

EUREKA
AN
EXPOSITION
OF THE
AFRICAN

JOHN T. SPA.

1

228
T458e
1861
Vol.1
Archives

228
T458e
1861
Vol.1
Archives

Thomas, John

Eureka

Vol.1 cl 6082

To
Maurice Toblin

From
W. G. Kollmeyer

In testimony of his affectionate regard and esteem

April 15th 1866

Meeting of the Lord in Holy Land, p. 145.	
Heaven, which rule.	143
Thou art the nations	151
Rock was Christ	161
Known in Part	163
40 years before Millennium etc	187
Case of Fornication at Corinth	194
Law of Moses	195
Prophecies failed, tongues ceased	197
Science & Faith, &c.	198
Appearance of Saints	196
Formation of Body of Chr.	111-365
Serpents Lie - in Eden	199
many Types in one Table of Profit	207
Paradise	209
Smack to the milk, childlike	222
Token of Covenant - Circumcision	224
Elders	233
Amazons of Coloss	165, 222
Circumcision - complete in him	226
Levi's Death	261
Isaac a Figure of the Lamb	279
Faith defined	284
Doctrine of Balaam	291
Judgment Repining, &c.	330
Spirit	363

names of Spiritual Spirit
 of G. J. are applied to form
 of his women in the Rev.

Yearweek shall be to me for
Elohim ————— P 391

Grammatical — 97 1

Earthy House 395

The Lord's Clergy — — 306 307

Son of Man and S. of God 101

EUREKA:
AN
EXPOSITION
OF
THE APOCALYPSE,

IN HARMONY WITH

"THE THINGS OF THE KINGDOM OF THE DEITY,
AND
THE NAME OF JESUS ANOINTED."

BY JOHN THOMAS,

EDITOR OF THE "HERALD OF THE KINGDOM," AND AUTHOR OF "ELPH ISRAEL" AND "ANATOLIA."

VOLUME I.

"BLESSED be that knows accurately, and they who give heed to the words of the prophecy, and narrowly observe the things which have been written in it; for the time is near"—Apoc. 1. 8.
"If any man speak, let him speak according to the Oracles of the Deity"—PETER.
"We have more established the prophetic word, to which ye do well giving heed as to light shining in a dark place while day may have shone, and a light-bearer have arisen in your hearts"—
PETER.

PUBLISHED BY THE AUTHOR,
WEST HOBOKEN, HUDSON CO., NEW JERSEY.
1861.

Archives
228
T458e
1861
vol 1

THE APOLCALYPSE
EXPOSITION
NEW YORK

Entered according to Act of Congress, in the year 1861,
By JOHN THOMAS,
In the Clerk's Office of the District Court of the United States, for the Southern
District of New York.

NEW YORK:
PRINTED BY EDWARD O. JENNING,
20 NORTH WILLIAM ST.

2509

P R E F A C E .

THE most celebrated commentary upon the remarkable prophecy transmitted from unapproachable light, now commonly known as THE APOCALYPSE, is that of the *Horæ Apocalypticae*, by the Rev. E. B. Elliott, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2415 pages. The second chapter of the first volume is devoted to what he terms "the Primary Apostolic Vision," or the things set forth in the first three chapters of the prophecy, and styled by the Spirit "the things which are." Of these he says, "It is not my purpose to enter at all fully into the particulars of this primary vision; and of the epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME." Hence, to this primary vision this learned divine has devoted only *six pages*; and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic expositor, in relation to the interpreter of the Apocalypse, is artificial and unscriptural. No such distinction can be admitted. The book has its beginning in theology, and requires to be theologically interpreted throughout; and the expositor who cannot exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or "*the things which shall be after these*," is incompetent to a correct explanation of the parts of this wonderful book which have become *historical*.

Archives
258
T 4582
1861
vol 1

F U R E K A :
EXPOSITION

THE APOCALYPSE

IN THREE VOLS.

WITH THE LITERATURE OF THE SUBJECT ON THE WEST

AND

THE HISTORY OF THE SUBJECT

Entered according to Act of Congress, in the year 1861,

By JOHN THOMAS,

In the Clerk's Office of the District Court of the United States, for the Southern
District of New York.

REVISED

NEW YORK :

PRINTED BY EDWARD O. JENNINGS,
20 NORTH WILLIAM ST.

2809

P R E F A C E .

THE most celebrated commentary upon the remarkable prophecy transmitted from unapproachable light, now commonly known as THE APOCALYPSE, is that of the *Horæ Apocalyptice*, by the Rev. E. B. Elliott, A. M., late Vicar of Tuxford, and Fellow of Trinity College, Cambridge, England. It consists of four volumes octavo, containing altogether, exclusive of the Index, 2415 pages. The second chapter of the first volume is devoted to what he terms "the Primary Apostolic Vision," or the things set forth in the first three chapters of the prophecy, and styled by the Spirit "the things which are." Of these he says, "It is not my purpose to enter at all fully into the particulars of this primary vision, and of the epistles therein dictated by the Lord Jesus to the Seven Churches of Asia. The subject is one rather for the minister, or the theologian, than the prophetic expositor; and OF MATTER SUFFICIENT IN ITSELF TO CONSTITUTE A VOLUME." Hence, to this primary vision this learned divine has devoted only *six pages*; and to what he calls "The Opening Vision" of the fourth and fifth chapters, about thirteen pages.

But Mr. Elliott errs in supposing that the primary vision does not come within the scope of the prophetic expositor. The distinction he makes between a minister, theologian, and prophetic expositor, in relation to the interpreter of the Apocalypse, is artificial and unscriptural. No such distinction can be admitted. The book has its beginning in theology, and requires to be theologically interpreted throughout; and the expositor who cannot exhibit the meaning of the primary vision and the epistles, and does not make them the basis of his exposition of what remains, or "*the things which shall be after these*," is incompetent to a correct explanation of the parts of this wonderful book which have become *historical*.

Mr. Elliott, however, is correct in saying that "the subject is of matter sufficient in itself to constitute a volume." I have verified this in the production of the volume now in the reader's possession. I commenced it about four winters since; and after many interruptions, and much other writing to compose, besides frequent and extensive journeys, have been able to complete it. It is larger than at first proposed; a little over three hundred pages having been estimated as its fullest extent. But instead of being limited to this, it has increased to about four hundred and seventy; which, it is presumed, will not be objected to by the reader.

It was originally intended to comprise an exposition of the first four chapters in this volume. But it has been deemed a better division of the work to begin the second volume with the interpretation of the fourth chapter; inasmuch as it is the consummation of the full and entire development of the Seals, which begin to be opened in the sixth chapter. It ought, therefore, not to be separated from the volume of their interpretation. The deficiency of this chapter in the first volume has been offset by a summary of the things taught in the prophets, which occupies forty-five pages of the work. I did not intend to give this originally; but have been induced to do so from the consideration of the universal ignorance prevailing of the prophetic writings. It seemed to me that unless I did this, my interpretation would not be appreciated, seeing that the Apocalypse is the Old Testament prophecies symbolographically represented upon New Testament principles.

The Apocalypse has now been before the world, and in the hands of "the Servants of the Deity," for upwards of seventeen hundred and sixty years. Ignatius, one of the overseers of the christian society in Antioch, nearly thirty years contemporary with the apostle John, and who suffered death for the faith, in writing to the brethren in Rome, at the end of his letter quotes the words *εν ὑπομονη Ιησου Χριστου*, in the patient waiting of Jesus Anointed, which occur in Apoc. i. 9; and in that precise form, only there in all the New Testament; showing that Ignatius was acquainted with the book, and that, consequently, its origin was anterior to his martyrdom A. D. 107.

Polycarp was also contemporary with John; and Irenæus, a presbyter of the ecclesia at Lyons, in France, had often listened to Polycarp's expositions of the word. This same Irenæus often speaks of the

Apocalypse in his writings, and quotes from it also. Thus, in speaking of the name and number of the Beast of the Apocalypse, he says, that had this been a matter then to be known, it would have been disclosed by him who saw the Apocalypse; "for it was seen no very long time ago, but almost in our age, toward the end of the reign of Domitian." That is, about A. D. 96. Irenæus wrote this in or before A. D. 180.

But though this remarkable prophecy has been so long extant, no scriptural, logical, and consistent exposition of it has any existence in the world. "The servants of the Deity," for whose information and use it was revealed, have, doubtless, understood its teaching. They would not search for the things it represents in "kingdoms beyond the skies;" for they have been well aware in all ages that it relates to things to be transacted upon the earth, and in that region of it subject to the dominion of Daniel's four beasts. They could not, however, demonstrate it historically, of course, except as its predictions were gradually developed. But, of their intelligence in the matter we have no means of judging, inasmuch as no writings of a reliable character have reached us.

"The learned," however, have frequently presented society with the result of their apocalyptic lucubrations; but with the general result of discrediting the prophecy, and of causing men to deny its genuineness and apostolical origin. "The learned," by which is meant "the wise and prudent," skilled in dead languages, heathen mythology, and the "theologies" of Rome, Wittenburg, and Geneva, with all this ammunition have found the Apocalypse too hard for them. The riper their scholarship, the darker is the Apocalypse to the eyes of their understanding. It is of necessity a sealed book to them, and was never written with the expectation that their learning would enable them to read it. It is above their comprehension, because, with all their lore, they are not learned in "the truth as it is in Jesus." It is as true of the Apocalypse as of the book of Daniel, that "the wicked shall not understand;" and they are "the wicked" who, how pious soever they may be, are yet, when weighed in the scales of divine truth, found wanting. However loaded down with the learned lumber of the natural man, they are light weights compared with one of the poor, unlettered servants of the Deity, who are "all taught of God." These are "the wise," or "the instructed," of whom it is written, "the wise shall understand." The

spiritual guides of the people, though learned and righteous overmuch, are not "the wise." They cannot, therefore, by any possibility expound Daniel and the Apocalypse; and this is measurably evinced by the fact that but few of them venture upon their exposition, and that those of them who have, have signally and miserably failed.

The Apocalypse is "the things concerning the kingdom of the Deity and the name of Jesus Anointed," with the times and the seasons, symbolically and dramatically exhibited: in other words, "the Mystery of the Deity as he hath declared the glad tidings to his servants the prophets"—ch. x. 7. This gospel must, therefore, be understood as an indispensable prerequisite to the true and correct exposition of the book. The people's spiritual guides do not understand this gospel, and therefore the Apocalypse is hid from their eyes. This is the grand secret of the failure of all their attempts at interpretation. Their speculations wander and are lost in the labyrinths of the unknown; while the Apocalypse treats of the kingdom and glory covenanted to Abraham, David, and their seed, to which the saints are invited in the gospel; and of their present and future relations to the nations and governments upon earth. The speculations of the schools have nothing to do with the mystery of the Deity prophetically revealed; how is it possible, then, that men indoctrinated with their traditions can expound it? Their efforts, some of which have been exceedingly labored, have all hitherto, must, and will ever terminate in failure.

With these convictions, an exposition of the Apocalypse was, in my estimation at least, still a desideratum. It was "indicated by sign" to "the servants of the Deity;" and as the Apostasy of which it treats has developed into the maturity of "*the things which are*," interpretation of the symbols and their descriptive writings is required, to enable those who are unskilful in the word, and the history of the past and present, to understand. I believe that this volume, as far as it goes, will accomplish this; and enable the reader to discern the true character of his surroundings; and to prepare himself for the appearing of Christ, who is to come upon a heedless, blind, and self-sufficient generation, "as a thief in the night."

I have named this exposition "EUREKA." I have done this in conformity with the examples presented in the Bible, where several of the books of which it is composed are designated by Greek names, expres-

sive of some relevant characteristic ; such as GENESIS, or *Birth* ; EXODUS, or *Departure* ; DEUTERONOMY, or *Second Law* ; ECCLESIASTES, or *Preacher* ; and so forth. It is convenient to designate a book by a single word or phrase. It is a substitute for the whole title, which, if long, is inconvenient to remember, and repeat when reference is made to the book. But I have chosen the word "EUREKA," without the aspirate, as expressive of a fact which, I think, the reader will be able to verify. It is the word shouted forth by Archimedes while running through the streets of Syracuse, upon his discovery of the hydrostatic principle, by which he could detect the imposition practiced upon Hiero II. by the goldsmith who fabricated his crown. It is of the perfect tense of the verb *Ευρισκω*, and signifies *I have found*. If the reader inquire of me, "What?" I answer, "*An Exposition of the Apocalypse in harmony with 'the things of the kingdom of God and the name of Jesus Anointed,'*" which completes the title.

In conclusion, then, we commend this volume to the candid attention of the reader, in hope that it may aid him in the comprehension of a subject "at once so important, so difficult, and so controverted." "Blessed is he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it ; for the time is near"—Rev. i. 3.

WEST HOBOKEN, HUDSON Co., N. J., Feb. 11, 1861.

CONTENTS.

	PAGE.
New Translation of the first five chapters of the Apocalypse.....	1

CHAPTER I.

THE SOURCE FROM WHICH THE APOCALYPSE EMANATED; ITS PURPOSE; THE SYMBOLIZATION OF THE MYSTERY OF GODLINESS; THE MANNER OF THE COMING OF THE SPIRIT MAN PROCLAIMED; SYMBOLIC VISION OF THE MAN, AND THE MYSTERY OF THE SEVEN STARS AND LIGHTSTANDS, REVEALED.

SECTION I.

1. The Title.....	9
2. Who are "the Servants of God".....	16
3. New Testament use of the word "apocalypse".....	27
4. When the Apocalypse was written.....	36
5. The Apocalypse Rooted in the Prophets.....	41
a. The Stone and the Mountain.....	58
b. The Seven-Branched Lampstand and Olive Trees.....	60
c. The Harlot and the Ephab.....	67
d. The Four Spirits of the Heavens.....	74
e. The two Mountains of Brass.....	76

SECTION II.

<i>The Mystery of Godliness apocalypsed in Symbol</i>	87
1. Of Deity before Manifestation in Flesh.....	89
2. Deity Manifested in Flesh.....	98
3. Deity Manifested in Spirit.....	106
4. Symbolization of Deity in Spirit.....	111
5. The Blessed.....	115

SECTION III.

<i>The Salutation</i>	118
1. "Church".....	119
2. Ecclesia.....	120
3. The Seven Ecclesias.....	123
4. "For Ever and Ever".....	125

SECTION IV.

1. "He is coming".....	134
2. "He is coming with Clouds".....	139
3. The Aerial.....	146
4. "Every Eye shall see Him".....	148
5. Annunciation.....	161

SECTION V.

Symbolic Vision of the Spirit-Name.

1. The Son of Man in the midst of the Seven Lightstands.....	153
2. "I was in Spirit".....	157
3. "In the Lord's Day".....	158
4. The Seven Golden Lightstands and Seven Stars.....	161
5. "The Son of Man".....	166
6. "Clothed to the Feet".....	169
7. The Golden Zone.....	170
8. His Head and the Hairs.....	173
9. His Eyes as a Flame of Fire.....	173
10. "His Feet like unto Fine Brass".....	174
11. "His Voice as the Sound of Many Waters".....	181
12. "Out of His Mouth a Sharp Two-Edged Sword".....	183
13. "His Aspect as the Sun".....	185
14. The Amen.....	187

CHAPTER II.

EPISTLES TO THE FOUR ANGEL-STARS OF THE ECCLESIAS IN EPHESUS, SMYRNA,
PERGAMOS, AND THYATIRA.

