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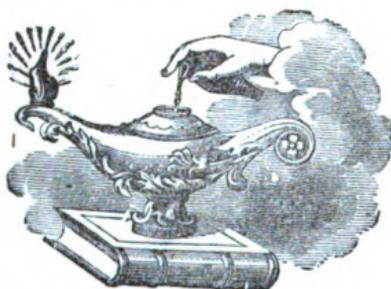
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“REVELATION EXPLAINED.”

“BREVE ET PUNCTATIM.”

“ET MULTUM IN PARVO.”

“ET SIMPLICITER.”

BY REV. J. M. CONNELLY.

Houston, Texas :
E. H. CUSHING.

1876.

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P R E F A C E .

SOME say that no person can understand "Revelation," but this is absurd; for if no one can understand it, it is not a revelation at all, but a sealed mystery, falsely labeled, and let down from heaven to tantalize the world; and if any person is ever to understand the Apocalypse, it is high time we knew something about it now; for it was written nearly eighteen hundred years ago.

As the Apocalypse gives a symbolic history (in the future) of the leading events from the *apostolic day to the end of time*, I have felt excited to try to understand these events in their natural order, with the dates, and meaning of the symbols.

While studying Revelation, and lecturing on it before a number of congregations, I got an idea of its entire fulfillment, sufficient to put my own mind at rest. I then made out brief notes on it all, for my own benefit; I then thought I could easily enlarge the notes into a

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comment and it would be a particular help to students of the Bible.

I have aimed at clearness, pointedness, and simplicity, omitting superfluous verbiage, opinions, quotations, names, etc., believing that the probable idea would be the best help to the reader to think for himself.

I have heretofore read "Newton," "Faber," "Scott," and "Fleming;" many of their views satisfied my mind so well that, I have adopted them; for a truth still remains a truth, no matter who else looks at it.

As to the more recent writers and speakers on Revelation, I so strongly suspected them of enthusiasm (not to say fanaticism), that they soon discouraged me, and I quit them. I believe I have the true meaning of the symbols, and of all the great events, and of most of the dates, or times of the fulfillment of the events; and where there may be an inaccuracy in the dates, they strike in the neighborhood of accuracy, and so our minds can rest here, and time and observation do the rest, for we have no prophets in this age of the world.

J. M. CONNELLY.

THE

REVELATION OF ST..JOHN.

CHAPTER I.

1. THE Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John.

In old age, after much self-sacrifice, trouble, labor, and persecution, the Apostle John was banished to the Isle of Patmos. This put him in a suitable frame of mind to receive the last part of the revealed will of God to man. The same angel, probably of a very high order, is employed by our Saviour throughout the Apocalypse or Revelation. Any and every thing was not revealed to Christ, as "that prophet that should come into the world" (Mark, xiii. 32),

but only those things which pertain to the salvation of man.

This book reveals the leading events from the apostolic day to the end of time, as connected with the Church.

2. Who bare record of the Word of God, and of the testimony of Jesus Christ, and of all things that he saw.

John, the only surviving apostle, carries this last message of Christ to his church, and testifies to the truth of it, and all things else that he saw.

3. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand.

The Apostle pronounces a blessing on all who read, hear, and obey this heavenly message; for that is the way to avail ourselves of its spiritual benefit, and lead others to do the same: for the time was at hand when they would begin to be fulfilled, and their fulfillment would prove the truth of them, as prophecy is a most incontro-

vertible argument against infidelity. As all time, compared with eternity, is as nothing, the whole book will soon be fulfilled. See verse 1.

4. John to the seven churches which are in Asia: Grace be unto you and peace from him which is, and which was, and from him which is to come; and from the seven spirits which are before his throne.

John, as the bearer of this heavenly message, prefixes his name to it; it is sent to the seven churches in Asia, *i. e.*, Asia Minor, or the western part of the whole division of Asia. The Apostle also opens his message with the apostolic benediction, praying for grace and inward peace to these churches; and these gifts he asks from the self-existent and eternal God, the Father, the first person of the Triune God, who is, was, and is to come; and from the seven spirits, *i. e.*, the Holy Ghost. Seven is a round number, as the seven days of the week; hence it denotes perfection. This grace and peace are asked *απω* (from) *τον* (him) *'ο ον* (who is), *και* (and) *'ο εν* (who was), *και* (and) *'ο ερχιλομενοσ* (who is to come). The definite article is here used instead of the pronoun,

and the participle of the verb, in the first and last clauses; and Greek scholars can see the full force of this rare sentence, which, perhaps, refers to what the Lord said of himself at the burning bush (Ex. iii. 14, and John, viii 56, 58).

5. And from Jesus Christ who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth, unto him that loved us and washed us from our sins in his own blood.

The Apostle, next, asks grace and peace from Jesus Christ, the second person of the Trinity, who is also the true and faithful witness of God's eternal truth, and the first begotten (or risen) from the dead to die no more; he is also the prince of the kings of the earth, because all things, secular as well as spiritual, in this world, are delegated to Christ, until the general judgment is concluded. He will then deliver up the mediatorial kingdom to the Father, that God may be all in all; but the Saviour's glorified human nature will always remain as the connecting link between Deity and the redeemed of mankind. The Saviour loved us all who will

ever taste the joys of heaven, with benevolence, and gave all the rest a free offer of salvation, and washed us from our sins, by the Holy Spirit applying the Word of God to our consciences and understandings; and all this by virtue of his atonement on the cross, when he shed his blood for us.

6. And hath made us kings and priests to God and his Father; to him be glory and dominion, *forever and ever. Amen.*

The Apostle further describes the Saviour by telling us, pious persons, that he, the Saviour, hath made us kings to reign with and under Christ, and priests to offer unto God thanksgiving and adoration for our salvation by grace, and to God and his (the Saviour's) Father be (divine) glory and dominion, or rule, forever and ever; this repetition of the word *ever* adds intensity to the idea of eternity, all of which John seals with his Amen.

7. Behold, he cometh with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so. Amen.

The Apostle here looks forward to the second coming of Christ, at the end of time, when he shall have moved from the mediatorial throne to the throne of his judgment. The intervening time will so soon and imperceptibly pass away, that it is said, "He cometh," and every eye of both the living and dead (resurrected) shall see him in his infinite majesty, holiness, and justice; and all (wicked) kindreds of the earth shall wail because of him, executing justice on his enemies. What will be the appearance of the chief priests, Judas, Herod, Pontius Pilate, etc., etc., when they see the meek and lowly Jesus, whom they insulted and murdered, on the throne of his judgment? To all of which the Apostle adds, "Even so. Amen."

8. I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty.

The Saviour says he is Alpha and Omega, which are the first and last letters of the Greek alphabet, denoting the eternity of Christ. He is also the beginning and ending of all things, and the author and finisher of our salvation; also of creation and providence, as well as redemption;

also the Almighty, saith the Lord, which is, was, and is to come, *i. e.*, from eternity to eternity. This is the strongest language that could be used to denote the Divinity of the Son, as one with the Father and Holy Spirit.

9. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ.

John here calls himself the brother and companion of all Christians, for the other apostles were dead; and in tribulations and persecutions, for the whole world was opposed to Christians; and in building up the kingdom of Christ, *i. e.*, the Church; and in patience, suffering for Christ's sake; was banished, or imprisoned in Patmos, for preaching the word of God, and testifying to Jesus Christ as the Son of God and Saviour of the world.

10. I was in the spirit on the Lord's day, and heard behind me a great voice as of a trumpet.

John was in or under the influence of the

spirit; his senses being locked up as to what was going on in this world, while his attention was drawn out fully to heavenly things; and on the Lord's day, the day of the week on which the Lord Jesus rose from the dead; hence, the Christian Sabbath commemorates the new creation, or moral renovation of depraved human nature. The apostle heard behind him a great voice as of a trumpet, which was the Saviour speaking to him.

11. Saying, I am Alpha and Omega, the first and the last; and what thou seest write in a book, and send it unto the seven churches which are in Asia, unto Ephesus, and unto Smyrna, unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.

The Saviour gave John the same information concerning his divine attributes as occurs in several other passages in this book; and bid him write what he saw, and send it to the seven churches in Asia, mentioning the name of each one.

12. And I turned to see the voice that spake

with me. And being turned, I saw seven golden candlesticks.

As soon as the apostle turned and looked, he saw seven golden candlesticks, which were an emblem of the seven churches in Asia Minor.

- **13.** And in the midst of the seven candlesticks, one like unto the son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle.

In the midst of the emblem of the seven churches, John saw one like unto the meek and lowly Jesus; but being now glorified, the apostle could barely identify him; he was clothed with the attire of a priest, and superintending his Church.

14. His head and his hair were white like wool, as white as snow; and his eyes were as a flame of fire.

His head and hair white like snow denoted his infinite purity and majesty, calling for our utmost veneration; and His eyes like a flame denoted his omniscience detecting everything that was wrong in his Church.

15. And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters.

His feet like fine brass, denote his divine firmness; his voice like the sound of many waters, denoted his divine majesty and efficiency in all he said.

16. And had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength.

The seven stars were an emblem of the pastors of the seven churches; and they being in the Saviour's right hand, denotes his sovereign care over all his ministers; and the sharp two-edged sword going out of his mouth, denotes the divine efficacy of all his decisions; and his countenance like the sun, denotes his divine glory in his state of exaltation.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the First and the Last.

The effect of our Saviour's appearance, in his state of exaltation, on the apostle John, suggests the infinite difference between it and his state of humiliation when John was familiar with him on earth.

18. I am he that liveth and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and of death.

Our Saviour informs the apostle John that he had risen from the dead, to die no more; and that he had the keys of hell, the state of the dead, and of death, the separation of soul and body; to all this, John adds his Amen.

19. Write the things which thou hast seen, and the things which are, and the things which shall be hereafter.

The Saviour commands the apostle to write the things that he had seen, viz., this vision; and the things that are, viz.: the moral state of the seven churches, as described in the next chapters; and the things which shall be hereafter, viz., the prophetic part of Revelation, which begins with the fourth chapter.

20. The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks. The seven stars are the angels of the seven churches; and the seven candlesticks which thou sawest are the seven churches.

The Saviour himself explains this verse.

CHAPTER II.

1. UNTO the angel of the Church of Ephesus write: These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven golden candlesticks.

Unto the angel, *i. e.*, messenger, sent by God's providence and grace to be the pastor, or parish, or parochial bishop of the Church at Ephesus, the Saviour directs the apostle to write; and the epistle describes the spiritual condition of this church; and so with all the others. I call the angel of the church a parish bishop, because the whole seven churches might be embraced in one see, suitable for a diocesan or prelatie bishop. Bishop is a corruption of the Greek word *Episcopos*, and literally means an overseer, *i. e.*, of a spiritual flock; like a shepherd oversees his flock of sheep. These seven churches lay, somewhat, in a circular form, and about a day's ride apart; hence, I infer, that there were none but parish or parochial bishops in the apostolic day.

Next, the Saviour informs the apostle that he walks in the midst of his churches, as the owner and superintendent; and holds all his ministers under his control, and accountable to him.

2. I know thy works, and thy labor, and thy patience, and how thou canst not bear them which are evil; and thou has tried them which say they are apostles, and are not; and hast found them liars. •

Our Saviour knew the works, or Christian deportment, of his church at Ephesus; also their labor of love to God and man; also their patience in enduring, and other troubles; also their detestation of the character and conduct of the evil, or wicked, among them; also their fidelity in testing and detecting false apostles. Some human beings have always gotten up a counterfeit wherever there is a genuine.

3. And hast borne, and hast patience, and for my name's sake hast labored, and hast not fainted.

The Saviour also gives this Church credit for bearing up under trials and troubles; also for patience in the midst of cares, troubles, and

afflictions ; also through love to the Saviour's name, they had labored, or struggled, and not fallen into despondency.

4. Nevertheless, I have somewhat against thee, because thou hast left thy first love.

After our Savior had given full credit to this Church for all its virtues, he brings up the debtor, viz., they had left their first love. The first spiritual affections and emotions in the Christian heart are vivid, and ought to be cultivated and not neglected.

5. Remember, therefore, from whence thou art fallen, and repent and do thy first works ; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.

The Saviour here mentions the cure for all backslidings : repent, view your past misconduct as odious in the sight of God, as well as ruinous to the transgressor ; and turn from your evil ways to God, resigned and determined to obey and love him, as you did when you were converted. And unless this church so repented and reformed, the Saviour would come and re-

move their candlestick, *i. e.*, take away their church privileges. They did not repent, and soon this threat was executed.

6. But this thou hast, that hatest the deeds of the Nicolaitanes, which I also hate.

The Saviour and this church hated the deeds of the Nicolaitanes, who are generally thought to have been Antinomians, from *anti*, against, and *nomus*, a law. They pretended that as we are saved by faith, we need not regard the moral law ; hence, they would wallow in sin, under a pretense of salvation by faith : whereas obedience to the moral law, *i. e.*, the Ten Commandments, is the natural effect of faith. The moral law is our rule of action, although it is not the condition on which we are saved ; but faith is. It is not known when, or by whom, the Nicolaitanes commenced ; but their name is derived from *nico*, to conquer, and *laos*, the people ; like Balaam, in Hebrew, *Nicolas*, the deacon, could hardly be suspected.

7. He that hath an ear, let him hear what the Spirit saith unto the churches : To him that overcometh will I give to eat of the tree of

life, which is in the midst of the paradise of God.

The Saviour suggests that the most important thing that mortal man could hear and obey is these Gospel messages; and to him that overcomes the world, the flesh, and the devil, by faith, he will give to eat of the tree of life, which is in the midst of the paradise of God, *i. e.*, endless existence in perfect happiness; like the tree of life sealed to Adam in the earthly paradise, while Adam was obedient to the covenant of works.

8. And unto the angel of the church in Smyrna, write: These things saith the First and the Last, which was dead and is alive.

The Saviour sends this letter to the angel, or pastor, of the church in Smyrna, reminding them that he is the eternal Saviour who atoned for sin in human nature.

9. I know thy works, and tribulation, and poverty (but thou art rich); and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan.

The Saviour tells this church he knows their Christian deportment, and trouble, and earthly poverty; but spiritually they were rich; and he also knew the blasphemy, against Christ and his Gospel, of those who called themselves Jews, the peculiar people and servants of God, and were not; but were the synagogue, or church of Satan. These Jews still clung to the shadows of the Old Testament, and opposed Christ and the New Testament, which were the substance.

10. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

Our Saviour here braces up the faith of this church for a persecution which was soon to take place; and tells them that the devil, through his earthly agents and instruments, would cast some of them into prison; but this would be sanctified to their spiritual refinement and fitness for a high place in heaven; and this tribulation would continue ten (prophetic) days, *i. e.*, ten years, which was just the length of Domitian's persecution.

11. He that hath an ear, let him hear what the Spirit saith unto the churches: He that overcometh shall not be hurt of the second death.

The Saviour again admonishes all, pathetically, to attend to him, as the author of eternal felicity; and if they do this, they shall not be hurt by the second death, *i. e.*, hell. This church has more Christians in it yet, than any church in that part of the world; so their candlestick has not been removed entirely.

12. And to the angel of the church in Pergamos, write: These things saith he which hath the sharp sword with two edges.

This epistle is sent to the pastor of the church at Pergamos, and he is reminded of the Saviour's sharp two-edged sword; which intimates that there were many wicked there fit for Divine displeasure.

13. I know thy works, and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth.

The Saviour tells this church that he is acquainted with all their Christian deportment, and that they lived where Satan has his seat, as a capitol or metropolis of sin, and that they had not denied him for fear of being persecuted, even in the days of Antipas—some eminent, pious martyr who was murdered among them, when all the church was in great danger of the same cruelty.

14. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balak to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication.

The Saviour here shows how bad some of the church-members were, although others were very good. Balaam taught Balak to send the Moabitish women among the Israelites and entice them to eat their heathen sacrifices, and commit fornication with them, and this would bring the curse of God upon the Israelites, and for this service Balaam was to get a great reward; but he lost his life among the transgressors: and there were some such idolatrous and adulterous members in

this church, and the Saviour required the church to purify itself from them.

15. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate.

There were Antinomians also in this church. (See v. 6.) Heresy, idolatry, fornication and persecution, are four of Satan's main engines to ruin the church, and he had them all at work in Pergamos.

16. Repent, or else I will come unto thee quickly, and I will fight against them with the sword of my mouth.

Unless this church reclaimed its bad membership immediately, our Lord said he would pass final sentence on them and execute it; the church must also renew its vigilance and holy zeal.

17. He that hath an ear let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving him that receiveth it.

The Lord Jesus admonishes this church also to listen to this Gospel message, if they are capable of hearing anything, and to him that overcomes the world by faith he will give to eat hidden manna, which means salvation, as manna was a type of Christ; he will also give a white stone, which means justification, as the ancient judges voted over the life of a criminal with white and black stones; and in the stone a new name, viz., Christian; and no person can realize the heavenly nature of the Christian religion, unless he possesses it.

18. And unto the angel of the church in Thyatira write: These things saith the Son of God, who hath his eyes like unto a flame of fire, and his feet are like fine brass.

In this epistle to the pastor and church at Thayta, our Saviour sirremind them that he is the Son of God and head of the church; he also suggests his omniscience, holiness, and justice, by the phrase "His eyes like a flame of fire;" while "his feet like fine brass" denotes his divine firmness in rewarding his faithful servants, while he executes vengeance on the impenitent.

19. I know thy works, and charity, and ser-

vice, and faith, and thy patience, and thy works, and the last to be more than the first.

The omniscient, omnipotent, divine Redeemer was perfectly acquainted with the good works of this church, and their charity or love to God and man, and service in honoring Christ and promoting his cause on earth; faith in Jesus as the only Saviour, patience in well-doing and works for Christ's sake, and their last efforts for the prosperity of the church to exceed the first. The Saviour always gives full credit for all our good deeds and then brings up the debtor; this is an example for us to imitate.

20. Notwithstanding, I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed unto idols.

After all the good things in this church, the Lord Jesus notices one horrible, wicked circumstance, viz., that woman Jezebel, which means a class of idolators, like Jezebel the Zidonian wife of Ahab, which he married contrary to the laws of God. When she came to Israel, as queen, she strove to draw all Israel over to the Zidonian

idolatry, in which the leaders seasoned their idolatry to the carnal palates of depraved human nature, by connecting fornication with it; and there were just such wretches among the good church-members in Thyatira.

21. And I gave her space to repent of her fornication, and she repented not.

Before our Saviour executes vengeance he gives space for repentance, but the wicked construe his mercy and patience into forgetfulness, or something else, and usually go on in sin and perish.

22. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds.

Unless these idolators and adulterers speedily repented, our Saviour would cast their seducers into a bed of loathsome and fatal sickness, and the seduced into great tribulation, some fatal anguish and despair.

23. And I will kill her children with death, and all the churches shall know that I am he

which searcheth the reins and hearts, and I will give unto every one of you according to your works.

The Saviour would kill her children, *i. e.*, the proselytes of these idolatrous fornicators, with death, *i. e.*, some dreadful plague, so called in ancient times ; so all the churches should know that the Saviour searches the reins, which the ancients thought were the seat of the affections ; and hearts, in which lie the principle of action. The affections greatly control the will, and the Saviour assures us that he will reward us according to our works. We all feel and know that we are free agents, hence lost souls will always realize that they are lost by their own fault.

24. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak ; I will put upon you none other burden

Our Saviour would put no other burden on any who had not stained their moral character with this idolatry and impurity, which these wretches called the depths of Satan. The idea of depth is mysterious and marvelous, and has a wonderful winning influence on giddy, empty

heads ; and there has always been, in all countries, classes, and societies that manipulated this soft spot.

25. But that which ye have already, hold fast till I come.

The Saviour tells them, that piety and gospel which they have, hold fast till he comes, at death, to release them.

26. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations.

Our Saviour will give power and privilege to him that overcomes the world, and keeps his works of righteousness unto the end of life, to reign with him as his assessor and concur in his final sentence on all the wicked, and justification on the righteous.

27. (And he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers :) even as I received of my Father.

The wicked shall be finally ruined, at the last day, as a potter's vessel may be ruined with a

rod of iron; and to this end he received his delegated authority from the Father, using his saints as his officers.

28. And I will give him the morning star.

As the morning star introduces day, so does grace introduce heaven.

29. He that hath an ear, let him hear what the Spirit saith unto the churches.

This momentous injunction is so emphatic, that it needs no explanation.

CHAPTER III.

1. AND unto the angel of the church in Sardis, write : These things saith he that hath the seven spirits of God, and the seven stars ; I know thy works, that thou hast a name, that thou livest and art dead.

This letter is directed to the pastor of the church in Sardis, by him who hath the seven spirits of God ; for, when our Saviour ascended, he sent back the Holy Ghost, and the Holy Spirit proceeds from the Father and the Son. The Lord Jesus also "hath the seven stars," not only the ministers of these seven churches, but all others. The Saviour tells them that he knows their Christian character and performance, and sees all their inward and outward deficiency; and that they had a name to live, or, be spiritually alive to Christ and Christianity, but were morally dead, *i. e.*, many destitute of piety and nearly all the rest cold and formal.

2. Be watchful and strengthen the things

which remain, that are ready to die, for I have not found thy works perfect before God.

Be watchful against hypocrites and cold-hearted formality, and strengthen the energies and fervor of the few pious members that remain; for the Saviour had not found their faith and works such as they ought to be before God.

3. Remember therefore how thou hast received and heard, and hold fast, and repent. If, therefore, thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

Our Saviour commands the only remedy for this dwindling church, viz., a proper use of the grace, knowledge and providential opportunities which God had bestowed on them; they must cleave to these and repent of their past delinquency, and, unless they did this, the Saviour would come upon them by some disaster, in a way and at a time least expected. They did not rightly use the warning, and now there is neither pastor nor congregation there, and scarcely the name of a Christian.

4. Thou hast a few names even in Sardis which

have not defiled their garments, and they shall walk with me in white, for they are worthy.

Bad as this church was, there were a few devoted Christians there; and they should walk with Christ in white, which was the emblem of Christ's righteousness, for they were worthy of this reward.

5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels.

He that overcomes the world by faith shall be clothed in the white raiment of Christ's righteousness; and the Saviour will not blot out his name from the book of life; but confess his name before his Father and the angels.

6. He that hath an ear, let him hear what the Spirit saith unto the churches.

This most solemn and general warning applies to all mankind.

7. And to the angel of the church in Philadelphia, write: These things saith he that is

holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth.

This letter is directed to the pastor, or bishop, of the church in Philadelphia; by the Lord Jesus, who is holy and true; and has the key of David, *i. e.*, born of David's descendants; and the antitype of David; and king over all the spiritual Israel of God; like David was over natural and literal Israel; and opens the door of mercy, and no man can shut it; and shuts the door of mercy, and no man can open it.

8. I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name.

The Saviour informs the church at Philadelphia that he knows their works of piety, and that he has set before them an open door of acceptance; and no man could shut it, for they had a little spiritual strength, and had kept his word, and had not denied his name.

9. Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not,

but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.

The Jews in Philadelphia opposed Christ and his Church, and still clung to the dead letter of the law of Moses, and yet claimed to be the peculiar people of God; but our Saviour said he would make them of the synagogue of Satan, by his authoritative decision; and make them come humbly, and seek the favor of the Christians, as evidently loved by Christ; this might easily take place, as the Romans often slaughtered vast multitudes of the Jews in those days.

10. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.

The church at Philadelphia had patiently kept the word of Christ, and as a reward he would keep them from the hour of temptation, which was coming on all the world, or Roman empire, to try their faith; this might have some fulfillment in Trajan's large persecution; but mainly fulfilled under the Mohammedan invasion, after the Ottomans or Turks had supplanted the

Saracens or Arabs, and nearly ruined all the churches in Asia. Philadelphia fared best.

11. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown.

Our Saviour warned the church at Philadelphia that he would come quickly, by the awful calamity mentioned in verse 10, to prove the fidelity of all who professed Christianity; and in view of that disaster, his professed people ought to hold fast to the faith and practice of Christianity, in order that no man might take away their crown of eternal life.

12. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is new Jerusalem, which cometh down out of heaven from God; and I will write upon him my new name.

As a reward to the conquerers, in such trials as are alluded to in verse 10, our Saviour promised to make them pillars in the temple of his God, as a part of it, and to go out no more to endure conflicts; and to write upon them the

name of his God, and the name of the city of his God, even new Jerusalem, which comes down from God in heaven; and upon them his new name, Immanuel. These expressions are all taken from the ancient conquerors, writing their names, exploits, etc., on pillars, monuments, etc. These promises would greatly encourage the Christians to faithfulness; and we are as much interested in them as they were.

13. He that hath an ear, let him hear what the Spirit saith unto the churches.

We are as much concerned in this solemn warning as the ancients were.

14. And unto the angel of the church of the Laodiceans, write: These things saith the Amen, the faithful and true witness, the beginning of the creation of God.

Our Saviour sends this message to the pastor and flock at Laodicea as the Amen, who seals all things according to his sovereign will; and is also the faithful and true witness concerning all things; and is also the beginning, author, and ruler of the universe, as one with the Father and the Holy Spirit.

15. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot.

The omniscient Saviour saw that this church at Laodicea was so lifeless and formal, in what little it did, that it put a moral chill on the spectators and discouraged them; this the Lord hated.

16. So, then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Unless the Laodiceans became more alive to Christ and the salvation of souls, he would reject them, as a man's stomach rejects warm water.

17. Because thou sayest, I am rich and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.

The church at Laodicea boasted, like the Pharisees, that they were rich, spiritually, and increased with goods as a reward for their merit, and had need of nothing more to make them fully acceptable to God; but the Lord Jesus decided that they were the wretched, miserable,

poor, blind, and naked, when compared with any and all the other churches. See how people over-estimate themselves !

18. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see.

Our Saviour counsels this frozen, Pharisaical church at Laodicea to buy, *i. e.*, part with their sins, in order to obtain gold tried in the fire, *i. e.*, faith which will endure fiery trials, such as temptations and persecutions, that they might be rich toward God ; and white raiment, *i. e.*, the righteousness of Christ ; that thou mayest be clothed with heavenly apparel ; and the shame of thy nakedness, *i. e.*, the disgrace of sin, may not appear, to keep you out of heaven, and torment you in hell ; and anoint thine eyes with eye-salve, *i. e.*, the influences of the Holy Spirit on your understandings and consciences, enabling you to make correct estimates of your merits before God.

19. As many as I love, I rebuke and chasten: be zealous, therefore, and repent.

The Lord Jesus chastises his servants, that he may purify them from sin, and so save them; and he requires them to be zealous in his vineyard, and repent of sin, and live new and holy lives.

20. 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.

Our Saviour stands at the door of our hearts; and knocks, by his word and Spirit operating upon our understandings and consciences; and if any will hear, open, and receive him, he will come in and hold spiritual communion with them, as we hold social communion with each other, on earth.

21. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.

Our Saviour promises to every one that overcomes the world by faith, to sit with him on his

throne, in the mansions of rest, as his official, like he overcame the world by his atonement, word, and holy spirit, and sat down with his Father in his throne.

22. He that hath an ear let him hear what the Spirit saith unto the churches.

The Saviour closes this last epistle with the same momentous warning to all mankind.

CHAPTER IV.

1. "AFTER this I looked, and behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter."

After this, viz., the seven epistles or letters sent to the seven angels or pastors of the seven churches of Asia Minor—in which is described the spiritual condition and destiny of each church—the apostle discovered a door opened in heaven; intimating that much more and important knowledge was to be revealed.

The apostle heard a supernatural voice, like a trumpet, the Saviour speaking to John of things which must be hereafter; which things constitute trains upon trains of events, reaching from the apostolic day to the end of time, and the beginning of the eternal state; and these events are described by symbols, figures, types, shadows, etc., the apostle's bodily senses being locked up as to

temporal affairs, by the power of the Holy Spirit, and the eyes of his understanding being opened to see these great future events.

2. "And immediately I was in the Spirit; and behold, a throne was set in heaven, and one sat on the throne."

The Spirit threw the apostle's mind into an ecstasy and he saw a throne in heaven, and one surpassing description, even the Eternal God, sat on it.

3. "And he that sat was to look upon like a jasper and a sardine-stone; and there was a rainbow round about the throne, in sight like unto an emerald."

The resplendent "jasper" faintly intimated the divine excellence of the one on the throne; and the red "sardine," his divine justice; and the "rainbow," his grace; and its green color denoted rest to the eye of faith, as green rests the natural eyes of the body.

4. "And round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white rai-

ment; and they had on their heads crowns of gold.”

The four-and-twenty elders, composed of the twelve patriarchs and twelve apostles, emblemize the whole church under both dispensations. Clothed in white denotes spiritual purity, by faith in Christ. Crowns of gold denote their royal priesthood, while they sat on inferior thrones or seats at some distance from God the Father.

5. “And out of the throne proceeded lightnings, and thunderings, and voices, and there were seven lamps of fire burning before the throne, which are the seven spirits of God.”

The lightnings, thunderings, and voices, denote God’s vengeance against sinners, as at the giving of the law at Sinai. The seven lamps, and the seven spirits of God denote the Holy Spirit, the third person of the Trinity; seven is a round number denoting perfection, as the seven days in a week, the jubilee, etc., hence we are reminded of the infinite perfections of the heart-searching Holy Spirit.

6. “And before the throne there was a sea of

glass like unto crystal : and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind."

Many expressions in Revelation are borrowed from the temple of Solomon, and its implements, and services ; hence the "sea of glass" like unto crystal ; alluding to the molten sea of brass in the court of the temple, and denotes the fountain opened through Christ for sin and uncleanness, in which all his spiritual priesthood purify themselves : "Four beasts," living creatures, from *zoe*, life, not *thiriron*, a wild beast. These were an emblem of the whole ministry of God's church on earth ; two of them for the Old Testament dispensation, and two for the New ; because two or three witnesses under the law of Moses were sufficient to establish any fact. "Full of eyes before and behind," denotes vigilance in regard to the future and the past. "In the midst of the throne and round about it," denotes that the ministers are between God and the people.

7. "And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle."

The first *zoe*, like a lion, denotes boldness ; the second like a calf, denotes endurance ; the third with a face as a man, denotes intelligence ; and the fourth like an eagle, denotes swiftness ; and all these qualities combined are necessary to make good ministers. The cherubim elsewhere had the four faces combined in each, but here each has but one ; this may denote the superiority of angels to men, while here on earth.

The cherubim at the entrance of the garden of Eden were an angelic guard ; in Ezekiel, they meant the ministry of angels, and over the mercy-seat, they denoted the Trinity in council to redeem man.

8. “And the four beasts had each of them six wings about him ; and they were full of eyes within ; and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.”

Each *zoon*, six wings, like the seraphim, *i. e.*, burning ones, in Isaiah, vi. The front two covering the face intimated humility, the middle pair swiftness, and the hinder pair, covering the feet, modesty. “Full of eyes within,” denoted self-examination. They rest not day nor night, showing that the world of spirits is always in

motion and never tire. Repetition is one of the ways in which the Hebrew language forms the superlative degree; hence "Holy, holy, holy," means most holy; and this shows most intense emotions toward God. "Was, is, and is to come," mean from eternity to eternity, time being an intermediate speck.

9. "And when those beasts give glory, and honor, and thanks to him that sat on the throne, who liveth forever and ever."

10. "The four-and-twenty elders fall down before him that sat on the throne, and worship him that liveth forever and ever, and cast their crowns before the throne, saying, 'Thou art worthy, O Lord, to receive glory, and honor, and power, for thou hast created all things, and for thy pleasure they are and were created.'"

When the beasts, or *zoa*, the emblems of the ministry, give glory to God, the elders or presbyters, the emblems of the great body of the church, worship the eternal God, and, in confession of salvation by grace, cast down their crowns before the throne. All confessing that God created all things for himself, and was worthy of all things.

CHAPTER V.

1. "AND I saw in the right hand of him that sat on the throne, a book written within and on the back side, sealed with seven seals."

The apostle, next, sees a book, such as were made in ancient times, viz., parchments written on both sides; the first rolled up and sealed, the next rolled on it and sealed, and so on throughout the whole seven; and this book was in the hand of God the Father, sitting on the throne of the Universe. This book, with the addition of the little book (chap. x.), contains a symbolic prediction of all the great events, respecting the church, from the apostolic days to the end of time and the beginning of the eternal state.

2. "And I saw a strong angel proclaiming, with a loud voice, Who is worthy to open the book, and to loose the seals thereof?"

A strong angel, as God's herald, inquired who, anywhere in the universe, was worthy before

God to loose the seals, and reveal the contents of the book.

3. "And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon."

And no man in heaven, nor on earth or under the earth, as to his body buried, while his soul was in the world of spirits, was able to reveal the contents of the book, or even open it or read it himself.

4. "And I wept much, because no man was found worthy to open, and to read the book, neither to look thereon."

The apostle's anxiety to know the contents of the book was exceedingly great, hence he wept much, when he seemed to be disappointed.

5. "And one of the elders saith unto me, Weep not: behold, the lion of the tribe of Juda, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."

One of the elders comforted him, by telling him that the lion of the tribe of Juda, viz.,

Christ, had prevailed, by his atonement for sin, to loose the seals.

6. "And I beheld, and lo! in the midst of the throne, and of the four beasts, and in the midst of the elders, stood a lamb as it had been slain, having seven horns, and seven eyes, which are the seven spirits of God sent forth into all the earth."

The apostle saw inside of the circle, and near the throne a lamb, viz., Christ: for the pascal lamb was the type of Christ until he came; and the Jews were accustomed to put the type for the antitype, and the antitype for the type, and sometimes they mentioned both in conjunction.

7. "And he came and took the book out of the right hand of him that sat upon the throne."

The Son now received the book from the Father.

8. "And when he had taken the book, the four beasts and four and twenty elders fell down before the lamb, having every one of them harps

and golden vials full of odors, which are the prayers of saints.”

On the receipt of the book, the emblems of the ministry and of the laity paid divine homage to the Son; and with harps, alluding to the temple music, and showing the fact, that the prayers of the saints are as acceptable to God through Christ, as odors or incense in golden vials or censors, were in the temple.

9. “And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation.”

Now the living creatures and the elders sung a new song, viz., redeeming love to Jesus, the Nazarene, who, by his atonement on the cross for our sins, had prevailed to open the book; and this heavenly host were not all Jews, nor all Gentiles, but composed of every kindred, and tongue, and people, and nation.

10. “And hast made us unto our God kings and priests; and we shall reign on the earth.”

The saints united to Christ, by faith, as their

head, will yet reign spiritually with him over all his enemies on earth and forever in heaven.

11. "And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands."

The number of angels, living creatures, and elders, is said to be myriads of myriads, and thousands of thousands.

12. "Saying with a loud voice, Worthy is the lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Now all the heavenly host sing all manner of worthiness, honor, and glory, to the Lamb, Christ.

13. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever."

The apostle now heard every creature in heaven, on earth, in the grave, and in the sea, pay divine worship to him, namely, the Father and the Lamb, Christ; if Christ was not the eternal God as well as man, this would be idolatry.

14. “And the four beasts said, Amen. And the four and twenty elders fell down and worshiped him that liveth forever and ever.”

The four emblems of the ministry said, Amen: and the emblems of the whole church worshiped him that liveth to infinity.

CHAPTER VI.

1. "AND I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts, saying, Come and see."

The apostle saw the Lamb, the Saviour, open one of the seven seals, and heard from him, the Saviour, a noise like thunder, and at the same instant one of the *zoa*, living creatures, bid the apostle come and see.

2. "And I saw and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering and to conquer."

The white horse is an emblem of the character of the conquests of the Gospel during the apostolic day, and soon after. The bow, the great weapon of warfare among the Jews, is an emblem of the word and Spirit of Christ, by which he conquers the carnal minds of men,

changing them from sinners into saints. The rider denotes Christ, and the crown his regal authority; for he reigns in the hearts, and rules over the consciences, of all his followers; and will continue to rule by providence and justice till the last enemy is put under his feet. Conquering and to conquer denotes the tremendous conquests of the Gospel during the first century, A. D. 100.

3. "And when he had opened the second seal, I heard the second beast say, Come and see."

At the opening of the second seal, the second living creature called John's attention to the next train of events: for the seven seals denote seven trains of events; and the seven trumpets, seven more trains of events under the seventh seal; and seven vials mean seven other trains of events under the seventh trumpet, making twenty-one trains in all: and these intimate the great events on earth, from the apostolic day until the end of all things. In looking back through history, and forward through prediction, we have a miniature view of earth and man from first to last.

4. "And there went out another horse, that

was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.”

