saith, “our God is a consuming fire”.

Such is the fire — the anger and indignation of the Deity, descending with consuming effect upon the vessels of wrath fitted for destruction, in the form of pestilence, famine, and war. The furnace from which this stream of devouring fire is poured forth, is the capital of the Great King, “whose fire” saith the prophet, “is in Zion, and his furnace in Jerusalem”. From thence, when he hath established himself there, “he will send a fire into Magog, and among them that dwell confidently in the isles; and they shall know that I am YAHWEH” (Ezek. 39:6). He that rides the white horse, and the hosts of the heaven riding the same troops, are “the Angel having power over fire” (ch. 14:18), whose face is as it were the sun, and his feet, planted upon the sea and upon the earth, are as pillars of fire (ch. 10:1,2) which he mingles with the sea (ch. 15:2). Thus, “the beast is slain, his body destroyed, and given to the burning flame” (Dan. 7:11).

Chapter 20

Translation

1. And I saw an angel descending from the heaven, having the key of the abyss, and a great chain upon his hand.

2. And he laid hold of the Dragon, the old serpent, who is Devil and Satan, and he bound him a thousand years, 3. and cast him into the abyss, and shut him up, and set a mark over him, that he might deceive the nations no more, until the thousand years had been finished: and after these it is necessary that he be loosed a short time.

4. And I saw thrones, and they sat upon them, and judgment had been given to them. And *I saw* the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who had not worshipped the beast, nor his image, and had not received the sign upon their forehead, and upon their hand: and they lived, and reigned with Christ a thousand years.

5. But the rest of the dead ones lived not again until the thousand years had been finished.

6. This *is* the first resurrection. Blessed and holy *is* he having part in the first resurrection: upon these the second death hath no power; but they shall be priests of the Deity and of the Christ, and they shall reign with him a thousand years.

7. And when the thousand years shall have been finished, the Satan shall be loosed out of his prison, 8. and he shall go forth to deceive the nations which are in the four quarters of the earth, the Gog and the Magog, to gather them together for war; the number of whom *is* as the sand of the sea. 9. And they ascended over the breadth of the earth, and encompassed the camp of the saints, and the city which had been beloved: and fire from the Deity descended out of the heaven, and devoured them. 10. And the Devil who deceived them had been cast into the lake of the fire and brimstone, where the beast and the false prophet, also, shall be tormented day and night unto the æons of the æons.

11. And I saw a Great White Throne, and him sitting upon it, from whose face the earth and the heaven fled away, and no place had been found for them.

12. And I saw the dead, small and great, who had stood before the Deity, and books had been opened; and another book had been opened, which is of the life; and the dead had been judged out of the things which had been written in the books, according to their deeds.

13. And the sea had given up the dead in it, and death and the grave had given up the dead in them; and every one had been judged according to their deeds.

14. And death and the grave had been cast into the lake of the fire. This is the Second Death.

15. And if any one had not been found written in the book of the life, he had been cast into the lake of the fire.

1. The Descending Angel

“And I saw an angel descending from the heaven”.

The angel descending from the heaven with the key and chain is the same angel that descends, and illuminates the earth with his glory (ch. 18:1). In this place, he is said to have “great power”, which he exerts in causing Babylon to fall; and after this, in laying hold of the fourth Beast of Daniel in his Dragon, Beast, and False Prophet, manifestations: the last two of which he destroys, so that similar political organizations never again appear upon the earth; while the Dragon, in consequence of flesh and blood nature being still the constitution of the subject nations, is only shut up and bound, waiting its opportunity to reassert its independence of the Divine government of the Saints. The Blessed and only Potentate upon the white horse, with the hosts of the heaven, marching at the head of his army, from his capital against the kings of the earth and their forces, is the Apocalyptic angel *katabainonta*, *descending* with key and chain to arrest, imprison, and destroy, the powers of the world. He descends “out of the heaven,” in which he opened the door, when he set up the throne in Jerusalem. When potentates leave their capitals on warlike expeditions, they are said to descend upon the countries they invade: so with this angel, he descends from the heaven of his habitation and government upon the territories of “the Devil and Satan,” to convert them into a lake of fire burning with the brimstone of torment and destruction, inflicted by his terrible and invincible hosts.

2. The Key and Chain

“Having the Key of the Abyss, and a Great Chain upon his hand”.

The word *abussos*, is rendered in the English Version by the fancy phrase “*bottomless pit*”. *The Seventy*‡ render the Hebrew word, *tzulah*, *deep*, by *abussos*, *abyss*, in Isa. 44:27; the great sea, or aggregation of nations acknowledging the sovereignty of Babylon. For like reasons,

‡ That is, the Septuagint Version of the Old Testament, the name deriving from the fact that it was translated by a group of 72 Hellenistic Jewish scholars into Alexandrian Greek for Ptolemy Philadelphus. It is also suggested that the work was completed in 72 days. “Septuagint” is Latin for “70” — *Publishers*.

abyss in the prophecy before us, is representative of the aggregate of the nations occupying the Dragon-section of the inhabited earth.

A *key* is representative of *power to open and shut*. To have the key of the abyss, is to possess the power of developing political organizations, after the example of the first Napoleonic Empire; and of suppressing them, as in the same instance. In 1815, this empire was laid hold of, and cast into the abyss, and shut up there and bound there for thirty-seven years; but when these years were finished, it was loosed for a short time under Napoleon III. This that was accomplished by mere human agents, will illustrate what is meant by the descending angel laying hold of the Dragon-Power, and keying him up, and chaining him in the abyss. The Allied Powers of Europe held the key and chain in the case of the first Napoleon; but in the case of the Dragon, the Saints to whom "judgment is given," will be the holders of the key and chain, and do with him, and place him in the same abyss, but for a longer time, and with more terrible manifestations, as did the Allies the dominion of the Corsican. This mere human power is to remain in the national abyss without dominion; Sin's flesh is to be turned out of office, and to exist only in absolute subjection to Spirit, as manifested in Jesus and his Brethren, all the glorified sons of the Deity, ruling the habitable in righteousness for a thousand years. To keep Sin's flesh, so long accustomed to rule and revel in its own lusts and superstitions, in subjection, will require a government strong as iron. The necessity is provided for; for it is written, "He shall rule the nations with an iron rod;" so that no deceivers will be permitted to ply mankind with their sorceries, causing them to err from the way of truth and righteousness. The clerical sorceries of the Great Harlot and her Daughters will all be destroyed with the False Prophet by the judgments of the fiery lake. This signal destruction of all existing ecclesiastical establishments will effectually alienate the nations from their professional prophets, who now deceive and bewitch them with sorceries and lies in the name of the Lord; so that "when any (parson, priest, or rabbi) shall yet prophesy, then his father and mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and mother that begat him shall thrust him through when he prophesieth. And it shall come to pass in that day that the prophets shall be ashamed every one of his vision, when he hath prophesied," or preached; "neither shall they wear a rough garment," or clerical vestments, "to deceive" (Zech. 13:3,4). The time for all this hypocrisy and grimace will have passed; for "no one buyeth their merchandise any more". At present their sorcery and lies are in considerable repute; and to be a "prophet", or clergyman, is regarded by the deceived, and strongly deluded populations of "Christ-

endom," as a highly respectable profession. But when Daniel's fourth Beast shall have been slain and his body destroyed, and given to the burning flame; and the other three Beasts have their dominion taken away, the descending angel will have bound the Dragon; the vocation of the false prophets will be abolished; there will be no hypocrites to keep the people in ignorance for the support of the church and state; and to subserve the interests of political adventurers and political factions; all this soul and truth-destroying machinery will have been broken up, and the nations shall be deceived by it no more for a thousand years.

But after the thousand years are passed, the restraint, represented by the great chain in the angel's hand, will be relaxed. A generation of flesh and blood will then be living, whose men and women will have been born in times of peace and great prosperity. They will know nothing personally and practically of war: for, to use an expression of Homer, Mars will have been bound with a strong chain, for a thousand years. It is very different with us. The governments are wasting their revenues on standing armies; but then the government of the world will not have a single soldier in its pay! Its subjects will remember the binding, or suppression, of the Dragon-power a thousand years before, as our generation remembers the overthrow of Pharaoh and his army in the Red Sea. But this remembrance will have as little moral influence upon them, as Pharaoh's overthrow has upon the Pope and the kings of the earth in our time. Some ambitious men, who would "rather reign in hell than serve in heaven," will think the season favorable to the recovery of the lost independence of Sin's Flesh, or the Devil. They will conspire against the best government the sun ever shone upon; for they are styled *the Satan*, which signifies *adversary*. They commence to agitate and plot in the national abyss; and at length their secret society emboldened by numbers constantly increasing, proceeds more openly to preach revolt. Multitudes will be deceived with false hopes of glory, honor, and power, in the proposed new dominion of the Devil and Satan. Sin's Flesh under the rule of the Saints is ineligible for office. Under their iron rod and chain, men and women are only permitted to serve. This is a yoke too galling to the pride of human nature, and hence a determination to destroy the existing government, not doubting the enterprise might easily succeed. Their emissaries go forth among the nations of the old Dragon territory, which before the Dragon was bound, and in the time of his binding, was occupied by "Gog of the land of Magog, Rosh prince of Meshech and Tubal," and therefore styled "the Gog and the Magog". These agents of insurrection will be marvelously successful in deceiving the Gog and Magog nations. They call them to arms, and in response they forsake the plough, seize their

weapons, and gather together for war. The rebellion is widespread, and the insurgents numerous as the sand of the sea. Their numbers make them bold and confident. Their commander-in-chief, and his council of war, whoever they may be, do not wait to be attacked; but assume the offensive, and order the invasion of the Holy Land, which is the Camp of the Saints. Their aim is to possess themselves of Jerusalem, the city that had been beloved, but now hated. To capture “the joy of the whole earth,” and to dethrone the government, and to destroy, or imprison, the saints in the abyss, as they had served the Dragon-Power a thousand years before, would be the crowning success of the rebellion. But the reasoning of the carnal mind deceives them. They forget, or choose to disbelieve, that Jerusalem is Yahweh’s furnace; and that He is unto her a wall of fire round about, and the glory in the midst of her (Zech. 2:5). They approach the place of devouring fire with reckless infatuation. The King of kings who could have crushed the rebels as the moth in their own lands, permits them, as a trial of faith and loyalty, to have great success to a certain point. They are in sight of the Holy City, and as confident and defiant as Sennacherib of old; or as Gog when the city was wrested from him a thousand years before. But, like the Beast and False Prophet then, the ground they occupy becomes the arena of a fiery destruction: and, although the locality and time of their judgment are not the same; yet, in coming to their end similarly, the postmillennial Devil and Satan combination of nations, is said to be cast into the lake of fire and brimstone, by fiery judgment descending from the Deity out of the heaven, and devouring them.

This is the epoch of the consummation of the mission of the Son of the Deity. In 1 Cor. 15:24, Paul styles it “the end, when Christ shall have delivered up the kingdom to the Deity, even the Father; when he shall have put down all rule, and all authority and power. For he must reign until He (the Father) hath put all enemies under his feet. The last enemy that shall be destroyed is Death. For He hath put all things under his feet (Psa. 8:6). But when He (the Father) saith, All things are put under him, it is manifest that He (the Father) is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him (the Father) that put all things under him, that the Deity may be the all things in all”.

The mission of the Lord Jesus Christ was to “destroy that having the power of death, which is the devil;” or Sin’s Flesh; in other words, to “take away the Sin of the world;” and to “destroy the works of the devil,” or of Sin (Heb. 2:14; John 1:29; 1 John 3:8). In consummating this “the Woman’s Seed bruises the Serpent’s head”. The “short time” at the end of the thousand years is the epoch when the work is finished.

It hath been Divinely purposed that the earth shall be inhabited by flesh and blood for seven thousand years; but beyond that period its presence will not be tolerated. The postmillennial rebellion against the benign government of the Saints is the consummation of its iniquity, and the crisis of its fate. Symbolically speaking, the Devil is devoured by the fire of the Deity, in the lake of fire and brimstone, into which he is cast, as were the Beast and the False Prophet, who shall be tormented day and night, by the third angel (Ch. 14:11; 19:20; 20:10) to the aions of the aions; or beginning of the thousand years.

3. The First Resurrection

“Blessed and holy is he who hath part in THE FIRST RESURRECTION.”

The spirit and life words uttered by the Father, say, “I am the Resurrection and the Life” (John 6:63; 11:25). Here are two distinct things, *the Resurrection, anastasis*, and “*the Life,*” *he zoe*. The life pertains to *the thousand years*, styled in Dan. 7:18, *ad-ahlmah, wead ahlam ahlmaiyah*; and in the English Version, *for ever, even for ever and ever*: but literally “*during the hidden period, even during a hidden period of the hidden periods, the Saints shall possess the kingdom*”. This pre-eminent hidden period is termed in Dan. 7:12, “*a season and a set time,*” it is the COURSE OF TIME which reaches to “the end,” when the Saints shall deliver up the kingdom, as mediatorially constituted, to the Father. In John’s report of the discourses of Christ Jesus, this *hidden and future course of time* is termed *aion*; and in the Apocalypse, revealed to be of a thousand years duration; and the things related to it, such as “the life,” and the kingdom, are termed *aionian*. The formula in Dan. 7:18, is equivalent nearly to the Apocalyptic form of words *hoi aiones ton aionon, the Aions of the Aions*; to the commencement of which, the Beast and the False Prophet are to be tormented by the Saints “day and night” (Apoc. 20:10).

There are two remarkable *Aions* contained in Daniel’s one hidden period, or *Ahlam*, which is sometimes pointed at by the addition of the words *waed, and beyond*. The two Aions are first, the course of a thousand years, or “season and set time;” and second, the indefinite and interminable period which circles its course coevally with the absence of death from the earth, as expressed in the phrase, “There shall be no more death” (ch. 21:4). The life which is *aionian*, belongs to these two courses of time; so that he who, living under the Mosaic Law, and in the Times of the Gentiles, is justified by faith, and through the faith (Rom. 3:30), and patiently continues in well-doing (Rom. 2:7), will attain to

the life of the thousand years' period, and consequently, of the endless period which is beyond it. But those who come forth from their graves, and therefore live, but are commanded away to share in the torment of the Beast and False Prophet, "the Devil and his angels", are not permitted to enter upon the thousand years, and fail therefore of reaching *Life in the Aion*.

In that remarkable discourse recorded in John 6, the speaker says, "I am the bread which came down from heaven; if any man eat of this bread he shall live in the Aion" — *eis ton aiona* (Ver. 51,58); and in ch. 4:14, "whosoever drinketh of the water that I shall give him shall not thirst in the Aion" — *eis ton aiona*. Hence, the reader will perceive, that it is not living by resurrection simply that determines a man's destiny; this depends upon the resurrected being "accounted worthy of the Aion:" if at the Judgment Seat, they are accounted worthy to obtain of that, they are quickened by the Spirit; and become the children of the Deity, and the children of the resurrection, and equal to the angels (Luke 20:35,36). Such will not die in the Aion; nor will they hunger or thirst any more (Apoc. 7:16).

"The hour is coming," saith Jesus, "in the which all who are in the graves shall come forth". This coming hour is Apocalyptically styled "The time of the Dead Ones that they should be judged". He informs us, that the all who are to live and come forth, will consist of two classes, characterized by their deeds in a previous life. The two classes come forth in the same hour; and are defined as "they who have done the good things;" and "they who have committed the evil things". These are all resurrected in the same hour; but they are nevertheless, not all the children of the resurrection; nor will they all be permitted to "live in the Aion". They all "come forth unto" something good or evil. Some of them come forth to a good thing — a good thing which they have not got when they come forth. This good thing is styled by Jesus, "a resurrection of life". The resurrected good saints do not attain to this "resurrection of life," until he hath heard and judged them, and "quickened whom he will:" for he saith, "as I hear, I judge; and my judgment is just".

But some of the resurrected come forth to an evil thing — an evil thing which they have not in possession when they come forth. This evil thing which is before them is termed by the judge, "a resurrection of condemnation". The resurrected evil doers do not attain to this "resurrection of condemnation" until they have been heard. They are allowed to state their own cases, and to make the best of them. Some will tell the judge that he is "a hard man, reaping where he hath not sown, and gathering where he has not strawed"; in other words, that he exacted more from his servants than he had a right to; and that, if they returned

to him just what they had received from him, he ought to be satisfied, and account them honest and good. Others will claim admission into the life, glory, and kingdom of the Aion, because they have acknowledged him as Lord, and prophesied, or preached, in his name; and even done many wonderful works in it. But "in that day" he will declare to them, and to all such, that he never acknowledged them; and will command them, saying, "Depart from me, ye that work iniquity". Here is a certain *end to which* they came forth from the graves; and it is this end to which they attain that characterizes their coming forth as "a resurrection of condemnation". Hence, it will be perceived, that the aggregate coming forth of this mixed multitude is not "the First Resurrection;" for all the subjects of the first resurrection are "blessed and holy," and cannot be funerealized by the Second Death: "upon these the second death hath no power; but they shall be priests of the Deity and of the Christ, and they shall reign with him a thousand years". "He that overcometh shall not be hurt of the Second Death" (ch. 2:11). All such living ones believing the doctrine of Christ, "shall not die in the Aion" (John 11:26).

It will be seen, therefore, that this mixed multitude comes forth at the same hour, for two separate and distinct ends, or destinies — the one sort, to die again, and reap of the flesh corruption, before the Aion of the Thousand Years begins; the other sort, to be "clothed upon with their house from heaven," (when all "the mortal" in their grave-developed nature, will be "swallowed up of life,") and to live in the Aion and beyond, possessing the kingdom of the Aion, with eternal glory. Hence, this mixed multitude is separated into two resurrections, for a short time contemporary the one with the other. The one resurrection consists of all the just who have emerged from the graves; the other resurrection, of all the unjust who have "come forth". The just and unjust are all mixed up together in their coming forth; hence the necessity of some arrangement whereby the two classes may be respectively separated the one from the other. This is provided for in the institution of the Judgment Seat of Christ in Teman. Before this, patriarchs, prophets, apostles, and saints, whether good or bad, great or small, are all to be gathered for manifestation. Through the account each will be able to render of himself, it will appear who he is, and what he is (Rom. 14:10,12). The judge hears, that he may judge; and according to what he hears from each, so will he decide, making the words and principles of the opened books the standard whereby the things laid before him will be determined to be right or wrong, good or bad. All this John saw in vision; and taking his stand at the opening of the Millennial Aion, when the Second Death had been consummated, he says, "I saw the dead, small and great, who had stood before the Deity, and books had been opened; and

another book had been opened, which is of the life; and the dead had been judged out of the things which had been written in the books, according to their deeds. And the sea had given up the dead in it, and death and the grave had given up the dead in them; and every one had been judged according to his deeds” (ch. 20:12,13). This is nearly parallel with what is written in ch. 11:18, “the time of the dead hath come, that they should be judged, and that the reward be given to thy servants the prophets, and to the saints, and to them who fear thy name, both small and great”. This testimony states, that the time had arrived for the judgment to “begin at the House of Deity;” and to give the promised reward to the approved: and the passage in ch. 20, declares that the work had been accomplished with diversified results.

These diverse results of the judgment of the Divine household according to the deeds of its members, in the light of the things written, is thus stated Apocalyptically. “In a great house,” says Paul, “there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor and some to dishonor” (2 Tim. 2:20). So it is with the great house of the Deity. In ch. 20:14, the vessels of wood and of earth, the earthy vessels that come forth from the unclean charnel-house of the dead; and who are not accounted worthy of promotion to honor; and therefore remain in the earthiness with which they come forth; are symbolically represented by the phrase, “Death and the Invisible”, *ho thanatos kai ho hades*. This represents them collectively. The several classes of character comprised in this dishonorable and unworthy crowd, who, at the judgment, had been refused permission to “eat of the Tree of Life, and to enter through the gates into the City” (ch. 22:14) are styled in ch. 21:8, “the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers and idolators, and all liars;” and in ch. 22:15, “without the city are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and inventeth a lie”. These are the characters who are the children of Death and the Grave; and have no part in the Life of the Aion. The fearful and unbelieving are a numerous class of professors of godliness, “who say Lord, Lord”, but neither believe what he says, nor do what he commands them. They acknowledge their ignorance of the prophetic writings; but refuse to be taught by them who are able to enlighten them. Jesus says, “I say unto you, that every injurious word that men shall speak, they shall give account thereof in a day of judgment: for by thy words thou shalt be justified, and by thy words thou shalt be condemned” (Matt. 12:36); but the unbelieving, who love and invent lies, when their attention is directed to these words, reject them; and say they “don’t believe a word of it”. They say, that there is no judgment for

the saints when they have come forth from the graves; and that the only judgment day for them is the time of their existence between immersion and death. In this time, they would have the simple believe, they are standing before the tribunal of Christ and giving an account of themselves; and that at death the account closes: so that in their coming forth from the charnel-house of corruption, sentence is executed; and they will know their acceptance before they even see Christ! Such is the latest invention in the department of lies, which the inventors, with good words and fair speeches, seek to impose upon the hearts of the simple.

But to these unbelieving lovers of lies, though they may say Lord, Lord, and prophesy in his name, Jesus says, "he that receiveth not my words, hath that which judgeth him: *the word that I have spoken*, the same shall judge him *in the last day*". To receive his words is to "believe on him". They do not believe on him who receive not his words; but of them who do, he saith, "I will raise him up *at the last day*". This shows that judgment by the Word is to be in the day of resurrection: concerning which Paul saith, in Rom. 2:12, "as many as have sinned without law shall perish without law; and as many as have sinned under law shall be judged through law *in the day* when the Deity shall judge the secret things of men by Jesus Christ, according to my gospel". These sayings of Christ Jesus and Paul, expound the Apocalyptic idea of "the dead" being "judged out of those things written in the books, according to their deeds".

"*Death and the Grave*," then, represent those who come forth from the house of corruption, are tried before Christ "the Judge of all," found guilty of cowardice, faithlessness, devotion to lies, and so forth, and are condemned. Though they "come forth" in the same "hour of judgment" with all well-doers, they are not "the first resurrection;" but simply heirs of the inheritance styled "*Death and the Grave*," whence they came, and to which they are consigned again with shame, and the contempt of angels, and of those whose honor and privilege it is to "eat of the Tree of Life, and to enter through the gates into the city" (Dan. 12:2; Apoc. 3:5; Matt. 10:33; Luke 12:9).

The result of this denial before the Father, the angels, and the unrepentable (Col. 1:22), will be a terrible consummation of contempt. Not having kept their garments, they walk naked in shame (Apoc. 16:13), they "depart from" before the Judgment Seat with "weeping and gnashing of teeth," and are cast into the lake of fire, which is to them the second death. This disposal of them is Apocalyptically represented by the saying, "*Death and the Grave were cast into the lake of fire. This is the Second Death*". Others are also cast in the same lake, who had never died before. Such are the rejected vessels of wood and of earth in the

House of Christ living in the time of his appearing; together with the worshippers of the Beast and his Image, and the receivers of the sign upon their foreheads, and in their hands; in short, all who have not been found written in the book of the life of the Aion; all these are cast into the lake of fire with the Devil and his Angels: so that the same fire becomes the *first death* to those who do not survive its judicial torments.

Perceiving, then, that “the First Resurrection” does not consist of the indiscriminate mingled people, who come forth from the graves in the hour of judgment; we proceed now to attend to what John declares the first resurrection is. He says, “I saw the souls of those who had been beheaded on account of the testimony of Jesus, and on account of the word of the Deity, and who had not worshipped the beast, nor his image, and had not received the sign upon their forehead and upon their hand; and they lived . . . This is the First Resurrection”, that is, the first resurrection consists of those who “come forth to a resurrection of life;” of the 144,000 redeemed from the earth, having the Lamb’s Father’s Name written in their foreheads; of the redeemed from among men, THE FIRSTFRUITS unto the Deity and to the Lamb; in whose mouth is found no guile, and who are without fault before the throne of the Deity (Apoc. 14). These virgins, undefiled by the ecclesiastical woman of the Laodicean Apostasy — the Mother of Harlots, the State Harlots, and Nonconformist, or Dissenting, Abominations of the earth — with lamps well trimmed with the oil of the Truth (Matt. 25:4,7), together with the living who remain, and though mortal do not die (1 Thess. 4:17; 1 Cor. 15:51), these all, being “the firstfruits unto the Deity,” are apocalyptically styled “the First Resurrection”. It is not so styled in relation to a second or third resurrection; but because it is THE RESURRECTION OF THE FIRSTFRUITS. “Christ is the firstfruits; afterwards they that are Christ’s in his presence” — *en ten parousia autou*; and are “planted in the likeness of his resurrection” (Rom. 6:5) are *resurrection-firstfruits* also; and not only live, as “Death and the Grave” live before they are cast into the lake of fire; but, their names having been written in the book of the life of the Aion from the foundation of the world (ch. 13:8; 17:8), “they reign with Christ a thousand years”. Therefore “blessed and holy is he that hath part in the Firstfruits-Resurrection: on such the Second Death hath no power; but they shall be priests of the Deity and of the Christ, and shall reign with him a thousand years.

4. “The Rest of the Dead”

“But THE REST OF THE DEAD ONES lived not again until the thousand years had been finished”.