SECTION I.

To the Angel of the Ephesian Ecclesia.

1. The Angels of the Ecclesias.....	190
2. False Apostles.....	192
3. The Nikolaitanes.....	197
4. "He that hath an Ear let him hear!".....	204
5. "To him that Overcomes".....	205
6. "The Wood of the Life".....	207
7. "The Paradise of the Deity".....	209

SECTION II.

<i>To the Angel of the Ecclesia of the Smyrneans.....</i>	219
1. Jews of the Satan's Synagogue.....	222
2. "The Synagogue of the Satan".....	230
3. The Satan and Demons.....	231

CONTENTS.

xi

	PAGE.
4. The Diabolos, or Devil.....	241
5. "Ten Days" Tribulation.....	253
a. C. Pliny to Trajan.....	254
b. Trajan to Pliny.....	255
6. Day for a Year.....	257
7. The Second Death.....	261

SECTION III.

To the Angel of the Ecclesia in Pergamos.

1. Topography of Pergamos.....	265
2. The Throne of the Satan.....	267
3. "The Place the Satan inhabits".....	268
4. "My Name".....	275
5. "My Faith".....	284
6. Antipas.....	286
7. The Balaamites.....	288
8. The Hidden Manna.....	309
9. A White Pebble.....	314

SECTION IV.

To the Angel of the Ecclesia among Thyatirans.

1. Topography of Thyatira.....	317
2. Origin of the Ecclesia in Thyatira.....	318
3. The Woman Jezobel.....	323
4. The Depths of the Satan as they Speak.....	334
5. The Reward Promised.....	343
6. The Morning Star.....	348

CHAPTER III.

EPISTLES TO THE THREE ANGEL-STARS OF THE ECCLESIAS IN SARDIS, PHILADELPHIA, AND LAODICEA.

SECTION I.

<i>To the Angel of the Ecclesia in Sardis.....</i>	<i>351</i>
1. "Walk with me in White".....	356
2. "They are Worthy".....	357
3. The Book of Life.....	360
4. The Life of the Lamb.....	364
5. "Confess his Name".....	368
6. "His Name".....	371

SECTION II.

To the Angel of the Ecclesia in Philadelphia.

	PAGE.
1. "The Holy and True".....	373
2. The Key of the House of David.....	375
3. The Hour of Trial.....	380
4. The Patient Waiting.....	384
5. I come Quickly.....	385
6. Coronal Wreath.....	386
7. Pillar in the Temple.....	389
8. "My New Name".....	395
9. The Name of the City Written.....	399
10. A Clerical Exposition.....	400

SECTION III.

To the Angel of the Ecclesia of the Laodiceans.

1. Topography of Laodicea.....	401
2. The Amen.....	403
3. The Witness Faithful and True.....	404
4. The Beginning of the Creation of the Deity.....	405
5. "I know thy Works".....	408
6. "I am about to vomit thee out of my Mouth".....	409
7. The Counsel of the Spirit.....	413
8. I have stood at the Door, and I knock.....	414
9. The Promise to the Victor.....	415

SECTION IV.

The Seven Epistles typical of the Complete and Manifold Development of the Apostasy.....

Apostolic State of Christendom.....	419
1. Ephesian State.....	432
2. Smyrnan State.....	433
3. The Pergamian State.....	436
4. Thyatiran State.....	439
5. Sardinian State.....	443
6. Philadelphian State.....	446
7. Laodicean State.....	449

NOTICE.

When not absent on his annual summer excursions through various States, expounding the Word of the Kingdom to the people, the Author of Eureka addresses the public on the same subject every Sunday at 10 30 A. M., at 24 Cooper Institute, New York city.

BY THE AUTHOR OF EUREKA.

ELPIS ISRAEL:

AN EXPOSITION OF THE KINGDOM OF GOD, WITH REFERENCE TO THE
TIME OF THE END AND THE AGE TO COME.

A few copies of the third and last edition of this work (440 pages 8vo.) yet remaining, may be procured of the Author at Two Dollars and Twenty-Four Cents a copy; for which it will be sent by mail to any distance under 3,000 miles.

"There is much truth in this volume forcibly put forth."—*Quarterly Journal of Prophecy*.

HERALD OF THE KINGDOM.

This is a Monthly Periodical devoted to the Christianity of the Bible. It is a trumpet of no uncertain sound; but one that makes proclamation without regard to party favor or rebuke. "THE HERALD" has existed fourteen years, the present series being in its eleventh volume. It comprises 24 pages, 8vo, per month, and contains biblical exegesis and instruction that can be obtained in no other publication extant. Romish and Protestant Sectarianism find no quarter, nor does the Herald ask any from them, as its mission is to "cast down imaginations, and every high thing that exalteth itself against the knowledge of the Deity, (as revealed in the scriptures of the prophets and apostles,) and to bring into captivity every thought to the obedience of Christ."—2 Cor. x. 4, 5. The Signs of the Times are watched and descanted on, and every scriptural endeavor used to prepare men for a gracious reception by the Judge who stands at the door and knocks.—Rev. iii. 20.

TERMS.

NO SUBSCRIPTION ACCEPTED FOR LESS THAN A VOLUME; which begins with the commencement of every year. TWO DOLLARS, or Eight Shillings and Fourpence sterling, a volume, payable in advance. DISCONTINUANCES to be notified sufficiently early to prevent the succeeding January number being mailed to the discontinuator. Order containing the subscription, and stating the POST OFFICE, County, and STATE, with name distinctly written, and addressed to JOHN THOMAS, Editor of the Herald, WEST HOBOKEN, Hudson Co., NEW JERSEY, will not fail of commanding prompt attention.

ANATOLIA:

AN EXPOSITION OF DANIEL'S PROPHECY OF THE LATTER DAYS.

102 pages 8vo. Price 50 cents, postage 6 cents. Two Shillings sterling.

EUREKA.

This work may be obtained of the Author by enclosing Two Dollars and Fifty Cents to him, according to the above direction. See Terms of the Herald.

Persons residing in Britain, and the Provinces thereof, can obtain the fore-mentioned works through R. ROBERTSON, Esq., 89 Grange Road, Bermondsey, London; J. COOMBE, corner of Yonge and Richmond Streets, Toronto, C. W.; and JAMES R. LITHGOW, 35 Argyle Street, Halifax, N. S. Single copies of ELPIS ISRAEL and EUREKA, nine shillings and sixpence EACH, freight and duty included. To be forwarded from London at the cost of the purchaser.

(13)

EUREKA:
AN
EXPOSITION
OF
THE APOCALYPSE.

A NEW TRANSLATION
OF
THE FIRST FIVE CHAPTERS
OF THE
APOCALYPSE.

BY THE AUTHOR.

CHAP. i. 1. A REVELATION of Jesus Anointed which the Deity committed to him to exhibit to his servants things which must be speedily accomplished; and he indicated *them* by sign having sent by his messenger to his servant John, 2. Who testified the word of the Deity, and the testimony of Jesus Anointed, and whatsoever things he saw. 3. Blessed he that knows accurately, and they who give heed to the words of the prophecy, and observe narrowly the things which have been written in it; for the time is near.

THE SALUTATION.

4. JOHN to the Seven Ecclesias which are in the Asia; joy to you and peace from THE WHO IS and WHO WAS and WHO IS COMING; and from the SEVEN SPIRITS which is ¹(*ἃ εἰσίν*) before His throne: 5. And from Jesus Anointed, the Faithful Witness, the Chief born from among the dead, and the Prince of the kings of the earth: to him having loved us and washed us from our sins in his blood, 6. And made us kings and priests for the Deity even our Father: to Him be the glory and the supremacy during the AIONS of the Aions. Amen.

Vision of the Son of Man in the Lord's Day.

7. BEHOLD he is coming with the Clouds, and every eye shall see him, and whosoever pierced him; and all the tribes of the earth shall wail before him. Yea verily; so let it be.

8. I am the Alpha and the Omega, beginning and ending, saith the

¹ A symbolic plurality the nominative to a singular verb—an ungrammatical construction having a doctrinal signification.

Lord, Who Is and Who Was and Who is Coming, the Omnipotent.

9. I, John, both your brother and joint partaker in the tribulation, and in the kingdom and waiting for Jesus Anointed, was in the isle called Patmos on account of the word of the Deity, and on account of the testimony of Jesus Anointed.

10. I was in spirit in the Lord's Day; and I heard behind me a loud voice as of a trumpet, 11. Saying, I am the Alpha and the Omega, the First and the Last; and what thou beholdest write for a scroll, and send it to the Seven Ecclesias which are in Asia—to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

12. And I turned to see the voice which spake with me; and having turned I saw Seven Golden Lightstands, 13. And in the midst of the seven lightstands I saw like to a Son of man invested to the feet, and compassed about the breast with a Golden Zone; 14. And his head and the hairs white as it were wool, white as snow: and his eyes as a flame of fire; 15. And his feet like to incandescent brass, as if they had been glowing in a furnace: and his voice as a sound of many waters; 16. And having in his right hand Seven Stars; and out of his mouth a sharp double-edged longsword proceedeth; and his aspect as the sun shineth in his strength.

17. And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not! I am the First and the Last 18. And the Living One: and I was dead, and behold I am living for the Aions of the Aions; Amen: and I have the keys of the Invisible and of Death. 19. Write the things thou hast seen, and the things which are, and the things which shall come to pass after these.

20. The mystery of the Seven Stars which thou sawest at my right hand, and the Seven Lightstands which are golden, is this: the Seven Stars are the Angels of the Seven Ecclesias; and the Seven Lightstands which thou sawest are Seven Ecclesias.

EPISTLES TO THE ECCLESIAS.

1. The Ephesian.

CHAP. ii. 1. To the Angel of the Ephesian ecclesia write; These things saith he who holds the Seven Stars in his right hand walking in the midst of the seven lightstands which are golden. 2. I have known thy works, and thy labor, and thine awaiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are Apostles, but are not, and hast found them liars; 3. And thou hast suffered, and hast patient endurance, and thou hast labored on account of my Name, and hast not tired out.

4. But I have against thee that thou hast forsaken thy first love. 5. Remember then from whence thou hast fallen, and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.

6. But thou hast this, that thou hatest the works of the Nikolaitans, which I also hate. 7. He that hath an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcomes, to him I will give to eat of the Wood of the Life which is in the midst of the Paradise of the Deity.

2. To the Smyrnan.

8. AND to the Angel of the ecclesia of the Smyrneans write; These things saith the First and the Last, who was dead and lived; 9. I have known thy works, and the tribulation and the poverty; though thou art rich; and the blasphemy of those who say that they themselves are Jews, and are not, but a Synagogue of the Satan.

10. Fear not the things which thou shalt suffer. Behold the Diabolos¹ will cast of you into prison that ye may be tempted; and ye will have a tribulation of ten days. Be faithful until death, and I will give to thee the coronal wreath of the life.

11. He that hath an ear let him hearken to what the Spirit saith to the ecclesias: he who overcomes shall not be injured by the Second Death.

3. To the Pergamian.

12. AND to the Angel of the ecclesia in Pergamos write; These things saith he having the sharp double-edged longsword; 13. I have observed thy works and where thou dwellest, in which place is the throne of the Satan; but thou holdest fast my name, and deniedst not my faith even in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns.

14. But I have against thee a few things; that thou hast there men holding the teaching of Balaam, who instructed Balak to cast a stumblingblock before the sons of Israel, to eat idol-sacrifices and to fornicate. 15. So hast thou also men holding the teaching of the Nikolaitans, which thing I hate.

16. Change thy mind; but if not, I come to thee speedily, and I will fight against them with the longsword of my mouth.

17. He having an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcometh, I will give to him to eat of the manna that hath been hidden; and I will give to him a white pebble,

¹ *Diabolos, ecclesia, aion, Satan*, are not translated, but transferred for interpretation in *The Exposition*.

and upon the pebble a New Name that hath been engraved, which no one knew except the receiver.

4. To the Thyatiran.

18. AND to the Angel of the ecclesia among Thyatirans write; These things saith the Son of the Deity, having his eyes like a flame of fire, and his feet like to incandescent brass;

19. I have known thy works, and thy love, and service, and faith, and endurance; and that thy works, even the last, are more than the first.

20. But I have a few things against thee, because thou permittest the woman Jezebel, who calleth herself a prophetess, to teach and to seduce my servants to fornicate, and to eat idol-sacrifices. 21. And I gave her time that she might heartily turn from her prostitution; but she turned not. 22. Behold I cast her into a bed, and them committing adultery with her into great tribulation, unless they may have heartily turned from their works. 23. And I will slay her children with death; and all the ecclesias shall know that I am he that searcheth reins and hearts; and I will give to you, to each one, according to your works.

24. But I say to you, and to the rest among the Thyatirans, as many as do not hold this teaching, and who acknowledged not the depths of the Satan as they speak; I will cast upon you no other burden.

25. Moreover that which ye have, hold fast to the time that I may have come. 26. And he that overcometh, and keepeth my appointments to an end, I will give to him dominion over the nations; 27. And he shall govern them with an iron sceptre: (as the potter's clay-vessels it is breaking to pieces) as also I have received from my Father. 28. And I will give to him the Morning Star.

29. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

5. To the Sardian.

1. ALSO to the Angel of the ecclesia in Sardis write: These things saith he having the Seven Spirits of the Deity and the Seven Stars: I have known thy works, that thou hast the name that thou livest, but thou art dead. 2. Become thou vigilant, and strengthen the things remaining which are about to die: for I have not found thy works perfected in the sight of the Deity.

3. Be mindful therefore what thou hast received and heard, and strictly keep it, and be changed. If then thou have not been vigilant, I shall be come upon thee as a thief, and thou mayest not at all have known at what hour I shall be come upon thee.

4. Thou hast a few names even in Sardis which have not defiled their

garments: and they shall walk with me in white robes, because they are worthy.

5. The victor, he shall be clothed in white garments; and I will not at all obliterate his name from the scroll of the life, and I will openly confess his name in the presence of my Father, and in the presence of his angels.

6. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

6. To the Philadelphian.

7. ALSO to the Angel of the ecclesia in Philadelphia write; These things saith the Holy One, the True One, he having the key of David, opening and no one shutteth, and he shuts and no one openeth. 8. I have observed thy works; behold I have placed before thee a door, which has been opened, and no one is able to shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.

9. Behold I give up out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie; behold I will cause them that they come and have prostrated *themselves* before thy feet, and that they may have known that I have loved thee.

10. Seeing that thou hast kept the word of my awaiting, I also will keep thee from the hour of the trial being about to come upon the whole habitable to prove them who dwell upon the earth.

11. Behold I come quickly; hold fast what thou hast that no one may have seized upon thy coronal wreath.

12. The victor, I will make him a pillar in the temple of my Deity, and he shall not at all go away out more; and I will write upon him the name of my Deity, and the name of the City of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my New Name.

13. He having an ear to hear let him hearken to what the Spirit saith to the ecclesias.

7. To the Laodicean.

14. ALSO to the Angel of the ecclesia of Laodiceans write; These things saith the Amen, the Witness faithful and true, the Beginning of the creation of the Deity. 15. I have known thy works, that thou art neither cold nor hot. Would that thou wert cold or hot! 16. Thus because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth.