The red horse is an emblem of the bloody effects of wars; the rider intimates the providences of Christ, by which he gave up inimical Jews, and idolatrous Greeks and Romans, to slaughter each other; the great sword denotes the great destruction of human life by such weapons. It is allowed that five hundred and eighty thousand Jews, and yet more of the Greeks and Romans, were slain by insurrections; hence, the expression, “Kill one another and take peace from the earth.” This was continued from about A. D. 100 to A.D. 138.

5. “And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo, a black horse; and he that sat on him had a pair of balances in his hand.”

6. “And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.”

Famine is always a consequence of war, for

the cultivators of the earth are taken to the battle field and killed up. The black horse denotes the mourning on account of famine. "A measure, or chocnix," was about one quart and a twelfth, for a penny or denarius, which was equal to fourteen cents of our money, and was the price of a day's labor in those times and places ; this would do but little towards sustaining a man and his family. The barley was cheaper, but less nourishing. The balances in the hand of the rider intimated such scarcity, that the little there was would be weighed with exactness. "Hurt not the oil and the wine" intimates that some of these would be left. We may consider the Saviour's providence as the rider punishing his enemies ; and the voice as coming first from him, and then the living creatures, to the Apostle John. This seal is allowed to reach from about A. D. 138 to A. D. 193.

7. "And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see."

At the opening of the fourth seal, the fourth living creature called the attention of the Apostle John, as usual.

8. "And I looked and behold, a pale horse: and his name that sat on him was death, and hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth."

The apostle saw a pale horse, the emblem of hosts of pale corpses that would be made by pestilence, war, and wild beasts; the rider was death, the name of the plague in ancient times; hell or hades (literally the unseen, *i. e.*, the state of the dead, which is unseen by our bodily eyes) followed death; the most awful plague known in history raged for about fifteen years; the sword and famine brought the pestilence, and all these calamities thinned the men, until the wild beasts broke in on the remainder. During this period more than twenty Roman emperors ruled with great cruelty, and more than thirty insurgents and their adherents perished. These events extend from about A. D. 193 to A. D. 270.

9. "And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held."

The fifth seal discloses the souls of the martyrs under the altar, just offered to God ; this seal includes the ten years of Diocletian's persecution, called the era of martyrs. Heathenism was the established religion of the Roman Empire, and they wished to crush Christianity that they might keep their own religion, for they saw that Christianity was overturning all their heathenish institutions, and they feared that the Christians would become so numerous as to get possession of the government.

10. " And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth."

The souls of the martyrs called on God to vindicate his sovereign justice by destroying their murderers.

11. " And white robes were given unto every one of them, and it was said unto them, that they should rest yet for a little season, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled."

These martyrs were presented with robes of

Christ's righteousness, received by faith ; and they were comforted by telling them that, in God's economy, it was necessary for them to wait until more of their brethren on earth should attest the truth of the Gospel, by giving up their lives rather than part with Christ. These events reach from A. D. 270 to about A. D. 304. Writers agree that it is difficult to make out exact dates at this late day.

12. " And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood."

The opening of the sixth seal was the precursor of a most tremendous political earthquake; the first Christian emperor, Constantine, now mounted the throne ; this is what the heathen rulers dreaded ; the sun, the heathen imperial power, was totally eclipsed, and the moon, the secondary power of heathen Rome, came to a bloody end.

13. " And the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs when she is shaken of a mighty wind."

And the stars, the minor officers, civil and

religious, in heathen Rome, lost their places like green figs falling by a hurricane.

14. "And the heaven departed as a scroll when it is rolled together ; and every mountain and island were moved out of their places."

And the heaven, *i. e.*, the whole heathen policy, and domination in religion and politics, departed as a scroll, rolled up and laid aside ; and every mountain and island was moved out of its place, as to heathen rule and superstition, that Christianity might rest and reign in all places, even the most distant.

15. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and in the rocks of the mountains."

And all the officers, mighty men, free men and bond men of heathen Rome, fled and hid themselves in any den or covert that they could find.

16. "And said to the mountains and rocks, Fall on us, and hide us from the face of him that

sitteth on the throne, and from the wrath of the Lamb.”

This tremendous host of murderous heathen, as a type of all the wicked at the last day, call on the mountains and the rocks to hide them from the face of Constantine, as the agent and type of Christ, the Lamb, whose wrath they seemed to recognize as a judgment for murdering the Christians.

17. “For the great day of his wrath is come ; and who shall be able to stand ?”

These monsters of sin confess God’s wrath on them now, and ask who shall be able to stand. These events bring us down from A. D. 304 to A. D. 338, the time of Constantine’s death, but the sealing and withholding the winds lasted from A. D. 338 to near A. D. 395, when Theodosius, the great prince, died—the end of the sixth seal.

CHAPTER VII.

1. "AND after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

After the overthrow of heathen tyranny in the Roman Empire, and the establishment of a Christian emperor, the apostle sees four angels, the emblem of God's providences in the four quarters of the world, withholding the four winds of persecution and any other disaster that might injure the tranquility of the Church, like hurricanes injure vessels and men on sea, and vegetation, etc., on land. After long disasters to the Church, Providence secures peace to it, until its professed members corrupt the Christian religion, and so bring down the judgments of God upon them. If Constantine had stopped when he released the Christians from persecution, he would have been one of the greatest

benefactors of the Church; but he kept on and established the Christian religion, and made everything in the Church dazzle with wealth and revenue. This tainted the good and baited the bad to hurry in and get a divide of the loaves and fishes; hence the church soon run into Roman Catholicism. They yet claim the name and respect of Christianity, although they have lost the soul out of it and mutilated the body. The reformation of the sixteenth century goes back to the primitive purity of the Church, and picks up the soul, and puts it with the body and name of Christianity; hence the Catholics and Protestants oppose each other. Civil government ought never to do more for any set of religious tenets, than to protect them against persecution and let them stand on their own merits.

2. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea."

The apostle sees next another angel, even the Lord Jesus, the angel of the covenant, ascending from the east, namely Calvary, where our Sav-

iour made the atonement for sin ; and he commanded all the agents of his providence, here called four angels, not to interrupt the peace of the Church yet, like tempests injure on sea and land.

3. "Saying, Hurt not the earth, neither the sea, nor the trees; till we have sealed the servants of our God in their foreheads."

These agents of Providence must not interrupt the comfort of God's people, like heavy winds injure on sea and land, till the Saviour sealed with his word and spirit the servants of God, by regeneration and sanctification, and so publicly designating them as his, like certain fraternities and devotees to certain idols were marked or tattooed in ancient times.

4. "And I heard the number of them which were sealed, and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel."

5. "Of the tribe of Juda were sealed twelve thousand ; of the tribe of Reuben were sealed twelve thousand ; of the tribe of Gad were sealed twelve thousand."

6. "Of the tribe of Aser were sealed twelve thousand; of the tribe of Nephthalim were sealed twelve thousand; of the tribe of Manasses were sealed twelve thousand."

7. "Of the tribe of Simeon were sealed twelve thousand; of the tribe of Levi were sealed twelve thousand; of the tribe of Issachar were sealed twelve thousand."

8. "Of the tribe of Zabulon were sealed twelve thousand; of the tribe of Joseph were sealed twelve thousand; of the tribe of Benjamin were sealed twelve thousand."

Twelve patriarchs, multiplied by twelve apostles, make one hundred and forty-four, and this product multiplied by a thousand makes one hundred and forty-four thousand, intimating that each patriarch and apostle is the captain of many thousands. This is the Church under the New Testament dispensation, up to the days of Constantine, and yet increasing rapidly, and is only typical, because there would hardly be the same number saved out of each tribe. When the Church, under the Old Testament dispensation, was brought out of Egypt, and incorporated as God's people, they were numbered.

And now as the Jews and Gentiles, are united in one Church, under the New Testament dispensation, having succeeded the Old, and overthrown heathenism, and become established in its place, they are numbered as Israel was anciently. The twelve tribes are here enumerated somewhat differently from the numbering in other places. This may denote a difference in their spiritual and temporal condition, and relation to God since ancient times.

9. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindred, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

This innumerable multitude suggests the hosts saved from among all nations during the last three centuries of persecutions and other troubles. This suggests that many were saved who were scarcely noticed. They were before the throne and the Lamb, clothed in robes of Christ's righteousness, and palms of victory over sin in their hands.

10. "And cried with a loud voice, saying,

Salvation to our God which sitteth upon the throne, and unto the Lamb.”

All this host of redeemed, with a loud voice, ascribe their salvation to God and to the Lamb.

11. “And all the angels stood round about the throne, and about the elders, and the four beasts, and fell before the throne on their faces, and worshipped God.”

All the angels stood on the outside of the circle, and fell down, and cordially joined the redeemed in their worship. This shows that there is no envy nor rivalry in heaven.

12. “Saying, Amen : blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God, forever and ever. Amen.”

The angels, living creatures, and elders pay all manner of worship to God, and seal it with Amen.

13. “And one of the elders answered, saying unto me, What are these which are arrayed in white robes, and whence came they ?”

One of the elders asked John, who are these

arrayed in white robes, and whence came they? This would lead the apostle's mind to the peculiar means by which saints are prepared for heaven. The apostle refers the question back to the elder. Tribulation, for Christ's sake in this world, gives zest to the enjoyment of heaven in the next.

14. "And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb."

The apostle is informed by the elder, that saints get to heaven through great tribulation; this prepares them to appreciate it, when they do get there. None need expect to bask in the sunshine of pleasure to heaven. "Washed their robes" is equivalent to regeneration by the Spirit and the Word. "And in the blood of the Lamb" is equivalent to faith in the atonement of Christ.

15. "Therefore are they before the throne of God, and serve him day and night in his temple, and he that sitteth on the throne shall dwell among them."

In consequence of God's people being spiritually cleansed by the spirit and word of God, through faith in the blood of Christ, they are admitted before the throne, and with an endless and untiring fervor serve God in his temple, and God in condescending love dwells among them.

16. "They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat."

Hunger, thirst, and heat of the sun make up a large portion of our uncomfortable feelings here, but nothing shall interrupt the celestial consolations of the redeemed hereafter.

17. "For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes."

Christ, the Lamb, in the midst of the throne, will feed the redeemed with spiritual food, and lead them to heavenly fountains of living waters, and God, for Christ's sake, will wipe away all their tears, filling their souls with heavenly pleasures. This peace of the Church and Roman Empire lasted till about A. D. 395.

CHAPTER VIII.

1. "AND when he had opened the seventh seal, there was silence in heaven about the space of half an hour."

When the Lamb, Christ, opened the seventh seal, about A. D. 395, there was silence in heaven, through solemn expectation of the momentous events that were to come, and for half an hour allowing the Church a little longer peace.

2. "And I saw the seven angels which stood before God, and to them were given seven trumpets."

The seven trumpets all fall under the seventh seal, and each one of them sounds an alarm to the people of the Roman Empire, of fearful events just at hand.

3. "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it .

with the prayers of all saints upon the golden altar which was before the throne.”

Another angel, even Christ, our great high-priest, stood at the altar of incense in heaven, with a golden censer, filled with the incense of his own intercession, and the prayers of the saints, that God would deliver his people, and vindicate his justice against the enemies of divine truth, for corrupting the Christian religion and perverting civil government.

4. “And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

The incense and prayers of the saints were accepted.

5. “And the angel took the censer, and filled it with fire off the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake.”

The throwing away of the censer intimated that no more incense and prayers were needed for this purpose. The voices intimated God’s decision against the wicked, and the thunderings and lightnings his vengeance against the wicked, and

the earthquake intimated. awful political interruptions and changes.

6. "And the seven angels which had the seven trumpets prepared themselves to sound."

The preparatory work being ended, next comes the seven alarms from the seven trumpets.

7. "The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up."

The first trumpet gives notice of the awful invasion, robbery, murder, etc., of Alaric, with his fearful hordes of Goths, coming down from the northern regions, about the Baltic sea, into the Roman Empire, into the beautiful fields of Beotea, Phocis, etc., having crossed the Danube in winter, in the midst of hail, snow, etc., and with fire burned towns, cities, etc., and with the sword shed the blood of all classes of citizens, driving off hordes of cattle, with the young women and spoils ; they also took Rome and plundered it, slaying princes, people, etc., as here emblemized. The third part denotes the vastness of the slaughter ; the trees and grass,

the adults and infants. The death of the great prince Theodosius, left the way open for this invasion, which lasted till A. D. 410. If all the particulars of this invasion could be collected, no doubt it would make a large volume, yet they are here symbolized in one verse. This chapter pictures the downfall of the Western Empire, and the next, the Eastern.

8. "And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood.

A great burning mountain, viz., the awful barbarous invader, Attila, calling himself "The Scourge of God," "was cast into the sea," viz., the Roman Empire, which extended far and wide, like a mighty ocean. "The third part," alluding to the Roman Empire, which covered one-third part of the then known world, "became blood," by the wholesale slaughter and rapacity of Attila with the Huns, for about fourteen years, and accompanied with other calamities, till about A. D. 450.

9. "And the third part of the creatures which

were in the sea, and had life, died ; and the third part of the ships were destroyed.”

Human life, business, and interest on sea and land, suffered wofully ; and as the Eastern Empire lay beside the Western, it suffered much, while the Western was ruined. This second trumpet is considered as extending down to A. D. 450.

10. “ And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.”

11. “ And the name of the star is called Wormwood : and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.”

The third trumpet ushered in a great (but dreadful) star, viz., Genseric, with three hundred thousand Vandals and Moors from Africa, who came immediately after Attila, and took Rome and ravaged everything in it, and left it to the barbarous avarice of his licentious troops.

Genseric, like a hateful, ruinous meteor, fell upon the third part, viz, the Roman empire,

completing the ravages of his predecessors, Alaric and Attila, "on the rivers and fountains of waters," viz., the wealth and resources of the Roman Empire. Genseric is called Wormwood, on account of his bitter Arian doctrines and persecution of the orthodox, thus destroying souls as well as life and property. These horrors continued about six years, and bring us down to A. D. 456.

12. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The fourth trumpet heralded the gradual sinking of the Roman Empire, which is again called the third part. The sun, moon, and stars, *i. e.*, the emperor, senate, and magistrates, lost much of their control over the empire, during eight miserable reigns, embracing twenty years. When the empire expired under Momyllus, A. D. 476, the senate and consuls still existed, dwindling until A. D. 566; the last fragment of the empire was lost, and Rome became a dukedom

to the Exarch of Ravenna. One of the seven heads, *i. e.*, forms of government, viz., imperial, in Rome, was now wounded to death, and afterward healed, A. D. 800, by Charlemagne assuming the title of Emperor of Rome; and the Western Empire became divided into the ten kingdoms of Europe, prophetically called ten horns, with ten crowns on their heads. Although the Romans had great possessions in the East, where the Eastern Empire afterwards sprung up, yet the body, head, and horns of the Roman Empire were in the West, at Rome. This trumpet may be considered as extending down to near A. D. 606.

13. "And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpets of the three angels, which are yet to sound."

The angelic herald proclaiming the three-fold woe intimates more fearful scourges in the other three trumpets, usually called woe trumpets.

CHAPTER IX.

I. "AND the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit."

At the sounding of the fifth trumpet, a star fell from heaven to the earth ; this star was the Bishop of Rome, including all his coadjutors ; the heaven from which the star fell was the purity, sublimity and spirituality of the Christian Church, previous to popish corruptions ; and the earth to which the star fell means all the ambition, covetousness, impurity, heathen mummeries, and heaven-daring arrogance of the Pope, his agents, emissaries, etc., etc. As a key opens a door, so that some one may enter and do what he likes, so the shocking declension of Christianity, at Rome, gave Mohammed a pretext to begin his imposture, under a pretence of reforming Christianity and completing and carrying out the religion of Moses and Jesus ; for he pretended that both of these persons had foretold his coming, and that these predictions had been

concealed or misunderstood. Some think that Mohammed mistook "Paracletos," the comforter, for "Periclutos," very illustrious. If you should fall into a bottomless pit, you would be always in the horrors of falling, and never reach the bottom; so lost souls are always under the wrath of God, writhing in their guilt and shame, and no more offer of a day of grace.

2. "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit."

The apostasy of the Bishop of Rome, which was completed A. D. 606, obscured Christ the Son of Righteousness and the "air of his Gospel" from the common people, by the popish errors and corruptions that have flooded nominal Christendom ever since.

3. "And there came out of the smoke locusts upon the earth: and unto them was given power, as the scorpions of the earth have power."

Arabia is the country for locusts, and Mohammed and his Saracene followers came from that place. Scorpions inflict a painful wound, and is

sometimes fatal; and in like manner Mohammed and his followers inflicted pain and death, temporal and spiritual, on many nations, by the sword and by the Koran, the Mohammedan creed.

4. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but only those men which have not the seal of God in their foreheads."

The rulers commanded the army not to injure the stock, fruits or vegetation, but God left them to act themselves out; injuring the corrupters of the Christian religion, *i. e.*, those who were not sealed by the word and spirit of God. So the Mohammedans only used the products of the earth, and Providence preserved the better class of professing Christians.

5. "And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man."

While these Saracene Mohammedans killed hosts of individuals in the Greek and Latin

churches, they were not permitted to kill them as nations or bodies politic, "but to torment them five months," the length of the life of the locust. Prophetically, each day in these five months is a year, making one hundred and fifty years. This period dates from A. D. 612, when Mohammed began to propagate his imposture publicly, and ends A. D. 762, when the Saracenes stopped their ravages, built Bagdad on the Euphrates, and became a settled people, and remained so till A. D. 1281, which may be considered the end of the fifth trumpet; and during this period they were supplanted by the Turks. The Saracenes were still compared to the painful and deadly scorpion of the Eastern Hemisphere.

6. "And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them."

The sufferings of many under this dreadful Saracene invasion were such that death would have been a welcome messenger.

7. "And the shapes of the locusts were like unto horses prepared unto battle; and on their

heads were crowns like gold, and their faces were as the faces of men."

The head of a locust resembles that of a horse, and the figurative locust, *i.e.*, Saracenes, used a vast deal of cavalry. "The crowns like gold" denote the turbans which they wore while enriching themselves, by adding kingdoms to their dominions; as to their faces, they resembled the rest of mankind.

8. "And they had hair as the hair of women, and their teeth were as the teeth of lions."

The Arabs are remarkable for long hair and conspicuous teeth.

9. "And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."

The Saracenes wore breast-plates for protection, and made much noise in their swift marches and fierce assaults.

10. "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months."

The stings in their tails denote the Koran, which the conquered had to receive or die.

11. "And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon."

The king over these mystic locusts was the caliphs, *i. e.*, successors of Mohammed, who were also the priests, commanders, and rulers of their religion; at the same time an emissary of Satan, the ruler of the infernal pit, and a murderer from the beginning; and in the Hebrew and Greek their king is called a destroyer, for he destroys both body and soul.