The Apocalypse was showed to John, not alone for the benefit of

the servants of the Deity in the Times of the Gentiles; but also for the same class among the subjects of the Millennial Kingdom. Eighteen hundred years ago, John wrote of the dead of the First Resurrection, multitudes of whom had not then been born; yet, he says concerning them, "I saw the dead small and great stand before the Deity". Upon the same principle he speaks of "the Rest of the Dead," who had not come into existence either in, or before, the time he wrote, or in the Times of the Gentiles, or before the resurrection of the Firstfruits. The "*rest*" is the remainder of a whole number of certain dead ones, to whom eternal life is to be imparted by the Son. The Firstfruits are only the earnest of the harvest to be gathered in. The Millennial Generations will have the happy assurance, that, though the resurrection of a Firstfruits had passed, there would be a resurrection of a remainder to complete the whole number originally given by the Father to the Son.

This whole number of the dead is the subject of great solicitude and affection to Christ, who speaks of it in the following Scriptures in this wise: "Thou, O Father, hast given the Son power over all flesh, that he should give eternal life to *as many as thou hast given him*". "I pray not for the world; but for them *whom Thou hast given me*; for they are Thine. Father, I will that they also *whom Thou hast given me*, be with me where I am; that they may behold my glory, which thou hast given me" (John 17:2,8,24). "*All that the Father giveth to me*, shall come to me. And this is the will of the Father who sent me, *that everything which He hath given to me*, I should lose nothing of it, but raise it again in the last day" (John 6:37-40). He styles this whole number given to him by the Father, the *sheep* of whom he is the Good Shepherd, and says, "I lay down my life for the sheep. And other sheep I have which are not of this (Mosaic) fold: *them also I must bring*, and they shall hear my voice; and there shall be *one fold* and one Shepherd. Ye believe not *because ye are not of my sheep*. My sheep hear my voice, and I know them, and they follow me; and *I give unto them* eternal life, and *they shall not perish in the Aion, eis ton aiona*; neither shall any one pluck them out of my hand. My Father *who gave them to me*, is greater than all; and no one is able to pluck them out of my Father's hand. I and the Father are one" (John 10).

In these testimonies we see, that the whole number is a gift bestowed upon the Lord Jesus Christ, whom he must bring, and upon whom he is to bestow eternal life; so that, when they die before the Aion, they may have part in the resurrection of Firstfruits; and if they die in the Aion, they may not perish in the Aion; but live again when the thousand years are past. Hence the whole number of the dead is a collection of persons taken out from mankind from the time of Abel to the

end of the thousand years. Seven thousand years inhabitation of the earth by flesh and blood subject to death, is the Aion of Mortality: through all of which progresses the work of taking out a people from the race, who shall attain to incorruptibility and life upon the principle of a loving and faithful obedience to the Truth. These are given to the Son for Brethren by the Father; who bestows upon them the earth, in a finished and paradisaic perfection, as their inheritance and abode for ever. The manifestation of this whole number “redeemed from among men,” is assigned to two notable and extraordinary epochs; the first, the beginning of the thousand years: the second, the end thereof. The first epoch precedes the Millennium, and is illustrated by the Resurrection of the Firstfruits; the second epoch after the Millennium is passed, is celebrated by the manifestation in life of “THE REST OF THE DEAD” given by the Father to the Son to complete the fold — “One fold and one Shepherd” — “the Deity the all things in all”.

5. The Great White Throne

“And I saw a GREAT WHITE THRONE, and him sitting upon it, from whose face the earth and the heaven had fled away; and place had not been found for them”.

In connection with this Great White Throne, John saw other thrones. “I saw thrones,” saith he, “and they sat upon them, and judgment had been given unto them” — a principal throne encompassed by other thrones. His vision of the thrones is more fully described in ch. 4. They are the thrones of the House of David occupied by “the Firstfruits unto the Deity and the Lamb,” who “sit with the Son on his throne” (ch. 3:21). It is the throne of the new kingdom ruling over all without a rival. John’s position in the vision when he saw this great throne of the redeemer, and the redeemed, who had “washed their robes, and made them white in the blood of the Lamb,” and therefore communicated *whiteness* in vision to all things identified with them — is when he and they had “executed the judgment written” and “given to them;” and were able to “rest from their labors” (ch. 14:13). “Judgment had been given, *edothe*, to them sitting upon the thrones” he saw; and as the result of its execution by the means represented in the military array of ch. 19 they had cast down the thrones of the kings of the nations, and had appropriated their “many diadems” to themselves (Dan. 7:9; Apoc. 19:12). The thrones were now theirs who had conquered them; “and they sat upon them” ruling the subject nations (ch. 2:26,27). And so thoroughly and absolutely had they overcome “the kings of the earth and their armies,” that there remained no place, space, or country,

where they could hold their own. The earth was conquered to the ends of it, and all the nations were inherited by the King of kings and Lord of lords (Psa. 2:8). In the words of the Seventh Vial, "every island had fled away, and the mountains were not found" — the kingdoms and empires of the world had disappeared as completely as the empires of Alexander and Napoleon I.

The establishment of the Great White Throne of Christ and his Brethren changes the face of the entire world. The Gentile Constitution of Society in Church and State is entirely abolished; and all the sinners, the "miserable sinners," as they truly declare themselves to be, or "the spirituals of wickedness," as Paul styles them, who constitute the hierarchies, aristocracies, and office-holders, of the body politic, will be abolished with it, being "scattered," "put down," and "sent empty away" (Luke 1:51-53). Popes, Cardinals, Archbishops, Bishops, Priests, Parsons, and all other sorts of superior and inferior dealers in "sorcery" and "lies;" emperors, kings, cabinets, diplomatists, officers of state, military and naval commanders, parliaments, congresses, and all sorts of legislative bodies — these all will be chased into the darkness of annihilation, and historical contempt, as "the Devil and his Angels," who for ages were "them who destroy the earth" (ch. 11:18). All these constituted things, with the peoples, nations, and tongues, in their political aggregation, are the Gentile "Heavens and Earth," or Body Politic. Its complete supersession by the world-wide dominion of the Saints, is Apocalyptically represented by the saying, "the Heaven and the Earth fled away; and place had been found for them no more." The manner of their flight is symbolically illustrated in Dan. 2:34,35, where, as elements of Nebuchadnezzar's political image, they are smitten by the Stone Power, and "broken to pieces together, and become like the chaff of the summer threshing-floors; and the wind carried them away, that *no place was found for them*; and the Stone that smote the image become a GREAT MOUNTAIN, and filled the whole earth".

Chapter 21

TRANSLATION

1. And I saw a New Heaven and a New Earth, for the former heaven and the former earth had passed away; and the sea is no more.

2. And I John saw the Holy City, New Jerusalem, descending from the Deity out of the heaven, having been prepared as a bride who had been adorned for her husband.

3. And I heard a great voice out of the heaven, saying, Behold the tabernacle of the Deity with men, and he will dwell with them: and they shall be his peoples, and the Deity himself will be with them, their Deity.

4. And the Deity shall wipe away every tear from their eyes, and there shall be no more death; nor shall there be sorrow, nor crying, nor pain any more: for the former things have passed away.

5. And he that sitteth upon the throne said, Behold, I make all things new. And he saith to me, Write: for these are true and faithful words.

6. And he said to me, It is done. I am the Alpha and the Omega, the Beginning and the End. I will give to him that is thirsty of the fountain of the water of life freely.

7. He that overcometh shall inherit all things, and I will be Deity to him, and he shall be to me a son.

8. But to the fearful, and unbelieving, and to those who have been detestable, and murderers, and fornicators, and sorcerers, and idolators, and to all the liars, their part *shall be* in the lake burning with fire and brimstone, which is the Second Death.

9. And there came unto me one of the seven angels having the seven vials full of the seven last plagues, and he spake to me, saying, Come hither, I will show to thee the Bride, the wife of the Lamb.

10. And he carried me away in spirit to a great and high mountain, and he showed to me that Great City, the Holy Jerusalem, descending out of the heaven from the Deity, having the Glory of the Deity. And the brightness of it *was* like to a stone most precious, as to a jasper stone, clear as crystal.

12. And it had a great and high wall, having twelve Gates, and at the gates twelve angels, and names had been written thereon, which are *those* of the twelve tribes of the sons of Israel. 13. On the east, three gates; on the north, three gates; on the south, three gates; on the west, three gates.

14. And the wall of the city had Twelve Foundations, and on them the names of the Twelve Apostles of the Lamb.

15. And he that spake with me had a golden reed, that he might measure the city, and its gates, and its wall.

16. And the city lieth foursquare, and its length is as much as also the

breadth: and he measured the city with the reed at twelve thousand furlongs: the length, and the breadth, and the height of it are equal.

17. And he measured the wall of it a hundred forty-four cubits, the measure of a man, that is of an angel.

18. And the structure of its wall was jasper: and the city was pure gold, like to clear crystal.

19. And the foundations of the wall of the city had been embellished with every precious stone. The first foundation a jasper; the second, a sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, a sardonyx; the sixth, a sardius; the seventh, a chrysolite; the eighth, a beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

21. And the twelve gates were twelve pearls; each one of the gates severally was of one pearl: and the Broadway of the city pure gold, as it were transparent crystal.

22. And I saw in it no nave for the Lord the all-powerful Deity is the Nave of it, and the Lamb.

23. And the city hath no need of the sun, nor of the moon, that they shine in it; for the glory of the Deity hath lightened it, and the lamp of it is the Lamb.

24. And the nations of them who are being saved shall walk in the light of it; and the kings of the earth bring their glory and honor into it.

25. And its gates shall not be shut at all by day; for there shall be no night there.

26. And they shall bring the glory and honor of the nations into it.

27. And there shall in nowise enter into it any thing unclean, and working abomination, and falsehood: but they who have been written in the book of the Lamb's life.

EXPOSITION

1. The Former Heaven and Earth

“The Former Heaven and the Former Earth had passed away”.

YAHWEH *Tz'vaoth* having punished the host of the high ones in the heavenlies, and the kings of the earth upon the earth (Isa. 24:21); and having established the Great White Throne in the heaven without pope, emperor, or king to dispute his supremacy and sovereign will; the Moon is effectually confounded, and the Sun put to shame. Reigning on Mount Zion, and in Jerusalem, before his Ancients, the twenty-four elders and the four living ones, gloriously, there is developed in the world a new constitution and order of things, ecclesiastical, secular, and spiritual. In the prophetic style, this “economy of the fulness of the times” (Eph. 1:10) in which “all things in the heavens,” thrones, dominions, principalities, and powers, and “all things upon the earth,”

peoples, nations, and languages, are gathered together under one head, *anakephalaiosasthai*, is termed "A NEW HEAVEN AND A NEW EARTH".

Now the heavens of this new economy are the successor of those that fled from the Elohist forces of the Eternal Spirit sitting upon the Great White Throne in Zion; and for which no vacant spot is found upon earth for their continued existence. In the new heavens nothing can find place but Elohist Spirit; for flesh and blood, which are corruptible, cannot inherit the kingdom of the Deity, which is indestructible, ever-continuing, and to be left to no other people, as successors of those who establish it in the hour of premillennial judgment (Dan. 2:44; 1 Cor. 15:50). These Heavens, which destroy and rejoice over Babylon the Great, and transform the constitution of "the Air" upon which the terrific judgments of the Seventh Vial exhaust themselves, are bright with the glory of the Deity, which radiating from Zion, enlightens the world. In them the Sun of Righteousness is the orb of perpetual day; and his Bride, the Moon and Constellations, which reflect his splendor. In these heavens there is "glory to the Deity in the highest;" nor is there anything unclean, or that worketh abomination, or loves and invents a lie. On the contrary, "they declare the glory of Ail; and the expanse showeth the work of his hands". They that be wise are the bright expanse; and they that turn many to righteousness, the stars of *olahm and beyond* (Dan. 12:3). Their happiness and honor will be to "show forth the praises of him who hath called them out of darkness into his marvellous light" (1 Pet. 2:9): so that as children of the light, and of the day (1 Thess. 5:5) "day unto day will utter speech; and night unto night will show knowledge. There will be no speech, and no words, where their voice is not heard. Their line is gone out in all the earth; and their words to the ends of the world. Among them he hath set a tent for the Sun; and he, as a bridegroom coming out from his chamber, will be joyful as a mighty man to run the course. His going forth is from the end of the heavens, and his circuit unto the ends thereof; and there is nothing hidden from his heat" (Psa. 19:1-7). Paul quoted from this beautiful passage in his letter to the saints in Rome, ch. 10:18, and applied the fourth verse as predictive of the universality of the apostolic proclamation. But this was not all that the prophecy intended. How much more fully will it be accomplished when Christ and all the prophets, apostles, and saints, accepted and approved of him, shall have brought all nations into the blessedness of Abraham and his Seed.

The New Heavens and New Earth, styled Apocalyptically "the Former Heaven and the Former Earth," and termed in ch. 21:4, "the Former Things passed away," are the *Second* Israelitish Heavens, reckoning the Mosaic as the *First*; the destruction of which is treated of in

2 Pet. 3; Heb. 8:7-13. But though the Mosaic Heavens were to be fired, and dissolved, and their elements melted with the fervency of the heat, he consoled his brethren of the circumcision who believed with the assurance that they would be succeeded in the appointed time by “New Heavens and a New Earth, wherein dwelleth righteousness”. These are the Millennial Heavens, to establish which is an important element of the work to be performed by Christ at his appearing in power. “I have put my words in thy mouth,” saith the Eternal Spirit to him in whom He would afterwards manifest Himself; “and I have covered thee in the shadow of mine hand, that I may plant THE HEAVENS, and lay the foundations of THE EARTH, and say unto Zion, Thou art my people”. When this work is accomplished, Zion will have put on her strength, and Jerusalem, the Holy City, her beautiful garments; and thenceforth there will no more come into her the uncircumcised and the unclean (Isa. 51:16; 52:1). When the Lord Jesus and his Brethren come to be enthroned, the King and Princes of the State, Jerusalem’s widowhood will be ended; and she will no more be the afflicted and the tossed with tempest, and the uncomforted. They will be the precious stones of her foundations; and the constitution of the kingdom restored again to Israel will be the New Heavens and the New Earth; and “the former (Mosaic) shall not be remembered, nor come into mind. But be glad and rejoice for ever in that which I create; for, behold I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more be heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die a hundred years old; but the sinner a hundred years old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit of them. They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; for they are the seed of the blessed of YAHWEH, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent’s meat. They shall not hurt nor destroy in all my holy mountain, saith YAHWEH; for the earth shall be full of the knowledge of YAHWEH, as the waters cover the sea” (Isa. 65:17-25; 11:9).

2. The New Heaven and New Earth

“And I saw a New Heaven and a New Earth, and the Sea is no more”.

The reason given why a New Heaven and a New Earth are introduced is “because the Former Heaven and the Former Earth had passed away”. The Millennial Constitution of the World, as may be perceived from Isa. 65, is not perfect. It will be a great advance upon both the old Mosaic, and the Times of the Gentiles; but it will fall far short of the constitution and order of things *beyond* the Thousand Years.

We learn this from Paul in his reference to the visions and revelations granted to him, as it would seem, for his own exclusive benefit, for he would not, could not, or might not, communicate what he had seen and heard to others (2 Cor. 12:1). Speaking of himself, he says, “I have known a man in Christ fourteen years ago (whether in body, I know not; or without the body, I know not: the Deity knew), such an one suddenly transported unto a THIRD HEAVEN. I have known such a man, that had been transported in the PARADISE, and had heard secret things, which it is not lawful for the man to utter”. This *third* heaven, or paradise in full manifestation, is John’s New Heaven and New Earth, in which “there is no more sea”. In the “Former Earth” which passes away, there is sin, and generation, and death; and because of the existence of sin, and flesh and blood, and death, there are mediatorship, and priesthood, and ruling with an iron rod, in the “Former Heaven”. These things are not to continue permanently. Sin, which is the transgression of law, must be wholly and finally suppressed; flesh and blood must be exterminated from the earth; disease and death, which are “the wages of sin,” abolished; mediatorship, and priesthood, necessary in the offering to the Deity of gifts and sacrifices for the sins of the erring and the ignorant (Heb. 5:1,2) “delivered up to the Father;” and religion, which is a Divinely appointed remedy for an existing breach between the creature and the Creator, superseded, as having answered its purpose, and being therefore no longer necessary. All these things pertaining to the former, or Millennial, Heaven and Earth, John saw had “passed away”. In the final annihilation of the Devil by the judicial fire of the Deity in the destruction of the postmillennial Gog and Magog rebellion against the government of the Saints, the bruising of the Serpent’s Head by the Woman’s Seed, is consummated. Henceforth, the earth, not burnt up, but perfected, and rendered the paradisaic arena of all the unutterable joys and beauties and ecstatic things beheld and heard of Paul, becomes a fitting habitation of Deity in unmediatorial intimacy with the humblest of mankind; for then the Father will be “the all things in all men”.

How truly great, then, is the voice John heard out of the heaven, saying, "Behold the tabernacle of the Deity with men, and he will dwell with them; and they shall be his peoples, and the Deity himself will be with them, their Deity". They shall all of them be Divine people, like to the Saints then the rulers of the nations for the past thousand years. Having come forth from the graves, they become, together with the living who suffered not themselves to be deceived by the Devil and Satan, and seduced from their allegiance to the King of kings, in the Gog and Magog revolt, the postmillennial harvest of the dead and living, of which Jesus and his Brethren are the Firstfruits. "The Rest of the Dead" being thus added to these, the whole number given by the Father to the Son, is complete. "And the Deity shall wipe away every tear from their eyes and there shall be no more death; nor shall there be sorrow nor crying, nor pain any more: for the former things have passed away". "And there shall be no more curse" (ch. 22:3).

Such is the consummation of the Divine purpose in the creation of the heavens and the earth. He formed it to be inhabited (Isa. 45:18): to be a tabernacle for Himself with men. He could, had it pleased Him, have created it perfect, and filled with immortal inhabitants, at the beginning. To have done this would have prevented all the crime and misery that blot and crimson the record of the past; but then the world would have been a characterless automaton; and unfit for association with the Governor of the Universe, whose attributes are moral, as well as intellectual and potential. He desired a society for our planet consisting of tried and faithful friends, such as Abraham, who loved Him better than his dearest son. He proposed to develop it upon the principle of *belief in His promises and obedience under trial*; and to crown the whole with incorruptibility and life. Having prepared such a society as this, and concentrated it from all ages and generations into one glorious community, He would then put His hand to the final completion of its dwelling-place, as he declared to John, saying, "Behold, I make all things new". When these true and faithful words are fulfilled, "IT IS DONE". Everything is finished by the Alpha Spirit, Who began the work in the week of days: and, as the Omega Spirit, the Beginning and the End, completed it in the week of thousands of years. The invitation to a participation in the sublime inheritance is liberal, and worthy of Deity, who saith, "I will give to him that is thirsty of the fountain of the water of life freely. He that overcometh, shall inherit all things, and I will be Deity to him, and he shall be to me a son".

3. No More Sea

“*And THE SEA is no more*”.

The sea referred to in this oracle is that Apocalyptic confluence of “many waters,” or “peoples, and multitudes, and nations, and tongues,” a restless, troubled sea, whose waters cast up mire and dirt (Isa. 57:20), out of which the dominions arose represented by the Beast with seven heads and ten horns, which was turned into “a Lake of Fire burning with brimstone”, when mingled with fire; and which became “before the throne, a sea transparent like to crystal” when the Saints stand upon it as conquerors, celebrating their victory over the beast and his Image, and over his sign, and the number of his name; and singing the song of Moses and the Lamb (Ch. 4:6; 15:2). For a thousand years this sea of flesh and blood continues transparent as crystal, and unruffled by the tempests of human passion, ambition, and wickedness. In all this period the sea of nations is calm; and “every creature in the sea, saith, Blessing, and honor, and glory, and power, be to him that sitteth upon the throne, and unto the Lamb for the aions of the aions” (ch. 5:13). Being “blessed in Abraham and his Seed,” they have access to the healing leaves of the Tree of Life, which breathe forth an odor, or savor, of life unto life (2 Cor. 2:15,16) by which multitudes of them “are being saved” — *ta ethne ton sozomenon* Ch. 21:24; 22:2.

But flesh and blood, or Sin’s flesh, is radically bad. When Paul subjected the nature he possessed in common with all the race of men, to an enlightened scrutiny, he declared that “in his flesh dwelt no good thing”. He felt that he bore about a loathsome, leprous, nature, which he styled “a vile body;” so that it caused him to exclaim, “O wretched man that I am! who shall deliver me from this body of death?” (Rom. 7:18,24; Phil. 3:21). Such a nature is incurable. It is essentially turbulent, rebellious, and prone to evil; and can only be controlled by the power of Divine principles, or an iron despotism. When either of these are relaxed, it becomes presumptuous, and hostile to authority in doctrine and government. Nations that in the beginning of the Millennial Aion had been “joined to Yahweh and became his people,” will be represented in the end of that Aion, by a generation practically unacquainted with the torment of the judgment hour, when their sea was mingled with fire. Seducers will arise among them, and lead them into revolt. This creates a crisis, in which flesh and blood nations are annihilated; and caused to cease for ever from the earth: whereby is at length fulfilled the saying addressed to Israel in Jer. 30:11, “though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee”. When this full end is made, the immortal inhabitants of the earth will be able to say, in the words of this prophecy, “the sea is no more”.

When the sea of nations, then, is made a full end of, but one nation remains the eternal occupant of the earth. Flesh and blood having been abolished in the destruction of “the last enemy Death,” that one nation must be a nation of immortals. It continues eternally a Body Politic under the sovereignty of the Lord Jesus Christ and the Saints; for the promise concerning him is, “He shall be great, and shall be called the Son of the Highest; and YAHWEH *Elohim* shall give unto him the throne of his father David; and *he shall reign over the House of Jacob for ever; and of his kingdom there shall be NO END*” (Luke 1:32,33). David understood the promise made to him as well as to Mary in this sense; for YAHWEH said to him “I will make his throne as the days of the heavens. His throne shall endure as the sun before me, it shall be established for ever as the moon, and as a faithful witness in the heaven” (Psa. 89:29,36,37). Hence, the Body Politic will be an everlasting Israelitish kingdom, all the *subjects* of which will be incorruptible and deathless; and its Kings and Princes, the glorious immortals who had already twice conquered the world, and between their conquests, ruled it for a thousand years.

But, in view of this, what becomes of Paul’s saying in 1 Cor. 15:24, “then cometh the end, when Christ shall have delivered up the kingdom to the Deity, even the Father?” There is no contradiction between Paul, Gabriel, and David. The *delivering up* is in the sense of that “subjection,” or subordination, to the Father, implied in the abolition of Mediatorship. Hitherto, no one could have access to the Father, but through the Son; for “the Father judgeth no man, but hath committed all judgment to the Son; *because he is a son of man*” (John 5:22,27). But, when “the sea is no more;” when there cease to be men of flesh and blood upon the earth, this reason ceases to have any force. The Father resumes His position of direct relation to all, seeing that he is then “the all things in all”, the dwellers upon earth, who are spirit, or consubstantial with Himself. The delivering up is the change of the constitution of things, made necessary by the destruction of the Devil and his works — the destruction of Sin’s flesh and all pertaining to it. If there had been no sin, there would have been no Mediatorship. Man could always have stood naked in the presence of his Maker without being ashamed. But when “the sea is no more,” the breach between the Deity and man is thoroughly and completely repaired; and the kingdom is placed under a new constitution, or heaven and earth, suited to the altered condition of the world. There being no more judgments to execute, nor gifts and sacrifices to offer for ignorant and erring mortals, the High Priesthood of the Melchisedec Order is vacated, and the priestly office of the Saints abolished; while pre-eminence of rank is continued to them and the Captain of their salvation, as long as the sun and the moon endure.

4. The Holy City, New Jerusalem

“And I John saw THE HOLY CITY, NEW JERUSALEM, descending from the Deity out of the heaven, having been prepared as a Bride who had been adorned for her husband”.

The apostle informs us in the ninth verse, that he was presented with a view of the Bride, the Lamb's wife, that great city, the Holy Jerusalem, by “one of the seven angels having the seven vials full of the seven last plagues”. The reason of this reference to the vial-angels here, is because the manifestation of the Bride belongs to “the time of the dead” when they are judged, and the approved and chosen receive the reward. This is the time of the Bride's adorning, and investment with the fine linen of incorruption, clean and bright, in recompense according to her deeds. And as this adorning transpires at the coming of the Ancient of Days, which occurs under the outpouring of the vial upon the Euphratean Power in preparation of her way, that is, under the sixth; so it would be the sixth angel that shows John the bride. He is quite emphatic in stating what he saw; unusually so. He is not content to say, “I saw;” but he must say, “I John saw”. And he may truly say this; for when the Bride is manifested in the time of the dead, he, John, the beloved disciple himself, will see her with his own eyes; for he will be one of her constituents in glory, as he was formerly “in tribulation and patience” (ch. 1:9).