17. Because thou sayest, I am rich, and have abounded in wealth, and have need of nothing, and hast not known that thou art the wretched, and pitiable, and poor, and blind, and naked one. 18. I counsel thee

to buy from me gold which has been refined by fire that thou mayest be rich; and white garments that thou mayest be clothed, and that the shame of thy nakedness may not be apparent; and anoint thine eyes with salve that thou mayest see. 19. Whomsoever I love I discipline and admonish; be zealous therefore, and change.

20. Behold I have stood at the door, and I knock; if any one may hear my voice, and open the door, I will enter in to him, and will sup with him, and be with me.

21. The victor, I will give to him to sit with me in my throne as I also vanquished, and sat with my Father in his throne.

22. He that bath an ear let him hearken to what the Spirit saith to the ecclesias.

Vision of the Thrones, the Elders, and the Living Ones.

CHAP. iv. 1. AFTER these things I looked, and behold a door opened in the heaven, and that first voice which I heard as of a trumpet speaking with me, saying, "Ascend hither, and I will exhibit to thee things which must come to pass after these."

2. And immediately I was in spirit: and behold a THRONE was established in the heaven, and upon the throne one sitting. 3. And the one sitting was in appearance like to a jasper and sardine stone: and a rainbow circled about the throne in appearance like to an emerald.

4. And circling about the throne *were* twenty-four thrones: and upon the thrones I saw the twenty and four Elders sitting, having been invested with white garments; and they had upon their heads golden coronets.

5. And out of the throne proceed lightnings and thunders and voices: and seven lamps of fire burning before the throne, which are the Seven Spirits of the Deity.

6. And before the throne a translucent sea, like to crystal. And in the midst of the throne and in the circle of the throne four Living Ones being full of eyes before and behind.

7. And the first living one *was* like to a lion; and the second living one like to a calf; and the third living one having the face like to a man; and the fourth living one like to an eagle flying. 8. And the four living ones, one by itself, had each six wings circling about *it*; and within *they were* full of eyes, and they have no intermission day and night, saying, Holy, Holy, Holy, Lord, the Omnipotent Deity, who was and who is, and who is coming.

9. And when the living ones shall give glory, and honor, and thanks to the one sitting upon the throne, who liveth for the Aions of the Aions, 10. The twenty and four Elders fall before the one sitting upon

the throne, and they do homage to him who liveth for the Aions of the Aions, and they cast their coronets before the throne, saying, 11. Worthy art thou, O Lord, to receive the glory, and the honor, and the power; because thou createdst all things, and on account of thy will they exist, and were created.

The Lamb, the Elders, and the Living Ones Indicated.

CHAP. V. 1. AND I saw at the right of him sitting upon the throne a SCROLL which had been written within and on the back, sealed up with SEVEN SEALS.

2. AND I saw a mighty angel heralding with a loud voice, "Who is worthy to unroll the scroll, and to loose the seals thereof?" 3. But no one in the heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to see it. 4. And I shed many tears, because no one was found worthy to unroll and read the scroll, nor to see it.

5. But one of the elders saith to me, Weep not; behold the LION who is of the Tribe of Judah, THE ROOT OF DAVID, hath prevailed to unroll the scroll, and to loose the seven seals thereof.

6. AND I saw, and behold in the midst of the throne, and of the four living ones, and in the midst of the elders, a LAMB standing as if it had been slain, having Seven Horns and Seven Eyes, which are the SEVEN SPIRITS of the Deity sent forth into all the earth. 7. And he went and received the scroll from the right of him sitting upon the throne.

8. And when he received the scroll, the four Living Ones and the twenty-four Elders cast themselves down before the Lamb, having each one harps, and golden censers full of perfumes, which are the prayers of THE SAINTS 9. And they sing a NEW SONG, saying,

"Thou'rt worthy to receive the scroll,
And to undo the seals thereof;
For thou wast slain, and with thy blood,
The price, hast purchased us for God
From ev'ry people, tribe, race, tongue;
And mad'st us kings and priests t' our God,
And we shall reign the earth upon."

11. And I beheld, and heard a voice of many angels circled about the throne, and of the living ones, and of the elders; and the number of them was ten thousands of ten thousands and thousands of thousands,

12. Saying with a loud voice,

"The Lamb that hath been put to death,
The power, riches, wisdom, strength,
And honor, glory, blessing too,
Is worthy to receive."

13. And every created thing that is in the heaven, and things which are in the earth, and underneath the earth, and upon the sea, even all the things in them, I heard saying,

“To him that sitteth on the throne
And to the Lamb the blessing be,
The honor, glory, and the pow'r,
The Aions of the Aions for!”

14. And the four living ones said, “So let it be:” and the twenty-four elders cast themselves down, and did homage to him that liveth for the Aions of the Aions.

EXPOSITION OF THE APOCALYPSE.

CHAPTER I.

THE SOURCE FROM WHICH THE APOCALYPSE EMANATED; ITS PURPOSE;
THE SYMBOLIZATION OF THE MYSTERY OF GODLINESS; THE MANNER
OF THE COMING OF THE SPIRIT-MAN PROCLAIMED; SYMBOLIC VISION
OF THE MAN, AND THE MYSTERY OF THE SEVEN STARS AND LIGHT-
STANDS REVEALED.

SECTION I.

1. The Title.

"A revelation of Jesus Anointed which the Deity committed to him to exhibit to his servants things which must be speedily accomplished."—*Apoc.* i. 1.

ΑΠΟΚΑΛΥΨΙΣ, *apokalupsis*, is the first word of the last book of the New Testament in Greek. The book is, therefore, in that language styled, *Apokalupsis*. But this name is not restricted to the original. It is very often employed in speaking and writing as the title, or name, of the book in the English; although it is not so designated in the common Version. It is styled in this "*The Revelation*;" which, indeed, expresses the truth; for the book is a revelation, and one specially imparted: but still, the name is objectionable, inasmuch as it is only a very small part of revelation; nevertheless, small as it is, a most important, and highly interesting, portion thereof. To distinguish it, therefore, from revelation in general, many are accustomed to anglicize the Greek name, and to style it THE APOCALYPSE. For this reason, which appears sufficient, I have concluded to adopt it also; so that the reader of this volume will understand, that when "*the Apocalypse*" is named, that book of scripture is meant, which in the English Version is called "*The Revelation of St. John the Divine*."

Though published by "special command of the Most High and Mighty Prince, James, by the Grace of God, King of Great Britain, France, and Ireland; and Defender of the Faith;" and "appointed to be read in Churches"—the reader must not suppose, that the words "*The Revelation of Saint John the Divine*," are the divinely authorized inscription. The Holy Spirit does not speak in this style, even of an apostle. It is only "*The Apostasy*," so conspicuously exhibited in *The*

Apocalypse, that confers titles upon the Fishermen of Galilee, and their brethren, to give them sanctity and respectability in the estimation of the kings and princes of the world. The Apostasy uses the words "saint" and "divine" as applicable only to "Christians," who have attained sanctimonious preëminence among their fellows; and who are skilled in "divinity," and have received ordination, and a license to preach. But these words are not so used in scripture. *Saint* is there applied to all that are *separated*, or made holy, by the blood of the covenant; as it is written, "Gather my saints together unto me: those that have made a covenant with me by sacrifice"—Psal. l. 5: "having their hearts sprinkled from an evil conscience (by the blood of sprinkling, Heb. xii. 24) and their bodies washed with pure water"—Heb. x. 22. The sprinkling of heart, and the washing of body, are common to all in Christ, whether apostles, prophets, evangelists, pastors, teachers, or private persons. In apostolic times, these were all saints, or "the faithful in Christ Jesus"—1 Cor. i. 2; Col. i. 2. There was then no canonization of obedient believing men and women into saints: all who believed and obeyed "the truth as it is in Jesus," in that obedience became saints and children of the Most High.

The apostle John had no titles. He was neither "*Saint John*" nor "*John the Divine*." He was one of the saints in Christ Jesus; but not "*Saint*," as an ecclesiastical title of honor and distinction. He might as well have been styled *King John* or *Priest John*; for he was not only a saint, but a king and a priest for God. Ecclesiastical titles are of the pride of life, and not of God. They are assumptions of lordship over the saints; and strictly forbidden by their Prince. "Ye are all brethren; and the greater of you shall be servant"—Matt. xxiii. 8, 11. *This* is the spirit of Christ, who, although the Teacher, and Lord, was as one who served. The reverse of this is the spirit of Antichrist. Wherever, therefore, men professing to be Christians, exalt themselves, or allow themselves to be exalted, to high ecclesiastical estate, there is "the mark of the beast," and there "the number of his name." All this sort of thing was repudiated with contempt by the apostles, after they were converted and became as little children—Matt. xviii. 3. "Be of the same mind towards one another; not minding high things, but being conducted with the despised"—Rom. xii. 16. This was the doctrine they inculcated, and practised; and in so doing, though dead, still speak reprehending the unhallowed ambition of those who pretend to have succeeded them in all but their penury and woe—1 Cor. xv. 19; 2 Ep. xi. 21-28.

The apostle John is the only one upon whom *The Apostasy* has conferred the title of "the Divine." Paul, James, Peter, and Jude are

termed simply *apostles*, or messengers; while the messenger John is, as an especial honor, erected into *ὁ θεολόγος*, the *Theologian*, or "Divine!" Was it imagined that he was Professor of Divinity in a Theological Seminary at Jerusalem; or, was it because he has narrated the discourses of Jesus on the relations of the Father and the Son, which are not found in the other testimonies? Whatever may have been the reason, it must of necessity be infinitely puerile. None of the apostles had any thing to do with what King James's flatterers and courtiers call "divinity," or "theology," but to condemn it as a corruption of "the faith once delivered to the saints." They denounced it as "profane, and old wives' fables;" and its professors as "seducing spirits" and "demons," "unruly and vain talkers, and deceivers." Paul the Divine, Peter the Divine, or John the Divine, are epithets that desecrate the renown of the noble men whose names are thus entitled. John had no divine pretensions over Peter and Paul. James, Peter, and John were "pillars," and Paul was not a whit behind them; for He that wrought effectually in Peter, was also mighty in him. They made no ostentatious display of their names; and in themselves claimed to be no more than weak earthen vessels, in whose feebleness and frailty the glory and power of God became more strikingly manifest. The Holy Spirit was the holy oil of their earthen lamps. By it they were guided into all the truth; and the light which shone around them was of that anointing, not of them.

"*The Revelation of Saint John the Divine*" is a spurious title. The real inscription is contained in the first words of the book—*ἀποκαλύψις Ἰησοῦ Χριστοῦ*, *Apokalupsis Jesou Christou*, REVELATION OF JESUS ANOINTED. The contents of the book did not come to John direct from God. They emanated from Him "who dwells in light," who had hitherto reserved them in his own power—Acts i. 7. Till this emanation they were sealed up, and "known to no man, no not the angels in heaven, NOR THE SON, but the Father"—Mark xiii. 32. Jesus affirmed this want of knowledge with reference to his apocalypse. "Watch ye therefore," he continued; "for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning; lest coming suddenly he find you sleeping."

This universal ignorance of "*the Times and Seasons*" is the subject of one of the scenes of this book. In chap. v. i. *The Apocalypse* is represented as a book in the right hand of God completely sealed up. When John saw the book, he heard a loud voice inquiring, "Who is worthy to unroll the scroll, and to loose its seals?" But no man or angel came forward. "And no man," says John, "in the heaven, nor upon the earth, nor under the earth, was able to unroll the scroll, nor to

see it." John was exceedingly distressed at this. The words and the book that Daniel had been commanded to shut up and seal (ch. xii. 4, 9) no man in the heaven, earth, or grave, was found worthy or able to open. Therefore John wept exceedingly. "I wept much," says he, "because no man was found worthy to unroll and read the scroll, nor to see it."

The book remained thus concealed with God until the time of John's residence in the Isle of Patmos. He was there, he tells us, "on account of the word of God, and the testimony of Jesus Christ." He was in tribulation, and doubtless "wept much," both on account of his sufferings, and his inability to say "how long to the end of the times"—Dan. xii. 6, 8; when the Lord Jesus should appear in his kingdom—i. 9. But, at this crisis, a Messenger reached his place of exile, whom he styles "one of the elders," a constituent of the symbolic twenty-four, ch. iv. 4; v. 8, 9—and said to him, "Weep not: Behold, the Lion of the Tribe of Judah, the Root of David, hath prevailed to unroll the scroll, and to loose its seals"—v. 5.

Thus "Jesus of Nazareth, the King of the Jews," is brought before the reader as the only personage from among the dead, or among the living, who could open the words and unseal the mystery of God, as he hath declared the glad tidings to his servants the prophets—x. 7. That mystery required the cutting asunder a covenant for the covering of iniquity; and for causing to come in a righteousness of Aions—Dan. ix. 24. In other words, "Messiah the Prince" had to be cut off; and so to be made a covenant of, according to the saying, "I will give thee for a covenant of the people"—Isai. xlii. 6; xlix. 8. Until this were accomplished no practical solution could be given of the end. Had the Second Adam failed to establish his worthiness, like the first, John's weeping would never have been assuaged. But Jesus did "prevail:" for, though in all points tempted as we are, according to the likeness of his nature to ours, yet he did not sin. Though a Son, he learned obedience by the things which he suffered. He was made perfect through sufferings, having been obedient unto death. He kept his body under, triumphing over its lusts; and, though sorely tried, he yielded not, but evolved a character that was holy, harmless, undefiled, and separate from sinners—Heb. ii. 10, 14, 16; iv. 15; v. 2, 7-9; vii. 26. When he died, he was delivered from death, and now lives for evermore. Death hath no more dominion over him. For he had power to lay down his life, and to take it up again; a commandment which he had received of the Father. This he did; and in so doing, abolished the power of death, having led captivity captive, and brought to light the life and incorruptibility of the gospel of the kingdom—Psal. lxxviii. 18; Eph. iv. 8; 2 Tim. i. 10.

Having established his worthiness in this moral conflict with the world and the flesh, God accepted him as the most excellent of all the intelligences of his universe; and in consequence gave to him what no one else possessed, namely, power to unroll the scroll and to loose its seals. The Apocalypse is therefore styled, "A Revelation of Jesus Anointed which the Deity committed to him." Now, Jesus Anointed is Power, or Spirit, manifested in flesh, and justified in Spirit—1 Tim. iii. 16; or, "Made of the seed of David according to flesh; and constituted Son of God in power, according to spirit of holiness, out of a resurrection of dead ones"—Rom. i. 3. 4: and therefore styled "the Lord the Spirit," or "a life-imparting Spirit"—1 Cor. xv. 45; 2 Cor. iii. 17, 18. Here are Spirit and Flesh. The Spirit is *Theos*, or Deity; the Flesh was the Son of Mary, and named Jesus; and when anointed with Spirit again at his resurrection, became Jesus Christ, or the Anointed Jesus. This anointing was his begetting of spirit by which he became Spirit; as he said to Nicodemus, "that which is born of the Spirit is spirit"—John iii. 6. The Eternal Spirit, then, imparted to Jesus, after his glorification, the times, and seasons, and mode, and circumstances of his reappearance upon earth; all of which constituted a revelation such as he had not yet been the subject of. It is a revelation of Jesus Christ very unlike the revelation of the man of sorrows acquainted with grief. This was a revelation of the Son promised to Israel and David's house, as a helpless babe, born in a stable and cradled in a manger; as a fugitive in the earth, escaping from the sword of power; as a mechanic, laboring at the bench for his daily bread; as a preacher of righteousness, denouncing the hypocrisy and blasphemy of the clergy; and calling upon the people to renounce the traditions of their blind guides; and to become enlightened in the wisdom from above; as a man persecuted for righteousness' sake by the pious and the powerful of the Church and State; as a man accused of blasphemy, sorcery, and perversion of the people; as an alleged enemy to God, and a traitor to kings reigning by his grace; as a man, in fine, adjudged "guilty of death," and worthy only of being "numbered with transgressors," and ignominiously executed with thieves. Such was the revelation of "Messiah the Prince" in Heaven's gift of him "for a Covenant of the People," which has now for many centuries been presented to the nations in New Testament history, and memorialized in the ecclesiasticism of the Beast.