12. "One woe is past; and behold, there come two woes more hereafter."

The separate events and the separate times of the events, and also their awful importance, are intimated in this announcement.

13. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God."

At the sound of the sixth trumpet a voice from

the four horns of the golden altar, *i. e.*, the pure service of God, intimated vengeance to the corrupters of Christianity, and by the instrumentality of the Turkish Mohammedans, who had now supplanted the Saracenes, and now picked up the conquests in their place.

14. "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the river Euphrates."

Loose the four angels, *i. e.*, four Sultanies, which the Turkish Mohammedans had previously established on the Euphrates, but were restrained by the crusades until now; they also disregarded their Sultan at Babylon.

15. "And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men."

The four angels, or Turkish Sultanies, were prepared for a prophetic hour, fifteen days, and a prophetic month, 30 years, and a prophetic year, 360 years; making in all 391 years and 15 days. This period began with the first conquests of the Turks, A. D. 1281, and

ended with their last conquest, A. D. 1672. The Turks had now ruined the whole Eastern Empire, having taken the capital in A. D. 1453 ; the Goths, Hunns and Vandals having previously ruined the whole Western Empire ; so the whole old Roman Empire was destroyed as wickedly as it had been built up.

16. “And the number of the army of the horsemen were two hundred thousand thousands ; and I heard the number of them.”

The Turkish cavalry numbered two myriads of myriads, which may include all the cavalry from first to last, and be hyperbolic at that.

17. “And thus I saw the horses in the vision, and them that sat thereon, having breast-plates of fire, and of jacinth and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire, and smoke and brimstone.”

The apostle saw with the eyes of his mind, under the influence of the Spirit, the horses and riders, with breast-plates of fire, hyacinth and brimstone, *i. e.*, red, blue, and yellow, in which colors the Turks prided ; and the heads of their

horses, like lions, denoted strength and firmness. The fire, smoke, and brimstone, issuing out of their mouths, denoted the free use of gunpowder; for it is said that the Turks fired stones of three hundred pounds weight out of their cannon at the walls of Constantinople, while taking that city

18. "By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths."

By these three, viz., fire, smoke, and brimstone, the third part, a tremendous per cent. of men in the Roman Empire, the third of the then known world, were slain.

19. "For their power is in their mouth, and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt."

The power of the Turkish army was in their mouths, *i. e.*, artillery, of which they had ordnance of very large calibre; the tails, like serpents, with heads on them, denote the Koran,

which contained the spiritual venom of Moham-
medanism.

20. "And the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk."

The rest of the men, *i. e.*, Roman Catholic idolators, repented not, even after these awful scourges, for corrupting the Christian religion; but kept on worshiping devils and dumb idols of various description; and, indeed, to pay divine homage to any being in heaven, earth, or hell, except the true God, is idolatry; Peter, Mary, angels and saints, are no exceptions.

21. "Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."

The mention of murder, fornication, and theft shows how God views the pretended innocence, miracles, celibacy, and honesty of the Romish hierarchy; and yet they cling to it. The first of the three woe trumpets brought the Saracenes,

the second, the Turks, and the third will make a clean sweep of all false religions from the earth ; yet the seven particular trains of events under it are called seven vials, then the millennium will open.

CHAPTER X.

1. "AND I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire."

The apostle, next, sees a mighty angel, even Christ, the angel of the covenant of grace, come down from heaven to attend to his mediatorial affairs on earth, "clothed with a cloud," somewhat veiling his divine resplendency; the rainbow upon his head denoted that the covenant of grace was his great concern; his face, as the sun, denoted his divine glory and majesty, and his feet, as pillars of fire, denoted his divine firmness.

2. "And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth."

The little book is an appendix to the book with seven seals, and comes in beside the latter part of the second woe trumpet; it also was

opened by Christ, the lion of the tribe of Judah, who set one foot on the sea, and the other on the earth, showing that he was Lord of sea and land.

3. "And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

The loud voice of the lion of the tribe of Judah was responded to by seven thunders, uttering words and ideas which were necessary for the Apostle John to know, but not for us.

4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, seal up those things which the seven thunders uttered, and write them not."

John thought to write what the seven thunders uttered, but was commanded to seal them up.

5. "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven."

The angel lifted up his hand to heaven, intimating that he called God to witness the truth of what he was going to say. This is the proper

way to take an oath, human customs to the contrary notwithstanding.

6. "And sware by him that liveth forever and ever, who created heaven, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer."

The angel swore by the self-existent Governor of the universe that, *chronos* (the time) *ouk* (not) *es ai* (should be) *eti* (yet), *i. e.*, when all false religions should be done away, and the true religion prevail through the whole earth.

7. "But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

But, under the seventh trumpet, the mystery of the salvation of the righteous and condemnation of the wicked should be finished; accordingly, the seventh trumpet glances clear to the end of all things, and the seven vials point out seven trains of events under it, which destroy all false religions. This mystery of salvation through Christ was foretold by all the prophets.

8 “And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.”

John was now commanded to take the little book, which was, of course, designed for him, that he might reveal its contents.

9. “And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.”

The angel gave John the little book, bidding him eat it up, *i. e.*, be inspired with its contents; reminding him that it would make his belly bitter, but be sweet in his mouth—*i. e.*, it is bitter to reflect on the sins and miseries of mankind, while it is sweet to get a peep into the future.

10. “And I took the little book out of the angel’s hand, and ate it up, and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter.”

The apostle realized what the angel told him.

11. "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The apostle was now inspired to preach the contents of the little book in such a way, that nations will read it till the end of time.

CHAPTER XI.

1. "AND there was given me a reed like unto a rod : and the angel stood, saying, rise, and measure the temple of God, and the altar, and them that worship therein."

The first fourteen verses of this chapter exhibit the contents of the little book, and show that there was some true piety yet in nominal Christendom.

2. "But the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months."

The court outside of the temple means nominal Christendom, destitute of piety, and full of idolatry, superstition, and all manner of popish vices. This court is given to the Gentiles, *i. e.*, such professors of religion as have none of the faith or holiness of father Abraham and his spiritual children ; and these popish fanatics

would tread the holy city under foot, *i. e.*, murder true Christians, forty and two (prophetic) months, which is twelve hundred and sixty prophetic days, *i. e.*, years. This shows that the persecuting papal hierarchy is to exist twelve hundred and sixty days, prophetically, which is twelve hundred and forty-two Julian years. It is essential here to notice that the Romish hierarchy had a plurality of beginnings, and must have a plurality of endings, like the Babylonish captivity had. Popery began A. D. 606, when Phocas decreed the Bishop of Rome universal bishop and supreme head of the Church. Now, add to this date the twelve hundred and sixty days, *i. e.*, years, the duration of Popery, and the time seems out, A. D. 1866; now take five days and a quarter out of each prophetic year, to bring them into Julian years, and the time seems out, A. D. 1848. Now that very year the Pope runs off from his pretended chair of Saint Peter, and was held on it by French bayonets until A. D. 1870, when Louis Napoleon withdrew his soldiers to fight the King of Prussia, who is now the Emperor of Germany; then the Pope's subjects rose up, and transferred all his dominions to Victor Emanuel, King of Italy; and he moved his capital

into Rome. This was the first ending of Popery. The second beginning of Popery was in A. D. 756, when Pipin made the Pope a temporal prince; now add to this date the twelve hundred and sixty prophetic days, *i. e.*, years, that Popery is to exist, and the time runs out in A. D. 2016; now bring these years to Julian years, *i. e.*, take five and one-quarter days from each year, and the time runs out in 1998, and this will be the final ending of Popery.

3. "And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and three score days, clothed in sackcloth."

Under the law of Moses, two or three witnesses established any matter of fact; hence, two witnesses here means a sufficient number of true Christians to testify to the spirituality and truth of the Gospel during all the dark ages of Popery; yet they would prophesy in sackcloth, *i. e.*, mourning on account of persecution, etc.

4. "These are the two olive-trees and the two candlesticks standing before the God of the earth."

The two olive-trees, furnishing oil, emblem-
atize the Holy Spirit anointing and sanctifying
the souls of God's people; and the two candle-
sticks, the Gospel, illuminating their understand-
ings and consciences; before the God of this
world, indicates that God provided and takes
care of these means of grace and salvation.

5. "And if any man will hurt them, fire
proceedeth out of their mouth, and devoureth
their enemies: and if any man will hurt them,
he must in this manner be killed."

If any persons should be angry at the pure
doctrines of these two witnesses, and persecute
them, God would rise in his majesty and avenge
the wrongs done to them.

6. "These have power to shut heaven, that
it rain not in the days of their prophecy: and
have power over waters to turn them to blood,
and to smite the earth with all plagues, as often
as they will."

If any enemy of divine truth should injure
these witnesses, God would hear their prayers,
and take vengeance on their persecutors, as he
did concerning his prophets in ancient times.

7. "And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them."

I think the awful, diabolical tragedy, described in this verse, was acted out in France on St. Bartholomew's night, A. D. 1572, when over ten thousand Huguenots in Paris, in the space of three days, were slaughtered, and over one hundred thousand in all France, in the space of thirty days, were murdered in all horrible ways. The King of France posted sentinels all around France to keep the Huguenots from escaping; in this he exceeded the wickedness of Nero, the heathen persecutor and Emperor of Rome. Charles the IX invited the Protestants to Paris under promise and oath of safety, on the occasion of the marriage of his sister to the King of Navarre, and then perpetrated this fiendish treachery. Soon afterwards, Charles the IX died of a slow fever, sweating blood. The Pope's Legate in France sent him an account of all these things, and the whole Roman Catholic world rose in extasies of joy, celebrating, giving thanks, etc., and the Pope had a medal struck to commemorate the occasion. Remember the two witnesses here martyred, but do

not cease to prophesy, for all the pious were not killed; for them the gates of hell would have prevailed against the Church of Christ. A few pious were left and they soon increased, and will prophesy till all false religions come to an end; the beast, or Romish hierarchy, which originated in hell, brought about this awful slaughter.

8. "And their dead bodies shall lie in the streets of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified."

"Their dead bodies shall lie," *i. e.*, the fierce, fiendish murderers and persecutors of these martyrs would show, in a most conspicuous manner, all manner of contempt for them, terrifying into silence any pious persons that might remain "in the streets of the great city," *i. e.*, Anti-christian city, which here refers to the Western Empire, and particularly to France, as a part of it, as that country has been Satan's arena for murdering God's people. This Anti-christian city is called Sodom, for its impurity, and Egypt, for its unrelenting cruelty to the helpless, and "where our Lord was crucified," for enmity to the holy character of Christ.

9. "And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves."

The whole popish fraternity retained the memory of these two witnesses, only to insult over them, three prophetic days and a half, *i. e.*, three years and a half, until changes took place favorable to piety.

10. "And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another, because these two prophets tormented them that dwelt on the earth."

The Romish hierarchy complimented each other while exulting over the murder of the two witnesses—"tormented them;" *i. e.*, the pure, humble, and spiritual truths of the Gospel are always torment to fanatics, impostors, etc.

11. "And after three days and a half the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them which saw them."

In a short time, the grace of God raised up

other witnesses to fill the place of these that had been murdered, while their murderers were terrified to see that God had prevented them of exterminating the true Gospel, and establishing their own bigotry.

12. "And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them."

Charles the IX and Louis the XIV, with their coadjutors, tried hard to exterminate true piety, but they beheld, with anguish, that they had only sent these martyrs home, to heaven, sooner, and grace had raised up multitudes like them, and Providence had hedged them in on every side, so that they could not get at them to slay them.

13. "And the same hour there was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand, and the remnant were frightened and gave glory to the God of heaven."

"And the same hour," *i. e.*, about the same time of the slaying of the witnesses, there was

a great (religious and political) earthquake. "The tenth part of the city fell," viz., England, which was one of the ten kingdoms into which the Western Empire was divided, having left the Pope, now became permanently settled on other religious basis, and in the earthquake were slain of names of men seven thousand, *i. e.*, so many popish offices, etc., vacated, and popish possessions and revenues otherwise disposed of, "and the remnant were affrighted" at the sinking of the papal authority, "and gave glory to the God of heaven," by falling in with the Protestants. I think that all these things took place during the sixteenth century.

14. "The second woe is past, and behold the third woe cometh quickly."

The last three of the seven trumpets are called woe trumpets; now the second one of the three is past, also the little book, and now the third and last woe trumpet comes quickly. We have clear traces of the second woe trumpet down to A. D. 1672.

15. "And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the king-

doms of our Lord and of his Christ, and he shall reign forever and ever.”

The seventh trumpet, of course, begins where the sixth ends, and as the sixth could not have ended sooner than A. D. 1672, and as new and great events began in A. D. 1685, I think the seventh trumpet must have sounded between these two dates. The seventh trumpet glances at the leading events until the end of all things, and the seven vials are the emblems of seven trains of vengeance on the enemies of true religion, until the millennium. In 1685 the edict of Nantes was repealed. This edict tolerated Protestants, and was promulgated by Henry IV of France, in A. D. 1598, and was repealed by Louis the XIV, at the instance of the Jesuits. Peace and liberty of conscience were torments to the Romish hierarchy. The Romish adages were terrible, *e. g.*, “There is no fidelity with a heretic,” *i. e.*, you may break your covenant, oath, or anything else with a Protestant, with impunity, provided you are promoting Popery. And again, “The end justifies the means,” *i. e.*, you may get up wars, blow up parliaments, overturn kingdoms, etc., etc., if by so doing you can retard Protestantism or promote Popery. The Jesuits

now went prowling into all parts of the world to plant popery, and uproot everything else, being irritated at their loss of territory during the Reformation. But at the sound of the seventh trumpet, voices from heaven proclaimed the overthrow of all false religions, and the reign of Christ in the hearts of all his people forever and ever.

16. “And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God.”

Now the four and twenty elders, as emblems of the whole Church, under both dispensations, fall upon their faces and worship God, who has turned the thoughts and hearts of our race from false worship.

17. “Saying, we give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power and hast reigned.”

The human family, now converted, thank God for resuming his place in the hearts of mankind universally.

18. “And the nations were angry, and thy wrath is come, and the time of the dead, that

they should be judged, and that thou shouldest give reward unto thy servants, the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth.”

This verse alludes mainly to the opposition of the wicked after the millennium, and just before the end of time, when Satan is to be loosed a little season. Then follows the resurrection, the general judgment, and the eternal reward of both good and bad, according to their works.

19. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.”

The apostle is here turned back to the early ages of the New Testament dispensation. John now saw the ark in the temple, which intimated that he was now to have a particular view of the inside of the Church since the apostolic day. The lightning, voices, thunderings, earthquake and hail denote God’s judgments on the corruptors of Christianity, and the religious and political changes which follow. This verse should have been the first verse of the next chapter.

CHAPTER XII.

1. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars."

The apostle is here carried back to the primitive ages of the Church, under the New Testament dispensation, to review and examine the interior of the Church in the times of heathen, imperial, persecuting Rome. The apostle sees a great wonder or sign in heaven, viz., a woman raising a family, as an emblem of the spiritual Church of Christ raising up spiritual children to Abraham. This figurative woman was clothed with the sun, as a type of the Church clothed with the Sun of Righteousness, for, as the natural sun cherishes life in this world, so Christ cherishes life in all his redeemed. The moon under the feet of this figurative woman denotes that the heart and treasure of the Church are in heaven, and all things below are of secondary

consideration with God's people ; also as the moon reflects the light of the sun, so the law of Moses reflected the heavenly light of Christ and his Gospel about to come. On the head of this symbolical woman was a crown of twelve stars, denoting the doctrines of the twelve apostles, as the head ornament of the Church.

2. "And she being with child, cried, travailing in birth, and pained to be delivered."

The anguish of this typical mother bearing her children was a type of the persecutions, etc., under which the Church of Christ bore her spiritual children under heathen, imperial Rome.

3. "And there appeared another wonder in heaven ; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his head."

The apostle next saw another wonder in heaven, of an opposite character, viz., "a great red dragon," denoting heathen, imperial Rome, which was a tremendous tyrannical power, and its rulers have always prided in red ; and heathen Rome was the medium through which Satan opposed the Church of Christ at that time ; like

the serpent in Paradise was the medium through which the tempter introduced sin into the world. This dragon had seven heads, and these heads had a two-fold meaning: first, the seven hills on which Rome stands; secondly, the seven forms of government through which the Roman Empire passed, viz., kings, consuls, dictators, decemvirs, military tribunes, emperors, and exarchs. The ten horns denoted the ten kingdoms of Europe, into which the Western Empire was divided when it was broken up. The crowns being on the heads, and not on the ten horns, shows pointedly that heathen, imperial Rome is meant here, and not Papal Rome, as we shall find hereafter.

4. "And his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born."

This dragon's tail, drawing the third part of the stars, and casting them to the earth, denoted the Roman Empire, embracing the third part of the then known world, and tyrannizing over it. "The dragon stood before the woman," *i. e.*, heathen Rome watched the growth of the

Christian Church, and tried to keep the Christians killed off, lest they should get possession of the empire, and heathenism cease to be the established religion. Their policy was like Pharaoh's with the Hebrews in Egypt.

5. "And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne."

"And she," viz., the Church, brought forth a man-child, viz., Constantine, the first Christian emperor; and he, as Christ's vice-gerent, was to rule all nations, for the Roman Empire had all nations in it, or nations of all kinds. "With a rod of iron," viz., crush all opposition. "Her child was caught up," etc., *i. e.*, God in his providence preserved and sustained Constantine, that he might deliver the Church from persecutions.

6. "And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days."

This verse anticipates that period when the great body of the Christian Church would

degenerate, lose the soul out of Christianity, run into Roman Catholicism, and persecute the remnant of true Christians, as heathen Rome had previously done. The remnant of true Christians is still called the Woman. "And fled into the wilderness," viz., into obscure places to escape popish persecutions. "That they," viz., God's providences, "should feed her a thousand two hundred and three-score days," *i. e.*, years. See notes on Chap. 11: 2. The true Church existed under the names of the Waldenses, Albigenses, etc., during all the dark ages of Popery.

7. "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels."

In this verse the struggle between Constantine and the heathen powers in the Roman empire, for the imperial authority, is compared to the war in heaven between Michael and Satan, when many of the angels fell and became devils. Michael means, who is like God, and is here an emblem of Christ; and the dragon is an emblem of Satan, the leader of the fallen angels, the tempter in Paradise.

8. "And prevailed not; neither was their place found any more in heaven."