The sixth angel, then, shows him the Bride. He hears his voice, saying to him, “Come hither! I will show to thee the Bride, the wife of the Lamb”. And in obedience to this call, John will come forth from the house of death; and be carried away to see the Bride descending out of heaven from the Deity upon a great and high mountain. When he arrives in Teman, he will again behold the Lord Jesus, whom he last saw on Olivet; and before him a crowd gathered by the angels of his power “from the four winds, from one end of heaven to the other” (Matt. 24:31). This mixed multitude is not “the Great City, the Holy Jerusalem,” although all the prophets and all the apostles, and all the saints, are there; for “there shall in no wise enter into it *any thing* unclean, and working abomination, and falsehood”. The whole crowd, except “the living who remain,” are recently emergent from the place of skulls, and bones, and corrupting carcasses; and therefore, from the necessity of the thing, are all “of the earth earthy,” and consequently of an unclean nature or body, upon the principle that not one can bring a clean thing out of an unclean (Job 14:4). And beside this condition common to them all, there are many whose deeds in previous life will consign them to condemnation, to the sea mingled with fire, and to second death. Hence, a

separation must be effected; and all deemed unworthy of the Holy Jerusalem, compelled to depart away.

And when they are gone, and “the called, and chosen, and faithful,” continue as they were, they are still not the New and Holy Jerusalem; for this Great City is said to “descend from the Deity out of the heaven,” not to ascend to the great and high mountain out of the earth. What then, is the solution of this mystery? If the approved and accepted saints be the Bride, and the New and Holy Jerusalem; and they by resurrection come out of the earth; how can the Great and Holy City be said to descend from the Deity out of heaven? If in coming forth from the graves, the prophets, apostles, and saints, all emerge thence immortal, perfect, and thoroughly furnished, ought not the Bride the Lamb’s wife, to be styled the New Jerusalem ascending from the tomb? Upon what principle then, is it, that John declares, that he saw the Great City, the Holy Jerusalem descending from the Deity out of heaven?

In answer to this question, I remark, that the Holy Jerusalem is a spiritual body corporate; that is, it is a community of people, every one of whom is spirit, or an incorruptible, deathless, and powerful, individual. Their nature, or bodily substance, is clean, pure, holy, and divine: and it is such, because “it is born from above,” *gegennemenon anothen*. That which is clean, pure, holy, and divine, is not produced from the earth; but, if the things produced from the dust become so, it must be made clean, pure, holy, and divine, by being born of the Spirit from above; and then the thing born, made, created, or developed, is properly and truly said to be “from heaven,” or to “descend from the Deity out of the heaven.”

This principle is taught in the conversation of Jesus with Nicodemus, and afterwards illustrated in his own person. “Except a man,” saith he, “be born from above he cannot see the kingdom of the Deity”. No; such a birth being wanting in his case, if he come forth from the grave, he will be cast into “the sea mingled with fire,” and tormented in that fiery lake without rest day or night, to the beginning of the thousand years. He cannot become part of the New and Holy Jerusalem; nor enter into the kingdom of the Deity. Flesh and blood cannot inherit, or possess, that indestructible and incorruptible kingdom; but only that which hath been born out of spirit; for “that which hath been born out of Spirit is spirit:” therefore, said Jesus, “Marvel not that I said unto thee, Ye must be born from above. The Spirit breathes where he will, and thou hearest his voice; but thou hast not known whence he is come, and whither he goes away: so is every one that hath been born of the Spirit” — thou hast not known whence such an one cometh, nor whither he goes away (John 3:3-8).

This was true of all the Pharisees, and others like them, in regard to him whence these “heavenly things” proceeded. “I know,” said he, “whence I came, and whither I go away; but ye have not known whence I am come, and whither I go away” (John 8:14). That burning and shining light, John the Immerser, testified that the Bridegroom, his friend, who is superior to all, “cometh from above” — “from heaven” (John 3:31): and when he appeared, he said, “I came down from heaven to do the will of him who sent me” (John 6:33): and again, “No man hath ascended into heaven, but he that descended out of the heaven, the Son of Man who is in the heaven” (John 3:13).

Now, upon the same principle that it could be said, that one “born of a woman, and made under the law,” who, during his life, never went further from Palestine than Egypt; died on the cross, was buried, and came forth thence on the third day — *came down out of heaven*, and was “the Lord from heaven”: upon this identical principle it can truly be affirmed, that “a multitude which no man can number,” thousands of men and women coming forth from the earth, and who had never visited any other planet of the universe; were seen, as the Bride the Lamb’s wife, the New, the Holy Jerusalem, the Great City, “descending from the Deity out of the heaven”.

But, what is the principle? It consists in the writing, stamping, impressing, or engraving, of the thing designed, upon the subject, or material, to be engraved, stamped, or impressed. The writer, or engraver, is the Seven-Horned and Seven-Eyed Spirit (ch. 4:5; 5:6) who “engraves the graving thereof” (Zech. 3:9). When the dead body prepared for the Spirit (Heb. 10:5) was restored to life, and had come forth from the sepulchre, the Spirit, “in a moment, in the twinkling of an eye,” engraved upon it, or impressed it with, every attribute necessary to constitute it “the Lord from the heaven” — He “made it both Lord and Christ”. The precious stone had come out of the earth, whence all precious stones also come; but it had to be cut, polished, embroidered, and adorned, to bring out all the beauties of which it was susceptible. This the Spirit effected in the operation of raising the risen body to consubstantiality with the Deity.

Now, it matters not whether it be one man to be made “the Lord from heaven,” or a countless multitude of earthborns to be made the Holy Jeusalem “descending from the Deity out of heaven” — the operation is the same. Every individual is subjected to a like polishing, embroidering, and adorning, as saith the Spirit who will do the work. “Him that overcometh,” saith he, “I will make a pillar in the Nave of my Deity, and he shall go no more out; and I will write upon him the Name of my Deity, and the Name of the City of my Deity, New Jerusalem,

which cometh down out of heaven from my Deity; and my new Name” (ch. 3:12). To have the Name of Deity, the Name of the City, and the New Name, engraved or written upon one, is for such an one first to come into existence, and then, to become a constituent of the things engraved. He becomes one of the City of the Deity, New Jerusalem; and in the operation is married to the Spirit in so close and intimate a union, that he becomes one body, flesh, and bones, with the Spirit; so that all the earthiness and corruptibleness of his grave-body is “swallowed up of life;” it loses its similitude to the nature of the first Adam; and acquires “the heavenly image” of the Lord from heaven.

The prophets, apostles, and approved saints, having been all caused to exist incorruptible in being “clothed with their house from heaven” by the Spirit, are then regarded as the adorned bride, married to the Lamb, the Holy City, New Jerusalem, the Great City, “descending from the Deity out of heaven”. But, when John was carried away to see her, he saw her as “a city upon a hill” — upon “a great and high mountain”. When he became part of the New Jerusalem in Teman, she had not finished her descent. She had not reached Mount Zion; for it had not then as yet been wrested from the Gentiles. But, Mount Zion is not “a great and high mountain;” the mountain of Yahweh’s house, however, established on the top of the mountains, and exalted above the hills, with all nations flowing unto it (Isa. 2:2) is both great and high. It is “a great mountain filling the whole earth;” and upon the top of this John saw the Great City, the Holy Jerusalem, then governing the world “with an iron rod,” while she was descending and after she had completed her descent from the Deity.

5. The Glory of the Deity

“The Holy Jerusalem descending from the Deity having THE GLORY OF THE DEITY”.

The glory of the Deity is the Spirit, who, in Zech. 2:5,10, saith, “I will be unto Jerusalem a *wall of fire* round about, and the *Glory* in the midst of her. Sing and rejoice, O daughter of Zion, for lo, I come, and will dwell in the midst of thee, saith Yahweh”.

The brightness of this glory is very great; for “the city hath no need of the sun, nor of the moon, that they shine in it; for the glory of the Deity hath lightened it, and the lamp of it is the Lamb”. This connects the Lord Jesus with the glory, he being the slain element of the symbolic Lamb.

The bright splendor of the glory is likened to a most precious Jasper stone clear as crystal. A beautiful transparent cerulean gem is the sym-

bol of the Spirit condensed into Spirit substance; and as it is the essential and heaven-descended principle of the city, whose builder and maker the Deity is, the wall of the city, and “the first foundation is a jasper”. In ch. 4:3, the Spirit-occupant of the throne is likened to a jasper. It is the Spirit-symbol, being of various hues, such as purple, cerulean, green.

6. The Great and High Wall

“*And the Holy Jerusalem had A GREAT AND HIGH WALL*”.

The Wall of the Great city is the most conspicuous element of it. It is representative of the Deity in federal relation to all the priests, lords and kings of whom it is composed; and the material of it, of His preciousness. That “wall” is used of persons in Scripture, is evident from these texts. “What shall we do for our sister in the day when she shall be spoken for? *If she be a wall*, we will build upon her a palace of silver. *I am a wall*; and my breasts like towers: then was I in his eyes as one that found favor”. This is a Bride that hath found favor: and she is styled *a wall*.

Again, the Spirit said to Jeremiah, “I will make thee to this people *a fenced brazen wall*, and they shall fight against thee, but they shall not prevail”. Also, as quoted before, He styles himself *a wall of fire* round about Jerusalem. The Bride, then, composed of them who find favor in the resurrection-epoch, is a wall; and the structure of that wall is jasper-like spirit. The Yahweh-Spirit, as the wall of the legislative and executive body of the kingdom, encloses all its members; who, having been “baptised *into* the Name of the Father, and of the Son, and of the Holy Spirit,” are “*in* the Deity the Father, and *in* the Lord Jesus;” and being in him, “walk in him” faithfully and are born from above — are walled or enclosed in him with a wall so lofty and great in dignity and power, that nothing can enter within it that is not of the same structure intellectually, morally, and materially, as itself.

The relationship of the Lamb and the Bride in regard to the City Wall, will exemplify the idea of “no temple there”. The wall of a house or temple is the building itself; for no wall, no building — no Spirit, no New Jerusalem in “the time of the dead”. The mixed multitude of believers constitutionally *in* Christ, in the present evil world, are styled in Scripture, “the house of the Deity,” and “the temple of the Deity”. “Know ye not,” saith Paul to the Corinthians in Christ, “that ye are the temple of the Deity, and that the Spirit of the Deity dwelleth among you?” “Ye are the building of the Deity;” but without the Lamb; that is to say, if not *built into him*, they were neither house, temple, nor builded

wall. Naturally, they were separate and distinct crude elements, like unconnected stones accumulated for building purposes. While thus they were neither wall nor temple. But when cut and polished, and built in by the Spirit, through Paul, as “a wise master builder;” that is constituted the righteousness of the Deity in Christ, “who became to them “wisdom, and righteousness, and sanctification, and redemption,” they became “One Body,” having him for their head and therefore one wall, one temple, and one building with, and inseparable from, him. This being so, such a society needs no temple being itself a temple. This, however, is not to say that there is no temple in the architectural Jerusalem at the time. Jerusalem in the hands of the Turks, though it should be utterly demolished, and rebuilt from the foundation, would not therefore be “Jerusalem above, the mother of us all,” or the New and Holy Jerusalem. The angel is not speaking to John of things unsymbolical and pertaining to men in mortal flesh; but of saints immortalized and glorified. Ezekiel in treating of the temple speaks of the unfigurative, which mortals will help to build (Zech. 6:15), and which become symbols in the construction of the Apocalypse. The temple he treats of is the house of prayer for Israel and the nations; but the Apocalyptic temple constituted of the Lamb and his Wife, both in the Deity, is for them who are “pillars in it, and shall no more go out”.

7. The Twelve Gates of Pearl

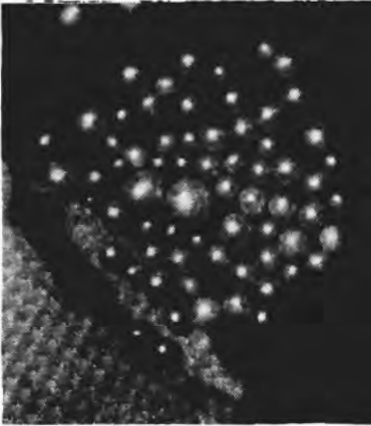
“And the Wall hath TWELVE GATES: each one of the gates severally was one pearl”.

As many pearls as Gates — twelve; and at each gate an angel; upon each pearl, a name inscribed of one of the tribes of the Commonwealth of Israel: and three of the twelve gates on each side of the city, situated foursquare.

The twelve gates in the wall are the gates of entrance into the city from the east, north, south, and west, from whence are gathered all upon whom the Name of the City is engraved by the Spirit. The names written upon the pearls, show that the gates are representative of the tribes of the sons of Israel; and that, consequently, the members of the New Jerusalem community become such by adoption into the Commonwealth of Israel. Men must become “Jews inwardly,” “Israelites indeed,” to be citizens of “the Israel of the Deity”. At the twelve gates are twelve angels, indicating that messengers were at the gates to invite men to do the commandments of the Deity, “that they may enter in through the gates into the city” (ch. 22:14). These angels at the gates represent “*the Spirit and the Bride*” who “*say Come;*” together with

those who understand, being the constituents of the Bride. They invite all who are athirst and all who are willing; saying, "Let him that is athirst, Come. And whosoever will, let him take the water of life freely". These are the commissioned angels of the gates of the city — faithful members of the bride in all ages and generations who are able to teach others "the truth as it is in Jesus". They are in this passage, ch. 22:17, commissioned by the Jasper Light to turn men from darkness, and to invite to enter as heirs of the kingdom and glory of the Deity. This they do by preaching the gospel of the kingdom "for the obedience of faith;" by which obedience a people are separated from "all nations, and kindreds, and peoples, and tongues;" and adopted as citizens of the Commonwealth of Israel, in the national hope of that remarkable and favored people. They thus become part of the Israel, styled by Paul "the Israel of the Deity;" which in its glorified state, with the King of kings in the midst of them, was displayed in vision descending from the Deity to Mount Zion, as already explained.

In all the Divine arrangements, the principle laid down in 1 Cor.



The Pearl As A Symbol

Pearls are most appropriate as symbols of the Redeemed. They are found in the depths of the ocean, hidden away from human sight until their "graves" (the oyster shells) are opened, and they are brought into view. The Redeemed are also "hidden away" in the depths of the sea of nations (Isa. 57:20), or in their graves. Pearls are very precious for not more than one mussel in a hundred holds one. They are formed in the oyster by a grain of sand acting as an irritant, and so forming a nucleus. The oyster coats this with a nacreous substance which hardens to form the coating of a pearl. So it is "through much tribulation", or pressure, as the word signifies, that the Redeemed

develop characters fit for the Kingdom of God (Acts 14:22). But the pearl must be brought to the light before its full beauty will be revealed. Its outer coating must be peeled away, and its full lustre revealed by the light of the sun. The Redeemed, in fulfilment of the symbol, must shed their coats of flesh, and be clothed with divine nature, thereby shining forth with the reflected light of the Sun of Righteousness (2 Cor. 5:2-4; Mal. 4:2; 2 Thess. 1:10). The trouble that human "pearls" experience is as necessary for their development, as the irritant is for the pearl itself. It is claimed that one of the motives which impelled Caesar to attempt the conquest of Britain was the fame of its pearl-fisheries, for among precious stones the pearl was held in highest rank. In Latin they are given the name of *unio* (unity), expressing unity in diversity, for it is said, no two are found exactly alike. Shakespeare used the term *union* for *pearl* in Hamlet, Act 5, Sc. 2.

— Publishers.

15:46, is always observed in regard to the natural and the spiritual — “that is not first which is spiritual, but that which is natural; and afterward that which is spiritual”. This order of development obtains in regard to “the Heavens and Earth” body, kingdom, world, commonwealth, resurrection, bride, holy city, New Jerusalem, and so forth. The natural is the basis of the spiritual. If there had been no natural sons of Jacob, there would have been no Hebrew Commonwealth of natural citizens; and no natural commonwealth, there would be no spiritual one, or New Jerusalem. There is, therefore, a reality in the twelve sons of the patriarch being set forth as the gates of the city, or polity, as indicated by their names having been inscribed upon the pearls, as they had previously been upon the precious stones of Aaron’s breastplate. All who “enter in through the gates into the city” are the sons of Abraham, Isaac, and Jacob by adoption through Christ, so that the names upon the twelve pearls are as much the names of the glorified saints, as of the twelve men who originally bore them. The names on the pearls represent the “144,000 of all the tribes of the children of Israel” (ch. 7:4) become “Israelites indeed” by that which is sealed upon them, first, *doctrinally*, in the present state; and afterwards, *bodily*, in the epoch of resurrection.

8. The Twelve Foundations

“And the wall of the city had TWELVE FOUNDATIONS; and on them the Names of THE TWELVE APOSTLES of the Lamb”.

The names upon the foundation-stones of the city wall, indicate that each stone is representative of an apostle, as a foundation-element of the New Jerusalem Body Politic. Each of these great polished gems, or precious “living stones”, would be beautiful alone; but how much more beautiful when decorated, embellished, or adorned, by all manner of precious stones beside. The significance of this symbol is expressed in Paul’s words to them in Thessalonica whom he had been instrumental in “sealing in their foreheads,” and had brought into fellow-citizenship with the saints of Israel. “What,” saith he, “is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Christ in his presence? Ye are our glory and joy” (1 Thess. 2:19,20). They were not “wood, hay, and stubble,” but “gold, and silver, and precious stones”. Such destructible materials as wood, hay, and stubble; or ignoble vessels of wood and earth, are useless; and unfit for incorporation in the glorified Bride of the Lamb; it is only those who can stand fire “in a day of Inspection,” *en hemera episkopes*, who will find themselves the “stones of fire” by which she is adorned for her Divine husband. Such

were many, not all, of the apostles' converts to the faith. They will rejoice together in the presence of Christ, the Jasper Light and Wall of the great city; and those who have been brought to the obedience of the faith by an apostle, or by the apostolic teaching, and are declared worthy in the day of fiery revelation (1 Cor. 3:13); will be to an apostle-foundation gem of sparkling glory the garnishment of precious stones upon the foundations of the city.

The elements of the wall, and the precious gems, are built upon the jewels (Mal. 3:17) of the foundation. The reality incorporated into this symbol is found in the words — "Ye are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner; *in whom all the building* fitly framed together groweth into *a holy temple* in the Lord; *in whom ye also are builded together* for a habitation of the Deity *through the Spirit;*" which Spirit, in the Holy Jerusalem Association of the Saints, issues from the Deity out of heaven, and flows through every member of it, as "a pure river of water of life, clear as crystal"§.

§ The twelve gems are identified with the twelve apostles, and they, in turn with the twelve tribes of regenerated Israel over which they will rule (see Matt. 19:28). The twelve basic gems are "garnished with all manner of precious stones" (Rev. 21:19), representing the work of the Apostles decorated with the jewels of Yahweh's selection (Mal. 3:17), the Israel of God (Gal. 6:16), gathered in from all nations (Eph. 2:11-15). All the Redeemed will find place as members of the Lamb's Bride, the New Jerusalem. They are "added", "decorated" or "garnished" to the twelve Foundation Gems, because they have been brought to the state of preciousness through the testimony of the Apostles (see John 17:20; 1 Cor. 3:10; Eph. 2:20), or if they lived before the witnessing of such, because they were motivated by the same faith. Accordingly Paul wrote to the Thessalonian brethren: "For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?" (1 Thess. 2:19). They will constitute precious stones garnishing Paul's crown of rejoicing.

As the foundation wall of the New Jerusalem lies foursquare, and comprises twelve gems, the general shape and formation of the wall of the New Jerusalem answer to the Urim and Thummim of the High Priest's Breastplate (Exod. 28:30). The Urim and Thummim represented the Lights and Fulnesses of perfect Israel. Evidently the gems of the breastplate were set in order in such a way as to reproduce the encampment of Israel, leaving the square in the centre to represent the Holy Place of worship. Though contrary to general belief, this arrangement of gems is strongly implied in that Moses was instructed to place the gems in the Breastplate "according to the twelve tribes" (Exod. 28:21). This suggests the placing of them, as the tribes were encamped around the Tabernacle.

Certainly that is the order of the gems surrounding the New Jerusalem as described in *The Apocalypse*. The New Jerusalem will constitute the Most Holy in the midst thereof.

The Foundation Gems of the New Jerusalem are not only identified with the Apostles, and they, in turn, with the twelve tribes over which they will rule; but the various colours of the gems suggest the sevenfold colours of the rainbow, the token of the covenant (Gen. 9:15). The combination of those colours produce the white light of the sun (for which see Matt. 13:43) figurative of the Sun of Righteousness and his healing beams (Mal. 4:1-2). As the Rainbow is the reflected multicoloured glory of the Sun, so the gems represent the various aspects of God Manifestation, to be seen in its fulness in the age to come. The twelve gems of the Apocalypse should be considered with the twelve gems of the Breastplate, and the tribes represented thereby. The Author of *Eureka* has not dealt with these gems in detail, though he has referred to them generally. A detailed examination of them is provided in *The Christadelphian Expositor* in the volume on *The Apocalypse*. We direct the reader to what is there outlined — *Publishers*.

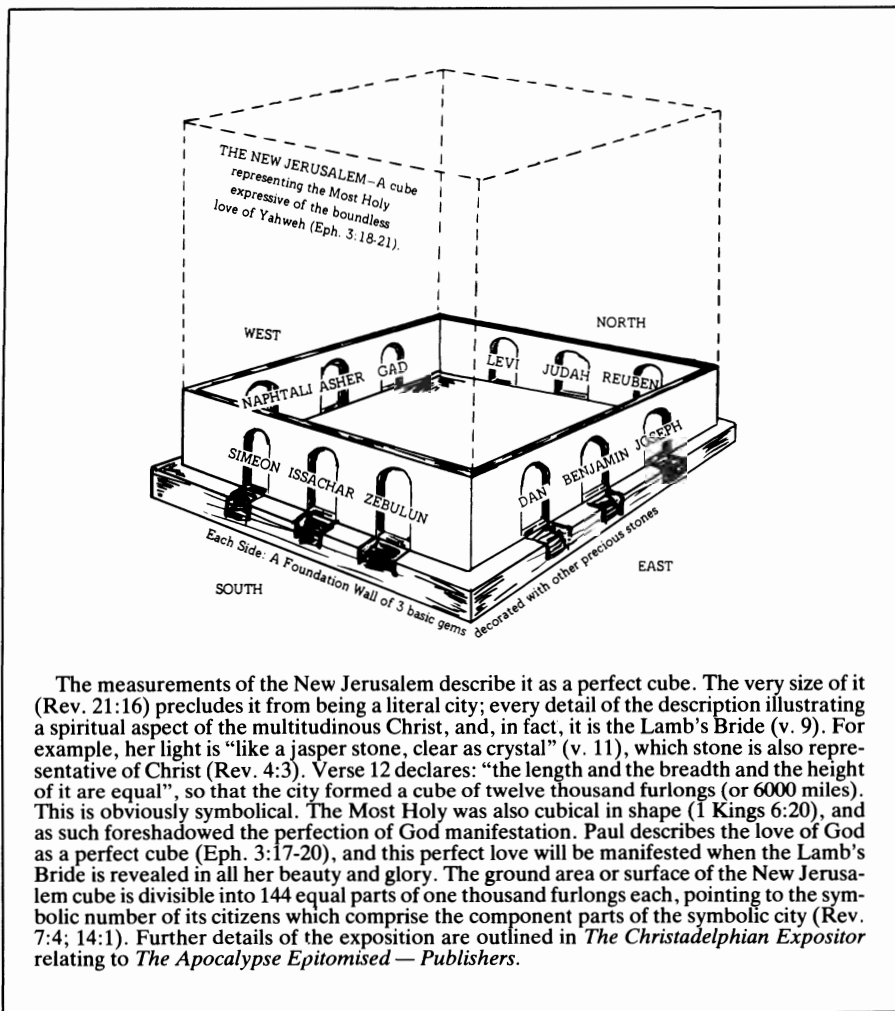
9. The Measurement of the City

“And he that spake with me, had a Golden Reed, that he might measure the city, and its gates, and its wall”.

When John was commanded by an angel to measure the temple, the altar, and the worshippers therein, the measuring reed given to him was *“like to a rod,”* the symbol of affliction and down-treading to the Holy City by the Gentiles of the unmeasured court, for the long period measured by it, and now happily soon to expire (ch. 11:1,2). But in the measurement of the Holy City, when the down-treading is no more, the measurer is not a man in the flesh, but an angel; nor is his measuring reed, a rod of affliction, but *a reed of gold*. This is the most precious of metals, and symbolical of the most precious things pertaining to the saints. But the gold of the city is more precious than the finest and purest gold current among men, for *“the city is pure gold, like to clear crystal;”* and *“the Broadway of the city is pure gold, as it were transparent crystal”*. The gold of the reed is no exception, nor anywise inferior to the gold of the city. Whatever is measured by it has attained to the fullness of perfection, both of magnitude, number, structure, and intellectual and moral attributes. *“The Almighty shall be thy gold, and treasures of silver to thee”*. This will be practically illustrated when the saints, inspected and approved at the judgment seat, are born of Spirit from above — the transmutation of a baser metal into gold.