"Messiah the Prince," or High Priest, was "cut off," or covenanted, as the Spirit had revealed to Daniel. But before he died, he cried with a loud voice, in the words of Psal. xxii. 1., saying, אֵלֵי אֵלֵי, *Aili, Aili* "My strength, my strength, why hast thou forsaken me!" Before he

had uttered this exclamation, the Holy Spirit, which had descended upon him from the Habitation of Light and Power, in the form of a dove, and rested upon him, from the time of his immersion in the Jordan, had been withdrawn. The Father-Spirit had evacuated the son of David's daughter, who is styled, in the Songs of Zion, "the Handmaid of Jehovah," Psal. cxvi. 16. The Son was, therefore, left without strength or power, and consequently without God. Still he was suspended to the tree a living man; a man crucified through weakness (2 Cor. xiii. 4), and dying of his own volition in obedience to God. But after the God-Power had forsaken him, and before he committed his life to the Father in breathing his last, there was an interval in which, after the example of Abraham at the typical confirmation of the covenant, "a horror of great darkness fell upon him" (Gen. xv. 12); "for there was darkness over all the land until the ninth hour." In this darkness he cried aloud; and drank the bitterness of gall and vinegar; and again cried with a loud voice; and the deep sleep fell upon him from which he did not awake until the early dawn of the third day.

In this death-state the Son of David was prevailed against by the Little Horn of Daniel's Fourth Beast; and a prisoner of captivity. In this crisis he was neither God nor Spirit; but as testified concerning him in Psal. xxii. 6, "A worm and no man;" poured out like water; bones all out of joint; heart like wax, melted in the midst of the bowels. Strength dried up like a potsherd; tongue cleaving to the jaws; lying in the dust of death—vers. 14, 15. But things were only to remain thus for a short space. The man Jesus, who had left behind him a character which the Father-Spirit acknowledged as His own, had been too excellent and admirable a person to be abandoned to the power of the enemy. The corpse rested, waiting to become the basis, or *ὑποστάσις*, *hypostasis*, of a new revelation—a new, or further, revelation of Spirit. The Father-Spirit had been manifesting himself for three years and a half, terminating at the crucifixion, in word and deed; teaching great truths, and working mighty wonders and signs which Omnipotence alone could operate; this was Spirit-revelation through Mary's Son—"Power manifested in flesh." But a Spirit-revelation was to be given to the BODY REPAIRED (*σῶμα κατηργήσω μοι, a body thou repairedst for me*—Heb. x. 5. A breach had been made in it. Its "loins were filled with a loathsome disease: and there was no soundness in its flesh"—Psal. xxxviii. 7. This was its condition while prostrate and hidden in the noisome pit (Ps. xl. 2) beneath the turf. But though sealed up in Joseph's cave, it was not concealed from the Father-Spirit, who had so recently forsaken it. Walls, and seals, and soldiers, could not bar out the Spirit from the Body he was about to repair for future manifestations.

Hence the Spirit in David represents the Son as saying, "My body was not concealed from thee when I was made in the secret place; I was embroidered in the under parts of the earth. Thine eyes saw my imperfect substance; and in thy book all of them were written as to the days they were fashioned, when there was not one among them," Psal. cxxxix. 15.

The Body was repaired, and in its being freed from the loathsomeness of death, it was created a Spiritual Body with all the embroidery of spirit. "It was sown in corruption," though "not permitted to see corruption;" it was raised in incorruptibility: it was sown in dishonor, it was raised in glory; it was sown in weakness, it was raised in power; it was sown a soul-body, it was raised a spirit-body," incorruptible, glorious, and powerful: *εγενετο ο εσχατος Αδαμ εις πνευμα, the last Adam was made into spirit*; he was freed from all those qualities of body which make our human nature inferior to the nature of angels; and acquired new ones, by which the nature he now rejoices in is so intimately combined with the Father-Spirit, that what is affirmed of the one is true also of the other, according to what is written in John x. 30, 38, "I AND THE FATHER ARE ONE;" the Father is in me, and I in him." "This is the true Theos, and the Aion-Life," 1 John v. 20, and therefore he is styled by Paul, "the Lord, the Spirit," imparting life. 1 Cor. xv. 42-45.

Now, though the world has witnessed the revelation which Light and Power gave to David's Son in the days of his psychical, or soul-body, commonly styled "his flesh;" it has never seen the *apocalypse* predetermined and recorded for manifestation through the pneumatical or spirit-body, begotten from among the dead. This revelation has been imparted to the glorified Jesus, to the once-dead body now *anointed* with spirit with which the Deity has sealed him." John vi. 27. "A revelation of Jesus anointed which God gave to him;" not to be held as a secret with himself, which no other intelligences should know, until the things revealed should burst upon the world, and take even the saints at unawares. This was not the purpose for which it was given to him; simply, as it were, to make the Son equal in knowledge with the Father; and more intelligent than the angels in heaven. It was given to him as "The Head of the Body the Ecclesia; the Beginning the first begotten from among the dead, that he might be among all preëminent; for it pleased that in him all the fulness should dwell." Col. i. 18. He was to be the depository of wisdom, knowledge, and power for the heirs of the world. The apocalypse of his future was given to him for their benefit, that they might know the things which must be accomplished speedily. The inscription therefore reads, "A Revelation of Jesus

anointed which God gave to him to show to his servants things which must come to pass speedily." The revelation was only intended for these. It was not communicated for the information of the wicked; for it had long before been noted in the scriptures of truth that "None of the wicked should understand." Dan. xii. 10. "To the wicked, God saith, What hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee." Psal. l. 16.

Who are the Servants of God.

From this testimony we learn that "the wicked" are a larger class than is generally supposed. They are not restricted to murderers, drunkards, thieves, and the licentious. The wicked are to a great extent very pious and religious people. They have "a zeal of God, but not according to knowledge." Being ignorant of God's righteousness, they go about with great diligence and at enormous cost, to establish their own righteousness, not having submitted to God's. They compass sea and land to make proselytes; they make long prayers; sing with sweetest music the praises of him they profess to worship. The world is full of their piety; for, it is fashionable to be religious, or rather to "profess religion;" so that Christianity is thought to be habited in "fine linen, purple, silk, and scarlet;" to walk in silver sandals; and to be "adorned with pearls and precious stones." Apoc. xviii. 12. But, be this as it may, there is a characteristic of wickedness which no sect, party, name, or denomination, regarded as "orthodox," can repudiate as inapplicable to itself. That characteristic is, "THOU CASTEST MY WORDS BEHIND THEE," saith God. No man, sect, or party, can offer a greater insult to Jehovah than this; for it is testified, that He hath magnified his word above all the attributes of his name; Psal. cxxxviii. 4; and it was foretold in commendation of Messiah, that when he should be revealed, he would "magnify the law and make it honorable." Isai. xlii. 21. "I came not," said he, "to destroy the law and the prophets, but to fulfil; for the heaven and earth may pass away, but not one jot or tittle shall pass from the law, till all be fulfilled." He continually impressed upon his hearers the necessity of believing the words of God, and of doing his commands; and never ceased to make the "obedience of faith" the test of men's devotion and affection for him. "If ye love me," saith he, "keep my commandments;" and "ye are my friends if ye do whatsoever I command you;" for "love is the fulfilling of the law." Now these are principles which no sophistry, or reasoning can set aside. They are as true to-day as when they fell from the lips of him who gave utterance to the words of God." "My words," saith he, "are

spirit and life;" and Moses has testified, saying, that whosoever would not hearken unto Jehovah's words which he should speak in his name, He would require it of him." Deut. xviii. 15-19. The reader may profess to believe that Jesus of Nazareth is he to whom Moses referred; for, Jesus said, "He wrote concerning me." But does the reader know what the Father commanded the prophet like unto Moses to speak in his name? If he know it, does he believe it? And if he believe the things spoken, has he obeyed them? To believe and do is the only evidence a man can give that he does not cast Jehovah's words behind him. "*Why call ye me Lord, Lord, and do not the things which I say?*" Hear this, ye bishops, priests, and ministers! Hear this, all ye eloquent "divines," and leaders of the people! All ye scribes, Pharisees, and hypocrites, whose garb, grimace, and tone, are the counterfeit of wool to disguise the ravening wolf! Hear this, all ye zealots of the world religious; this question is for you who call Jesus, Lord, and do not the things which he says! Deny not the truth of the indictment; for your "names and denominations," in their creeds, institutions, and practices, are standing memorials of your guilt. Do ye know what the glad tidings were Jesus was anointed to preach to the poor? Do ye know what that kingdom was whose gospel he announced? What was that acceptable year of Jehovah he proclaimed? Can ye define that righteousness of God attested by the law and the prophets, he exhorted men to seek with the kingdom? Do ye consent to his words, appointing men to believe the gospel he preached, and to be immersed, that they may be saved? Do ye not rather make void all this by your traditions, teaching for doctrines the commandments of men? To believe and do, ye practically repudiate, in affirming the salvation of those who neither know, believe, nor obey. Now He whom ye call Lord, testifies against you, saying, "He that receiveth not my words, the word that I have spoken, the same shall condemn him in the last day." "The gospel of the kingdom" is "the word of the kingdom," which he sowed in his field. By faith in this word men will be justified; without it, they will be condemned; for the words of Jesus are, "He that believeth not shall be condemned."

Now, it is notorious, O ye clergy of all orders and degrees, that ye do not consent to "the truth as it is in Jesus;" but that ye substitute all sorts of foolishness in its place. Ye blaspheme "the name of the Father, and of the Son, and of the Holy Spirit," by invoking it in the rhapsody of babes, who, you teach, are by that absurdity engrafted into the body of Christ. This is taking the name, "the Glorious and Fearful Name," *Jehovah-Elohim*, in vain. That name is holy and reverend; and He hath commanded, saying, "Thou shalt not take the name of

Jehovah thine *Elohim* in vain; for *Jehovah* will not hold him guiltless that taketh his name in vain"—Exod. xx. 7. And surely it is an egregious vanity, in view of the testimony, "that without faith it is impossible to please God; for he that cometh to him, must believe that he is, and that he is the rewarder of them *that diligently seek him*"—to bring a puling babe to a pint basin, incapable of faith, ignorant of any thing called God, and a diligent seeker only of its mother's breast! And this ye do, and many other abominations too, O ye Destroyers of the people. Hear, then, what Paul, whom ye style "the Great Apostle to the Gentiles," hath declared to your confusion. In 1 Tim. vi. 3, he says, "If any man teach otherwise, and consent not to wholesome words, the words of our Lord Jesus Christ, and to the teaching which is according to godliness; he has been besmoked, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself."

It is manifest, then, from these premises, that the pious zealots of the names and denominations of Gentile Christianity, together with their professional guides, are all of the same category. Though very respectable and orderly members of society, they are besmoked know-nothings, and wicked, not consenting to the words of Jesus, but casting his words behind them, and denouncing them as "heresy." The revelation before us, "which the Deity gave to him," was not for them. It was for "his servants;" and the "spiritual guides" of the people are not his servants. This is the reason why there is no interpretation of THE APOCALYPSE extant, written by "a theologian" or "divine," that has any claim to consideration or respect as a scriptural exegesis of the book. Though learned in mythology and the dead languages, in history ancient and modern, in general literature and science, they are not learned in *Moses* and the *Prophets*, and the teaching of *Jesus* and the *Apostles*. "The fear of *Jehovah*," as taught by these, "is the beginning of wisdom;" and this commencement they have not made. No man can interpret the Apocalypse in harmony with the prophetic writings, who believes that Abraham, Isaac, Jacob, and David, are now inheriting the promises covenanted to them; or that the inheritance covenanted is beyond the skies. An occupant of an episcopal throne in the State Church of any nation, cannot interpret the book, not being able to see that his own church is one of the daughters of the Mother of Harlots; and that he himself is one of "the merchants of the earth," whose merchandise is of tithes, bodies, and the souls of men. He that denies the personal reappearance of Jesus Christ upon Mount Olivet; who affirms that he is now sitting upon the throne of David; and that consequently

there will be no rebuilding of David's dwelling-place, or reestablishment of his throne in Zion: he that denies the restoration of the twelve tribes of Israel to their native land; maintains that they are for ever outcasts; and that no kingdom will be restored to them—cannot "read the book, nor see it." Believers in a "past millennium" are literally shut up and sealed, and totally destitute of all spiritual perception. In short, the grand prerequisite for an expositor of this wonderful little book is, that he understand the gospel of the kingdom as exhibited in the prophets; the preaching of Jesus as the Christ; and the revelation of the mystery as set forth by the apostles. He must have a comprehensive understanding of the Scriptures from Genesis to Jude; for the light shining from all these testimonies converges upon the apocalyptic page, whose crises, as a mirror, reflect the kingdom promised to the saints.

"The Apocalypse of Jesus Christ" is then *for the servants of God*:—for those who believe the Gospel of the Kingdom it exhibits; and have been "washed from their sins in his blood," in being baptized into his name. "Know ye not," says Paul, "that to whom ye yield yourselves *servants* to obey, his servants ye are to whom ye obey; whether of SIN unto death, or of OBEDIENCE unto righteousness?" Here are two masters; the first, the Lord of the world; the last, the ruling principle of Jehovah's people. "Sin is the transgression of law;" and because this is the natural tendency of our nature, "sin" is sometimes used for "the flesh." He, therefore, that serves his own lusts, "the lust of the flesh, the lust of the eye, and the pride of life," which not only constitute the man, but the world, or aggregate of such, is Sin's servant or slave. Such a man, be he "priest," "clergyman," "minister," or "layman," serves sin unto death. Being of the world he speaks of the world, and the world hears him—1 John iv. 5. He is essentially a man-pleaser, who holds men's persons in admiration for the sake of advantage; and therefore cannot be the servant of Christ—Gal. i. 10; Jude 16. The thinking that characterizes such is termed "the thinking of the flesh." What they think and give expression to is palatable to those who do not know the Scriptures, which is a great cause of error in the world. Their thoughts and reasonings are at issue with the thoughts and ways of God; and therefore, the thinking of the flesh is said to be at enmity with God, not subject to his law, neither indeed can be—Rom. viii. 7. When a clergyman or layman thinks on God and his purposes; on what would be pleasing to him; on his own destiny or that of nations and the earth; and judges of these, not according to what is written in the Bible, but according to what appears to him to be "the fitness of things," and according to the institutes of theological schools and seminaries; such thinking and judgment is the thinking of Sin, and inevitably at variance with the mind of

Christ. Sin reigns in his thoughts, in his flesh, and in his ways. He is Sin's servant, and though a slave, being free from righteousness, he serves him with delight.