As the fallen angels lost their places in heaven, so did the heathen emperors in Rome.

9. "And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world : he was cast out into the earth, and his angels were cast out with him."

When some of the angels in heaven revolted, they were utterly rejected ; in a similar manner the heathen rulers were utterly rejected.

10. "And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God and the power of his Christ : for the accuser of our brethren is cast down which accused them before our God day and night."

The joy in heaven, when the rebellious angels were cast out, is here used to illustrate the joy in the Church when heathen, imperial Rome fell. The heathen emperors were false accusers, like Satan, *e. g.*, Nero fired Rome, and played the harp while it was burning, that he might enjoy a likeness of Troy burning, and then pretended that the Christians burnt Rome, in order to have a pretext for raising a persecution against

the Christians. A dreadful plague prevailed in heathen Rome, at a certain time, and the emperor pretended that the Christians made the plague, and so raised a persecution against them. Jezebel directed her subjects to proclaim a fast and set Naboth on high, as if he had committed some dreadful sin, and then stone him to death and seize his vineyard. The wicked like to have character; hence they make a pretence of wrong on the part of others, and behind this pretence carry on their own hellish wickedness.

11. “And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

The Christians overcame heathen Rome by faith in the blood of the Lamb, and adhesion to the word of their testimony, *i. e.*, the Gospel, “and loved not their lives unto death,” *i. e.*, sealed their testimony to the truth of the Gospel with their blood.

12. “Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the Devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.”

The heavens are called upon to rejoice at the downfall of heathen, persecuting Rome; the inhabitants of the earth and of the sea are called on to be aware of the arch fiend; for he would have great wrath, looking for another medium through which he might counteract the Church, and at the same time knowing that he has but a short time, *i. e.*, in which he can do mischief. Even all time, compared with eternity, is as nothing.

13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child."

The dragon, *i. e.*, Satan, through the remnants of heathenism in Rome, persecuted the woman, *i. e.*, the Church, by preventing them of becoming educated, and sowing heterodoxical opinions among them, and persecuting the orthodox, etc., etc.

14. "And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent."

The woman here means true Christians, and

the wings of a great eagle mean the Eastern and Western Empires, into which the old great Roman Empire was divided in the family of Constantine, the eagle being the ensign of the old Roman Empire. When the Papacy arose, the true Church existed in obscure places in these two empires, dreading popish persecutions, "for a time, times, and half a time," which is three years and a half, or forty-two months, or twelve hundred and sixty days, *i. e.*, years. (See Chap. xi. 2.) So the gates of hell have never been permitted to exterminate the Church, though they have reduced it very low several times since sin entered the world.

15. "And the serpent cast out of his mouth water as a flood, after the woman, that he might cause her to be carried away of the flood."

The flood of waters which the serpent cast out of his mouth means the invasions of the Goths, Huns and Vandals, under Alaric, Attila and Genseric; by these Satan aimed to kill off the rest of the true Christians in the Roman Empire.

16. "And the earth helped the woman; and the earth opened her mouth and swallowed up

the flood which the dragon cast out of his mouth."

"The earth helped the woman," by multitudes of these awful invaders falling in love with the climate and soil of Italy and its surroundings, and either remaining or returning, and becoming assimilated to them, and at least nominal Christians to a considerable extent. The woman still means here the true Church, and the dragon, the medium through which Satan operates.

17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

When Satan is foiled in one attempt, he wheels like an artful, active general, and tries another.

CHAPTER XIII.

1. "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy."

The ten crowns upon the ten horns of this beast demonstrate that Papal Rome is here meant, and that the idolatrous persecuting power at Rome now operates through the ten kingdoms of Europe, into which the Western Empire was divided when imperial Rome ceased; for then Satan's medium and vicegerent was the beast with seven crowns upon seven heads, Chap. xii. 3; but now ten crowns upon ten horns. Now Papal Rome still retains the name of blasphemy, such as My Lord the Pope, Vice-God, The Vicar of the Son of God, etc.; while under imperial, heathen Rome the people called Rome the Eternal City, the Goddess of the earth, etc.; and altars, temples, etc., were

assigned to it. Papal Rome and heathen, imperial Rome both agree with Daniel's vision, or dream: Daniel, vii. 7.

2. "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority."

This Romish tyrannical power has always been such a monster of sin that no one wild beast was bad enough to be a symbol of it. In this verse Satan transfers his power from heathen Rome to Papal Rome.

3. "And I saw one of his heads as it were wounded to death, and his deadly wound was healed: and all the world wondered after the beast."

The apostle saw one of the heads of the beast as it were wounded to death, *i. e.*, one of the seven forms of government of Rome, viz., emperors; for the imperial power of Rome expired with Momyllus, contemptuously called Augustulus, *i. e.*, little Augustus, A. D. 476, and Rome became a dukedom to the Exarch of Ravenna; but in the year A. D. 800 the imperial title was

renewed in Charlemagne, *i. e.*, Charles the Great; hence “the deadly wound was healed.” Afterwards, the title of Emperor of Rome passed to the emperor of Austria, and then was usurped by Napoleon Bonaparte; and afterwards the papal potentates worked to the Pope’s hand to get his influence, and the Popes worked to their hand to get their influence, and hence all the world wondered after the beast. *Therion*, a wild beast of prey here, not *zoon*, a domestic animal, as in Chap. iv. 6. Under Papal Rome they worship saints, angels, images, relics, etc.; and under Pagan Rome they worshipped gods of wood, stone, metal, etc., but both are the same persecuting idolatrous power, though under different names.

4. “And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?”

“They worshipped the dragon which gave power unto the beast,” *i. e.*, they pay a blind veneration now to Papal Rome, like they used to pay to Pagan Rome; both of which are Satan’s mediums, like the serpent in Paradise was; and Papal Rome has been so powerful, that its blind devotees worshipped the beast, and said, who is

like unto the beast ? who is able to make war with him ? Look at the influence of papal idolatry and superstition, couched under the name of Christianity. If Christianity was not the brightest jewel from heaven to earth, it could not be counterfeited to carry on such oceans of wickedness. (See the history of Roman Catholic persecutions.)

5. “ And there was given unto him a mouth speaking great things and blasphemies ; and power was given unto him to continue forty and two months.”

The Romish hierarchy was the beast, and the Pope the image of the beast ; which image’s mouth spoke blasphemies, etc., *eg.*, “ His Holiness, Infallibility, etc. ;” and this monster of sin was to continue forty and two months, or twelve hundred and sixty days, *i. e.*, years. (See Chap. xi. 2.)

6. “ And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.”

This man of sin (2 Thess. ii. 3) carries on with all implacable malice at the truly godly, and under the highest pretences to holiness and delegated authority from God.

7. "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

Millions of the very "salt of the earth" have been martyred by popish bigotry; this is a full comment on this verse. God leaves haters of divine truth to themselves (2 Thess. ii. 10 and Romans i. 28), and Satan takes possession of them, and human depravity eagerly yields and complies; hence arises imposture, fanaticism, etc.

8. "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

A multitude of nations and tribes run after this Romish fanaticism, but a remnant, according to the "election of grace" in Christ, the Lamb, are preserved. Christ always was crucified in the purposes of God, to redeem man, even before the world was made.

9. "If any man have an ear let him hear."

The evils here predicted are so gigantic and momentous as to time and eternity both, that

all are called upon to hear, who are capable of hearing.

10. "He that leadeth into captivity shall go into captivity: he that killeth with the sword, must be killed' with the sword. Here is the patience and the faith of the saints."

When fanatics and impostors get up false religions, or impose them on others, their sin in so doing is the measure of God's wrath, when he metes out justice to all such transgressors. Those awful times were, and always are, great trials of the faith and patience of the saints.

11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon."

The second beast came up out of the earth silently and imperceptibly, like vegetation grows up; for the great body of Christendom degenerated gradually from the fourth century until the first part of the seventh, A. D. 606, when the emperor Phocus decreed the bishop of Rome universal bishop and supreme head of the Church. This beast has two horns, viz., the regular clergy, *i. e.*, those under monastic vows,

and the secular clergy, *i. e.*, those not under monastic vows; the horns are like a lamb, *i. e.*, pretendedly derived from Christ, the Lamb of God; so this beast is an emblem of the Romish hierarchy from its beginning, while the other beast (v. 1) was an emblem of the temporal and spiritual authority exercised by the beast in the ten papal kingdoms of Europe. This beast answers to the little horn full of eyes (Dan. vii. 8,) also the false prophet (Rev. xiii. 16, xix. 20). This beast also speaks as a dragon, *viz.*, with all the arrogance and tyranny of Pagan Rome.

12. "And he exerciseth all the power of the first beast before him and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed."

This two horned beast exerciseth all the power of the first beast before him; the Roman hierarchy has always exercised a tremendous influence over the civil governments in its communions, by its artful fanatical agents and emisaries. Temporal rulers have executed the hellish purposes of the Romish hierarchy, and it, in return, has caused the people to pay a blind homage to them; "thence worship the first beast, whose deadly wound was healed."

13. “ And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men.”

This two horned beast sustains his claims by doing wonders in the sight of men, *i. e.*, by falsehoods, tricks, jugglery, and perhaps a Satanical influence.

14. “ And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth that they should make an image to the beast, which had a wound by a sword, and did live.”

The Pope, as a temporal king, is the image of the beast, pagan Rome under pagan emperors, or rather the pagan emperors themselves; and by pretended miracles the Pope influences the people to sustain him.

15. “ And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.”

The Pope, as the visible head or image of the

two horned beast, by the agency of cardinals, and with the concurrence of the rest of the fraternity, makes a new Pope when the old one dies, and so clothes him with all the hellish arrogance and pretensions of the old one. This is giving "life to the image of the beast." Then they go on with the former persecutions as far as they can.

16. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads."

The two horned beast causeth all persons of all classes, devoted to his service, to receive a mark, *i. e.*, any distinction, showing that they belong to the Popish fraternity, such as a particular kind of dress, or an idolatrous use of the cross, instead of faith in Christ, who was crucified on it, and obedience to his Gospel; in such behavior they do like the Hebrews, who made an idol of the ark, instead of depending on God and obeying him (1 Sam. iv. 3). In ancient times slaves were marked or numbered to show who was their masters, and so idolators, to show to what idol they were devoted; hence "a mark in their right hand or in their foreheads."

17. "And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

None are privileged in the Romish hierarchy, but those who have the mark, or number of the beast; this number is the amount of the numbers, designated by the numerical letters in spelling his name.

18. "Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man, and his number is six hundred three score and six."

The Lord here offers, by the apostle, a trial of the wisdom of him that has understanding, viz., in deciphering the name of the two horned beast, by the amount of the numbers denoted by the numerical letters in spelling his name, for it is the number of a man, *i. e.*, such a number as men use, and denotes a man of some particular name, title, characteristics, etc., and his number is six hundred and sixty-six. The New Testament was written in the Greek language, and in that language *Lateinos* means the Latin man, Latin church, Latin language, Latin government, or rulers, etc. Now the Greek

letters, answering to our alphabet, which spell Lateinos, are numerical, and the amount of the numbers denoted by them, added together, makes just six hundred and sixty-six. Now, the Romish hierarchy must be the Lateinos person, for they have always Latinized everything, with an idolatrous veneration for Latin. The Romans emigrated from Latium, a country in Italy, and their language took its name from that country.

The same calculation can be made out from the Hebrew word Romiith, which means Romish or Latin rulers, people, or Romish anything else. Irenæus, in the second century, viewed the above in the same light.

CHAPTER XIV.

I. "And I looked, and lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having His Father's name written in their foreheads."

The apostle is here called to look at an emblem of the true Church during all the dark ages, viz., from the rise of Antichrist to the dawn of the Reformation, and he sees a lamb, the emblem of Christ, on Mount Sion, the emblem of the Church, and the significant number of a hundred and forty-four thousand with him, which is the product of the twelve patriarchs, multiplied by the twelve apostles, and that product multiplied by a thousand, intimating the strength and honor of the true church in the wilderness during those times of dreadful persecutions and distresses; they had their Father's name written in their foreheads, denoting that they were God's peculiar possession. The worshippers of the beast, and of idols, and the

slaves, were all marked, showing whose possession they were.

2. "And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps."

The apostle next hears their celestial devotions, for though the Church is sorrowful, it is always rejoicing, and glories in tribulation.

3. "And they sung as it were a new song before the throne, and before the four beasts, and the elders, and no man could learn that song, but the hundred and forty and four thousand which were redeemed from the earth."

The new song that they sung was redeeming love. They were before the throne of God, and before the beasts, or living creatures, the emblems of the ministry, and before the elders, the emblem of the Church. The impenitent cannot sing this, for they have refused redemption.

4. "These are they which were not defiled with women, for they are virgins; these are they which follow the Lamb whithersoever he goeth.

These were redeemed from among men, being the first fruits unto God and unto the Lamb."

These holy souls were virgins, and not defiled with women, for all their relations to women had been according to law and Gospel. They had not professed celibacy, and, behind that profession, lived lives of impurity. These redeemed take up their crosses and follow Christ, the Lamb, and are acceptable to God, like the first fruits, which, as an offering, brought a blessing on the harvest.—Exod. xxii. 29.

5. "And in their mouth was found no guile, for they are without fault before the throne of God."

This holy multitude had no guile or fault, for saints fully sanctified are as holy as the angels that never sinned.

6. "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

7. "Saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment

is come, and worship him that made heaven and earth, and the sea, and the fountains of waters.”

This angel seems to be an emblem of the Waldenses and Albigenses, who retained the Gospel in its purity during the dark ages, and, when fleeing from papal persecutions, carried it with them, and so were the germ out of which the Reformation afterwards sprung up.

8. “And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.”

We may consider this second angel as an emblem of the Bohemians and others of their day, with such leaders as John Huss and Jerome of Prague, in the fifteenth century. This angel not only clings to Gospel truth, and proclaims it, but announces the downfall of Babylon, *i. e.*, Rome, which was like Babylon in wickedness, wealth and tyranny, and hence the Romish hierarchy is frequently called Babylon in this book. It is to fall fatally, because it made all nations drink of the wine of the wrath of its fornications. Here fornication means idolatry, and wrath, papal tyranny, and wine, papal fanaticism,

intoxicating the soul like wine does the body, and so shedding blood, which is the color of wine.

9-11. “And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,—

“The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.”

“And the smoke of their torment ascendeth up forever and ever; and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.”

We may consider this third angel an emblem of Luther, Calvin, Zwingli, Melancthon, and all their coadjutors of the Reformation of the sixteenth century. These reformers came out in clear and pointed language, denouncing Popery as Antichrist, and proclaiming eternal punishment, at the hand of a just God, as the doom of all who participated in it, and these

throes of endless anguish in the presence of the holy angels, and the Lamb, Christ. Here is a daguerreotype of God's views of false religion, and of his final disposal of all the devotees of such religions.

12. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

The dangers and sufferings that God's people had to undergo under the reign of the papal beasts were a sore trial on their faith and obedience.

13. "And I heard a voice from heaven, saying unto me, write, blessed are the dead which die in the Lord, from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

This verse seems to be styled against the Papal doctrine of a Purgatory, and teaches that at death the souls of the righteous go immediately into glory, and their bodies rest in the grave, both being free from the miseries of a sinful world; and all this implies that, at death, the wicked go immediately into their doleful and endless abode.

14-16. "And I looked, and behold, a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle."

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe.

"And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

"Like unto the Son of man" means Christ, in his glorified human nature, clothed with infinite majesty, about to execute vengeance on Antichrist; and the sharp sickle is an emblem of the wrath of the Lamb against the enemies of his cause. The angel coming out of the temple is an emblem of the Saviour's ministry, giving the alarm. I think the fulfillment of these symbols will be an awful attempt made by the combined Roman Catholic powers to regain Rome and the Papal States, but they will be foiled. Papal fanatics are here compared to a harvest about to be cut down; the vintage will soon follow. I think these two events may be expected

before long, and certainly inside of the next two-thirds of a century. I think they will also be near the junction of the fifth and sixth vials.

17-20. “And another angel came out of the temple which is in heaven, he also having a sharp sickle.

“And another angel came out from the altar, which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

“And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great winepress of the wrath of God.

“And the winepress was trodden without the city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand and six hundred furlongs.”

The angel coming out of the temple with a sharp sickle is an emblem of the Saviour's executioners equipped for their work; and the angel from the altar which had power over fire

is an emblem of the Saviour's heralds, showing that the fire of the wrath of the Lamb requires the sacrifice of the anti-christian vintage on the altar of divine justice, the vintage being an emblem of the enemies of the Saviour's Gospel. The blood of Antichrist will then flow like wine from the winepress, "without the city," *i. e.*, outside of the true Church. To denote the fearful effusion of human blood, a hyperbolical expression is here used, *viz.*, unto the horse bridles, by the space of a thousand and six hundred furlongs, *i. e.*, two hundred miles; this distance being just the length of the Papal States in Italy, shows that they are to be the battle field. This will be the second fearful struggle of the combined Roman Catholic Powers to regain Rome and the Papal States, but they will fail again. From these places the blood of the martyrs cries to the majesty of God, like the blood of righteous Abel. Rome and its appendages are the idols of the anti-christian hierarchy, and when a man loses his God, he is next to insane. The reaping of the harvest and vintage may be expected shortly, and certain before very long; the state of affairs in and about Rome also indicate it, for the old Pope and his adherents are like a bear robbed of her whelps.

CHAPTER XV.

1. "And I saw another sign in heaven great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God."

The apostle here sees another sign, wonderful, and prognosticating great future events, viz., seven trains of awful future events, which symbolize the fatal and final destruction of the beast and his image, *i. e.*, the Romish hierarchy and the Pope. These seven trains of events, intimated by the seven vials of wrath, all fall under the seventh trumpet; like the seven trumpets, all fall under the seventh seal. The seven vials emblemize particularly the vengeance of God on the papal imposture, which utterly exterminates it.

2. "And I saw as it were a sea of glass mingled with fire, and them that had gotten the victory over the beast, and over his image,

and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.”

Before the apostle gives the emblems of the final downfall of all false religions, he delays a little, in order to describe the heavenly emotion of the righteous during the same time. The sea of glass intimates the slippery places, etc., through which these holy people had to pass during those times, and the fire, mingled with, or in the glass, denotes the fiery trials through which they had to pass while gaining the victory over the Romish Church, the Pope, the peculiar distinctions of the Romish imposture, and the number of his name or government which sustained the persecuting power at Rome. Finally they obtained the harps of God.

3. “And they sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of Saints.”