The city is like the breastplate of righteousness worn by Aaron in the Most Holy, *“four square”*. Each side of the square was measured at 12,000 furlongs, or 1500 miles, giving 6000 miles for the four sides. But the height of the city is equal to its length; or 1500 miles high. The city is therefore a cube, or six-sided — the top the bottom and the four sides. The measure of the wall is 144 cubits, which include the length, breadth and height. Now, if the foursquare of the city be divided into equal square parts, it will be found to contain 144. Each of these gives an area 1000 furlongs long, and 1000 furlongs broad; and in the numerical symbol of the city stands for a 1000 citizens; or in the whole *“broadway,”* 144,000.

And this is *“the measure of a man that is of an angel?”* But, of what man, or angel? Of that man John describes symbolically in ch. 1:13-16, *“whose voice was as the sound of many waters,”* because he is constituted of *“the redeemed out of every kindred, and tongue, and people, and nation”* (ch. 5:9). Every child is familiar with thirty millions of British in the person of the figurative John Bull; or the same number of Americans, in that of Uncle Sam. If these were measured, they would stand miles high, and be proportionately bulky. Now the man of the golden



The measurements of the New Jerusalem describe it as a perfect cube. The very size of it (Rev. 21:16) precludes it from being a literal city; every detail of the description illustrating a spiritual aspect of the multitudinous Christ, and, in fact, it is the Lamb's Bride (v. 9). For example, her light is "like a jasper stone, clear as crystal" (v. 11), which stone is also representative of Christ (Rev. 4:3). Verse 12 declares: "the length and the breadth and the height of it are equal", so that the city formed a cube of twelve thousand furlongs (or 6000 miles). This is obviously symbolical. The Most Holy was also cubical in shape (1 Kings 6:20), and as such foreshadowed the perfection of God manifestation. Paul describes the love of God as a perfect cube (Eph. 3:17-20), and this perfect love will be manifested when the Lamb's Bride is revealed in all her beauty and glory. The ground area or surface of the New Jerusalem cube is divisible into 144 equal parts of one thousand furlongs each, pointing to the symbolic number of its citizens which comprise the component parts of the symbolic city (Rev. 7:4; 14:1). Further details of the exposition are outlined in *The Christadelphian Expositor* relating to *The Apocalypse Epitomised — Publishers*.

reed, the Son of Man, is a cube of 144 cubits; and is representative of "a multitude no man can number," all of whom are incorruptible and deathless, and therefore golden, as it were transparent crystal, and without fault before the throne. He is representative of the "holy nation," to which the kingdom taken from the chief priests and pharisees shall be given, that it may, bring forth the fruits thereof (Matt. 21:43; 1 Pet. 2:9). This cubical man of 144 cubits is the same Paul alludes to in Eph. 4:13, saying to the saints, "till WE all come into the unity of the faith, and of the knowledge of the Son of the Deity, into A PERFECT MAN, into a measure of the stature of the fulness of the Christ". From this it

may be seen, that the perfect man is constituted of the saints, and that his stature is measured. John gives us his measure in bulk and height, which he attains in the resurrection epoch, when “the fulness of the Christ” is manifested in the Bride the wife of the Lamb.

But the measure of the man is also said to be the “measure of an angel”. The man and the angel are the same; for when the man is perfected, he is a holy nation of citizens “equal to the angels”. Besides this, the perfect man is heaven-descended, whence he is commissioned to execute the judgment written against Babylon, the Beast, and False Prophet. He is therefore, an Angel-Man, now with “a rainbow upon his head” (ch. 10:1), elsewhere wearing a golden crown, and a sharp sickle in his hand (ch. 14:14); again descending from heaven with great power (ch. 18:1); then standing in the sun (ch. 19:17); and again, he is seen with the key of the abyss, and a great chain (ch. 20:1). The stature of this mighty angel is 144 cubits, and his symbolical numerical contents, 144,000 of all the tribes of the children of the Israel of the Deity (ch. 7:4; 14:1).

10. The Kings of the Earth

“And the Kings of the Earth bring their glory and honor into it”.

The Spirit’s cubical wife of 144 cubits is the Imperial Governess of the nations for a thousand years. She descends from heaven in the manner explained; and every one of her heavenly constituents is a king and a priest of the Deity — “they shall be priests of the Deity and of the Christ, and shall reign with him a thousand years” (ch. 20:6); “and they shall see his face; and his Name shall be in their foreheads. And there shall be no night there; and they need no candle nor light of the sun; for YAHWEH ELOHIM giveth them light; and they shall reign for the Aions of the Aions,” or the thousand years (ch. 22:5). The darkness and the light are the same to them (Psa. 139:12); for they are no longer flesh and blood, or earthy bodies, but Spirit, because “born from above”. Hence, there can be no night to them; for they will be the cloud and smoke by day, and the shining of a flaming fire by night, created by the Spirit upon every dwelling place of Mount Zion, and upon her assemblies (Isa. 4:5).

They are a new race of kings of the earth. Before their manifestation as the Sons of the Deity, the nations never beheld such kings. They will be “kings by the grace of God,” and ruling “by Divine right,” and asking no favors of mankind. They are “the kings from the risings” of the Sun of Righteousness, to prepare whose way the great Euphratean Power, once the terror of Babylon’s kings and nations, has been drying up (ch. 16:12). When they shall appear upon the theatre of humanity,

the reigning kings of Europe will make war upon them; because they proclaim themselves to be the sole and rightful sovereigns of the earth saying to their Great Captain, "Thou wast slain, and hast redeemed us for the Deity by thy blood out of every kindred, and tongue, and people, and nation; and hast made us for our Deity kings and priests; and we shall reign upon the earth" (ch. 5:9,10). Such a song as this sung in the ears of the reigning monarchs of the world will madden them to fury; and they will lead out all their hosts to battle against them in the vain hope of their destruction. But the kings by Divine right will prevail over, and exterminate them (ch. 17:14; 19:19-21); for "all kings shall fall down before him; all nations shall serve him" (Psa. 72:11).

Having then, destroyed the old race of kings, "them who destroy the earth" (ch. 11:18), the kingdoms of the world are transferred to the New and Holy Jerusalem. Her royal constituents become "the kings of the earth", according to the promise of the Spirit, saying, "he that overcometh, and keepeth my works to the end, to him will I give power over the nations; and he shall rule them with an iron rod; even as I received of my Father" (ch. 2:26). Their glory and honor, and the glory and honor of the nations they have acquired by conquest, become tributary to the New Jerusalem; for these new kings, and the Great and Holy City, are the same. They are Zion's kings, and their throne of empire is the architectural Jerusalem on Mount Zion, where David reigned. For this now desolate, captive, widowed, and barren city, they have a special and unfailing affection. Even now their words are, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy" (Psa. 137:5). But, when the day of their glory, honor, and power, is revealed, they show their affection in their policy towards her. They deliver her from her captivity under Gog; and, as the kings her nursing fathers, and their queens her nursing mothers, compel the Gentiles to bow down to her with face toward the earth, and to lick up the dust of her feet (Isa. 49:23).

With Jerusalem redeemed, and the glorified saints enthroned within her walls as the Kings of the Earth, "the abundance of the sea shall be turned to her, and the wealth of the nations shall come unto her. Her gates shall be open continually; they shall not be shut day nor night; that they may bring into her the wealth of the nations, and that their kings may be brought: for the nation and kingdom that will not serve her shall perish. Her officers shall be peace, and her exactors righteousness; her walls Salvation, and her gates Praise. Her sun shall no more go down; neither shall her moon withdraw herself; for YAHWEH shall be her everlasting light and the days of her mourning shall be ended" (Isa. 60).

Chapter 22

TRANSLATION

1. And he showed to me a pure stream of water of life, clear as crystal, flowing out from the throne of the Deity and of the Lamb.

2. In the midst of its broad space, and on each side of the stream, *was* a wood of life producing twelve fruits, through one month, yielding its separate fruit: and the leaves of the wood *were* for the healing of the nations.

3. And there shall no more be any curse: but the throne of the Deity and of the Lamb shall be in it; and his servants shall serve him. 4. And they shall see his face, and his name shall be upon their foreheads.

5. And there shall be no night there: and they shall have no need of a lamp and light of the sun: for YAHWEH *Elohim* illuminates them: and they shall reign for the Aions of the Aions.

6. AND he said to me, These words *are* faithful and true: and YAHWEH *Elohim* of the holy prophets sent his angel to show to his servants the things which must come to pass with speed.

7. Behold I come suddenly. Blessed *is* he that keepeth the sayings of the prophecy of this book.

8. And I, John, am seeing and hearing these things. And when I had heard and seen, I fell down to do homage before the feet of the angel showing these things to me.

9. And he saith to me, See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them who keep the sayings of this book: do homage to the Deity.

10. And he saith to me, Seal not the sayings of the prophecy of this book; for the time is near.

11. He that is unjust, let him be unjust now, and he that is filthy, let him be filthy now; and he that is righteous, let him be righteous now; and he that is holy, let him be holy now.

12. And behold, I come suddenly, and my reward is with me, to render to every one as his work *shall* be.

13. I am the Alpha and the Omega, the Beginning and the End, the First and the Last.

14. Blessed *are* they who do his commandments, that their right may be upon the wood of the life, and they may enter in to the gates into the city.

15. But without *are* the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolators, and every one that loveth and inventeth falsehood.

16. I, Jesus, have sent my angel to testify to you these things for the ecclesias. I am the Root and the Offspring of David, the bright and Morning Star.

17. And the Spirit and the Bride say, Come: and he that heareth, let him say, Come; and he that is thirsty, let him come, and he that will, let him take the water of life freely.

18. For I testify to every one hearing the sayings of the prophecy of this book: If any one add to these things, the Deity will add upon him the plagues which have been written in this book. 19. And if any one take away from the sayings of the book of this prophecy, the Deity will take away his part from the Book of the Life, and out of the Holy City, and the things which have been written in this book.

20. He who testifieth these things, saith, Yea, I come suddenly. Amen. Even so, come, Lord Jesus.

21. The grace of our Lord Jesus Christ *be* with all of you. Amen.

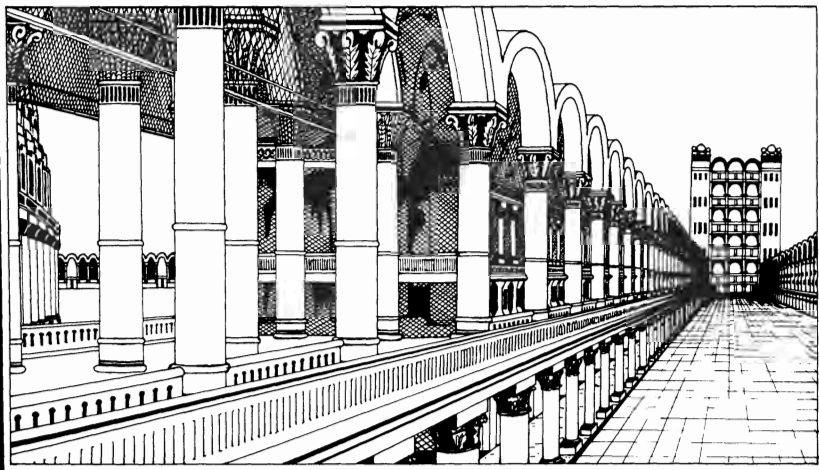


Illustration of Temple

The final chapter of *The Apocalypse* completes the description of the New Jerusalem, and then concludes with a personal message from Christ, and a response from John in Patmos. The first six verses describe the river of life which John observes proceeding out of the throne of the Holy City.

What follows is exhortation and warning: an exhortation to understand and apply the principles set forth in *The Apocalypse*, and a stern warning against minimising the importance, meaning or effect of the revelation given. The book concludes with a prayer and a benediction; thus fittingly bringing to an end the wonderful revelation from heaven that we call "The Holy Bible".

The final chapters provide a description of the New Jerusalem which is based upon the literal Temple as described by Ezekiel in his closing chapters. There will be a literal and a figurative Temple in the age to come; the former serviced by the immortal priests the sons of Zadok (or antitypical Melchizedek class) for the edification of humanity. For further information regarding the Temple and worship of the Age to come, see *The Temple of Ezekiel's Prophecy* by Henry Sulley — *Publishers*.

1. The Water of Life

“And he shewed to me a pure stream of water of life, clear as crystal, flowing out from the throne of the Deity and of the Lamb”.

In the things communicated to Ezekiel by the Spirit of Christ, he saw much that he could not discern, or penetrate to the bottom of, from a lack, common to all the prophets, of what Paul terms “spiritual understanding”, in Col. 1:9. They prophesied of the grace and truth to come through Jesus Christ, and inquired and searched diligently to find out, if possible, what the Spirit signified by the things they were commanded to write; but they were informed, that it was not for their special information that what they saw and heard was made known to them; but that they ministered as prophets the things they wrote concerning “the sufferings of the Christ, and *the glory that should follow*,” for the use of those to whom the Gospel of the Kingdom should afterwards be preached by the apostles and the bride; into which things the angels desire to look (John 1:17; 1 Pet. 1:10,12).

Among the things pertaining to “the glory that should follow,” Ezekiel, Joel, and Zechariah, saw living waters flowing out from Jerusalem. Ezekiel saw the exact locality of the fountain from which they issued. It was, he says, at the south side of the Altar, and from under it they came. From thence, they made their way under the threshold of the front, or east, gate of the temple. They continued their outflow eastward: and were measured by the angel from the brink 4000 cubits, or four separate measurements, representative of *a square*. He was informed, that after a certain distance the streams flowed in two channels; one towards the Dead Sea, into which it is discharged with healing effect upon its waters; so that it teems with finny tribes, as the fish of the Great Sea; while the other half of the stream flows into the hinder, or Mediterranean, sea.

These things are all stated with such geographical and practical particularity as to make it evident that these healing waters are as literally rivers of waters as the Hudson or the Thames. We can see, how that Jerusalem can become the centre of navigation and commerce, as well as the metropolis and capital of the world. By the waters flowing between the rent divisions of the Mount of Olives (Zech. 14:4) into the Jordan and with it into the Dead Sea, and thence by an old channel into the Red Sea, a water communication will be established with Hindostan, China, Australia, California, and the islands and shores of the Pacific generally; and by the branch flowing into the Mediterranean, with Europe, and the north and south Atlantic coasts of North and South America. This gives Jerusalem a position highly favorable for a geographical centre of government and religion; and for the easy access

of Hindoos, Chinese, Japanese, Americans, and Europeans, when they shall go up from year to year to worship the King, Yahweh Tz'vaoth, to be instructed in His ways, and to keep the Feast of Tabernacles (Isa. 2:3; Zech. 14:16).

But the Eternal Power has a higher and grander purpose to be accomplished than that of geographical changes in the physique of Palestine, and filling the Dead Sea with fish. It is evident that more is signified in what was revealed to Ezekiel than this. The waters he saw came out of a holy place inaccessible to flesh and blood, and had healing properties. There must therefore be flowing with them a stream of healing power. Pour all the waters of the Hudson and the Amazon into the Dead Sea, and they would not heal it any more than the Jordan has been able to heal it, though emptying itself therein, ever since the days of Lot. Hence, the waters Ezekiel saw must be regarded in the light of the visible containing the invisible, whose existence is discerned by the supernatural and unwonted effects attributed to the visible stream. In other words, there is deep spiritual significance underlying all that Ezekiel saw, which was Apocalyptically exhibited to John in the present chapter.

Ezekiel saw and described the temple which Zechariah says, far off peoples shall come and build (ch. 6:15); and Isaiah testifies shall be called a house of prayer for all the people, and upon the altar of which, the rams of Nebaioth shall find acceptance (ch. 56:7; 60:7). This is a temple in Jerusalem, as literal and visible as Solomon's, when she becomes the residence of the Great King, and the capital of his dominion. But in the New and Holy Jerusalem, "John saw no temple therein; because YAHWEH ELOHIM, all-powerful, and the Lamb are the temple of it". The Eternal Spirit embodied in the Saints are the temple in the highest sense; and the Most Holy Priesthood, the Seed of Zadok, who minister unto the Invisible Deity in the House of Prayer for all people.

Ezekiel saw the Dead Sea in two states — without any living soul in it; and afterwards teeming with life of every kind. John saw the same thing in its spiritual significance — the sea of nations dead in trespasses and sins; and the same sea full of nations walking in the light of the New Jerusalem. Ezekiel saw that it was the stream effluent from under the altar that gave life and health to the Dead Sea; and John saw that it was the stream issuing from the throne that gave to the leaves of the tree the power of imparting health and life to the world.

The pure transparent stream of water of life issuing from the throne of the Deity is his Almighty power, or Spirit, by which He creates, regenerates, makes glorious, and subdues all things to Himself. "Look upon Zion, the city of our solemnities; thine eye shall see Jerusalem a

quiet habitation; a tabernacle that shall not be taken down: but there the glorious YAHWEH will be to us a place of rivers and streams; wherein shall go no galley with oars, neither shall gallant ship pass thereby" (Isa. 33:20,21). In this the place, the rivers, and the streams, stand for YAHWEH and His power.

That the water of life represents the Spirit in all its relations and effects, is evident from the words of Jesus in John 7:37-39: "if any man thirst," saith he, "let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his body shall flow rivers of living water. This spake he," adds John, "of the Spirit which they that believe on him should receive; for Holy Spirit was not yet given, because Jesus had not yet been glorified". A stream of this pure, transparent water of life was poured out upon the apostles on the Day of Pentecost. That, however, though great and marvellous in its effects, was only the earnest of what is yet to follow. It anointed them with knowledge, wisdom, and power; but it left them as it found them, subject to disease, sorrow, pain, and death. Now, people have so much Holy Spirit in them as they have of the words and ideas of the Deity understood, affectionately believed, and obeyed (John 6:63). But, when the time of the great Pentecostian outflow of Holy Spirit shall arrive, the assembled multitude of the approved convened before the judgment seat of Christ, will be filled, and covered over, and thoroughly saturated in all the atoms of their substance, with the flood of downpouring Spirit from unapproachable light; whereby they will be changed, and all that is in them of earthiness and mortality "swallowed up of life". Henceforth, the pure, transparent stream of living water is distributed through them as its channel to mankind, until the knowledge of YAHWEH the fountain of living waters, shall cover the earth as the waters cover the sea (Isa. 45:8).

2. The Wood of the Life

"In the midst of the Broadspace of the City, and on each side of the stream was a WOOD OF LIFE".

The Broadspace of the New Jerusalem is the four-square area within the Wall. We read of no rows of habitations dividing the intramural space into avenues, and streets, broad or narrow. The Broadspace is constituted of all "the wise" who shine as the brightness of the firmament; and of "the stars" who have turned many to righteousness (Dan. 12:3): in other words, of "the general assembly — ecclesia of the Firstborns — spirits of just ones who have been made perfect" (Heb. 12:23).

To him, then, who believes the things concerning the kingdom of the Deity, and the name of Jesus Anointed," and has therefore been immersed (Acts 8:12), and thenceforth, "by a patient continuance in well-doing, seeks for glory, and honor, and incorruptibility" (Rom. 2:7): and thus overcomes the world — "to him," saith the Spirit, "I will give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity" (ch. 2:7).

This passage taken in connection with ch. 22:2, shows, that the New Jerusalem is identical with "the Paradise of the Deity," in the corporate sense of the phrase. Every individual of the Bride adorned, upon whom hath been engraved "the Name of the City of the Deity, New Jerusalem," is therefore a constituent of His Paradise in the territorial Paradise of the Holy Land. Hence, in Cant. 4:12, "a Paradeisos, or Paradais, is my sister Spouse; a spring shut up, a fountain sealed. A fountain of gardens, a well of living waters, and streams from Lebanon". In this Bridal Garden of the Deity is planted the evergreen, and aromatic, and fruitbearing, trees of THE WOOD OF THE LIFE that shall never end.

The reader will perceive that I have rendered *xulon zoes*, which in the English Version, is expressed by the phrase, *the Tree of Life*, by the words *a Wood of Life*. The sound of this form of words is not so euphonious, but it is more in harmony with the mind of the Spirit, as will appear from what follows.

In the Apocalypse there are two Greek words, *xulon* and *dendron*, which are both rendered *tree* in the E. V., but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate *xulon* by "*tree*," involves one in a difficulty from which there is no satisfactory extrication. If *xulon* be rendered "*tree*," the difficulty is, *how a tree can be at one and the same time on both sides of a river*. The difficulty, however, vanishes in rendering *xulon* by the word *wood*. A wood may be *enteuthen kai enteuthen*, "on this side and the other," or "on each side" of a river, and yet be *one wood*; a singular noun of multitude, or plurality, which harmonizes with the structure of other Apocalyptic symbols, which are formed upon the principle of *many in one*; as many sons of men in One Son of Man; many emperors in One Head of the Beast; many clerical orders in One False Prophet; and many *dendra*, or *trees*, in One *xulon*, or *Wood*.

The word *dendron*, "a tree," occurs in Rev. 7:1,3; 8:7; 9:4, and is so rendered there correctly enough; but in ch. 2:7; 22:2,14, "tree," in the E. V. is, in the Greek, *xulon*; and in ch. 18:12, it is also *xulon* twice, but in both instances rendered by the E. V. *wood*; as "*thyine wood*," and

“precious *wood*”.

It may be remarked, that while *dendron*, in the singular, only represents *one tree*, the word *xulon*, in the singular, may represent a plurality; as “they made their feet fast, *eis to xulon, in the stocks*”. In short, the matter of all trees is used symbolically for any number of individual trees — one material, or *xulon*, typical of a whole forest, or aggregation of *dendra*.

But, I need add no more here upon the wood of life, which is the Great Wood of the many choice trees of righteousness planted by YAHWEH in his divine garden. By referring to pp. 208-218, of Vol. 1 of this work, the reader will find what might otherwise have been continued here. But, I do not wish him to be put to the necessity of paying twice for the same matter. If he possess the first volume he can refer to it, and read; which will save me time and labor, and himself expense.

3. The Leaves of the Wood

“*And THE LEAVES of the Wood were for the healing of the nations*”.

The wood produced fruit and leaves. A tree without fruit may be very beautiful to look at, but would not be life-sustaining; and a tree without leaves would be dead, or in the winter of its existence. A wood of trees producing fruit every month, or all the year round; and covered with beautiful unfading leaves: or in the words of Solomon, “an orchard of pomegranates with pleasant fruits; cypress with spikenard, and saffron; calamus and cinnamon, with all trees of frankincense; myrrh and aloes, with all the chief spices” — is a soul-inspiring symbol of the outflowing, fragrant, genial, and happifying, influences of the New Jerusalem Paradise in the healing principles brought to bear upon the nations in its administration of the affairs of the subjected world.

The leaves of a tree are the lungs, or breathing organs, of the tree or plant. The Wood of life, vitalized by the living water of the Spirit, symbolizing the incorruptible and immortal, and most holy hosts of the new heavens, in the aggregate; the Leaves of the Wood, like the Eyes of the Four Living Ones, are the individual saints in particular; in other words, each particular leaf is a saint-constituent of the Divine institution, through which the Spirit breathes when and where He pleases. When the earnest of the spirit was shed forth, the Spirit breathed upon the 3000 Pentecostians through the apostles, the leaf-bearing and fruit-bearing branches of the true vine. The report of the wonderful works of the Deity they heard in their own tongues (Acts 2:8,11), was the breathing of the Spirit, which by the doctrine enumerated *healed* them of their

ignorance and moral degradation. "He breathes where he pleases". He breathed in Jerusalem of old; he will breathe thence anew; not upon a few thousand Jews only, and through twelve men of Israel; but through "a great multitude which no man can number," upon all the millennial nations of the earth; so that as a consequence, "the knowledge of the glory of YAHWEH shall fill the earth, as the waters cover the sea". Then shall the healed nations confess, saying, "Surely, our fathers have inherited lies, vanity, and things wherein there is no profit".

That a *leaf*, when used metaphorically in scripture, signifies a person, will appear from the following texts. Job, in his reasoning with the Deity concerning his hapless condition, says, "Wherefore holdest thou me for thine enemy? Wilt thou break a *leaf* driven to and fro?" Again; Isaiah addressing the transgressors in Israel who practised idolatrous rites in gardens, and under Druidical Oaks therein, saith to them collectively, "Ye shall be ashamed of the oaks ye have desired, and ye shall be confounded for the gardens ye have chosen. For ye shall be as *an oak whose leaf fadeth*, and as *a Garden that hath no water*". In this, Israel, apostate in church and state, is likened to a withered oak, and a parched up garden; a similitude the very opposite to that of the New Jerusalem Paradise, where, as we have seen, the Divine Government of their nation is likened to a Wood of "every tree that is pleasant to the sight, and good for food;" and to a well-watered garden. The dried leaves of Israel's withered oak have done nothing for the nations, which are unhealed to this day; and will so remain for ever, unless their olive tree do "blossom and bud, and fill the face of the world with fruit".

The kingdom of men under the Chaldean dynasty of Nebuchadnezzar is thus likened to "a tree in the midst of the earth, whose altitude was great. The tree grew and was strong, and the height thereof reached unto heaven, and the sight thereof to the end of all the earth: the *leaves* thereof were fair, and the *fruit* thereof much, and on it meat for all; the beasts of the field have shadow under it, and the fowls of the heaven dwelt in the boughs of it, and all flesh was fed of it". In showing what this signified, Daniel told the king that it represented his power which had "grown and become strong; for," saith he, "thy greatness is grown, and reacheth unto heaven, and thy dominion to the end of the earth". The tree was hewn down. Its fall represented the king's fall from the throne. The *fair leaves* of the tree shaken off, were the nobles and dignitaries of the kingdom detached from all political connection with Nebuchadnezzar during the seven years of his insanity.