Paul reminds the Saints in Rome that they were all the servants of sin once; but thanks God in their behalf, that they had been freed from sin, and were now the servants of righteousness, "having obeyed from the heart A FORM OF TEACHING, *τυπον διδαχης*, *typon didaches*, into which they were delivered"—Rom. vi. 17. They obeyed a form of teaching which emancipated, liberated, or set them free, from the lordship of Sin. This was Paul's mission—to invite men to a change of masters. He addressed himself to free men and slaves, all of whom, whatever their political or social position, were in bondage to the devil or sin. He did not invite slaves to abscond from their fleshly owners; on the contrary, he told men to remain in the several callings of life in which they were when they first heard the truth. "Let every man," says he, "abide in the same calling wherein he was called. Art thou called, being a slave? Care not for it; but if thou mayest be made free, use it rather." As if he had said, "Social or political liberty is a small matter in view of what men are called, or invited to, by the gospel of the kingdom. My mission is to "open men's eyes, to turn them from darkness [of mind] to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among the sanctified by faith [which leads] into Jesus"—Acts xxvi. 18. He invited Sin's servants to become Jehovah's servants upon the principle of purchase; so that, in addressing those who had abandoned the synagogue and temple for the house of Christ, he says to them, "Ye are bought with a price. They were "not their own," being bought bodily and spiritually; "therefore," said he, "glorify God with your *body* and with your *spirit*, which are God's"—1 Cor. vii. 23; vi. 19, 20. When a man's body and spirit become another's property, all property in himself is surrendered to the purchaser. All that he used to call his before he was sold, is transferred to his owner; and, if allowed to retain it, he must use it as the steward of his lord.

Redemption is *release for a ransom*. All who become God's servants are therefore released from a former lord by purchase. The purchaser is Jehovah; and the price, or ransom, paid, the precious blood of the flesh through which the Anointing Spirit was manifested. It is therefore styled, "the precious blood of Christ:" as it is written in the words of Peter to his brethren, saying, "Ye were not redeemed with corruptible things, as silver and gold, from your vain conduct paternally delivered; but with the precious blood of Christ, *as of a lamb* without spot and without blemish"—1 Epist. i. 18. If this Christ-Lamb had

not been slain, the fifth and sixth verses of the first chapter of the Apocalypse could not have been written; the "New Song" of chap. v. 9, 10, could never have been sung; the 144,000 could never have been sealed; the robes of the saints, the palm-bearers of ch. vii. 9-14, could never have been washed white in blood; there would have been no Altar, no worshippers thereat, nor souls underneath it in death—ch. xi. i.; vi. 9; and there would have been no "fine linen, clean and white," to clothe the body guards of "the King of kings"—ch. xix. 8; 14. All these parts of the Apocalypse are based on the slaying of the Christ-Lamb as the redemption price of the servants of God.

SATAN took the price of release. In the day of his power he valued the blood at thirty pieces of silver. In this was fulfilled the saying of the prophet, "They weighed for my price thirty pieces of silver: and cast it unto the potter: a goodly price that I was prized at of them"—Zech. xi. 12, 13. The life being purchased for this amount of blood-money, Satan nailed the Christ-Lamb to the tree; and poured out his life with a spear. Jesus entered no protest against the arrangement. On the contrary, he lovingly laid down his life for the sake of those who had died under the law of Moses, walking in the steps of Abraham's faith; and for them also, who should afterwards become Abraham's children by adoption through himself. With the first class, as a man, he had no personal acquaintance; with the last, comprehending multitudes of his contemporaries, his acquaintance cost him his life. Unknown by the one, and condemned and persecuted by the other, he nevertheless laid down his life to purchase their release from the bondage of Sin and Death. "I am," said he, "the good shepherd. The good shepherd giveth his life for the sheep; and I lay down my life for them of myself. No man taketh it from me. I have power to lay it down, and I have power to take it again"—Jno. x. He regarded this as the greatest evidence of love; for, as Paul reasons, "Scarcely for a righteous man will one die: yet perhaps for a good man some would even dare to die. But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Well, therefore, may it be said, "Unto him that loved us, to him be glory and dominion for the Aions of the Aions"—ch. i. 5, 6.

The "servants of God, sealed in their foreheads," are represented by the square of 12; so that their measurement is 144 cubits, and their numerical representation 144,000—Apoc. vii. 3, 4; xiv. 1; xxi. 17. This square is the sum of all released from bondage to Satan, consequent upon their "obeying the form of teaching delivered unto them." The releasing them, of course, is an affair of the ages, seeing that the redeemed do not belong to one and the same nation and generation.

Jesus died and rose again for the release of these—his sheep scattered among the nations and generations of centuries. In the providence of God, "the Form of Teaching" is brought before them; and being of his sheep, they discern in the teaching the Great Shepherd's voice, and follow it—John x. 26, 27: and as he said to Paul at Corinth, "Be not afraid, but speak, and hold not thy peace; for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city"—Acts xviii. 10. After this encouraging admonition, Paul continued speaking in Corinth a year and six months, *for the manifestation of this people*. They heard; they believed; and they were baptized. They believed "the teaching," and "obeyed the form." The teaching was the Gospel of the Apocalypse of the Lord Jesus Christ. He tells us that "Christ sent him to preach the gospel; which is the power of God for salvation to every one believing; for therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith"—1 Cor. i. 17; Rom. i. 16, 17. In preaching this, he says, "I came declaring the testimony of God;" and "speaking the hidden wisdom of God in a mystery, which had been hid from the Aions and the Generations, but now is made manifest to his Saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory"—1 Cor. ii. 1, 7; Col. i. 26, 27.

In the teaching, he taught them "the things concerning the Kingdom of God, and the Name of Jesus Christ;" so that, as the result of his instruction, they came to be "washed, sanctified, and justified in the name of the Lord Jesus, and in the Spirit of God"—1 Cor. vi. 11; and to wait for his Apocalypse—ch. i. 7. Here was a *form* of teaching or doctrine presented to them in the formula of the name. He told them about the kingdom and glory to be apocalypsed when the hour should arrive for Jesus Christ to hurl Satap, their master, like lightning from the heaven. His testimony to this effect was confirmed among them by "the demonstration of Spirit and power, that their faith might stand in the power of God"—1 Cor. i. 6; ii. 4, 5. Having convinced them of this, he invited them to a cooperation with Jesus in the overthrow of Satan, and in the government of the nations when Satan should be cast into the abyss, and shut up, and sealed, so that he could deceive them no more—Apoc. xx. 2, 3. But, at the same time, he taught them that that government which was to succeed Satan's, was to be a pure, indestructible, divine, and righteous dominion; and that consequently, flesh and blood, or mortals, and the unrighteous, could not possibly have any share in it—1 Cor. vi. 9; xv. 50. This declaration, attested by the Spirit, brought up the inquiry, *What does God require*

a believer of his promises to do that he may become righteous, and capable of inheriting them? In other words, What must he do to become the subject of the righteousness of God? Of that righteousness, which Paul says is "witnessed by the law and the prophets?" The answer to all who believe the promises, and that Jesus is the Anointed Son of Jehovah, in whose crucified flesh sin was condemned; and that he rose from the dead for the justification of all given to him for brethren by the Father: the answer to such is, Do what Peter commanded the same class to do in Acts ii. 38. Do what is prescribed in Acts iii. 19. Do what the Samaritans did in Acts viii. 12, 16. Do what the Cushite officer did in Acts viii. 38, 39. Do what Paul himself did in Acts ix. 18; xxii. 16. Do what Peter commanded the devout Gentiles to do in Acts x. 48. Do what was prescribed to the Philippian household in Acts xvi. 33. Do what the Corinthians did in Acts xviii. 8:—for they all did the same thing. They believed the same teaching, and "obeyed the" same "form," in conformity with the command to "be baptized into the name of Jehovah."

In becoming thus enlightened and obedient they became "*the servants of God,*" purchased from Satan at the price of blood sold to him for thirty pieces of silver. By right of purchase, God calls upon all the purchased in Satan's household to leave his service, and come over to him. "The Lord knoweth them that are his." This is the seal of his foundation—2 Tim. ii. 19; and he sent out his trumpeters to make proclamation, and to invite his own to present heirship of the kingdom and eternal glory, for which he has purchased them of the enemy—1 Thess. ii. 12; 2 Epist. i. 5; James ii. 5. "He that receiveth the testimony of Jesus hath set to his seal that God is true"—Jno. iii. 33. He endorses understandingly all that God hath done. He rejoices in the purchase, or redemption, refuses any longer to serve sin, and sings, "Unto him that loved us, and redeemed us to God by his blood out of every kindred, and tongue, and people, and nation, and washed us therein from our sins, and hath made us kings and priests for God and his Father; to him be glory and dominion for the Aions of the Aions"—Apoc. i. 5, 6; v. 9.

These immersed believers of the exceeding great and precious promises covenanted to the fathers, and confirmed in Jesus, the Minister of the Circumcision (Rom. xv. 8) by obeying the form of teaching were brought into a *patient waiting* for what they believed in and hoped for. In writing to some of them at Corinth, Paul says, that they came behind in no gift, "waiting for the coming of the Lord, the Anointed Jesus"—1 Cor. i. 7. Thus it reads in the English Version; but in the original "the coming" is expressed by *την αποκαλυψιν*, THE APOCA-

LYPSE. They waited for the Apocalypse of Jehovah, the Anointed Jesus. For the information of the mere English reader we may remark that *apocalypsis* is derived from a verb which signifies "to uncover, bring to light what was hidden." The noun, therefore, signifies a *disclosure*, a revelation. The subject of the disclosure may be ideas, persons, or events. In the sense of new ideas being put into the mind with enlightening effect, *apokalypsis* is used in Luke ii. 32, where Simon, speaking by the Holy Spirit of the future of the child Jesus he then held in his arms, styled him "A light for an *apocalypse* of nations, and a glory of Jehovah's people Israel." In this text, it clearly signifies *illumination*. That is, that at some period of the history of the nations, Jesus would be, at one and the same time, a light and a glory to them and Israel. Moses says by the Spirit *הררינו ברום עמו*, *harninu, goyim, ammo*, "Rejoice, ye nations, his people;" but Paul, quoting from the Septuagint, says "with his people." Either way answers to the truth; for when the nations are caused to rejoice, they will have previously become Jehovah's people (Zech. ii. 11) and will also rejoice with Israel and the Saints. Now, when this shall be the order of the day, the nations will have been *apocalypsed* by him who will be "the glory of Israel." He will be a light in Zion in the midst of the nations, confounding the moon, and putting the sun of the former heavens to shame.

He will be "a light for an apocalypse of nations." The nature of this apocalypse may be discerned from a few testimonies of the prophets. "In Zion," says Isaiah, "shall Jehovah of armies make unto all people a feast. And in this mountain he will destroy the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory; and Jehovah Elohim will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for Jehovah hath spoken it"—xxv. 6. The veil or covering the prophet speaks of here, is that "strong delusion" to which Paul alludes in 2 Thes. ii. 11, where he predicted the present moral condition of the nations under the Man of Sin, or Satan of the Apocalypse, xii. ; xx. The nations of "Christendom" are all under the veil. God sent the truth among them; but Paul says, "they received not the love of the truth, that they might be saved. And for this cause," he continues, "God shall send them STRONG DELUSION, that they should believe a lie; that they all might be condemned *who believe not the truth, but have pleasure in unrighteousness.*" Here is their sin and punishment. They corrupted the truth, and the corruption waxed strong in them; and deluded them into the belief of A LIE, or system of falsehood. By this the nations of "Christendom" are overspread as by a covering.

No nation is exempt from the delusion. The most enlightened believe "the Lie" in common with the least. Greekism, Romanism, and Protestantism, in all their "NAMES AND DENOMINATIONS," are elements of the Strong Delusion. They all pretend to be Christianity; while in reality they are only abominable, and badly executed counterfeits.

Delusion and delirium have a near and intimate relationship; and the stronger the delusion the more intense the delirium. In the Apocalypse, therefore, when the "strong delusion," in its effects upon the nations of "Christendom," comes to be "signified" or represented, they are described as having been "made drunk," and as being drunk. "The inhabitants of the earth," said the Angel to John, "have been made drunk with the wine of the Great Harlot's fornication"—Apoc. xvii. 2; xviii. 3. The last text declares that "all nations" are intoxicated. The drunkenness is, therefore, not restricted to the Greek and Latin communions; but comprehends all Protestant nations as well. They are all deceived by Satan, by whose energy, and deceivableness of unrighteousness, the soul-merchants of the earth have been able to establish themselves as the spiritual guides of the people. Blind, intensely blind and intoxicated, they are leading the blind and reeling multitudes into an unfathomable abyss; and they themselves are rapidly approaching that universal bankruptcy, when their commerce in souls will be extinguished, "and no man will buy their merchandise any more." The days of the schools, colleges, seminaries, and ecclesiastical establishments of the nations are numbered; and the end of their theological craft decreed. They are weighed in the balances and found wanting—wanting in the knowledge of "the truth as it is in Jesus." Though they boast of the light and glory of our century; and are upon such admirable terms with themselves as the people of the Lord, basking in the sunshine of his favor and delight; the Scriptures denounce their pretensions, and resolve them into the grossest darkness, sensuality, and wickedness. And this is unquestionably true. No other conclusion can be come to in view of what the Spirit saith. Speaking by Isaiah he declares that if any one do not speak according to Moses and the Prophets he is a dark body—ch. viii. 20. "There is no light in him." Now it is notorious, that the professors of the theological institutions of all sects, and the clerical, or ministerial, orders of all denominations, are grossly ignorant of the Old Testament writings. In presuming, therefore, to preach from, or to explain the New, it is utterly impossible for them to speak according to Moses and the Prophets. A man cannot speak in accordance with what he knows little or nothing about. The testimony, therefore, convicts them of utter incompetency. It declares them to be utterly without light: which is equivalent to saying that they

are in gross darkness. And, this being the condition of the ecclesiastics, how awfully dark must the people they call the "laity" be! "Like priest, like people,"—darkness added to darkness until it becomes Egyptian, or darkness to be felt.

If the nations were enlightened the Apocalypse of the Anointed Jesus would be unnecessary. He comes because of the darkness of the world. He comes as a light, as the Day Star, to illuminate the nations. He does not come because they are enlightened. If his coming be postponed to this, he never will come; for instead of a knowledge of the truth increasing among them, the darkness is intensifying day by day.

Now that the Lord comes while darkness reigns, is manifest from the following testimony:—Isaiah informs us, that "the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob;" and that then she shall "arise and shine; because her Light is come, and the glory of Jehovah is risen upon her." He then tells us the reason why Jehovah, or the Anointed One, comes to shine upon her; and the following is the reason: "*Because darkness shall cover the earth and gross darkness the people.*" This is the mental, or intellectual and moral, condition of clergy and people, Gentiles and Jews, at the epoch when Christ comes as "A Light for their apocalypse."