When the true Christians finally escaped papal imposture, and saw its utter destruction, they sung glory to God and to the Lamb, like Moses

did on the bank of the Red Sea, while beholding the destruction of Pharaoh and his hosts. They wonder at God's marvellous works, and proclaim him true and righteous, and address him as King of Saints.

4. "Who shall not fear thee, O Lord, and glorify thy name, for thou only art holy, for all nations shall come and worship before thee, for thy judgments are made manifest."

The apostle inquires who shall not fear and glorify God, for he only is holy, and all nations shall come and worship before him, because his judgments on the wicked were obvious.

5. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

The apostle alludes to the temple, the tabernacle, the holy of holies, with its appendages, and the services carried on there, as types of Christ and our salvation in heaven, while perceiving the heavens opened, and preparations for great coming events.

6. "And the seven angels came out of the temples, having the seven plagues, clothed in

pure and white linen, and having their breasts girded with golden girdles.”

The seven angels, with the seven plagues, denote the last seven trains of momentous events, which are to exterminate all false religions and purify the true Church. The white linen and golden girdles denote their holy exaltation, as God's messengers.

7. “ And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth forever and ever.”

One of the four *zoe* (living creatures), giving the vials to the angels, denotes that the preaching of the Gospel would be used as the means of destroying imposture and fanaticism from the earth, as the *zoe* were the emblems of the ministry of the Church on earth.

8. “ And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple till the seven plagues of the seven angels were fulfilled.”

The temple filled with smoke denotes the whole church, to some extent deficient and impure. The same events that destroy false religions will also purify the true Church.

CHAPTER XVI.

1. "And I heard a great voice out of the temple, saying to the seven angels, go your ways, and pour out the vials of the wrath of God upon the earth."

The great voice from the temple is either from the Saviour himself, or some special agent of his, and commands the seven angels to pour out the seven symbolic vials of God's wrath on the earth, for the destruction of the anti-christian power at Rome.

2. "And the first went and poured out his vial upon the earth, and there fell a noisome and greivous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The first angel pouring out his vial upon the earth denotes the Romish hierarchy losing control over important parts of the earth's surface, by the Reformation of the sixteenth century

and the first part of the seventeenth. The papal imposture lost all of England, some of the German States, and other points of less note. The effect of this vial was that the worshippers of the (Romish) beast and his image (the Pope) endured a grievous sore, particularly on their minds, to think that their pretended Vicar of the Son of God, etc., should be mustered out of service, as a nuisance to soul and body, in these important countries. I only give the date of this vial, and the leading events which fulfill it, but in this little volume I must refer the reader to the history of those times for the rest.

3. "And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea."

The second angel, pouring out his vial upon the sea and its effects, denote the fierce effects which the papal imposture made to gain new territory, to make up for its loss by the Reformation, during nearly all the seventeenth century and the major part of the eighteenth, but with disastrous and bloody effects. Antichrist sent out the Jesuits into all parts of the earth,

like emissaries of Satan, in the garb of lawyers, painters, teachers, missionaries, etc., and these wretches insinuated themselves into all high places, and their continual effort was to allure and press governments and peoples over to Popery. Every country that tolerated them came to nothing, or sunk into degradation. They considered war, treachery, murder, etc., all right, so it promoted the Papacy. As soon as the Japanese and Chinese saw what they were after, they killed off all that did not make their escape, and closed their ports for a long time against all foreigners. These Jesuits also strove hard in Africa and South America, but it is doubtful whether they made the people any better in these places than they were before. The inquisitions, mummeries, monkeries, etc., played their part, with the outsides painted and varnished, like white sepulchres, but the inside full of murder, impurity and carnal indulgence. For further knowledge read the history of the wars, inquisition, etc., in those times.

4. "And the third angel poured out his vial upon the rivers and fountains of water, and they became blood."

The third angel, pouring out his vial upon the

rivers and fountains of water, points out the drying up of the popish revenues, also the murders and wars during the last of the eighteenth and the first part of the nineteenth centuries, viz., the seventy days of the reign of terror in France and the wars of Napoleon Bonaparte. They molded papal images into coin, and their bells, etc., into cannon, and turned their churches into barracks for soldiers, and killed whomsoever dared to demur. Bonaparte also imprisoned the Pope, and blew the inquisition in Spain into atoms. Read the history of those times and events, for the object of this little volume is to give the dates and leading events in their natural order, which the prophetic part of Revelations foretells.

5. "And I heard the angel of the waters say, thou art righteous, O Lord, which art, and wast, and shall be, because thou hast judged thus."

The angel that presided over the waters give glory to the eternal God, because he judged thus.

6. "For they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy."

The same angel of the waters, or people, recognize the justice of God, in giving blood to drink. To this anti-christian power France has always been the especial slaughter pen of God's people, and now He repays them.

7. "And I heard another out of the altar say, even so, Lord God Almighty, true and righteous are Thy judgments."

Another angel from the altar joins the decision of the former angel, praising God for His fidelity to His church, in punishing its persecutors.

8. "And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire."

The fourth angel, pouring out his vial upon the (papal) sun, with its effect, denotes the wide and bold spreading of the gospel, by home and foreign missionaries, during the last two-thirds of the first half of the nineteenth century, and all this scorched the fanatical feelings of popish bigots.

9. "And men were scorched with great heat, and blasphemed the name of God, which hath

power over these plagues, and they repented not to give him glory.”

The great spread of the pure gospel in the above mentioned period tortured the mind of the papal beast, like great heat tortures the body. But they only blasphemed the name of God, by their fanatical means and pretensions, instead of repenting and reforming.

10. “ And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.”

The fifth angel poured out his vial upon the seat of the beast, even the city of Rome itself and the Papal States. This vial began to be very visibly poured out in 1848, when the Pope run off from his seat, and Louis Napoleon placed 40,000 French soldiers, under 40 generals, at Rome, in order to brace up the old Pope on his pretended chair of St. Peter; and the same vial was more tremendously poured out in 1870, when Louis Napoleon withdrew his soldiers from Rome, to fight the King of Prussia and Germany, and all the Pope's subjects rose up and transferred his dominions to Victor

Immanuel, King of Italy, and he moved his capital into Rome. The Popish hierarchy was now full of (mental) darkness, they knew not what to do, and they gnawed their tongues for (mental) pain, *i. e.*, inward anguish of mind, to see their pretended vice-god turned out of the door.

11. “And blasphemed the God of Heaven, because of their pains and their sores, and repented not of their deeds.”

The old monster of sin, and his adherents, blasphemed the God of Heaven, *viz.*, they called an Ecumenical Council, and passed the degree of infallibility on the old papal image of the beast. Their (mental) pains and sores tormented them, but they clung to their old wicked ways.

12. “And the sixth angel poured out his vial upon the great River Euphrates, and the water thereof was dried up, that the way of the Kings of the East might be prepared.”

The sixth vial may be expected sometime during the first half of the twentieth century, or perhaps a little earlier. Some mishap will befall the Turkish Empire, perhaps the Czar of Russia and the King of Prussia (now the Emperor of Ger-

many) will get up some farce for the world to look at and jump on, and divide the Turkish Empire between them, and this and other circumstances will jar the Turkish faith in Mohammedanism. The way will then be open for the Romish hierarchy to deceive and entice them, and the nations around and east of them to get them to join papal hosts, and go up to Jerusalem to rob the Jews, who will then have acknowledged Christ as the Messiah, and return to Jerusalem with vast quantities of most valuable portable wealth, but God will give the invading hosts a fearful overthrow. For a nice description of this battle read carefully the 38th and 39th chapters of Ezekiel, also Joel 3 and 17. The prophet Joel says this battle will be fought in the Valley of Jehoshaphat. This name does not necessarily locate the battle, but intimates that Jehovah will preside as sovereign over it, for the first two syllables of the name Jehoshaphat are a modification of the name Jehovah, and the last two is a Hebrew word, signifying to judge. This mode of expression is common in the Hebrew language.

13. “And I saw three unclean spirits, like frogs, come out of the mouth of the dragon,

and out of the mouth of the beast, and out of the mouth of the false prophet.”

The dragon, the beast and the false prophet are significant titles of the papal hierarchy, which will send out three classes of wicked emissaries, such as the Jesuits, and here called three frogs, sent out of the mouth of the beast in order to deceive the Eastern nations, and get them to join the Popish invasion of Jerusalem and Canaan, when the Jews return to their own land.

14. “For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.”

These frog emissaries of the Romish Church will use legerdemain, magic arts, tricks, etc., in order to beguile the nations to join them in their hellish enterprises, but the day will be God’s, and he will give the invaders an awful overthrow.

15. “Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

Jehovah intimates to all his people that the approach of his vengeance will be unexpected, and that they must be always at the post of duty, in order to avoid the disgrace of sin.

16. “And he gathered them together into a place called in the Hebrew tongue Armageddon.”

The Pope, with his hellish coadjutors and marauders, will assemble the whole host to a place called Armageddon, which is a contraction of *Auranu*, to elevate, and *megeddo*, the name of a stream of water in the northwest of Canaan, where Debora and Bareck defeated Jabin and Sisera, and where Pharaonecho defeated and mortally wounded King Josiah, so that the name Armageddon does not necessarily locate the battle ground, but rather describes the great destruction of human life in the battle; yet this battle will be somewhere in the Land of Canaan, and probably near Jerusalem.

17. “And the seventh angel poured out his vial into the air, and there came a great voice out of the temple of heaven, from the throne, saying, it is done.”

The seventh vial poured into the air denotes the destruction of all false religions, even to the

last remnants. The battle of Armageddon will give the fatal blow to Popery, Mohammedanism and Heathenism, and the Jews will have believed in Christ; hence the four great obstacles, in the way of the millennium, will be removed, and the seventh vial will thus purify the human mind of all remaining false faiths, like the air may be purified from malaria; hence a voice from the throne says, it is done. As Satan is said to be the prince of the power of the air, this vial is poured into his seat, and may be expected during the last half of the 20th century.

18. "And there were voices, and thunders and lightnings, and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great."

The voices, thunders and lightnings are emblems of God's displeasure, directed against the anti-christian powers, and the great earthquake is especially religious, overthrowing all godless views, efforts, etc.

19. "And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God to give unto her the cup of the wine of the fierceness of his wrath."

The great anti-christian city was divided into three parts, *i. e.*, by intestine feuds between the three elements composing the invading army, viz., Popery, Mohammedanism and Heathenism—like the feuds among the Jews when the Romans besieged Jerusalem and fatally ruined it, and the (godless) cities of the (wicked) nations fell, and great Babylon, *i. e.*, the Romish persecuting power, came into remembrance before God, to give unto her (as a punishment) the cup of the wine, *i. e.*, the measure of punishment for her sins. Blood is here compared to wine, because they are both red. The fierceness of God's wrath against Antichrist brings these things about.

20. “And every island fled away, and the mountains were not found.”

And every island (as to false religions) fled away, and the mountains (of opposition to the pure gospel) were not found.

21. “And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail, for the plague thereof was exceedingly great.”

And there fell upon (wicked) men a great hail (of God's wrath), but they blasphemed, instead of repentance and reformation. Punishment only reclaims when it is especially sanctified to the transgressor.

CHAPTER XVII.

1. "And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, come hither; I will show unto thee the judgment of the great whore that sitteth upon many waters."

Before leaving the final destruction of the anti-christian power, the apostle gives further particulars of that monster of sin, and still uses symbolic language. The Romish Church explains all these awful wicked things of heathen Rome; but this is absurd, for heathen Rome only lasted twelve hundred and twenty-eight years—from the first of Romulus to the last of Augustulus, *i. e.*, little Augustus, whose right name was Momillus, and the last potentate of heathen Rome; but this anti-christian Rome lasts twelve hundred and sixty years. In this verse, papal Rome is compared to a tremendous woman of ill-fame, faithless to marriage vows, detestable in her character and habits, and destructive to all that suffer themselves to be

allured by her. She sits on many waters, which are an emblem of many nations and millions of people, allured and tyrannized over by popish impostures.

2. "With whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication."

The kings of the earth committed (spiritual) fornication, *i. e.*, idolatry, with this horrid woman, in lending their power and influence to support popish fanaticism, with all its shocking concomitants; and the inhabitants of the earth have been made (morally) drunken in sin, by supporting papal idolatry, etc., like an intemperate man gets drunk on wine, etc.

3. "So he carried me away in the spirit in the wilderness: and I saw a woman sit upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns."

The angel appeared to carry the apostle away, under the extraordinary influence of the Spirit, into the (anti-christian) wilderness, into which the Romish Church had changed nearly all Christendom, and there John saw, with the

eyes of his mind, or soul, a woman, *i. e.*, the Romish Church, sit upon a scarlet-colored beast, *i. e.*, the temporal power of Rome, and such others as support the Romish hierarchy. Scarlet color has always been the special taste of all the leading men in the State and Church at Rome. The names of blasphemy denote the Heaven-daring arrogance and pretensions of the Papacy. (See chap. 12 & 13.) The seven heads still refer to the seven hills on which Rome stands, and the seven forms of government (aside from the governments of Popes) which have existed at Rome, the government of Popes being the eighth, and is of the seven, *i. e.*, if popish tyranny is so like the tyranny of heathen emperors that it is no use to call them two forms of government, then popish tyranny is the eighth, and is of the seven. (See v. 11.) The ten horns still refer to the ten kingdoms of Europe, into which the Western empire was divided when it was broken up.

4. "And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication."

This emblematic woman, papal fanaticism,

was clothed in regal apparel, and decked or gilded with gold and gems, silver being considered too coarse and cheap. As women of ill-fame give love-drinks to their paramours, so this popish woman has a golden cup in her hand, full of abominations and filthiness of her fornications, referring to papal allurements, idolatry, impurity, blind bigotry, etc.

5. "And upon her forehead was a name written, Mystery, Babylon the Great, the mother of harlots and abominations of the earth."

In ancient times harlots labeled their foreheads, that men of impurity might recognize them, and, in accordance with this custom, the emblem of the Roman Catholic Church is labeled on the forehead. Respectable writers say that, before the Reformation, the Pope had the word Mystery inscribed in letters of gold on the front of his mitre; and the Romish Church is the mystery of iniquity, and would have arisen in the days of the apostle Paul, only the persecutions of heathen Imperial Rome kept the Church pure (see 2 Thes. 2, 3: 11), for the Romish Church answers the description in every way. The same woman is called Babylon the Great, for the Pope, with his mitre and coadju-

tors, exceed literal Babylon in idolatry, tyranny, luxury, wealth, etc. Literal Babylon worshipped images, but mystic Babylon, *i. e.*, the Romish Church, worships Mary, Peter, saints, angels, relics, popes, as well as images—all of which is idolatry. (See Exod. 20 : 3–7.) The same typical woman is called the mother of harlots and abominations of the earth, as exceeding them all in wickedness. The great mass of the people see the (varnished) outside of the Roman Catholic Church, but do not get to see the inner recesses of the inquisition, nunneries, monkeries, etc., etc., and their eyes are dazzled with the former, but blind to the latter.

6. “And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus : and when I saw her, I wondered with great admiration.”

The apostle was amazed to see this woman, the popish imposture, spiritually drunken on sin, by murdering the saints and martyrs of Jesus, and yet pretending to be the Church, mother Church, &c., &c.

7. “And the angel said unto me, wherefore didst thou marvel ? I will tell thee the mystery

of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns.”

The angel explains the woman, the beast, the seven heads and ten horns, as already frequently explained.

8. “The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition; and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is.”

The beast, *i. e.*, the persecuting power at Rome, “was” when heathen Rome persecuted the Christians, (and is not) when heathen Rome became Christian, in the days of Constantine, “and ascended out of the bottomless pit,” when christian Rome run into the papacy, and perdition is its destiny. Those, whose names are not recorded in heaven from eternity, wondered with veneration at the outside glare of this anti-christian power. Hell is compared to a bottomless pit, into which, if you fall, you are always sinking in the terrors of death, and never stop or reach the bottom.

9. "And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth."

The angel suggests that it is wisdom to understand correctly the figurative seven headed beast, on which the mystic woman sits, viz., the temporal power sustaining papal imposture.

10. "And there are seven kings: five are fallen and one is, and the other is not yet come; and when he cometh, he must continue a short space."

"And there are seven kings," *i. e.*, seven forms of government in the Roman empire, viz., kings, consuls, dictators, decemvirs, military tribunes, emperors and exarchs; five are fallen, viz: kings, consuls, dictators, decemvirs and military tribunes. These five forms of government had passed away before the days of the apostle John; and one is, viz., emperors in apostolic times; and the other is not yet come, viz., exarchs, which did not take place till the seventh century, when Rome became a dukedom to the exarch of Ravenna; and he (exarchs) must continue a short space, viz., till the year 800, when the imperial title was revived in Charlemagne, *i. e.*, Charles the Great.

11. And the best that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

“Is the eighth, and is of the seven,” *i. e.*, if the tyranny of Popes is so exactly like the tyranny of heathen emperors of Rome, that you need not call them two different forms of government, then Rome will have only seven forms of government in all. Notice the destiny (perdition) of this persecuting power at Rome. The tyranny of Popes is called the beast itself in this passage, because it is the last form of government.

12. “And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast.”

“And the ten horns which thou sawest are ten kings,” *i. e.*, dynasties of monarchical government, which have received no kingdom as yet, because the western empire was not divided into the ten kingdoms of Europe in the apostle’s days; but receive power as kings, *i. e.*, the people who lived in those regions (where the ten kingdoms existed afterward) give themselves up, as tools of wickedness, to sustain the persecuting power

at Rome. "One hour with the beast," *i. e.*, at the same instant and for the same purpose.

13. "These have one mind, and shall give their power and strength unto the beast."

These (the ten kingdoms) have one mind, *viz.*, to support the persecuting power at Rome, however they might war among themselves, and give their power and strength unto the beast, *i. e.*, popish tyranny, which is the last head, or form of government in Rome, and hence called here the beast itself. Any one who is willing to see, can see that papal Rome is here described, for the ten kingdoms of Europe did not exist, as such, during Imperial Rome.

14. "These shall make war with the Lamb, and the Lamb shall overcome them: for he is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful."

These (ten papal kingdoms of Europe) shall make war with the Lamb (Christ), by opposing Christ, his cause and servants; and the Lamb shall overcome them by his word, spirit and providence, for he (the Saviour) is Lord of lords and King of kings, *i. e.*, all things in time are

delegated to Christ, until the last judgment is concluded; then he will deliver up the mediatorial kingdom, that God may be all in all; but the glorified human nature of Christ will always remain as the connecting link between Deity and the redeemed. "And they that are with him," even all the Saviour's true servants, are called, and chosen, and faithful; hence all enemies to Christ must fall fatally and finally.