To eat of the wood of life is to become one of its trees, or one of the leaves of it; and to partake constitutionally, therefore, of that nourishment which rises from the root through the stem and branches thereof.

This life-sustaining and invigorating principle is the pure stream issuing from the throne, and maintains it in everlasting freshness and beauty. David, speaking of the blessed of the Father, says, "He shall be like a tree planted by rivers of water, that bringeth forth his fruit in his season; his leaf also shall not fade: and whatsoever he doeth shall prosper". Human Government is a blasted and withering oak, but the New Jerusalem Evergreen of the kingdom when grown is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof. The birds of the heaven are the chiefs of the nations, whose subjects seek its fruit from one new moon to another, ministered to them by its Healing Leaves for their salvation.

Blessedness and saving health is promised unto all nations. The leaves of the wood are the medicine of their cure. Naturally, there are powerful medicinal properties in leaves: but none so powerful and efficacious as in the Leaves of the Wood for the healing of the nations. Only think, what a wonderful enlightening, purging, and healing property there must be in leaves that can cure ignorant and bigoted papists, protestants, Mohammedans, Hindoos, and such like, of all their superstitions and abominations, clothe them in a right mind, and cause them to say in their convalescence, "Come, and let us go up to the mountain of YAHWEH, to the House of the Elohim of Jacob; and *he will teach us of his ways*" — He who is the Life of the Wood and Water of Paradise. He will then produce, or reveal knowledge, pertaining to "his ways," which knowledge will be exhibited in "the law", and in "the word" that are to go forth from Zion and Jerusalem. The law and the word of the Spirit will issue from the throne through the Healing Leaves at duly appointed times, or "from one New Moon to another, and from one Sabbath to another" (Isa. 66:23). The "twelve fruits of the wood of life" are the knowledge of good tending to life, being made known, and fed upon, in all the year. Fruit is any thing produced. It is not produced to all the world at once; that is, in a single month: but at every new moon of the year's twelve shall strangers present themselves in Jerusalem for instruction, and "from one Sabbath to another". The living water through the wood *produces* the healing knowledge, the leaves *yield* it to the nations, according to the administrative institutions of the new Millennium constitution and order of things.

4. No More Curse

"And there shall NO MORE BE ANY CURSE: but the throne of the Deity and of the Lamb shall be in it".

The conclusion of the whole matter is that there shall be no more any curse upon the earth and upon them who inhabit it. The Eternal

Wisdom and Power did not create the world that it might be forever under a curse. A curse is only an incidental occurrence, or casualty, in the Divine purpose; which was to erect a splendid habitation here fit for Him to reside in; surrounded by neighbors, all of whom should be intelligent, wise, faithful, and affectionate, sons with whom He could freely associate and enjoy life. This was His ultimate purpose in Creation as He has revealed it in this wonderful prophecy given to the Anointed Jesus; and by him communicated to the servants of the Deity, through his beloved disciple in Patmos. What is a week's curse of seven thousand years compared with an eternity of blessedness to follow? The curse of this Millenary Week is a mere incident in the situation, turned to good account by the wisdom of Him who imposed it. The occasion of the curse was the transgression of the Divine law by the "very good" nature formed in and of the dust of the ground. "Cursed is the ground *for thy sake*; in sorrow shalt thou eat of it *all the days of thy life*; thorns also and thistles shall it bring forth *to thee*; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread *till thou return unto the ground*; for out of it wast thou taken; for dust thou art, and unto dust shalt thou return". So long, then, as the Sin-Nature continues to inhabit the earth there must be sorrow, toil, and death; for the sentence pronounced upon the sinning nature declares the continuance of the curse to be in all the days of its life.

To abolish the curse, then, is equivalent to the abolition of the nature cursed with sorrow, toil, disease, and death. This abolition is the consummation of all things, by which is introduced an entirely new creation; the basis of which is a nature that neither has nor can transgress — that is, the Divine Nature. *All that comes out of the ground is cursed, and unclean*; so that even the body of Jesus, and the bodies of the approved saints, in resurrection, require to be justified, rectified, purged, or perfected, by all-absorbing Spirit: which makes every atom of their substance instinct with incorruption and life; in other words, transforms it into Spirit. In such a removal of curse and uncleanness, *a higher nature* is developed, which is so clean and pure, that when it is indicated, it is represented by "fine linen, pure and bright," or "white," and "pure gold, transparent as crystal". How infinitely inferior to this is the nature cursed! And is it to be doubted for a moment by any reasonable mind, that the transition from the accursed sin-nature, to the pure bright, golden and crystal-like, or Divine-Nature, is truly *an ascent to the Father*, who is Spirit? The new nature is the fine gold, precious stones, and pearls of the Holy City, developed in the "swallowing up" of the curse; so that, in relation to the saints, "there shall no more be any curse". When they are transformed into the New-Jerusalem by the *energeia* (Phil. 3:21) or inworking power, that "descends from the Deity out

of heaven," there is to them entire freedom from everything pertaining to the curse. But this is not the case with the nations subjected to their iron, but righteous and blessed rule. These are under treatment for their accursed maladies, which are being healed by the medicine administered by the Saints — the Royal and Divine College of Infallible Physicians. Their medicinal treatment progresses in all the thousand years; at the end of which the curative process will be consummated in the destruction of all offending matter; and the abolition of sorrow, pain, and death; so that thenceforth "there shall be no more any curse" known in all the earth. "The Leaves of the Wood are for the healing of the nations," who walk in the light of the New Jerusalem — for the taking away of the curse. The healing is not done all at once. They are therefore styled, *ta ethne ton sozomenon, the nations of them being saved*; not, who have been saved, but, who are undergoing the healing process in the prospective removal of the curse.

5. The Conclusion

The rest of this chapter, in view of what has already been written appears so obvious as to require but little additional to be said. The prophecy begins with the announcement in the seventh verse of the coming of Christ with clouds. The ecclesia in Sardis was threatened, that if they did not watch, he would come upon them as a thief, and they should not know at what hour he would come. To those in Philadelphia, he said, "Behold, I come quickly", or suddenly; and to the Laodiceans, he said, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him and will sup with him, and he with me". From this ch. 3:20, until we come to ch. 16:15, no warning is given of the advent with an exhortation to "watch". In this place, the Spirit saith, "Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame". This coming occurs under the Sixth Vial, now in operation, and at the terminal crisis of the Laodicean Apostasy. After this the warning is not repeated until this last chapter. But it is three times suggested here — in the seventh, twelfth, and twentieth verses. "Behold, I come suddenly; blessed is he that keepeth the sayings of the prophecy of this book". But how can they be kept, or treasured up, and observed, if they are not understood? It is the object of the labor spread over the past twelve years in the writing of this exposition now being concluded, to supply the information necessary to a Scriptural understanding of the prophecy that its sayings may be kept. "Behold, I come suddenly; and my reward is with me, to give every man according as his work shall be". Then will the unjust be deemed unjust; and the filthy be deemed filthy, with a true

judgment; and not as now, when the unjust are mistaken for the just; and the filthy for the clean. He that is really righteous, will be made manifest as righteous before the Father and the angels; and he that is holy, upon him will be written the name of the New and Holy Jerusalem.

“My reward is with me”. “Behold, Adonai Yahweh will come with strong hand, and his arm shall rule for him; behold, his reward is with him, and his work before him” — the work of what yet remains of the Sixth, and the whole of the Seventh Vial. Then will be the time when this exposition will be appreciated at its real value; and its author be rewarded according to what he hath sown. Until this great crisis he is contented to wait, knowing that the criticism of the Judge of the living and the dead, will be without partiality, malicious envy, or hypocrisy. The work has been faithfully and honestly executed; and therefore, when “He who testifieth the things” expounded, “saith, surely, I come suddenly; Amen,” the author can say heartily with the apostle himself, “Even so, come Lord Jesus; Amen”.

*Mono sopho Theo soteri hemon doxa, kai nun,
kai eis pantas tous aionas .*

Jude 25.

INDEX

Subject Index For Volume 5

- A.B.C. manuscripts on the rendering of
 "The Coming One," "He who is coming," in Rev. chaps. xi, xvi, 141,142
- Abomination of Desolation 187-189
- Abyss, the; Key of or "Bottomless Pit" 320-324
- Account, the Giving of, at the Judgment seat 182
- Advent of Christ, Second 233,234
 Where he comes first to, when it takes place 93,94
 The Thief-like Advent 231-239
- Aerial, the, meaning of the term 261-264
 Prince of the Power of the Air 262
- After these things, in distinction from *those things* 93
- Aion, signification, diagram illustrating 324,325
- Aionian Good News, proclamation of . 32-45
- Aionian Punishments & Aionian life.. 316,317
- Aionian fire 314-318
- Air*: see *Aerial*
- Aix-la-Chapelle, secular throne of Beast of the Earth in the beginning 199
- Algiers taken from Turks, and becomes a colony of France 195
- Alliances, the Holy, Austria, Russia, Prussia, 1815 205,206
- Alpha 232,233
- Altar, the, from which the angel with the sickle issues 70,140
- Amen, the "Amen" of the twenty-four Elders and four Living Ones, Apoc. Chap. XIX 301-303
- America, position of United States on hearing Angel proclamation of Aionian blessedness 42,43
- Angel of the Rainbow, or Sons of Deity in Apocalypse 42,233-239
 Represents Jesus and his brethren 260
 Why the Seventh angel shows John the judgment of the great Harlot 272,273
 Proclamation of angel in Mid-heaven of Aionian good news 32-45,288
 The coming out of angel from the Altar, having power over fire 70
 The angel of the Sickle 69-71
 The first Vial angel pouring out first Vial upon the Earth 114-123
 The Second Vial angel pours Vial into the Sea A.D. 1792 123-128
 The third Vial angel into Rivers and fountains of waters A.D. 1796 128-142
 Fourth Vial angel upon the Sun ... 142-152
 The Descending angel of ch. 18 ... 285-287
 Of Ch. 20 identical with that of 18 320
 The angel's refusal of John's adoration 303
 The angel who had stood in the Sun, the same who makes proclamation in Mid-heaven 311-313
 The Sixth angel, why he shows John the Holy City 341-342
 The angel with the Golden Reed to measure Holy city 350-352
- Angels, the, do not sing the Song of the Redeemed 25
 The second and third angels of ch. 14 identical with the angel of the Rainbow

of Ch. 10	48	Birds of prey, Ch. 19	313-314
Worshippers of the Beast tormented in presence of angels	48-50,58	Blasphemies of the Popes, unrepented of	167-174
The angels of the Seventh Vial period (with seven last plagues)	78-83	Blessed, the, dead dying in the Lord ..	58-64
Angels, "Ministers who do his pleasure"	90-91	Blessed, the two classes of	301-303
Seven angels of the Nave, mission of	95-97	Blessedness of the nations, the, no more curse	362-364
Seven angels issue from the Nave A.D. 1790	114	Blood, from the wine-press, coming to the horses bridles	61-74
Apostles, names of the twelve, on the foundations of walls of the Holy City	348-352	Bodies and souls of men	295-297
Arabian deserts, made fruitful	251-252	Body, the One, saints as nave filled with smoke	99-102
Armageddon, the gathering into ..	244-259	Bourbon dynasty overthrown	173
Word defined	256-257	Hugh Capet, first King	204
Ascent to the Father	338,237,363	Charles X, elder branch vacates throne 1832; Louis Philippe, Younger branch reigns 1832-1848	207
Austerlitz, battle of, defeat of Russia and Austria by Napoleon Buonaparte A.D. 1805	145	Bow, the, and Rider, Judah — drawers of, or sounders of the truth	34
Austria, pillar and support of Papacy. 129,173 Or Beast's power overthrown by Napoleon	128-142	Bride, as the Holy City, New Jerusalem	341-344
Defeated by France at Wagram A.D. 1809	157	Or Paradise of the Deity	359
Concordat with Papacy	173,210,221	Lamb's clothing of the	264-265,302,307-309
Declares war against Sardinia A.D. 1859, second phase of Frog sign ..	217-219	Bridles of the horses, blood to the ...	72-74
Compelled to evacuate Italy 1866	224	Britain, her part in the latter days ...	40-45,252-254
Author, the of "Eureka", twelve years writing this Exposition	364	Her part in the Second Vial maritime victories, 1792	123-128
Babylon, overthrow and identity with Rome	45-46,50-56,294	Joins in a seventh coalition against Napoleon Buonaparte	163
"Come out of her my people"	45,288-290	Buonaparte, Napoleon, victories over Austria, Italy, Egypt and Turks under third Vial	128-142
Fall of Chaldean Babylon, typical of Roman	290-291	First Battle Monte Notte A.D. 1796 ...	128
City of ten parts	46	Called the King of Fire	143-148
Natural and Political	175	Sun of France	139
"I sit a queen and no widow"	289-290	Made first Consul A.D. 1799	138
Baptism, survivors of	294-295	Defeats Austria, Russia at Austerlitz, and Prussia at Jena, Eylau, Friedland, etc.	144-152
Baptism into Moses	89	Treaty of Tilsit, A.D. 1807 between Russia, Prussia and France	149
Bear <i>Kingdom</i> taken away	73	Declared Emperor and crowned by Pope Pius VII A.D. 1804	143
Beast, Image of the, power crushed by Napoleon Buonaparte	128-134	Change, the, from the sin-nature to the Divine nature	363
Position in 1868	222,230	Charlemagne, crowned by Pope Leo III A.D. 799	154
Contrasted with former power	226	Aix-la-Chapelle, Mouth of Beast in his reign	199
Beast of the Earth, throne at Vienna (in Charlemagne's time, Aix-la-Chapelle)..	199	Charles X, eldest branch of Bourbon line, vacates throne of France 1832	207
Beast of the Earth, or Austrian power overthrown in Italy	128-132	Chassepot Rifles. Franch journals on the	227-228
Kingdom and throne upon which fifth Vial is poured	153,-163,169	Cherubim, Ezekiel's and Zechariah's ...	31
Mouth at Vienna	198-199	Childeric I, King of the Franks, A.D. 456 medal of Frog Arms of France found in his tomb	202
Mouth proclaims war against Sardinia	219	Christ Jesus, Nature of	91,236-237,305-306
Second Phase of <i>Frog</i> sign	217-225	Resurrection of	18,236-238
Beast, Scarlet-coloured of ch. 17	278-283		
Eighth Head or image of the sixth	279		
Beasts, Daniel's first three, dominion taken	73		

- He, and His brethren glorified, typified under various symbols 14-20
- Proclamation to Crowned heads of Europe 37
- He, and His brethren typified in the One Man and Man of War 90-91
- Typified in the Perfect Man manifestation 231-239
- Advent of 185-186
- Thief-like advent 231-239
- Cyrus, Constantine and Napoleon, types of Christ, and resemblances in their missions 166-167
- Looked upon as Antichrist by certain powers, at His coming 254-255
- His flesh like ours, weak, emotional and unclean 235-236
- City, Holy, New Jerusalem as the Bride 341-344
- Walls and foundations 344-346
- Precious stones in the wall 348-349
- Measurements 350-352
- Broadspace 358
- Without the 72-74
- Cities of the Nations 267
- City, great, of ten Kingdoms 72-74
- Tenth of, first Vial poured upon .. 114-123
- Great, divided into three parts 267
- Clergy, doctrines, or wine of Harlot's cup 276-278
- Wares of the clerical traders 295-297
- False prophets 225-226
- Confronted by apostles and saints . 35-37
- Destruction of the 321,332
- Belongs to spirituals of wickedness ... 262
- Clothed in pure linen, fine and white, clothed upon 95-97
- Cloud, a white, one sitting upon it like the Son of Man 67-68
- Clovis, King of Franks, banner of (Frogs) 203-204
- Conclusion 364-365
- Concordat, between Austria and Papacy 173,210, 221
- Between Napoleon and Pope 156
- Constantine and his Kingdom typical of Christ and His 166-167
- Constantinople, capital of the little Horn of the Goat 186
- Crimean War 1854-1856 215
- Curse, no more 362-364
- Cursed, all that comes out of the ground is, and unclean 363
- Cush, or Ethiopia, England's probable supremacy at the coming of the Lord 247-249
- Two places bearing the name 249-250
- Cyrus, or like the Heir, a type of Christ, note on 166-167,183-185,198,223
- Czar Nicholas, death of 1856 215
- Daily, the 186
- Danton leader in French Revolution.. 118,122
- David, a type of Christ 39
- Day, in one her plagues come upon Babylon 290
- Days, 1290, beginning and ending of.. 185-189
- Dead in Christ 25-28
- Blessed dying in the Lord 58-61,63
- Time of the 232-233,237-238
- How are they raised?, When? and Where? 233-239
- The Rest of the 329-331
- Restored first 264
- Body, defiling 235-236
- Dead Sea, waters healed 356-358
- Death, second 83,265-266
- 318,328
- Death and Hades, cast into Lake of Fire 317-318,328
- Death State, total unconsciousness of the 25-28
- Dedan 249-250
- Deity, glory to the 344-345
- Deity Manifestation, manifested in flesh 305-307
- Demons, spirits of, Apocalypse Chapter XVI 199-200
- Desert, the, made to blossom 251
- Desolation, abomination of 186-189
- Desolator, the 187-189
- Devil, who had deceived the nations, destroyed at the end of the thousand years 322-324
- Dives, parable of Lazarus and, 317
- Dragon, mouth of, & Serpent identified . 198
- Frog spirits issue from mouth of 1st phase Frog sign 213-216
- Beast and False Prophet cast into Lake of Fire 314-318
- Bound a thousand years 320-324
- Dust, the, of Paul and saints 25-28
- Earth, vintage of 69-72
- Upon which first Vial was poured (France) 114-123
- Perfected, sin eradicated, why it was not so from the beginning... 337-338
- Earthquake, the great or French Revolution 115-118
- The great, of the nations, Apocalypse, Chapter XVII 266-269
- Eastern Question 244
- Edom 256
- Egypt, Napoleon's victories over Mamelucs in 137-139
- Revolts from Turkey, hereditary susainty secured 194-197
- Or ancient Mitzraim under possible English dominion 249
- Elders, twenty-four 301-303
- Eloah, "shall come in" 233-252
- End, time of, "Then cometh the, when the Kingdom shall be delivered to the Father 340
- England, Israel's protector 247-257

- Her part in the latter days 40-45
 Probable supremacy of, over Egypt or Mitzraim, Ethiopia or Cush, and Seba or Nubia 249-257
 Ephraim, ten tribes of Kingdom of, saved 47
 Arrow 49-50,310
 Era, new, established, French Revolution, 1792 123
 Esau, house of, becomes stubble before Israel 47-50
 Eternal Life 315-317
 Ethiopia or Cush, England's probable supremacy over, in the latter days.. 247-250
 Euphrates, the drying up process 189-198
 Reason for the drying up 184-185
 Political and natural, sixth Vial poured upon 174-186
 Extent of Ottoman power or river 177-178
 The drying up influenced by the Frogs 211-213
 Ever and ever 324-325
- Faith, of Jesus 57
 Of Christendom 57-58
 Faithful and True, One called 304
 Fire, Aionian, (c.v. Eternal), lake of 48-50,70,82-83,264,314-318,328
 Fishes, good and bad, parable of 80
 Flesh, sins, 236-238,305
 Foundations, twelve, of the wall of the Holy City 348-349
 Four, reappearance of 98-99
 France, Tenth of Great City 114,116
 Massacres in the 120-121
 Treaty of Pilitz, or great voice of the Nave 108-114
 States-General and National Assembly, Louis XVI AD 1789 116-117
 Republic of, first year, 1260 years from Justinian's delivery of saints into the hands of the Supreme Pontiff . 121-122
 First Vial poured upon 114-123
 Declares war on Austria 114-119
 Under Napoleon Buonaparte 128-142
 Navy of destroyed by British power 143-148
 Algiers becomes acolony of 195
 Frogs and lilies, old arms of 201-205
 Revolution of 1832-1848 205-213
 Occupation of Rome 1849 209
 Louis Napoleon chosen President of... 210
 Emperor's attitude towards Austria, 1859-1866 217-225
 Troops of, evacuate Italy in 1866 224
 Journals of, on the Pope's loss of temporal power, and of the Chasepot rifles 228
- Francis Joseph, Emperor of Austria, attitude towards France and Rome 218-225
 Frederick the Great, of Prussia, defeated by Napoleon the Great 148-149
 Frogs, unclean spirits like, old arms of France 201-205
 Going forth and development of.. 205-213, 217
 Choose Louis Napoleon President 210
 Issue from mouth of Dragon, first phase 213-217
 Issue from mouth of Beast (Austria) 217-225
 Of False Prophet, third phase 225-231
 Beginnings of three phases of Frog signs, 1853, 1859, 1867 230
 Expositions of Frog signs by Mr. Elliott, Mr. Lord and Mr. Cunningham... 215-216
 Fruits, first, type and antitype, two loaves 30-31
 Resurrection of 324-331
 Furlongs, 1,600, or forty judgments by the Saints 74-77,98,102-104
- Garibaldi 220-222
 Gates, twelve, of Pearl 346-348
 Germany, Germano-Roman Empire
 Ceases to exist, its Emperor taking title of Emperor of Austria AD 1806 145,153
 Glory of Deity 344-345
 Goat, nations 41-42
 Little Horn of the Ottoman Power 177
 Gog, King of the North, destruction of 37-38,66-68,257-259
 Of land of Magog, extent of territory . 73
 Hosts of or Russia, take Jerusalem 255-257
 or Russia's advance upon Constantinople after the return of Christ, as Dr. Thomas's latest conviction 185
 Gold, faith perfected in trial 97
 Golden girdles, saints girded with 95-97
 Golden reed to measure Holy City... 350-352
 Government, human, or a blasted and withering oak 362
 Grapes of the Earth's vine 71-72
 Grave, the defiling 235-238
 341-342, 363
 Death and the, cast into Lake of fire 328-329
 Greece revolts from Turkey, and becomes an independent Kingdom, battle of Navarino 190-194
- Hades, and death cast into Lake of Fire 317,328-329
 Hail, Stones weight of a talent 269-270
 Hallelu Yah, praise coming from the people in the Heaven, Apocalypse Chapter XIX 299-303
 Harlot's mother and daughters 28-29, 274-275
 Horns hate the 280-281
 Wine of the cup, or clerical dogmas 276-278

- Harpers, the, and their harps, and
the new song they sing 23-28
Harvest, the reaping of the Earth's .. 64-68
Head, Eighth or image of the Sixth... 279-280
Healing of the nations 362
Heavenlies in Christ 99
Heavens, the new 263-264
 Glory of, or third Heavens 337-338
 Mid Angel proclamationn of Aionian
 blessedness 32-45
 Sign in the, Chapter XV 79
 Whence issues the Hallelu Yah of
 Chapter XIX 300
 Which had been opened, or throne
 of David re-established Chapter XIX.. 305
 Angel proclamation in Chapter XIX... 313
 The former or second Israelitish passed
 away 334-336
 First or Mosaic 335-336
Heresies, damnable 276-278
Horn, Little of Goat or Ottoman power,
 capital Constantinople 177,185
Horns, hate the Harlot 280-283
Horses, white of Chapter XIX 309-311
Hosts in the Heaven, or saints on White
 Horses 307-309
Hour, the of Apocalypse Chapter XI,
 13 163-165

“I am that I am” 89-90
Image of the Beast, its former and present
 state contrasted 218-222,226
Immortality of soul, a gift, why it was not
 bestowed from the beginning 337-338
Isles, the, them that dwell carelessly in. 73-74
 isles and moutains fled away 62
 267-269
Israel of God, the Rainbowed Angel ... 40,
 46-50,64-68
 Restoration or second Exodus time
 occupied 75
 Israel and Gentiles called out of
 Babylon 287-290
 Israel as the army for the conquest
 of the nations 309-311
 Political resurrection 313-314
Italy, Garibaldi and War 227-231

Jacobin's, French Revolution 118
Jacob's time of trouble 46-50
Jasper, first foundation of Holy City's
 Wall, spirit symbol 345-346
Jehoshaphat, valley of, or Armaged-
 don 255-259
Jena, battle between France and Prussia
 AD 1806 147-149
Jerusalem, taken by Gog and Confedera-
 tion of nations 38
 In possession of Lamb and 144,000. 257-259
 Final deliverance 353
 Glory of 356
 Geographical Changes in 341-344
 As a bride 172-173

Jesuits, restored by the Bourbons 39-40
Judah, tents of, saved first 47,309-311
Bow, and Ephraim arrow 49-50,310
His part in the reaping of the earth's
 vine 71-72
Judgment, forty years 38-39,75
 Of nations and individuals, those on
 the right and left of the Son of Man... 40-42
 Of Saints precedes the standing upon
 Mt. Zion 20
 Of just and unjust 80-83,164-165,
 242-243,325-329
 Dead and living caught away to 264
 And punishment of unfaithful
 saints 315-316
 Of second and third angel powers of
 Chapter XIV upon the Nations 50-56
Justinian, Pragmatic Sanction, reducing
 Rome to second rank, AD 554 161