Such is, and such will continue to be, the spiritual condition of the world until then. But when they have been apocalypted, or illuminated, the change will be glorious. "The earth" will then "be full of the knowledge of Jehovah as the waters cover the sea," even as God had sworn to Moses—Numb. xiv. 21; Isaiah xi. 9; Hab. ii. 14. Then "Many people shall go and say, Come ye, and let us go up to the mountain (or kingdom) of Jehovah, and to the house of the Elohim of Jacob; and He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Jehovah from Jerusalem. And he shall rule among the nations, and he shall punish many peoples; and," in consequence of that rebuke, "they shall beat their swords into ploughshares and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Having spoken peace to the nations, and being established in his glory, the day of Jehovah's exaltation will have been apocalypted, or revealed—that day in which, it is testified, "Jehovah alone shall be exalted"—Isaiah ii. 10, 11, 16, 17. "At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to THE NAME OF JEHOVAH, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart*"—Jer. iii. 17. This is a very plain testimony. Jerusalem is to become the throne of a govern-

ment which is to have universal dominion; and that when it exists, the nations will have abandoned the strong delusion, or "imagination," by which they are now deceived. The occupation of the "Reverend Divines" of "Christendom" will then be gone. All names and denominations of blasphemy ending in *ism* will then be abolished; and they will be all as clean swept away as was the old world by the flood. What a glorious riddance for the world! The "seducing spirits," "the demons," "the captivators of silly women laden with sins," the "transformed ministers of Satan," teachers heaped up to themselves after their own lusts to tickle their itching ears: men of corrupt minds, who speak lies in hypocrisy; unruly and vain talkers and deceivers, and destitute of the truth, supposing that gain is godliness—these, with all their old wives' fables and traditions, will all have been precipitated as Satan, with lightning velocity from the heavens, into the promiscuous confusion of the bottomless abyss. No clergyman will then venture to lift up his voice to sermonize the people; for "It shall come to pass that when any shall yet prophesy [or preach], then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Jehovah; and they shall thrust him through when he prophesieth. And it shall come to pass in that day, that the prophets [or preachers] shall be ashamed every one of his vision when he hath prophesied; neither shall they wear hair garments to deceive"—Zech. xiii. 3, 4. If the ecclesiastics were to be dealt with upon this principle at the present time, not a soul of them would escape death upon the spot; for it is their craft to "speak lies in the name of Jehovah," and to wear peculiar garments for professional deceit. The world that now fawns upon and flatters their vanity, and glorifies their foolishness, will then curse their memorial. In that day of affliction to the Apostasy, it is testified, that "the Gentiles shall come unto Jehovah from the ends of the earth, and shall say: Surely our fathers have inherited lies, vanity, and things wherein there is no profit"—Jer. xvi. 19. This is what they will say of Episcopalianism, Presbyterianism, Lutheranism, Methodism, Congregationalism, Universalism, Mormonism, Millerism, Campbellism, Romanism, Greekism, &c., &c., &c.—all false, vain, and unprofitable. This is their true character; for they make up the ecclesiasticism of the nations; and how is it possible for drunken nations, over-spread with strong delusion as a thick veil, to hew out for themselves cisterns capable of holding water from the fountain of life?

The New Testament Use of the Word *Apocalypse*.

The word *apokalupsis* is used eighteen times in the New Testament. The first place where it occurs is that we have just been considering; the

last is in Rev. i. 1; as the *Apocalypse* of Jesus Christ which the Deity committed to him to show to his servants *things which must come to pass speedily.*" Here the apocalypse is an *exhibition of things to be transacted* subsequently to the communication of it; and when we look into it we find its signs, scenes, and so forth, all tending to, or terminating in, the personal manifestation of Jesus Christ before the nations, the overthrow of their dominions, and the victory of his Brethren, the Saints, over the grave, and over the Satanism of "Christendom" in Church and State in whatever form they may be found. Hence the Apocalypse exhibits what the testimonies already adduced predict without a symbol, God has determined shall come to pass in the Anointed Jesus shining as "a Light for an apocalypse of nations."

The apostle Paul uses the noun *apocalupsis* thirteen times in his writings; and the verb *apocalupto* also thirteen. In Rom. ii. 5, he uses it in relation to a manifestation of judgment, "in a day of wrath and *apocalypse* of God's righteous judgment." This is a day yet future; because in it, Paul says, the glory, honor, incorruptibility, and life of the Aion will be rendered to the righteous; and indignation and wrath to "those who obey not the truth." It is "a Day of Wrath and Apocalypse": hence, whatever constitutes the *apocalypse*, is to be looked for in "a time of trouble," as Daniel terms it; or "a day of affliction," in the words of Jeremiah. They may cry "Peace and Safety;" but there will be neither in the Day of Apocalypse; but rather "sudden destruction as travail upon a woman with child"—1 Thess. v. 3.

- In Rom. viii. 19, he uses the noun in reference to the disclosure of the Sons of God to the view of the nations, from which they are at present concealed. The Sons of God are to be *apocalypsied*, and glory is to be *apocalypsied* in them, as well as Jesus, their Elder Brother. "I reckon," says Paul, "that the sufferings of the present time are not comparable with the future glory to be *apocalypsied* in us. For the earnest hope of the creature is looking for the *Apocalypse of the Sons of God.*" In the English version this is rendered by "the manifestation of the sons of God." The meaning is this: Mankind are divided by Scripture into Two Classes—the Serpent and his seed; and the Woman and her seed—Gen. iii. 15. As early as the times before the flood, the former were styled simply "men;" the latter, "the Sons of God"—Gen. vi. 12. By the flood, "men" were swept from the earth which they had filled with violence; and their apostasy was extinguished with them: that is, "the earth was corrupt; for all flesh had corrupted God's Way upon the earth"—Gen. vi. 11, 12. They had set up a corrupted way of worshipping God, which constituted an apostasy, or departure from the Original Way instituted in Eden. This did not suit their evil nature; therefore

they altered it to please; and under its inspiration filled the habitable with their abominations. Only one small family protested against this apostasy; a family of eight persons, all that were left on earth of the Sons of God among the living. These were saved by the earth's baptism; while the apostasy, in all its ecclesiastical, civil, and social relations, was torn up by the roots, and swept away.

Sons of God is a title conferred upon certain descendants of Adam, which places them in the same class of intelligences as the Angels. These are also styled "Sons of God" and "Stars of the Dawn," or "Morning Stars"—Job. xxviii. 7. We do not mean to say that the Sons of God, called in Scripture angels, or messengers, and Gods, are now mortal and corruptible, and weak of mind and body as we are; they have passed through this state, and now occupy a state beyond it, in which they are incorruptible, immortal, glorious, powerful, wise, and of spirit-corporeality. In their former state they were Sons of God subject to evil as we; in their present, they are sons subject only to good. Men are invited to the same destiny. They are invited now to enter Jehovah's family, and to become his sons and daughters, with the promise of hereafter being promoted to a physical equality with the angels. Thus it is written, in 2 Cor. vi. 17, "Come out from among them, and be ye separate, saith Jehovah, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my Sons and Daughters, saith Jehovah *אל-שדדאי*."

But he not only gives men invitation to become his children, but he gives them power also. Thus the Jehovah-Spirit came to his own land (*τα ἰδία*) but his own people (*οἱ ἰδίαι*) the Jews, received him not. Nevertheless, as many as received him, *to them gave he power to become children of God*, to them believing into his name, who are born not of bloods, nor of the will of the flesh, nor of the will of man, but of God"—Jno. i. 11-13. Here the fleshly principle is repudiated. "The flesh profits nothing." No man is a Son of God, because he is descended from "*Adam Son of God*"—Luke iii. 38; but Adam's sons become Sons of God *by adoption* through His Name. They must believe the promises covenanted; believe in Jesus, as the Jehovah-Spirit manifested in flesh, made a sin-offering, justified in spirit for the justification of believers; and be immersed into the Name, that they may be the subject of the repentance and the remission of sins which are offered in that name; and communicable only to such *in putting on* the name according to divine prescription. The power of becoming a son of God consists *in obeying the form of teaching* apostolically delivered. In putting on Christ the Son of God by eminence, a man becomes a son of God. Addressing the sons of God in Galatia, Paul says: "In

Jesus anointed ye are all sons of God through the faith: for as many of you as were immersed into the Anointed have put on the Anointed. And if ye be the Anointed's, then ye are the seed of Abraham, and Heirs according to the promise"—ch. iii. 26-29. When a son of Adam is thus adopted into Abraham's family, he is a son of Abraham because he is in Jesus who was his descendant according to the flesh. He is in God the Father,—and in the Son, by constitution; and Christ dwells in him by faith that works by love, and purifies the heart"—Eph. iii. 17; 1 Thess. i. 1. This step being assured, what follows is of course. "If children," says Paul, "then heirs, HEIRS OF GOD, and joint heirs with Christ; if so be that we suffer with him, that we may also be GLORIFIED TOGETHER."

This contemporary glorification of Jesus and his brethren of the Abrahamic Family is the subject matter of their apocalypse; and points to their *development* as sons of God. This occurs "in the resurrection," an Aion-period in which the sons of God obtain their new nature, or materiality. *Mentally*, that is, as to mind, disposition, and character, or as we might say, *spiritually*, and constitutionally, they are sons of God; but as to the flesh, they are, on this side the resurrection, still the children of Adam. They are flesh and blood, but they do not walk after, or according to, its impulses; living a life of self denial, being led by the spirit, in being led by the truth understood, believed, and affectionately obeyed, as it is written: "As many as are led by the Spirit of God, they are the sons of God." But, to be sons of God in the full import of the title, they must put off the Old Adam in respect to *body* as well as to conduct and intelligence. They must become sons of God bodily as well as spiritually. They are waiting for this, namely, "for the adoption, the redemption of their body." Jesus referred to this in his argument with the Sadducees, saying: "They who shall be accounted worthy to obtain that Aion, and the resurrection which is from among the dead, cannot die any more; for they are *equal to angels*, and are sons of God, being sons of the resurrection"—Luke xx. 35, 36.

Now hear what John says upon this subject in 1 Epist. iii. 1, 2. "Behold," says he, "what great love the Father hath bestowed upon us, that we should be styled sons of God! Because the world does not know him, *therefore it does not know us*. Beloved, we are now sons of God, though it doth not yet appear what we shall be: nevertheless we know that when he shall appear, we shall be like him, for we shall see him as he is. And every one having this hope in him purifies himself as he is pure."

From this testimony, then, it is clear, that the Sons of God are not yet *apocalypted*, or manifested. Therefore, the world does not know them;

though, if it have an opinion in the matter, and were invited to point them out, it would certainly judge, that if God had any sons among men, they were those whom it recognizes as the "Ambassadors of Jesus Christ," and the "Successors of the Apostles," together with the pious of their flocks. By the *world*, we mean what is called, or what rather is self-styled, "the Religious World," made up of all members and supporters of the ecclesiasticism of what they call "Christendom." But this world knows not the Father, how therefore can it know the sons. Neither can it know them before their apocalypse; for the testimonies by which they are defined they will not trouble themselves to understand. *No man is led by the Spirit of God who is not led by an intelligent belief of the truth.* This truth the world and its soul-merchants do not know. They are therefore not led by it; and are consequently according to Paul, not the Sons of God. "They are of the world; therefore speak they of the world; and the world heareth them." By this rule it is easy to perceive that the world's judgment is wrong. They whom the world hears are not of God. He never sent them, nor were they ever adopted into his Abrahamic Family. If they were God's sons the world would not listen to them; but would hate and persecute them. They profess to admit that the apostles were of God; but they pay no regard to what they teach. Their whole ministry is spent in falsifying and destroying their doctrine. "Be mindful," says Peter, "of the words which were spoken before by the Holy Prophets, and of the commandments of us the Apostles of the Lord and Saviour"—2 Pet. iii. 2. But Peter may as well speak to a post as to the ecclesiastics of the world. They only care for him and his words so far as they can turn them into cash, or make them available for the preservation of vested interests. They have long ceased to hear both prophets and apostles, as any one may know who will take the trouble to compare their traditions and practices with the commandments and testimonies of God. "*He that knoweth God heareth us,*" says John; "he that is not of God heareth not us. Hereby know we the Spirit of the Truth, and the Spirit of the Delusion."

After so plain a declaration as the foregoing, is it possible to admit that the Religious World and its rulers are of God; and worship him in spirit and in truth? That the Spirit of the Truth is formative of their systems? Or that its worshippers are his sons? Nay, verily, its formative spirit is that of Antichrist, which is discerned in their "love of the world, and of the things which are in the world;" a love, which is earnestly deprecated by the apostles of Christ. "If any man love the world, the love of the Father is not in him;" but are not the people's spiritual guides devoted to the world? Are they not the world's hired

servants? Are they not them whom the world delights to honor? Are not their flocks perfect incarnations of "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life?" All of which the apostle testifies "is not of the Father, but is of the world"—1 Jno. ii. 15, 16. The affirmative to these inquiries is alone admissible; and the apostolic principles clearly determine that the ecclesiastical system, in its totality of names, denominations, churches, reverend orders, institutions, and worshippers, is of the Devil, and not of God. We therefore verily believe, that when the reality of things is vindicated in the *apocalypse* of the Sons of God; when his glory shall be *apocalypsed* in them; and when the Captain of their salvation as "a Light for an *apocalypse* of nations," shall appear—we believe that when this shall come to pass, He will say to the flocks and shepherds of the religious world, as he said to the same class in Judea, "Ye are of your father the Devil, and the lusts of your father ye will to do. He was a manslayer from the beginning, and *stood not in the truth*, because truth is not in him. When he speaks a lie, he speaks of his own things; for he is a liar and the father of it." "He that is of God heareth God's words; but because ye are not of God, therefore ye hear them not." If we are to judge a tree by its fruits, what other conclusion is it possible to come to? The pious of the world are adepts in all the lusts of the flesh; they do not stand in the truth, which is an offence to them; when they speak, they lie against the truth, and speak of their own conceits; they do not hear, or believe and obey, the words of God; and therefore the conclusion is inevitable that they are not of God; and therefore of necessity of the Devil.

This is also manifest from another consideration. If the ecclesiasticism of Christendom were the worship of God in spirit and in truth, the poor in this world, rich in faith, would be the notables, revered and beloved by the rich; who would rejoice in emptying themselves of their glory and honor, that they might be exalted in due time. But the reverse of this is the fact. Mammon reigns in Church as well as State; and the members of the one are the ambitious and brawling politicians of the other. All this is of the flesh, or *Sin Incarnate*, which is the Devil. Now the mission of Jesus is to destroy the Devil, and the works of the Devil—Heb. ii. 14; 1 Jno. iii. 8: and we have already seen, that the Gentiles are to come to him after his *apocalypse*, and to confess that what they now cherish is only lies, vanity, and unprofitable. They will then acknowledge that their denominations are works of the Devil; and as such they will rejoice in their abolition, and glorify their destroyer. The whole system now existing is a monster iniquity, which only awaits the "*apocalypse* of the Sons of God" for its disruption, and utter annihilation.

Another place in Paul's writings where he uses this noun in a notable manner is in 2 Thes. i. 7. He there tells his persecuted brethren that God will recompense to them "a rest with us (Paul, Sylvanus, and Timothy) in the *apocalypse* of the Lord Jesus from heaven, with angels of his power, in fire of flame, inflicting vengeance on those who know not God, and who obey not the gospel of our Lord Jesus Anointed; who shall suffer punishment, *Aion*-destruction, from the presence of the Lord, and from the glory of his might, when he shall come to be glorified with his Saints, and to be admired with all the believers in that day."

In the next chapter, ver. 8, he informs the reader that a certain power would exist, contemporary with the *apocalypse* of that day, which should be wasted and destroyed. He styled it THE LAWLESS ONE, "whom," says he, "the Lord shall consume by the spirit of his mouth, and destroy by the manifestation of his presence."

In writing to the faithful, Peter also directs their attention to "the *Apocalypse* of Jesus Christ" as the time when their faith should be "found unto praise and honor and glory." He exhorts them to "hope to the end for the grace that is to be brought in the *apocalypse* of Jesus Christ;" and in a third place of the same epistle he says, "Rejoice, inasmuch as ye are partakers of Christ's sufferings; that in the *apocalypse* of his glory, ye may be glad also, leaping for joy"—1 Pet. i. 7, 13; iv. 13.