15. "And he saith unto me, the waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues."

The angel next explained to John that the waters where the whore (the Romish hierarchy) sat were an emblem of people, multitudes, nations and tongues. Heathen Rome tyrannized over nearly all the known world, and papal Rome has exceeded heathen Rome, for the Pope claims to be the disposer of all earthly kingdoms, as well as the infallible head of religion.

16. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire."

These ten horns, viz., the ten kingdoms of Europe, when converted to true Christianity, shall hate the whore, *i. e.*, the papal imposture, and shall make her desolate, by forsaking her; and naked, by exposing her enormous wickedness; and eat her flesh, by withdrawing all support from her; and burn her with fire, which was the sentence of an adulterous daughter of a priest. Lev. 21 : 9.

17. "For God hath put it in their hearts to fulfill his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled."

God, in his providence, give up these ten kingdoms to support the (papal beast), until the words of God should be fulfilled.

18. "And the woman which thou sawest is that great city, which reigneth over the kings of the earth."

The angel next explained to John that the woman (the popish imposture) was or meant that great (anti-christian) city (Rome) which reigneth over the kings of the earth. Popes have made emperors hold their stirrups while they got on horse-back to ride, and sometimes degraded and insulted emperors and kings even worse than this.

CHAPTER XVIII.

1. "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory."

The apostle here sees another angel, different from the one that explained the symbols in the last chapter; as the herald announcing the final downfall of anti-christian Rome, he may be considered, in his glorious appearance, as an emblem of Christ coming to judgment, to pass final sentence on all his enemies.

2. "And he cried mightily with a strong voice saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This herald cried with a voice worthy of an angel, and proclaimed (mystic) Babylon the great *i.e.*, papal imposture, is fallen, is fallen, is most certainly fallen, in God's immutable pur-

poses, and become the habitation, &c., of all that is hellish and detestable. When popish imposture comes to a final end, and all its secrets are told, and the doleful relics of all its monsters in wickedness are exhumed, the world will get a stench of sin, which admits of no comparison. The bigoted devotees of papal imposture are unwilling to look into these things now.

3. “ For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies.”

All nations have had a hand, more or less, in popish imposture, which is here called drunkenness and fornication ; and the kings of the earth have committed (spiritual) fornication with the Romish Church, in pandering to it, in order to get its influence to help them : and the merchants of the earth waxed rich, by carrying the dainties and gems of the world to it.

4. “ And I heard another voice from heaven, saying, come out of her, my people that ye be not partakers of her sins, and that ye receive not of her plagues.”

The apostle next hears the voice of the Saviour from heaven, calling his people out of the Romish Church before its final destruction ; like Lot called his friends, " Up get ye, for the Lord will destroy this place."

5. " For hersins have reached unto heaven, and God hath remembered her iniquities."

The sins of this papal, anti-christian power, have reached, like dark mountains, unto heaven, and God remembers them, although presumptuous fanatics construe God's long forbearance into forgetfulness.

6. " Reward her even as she rewarded you, and double unto her double according to her works ; in the cup which she hath filled, fill to her double."

The nations injured by papal imposture are here called on to return double punishment for the extraordinary wickedness and injury which Rome had done to them. The size of sin is the measure of its punishment.

7. " How much she hath glorified herself, and lived deliciously, so much torment and sorrow given her, for she saith in heart, I sit a queen and am no widow and shall see no sorrow."

The self-exaltation, luxury and regal independence of the Romish hierarchy will be the measure of God's vengeance on it, when he rises up in His majesty to reckon with it finally.

8. "Therefore her plagues shall come in one day, death and mourning and famine, and she shall be utterly burned with fire; for strong is the Lord God who judgeth her."

The end of the Romish Church will be sudden at last, viz., death, mourning, famine and burning.

Rome is to be treated like the unchaste daughter of a priest. Lev. 21 : 9.

9. "And the kings of the earth who have committed fornication and lived deliciously with her shall bewail her, and lament for her when they see the smoke of her burning."

Such potentates as remain unconverted and leagued with Rome will bewail her burning.

10. "Standing afar off for the fear of her torment, saying, Alas, alas ! that great city Babylon, that mighty city ! for in one hour is thy judgment come."

The remaining beneficiaries of Romish impos-

ture will stand back as well as they can, and howl over her destruction ; amazed at the final ruin of such wealth, grandeur and arrogance. Rome is still compared to Babylon.

11. “ And the merchants of the earth shall weep and mourn over her ; for no man buyeth their merchandise any more.”

The merchants mourn over her, because the market of their commerce is extinct. Acts, 16: 19.

12. “ The merchandise of gold and silver and precious stones, and of pearls, and fine linen, and purple, and silk and scarlet, and all thyme wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble.”

Fourteen articles of most tasty merchandise are here enumerated, among which is thyme, or sweet wood. Merchants accumulated great wealth by carrying these luxuries to papal Rome, and so feeding her carnal ambition.

13. “ And cinnamon, and odors, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.”

Fourteen more most costly articles of commerce are here specified—among which are slaves, or bodies and souls of men ; these refer to the spiritual traffic, by which the leaders and retainers in the Romish church enrich themselves at the expense of the ignorant and bigoted masses of the people. See mass, indulgence, &c., &c.

14. “ And the fruits that thy soul lusted after are departed from thee, and all things which are dainty and goodly are departed from thee, and thou shalt find them no more at all.”

This verse describes the doleful end of all comfort to papal Rome.

15. “ The merchants of these things which were made rich by her shall stand afar off, for the fear of her torment, weeping and wailing.”

The merchants will stand afar off, through fear, and weep and wail, because the market for their commerce is gone. Whatever a man views as his chief good, is his God—whether it be the Creator or the creature.

16. “ And saying, alas, alas ! that great city, that was clothed in fine linen, and purple, and

scarlet, and decked with gold, and precious stones, and pearls."

The merchants will be utterly amazed as well as grieved to see the end of the wealth and grandeur of papal Rome.

17. "For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off."

The suddenness of the end of papal Rome will especially astonish the merchants.

18. "And cried when they saw the smoke of herburning, saying, what city is like unto this great city?"

The howling of the merchants over the loss of their trafic with papal Rome shows that Mammon is their God.

19. "And they cast dust on their heads, and cried, weeping and wailing, saying, alas, alas! that great city, wherein were made rich all that had ships in the sea, by reason of her costliness; for in one hour is she made desolate."

The merchants cast dust on their heads to

emphasize their wailings over the loss of their false God Mammon ; they appear to be even worse than Esau, Micah, or those who made shrines for Diana ; the religion of Christ cannot be where there is so much love of the world

20. “ Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.”

The heaven and saints are called on to rejoice, because God has avenged them on the anti-christian imposture at Rome.

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

To illustrate the fatal and final fall of that great city (mystic) Babylon, *i. e.*, papal Rome, a mighty angel took up a stone, like a great mill-stone, and cast it into the sea, in imitation of the prediction of the fatal fall of literal Babylon. Jer. 51 : 60-63.

22. “ And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no

more at all in thee ; and no craftsman, of whatsoever craft he be, shall be found any more in thee ; and the sound of a mill-stone shall be heard no more at all in thee."

The musician, craftsman and mill-stone will be heard no more in papal Rome.

23. "And the light of a candle shall shine no more at all in thee ; and the voice of the bride-groom and of the bride shall be heard no more at all in thee ; for thy merchants were the great men of the earth ; for by thy sorceries were all nations deceived."

The light of a candle and the voice of the bride-groom and of the bride are to be heard in anti-christian Rome no more, when these judgments take place. This will also be a punishment on her merchants, as the great ones of the earth : also destruction to papal Rome, for seducing all nations by her sorceries, tricks, juggleries and lying wonders, etc.

24. "And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth."

In the skirts of papal Rome will be found the blood of prophets, saints and martyrs, to a mon-

strous extent far—more than is known of yet—as all secrets will be told when Antichrist is consumed.

CHAPTER XIX.

1. “And after these things I heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God.”

After these things, viz., the description of the wickedness, ambition, luxury, arrogance, destruction, etc., of the Romish imposture, the apostle heard a great voice of much people in heaven, saying, Alleluia. This word is derived from haulal, to praise, and the last syllable of Jehovah's, and the church triumphant ascribe their own salvation, glory, honor and power to their God, because he had destroyed this pretended mother church and vicar of the Son of God.

2. “For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.”

Glorified saints ascribe truth and righteousness to God, and, as an example of it, they refer to God's vengeance on the great (spiritual) whore, the papal imposture, which had corrupted the Christian religion—like a brothel corrupts the morals of a community.

The blood of the martyrs cry to God against these fanatics and impostors, like the blood of righteous Abel, and God will assuredly hear, as He is just.

3. “And again they said, Alleluia. And her smoke rose up forever and ever.”

The saints repeat Alleluia, praise Jehovah, and her smoke rose up forever and ever, *i. e.*, eternal punishment.

4. “And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen ; Alleluia.”

The four and twenty emblems of the whole Church, and the four emblems of the Ministry, worship God, and say, Amen, so let it be ; Alleluia, praise Jehovah.

5. “And a voice came out of the throne, say-

ing, Praise our God, all ye his servants, and ye that fear him, both small and great.”

The voice of some leading saint or angel near the throne called on all classes to praise God.

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, Alleluia : for the Lord God omnipotent reigneth.”

The heavenly hosts, by way of a response to the call, in the preceding verse, and with the voice of a great multitude, and of many waters, and of mighty thunderings, said, Alleluia, praise Jehovah ; for the Lord God omnipotent reigneth, *i. e.*, crushed all opposition to his universal empire ; hence, the conversion of the world is alluded to.

7. “Let us be glad and rejoice, and give honor to him : for the marriage of the Lamb is come, and his wife hath made herself ready.”

Saints and angels propose to be glad and rejoice, and honor the omnipotent God reigning, for the marriage of the Lamb is come and his wife hath made herself ready. Here we may con-

sider the marriage faith with its effects, and the Lamb, Christ, and the wife, the whole Church.

8. "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

The Church is arrayed in fine linen, which is an emblem of Christ's righteousness, and clean, viz., pure from sin; and white, or bright, *i. e.*, reflecting the excellencies of Christ's righteousness.

9. "And he saith unto me, write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, these are the true sayings of God."

The angel which communicated unto John, in this vision, bid him write: Blessed are they which are called (by the Word and Spirit) unto the marriage supper of the Lamb, *i. e.*, joys of heaven, which we gain by being united to Christ, by faith; like marriage unites husband and wife.

This angel further announces that these (revelations) are the true sayings of God. The millennium will be a bright type of this marriage supper of the Lamb.

10. “And I fell at his feet to worship him. And he said unto me : See thou do it not ; I am thy fellow servant, and of thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy.”

This angel was neither a Pope nor a Papist, for he forbid John of worshipping him, or any other creature, and bid him worship God, as the only proper object of worship. The angel further informs John that he (the angel) was his (John's) fellow-servant and co-laborer in the work of Christ for the Church. The testimony of Jesus is the spirit of prophecy ; in other words, the spirit dictates prophecy, and prophecy revealed Christ, as the door, the way, the truth and the life, etc., of our future enjoyment in heaven.

Angels, as well as saints, are employed in the salvation of man. Heb. 1: 14.

11. “And I saw heaven opened, and behold, a white horse ; and he that sat upon him was called faithful and true, and in righteousness he doth judge, and make war.”

The apostle next sees in a new scene a white horse, as an emblem of justice and purity, and

the rider, as an emblem of Christ, whose titles are faithful and true, and he judges and makes war in righteousness, and not for ill-gotten gain, like depraved man.

12. “His eyes were as a flame of fire, and on his head were many crowns, and he had a name written, that no man knew but he himself.”

The Saviour's eyes are as a flame of fire, denotes his omniscience to detect enemies, and his many crowns denote his sovereignty as Creator, Redeemer, Head of the Church, and conqueror of all his enemies. “Name unknown to all but himself” denotes his eternal, incomprehensible Lordship.

13. “And he was clothed with a vesture dipped in blood; and his name is called The Word of God.”

The Saviour was clothed with a vesture dipped in or baptized with blood. See the same angel Isa. 63 : 1. This was the blood of his enemies; and his name is called the Word, as the medium of all communication between heaven and earth; like words are the mediums of communication between human beings.

14. “And the armies which were in heaven

followed him upon white horses, clothed in fine linen, white and clean."

The Saviour's armies of the redeemed in heaven followed, by obedience and white horses, denotes that they acquiesced in his justice and purity; clothed in linen, white and clean, denoting Christ's righteousness, which they had received by faith.

15. "And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God."

The sharp sword going out of the Saviour's mouth denotes the execution of his sentence on his enemies, and the rod of iron denotes destruction to all who will not have this man to reign over them. Ps. 1, and Luke 19:14-27. "And he treadeth the winepress," *i. e.*, he does the work of a servant, redeeming the faithful, and destroying the implacable, causing their blood to flow red, like wine, in accordance with God's wrath against the wicked.

16. "And he hath on his vesture, and on his thigh, a name written, King of Kings, and Lord of Lords."

The Saviour has a label or badge upon his vesture and on his thigh, where the sword hangs, King of Kings and Lord of Lords, denoting his universal empire.

17. "And I saw an angel standing in the sun, and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God."

The battle of Armageddon is again referred to here; and I will give in order my ideas of the great events between us now, 1873, and the opening of the millennium. The combined papal forces will make two dreadful but unsuccessful attempts to regain Rome and the Papal States, viz., the reaping of the harvest and the vintage. Chap. 14. Next, the Jews will return to Canaan with great wealth, and about the same time Mohammedanism will give way, perhaps, by the Czar of Russia and King of Prussia (now Emperor of Germany) dividing Turkey between themselves. The Pope, with his adherents, will then send out three classes of emissaries, called frogs, and induce the Mohammedans and other kings of the East to join them in robbing the Jews, but God will give them a fearful overthrow. This

is the sixth vial. The great obstacles to the speedy conversion of the world will then be removed. Then comes the seventh vial. And as the Jews will have gone home Christians, they will make the best of missionaries, under the seventh vial, to bring in the millennium, they being acquainted with all languages. In view of the battle of Armageddon, John sees an angel as a herald standing in the sun for publicity, and calling all the fowls of the heaven to come and feast on the dead bodies of Antichrist and his hosts, who had assembled to rob the penitent Jews, returned to Canaan, the land given to Father Abraham and his offspring for a possession forever and ever.

18. "That ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great."

The supper which God will give to the fowls consists in the flesh of kings, captains, mighty men, horses and their riders, and all men, free and bond, small and great ; their destruction is the measure of their presumption and godless sin.

19. "And I saw the beasts, and the kings of

the earth and their armies, gathered together to make war against him that sat on the horse, and against his army."

The Papal Antichrist, with all his regal allies, waged war against him (the Saviour) that sat on the horse and against his army ; this will be a fearful undertaking and will have a fearful ending.

20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

The beast, the secular power that sustains the Papal Anti christ, and the false prophet, Anti-christ himself, with all his devotees, will be captured and cast alive into a lake of fire burning with brimstone, an emblem of hell.

21. "And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh."

The remnant of the anti-christian hosts will

be slain by the sentence of the Saviour, "the fowls feasted on their flesh." This is the close of the battle of Armageddon and the end of Antichrist, with his Mohammedan and heathen allies. The conversion of the world will follow easily when these great obstacles are taken out of the way.

CHAPTER XX.

1. "And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand."

In the natural order of events the millennium comes next, and, preparatory to its introduction, the apostle sees an angel come down from heaven—like the sheriff is sent out by the civil government to catch culprits—having the key, *i. e.*, the control of the bottomless pit, *i. e.*, endless hell—like the sheriff has control of the prison—"and a great chain in his hand," denoting the restraints laid on the leader of the fallen angels during the millennium—like the sheriff binds criminals to restrain them.

2. "And he laid hold on the dragon, that old

serpent, which is the devil, and Satan, and bound him a thousand years."

The tempter in Paradise is here called the dragon, that old serpent the devil, and Satan, and is bound, *i. e.*, restrained during the millenium; otherwise the world would never be converted. Dragon and serpent, refer to the medium which the tempter used in Paradise, which is a subtle, degraded, vicious, venomous reptile, and is now the emblem of the devil. Devil, or its root *diabolus*, means a traducer, and Satan means an adversary.

3. "And cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season."

In this verse Satan is imprisoned to restrain him, and sealed for the sake of certainty, that the human race may enjoy the religion of Christ in peace for a thousand years. After that, and just before the end of time, Satan must (in God's economy) be loosed a little season. If anyone says, why not keep him imprisoned, the answer is, you see from your standpoint and God sees from his; if anything that God does, does not seem best to

you, that fact proves that you are ignorant—for God is infinitely wise.

4. “And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.”

Next, the apostle saw thrones, denoting the happy and exalted state of the converted world during the millennium, Dan. 7:14; and they (the righteous) sat upon them, as kings and priests to God, Rev. 1:4-6; for in the hearts of the human family at large, during the millennium, the saints will reign in spirit. As to the moral state of their hearts in those times, and as priests offer the sacrifice of praise and thanksgiving to God, Rev. 5:10, these things will be a type and foretaste of heaven; And judgment was given unto them, viz., the righteous, as Christ's assessors, who had judged the beast, and will, by his saints as his assessors, judge the world at the last day. Christ came into the world personally when he atoned for sin on

the cross, and he will come personally a second time to judge the world, Heb. 9 : 27, 28, and end all things here below. Next the apostle saw the souls (but not the bodies) of the pious martyrs of past ages, *i. e.*, successive generations of pious persons like the martyrs, and they lived and reigned with Christ a thousand years, just as John the Baptist was promised under the name of Elijah, because they were very much alike, Matt. 4 : 5, compared with Mark 9 : 11-13. I have not bothered the mind of the reader with the vain and conceity notions of those who become intoxicated with one idea, and fly off in a contrary direction, like an arrow shot into the air without a spike in it to balance its course.

5. "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

"But the rest of the dead," *i. e.*, such wicked people, as hosts of the past generations, lived not again until the thousand years were finished ; hence we can see that the earth will be inhabited entirely by pious people during the millennium, and something like a universal revival of religion will prevail all over the earth.

If the thousand years are a prophetic thousand,

they will be three hundred and sixty thousand years, according to our usual computation of years ; and I lean towards this opinion, for our Saviour must “see of the travail of his soul and be satisfied.” Isa. 53 : 11.

This (rising into a state of grace and preparation for heaven) is the first resurrection ; the second will be at the last day.