Key to Abyss, or “Bottomless Pit”... 320-324
King, of the South, Christ 186,234-235
 Of Kings who judgeth and maketh
 war 304
Kings of the Earth, who are they 231,
 352-353
 Out of a Sun's rising 27,178-186
 233-239
Kingdom, delivering up of the, to the
 Father 340

Labours of the Saints 62-63
Lake of Fire 48-50,70-71,82-85,265,
 314-318,323-324
Lamb, clothing of the Bride of the 302,
 307-310
 The, upon Mt. Zion and the 144,000... 14,
 20-23,28-32
Land, the tenth brought back 246-247
Lazarus, parable of Dives, etc. 317
Life, Wood of 358-360
 Leaves of the, for healing of nations.360-362
 Lillies and Frogs, arms of France... 207-208
Linen, fine and white, the righteousness of
 Saints 95,302,307-309
Lion, of Tarshish and Young Lions... 247-250
Living Ones, Four, reappearance, reason
 for one giving to the seven angels
 seven vials 97-99
 The Amen of, and twenty-four
 Elders 301-303
Louis XVI 108-122
 His execution January 21st, 1793 121
Louis Philippe made King, Younger
 branch of Bourbons 207

Magenta, battle of 220
Magog, or Land of Gog, extent of Ezekiel's. 73
Mamelucs of Egypt, defeated by Napo-
 leon Buonaparte 137
Man, development of the perfect man. 232-239
 Of 144 cubits 350-352
 Of War, Deity a 90-91

- Marengo, Mantua Monte Lotte, Lodi, etc., battles of Napoleon 128-142
 Medals, representing mystery of Babylon.. 283
 Mediatorship abolished at end of thousand years 340
 Memorial Name 89-91
 Merchants, of Tarshish, and young lions thereof 247-250
 Of the earth, who bewail Babylon's fall 294-295
 Michael, or who like Ail 287
 Midian, curtains of 252
 Millennial, day, blessedness of the 82-83
 Miracles, pretended, renewed in France 174
 Moldavia emancipation from Turkish power 191
 Montenegro, Russian designs on, frustrated by Austria 214
 Moses, song of 87-89
 baptism into 89
 Mountain, the great and stone of Zechariah's vision 62-63
 The, a party in the French National Assembly 121
 Mountains, and islands reduced 62-63
 Mouth, Symbolic of Government ... 198-200
 Murat, Joachim, brother-in-law of Napoleon, made King of Naples AD 1808 151
 Mystery, Babylon 284-285
 274-275

 Naked, the 240-241
 Name, Memorial 89-90
 My new 19-20
 Written which no man knew but himself 305-307
 Naples, Kingdom of, bestowed upon Joseph, afterwards on Joachim Murat, brother and brother-in-law of Napoleon 146-152
 Napoleon Buonaparte, Man of Destiny, first battle Monte Notte A.D. 1796, third vial 128-129
 Battles and history of 128-142
 Called King of Fire 137,143-147
 Sun of France 163
 First Consul A.D. 1799 138-139
 Emperor, crowned by Pope Pius VII, crown of Charlemagne, 1804, Iron Crown of Italy 1805 143-144
 Defeats Austria, Russia and Prussia in Battles of Jena, Austerlitz, Eylau, etc. 143-152
 Treaty of Tilsit between Russia, Prussia and France 149-150
 Creates his brother, Joseph King of Naples, and afterwards Murat 146,151
 His brother Louis, King of Holland ... 146
 His Kingdom typical of Christ, and His.. 155
 Crowned at Paris by Pope 154
 Excommunicated by Pope 155,159

 Interview with Papal Nuncio at Dresden, 1806 158-160
 Marries Maria Louisa of Austria 1810.. 160
 Invades Russia 160-161
 Britain, Austria, Prussia and Russia, in a seventh coalition defeat Napoleon at Waterloo, 1815 163
 Retreat from Moscow, 1812 160-161
 Concordat with Rome 156
 Death at St. Helena 1821 163
 Type of Christ 163-165
 Napoleon III Louis, Mysterious Man of Destiny, President and Emperor of France 210
 Attitude toward Austria, etc. 217-225
 Napoleon Dynasty restored 172-173
 Nations, receive the proclamation of Aionian blessedness, time and results 35-41
 Sheep and goats, on the right and left of the Son of Man 40-43
 Judgment by Jesus and the Saints . 48-50
 Beginning with Russo-Gogian overthrow 69-70
 Gathering for Armageddon 244-259
 Healing of 362
 Natural, first, that which is a Divine principle 348
 Navarino, battle of, England, France and Russia against Turkey 191
 Nave, the 69-70
 Of the Tabernacle of the Most Holy, Saints as the 94
 Mission of the Seven Angels or Saints of the 95-97
 Saints or the body as the Nave filled with smoke 99-102
 Great Voice and Seven Angels issuing from the Nave 108-114
 A great Voice from the, Nave saying "it is done" 264-265
 The Nave or Lamb's Wife 264
 Navy of France destroyed by British.. 143-148
 Nebuchadnezzar's image, broken by the Saints 63
 Nicholas, Czar death of 1856 215
 Nubia or Seba, England's probable supremacy over 247-249

 Olahm 324-326
 Omega, the 231-232

 Palm-bearers 20-23,87
 Paradise, of Deity 359
 Paran, Mt. 234-235
 Paris, Treaty of 1856 215
 Patience and faith of the Saints 56-58
 Paul the Apostle, and all dead Saints but dust 25-28
 Pearl, the twelve gates of 346-348
 Perfect Man, manifestation and development of 232-239
 Piltitz, Treaty of, or great Voice from

- the Nave, AD. 1790 108-114
- Plagues, seven last 79-83
- Pope, blasphemies, unrepented 167-174
- Power overthrown by Napoleon, Third Vial 135-136
- Crowns Napoleon at Paris, Charlemagne at Rome 154
- Temporal power decreed at an end AD. 1798, third Vial 156
- Carried prisoner to France, AD. 1799 156
- Restored to power 170
- Temporal power of the, taken away, French journals comment on the situation AD. 1832 227-228
- Pope Gregory XVI, letter on the evils befallen Rome AD. 1832 282
- Pope Leo XII 170
- Pope Pius VII, elected, AD. 1800 156
- Restored 170
- Pope Pius IX, 221
- Pope Sextus, power of Holy See overthrown by Napoleon 135-136
- Crowns Napoleon at Paris 154
- Carried prisoner to France AD. 1799 156
- Powers that be, compared to chessmen of the Babylonian chessboard 108
- Proclamation to the nations of Aionian blessedness 34-41
- Prophet, False, mouth of 199
- Frog spirit issuing from the mouth of 225-231
- New Testament, use of word 225
- Cast into Lake of Fire 314-317
- Prophets, two 208
- Prussia joins in a coalition against Napoleon Buonaparte 163
- Prussia and Italy's alliance against Austria, victory at Sadowa 1866 223-224
- Queen, Babylon sits as a, and no widow 289-290
- Quickening of Jesus 306
- Rainbow, angel of, 42,233-239
- Reaping of the earth's harvest 64-68
- Redeemed, the 144,000 24-28,30
- Reed, golden, to measure the Holy City 350-352
- Rest, they do, from their labours 61-64
- The rest of the dead 329-331
- Resurrected, condition of the 235
- Resurrection and Judgment 19,25-28, 43,82,164-165,95-97,180-183, 231-234,242,263-264,325-326
- Resurrection, the first 324-329
- Of Jesus, 18-19,233,235-238
- Different from revival 237-238
- Of Saints and their personal identification. 25-28
- Of Condemnation, the fate of those who come forth to, 43,242-243, 325-326
- Unto eternal life 164-165
- Reward of approved Saints 95-97
- When, 231-233
- Where, 233-234
- How 234-239
- At the beginning and end of thousand years 330-331
- Revolution, of 1832 and 1848 207-211
- Rivers, third Vial poured upon, rivers, Napoleon's victories in Austria, Italy, etc., 128-142
- Roman Empire, Germano —, ceases to exist, its Emperor adopting title of Emperor of Austria AD. 1806 145,153
- Rome, total and final destruction of Babylon, or 50-56
- Punishment that of Sodom 290-294
- Survivors of her judgments 294-295
- Ships and Ships lading 295-297
- Or Babylon sits a queen and no widow 289-290
- Capital of Little Horn with Eyes, reign of Charlemagne 186
- Mouth of False Prophet 198-199
- Advance of Garibaldi and French occupation of 1867 227-231
- Russia, or Gog, advance upon Constantinople after the return of Christ 185
- Captures Jerusalem, and final overthrow by Christ and his brethren .. 37-38 66-68,254-259
- Or land of Magog, extent of territory 72-73
- Joins in Coalition against France 144
- In Seventh coalition defeats Napoleon at Waterloo AD. 1815 163
- Invaded by French under Napoleon .. 160
- Attitude towards Turkey before and during Crimean War 213-216
- Sadowa, defeat of Austrians at 224
- Saints, manifested in brightness 260-261
- The Nave 95-102
- As the One Body 99-102
- As the 144,000 14-20,23-28
- Kings from a sun's risings ... 27,178-186, 234-240
- Rainbow angel of 42,234-240
- Shown under many symbols 14-20
- identity preserved in the Mind of the Father 25-28
- Labours of the 62-63
- As conquerors on the glassy sea ... 86-87
- In the execution of judgment upon the wicked 84-86
- Sing the Song of Moses & the Lamb. 87-93
- Almighty power given to, rendering them invincible 31-32
- Patience and faith of the 56-58
- Hosts following the Lamb, spirit-

- body of 307-309
- In command of the hosts of Israel.. 309-311
- Spirit nature engraved upon 343-344
- As leaves of wood of Life healing nations 360-362
- Resurrection and judgment of..... 164-165, 234-239,315-318,341-342
- Also see "Resurrection"
- Sardinia, war against Austria 217-225
- Satan, loosed at end of thousand years 322-324
- Scroll, little, open 9,78
- Sea, translucent, signification 84-85
- Dead 356-358
- Second Vial poured into, the British naval victories, AD. 1793 123-128
- No more Sea 339-340
- Seal, seventh, AD. 324 to the coming of the Lord 260
- Sealed, the 144,000 19-20
- Seba or Nubia, England's supremacy over 249
- Seir, Mount 234-235
- Serpent, mouth of the 198-199
- Servia's independency of Turkey secured 194-195
- Seven, symbol of perfection 96
- Sheba, Dedan and all the Young Lions. 250
- Queen of, or England's possible attitude toward the great King 252-253
- Sheep and the goat nations 40-42
- Shepherd, the Great, right and left hand of 40-43
- Ships lading of Babylon or Rome ... 295-297
- Sickle, the, sharp for reaping the earth's harvest 69-72
- Sign, another in the heavens Chapter XV.. 79
- In the heaven, Frog 212-213
- Silence of Deity, reasons for the 81-82
- Sin, destruction of 323-324,339-340
- Sinai, Mount, description of, place of judgment 234
- Smoke, of their torment 51-53 264-265
- Sodom, destruction of, literal and spiritual 290-294
- Solferino, battle of 220
- Solomon, a type of Christ 39
- Song, the new of the redeemed 23-28
- Of Moses and the Lamb 87-93
- Souls, among the wares of clerical traders 295-297
- Spain, throne filled by Napoleon's brother, Joseph, 1808 151
- Spirit, in the 273
- Different agents employed by the.. 98-99,
- To fulfil its designs 108
- Body of the Saints 307-309
- Nature engraved upon the earth-born saints 343-344
- "They supposed they had seen a", Luke's account, note on pages 308
- The breathing of the 360
- Spirits, three unclean, like to frogs... 198-200
- Spiritual, gifts, that not first which is 348
- Spirituals of wickedness 262
- Square, principle of the 75
- Stephanos, worn by one like the Son of Man 67-68
- Stone, the living precious, of the foundation wall of the Holy City 348-349
- Suez Canal 249
- Sun, fourth Vial poured upon the sun, or Imperial Power of Europe 142-152
- Sun's rising, Kings out of a 27,178-186,
- The way of the 231-239
- Syria, restored to Turkey from Egypt.... 196
- Tabernacle of Testimony 94
- Feast of Tabernacles, celebration by Christ and His brethren 86-87
- Tarshish, Ships of, convey the sons of Zion, from afar 40-42
- Teman and Mount Paran 185,234-235, 245,247
- Temple, Ezekiel's, literal and figurative in Jerusalem 357-358
- Tenth of city, of the Holy Land brought back 246-247
- These things, after, in distinction from those things 93
- Thief, behold I come as a 231-239
- Thomas, Dr, twelve years writing the Exposition of the Apocalypse 364
- Thousand Years reign of Christ and the Saints 321-324
- Resurrection before and after 329-331
- End of, Kingdom delivered to the Father 340
- Throne, David's re-established 305
- great white 234,331-332
- And Kingdom upon which Fifth Vial is poured 153-163,169
- Thrones of the house of David 331-332
- Thunders, seven, yet future 260
- Which overthrew Babylon 22-23
- Seven, or coalitions against Napoleon, and the seven of the Apocalypse 166
- Titles abolished in France 117
- Tongues, they gnawed their tongue for pain 167-174
- Torment, duration of Aion of 82-83, 264-265
- Smoke of their 54-56
- Tormented in presence of Holy Angels and the Lamb 49-50,58
- Treaties of Luneville, between France and Austria, AD. 1801, 140
- Between Buonaparte and Pope 136
- Russia, Austria, England against France, 1805 144
- Of Tilsit, between Prussia, Russia and France, 1807 149
- Of Pilitz AD. 1709 108-114
- Of Paris and Vienna AD. 1815 161,169
- Of Paris AD. 1856 215

- Trouble, time of 47-50
- Trumpet, comprehending seventh Vial 78,107,260
- Trumpets, first four, and first five Vials punish the same territory 128
- Jubilee 46
- Memorial of the blowing of, Type and Antitype 33
- Turkey declares war against Russia, first phase Frog sign 210-216
- Turks or Turkmans, prosperous until 1820 190
- Defeated at Navarino 191
- Massacre Janizaries 194
- Wallachia, Moldavia, Servia's independence secured, 195
- Egypt revolts from 195-196
- Algiers taken by French from 195
- "Sick Man" 185-198
- Influenced by French Frogs 210-216
- Twenty-four Elders 301-303
- Tyre, daughter of, or British power, the 44-45
- Merchandise and hire of the 253-254
- Ulcer, a grievous and malignant, consequent on pouring out of 1st vial ... 114-123
- And pains tormenting the inhabitants of Europe 167-174
- Unbelieving, judgment of the, see Judgment and Resurrection 326-327
- Unclean, all that comes out of the grave 235-238,342-343,363
- Vial, the first poured out upon the earth, or France 114-123
- Second poured into the sea, AD. 1792 123-128
- Third into rivers and fountains of waters AD. 1796-1801 128-142
- Fourth poured into the Sun 142-152
- Fifth poured upon throne of the Beast, commenced AD. 1809 153-163
- Sixth 10-11,175-189
- Christ and Saints pour out part of Sixth and whole of seventh 98-99
- Sixth, historical exposition of 175-259
- seventh, concluding period of seventh seal and seventh Trumpet 260
- Vials, the, sixth and seventh 97-99
- Vienna, secular throne of Beast of the earth, or Holy Roman Empire 136, 144-145
- Mouth of the Beast 198-199
- Declaration of war issues thence against Sardinia, second phase of Frog sign ... 219
- Vine of the earth 71-72
- Vintage of the earth 69-72
- Virgin, of the Apocalypse 28-32,329
- Voice, a great, from the Nave 108-114, 264-265
- A, from heaven, "Blessed are the dead" 58-61
- Wagram, battle of, Austria defeated by France 1809 157
- Wall of the City, Holy Jerusalem 345
- Twelve Foundations 348-349
- Gates of the 346-348
- Wallachia's emancipation from Turkish rule 195
- Watcheth, "Blessed is he that" 240-243
- Waters, the sound as of many 20-23
- Upon which the Woman sitteth 278
- Of life 356-358
- Living, of Ezekiel 356
- Way, "I am the way" etc. 238
- Of the Kings of the East (See also Kings and Sun) 231-239
- White, robes 95-96
- Robed, palm-bearing multitude ... 21-23
- Great white throne.... 234,260-261,331-332
- And pure linen 307-309
- Horses, Chapter XIX 309-311
- Wicked, punishment of the 265
- See also Judgment
- Widow, "I sit a queen and no" 289-290
- Wilderness, of Chapter XVII 273
- Wine of the Harlot's Cup, or clerical dogmas 276-278
- Winepress, the great, of the wrath of Deity 71
- Locality of the 74
- Women of the Apocalypse 28-30
- Wood of life, 358-360
- Leaves of the, for the healing of the nations 360-362
- World, foundation of the, or Mosaic Kosmos 89
- Wurmser, Austrian general defeated by Napoleon 132-135
- Yah, or Yahweh, memorial name 89-91
- Yahweh Tz'vaoth, as a man of war 91
- Elohim of Chapter XVIII 291-292
- Hallelu Yah of Chapter XIX 299
- Years, twelve hundred and sixty, and thirteen hundred and thirty-five.... 228-231
- Twelve hundred and ninety years of desolation, beginning & ending ... 187-189
- Two thousand four hundred 222
- Forty occupied in establishing the Kingdom 38-39
- Zadok, Sons of 357
- Zerubbabel, the great mountain to become a plain before 62-63
- Zion, Mount, the Lamb with 144,000 upon 14-17,20-23,28-32
- Relations immediately preceding the appearance of the Lamb and His company, and her deliverance 64-68
- Future glory 179-180
- Place of great White Throne.... 234,259-261 331-332

Index to Publisher's Footnotes

Volume number in italics.

- Abyssinia, modern name of Biblical Ethiopia 5:247
 Abyss, bottomless, geographic position of 4:190
 Aionian, life, judgment, fire, explanation of 5:316
 Alaric, leader of Goth invasion of Rome 4:257
 Albigenes,— extermination of by Catholics 3:338
 Persecution of by Catholics 4:210
 Allenby, his entry into Jerusalem.....5:192
 American, Civil War, 'bloodshedding parsons' 2:244
 Civil War 3:261, 4:33
 Anabaptists, protesting sect, explanation of 3:296
 'Anatolia', Bro. Thomas, author or 2:144
 Apocalypse, need to read in relation to fulfilling prophecy today 5:6
 Apollo, Sun god, worshipped by Constantine 2:290
 Apostate, Church, titles of in 4th century 3:13,29
 Appendix to Vol. One, Apocalypse
 Its importance 1:460
 Bro. Roberts, understanding of helped by 'Eureka' 1:460
 Why it should be studied 1:461
 The blessings of the book 1:461-462
 Message for every age 1:463
 Blessing or curse 1:463-464
 'Apostolic Majesty', title of Francis Joseph, Emperor of Austria 5:210
 Arab, empire, extent of 3:105,142
 Arabian, Peninsular, Christ will change 5:250
 Arians, their beliefs opposed to Athanasians 2:358, 3:77 4:145
 With other Apostate sects 3:365
 Armageddon, Christ's plan of attack...3:187
 Geographic situation 5:65
 Aurelius, Marcus, reign of happy peace under 'First Seal' 2:142

 Babylon, ground plan of ancient city ... 5:176
 History of 5:293
 Balfour, declaration of for Israel's restoration to their land 5:258
 Baptists, their confession of faith in 1660. 3:297

 Barbarians, independent kingdoms of in Europe 4:269
 Bartholomew, Saint, massacre of 3:277
 Medal to commemorate the massacre 3:281
 Beasts, Apocalyptic, their geographic positions 4:182
 Bible, manuscripts listing, explanation of 5:141
 Britain, independent status from Rome 3:47
 Not part of the Ten Horns 4:199-200
 Dominion of Sea 5:123
 'Wooden Walls', explanation of 5:126
 Its attitude towards Turkey 5:197
 To retire from Common market 5:41

 Caliphate, its end 5:210
 Calmet, Augustine, author of Dictionary of the Bible 5:270
 Caracalla, reign of treachery and Cruelty 2:184
 Carbonari, explanation of 5:206
 Charlemagne, Biography of 5:346
 His Kingdom geographic extent 5:350
 Receives his authority from 'St. Peter' 5:353
 'Choinix', a quart, significance of under 'Third Seal' 2:188
 Circumcillians, Protesting sect, explanation of 3:272
 Assistance to Donatists 4:144
 Enemies, description of 4:149
 Clovis, Baptised, joining Church of Rome 4:290
 Commodus, character of 2:165
 Common Market, Basis for the Beast the Woman rides 5:279
 Concordat, Explanation of 5:210
 With Spain and Vatican, repudiation of 5:281
 With Italy and Papacy in 1929 5:282
 Constantine, Triumphal Arch 2:370
 Triumphant entry into Rome ... 2:293, 4:36
 Maxentius, Licinius conquered by him 2:363
 Others who carried this name 3:48
 His rule as sole Monarch 3:233, 4:65
 Collosal head of in Rome 4:96
 Extent of Empire in his reign 4:103
 Pious features of on coins 4:109

- Constantinople, Today called Istanbul . 4:62,
137
- Crimean War, Turkey the 'bone of
contention' 5:215
- Crusaders, supporters of Catholic
Church 4:391
- Daniel, Time periods explain-
ed 3: 208,239,323, 4:20
Time periods of Daniel 12 5:114
- Dead Sea, Depression of, area of
Saracen uprising 3:83
- 'Departure', II Tim. 4:6, explanation
of 2:255
- Domitian, His character 2:136
- Donatists, Opposition to weak Bishops 4:142
- Dupin, French historian, expert upon
Donatists 3:271
- Dragon, Pagan Roman 4:55
Standard for Rome 4:57
- Eagle, Symbol used by many enemies of
Israel 2:318
Symbol of the Spirit 3:79
- Eastern Legions, Titus adorned by 1:69
- Estates General, The opening of ... 3:290-291
'Tiers-etat', name for common people
group 3:311
'Clubbists', various groups within 3:312
Procession of 3:315
'Mountain' governing group within .. 3:346
Their arrangement 5:117
- 'Eureka', Publication of 1:465
Following history vindicates 2:10-11,
3:316, 4:21-23
- 'Eureka', corrected division of volumes .. 3:5
- Eusebius, Apostate Christian
Bishop 4:108
- 'Fellowservant', Apoc. 22:9, explana-
tion of 5:240
- 'Frog Emperor', Napoleon III of
France 5:227
- Gallican, church of Gaul 3:229
- Garibaldi, explanation of 5:221
- Gems, The Twelve of Apoc. 21:14-20,
their significance to the Breast-plate
and Rainbow 5:349
- Gogue, Future Colossus of the kingdom
of men 4:219
Russia, not Germany 5:41
- Hadrian, Receives the Globe from
Trajan's hands 2:151
- 'Hamonah', The possible site of 5:66
- 'Hegira', Flight of Mohammed 3:97
Significant dates from 3:106
- Hitler, His 'Third Reich' — Holy
Roman Empire 4:357
- 'Holy Alliance', Explanation of; and
signing of by Russia, Prussia,
Austria 5:206
- Holy Roman Empire, Changed to
Germanic after Charlemagne's
death 4:365
Its geographic position 5:147
- Holy Roman Empire, Its end effected
by Napoleon 5:152
Its boundaries after Napoleon 5:154
- 'Homo', Made of earth, explanation
of 2:248
- Horns, Ten of, their geographic posi-
tion 4:195
- 'Iconoclast', Breaker of images, expla-
nation of 4:344
- Indulgences, Sale of in Roman Catholic
Church 5:296
- Inquisition, Methods of torture 3:280
- Italian independence, withdrawal of
French Troops 5:229
- Jerusalem, A future Temple — City 5:104
Christ's place of humiliation & Glory. 5:257
- Julian, The Apostate, restores pagan-
ism 4:151
- Justinian, Established the basis of Euro-
pean Law 3:242,317
His empire in Western Europe 4:283
Military successes in Western
Europe 4:279
Support of Bishop of Rome 4:289
- His Pragmatic Sanctions 4:330
- 'Kingdom of God', The call to enter 3:10
- 'King of South', Christ in his movement
from Egypt 5:185
- 'Labarum', Constantine's adopted Christ-
ian symbol 2:290,365, 3:13
Used by Valentinian 4:81
- Lafayette, Biography of 3:332
- 'Lateran Treaty', explanation of 5:198,229
- 'Locusts', Literal devastation they
cause 3:89
Symbol for Saracens 3:90
- 'Logos', Not taken from Plato or Philo..... 1:91
- Lombard Kingdom, Its boundaries 5:224
- Louis XIV, Revocation of Edict of
Nantes under 3:308
- Louis XVI, Death of, by execution 3:288,
5:115
Announces war against the Austrian
coalition 5:113
Louis XVIII, Death of during French
Revolution 3:310
- Manichaeism, Followers of Mani, a
pagan philosopher 4:153
- Marx, Karl, revolutionary prin-
ciples 5:208