It must be evident, then, to all who have examined the testimonies adduced, that *apocalypse*, in the New Testament use of the word, is not used indefinitely or vaguely, importing merely a disclosure or uncovering of ideas previously concealed: but that it has a special and appropriated signification—a doctrinal meaning peculiar to itself; teaching,

1. The introduction of A DAY, styled *the Day of Apocalypse*;
2. The manifestation in that day of A LIGHT for the *Apocalypse of Nations*;
3. The inflicting of vengeance and punishment on the lawless and disobedient in that day;
4. The personal appearance of Jesus Christ, as the Light of the *Day of Wrath and Apocalypse*;
5. The manifestations of the Sons of God by resurrection from among the dead, and glorification with Jesus Christ—the *Apocalypse of Salvation* in the last time.

For the things indicated in these points, the believers who received their enlightenment through the personal labors of the apostles, waited and earnestly longed; as they have also, who in succeeding ages and generations have been instructed in the truth by their writings in connexion

with those of Moses and the Prophets. With believers of this class the question uppermost in their minds has ever been, "O Lord, how long? How long, O Elohim, shall the adversary reproach? Shall the enemy despise thy name for ever?" "How long, O Jehovah; wilt thou *hide thyself* for ever?" "Return, O Jehovah, how long? How long are thy servants to wait for thy return?" "How long, O Jehovah, how long shall the wicked exult?"—Psal. lxxiv. 10; lxxxix. 46; xc. 13; xciv. 3. Isaiah had a vision of the Adon, the I SHALL BE of armies, sitting upon his throne, at a time when the whole earth shall be full of his glory. "Mine eyes," says he, "have seen the King, the Jehovah of armies!" At the same time he heard a declaration announcing a punishment to be inflicted upon the tribes of Israel, because they would not understand and perceive the truth in the day of the King's visitation. Fatness of heart, heaviness of ears, and blindness were to come upon them, as at this day. So long as it continued, the earth's fulness of glory would be deferred. The prophet was greatly afflicted at this, and exclaimed, "Woe is me! For I am cut off; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Then, said I, Adon, how long?—Chap. vi.

Over 200 years afterwards the same inquiry was made in the hearing of Daniel, and in effect by Daniel himself. The long night of Israel's darkness foreseen by Isaiah to come upon them after the rejection of Jehovah's Messenger, who was to go and say to them, "Ye hear in hearing, but do not understand; and ye see in seeing, but do not perceive"—Mat. xiii. 13—is characterized in Daniel by the absence of sacrifice, the desolation of the land, and the dispersion and oppression of the nation—ch. viii. 11-13, 24; ix. 26, 27; xii. 7. It had been revealed to Daniel, that a powerful and indestructible kingdom should be set up by the God of heaven, which should consume and destroy every thing that stood up against it; that the Son of man and the Saints should possess it, with dominion over the whole earth; and that then power should be restored to the Hebrew nation, which should never again be broken: but before all this could begin to come to pass, he saw a long period of affliction would obtain. It was therefore desired to know when it should terminate; as terminate it must before the glory can be *apocalypted* or revealed. "How long," then it was asked, "shall the Little Horn of the Goat practise and prosper against the Holy Land and the Host of Israel?" for this is in effect the question of the thirteenth verse. How long till the arrival of the period when the Holy shall be avenged—קדש נידק נקדש *nitzdaik kodesh*?

The answer to this question only bringing the inquirer to the period in which the vengeance is to be developed, it was still desired to know

further "How long to the end of the wonders" to be developed in "the time of the end?" The answer was by the specification of a *period*, and an *event*. "For a time, times, and a half." This is the duration of the period, constituting the latter portion of what Jesus Christ terms "*the Times of the Gentiles*," during which Jerusalem and the Saints were to be trodden under foot—Luke xxi. 24: and symbolized in the Apocalypse by "the Court which is without the Temple, given to the Gentiles for forty and two months"—ch. xi. 2. The event that marks the end of the period is THE RESTORATION OF ISRAEL, which is thus expressed, "When he (Michael the Great Prince that liveth for the Aion) shall have finished the scattering of the power of the Holy People, all these times shall be finished."

But still the question admitted of repetition. True, in the time of the end, and at that crisis of it, when the King of the North, as the Imperial Horn of the Grecian Goat, shall be broken with an end of power, by Michael in standing up to deliver Israel, "the time, times, and a half" shall conclude: but then, "How long," said Daniel, "to the end of these?" They shall end at the delivering of Israel; but how many years from Daniel's time shall it be to that redemption?

The rejoinder which Daniel received to the question, "How long to the end of these?" is remarkable. He was not informed how long. He was told instead to "go:" and the reason given for telling him to depart in ignorance of the end of the times, was that "*the words were sealed up and closed till the time of the end.*" The words of a book sealed up and closed could not be read. Daniel declares that he did not understand. He did not understand the times of the winding up of the visions he had seen. He did not understand when the Stone would smite Nebuchadnezzar's Image; nor when the Saints would break the power of the Little Horn, and take the dominion under the whole heaven; he did not understand when, or in what year of the world's age, Michael should deliver Israel, and raise the dead. "I heard," says he, "but I understood not:" the answer to the question, "*How long?*" was still deferred.

Daniel, however, did not depart in despair. He was told that the Daily Sacrifice should be taken away to make room for a desolating abomination, or power, which should prosper for 1290 years; and that 45 years after that period should close, "many of them that sleep in the dust of the earth should awake to the life of the Olahm or Aion;" and that then he should arise to his inheritance.

The Apocalypse revives this ancient question in ch. vi. 10. In this place, those in Christ slain for the word of God, and for the testimony they held, being many, are represented as crying with a loud voice, saying, "*How long, O Despotes, holy and true, dost thou not judge and*

avenge our blood on them that dwell upon the earth?" In answer to this appeal, they were told that they must rest *yet a little while*," and in the eighteenth chapter we find the little while, in its allegorical allusion, fulfilled in the avenging of the Saints upon the Apostasy in the judgment of the Great Harlot by whom all the nations have been intoxicated and deceived.

From what has been hitherto presented, we presume that the reader will have discerned that the great question generated in the minds of those who believed the gospel preached by the apostles, was, "*What are the times and the seasons; and what the signs indicative of the appearing of Jesus Christ in his kingdom and glory?*" The Apocalypse, we would remark, was communicated for the purpose of imparting information to the servants of God in relation to the times, seasons, and signs, which till then were reserved with the Father. Being herein revealed, they are expected to study it, that they may be able to discern the signs of the times as they arrive, that when the great crisis comes, they may not be taken by surprise. To assist them in this is the object of this volume, which we commend to their Scriptural and critical examination as we proceed.

2. When the Apocalypse was written.

CONCERNING the time when the Apocalypse was written there have been various opinions among the learned. Irenæus, who flourished ecclesiastically A. D. 169, that is, about seventy years after the death of the apostle John, is said to have introduced an opinion that the Apocalypse was written in the reign of the Roman emperor Domitian, brother to Titus who destroyed Jerusalem, and who occupied the throne of the Cæsars from A. D. 80 to A. D. 96, when he was assassinated. John being the only apostle living at the time Irenæus supposes it to have been written, of course makes the Apocalypse the last of the sacred writings. Sir Isaac Newton does not fall in with Irenæus' opinion. He says that he might perhaps have heard from Polycarp, who, in ecclesiastical style is called "his master," that he had received the Apocalypse from John, with whom it is said he was personally acquainted, about the time of Domitian's death: or that "John might himself at that time have made a new publication of it, from whence Irenæus might imagine it was then newly written." But as John had no copyright in the Apocalypse, this supposition is not to be entertained. When he received it, he sent it to the Seven Ecclesias of Asia Minor, which would multiply copies to the fullest extent without any further coöperation of the apostle in the publication. Eusebius in his *Chronicle* and *Ecclesiastical History* adopts the opinion of Irenæus. This may strengthen it. Not that

Eusebius is any personal authority in the matter, having lived remoter from John's day than Ireneus, (he "flourished" in the latter part of the third, and beginning of the fourth centuries,) but, being a historian of his own and preceding times, he would, it is presumable, adopt the opinion most generally received among the Christians of his own day. But he is thought to have invalidated the truth of it by conjoining the banishment of John into Patmos with the deaths of Peter and Paul, in his *Evangelical Demonstrations*. Paul is said to have been beheaded at Rome A. D. 65; others say A. D. 67. From his own writings, we may conclude that he was alive on the eve of the destruction of Jerusalem; but there is no indisputable evidence in them that he was really contemporary with that calamity and succeeding times. Speaking of the approaching abolition of the Mosaic constitution of things; the casting down of the host of heaven, of the stars, and of the truth to the ground; and the suppression of the daily sacrifice by the Little Horn of the Goat; he says in Heb. viii. 13, that having been made out of date, or antiquated, by the confirmation of the New Covenant promised in Jeremiah, it was *εγγυς αφανισμου*, *nigh of vanishing away*. He was therefore living *nigh* the time of the great destruction, when he wrote the letter to the Hebrews. But from 1 Thess. ii. 16, we may conclude that he lived so nigh to it as to witness its beginning, and perhaps its end. In writing to the faithful in Thessalonica, he says concerning the Jews, "who both killed the Lord Jesus, and their own prophets, and *chased us out* (*εκδιωξαντων* from *διωκειν* to pursue, or chase, and *εκ* out of, or from) and please not God, and are hostile to all men, forbidding us to speak to the Gentiles that they may be saved, to the filling up of their sins continually:" he says of them, "*But the wrath came (aoristically) upon them to the end,*" *εφθασε εις τελος*. If this be accepted as the true rendering, it would indicate that the Jewish State had been destroyed; and that Paul was living after the destruction, contrary to the traditions of ecclesiastical writers. But if the aorist is taken indefinitely, it may be read "*comes upon.*" The Jews had chased the surviving apostles out of Judea, by which they escaped the terrible calamities that were about to fall upon Jerusalem, where they generally resided—Acts viii. 1. John and Paul were no more to be found in Judea; and Peter writes from Babylon 1 Pet. v. 13; but died before the siege. How long Paul may have lived after THE END, there is no reliable testimony to determine. Eusebius says that John was sent to Patmos at the time of Peter and Paul's death. It may have been so; and John may have been an exile in Patmos for many years after being sent thither. There is no evidence to show how long he was an exile; or in what year of his sojourn in Patmos the Apocalypse was "indicated by sign" to him. Tradition

says he was there in the reign of Domitian; and his own testimony, that while there, he saw and heard in vision what is related.

Tertullian, who is contemporary with Irenæus, and Pseudo-Prochorus, say that John was banished by Nero to Patmos. Aretbas, in the beginning of his commentary, quotes the opinion of Irenæus from Eusebius, but does not follow it; but afterwards affirms that the Apocalypse was written before the destruction of Jerusalem; and that former commentators had expounded the Sixth Seal of that destruction! Upon this we may remark, that he who would make such an exposition can have no opinion worthy of any regard.

The tradition of the Syrian Christians preserved in the title of the Syriac Version, is thought to agree with the opinion that the Apocalypse was written before the destruction of Jerusalem. The title is this, "*The Revelation which was made to John the Evangelist by God in the island Patmos, into which he was banished by Nero the Cæsar.*" Nero reigned before the fall of the city. He succeeded to Claudius in A. D. 54, or A. C. 57, which are equivalent; and continued to A. D. 68, or A. C. 71, a reign of 14 years. The temple was demolished A. D. 71, or A. C. 74. The Syriac title only testifies to the banishment of John; the Apocalypse may not have been written for several years after.

It may be objected in relation to the text in Thessalonians, that a different rendering may be put upon it without constraint, which would leave it undetermined whether Paul lived after the destruction or not. The words may be translated, "The wrath *has come* upon them for an end;" or *came* upon them *to*, or *unto*, an end. The verb *εφθασε* is the *first aorist*, and may be rendered by the past or by the indefinite present, which partakes both of the now and the hereafter. "The wrath cometh upon them to an end," predicted by the prophets, Jesus in Matt. xxiv. 14, and the apostles. But as they were "hostile to all men," it is likely that the wrath was outpouring, and that the Jews and Romans were in actual war; and that "the ending" so often proclaimed in their discourse, was witnessed by some of the apostles.

There is a little presumptive evidence in the Apocalypse itself that it was written after the death of perhaps all the apostles except John. The apostles, who were also prophets and saints, are invited to rejoice over the subversion of Rome and its institutions and dominion, in the judgment; because in her their blood was found. That is, Rome had put to death apostles and prophets, as well as Jerusalem, which was destroyed for the same offence. There would have been something incongruous in the view of John's contemporaries who received the Apocalypse, to have read in ch. xviii. 20, 24, a charge of murdering apostles, if all the apostles slain had been put to death by the Jewish Power, which the Romans were employed to destroy.

But some commentators are tenacious of the opinion that the Apocalypse was written before the destruction of Jerusalem, because, as it would seem, they desire to dispose of its difficulties more summarily than can be effected upon a contrary supposition. If it were not written till after Jerusalem was destroyed, what is to be done with the sealing of the thousands of Israel, in the seventh chapter; with the predicted treading of the Holy City under foot of the Gentiles, of the eleventh chapter; with that temple and altar mentioned in the first verse of the same? It is found most convenient to cast all these things into the fiery furnace of that destruction, and so to consume them out of the way. But it really matters not whether it be assumed to be written before, or after that event. The interpretation is in no way affected. The destruction of Jerusalem with its times and circumstances cannot be accommodated so as to interpret what is written in the Apocalypse about a "holy city," a "temple" and "altar," a "court," a "Jerusalem," and so forth. These are symbols, and represent something else than what the words stand for in common, or historical discourse.

The result of Sir Isaac Newton's investigation in relation to the time when the Apocalypse was written may not be unacceptable to the reader; we shall quote it, therefore, from his *Observations*. "Seeing that Peter and John," says he, "were apostles of the circumcision, it seems to me that they stayed with their churches in Judea and Syria till the Romans made war upon their nation, that is, till the twelfth year of Nero; that they then followed the main body of their flying churches into Asia, and that Peter went thence by Corinth to Rome; that the Roman empire looked upon those churches as enemies, because Jews by birth; and therefore, to prevent insurrections, secured their leaders, and banished John into Patmos. It seems also probable to me that the Apocalypse was there composed, and that soon after the Epistle to the Hebrews, and those of Peter, were written to these churches, with reference to this prophecy as what they were particularly concerned in. For it appears by these epistles that they were written in times of general affliction and tribulation under the heathens, and by consequence when the Empire made war upon the Jews; for till then the heathens were at peace with the Christian Jews, as well as with the rest. The Epistle to the Hebrews, since it mentions Timothy as related to those Hebrews, must have been written to them after their flight into Asia, where Timothy was a bishop; and by consequence after the war began, the Hebrews in Judea being strangers to Timothy. Peter seems also to call Rome, Babylon, as well with respect to the war made upon Judea, and the approaching captivity, like that under old Babylon, as with respect to that name in the Apocalypse: and in writing to *the strangers scattered throughout Pontus,*

Galatia, Cappadocia, Asia, and Bithynia, he seems to intimate that they were the strangers newly scattered by the Roman wars; for those were the only strangers there belonging to his care."