6. “Blessed and holy is he that hath part in the first resurrection ; on such the second death hath no power, but they shall be priests of God and of Christ and shall reign with him a thousand years.”

“Blessed and holy is he that hath part in the first (spiritual resurrection,” viz., the new birth, John 3 : 3, and full sanctification, which is the carrying out of the new birth ; on (all) such the second death (hell) hath no power ; but they shall be priests of God (spiritually and to offer praise and thanksgiving) and reign (in their holy affections and emotions) with him, *i. e.*, the Saviour during the millennium.

7. “And when the thousand years are expired, Satan shall be loosed out of his prison.”

At the end of the millennium, and just before

the end of time, Satan shall be loosed out of his prison—probably to show that the millennium was of grace and not works.

8. “And shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them to battle, the number of whom is as the sand of the sea.”

Every human being is born into the world with a depraved moral nature ; and when Satan is loosed from his prison, he will prevent hosts in the four quarters of the earth of becoming pious, and excite them to persecute, like Gog and Magog did before the millennium. Ezek. 38 and 39, and Rev. 16 : 16.

9. “And they went up on the breadth of the earth and compassed the camp of the saints about and the beloved city ; and fire came down from God out of heaven and devoured them.”

When these last and most awful anti-christian hosts are in the height of their hellish career, and persecuting the remnant of the pious, the fire of God’s wrath from heaven will consume them. The habitation of the pious is compared to the “beloved city” Jerusalem in its best days.

10. “And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night forever and ever.”

After this last anti-christian struggle, Satan will be cast into “the lake of fire and brimstone” (an emblem of hell), with all his agents, impostors, etc.

11. “And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.”

The next event in order is the coming of Christ to judgment, in infinite majesty. The heavens and the earth fleeing away before the judge, denote the dissolution of the visible creation before the Saviour, at his second coming.

12. “And I saw the dead, small and great, stand before God ; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works.”

The next thing in order is the resurrection, for the dead, small and great, stand before God (the

Son), and the books (the records of the characters and conduct of the human race) were opened, that the assembled universe might see the justice of the Judge. I think "the books" are the records of conscience compared with revelation. The influence of the infinite majesty of the Judge will bring fresh to memory all the thoughts, words, deeds and desires of men and angels, both good and bad. "Another book was opened," containing the names of the redeemed. We will be judged according to our works—as the effect of our faith and moral state of heart.

13. "And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged, every man according to their works."

The sea, death and hades, or the grave, gave up their dead, and they were judged in like manner.

14. "And death and hell were cast into the lake of fire. This is the second death."

And death and hell, or hades, or the state of separation between soul and body, were cast into the lake of fire, *i. e.*, hell. Our first death is the separation of soul and body, and the second, hell.

15. "And whosoever was not found written in the book of life was cast into the lake of fire."

The names of all the redeemed are recorded in heaven, the rest are lost.

CHAPTER XXI.

1. "And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."

The next thing in order is an emblem of the heavenly state of the righteous in eternity. To understand the Apocalypse, always remember the order of events, dates, etc. The new heaven and new earth succeed the old. "And there is no more sea to cause danger or trouble, or separate brethren. The apostle Peter also speaks of the heavenly state, 2 Peter, 3 : 10-13 ; because he is speaking of the state of all things after the day of judgment. But the prophet Isaiah speaks of the millennium, Isa. 65, 17-19, and 66 : 19-23, because he is treating of the conversion of the whole world and the intense piety that will

then prevail; yet all three witnesses use the term "New Creation."

2. "And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

As the land of Canaan, a type of heaven, had its central point of worship, Jerusalem, so the heavenly state had its new Jerusalem, adorned most exquisitely by and for Christ, as a bride is adorned for the bridegroom, and coming down from God out of heaven near by, so that John might contemplate it as an emblem of the abode of all the redeemed to infinity.

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

"A great voice out of heaven," probably from the angel that gave this revelation to John, proclaimed that God now condescends to tabernacle with the redeemed and be their God, and they his people.

4. "And God shall wipe away all tears from their eyes; and there shall be no more death,

neither sorrow, nor crying, neither shall there be any more pain ; for the former things are passed away."

God as a tender parent, in heaven, will free all the redeemed, by Christ, of tears, death, sorrow, crying and pain—all of which are the effects of sin—for the former (sinful) things are passed away.

5. "And he that sat upon the throne said, Behold I make all things new. And he said unto me, write, for these words are true and faithful."

In this verse the Mediator has moved to the throne of his judgment, and proclaims to the universe, "Behold I make all things new," with regard to the redeemed ; and bids the apostle write his true and faithful words for the benefit of our race.

6. "And he said unto me, it is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely."

In view of the conclusion of the general judgment and beginning of the eternal state, the Judge of all the earth said, "It is done," *i. e.*, the righteous are saved and the wicked lost, and

the conflict between Christ and Satan over—the final destiny of man is fixed. Our Saviour illustrates his existence from eternity to eternity, by calling himself Alpha, the first letter of the Greek alphabet, and Omega, the last letter of the same; he also calls himself “the beginning and the end,” as having created all things and disposed of all things. Creation is ascribed to the Son and Spirit, as well as to the Father; and they are called the Triune God, or Trinity, which means three in one, viz., three persons and only one divine nature. To every one who thirsts for the salvation of God our Saviour will give of the fountain of the water of life freely, *i. e.*, he shall not merely have little foretastes of heavenly happiness, like good people have in this world, but go to the fountain head and drink freely.”

7. “He that overcometh shall inherit all things, and I will be his God, and he shall be my son.”

The Saviour says, he that overcometh sin by faith in the Redeemer shall possess things heavenly; for each glorified saint and holy angel possesses and enjoys heaven as much as if it was his own, and he is a spiritual son of God, and God is his Father.

8. "But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

The misery of all the wicked will be as great in hell as the happiness of the righteous in heaven. For our instruction and warning, the various classes of the wicked are here enumerated, viz., the fearful, who would not venture to forsake all for Christ; and the unbelieving, who would not trust the Lord Jesus with their soul's concerns; and the abominable, in deeds of unnatural wickedness; and murderers, who hate their brother and the sixth commandment; and whoremongers, who hate the seventh commandment and devote themselves to the worst class of women; and sorcerers, all manner of conjurers and diviners, for they apply to other sources for knowledge than to God; and idolaters, who pay their homage to the creature instead of the Creator; and all liars, who of course hate the ninth commandment and the God of truth. All such characters as the above shall have their part in the lake which burneth with fire and brimstone, an emblem of hell, which is the second death.

9. "And there came unto me one of the seven angels, which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife."

The glories of the heavenly abode of the righteous is here described emblematically, at length, and the New Jerusalem may, for the sake of clearness of idea, be compared to the small likeness of an invention, which the patentee makes out and carries to the Patent Office, in order to secure his patent; the likeness is a miniature view of the invention, and the New Jerusalem is a miniature view of heaven.

One of the seven angels now invited John to come and see the bride, the Lamb's wife. The figurative expression, the bride, is now changed from the redeemed to the abode of the redeemed; which intimates that we are to receive general ideas, and not particularize.

10. "And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."

John's bodily senses were now locked up from the world, under the influence of the Holy

Spirit, and in his mind he was carried to a great and high mountain, and he saw, with the eyes of his mind, the holy Jerusalem descending out of heaven from God, as bestowed on man through the atonement of Christ.

11. "Having the glory of God; and her light was like unto a stone most precious, even like a jasper stone, clear as crystal."

The glory of God illuminated the New Jerusalem, and was like a jasper, clear as crystal; hence the qualities of one gem are not sufficient to emblemize the excellencies of heavenly things.

12. "And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

The twelve gates of the wall, kept by twelve angels, and on the gates the names of the twelve tribes of Israel written, all denote the Church of Christ, under the Old Testament dispensation emanating from the twelve patriarchs.

13. "On the east, three gates, and on the north, three gates; on the south, three gates, and on the west, three gates."

The twelve gates, equally distributed on the four sides of the city, denote the perfect symmetry of everything in heaven.

14. “And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb.”

The twelve foundations of the wall of the city, corresponding to the twelve apostles of the Lamb, Christ, denote that the doctrines of Christ alone lead into this city.

15. “And he that talked with me had a golden reed to measure the city and the gates thereof, and the wall thereof.”

The angel brought a golden reed to measure the city, gates and wall, shewing that everything in heaven is adapted to every other thing in that holy place.

16. “And the city lieth four square, and the length is as large as the breadth: and he measured the city with the reed, twelve thousand furlongs. The length, and the breadth, and the height of it are equal.”

The four square and cubical form of the city denote the supernatural and exquisite perfec-

tions of everything in the mansions of rest. The twelve thousand furlongs are fifteen hundred miles; if the length, breadth and height be multiplied together, the contents will appear amazing. As to the city being as high as it is long or wide, remember it is only a faint emblem of things which we have not yet seen.

17. "And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the angel."

The angel measured (perhaps the thickness of) the wall, one hundred and forty and four cubits, *i. e.*, a hundred and forty-four times the distance from the elbow (of the angel) to the end of the longest finger, like men measured in ancient times.

18. "And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass."

The wall was made of jasper, a gem which admits of a high polish. The city being of pure gold, like unto clear glass, intimates that no mineral on earth is fine enough by itself to be an emblem of heaven; also, in heaven our knowledge and communion will be clear and pure, suited to the place.

19. "And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second sapphire; the third, a chalcedony; the fourth an emerald;

20. "The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst."

The foundations of the wall, garnished with twelve of the most beautiful, precious and valuable gems, are a nice emblem of the doctrines of Christ, taught by the twelve apostles, which doctrines lead all the followers of Christ to the place which he has prepared for them.

21. "And the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was of pure gold, as it were transparent glass."

The twelve gates, each of the same kind of pearl, may denote that the same doctrines of Christ leads every one into that holy place, whoever goes there; as the Saviour chose twelve apostles, at the beginning of his ministry, to plant the New Testament dispensation of his Church.

22. “And I saw no temple therein: for the Lord God Almighty and the Lamb are the temple of it.”

The apostle saw no temple in the New Jerusalem, for the temple, with all its services, was a type of Christ with his mediation; hence, when all the redeemed get to heaven, they will enjoy Christ in his glorified state, and have no more use for the type. In the Saviour's glorified human nature dwells all the fullness of the Godhead bodily; and his followers will enjoy it to the full, without any type or medium of any kind between them.

23. “And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.”

The New Jerusalem has neither sun, nor moon, in it; because glorified saints enjoy the light of the immediate presence of God and the Lamb, who creates the sun and moon to give us light in this distant world; while we are in the flesh. Our Saviour's glorified human nature will always remain as the connecting link between the redeemed and Deity.

24. “And the nations of them which are saved shall walk in the light of it ; and the kings of the earth do bring their glory and honor into it.”

The nations, or hosts that are saved, shall walk or live in the light of God’s presence ; and as holiness of heart is the true honor and glory of kings, such of them as are saved will bring that into the New Jerusalem with them.

25. “ And the gates of it shall not be shut at all by day : for there shall be no night there.”

As the New Jerusalem will enjoy one eternal day, there will be no need of shutting the gates.

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

Piety is the real glory and honor of the nations, and the saved will carry it to the New Jerusalem with them.

27. “ And there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination, or maketh a lie ; but they which are written in the Lamb’s book of life.”

All the righteous have their names written in the Lamb’s book of life, they shall enter the New

Jerusalem ; but all the ungodly of every description shall be shut out.

CHAPTER XXII.

1. "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb."

A pure river of the water of life, clear as crystal, denotes the life giving power, the consoling, sustaining and enlightening influence of the Holy Ghost, who proceeds from the Father and the Son, or God and the Lamb ; John 14 : 16, 18. This endless outgoing of life and sustenance, from God, to all his creatures, is essential to their preservation and happiness.

2. "In the midst of the street of it, and on either side of the river, was there the tree of life, which bore twelve manner of fruits, and yielded her fruit every month ; and the leaves of the tree were for the healing of the nations."

In the midst of the street of the New Jerusalem, and on each side of the river, there were

many trees of a kind called the Tree of Life, which was an emblem of the seed of life, or heaven sealed to its inhabitants; without any more probation, or temptation, these trees bore twelve manner of fruits, intimating that the doctrines of the twelve apostles suited all the necessities of the redeemed to bring them into this holy place; yielding fruit every month, denotes an incessant supply for all use. “The leaves for the healing of the nations,” denote the forestalling of any and all evil. The tree of life in Paradise on earth, sealed life and happiness to Adam and Eve, while they were faithful to their Maker, in their state of trial or probation, as to their fidelity to God’s commands; but when they violated the covenant of works, they forfeited their privileges of the tree of life and were prohibited from it. But in heaven there will be no tempter, nor test of obedience.

3. “And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him.”

There will be no more curse in heaven, because there will be no more sin. But God and the Lamb, as one Deity, shall reign, and saints and holy angels, shall serve him.

There may be a period in eternity, when we will know infinitely more about the Trinity than we do in this world.

4. "And they shall see his face, and his name shall be in their foreheads."

Saints shall enjoy the presence of God in heaven, and be as well known as his, as if they were labeled in the forehead.

5. "And there shall be no night there, and they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign forever and ever."

There shall be no night there, in heaven; for God's presence makes eternal day, and saints and angels need no rest, nor sleep; neither will there be a candle, or light of the sun; for these would be as unnecessary there as stars here in day time, and the redeemed shall reign, as kings in the universal empire of Jehovah for ever and ever.

6. "And he said unto me, these sayings are faithful and true. And the Lord God of the holy prophets, sent his angel to shew unto his servants the things which must shortly be done."

And he (the angel) said unto me (the apostle), these sayings (the Apocalypse) are faithful and

true, although they far exceed the conception of man. "And the Lord God of the holy prophets, sent (me) his angel to shew unto his servants the things which must shortly (comparing time with eternity) be done; even the execution of the Apocalypse.

7. "Behold, I come quickly: blessed is he that keepeth the sayings of the prophecy of this book."

Behold, I (the Saviour) come quickly to accomplish all that is said in Revelations; blessed is he that keepeth the sayings of the prophecy of this book; in his faith and practice through life, in this present world.

8. "And I John saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things.

9. "Then saith he unto me, see thou do it not; for I am thy fellow-servant, and of thy brethren the prophets and of them which keep the sayings of this book; worship God."

John attests that he saw and heard these things; and was so overcome by the glorious appearance of the revealing angel, that he mis-

took him for the Saviour ; and fell down to worship him, the angel immediately corrected his mistake, and bid him worship God. If the worshipping of any being in the universe, except God, was lawful and right, John would have been indulged in this mistake. When the conclave of cardinals, elect and install a new Pope, their adage is *quem (whom) crevant (they create) adorant (they adore)*. This book is mainly leveled at papal idolatries and other enormities, peculiar to the papacy.

10. “And he saith unto me, seal not the sayings of the prophecy of this book ; for the time is at hand.”

The angel bid John not seal the prophecy of this book ; hence it must be published for the good of mankind, for the time is at hand, when its contents will be fulfilled.

11. “He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still ; and he that is righteous, let him be righteous still ; and he that is holy, let him be holy still.”

This verse most pointedly teaches, that at death our state is fixed forever ; the righteous,

remain so to infinity, and the wicked remain so to infinity, and there is not the least hint, in the whole revelation of a middle-place, or purgatory ; *i. e.*, a place of purification ; the word is derived from *purgo*, to purify.

12. “And behold, I come quickly ; and my reward is with me, to give every man according as his work shall be.”

Our Saviour warns us that he comes quickly, to make an end of all things here, and settle the destiny of all people hereafter ; and his reward, for both good and bad, is with him, to give happiness or misery to each, according to his works, as the effect of his faith. The faith and the works will be of the same character ; like the fountain and the stream will be the same kind of water.

13. “I am Alpha and Omega, the beginning and the end, the first and the last.”

Our Saviour again calls himself Alpha and Omega, the first and last letters of the Greek alphabet, intimating his eternal self-existence.

14. “Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.”

Those who love Christ, keep his commandments; and by virtue of an interest in his atonement, have a right to the tree of life and an entrance into the city of New Jerusalem.

15. “For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.”

Outside of the holy city in the skies, is every character and grade of ungodly human beings.

16. “I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star.”

The Saviour here speaks, and says that he used the ministry of an angel, to reveal this book to the churches, by his servant John; and that He, as to His divine nature, is the root or Creator of David, while, as to his human nature, He is the offspring of David, born unto the world, in David's genealogy; and also the bright and morning star in traducing the day of grace, and the eternal day of glory; like the morning star ushers in the natural day in the world.

17. “And the spirit and the bride say, come. And let him that heareth say, come. And let

him that athirst come. And whosoever will, let him take the water of life freely."

The spirit and the bride, or Church say, to all the impenitent, "Come to Christ," by faith and obedience. And the Saviour says, "Let him that heareth, with his understanding and conscience, say, to all mankind, Come to Christ for salvation. "And let him that is athirst, for salvation, Come to Christ." And whosoever will, or is willing to comply with the requisitions of the Gospel, take the water of life, salvation, freely. None stay away only at their own option, and their own risk, and purely on their own responsibility.

18. 19. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book.

"And if any one shall take away from the words of the book of this prophecy, God shall take his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Our Saviour here fences this book, with the most awful penalty, against any heaven daring

wretch, who steals anything out of it, or forges anything into it. The framers of the Dowy Bible, stole the second commandment out of it, and divided the tenth into two, to keep up the number. And the framers of the Remes Testament stole repentance out of it, and forged penance in place of it. But the above verse tells the future destiny of all who dare to add to, or subtract from the word of God.

20. "He which testifieth these things saith, surely I come quickly: Amen. Even so come, Lord Jesus."

He, the Saviour, who testifies these things in this revelation, saith surely I, as the Mediator now, and the Judge at the last day, come quickly, to dispose of all things here below. And the apostle, as the speaker for himself and the churches, added: Amen, even so, come Lord Jesus, and do as you have said.

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

John closes with the apostolic benediction, as usual. If any person desires supernatural evidence of the truth of the Bible, let him look

at the vast hosts of prophecies in it fulfilled and fulfilling, and to be fulfilled, and he will have better proof of the truth of the christian religion than the raising of a corpse to life would be.

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Chapter x: 2. The slaying of the two witnesses, xi: 7, means the slaughter of the Huguenots in France, A. D. 1572.

The reaping of the harvest, Chapter xiv: 15, and the vintage, xiv: 18. These denote two dreadful attempts of the combined Roman Catholic powers to regain Rome and the Papal States; these may be expected now at any time.

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