- Messiah, Bro. Thomas' expectation of
his return 5:244
- Milan, Edict of between Constantine
and Licinius 4:124
- Mohammed, The Second, his conquest
of Eastern Roman Empire 3:158
His fortress at the Bosphorus 3:162
- Monroe doctrine, explanation of 5:37
- Mortar, Turkish, the 'fire, smoke, and
brimstone' of Apoc. 9:18 3:118
Used in taking Constantinople 3:159
- Muslim, their conquests 3:100
Carmathians, a sect of 3:108
- Nantes, Edict of, photo-copy 4:133
- Napoleon, Changes the face of Europe ... 5:4
His self-crowning before the Pope 5:4
Man of Destiny 5:129,146
Revolutionary hero for France 5:137
Map of his campaigns 5:162
Summary of his warfare 5:171
Banishment to Elba and St. Helena . 5:207
- Navarre, Henry, leader of Huguenots . 3:278
- New Jerusalem, Its cubical measure-
ments.5:351
Based upon the literal Temple of Eze-
kiel's prophecy 5:355
- Nicene, Creed, promulgation of 4:291
"No brightness" — Zech. 14:5-7, RV ren-
dition of 5:261
- Novatians, Protesting sect, explanation
of 3:270
- Novatianus, Opposed rise of Roman
Bishop: Novatians, protesting sect,
followers of him 4:248
- 'One', Two different Hebrew words,
significance of 5:247
- Ottoman, Their Empire in 1529 AD 3:167
- Pagan, Roman Empire, Satan's king-
dom 4:64
- Papal, Blasphemies of 3:126,134,251,257
4:209
Its Temple in the Vatican 4:60
Its fall: rising again today 4:91
Chicanery of 4:111
'Little horn' of Dan. 7:8 4:178
Identification with Babylon 4:227
As vicar of Rome 4:241
Popes, list of first 26 4:243
Tiara-triple crown of sovereign
power 4:265
Karl Marx's teachings opposed to 4:305
States of, geographic position 4:310,329
Seeks support from Eastern and West-
ern military power 4:313
Persecution of all who oppose her 4:384
Doctrine of Anti-Christ 5:54,254
Temporal power restored 5:198
His States and Temporal power 5:225
- Extension of political power today ... 4:306
5:230
- Number of spiritual adherents 5:226
As the woman with cup of Apoc.
17:4 5:274
- Teachings linked with Protestant
churches 5:276
- Temporal power terminated, Gari-
baldi's work 5:225
- Patmos, John received the Apocalyptic
visions from 2:11
- Pearl, As a symbol, explained 5:347
- Pepin, Father of Charlemagne 4:341
His 'donation' to Pope 4:342
- Persia, Bowides restores language and
influence 3:108
- Petrobrusians, Followers of Peter de
Bruys; protestant sect of France 4:167
- Phocas, Support of Bishop of Rome 4:292
His column in Roman Forum 4:299
- Praetorian guards, arrogant military elite
of Roman army 2:173
- Prevenient and Subvenient, Theological
terms, explanation of 4:395
- Priscillianists, Followers of a Roman
Catholic sect 3:245
- Protestants, some prominent ones 3:259
- Quadrilateral, explanation of 5:220
- Revolution French, storming of Bas-
tille 3:327
Death of Royal family in 3:330,348
March to Versailles of women 3:330
Girodins, moderate party in 3:331
Marat, extremist within 3:340
Aristocratic and Religious name des-
troyed 3:341
Reign of terror 3:348
Robespierre, extreme fanatic with-
in 3:354
French, the spreading affects in
Europe 5:211
Russian, developed from French re-
volution 5:108-109
- Revolutionaries, French suppression
of 5:209
- Roman Empire, Its extent under
Hadrian 2:12
Its extent under Diocletian 2:216
Division of into East and West 2:267,
3:40,65
Division of into cultural and religious
parts 2:281
Its extent under Valentinian 3:14
Its greatest extent 3:51
Invasion of by Barbarians 3:13,29
- 'Roman Question', explanation of 5:244
- Rome, Depicted as woman with twelve
stars 2:72
A Epitome of 3:35
Ruins today 3:238
Its massive walls 4:4

In the days of Constantine	4:16	of medical lectures	3:4
Centre of Babylon the Great	5:52	Study of Scripture	3:309
Its history since 1870 AD	5:229	Anticipation of Christ's return	4:306
'Mystery', Gibbon's application to the		Time periods, Division of from Christ's	
Roman Catholic Church	5:275	return to Millennium	5:77
Map of its seven hills	5:283	Traditor, explanation of	3:268
Seated on seven hills	4:61	Trafalgar, British defeat of French and	
Russia, The clay of Daniel's image	5:41	Spanish fleets	5:125
Its policy towards Turkey	5:190	Trumpet, 'Third', upon 'the rivers and	
Its threat to the Modern World	5:255	fountains of waters'	5:133
'Tidings' it receives in Egypt	5:255	Turkey, 'Euphrates', drying up pro-	
		cess	5:192-193
Scroll, Depiction of	2:58	Its greatest extent	5:193
Sea, Apocalyptic, its extent	5:124	Upas tree, Deadly tree, explanation	
Seal, Sign of the owner	2:305	of	5:263
Seals, First the arrowless bowman	2:125	Vial, 'Sixth', summary of	5:259
Second, Roman Empire sharply de-		Waldensian, Valley of tears, by Catholic	
clined	2:165	persecution	4:386
Third, time of severe inflation	2:184	Waterloo, Wellington and Blucher's meet-	
Fifth, Diocletian's reign in	2:257	ing	5:171
Sixth, preparation for	2:265	Witnesses, Time periods of	3:282
Septuagint, Translation of Bible, ex-		Good and bad	3:293
planation of	5:320	Woman, Pregnant Apostate Church ..	3:237
Sirach, Author of Ecclesiasticus	5:270	With golden cup, and inscribed	
Soul, Immortal, pagan fiction	3:125	name	3:286
Suez Canal, History of its opening	5:248	With twelve stars around her head	4:37
Symbol, Explanation of	1:168	'Year of Revolutions', 1848; rise of Karl	
Tabernacle, plan of	2:56	Marx's revolutionary principles	5:208
Theodoric, 'Seventh head' Barbarian		Zion, Its 'set time'	5:213
king of Rome	4:204,274		
Theodosius, The Great, proclaimed			
Christianity as State Religion	4:255		
Thomas, John; certificate for attendance			

Index of Scriptures Quoted In All Volumes

GENESIS			
Chap.	Verse	Vol.	Page
1	1	1	125
	2	1	408
	2	5	90
	5	1	259
	6-8	5	262
	10	4	187
	14-18	3	58
	20	2	247
	31	1	247
	31	4	68
2	2	1	123
	7	1	99
	7	2	247,249
	8	1	210

Chap.	Verse	Vol.	Page
	9	1	208
	14	1	169
3	7	1	200
	15	1	28,101,115,275,279
	15	2	38,110,300
	15	3	177,231,241
	15	4	67,179
	15-19	4	76
	19	1	355
	21	2	38
	22	1	200
	24	1	169
	24	5	242
	10	2	238
4			
6	11-12	1	28

EXPOSITION OF THE APOCALYPSE.

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	11-12	2	282	47	9,28	1	258
		3	203	49	10	1	101,276
	18	2	38		24	1	59
7	15	2	247			2	35
	22	2	247-248			3	197
9	4	2	248			5	268
	12,16	2	38		25	2	35
	15	5	349		27	1	348
10	10	3	287				EXODUS
12	1-3	1	122,302	3	14-15	5	90
	3	4	326	4	4	1	258
	3	5	61		8	2	185
	7	1	122		16	4	223
	7	4	326		22	2	312
13	14	1	122		22	3	193
	15	1	122			5	89,90
	15	4	326	6	2	1	100
	6-21	1	122		3	1	93
14	18	1	93		6-8	1	302
15		1	98		7	1	99,100
	4	1	275	8	2-15	5	223
	5	2	325,352	12	37	5	90
	6-7	1	122		38	2	312
	7	1	223		40	1	259
	7-21	1	122,259		41	1	223
	8-18	1	223		42	1	223
	12	1	14	15	1-18	5	89
	18	1	216		3	3	171
16	11	3	181		5	5	39,251
17		1	122		21	5	89
	5	1	224	16	7-10	1	349
	8	1	224	17		2	328
	11	1	224		6	1	177
	14	1	227		15	1	177
		2	315			2	235
	21	1	128	19	5	5	89
21	12	1	101,122,275,279		6	5	89
22		1	122		8	5	89
	6	1	279	20	7	1	18
	9	1	279		24	2	235
	13	1	279	23	20-33	1	302
	14	1	279	24	4	1	393
	18	5	61		10	5	91
25	6	5	250		11	5	91
27	29	1	258		13	5	91
	40	4	26		17	5	91
	40	5	84	25	22	1	103
28		1	390	26	32	1	393
32	2	1	94	27	9-17	1	393
	28	1	94	28	2-21	1	171
		2	312		9-12	2	35
	30	1	94		15	2	328
33	18-20	2	235		21	5	349
	20	1	177		30	5	349
37		2	284		42	1	169

Chap.	Verse	Vol.	Page
	26-29	1	135,143
		2	40
		5	55
	28	3	179
	29	2	40
		3	179
	JOSHUA		
5	6	5	76
	10	5	76
	JUDGES		
6	5	3	90
9	8	3	43
	13	4	403
18	25	3	214
	RUTH		
	No references		
	1 SAMUEL		
15	29	5	90
21	6	2	55
29	4	1	234
	2 SAMUEL		
7	14	1	101
	12-16	1	276
		2	28
17	8	3	214
19	22	1	234
		4	82
22	11	2	53
23	1	2	28
	4	1	349
		3	260
	7	1	279
24	1	4	82
	13-15	2	222
	1 KINGS		
6	20	5	351
	2 KINGS		
3	22	2	166
4	39	1	141
12	12	3	177
17	18	3	114
	1 CHRONICLES		
17	11-15	1	122
21	1	4	82
	16	5	35
24	28	2	42
25	1	2	44

Chap.	Verse	Vol.	Page
	3	2	44
	7	2	44,326
27	15	2	326
28	5	1	418
		2	27
	18	1	75
29	3	1	418
	23	1	418
		2	27
		4	101
	2 CHRONICLES		
21	12	5	240
	EZRA		
1	1	2	185
2	63	2	330
	NEHEMIAH		
2	8	1	210
7	65	2	330
	ESTHER		
1	1	4	218
6	1-3	1	361
9	16	4	86
	JOB		
1		4	83
	6	5	81
	6-12	4	83
2		4	83
10	21	1	300
14	4	3	256
		5	235,341
15	33	3	246
25	4	3	256
		5	235
28	7	1	29
30	15	1	69
	26-31	2	182
31	6	2	183
33	16	2	304
38	7	1	351
	30	3	85
39	18-25	3	117
41	31	3	85
	PSALMS		
1	3	2	354
2	6	5	16
	6-8	5	37
	8	3	204
		5	304,332
	8-9	1	347

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
		3	204	46		5	103
		4	23		4	2	32
		5	167		6-11	5	58
	10-12	5	77	47		5	103
	11-12	5	42	48		2	32
8	6	1	126		7	5	253
		5	323	49	6-9	1	278
9	16	3	194		12	2	250
	17	3	261			3	123
10	3-11	4	233		12,20	4	20
	15-18	4	88			5	26
16	8	2	236		20	2	250
	9-10	1	374			3	123
		2	332	50	1-6	2	32
17	13	2	93,121,174			5	14
		3	222	50	5	1	10
18	2	4	193			3	179,185
	10	5	67			5	234
	30-50	1	175		16,17	1	16
	39	5	96	52	1-7	4	88
19	1-6	5	180	58	10,11	1	176
	1-7	2	291			5	72,85
		5	335	64		2	143
	5	1	140	66		3	188
		3	171		3-7	3	207
		5	68	68	4	3	184
	10-11	3	214			5	90
22	1	1	13		11	2	144
	6,14,15	1	14			5	34
	16	1	279		14	1	180
23	3	5	18		17	3	179
24		5	20			5	234
	7	5	15		18	1	12
	7-10	2	102			2	158
		3	197			3	179
25	14	3	375		22	3	188
30	39	1	175		23	4	38
32	1,2	1	282	68	30	3	261
33	17	1	439		33-36	1	142
		5	74	69	28	2	100
36	5	1	142	72	3	3	195
37	30	4	222		6,7	3	195,260
38	7	1	14		9	3	188
39	3	1	411		10	2	107
40	2	1	14			3	191
44	4-5	5	72			5	253
45		3	191		11	3	202
	3-4	5	306			5	353
	5	3	117		11,17	3	202
	10-15	1	172			5	301
	12	2	107		19	1	396
		5	253			3	202
	14	5	14			5	287
	16	1	176	74	1	3	87
		5	44		10	1	34

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	11	4	76	109	29	1	234
	12	4	76	110		2	313
	13	4	77		1	1	126,418
	14	4	76			5	15
75	4	1	394		3	1	140,351
	10	1	176			2	203
76	12	1	176			3	185,187
78	24	1	310			5	40
	39	2	249		4	1	366
79	9	1	396		6	3	199
80	1	1	75			5	92
		2	53		7	2	354
	17	3	178	113	2-4	5	87
		5	286	116	16	1	14
82	6	1	102,391,397			5	286
	8	1	176	117	1-2	5	87
84	11	3	68	118		5	54,86
85	8	3	195		10	5	266
	10	3	195,204		10-12	5	37
	11	1	365		22	1	59
		5	181			2	36
86	13	3	261		24	1	159
87		2	32		26	2	102
		5	16		27	2	237
	5-6	3	232	119	105	3	58
	7	5	23			3	247
88	5,12	1	300	122		2	32
	12	2	254			3	195
89	24	2	29		2-5	5	16
	25-27	3	198		6	5	52
	29	5	340	125		3	195
	36	5	340	128		3	195
	37	5	340	132	9	1	169
	46	1	34		11	2	32
90	13	1	34		13	1	61
92	7	3	44		16	1	170
94	3	1	34			2	42
	14	1	305		17	1	61
95		5	299		18	4	193
96		5	299	137	4	2	29
97		5	299		5	5	353
	7	5	24	138	2,4	1	16
	9	3	184	139	12	5	352
98		5	299		7-12	1	97
99		5	299		15,16	1	15
100		5	299			2	332
102	13	5	192,213,259	148	14	1	176
	14	5	52	149		1	265
	16	5	192,259		5-9	1	76,148,365
	18	5	192			2	105
	19	5	259		6	5	17
103	20,21	3	184		6-9	3	199
		5	90		4	324	
104	1	1	170			5	56,105
106	18	1	174		7	1	393

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	14	1	82		21-25	1	51,93
		2	107			3	190
		5	75		23-25	1	83,306
	15	1	49			2	123
		3	181			3	198
	15-16	3	188			4	220
	16	5	75			5	268
12	4-6	5	87	21	4	5	176
13	3	1	66		13-15	5	65
		2	263		13	5	250
		3	287	22	20-25	1	375
		5	184			3	375
	9,10,11	1	144,190,368		22	1	376
	14	1	66			3	84
	17	3	287	23	16	2	36
14		1	144		18	2	107
	2	5	290			3	191
	9-20	2	204			5	44,253
	10	5	61	24	21	5	334
	12	1	66		23	1	42,99,136,182,185
		3	209,287			2	33,286
	12-14	4	227			5	17,264
	12	4	79		25	3	196
	13	4	79	25	6,7,8	1	24,42,136
	13-14	4	309			2	324
	15,20	2	383		6	4	403
	17	4	79		6-7	5	302
	25	2	101		7	5	297
	29	2	101	26		2	97
		4	79		1	1	78
	32	5	77		5	5	286
16	3-5	1	49		9	2	50
		3	191			3	203
17	12-14	1	150,151			5	38,86,170
		2	101		9-10	5	32
		5	54		12	3	195
	12,13	4	188		14	1	355
18	1	3	191		19	1	141,313
		5	249			2	53
	2	5	249			3	225
	2-3	1	80,177,182			5	164,235
		2	40,97,103,104		20	3	170,171
	3	5	38	27	1	4	80
	4	2	40		6	2	355
		3	200		12-13	1	83,183
		5	38			2	25,97,107
	7	5	249,264			3	196
19	1	3	187			5	38,39
		5	65,185	28	2	2	108
	4	5	65			3	42
	17	1	51,82			5	270
		3	190		16	1	59,136
	18-22	1	51,82			2	36
		3	190		17	2	108
	20-22	5	65	29	9-14	1	232

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
		2	86		13-15	3	200
	10	2	86		13-16	2	104
30	25	3	195		21	1	16
	5	52,266			25	4	361
	27	1	174	43	3-4	1	373-374
	3	39			5	5	247
	4	29,206			3	3	190
	5	18,99,247,318			5	5	247
	30	2	108,122		6	1	79
	3	43,195			10	1	95
	33	5	99,315		11	1	113,373,374
31	4	2	122	18-21	3	190	
	8	3	84		19	5	251
	9	1	177		21	1	16,92
	3	84		44	6	1	112
32	1	1	42		8	1	101
	17	3	195		25	5	184
	18	1	377		27	3	85
	3	44			5	5	320
	19	2	108		28	1	66
33	5-6	3	209		3	3	287
	10-17	5	317		5	5	222
	20,21	1	377	45	1	3	287
	5	358			5	5	184,222
34	2	279			1-4	1	66
	1-8	2	101		3	3	287
	1-10	2	123		5	5	98
	4-5	1	143		7	1	92
	2	102			8	5	181,358
	8	3	194		12	1	92
35	1-2	5	251		14	5	250
37	11-13	1	212	18-21	1	92,98	
38	18-19	1	355		18	5	338
40	3-5	1	102,149,312		22	1	95
	6-7	2	39	46	11	5	314
	3	44			18	1	98
	10	1	136	47	12	4	225
	2	117		49	1	1	184
	3	170			2	5	306
	5	105			3	2	319
	24	3	44		3	3	193
41	2-6	1	112		4-6	2	34,88,319
	4	1	153		5	5	212
	11-16	5	50		6	5	77,286
	14	5	311		8	1	12
	15	5	72		18	1	170
	15-16	1	151	51	3	1	214
	17-20	1	214,215		3	3	198
	18-20	5	251		9	3	188
	19	1	54		4	4	77
	25	5	72		16	2	34
42	4	5	23,41		3	3	205
	6	1	12		5	5	336
	8	1	275	52	1	5	336
	11	5	251		4-5	1	214

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	5	5	65,178			3	44
	7	3	175		6	2	107
53	1	1	70,279		10	1	170
	3	1	70			5	290
	6	1	108		11	5	181
	10	1	108	62	1	1	61
		2	237		4-5	1	214
54	1	3	232			3	195
	4-8	5	290		11	1	136
	5	1	43,172,183			3	170
		5	41,269		12	3	195
	11	2	333	63	1	1	144
	11-13	5	104			3	195
	13	3	195			5	38
55	1	5	302		1-6	2	101,103,107,123
	1-3	4	402		3	3	194
	4	1	112		4	5	33,47
		3	187		5	5	66
		5	287	63	12-14	5	76
	8-11	1	461		12-19	1	397
	10-13	2	40		13	2	131
	13	1	54,214			3	85
56	7	4	114	65	13	1	188
		5	357		17-24	5	103
	10	1	232		15	1	397
		2	82		17	5	180,260
		4	236		17-25	5	336,337
	11	2	82		18	1	65
57	20	2	50			2	282
		3	85,202	66	5,6	1	141
		5	85,339,347		7	4	48
59	19	5	65		12	2	107
	20	5	179			3	195
	23	5	353		15	4	361
60		5	353		15-18	1	149
	1	3	232			2	103
		5	64		18	5	245
	2	5	179		19	1	150
	5	2	107			2	104,122,143
		5	44			3	38,200
	7	5	357			5	34
	8-9	5	40		23	5	362
	9	2	107				
		3	191				
	11	5	44				
	12	5	44				
	14	5	44				
	17-19	5	353				
	18	5	40				
	20	2	285				
		5	353				
61	1	1	222				
	1-3	5	77				
	3	1	55,209				
		2	354				

JEREMIAH

1	18-19	1	394
	20	1	151
3	14	5	40
	15	1	241
		4	131
	16-18	1	419
	17	1	26,43,56, 182,241
		2	33
		3	196
		4	101,114

Chap.	Verse	Vol.	Page
13		3	42
	11	5	270
17	12	1	306
	22-24	1	43,306
18	13,19	1	212
19	1-9	3	199
20	33	4	25
	33-34	3	190
	33-36	5	76
	33-38	1	180
		5	47
21	14	3	216
	25-27	1	418
	26	1	43
		5	68
	27	1	43
		2	31
22	17	1	178
	18	1	68
	20	1	68
	20-22	4	361
	22	1	68,178
	25	1	323
23	4-5	1	68
	42	3	91
26	3	2	48
	25-32	1	216
28	13-19	1	212
29	3	4	56,77
	4-5	3	52
31	3,8-9	1	212
32	6-8	3	68
34	23	1	43
		4	26
	25	3	195
	28	4	192
	29	1	43
35		4	321
36	2	5	215
	25-32	1	217
	33	1	215
	35	1	43,54
		3	198
37		4	226
		5	313
	1-14	5	47
	10-12	4	26
	11	3	192
	15-28	2	336
	21-22	5	192
	21-28	3	208
	22	1	43,150
	22-27	4	26
	23	1	150
	25	1	43

Chap.	Verse	Vol.	Page
38	1-6	4	220
	2,6,7	4	21
	4	5	246
	7	5	195
	8	5	246
	8-12	3	191,192
	9	1	143
		2	101
		3	173
	10-12	5	40,255
	13	4	201,220
		5	38,250
	15	3	173
	18	5	67
	18-23	5	38
	19-21	5	266
	20	3	194
		5	52
	22	1	150
		2	108
		3	194
	23	1	150
		3	194
39	2,4	2	101
		3	195
	6	5	73,318
	7	1	392
	8	2	103,121
		5	264
	11	5	66
	11-16	3	197
		5	66
	12	1	217
	17	2	104
	17-22	2	123
	22	3	195
40	1	5	77
	1-2	5	104
43		5	77
	2	3	195
	7	1	392
	12	1	217
	9	1	227
44		11	2 44
		13	2 44
		14	2 44
		15	2 43
		16	2 43
45	1-8	1	217
	10	2	186
	21	1	130
47	1-5	1	215
	8-10	1	43
48	10	5	104
	35	1	43

DANIEL				Chap.	Verse	Vol.	Page
1	21	3	209,325		5	1	66
	30	3	287		2	2	106
2	31-35	5	357		6	2	106
	32	4	79		4	4	79
34	1	5	59		7	2	78,110,125
		2	122		4	4	17,271,308
3	3	3	374		8	4	92,178,182,197,
		5	68		215,265,329,368		
34-35	1	3	347		5	5	186
		5	37,268,332		9	1	44,58,78,96,
35	2	2	122				166-167
		3	374		2	30,121,242	
4	4	2	23,325		4	4	22,194
		5	50,62,70,256		5	183,314,331	
39	1	67		9-11	3	175	
40	4	225		10	1	78,166,167	
44	1	4	44,120,127		2	45,104,106	
		2	110,117,122		5	314	
3	3	3	180,374		11	2	80,104,106,121
		4	25,325		3	77,120,199	
5	5	1	15,39,105,335		5	21,38,56,165,318	
		2	347		11,12	2	80,121
44-45	2	2	100,122		4	220,324	
		3	192,220,374		11,26	3	77
5	5	2	257		12	1	44,128,234
		1	44		2	80,107,121,123	
4	15	4	225		3	198	
		2	359		4	218	
3	3	3	319		5	35,73,324	
		3	319		13	1	143,166
4	16,23	3	287		2	31	
		1	67		14	1	120,166
2	2	2	359		2	31,111	
		3	319		3	216	
27	5	5	263		5	100,167	
		3	287		17	4	56,189,192
5	5	5	176		18	1	44,121,128,129,
		5	176		166,346		
22-30	1	1	144		2	375	
		4	311		3	172	
28	4	4	79		4	119,202,321	
		3	209,287		5	183,324	
31	4	4	79		19	4	217,218,221,
		1	393		271,308		
7	3	3	51		20	3	229
		4	23,134		4	92,208,215	
5	5	5	70		5	186	
		4	79		21	1	44
5	5	4	84		2	110,113,356	
		3	374		3	186,205,226,320	
2-3	3	3	51,85		4	303	
		4	56,189,192,328		21-22	3	217
4	2	2	106		21-25	2	359
		3	85		22	1	44,143,166-167

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	36-39	1	271		8	1	12
		2	92			2	60
		4	88,287		9	1	117
	37	3	233,235			2	67
	38	2	78			3	207
		3	19,233,235			5	47
		4	90,134,414		10	1	16,461
	39	2	78		11	3	94,319
		3	19			4	307
		4	60,90,134,136			5	164,187,189
		5	177,239	12	12	2	103
	40	2	111			4	298,307
		5	9,176,185,239			5	114,189
	40-43	5	185		12,13	3	320,363
	40-45	4	220				
		5	65,185,255				
	41	1	49				
		2	101	1	7	1	44,78
	41-45	5	38		10	1	44
	42	1	77			2	313
	43	3	188			4	187
	44	3	192		11	1	44
		5	255			4	40
	45	2	101,123	2	14,15	3	195
		3	192		19-22	1	44
		5	65,68,256,257	3	4-5	1	44
12	1	1	349	5	14-15	1	44
		4	134	6	2	1	44,260
	1	1	44,110,150, 180,362			3	114
		2	48,98,121,282		2,3	2	40
		3	210			5	184
		4	23,103,115			3	58
		5	46,47,235,287	10	17	1	373
	1-2	1	44,110,150,362	11	1	2	319
	1-4	2	111			3	193
		5	9		9	1	373
	2	3	225		11	3	193
		5	182,328	12	5	3	184
	3	1	121,166,407	13	14	1	246
		2	291,334			2	204
		3	88	14	5-9	1	61
		5	261,335,358				
	4	1	117,350				
		2	67	1	6	1	45
		3	207	2	1	3	37
		5	47		4	3	117
	4-9	1	12,350		10	2	285
		6	12		11	2	104
		7	34			5	47
		2	103		18,19	1	45,217
		3	207,209,216,319			5	66,178
		4	25,134,298,306		21-29	2	40
		5	114,187		23-26	1	45
	7-13	5	244		30-31	5	267
					31	1	45,158
						2	84,121

HOSEA**JOEL**

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
		3	170	2	12,13	1	48
	32	1	45	3	12	1	48
3		5	66	4	1-4	1	48
	1-2	1	45		2	5	103
	2	5	65,177,246,256		3	1	81
	3	5	65		4	85	
	9	1	45		5	4	206
	9-14	2	102		7-8	1	48
	10	5	245		5	102,268	
	11	2	121		8	4	26
		3	184		10	1	48
	11-13	2	123		11-13	5	256
	11-18	1	45		12	5	245
	12	5	256		13	1	48,57,181
	13	2	107,123	5	1-8	1	48
		5	309		2-6	3	184
	14	5	66,246		5	268	
	15	2	102,286		2-7	5	68
		5	267		4	1	82
	15,16	2	102		5	2	103
	16	2	104,122		7	1	140
		3	170		8	1	181
		5	266		5	72,269	
	17	5	68,259		15	1	48
	20,21	1	45		5	72	
		AMOS		7	6	1	48
1	2	1	45		8	1	48
3	7	1	45		10	1	48
		3	375		11	1	48
5	27	1	45		14	5	76
9	8	1	45		14-17	3	177
	11	1	376		5	92	
		2	31,44		14-20	1	48
		4	25		5	77	
		5	39		15	4	25
	11-15	1	45		5	39	
		3	208		16	4	27
11	11	4	25		5	269	
		OBADIAH			17	5	269
9,10	1	46			19	3	189
		5	80		20	5	77,103
16,17	1	46			NAHUM		
		5	80	1	8	4	188
18,21	1	46			15	1	48
		5	80		HABAKKUK		
	17-21	2	98	1	8	3	117
	18-21	3	189		11	1	94
	21	2	103	2	3	2	75
		3	184		13-14	5	287
		JONAH			14	1	26,139
		No references		3	3	180	
		MICAH			3	1	49
1	3	1	48		3	184	

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	12	2	33,44		2	1	150
	12,15	2	44			2	101
	13	1	366,377			3	192
		5	47			4	220
	15	5	346,357			5	65,185,245
8	21-23	4	114		3	1	150
9		5	50			2	102
	9,10	2	102			4	220
	12-16	1	177			5	49,67,247
	13	1	112	3-14	5	5	65
		2	46,122,141,174		4	1	150
		3	95			2	102
		5	311			5	247,356
	13-14	5	239	4-8	1	1	215
	14	1	183	4-10	5	5	52
		2	24,97		5	1	64,150
		3	39,185,194			2	117
		5	38,309			3	185
10		5	50			5	67,105,260
	3	1	78,112	5-9	1	1	187
		2	122,131		6	5	260
		5	42,165,309		7	2	333
	3-6	2	104			5	260
		4	112,377		9	1	106
		5	74			2	97
		7	47			3	184,204
	10	3	193			5	21,90,247,269,304
	10-11	1	50		10	5	52
11	12-13	1	21	10-15	5	5	68
12	2-3	2	101		16	2	353
		4	25			5	21,357
		3	194	16-19	1	1	130,344
		5	68,74		17	2	97
		5	310			5	265
		6	181		21	1	344
		2	46				
		7	197				MALACHI
		5	39,47,309	1	11	2	97
	7-14	5	77	3	1	3	288
	10	1	148,150		1-4	2	329
		3	197			5	48
		5	310			2	180
13	1	3	197		16	1	362
		5	310		16-17	5	235
	2-4	5	297		17	5	349
	3-4	1	27,240	4	1-2	5	349
		3	201		1-3	1	158,159
		5	321		2	2	291,404
	6	1	150			5	72,180,347
		2	136		3	1	393
		3	197			5	72,85
		7	101				
		9	361				MATTHEW
14	1-2	5	65,257	1	17	3	212
	1-6	5	255			4	306

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
2	15	2	319	18	3	1	10,222
		3	193		34	5	83,252
	18	4	226		35	1	213
3	5-7	1	70			5	252
	9	5	27	19	19	2	33
4	19	3	202		27-28	5	16
5		1	462		27-29	1	223
	3-10	1	222		28	1	134,301,394
	8	1	149			2	291,327
	11	2	63			3	208
	12	2	85			4	25
	14-16	3	221			5	77,349
6	2-7	1	231		29	1	277,316
7	14	5	80	20	16	5	80
	15	5	225		28	1	364
	21-23	4	327	21	43	5	351
8	20	4	187		44	3	192
10	20	1	344			5	37
	25	1	222	22	7	2	129,285
	32	1	369			5	186
	33	2	231		10-11	2	99
		5	243,328		13	5	252
11	5	1	222		52	1	202
	23,24	3	284	23	6	1	231
	25	2	108		8	1	10
12	36	5	82,327		11	1	10,231
13	13	1	34		32-36	1	70
	13-15	5	17		34-39	5	140
	19-23	3	241		35	1	223
	31-32	1	306		39	1	136
		3	198			2	39
		5	40			3	196
	31	1	147	24	10	1	242
	32	5	261		11	1	293
	35	5	89			5	225
	38,39	4	51		11-12	1	295
	43	1	121,166,186,350		13	2	97
		2	291,334		14	1	38,244,302
		5	261,349		15	5	187
	47,48	2	100		24	4	49
		3	202		28	2	317
14	26	5	308			4	129
16		1	122		29	2	285
	3	5	201		30	5	212
	15-19	4	258		31	2	98
	18	1	365			3	38,173,185
		2	202			5	225,341
	18,19	4	293		33	3	110
	19	1	365		36	5	89
		4	229		48	1	293
	23	1	234		49	1	293
	27	1	134,301,367	25	1-13	2	355
		2	100		4	1	163
		3	366			5	329
		5	61		7	5	329

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	8,10	2	375		2	31	
	14-30	5	82		31-33	1	301
	21	5	95,241			5	68
	23	5	95		32	4	25,206
	21	1	316			5	340
	24	5	270		33	4	25
	31	1	134,301,367			5	316,340
		2	31		35	1	101
	31-46	2	104		51-53	5	261,332
	32	2	122		52-55	1	147,301
		5	40		68-75	1	301
	34	1	134,219,301,316,367	2	14	3	204
		2	48,254		32	1	24
		5	60,182,241	3	38	1	29
	36	1	316	4	5,6	2	21
	40	3	288		13	1	404
	41	1	191,264,338		18	1	222
		2	104		19	1	404
		4	179,327		34	1	369
		5	252,265,315,316		41	1	369
	46	1	316		43	1	404
		5	252,265,316	7	28	3	371
26	26-29	1	223	8	15	1	222
	28	1	278		23	4	187
		4	165	9	26	5	243
	64	1	352,404	10	16	4	237
27	29	1	386		18	2	21
	52-53	1	202		30	4	269
28	18	1	417	11	50	5	89
		2	371	12	8	1	369
		3	184			5	243
		5	19,100		9	5	328
	19	1	104,225		32-37	1	157
		2	237	12	32	1	370
		3	259		35	1	163
		4	207		38	1	163
	20	4	207,264,344	13	18,19	1	208
					19	5	245
					24	1	149
3	17	3	213		28	1	145,223
6	49	5	308			5	17,60
9	43-44	1	338		28-30	1	61
10	29	1	277		29	1	145
13	14	5	187			5	17
	32	1	11,129		30	1	149
		5	89		32	1	103,108,260
14	25	2	64	14	14	1	301,367
15	16	1	121			3	366
16	15,16	1	121,244	16	15	3	243
		4	207		24-26	5	317
	20	4	264	18	1-8	3	111
					7	2	377
					29	1	277
1	19	2	74		31-34	1	280,369
	31	1	101	19	12	2	31

MARK

LUKE

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
		3	178			2	273
20	33-36	5	94			5	90,233
	35	1	30,160,360	5	18	1	101
		5	325			4	251
	36	1	30		19	3	205
		2	254			5	63,237
		3	186,374		21	2	252
		5	62,325		22	5	340
	38	5	237	26-29	5	5	235
21	15	4	232		27	5	340
	24	1	35		28	1	262
	25	2	117			3	185
		5	105			5	182
	28	5	259		29	1	111,262
22	15-18	5	64			3	185
	30	2	64		30	3	205
24	25-27	1	280			5	237
	37-39	5	308		44	1	206
	39	5	307	6		1	310
24	44-47	1	280		26	1	363
	45	1	280		27	1	15
		5	26		29	5	182
	47	4	207		33	5	343
					37-40	5	330
					38	5	237
1	5	1	89		44	5	25
		5	180	44,45	4	4	399
	11-13	1	29		51	5	324
		2	313		54	1	310,364
	12,13	2	313		56	1	364
	14	1	101,350			2	237
	17	1	101,374		58	5	324
		5	356		63	1	102,224,363
	29	5	323			2	250
	32	1	180			5	237,324,358
	47	1	224		70	1	249
	51	1	391			5	199
2	15-17	4	76	7	16	1	350
3	1	1	104		17	2	108
	3-8	5	342		37-39	5	358
	5	1	282	8	14	5	343
	6	1	13,60,108,221,365		15	1	102
		2	251		32,36	3	262
		3	174,178,206		42	5	237
		5	63,233		44	1	200,249
	13	5	343		4	4	74,153,396
	31	5	343		56	1	158
	32-34	1	23,404		58	5	237
	36	1	368	9	5	5	180
		2	250		30	4	406
		5	83	10		1	21
4	14	5	325			5	330
	23	1	362		5	4	319
		2	273		15,16	5	330
	24	1	362		17	1	21

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
		2	136			5	308
	18	1	21		31	1	151
		2	237	21	15-17	4	293
	26	1	22				
	27	1	22				
	30	5	18,237				
10	30,38	1	15,102	1	6	5	39
	33-36	4	251		7	1	11
11	25	5	182,324		11	1	137
	26	5	326			2	26
12		4	213			3	196
	13	5	21		15	4	206
	47	1	103		16	4	25
	49	1	350	2		1	121,122
	50	5	317			2	349
14	2-3	5	100		8	5	360
	6	1	374		11	5	360
		3	300		19	1	132
		5	238		22-39	2	340
	8-14	4	230		30	1	137
	9	1	102,374		31	2	236
	10	1	374		36	2	136
		3	205			5	18
		5	63,237		38	1	23,229,302
	26	1	363			2	250
		5	26			3	259
	28	5	237			4	207,230
15	15	1	463			5	30
	26	1	363		46	3	112
16	13	1	363	3		1	121,122
		5	26			2	349
17		2	301		14	3	172
	2,8	5	330		19	1	23
	3	5	317		21	3	196
	6	1	104			4	26
	10	5	349			5	77
	17	1	363	4	7	4	206
		4	232		12	1	280
	20	4	232,319			4	311
	21	4	319		24	2	256
		5	15		30	4	206
	22	1	370		32	3	112
	23	1	104			4	51
		3	212	5	28	1	70
	24	5	89,330	6	7	1	70
18	33,37	1	125	7	55,56	1	352
19	3	1	125	8		1	121,122
	12	1	125			1	37
		4	80			2	121
	14	1	125		4	4	172
	15	3	285		12	1	121,207,225,227, 282,302,343,366
		4	80			2	237,253,311
	19	1	125			3	185,259
20	17	1	103,111			4	207,230,399
		2	26			5	16,359

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	12-16	1	23		19	1	440
	14	1	70		26	2	219
	15-17	4	231	20	6	1	256
	16	4	207		17	1	191
9	38,39	1	23		24-25	1	301,363
10	18	1	23		29-30	1	291
		1	121,122		30	4	49
		4	233	22	16	1	23,283
	28	3	223		21	1	192
	38	2	305	23	8	5	308
	43	1	280	26	6	1	121,122
	48	1	23,282		7	1	121,122
11		4	233		10	1	315
13	6	2	83		18	1	20,147
14	1-5	4	50			3	221
	22	1	221,242,261, 332		23	5	236
		2	42	28	20,23	1	121,122
		5	15,347				
15	1-5	1	71,195,291				ROMANS
	1	4	234	1	1	1	277,319
	5	4	234		2	1	121,277,319
	9	1	281,427		3	3	212
		4	399		3	1	13,277
	13	4	327		4	1	13,58,277
	14	1	227,282,452		5	5	237
		2	42		5	3	258
		5	15,47		4	4	326
	16	1	301,376		5	5	15
		2	31		7	4	232
		3	208		16	1	22,204
		4	25		2	307	
		5	39		3	241	
	18	2	326		4	326	
16	15	1	320		17	1	22
	33	1	23		21-32	2	159
17	2	1	301	2	4	1	245
	6-8	3	216		5	1	28
	7	1	137		5-6	5	82
		3	216		6	2	100
	11	1	301		7	1	207,360
	12	1	301		2	251	
	26	4	302		3	371	
		5	249		5	324,359	
	27,28	1	366		12	5	328
	31	1	120,137,158		16	5	82
		3	216		28	2	314
		4	114		29	1	224
18	2	4	232	3	22	1	282
	8	1	23		25	1	191
		2	307		2	236	
	10	1	22		27	3	258
		4	304		30	2	315
	31	1	301		3	185	
19	8-10	1	320,378	4	7	2	316

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	12	1	223		2		291,376
	12-14	1	224		3		171
	12-16	2	315		4		40,266,326
	13,14	1	224		5		14,44,87
	17	5	317		17	2	244
	18	1	284		19	1	28,111,152
		2	326			2	320,375
	21	1	284			3	171
	25	4	400			5	10,233
		5	17	19-24	1		350
5	2	2	369		23	1	152
	6-8	5	17			5	233
	12	1	246,247		26	2	371
		4	399		27	2	371
	12-19	1	246,247		28	2	244,371
	18	1	247		29	2	291
	19	1	247			5	231
	20	1	247		32	1	152,262
6	1	4	400			2	291,376
	2	2	316			3	171
	3	4	400	9		1	224
	5	1	152		6	2	312
		5	329		6-8	1	224
	7	4	400		22	5	62
	10	4	400	10	4	5	236
	11	2	316		7	3	85
	16	1	247		18	2	291
	17	1	20			5	335
	23	1	247	11		2	323
7	7	1	247		15	3	95
	8	1	247			5	86,259
	12	1	247		17	1	62
	13	1	107,247			3	222
	18	1	106		24	3	222
		2	236		26	5	179
		4	72		28	5	47
		5	339		36	2	330
	24	5	339	12	2	4	319
8	3	1	103,106,171, 203,247,303		16	1	10
		2	236	13	1-4	2	183
		3	255		1	4	302,363
		4	72	14	9	3	184
	4	2	331			5	236,237,307,308
		5	95		9-12	1	149,315
	7	1	19		10	1	315
	10	1	364			2	99
		5	95			5	182,234,324
	11	1	62,141,365	10-12	5		20
		5	95,164		12	1	315
	13	1	364			3	173
		2	100			5	182,324
		4	405	15	5,6	2	301
	14	1	364		6	3	112
	17	1	112,152,225,262		8	1	23,223
				16	5	4	232

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	12	2	252		24	1	261
	17	4	235		25	1	386
	18	4	84	10	1	1	132
		5	81		1-10	1	310
	25	1	85,301		2	3	189
		2	83		5	5	89
		3	212		4	2	328
	26	1	301			4	59
		2	83	7-33	1	291	
		3	174,212,258		11	4	115
		4	326		17	2	237
					18	1	178
						2	237,369
				11	3	1	173,350
					5	5	90
					19	5	81
					20	1	159
					32	5	252
				12	1-11	1	163
					4	1	125
					4-10	4	231
					13	1	125
						2	182,332,366
					14	2	182
					22	1	163
					28	1	163
				13		2	179
					2	2	260
					6-13	1	197
					1i	1	164
				14	3	3	240
						4	222
						5	225
					4	3	241
					12	1	162
					32	2	308
						4	50
				15		1	230,329
					1-2	1	284
					4	5	236
					9	1	10,302
					10	1	302
					12	1	201,291
				12-19	1	302	
					19	1	10
					20	5	30
					22	1	137
					23	1	126,137
					24	1	115
						5	323,340
				24-28	2	112,124	
					28	1	100
						2	376
					30	2	252
					41	1	351
1 CORINTHIANS							
1	2	1	10				
	6	1	22				
	7	1	22,23,137				
	10	2	301				
	17	1	22				
2	1	1	22				
	4	1	22				
	5	1	22,301				
	7	1	22,301				
	7-8	3	212				
	14	2	156				
3		2	366				
	9	5	99				
	10	5	349				
	12	5	315				
	13	4	361				
		5	349				
	15	4	361				
	16	5	99				
	16-23	2	244				
	17	2	369				
	21-22	2	85				
	21-23	1	302				
	22	1	262				
4	5	1	137				
		5	82				
	15	1	324				
		2	366				
		4	52				
	21	3	225				
6	9	1	22,298				
	9-11	5	30				
	10	1	22,298				
	11	1	22				
	19,20	1	20				
7	23	1	20				
8		1	291				
	5-6	1	364				
	6	1	97				
		4	101				
9	13	1	178				
		2	237,369				

.Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	42	1	357		14	1	141
	42-45	1	15,357		15-18	1	462
	43	5	238		15	2	48,196,243,371
	44	2	249			4	179,302
	45	1	13,221		18	2	30
		2	74,136,249	5	1	1	365,367
		5	236		2	1	170,365,367
	45-47	1	268		2-4	1	357,365
	45-49	1	13,221			2	242
		2	159			3	173
	46	5	348		5	5	95,347
	47	5	237		4	1	170,262,351, 365,395,396
	49	5	308			5	164,265
	50	1	22	5	7	5	16
		2	254		10	1	111,149,315
		5	182,236,335			2	99,252
	51	2	253			3	173
		5	329		5	5	20,182,234
	51,52	1	366		21	1	171,247
		2	253			2	236
		5	237		24	1	357
	52	1	366	6	16	1	396
		2	97,253			2	354,366
		3	173			4	117,213
		5	237,260		17	1	29
	53	1	62	7	5	2	81
		2	253		16	4	317
	54	2	253	10	2	1	292
		3	374		5	2	145
		5	164		3	3	221
	54-57	1	262		10	1	292
	55	2	242		12	1	71
	57	2	242	11	1-3	2	287
					2	1	324
						4	49
						5	28
					3	1	308
						2	320
1	5-7	1	152		4	1	195,292
	19	1	403			2	351
	20	1	188			4	84
	21	2	307			5	278
2	15-16	5	339		6	1	292
3	3	1	364		13	1	71,195,236
		5	26			2	351
	17	1	13		13-15	1	292
		2	74,136		14	4	83,84
	17,18	2	119			5	276
		5	10		15	5	276
	18	1	13,221		18	1	71
		5	286		20	1	159
4	3-4	4	303		21-28	1	10
	4	2	253			22	1
		3	374	11	21-28	1	10
	10-14	1	365			1	71,292
		1	315,357			5	337
	11	5	238,265	12	1	5	337

2 CORINTHIANS

Chap.	Verse	Vol.	Page
	11	1	292
	12	1	292
	16	1	292
13	4	1	14,108,245
GALATIANS			
1	4	1	256
	6-7	1	291
	6-9	1	71
		5	278
	8	2	320,351
	9	2	320
	10	1	19
		3	243
2	4	1	71,291
	7	4	258
	8	4	258
	9	1	394
	20	1	256
		2	316
3	1	5	80
	3	5	80
	7	1	302
		4	41
		5	80,104
	8	1	302
		5	104
	9	1	302
		4	41
		5	104
	8	1	390
		4	202
		5	41,61,86
	9	2	85
		4	202
		5	41
	11	1	22
	13	1	212
		5	236
	16	1	223
	17	1	223
	23-25	2	315
	26	1	30,52,122,226,370
	26-29	1	30,122
		2	238
		4	320,326
	27	1	366
		3	174
	29	1	30,122,226,370
		3	174,185
4		1	399
	4	1	291
		2	34
		5	236
	5	1	102

Chap.	Verse	Vol.	Page
	6	4	399
	9	1	366
	17	1	71
	26	1	52
		3	232
		5	16
	27	3	232
	29	3	241
5	6	1	247
	8	1	281
	10	1	291
6	1	1	162
	7	2	252
		5	20
	8	1	364
		2	100,252
		3	173
		5	20
	9	1	364
	12	1	71,291
	16	1	62,115
		2	77,314
		3	186
		4	226
		5	349
EPHESIANS			
1	3	4	317
		5	99
	9	3	212,216
	10	4	114
		5	75,102,180,
		5	269,334
9-10	3	212	
		5	100
	13	2	308
	20	1	352,417
		2	369
		4	317
	22	2	137,301
		3	171
		5	15
	23	2	137,301,331
2	2	1	146
		4	320
		2	57,262
	3	1	146
		5	57
	5	2	316
	6	2	374
		4	317
	8	1	281
	10	2	307,326
		4	327
	11	2	314

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	11-15	5	349		4		42,317,318
	12	1	227		5		262
		2	159		16	1	253
		3	174,261		19-20	3	212
2	14	3	228		PHILIPPIANS		
	15	1	226	1	1	1	162
	19	2	314	2	2	1	101
	20	1	391		7	3	178
		2	301,366		9	1	281
		5	99,349		4		206
	20-22	4	317	10	4		206
	22	1	366,391,392	11	1		149
		5	99	15	2		334
3	3-9	3	212	3	2	1	159,292
	5-9	1	301		2		81
	9	2	83	3	1		228
	10-11	3	221	5	1		224
	17	1	30,364,366	13	1		159
		2	311	18	1		292
		4	400	19	1		292
	18-21	5	351	20	1		110,137,227,
4	4	1	97,125,268				313,365
		2	137,301	21	1		110,209,351,365
	6	1	100		2		251,254
		2	376		3		184,213
	8	1	12		5		19,238,339,363
	9-16	4	231	4	3	1	360
	10-12	2	146		COLOSSIANS		
	11	1	163,324	1	2	1	10
		2	308		5	1	363
	12	4	49		9	2	251
	13	1	164		5		356
		2	101,145,232,351	15	5		18
	14	1	164	15-19	1		408
	17	2	307		3		216
	18	2	253		4		320
		4	325,398	18	1		15
	22	1	228		3		171
	30	2	308		5		306
5	5	1	298	19	2		329
	6	1	298		5		306
	8	2	334	22	2		100,254
	13	5	182		3		186
	22-32	1	152		5		328
	23	1	173	23	2		254,303
	25	1	256		3		186
	26	1	324		5		81
		4	49,124	24	1		151
	27	1	173	26	1		22
		5	28		3		212
	30	2	146	27	1		22
		3	365	2	1		440
6	11	1	253				
	12	1	146				
		2	19,108,137,277				

Chap.	Verse	Vol.	Page	Chap.	Verse	Vol.	Page
	6	1	324,405		3	5	77
	14	1	324		5	5	240
	17	1	302		6	1	172,188,244,302
4	2	1	302		7	2	38
	9	2	355		10	1	60,115
		5	62,71		13	1	110
	12	2	143			2	38
		5	306		33	1	188
	15	1	12,107,171		35-40	1	262
5	1-2	5	337		38	5	71
	2	1	12		39	2	38
	6	1	366		40	1	110,188
	7-9	1	12		2	38	
	8	1	107	12	1	2	120
	9	1	370			5	71
6	4-8	2	231		2	1	352
	5	1	133		5-8	1	413
	19	1	366		6	3	225
	20	1	366			4	130
7	17,21	1	366		10	2	236
	25	1	256		22	3	232
	26	1	12			5	16
		2	236		23	1	121
		5	238			2	137
8	1	1	417			4	319
	2	4	319			5	358
		5	99		24	1	10,278
	5	2	331			2	237
	7-13	5	336		26-29	5	267
	13	1	37,132		29	5	85,128
		5	267	13	10	1	178
9	14	1	109		10	2	369
	14	2	236		12	1	178
	15	3	174		17	1	162
	24	5	99,236				
	27	5	277				
	28	1	138,384				
		5	240				
10	1	4	114	1	13	1	248
	5	1	14		14	4	71
		5	343		15	4	71
	9	1	302		18	2	313
	10	1	302			5	30
		3	174		21	2	313
	12	1	417			3	222
	20	2	332		25	3	262
		3	372	2	2	1	231
	22	1	10,138,278		5	1	23,414
		2	237			2	117
	26	2	231			4	22,266
	26-30	5	83,318			5	45,105
	27	1	301		7	1	371
	29	1	278,301		12	5	82
	31	5	85		17	3	258
11	1	1	222,284		22	1	172
					24	5	277

JAMES