He thinks that this account of things agrees best with history duly rectified. We do not think, however, that a rectification is possible. The Ecclesiastical Writers of the period succeeding the times of the New Testament, are not reliable. They all belonged to that class of men who set up for successors of the apostles with clerical authority; and where facts were wanting, did not hesitate to substitute conjecture. For our own part, we rely upon nothing ecclesiastical outside the Old and New Testaments. What they testify we believe; but whereon they are silent, we have no faith. Peter may refer to Rome in using Babylon; but there is no evidence that he certainly does. If by Babylon he do indeed mean Rome, it favors the supposition that the Apocalypse was written before his decease; because this is the only Scripture extant in which Rome is certainly comprehended in the name. Chrysostom's testimony somewhat confirms my view of the passage in Thessalonians. He says "that the apostles continued long in Judea, and that then, being driven out by the Jews, they went to the Gentiles. This dispersion was in the first year of the Jewish war, when the Jews, as Josephus tells us, began to be tumultuous and violent in all places. For all agree that the apostles were dispersed into several regions at once; and Origen has set down the time, telling us that in the beginning of the Judaic war the apostles and disciples were scattered into all nations."

In conclusion, then, upon this point, I remark that, though the strongest evidence is for A. D. 96, yet it cannot be said with certainty in what year the Apocalypse was written. Irenæus says it was written towards the end of Domitian's reign. It testifies for itself that it was written at some time during John's sojourn in Patmos; but owing to the unreliable character of the testimony of the post-apostolical writers as it has come down to us through the polluted and corrupting channels of Greek and Latin Orthodoxies, we cannot say when John's banishment occurred, how many years it continued, whether it began at the death of Peter and Paul, or before it, or during the Judaic war, or after the destruction of Jerusalem, or shortly before the assassination of Domitian. It may have been at any one of these times, and it may not. It would, indeed, satisfy curiosity to know, but that is all. The knowledge of these particular times does not at all affect the interpretation. This is independent of the *Anno Domini* of John's exile. It was communicated to him after his removal from Judea from some cause; and subsequently to his going to Patmos on account of the word of God and the testimony of Jesus Christ, where also he sojourned in tribulation and endurance. This

is all he considered necessary for the reader to know, and therefore with this scanty information we shall endeavor to be satisfied.

3. Apocalypse Rooted in the Prophets.

In treating of the causes which operated the rapid progress of the gospel in the first two hundred years of our era, the historian of the "Decline and Fall of the Roman Empire" thus expresses himself with reference to the great subject matter of the Apocalypse. "The ancient and popular doctrine of the Millennium," says Gibbon, "was intimately connected with the second coming of Christ. As the works of creation had been finished in six days, their duration, in their present state, according to a tradition which was attributed to the prophet Elijah, was fixed to six thousand years. By the same analogy it was inferred that this long period of labor and contention, which was now almost elapsed (as they supposed), would be succeeded by a joyful Sabbath of a thousand years; and that Christ, with the triumphant band of the Saints and the elect who had escaped death, or who had been miraculously revived, would reign upon earth till the time appointed for the last and general resurrection. So pleasing was this hope to the minds of believers, that the New Jerusalem, the seat of this blissful kingdom, was quickly adorned with all the gayest colors of the imagination. A felicity consisting only of pure and spiritual pleasure would have appeared too refined for its inhabitants, who were still supposed to possess their human nature and senses. A garden of Eden with the amusements of pastoral life, was no longer suited to the advanced state of society which prevailed under the Roman Empire. A city was therefore erected, of gold and precious stones, and a supernatural plenty of corn and wine was bestowed on the adjacent territory; in the free enjoyment of whose spontaneous productions, the happy and benevolent people was never to be restrained by any jealous laws of exclusive property. The assurance of such a millennium was carefully inculcated by a succession of fathers, from Justin Martyr and Irenæus, who conversed with the immediate disciples of the apostles, down to Lactantius, who was preceptor to the son of Constantine. Though it might not be universally received, it appears to have been *the reigning sentiment of the orthodox believers*; and it seems so well adapted to the desires and apprehensions of mankind, that it must have contributed in a very considerable degree to the progress of the Christian faith. *But when the edifice of the church was almost completed*, the temporary support was laid aside. The doctrine of Christ's reign upon earth was at first treated as a *profound allegory*, was considered by degrees as a *doubtful and useless opinion*, and was at length rejected as *the absurd invention of heresy and fanaticism*. A

mysterious propnecy (the Apocalypse) which still forms a part of the sacred canon, but which was thought to favor *the exploded sentiment*, has very narrowly escaped the proscription of THE CHURCH."

This is the impartial testimony of a man who was well acquainted with the literature of the times contemporary with, and immediately succeeding, those of the apostles; and who conceived that the propagators of Christianity were deceived, and of such low morality that they did not hesitate to invent and promulgate lies to gain their ends. This was doubtless the case with the Babel builders of what Gibbon calls "the church;" but it is a gross calumny when insinuated against those "servants of God" to whom the Apocalypse was "sent." Gibbon's testimony, however, is important and useful in this :

1. That it proves that the nearer we approach to the times of the Apostles, the stronger and more universal was the belief of the Apocalyptic teaching concerning the Millennium, and reign of Christ and the Saints upon the earth ;
2. That it was well adapted to the desires and apprehensions of mankind ;
3. That so long as it continued the reigning sentiment, the faith rapidly progressed ;
4. That when the edifice erecting by the Sons of Balaam and Jezebel was almost completed, the doctrine of Christ's reign began to be abandoned ;
5. That when they had completed the Apostasy, the doctrine was repudiated as heresy and fanaticism ; and
6. That the Apocalypse itself had a narrow escape of being expelled from the canon of inspiration.

But here we beg leave to remark, that *the doctrine of Messiah's reign with the Saints on earth for a long season did not originate with the Apocalypse*. It is the burden of all the prophets from Moses to Malachi. Moses teaches that the seed of Abraham shall be a great nation ; that that nation with Abraham and his Seed, the prophet like to him, shall possess the Holy Land for ever ; that all nations shall be blessed in them ; and that then the whole earth shall be full of Jehovah's glory. This is the future state which Moses preached as the gospel to Israel. Nor was the preaching confined to him. The proclamation was amplified in all the prophets. The "Songs of Jehovah" are full of it. Isaiah announced it in glowing terms, and tells us that in vision he saw the King upon his throne, who is to reign in righteousness, on Mount Sion and in Jerusalem gloriously in the presence of his Ancients, or Saints, whose death shall be swallowed up in victory—ch. vi. 1-5 ; xxxii. 1 ; xxiv. 23 ; xxv. 8. Jeremiah testifies to the same effect, telling us that Jehovah

will raise up to David a Righteous Branch; that this man shall be King of Israel, reigning and prospering, and executing judgment and justice in the earth; that in his days Judah shall be saved, and Israel and Jerusalem shall dwell safely; that He shall be for the righteousness of the nation; that then Jerusalem shall be called the Throne of Jehovah; that all nations shall be concentrated to it as the throne of empire; and that they shall all be enlightened, and blessed in their king, who shall be called "The God of the Whole Earth"—ch. iii. 17; xxiii. 5, 6; xxxiii. 15; Isai. liv. 5.

The Apocalypse in Ezekiel.

EZEKIEL prophesies that the Dry Tree of Israel, which now bears no fruit, shall be made to flourish in the mountain of the heights of Israel; where it shall shoot forth boughs, and bear fruit; and that under its branching foliage shall dwell all fowl of every wing—ch. xvii. 22-24. He tells us concerning that epoch, that the kingdom of Israel shall be given to a man of low station whose right it is; that he shall be a Plant of Renown; that he shall be a David; that he shall be Prince, or High Priest, of Israel for an Aion; that he shall be immortal; that the Holy Land shall be as the Garden of Eden, or Paradise; that the twelve tribes of Israel shall be a united nation, and form one kingdom in the land; that a magnificent temple shall be built in Jerusalem differing from that of Solomon; that the Dead Sea shall be healed, and become as productive of fish as the Mediterranean; and that from the time of the establishment of these things, the old name of the city shall be abolished—that it shall no longer be יְרוּשָׁלַם *Jeru*, "they shall see," שָׁלוֹם *shalaim*, "peace;" but יְהוָה-שָׁמַח *Yahweh-shammah*, HE WHO SHALL BE IS THERE—ch. xxi. 26, 27; xxxiv. 29, 23; xxxvii. 25, 22; xxxvi. 35; xlvii. 8-10; xlviii. 35.

The Apocalypse in Daniel.

DANIEL foretold the establishment of a kingdom which shall be a great military power in its beginning, and of perpetual continuance: that it should conquer all kingdoms extant in the Latter Days; that until then "*the Kingdom of Men*" would bear rule over all the earth—until seven times, 2520 years, should be completed; which is the age of Nebuchadnezzar's Image from the first year of his reign, B. C. 608. That these two kingdoms, the Kingdom of God and the Kingdom of Men, should be antagonist kingdoms in all their elements and principles; that till the end of a period of 1260 years, the Kingdom of Men should "prevail against the Saints," or Heirs of the Kingdom of God; that it should also destroy the power of the Jews, and rule over Palestine to the end of that period; that when this end should arrive, the power of God

should be Apocalypsed, or revealed, in the person of Michael, the Prince of princes, who shall appear to deliver Israel, and awake the dead; that in effecting this deliverance, the thrones, or kingdoms of this world, shall be cast down, and the Kingdom of Men transferred to the Saints, who shall possess it under the whole heaven *עד-עלמה* *ad-ahmah*, "during an Aion," or Millennium, *ועד עלם עלמיה* *we-ad ahlam ahlmayah* "even for the Aion of the Aions," or "a season and a time"—cb. ii. 44; iv. 15, 16; viii. 24; vii. 21, 22, 25; xii. 1, 2; vii. 9, 18, 27, 12.

The Apocalypse in Hosea.

HOSEA declares that Judah shall be saved by Jehovah their Elohim; that is, by Messiah; that in the countries where it is now said to them, "Ye are not the people of Jehovah," there they shall be called, "The sons of the living God." He says also, that at that time Judah and Israel shall become a united nation, and agree to place themselves under One Chief; that he shall betroth the nation to himself for the Aion; that they shall hear Jezreel; that he shall be a David; and that this shall come to pass in the Latter Days; and that these, the days of their national resurrection, shall be "in the third day" after their being rent, and removed out of his sight. This can only mean *during a third period of a thousand years*. The present year of Ephraim's rending and dispersion is 2588, which is synchronical with that of our era 1861—ch. i. 7, 10, 11; ii. 19, 22; iii. 4, 5; v. 14, 15; vi. 2.

The Apocalypse in Joel.

JOEL, though brief, is very explicit, and coincident with the above. After predicting terrible calamities upon Israel and their country by the lions of Assyria, and others, he consoles the nation with the assurance that after the Gentiles had filled up the measure of their abominations, Jehovah will be jealous for his land and will pity his people; and that they shall no more be made a reproach among the nations. He predicted that Jehovah will do great things, at which the children of Zion shall be glad, and that they shall rejoice in Jehovah, their Elohim, or Christ: that he would give them the latter rain of the Spirit, as on Pentecost, of the first month; and the former rain *יצדק ל* *itzdahkah*, on account of righteousness, in the seventh month, which is also the first of the civil year. That in this period there shall be restoration, and that henceforth Jehovah's people shall never be ashamed. He foretold that between the two Spirit-Rain periods, Zion's Sun should be turned into darkness, and the Moon of her ecclesiastical heavens into blood, before the great and terrible Day of Jehovah should be apocalypsed, or revealed, upon Israel's enemies; whose destruction shall proceed from Mount Zion and

Jerusalem, in which shall be deliverance for the remnant whom Jehovah shall call. He further makes known, that in the days of the Restoration of Judah and Jerusalem, Jehovah will gather all national armies into the valley of Jehoshaphat or Armageddon; and there contend with them in battle for the possession of the Holy Land: that on the eve of this contest a proclamation shall be made among the nations, stirring them up to the war, which in the Apocalypse is styled "*the war of that great day of God Almighty*:" that, at this epoch of restoration, Jehovah shall lead down his warriors to the conflict in the valley of judgment; that the harvest-sickle, and the vintage press, shall then do their work; that Jehovah, as the Lion of the Tribe of Judah, shall roar out of Zion, and utter his voice from Jerusalem, and shake the heavens and the earth of the non-Jewish world, whose Sun and Moon shall be darkened, and the shining of their stars shall be destroyed; that when this is consummated, Jerusalem shall be holy; and no strangers, or enemies, shall henceforth pass through her any more; that the land shall be as Paradise, flowing with wine and milk, being so rich in vines and pasturage, fountains and running streams; and to crown the whole, Joel testifies with Ezekiel, Jeremiah, and Isaiah, that Jehovah then dwells in Zion, the place of rest, and city of the Great King—ch. i. 6; ii. 18, 19, 23, 24, 26, 31, 32; iii. 1, 2, 9, 11-18, 20, 21.

The Apocalypse in Amos.

AMOS, who was contemporary with Isaiah, adds his testimony to a like effect. He says that Jehovah will roar from Zion, and utter his voice from Jerusalem; but that he will do nothing without first revealing it unto his servants the prophets. He predicted that the ten tribes of Israel should be carried into captivity beyond Damascus; that there should come a famine of hearing the words of Jehovah, and that Israel should run to and fro to seek the word, but should not find it, as it has come to pass for the past eighteen hundred years. He foretold the desolation of the kingdom in all its elements; but also that Jehovah will not utterly destroy the house of Jacob; but that he would sift them among all nations as grain is sifted in a sieve, yet that not one good seed should fall to the earth to rise no more: for that when the indignation shall be completed, Jehovah will raise up the dwelling-place of David that is fallen, and close up the breaches thereof; he will raise up David's ruins, and build the kingdom AS IN THE DAYS OF OLD; that they who shall inherit it, may possess the remnant of Edom, and of all the nations when Jehovah's name shall be proclaimed to them: then Israel shall be planted upon their land, and rooted up no more from thence, saith Jehovah Elohim, who hath given it to them, and not to the Gentiles—ch. i. 2; iii. 7; v. 27; ix. 8, 11-15.

The Apocalypse in Obadiah.

Edom, in the prophecies concerning the restoration of Israel's kingdom in "the latter days," is representative of the enemies of Jacob, banded together under the guardianship of Gog, who is then the Chief of the House of Esau. OBADIAH had a vision of this Confederacy, occupying a similar relationship to Israel hereafter, that Edom did in the typical times of the prophet. Obadiah has placed on record the sentence that "Every one of the Mount of Esau shall be cut off by slaughter for ever, and shame shall cover them, because of their violence against Jacob;" that as Edom has drunk upon Jehovah's holy mountain, (where also they revel to this day), so shall *all the nations* drink, and they shall be as though they had not been: for that upon Mount Zion shall be deliverance, and it shall be holy; and the house of Jacob shall possess their possessions; and the house of Jacob shall be *a fire*, and the house of Joseph *a flame*, (or as Paul styles it, "a fire of flame" in 2 Thess. i. 8,) and the house of Esau for stubble, and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau; and that at the time appointed for this, deliverers shall come up in Mount Zion to judge the Mount of Esau; and the kingdom thus obtained shall be Jehovah's—verses 9, 10, 16-18, 21.

The Apocalypse in Micah.

MICAH was contemporary with the times of Amos and Isaiah. He opens his prophecy apocalyptically by saying, "Behold Jehovah cometh forth out of his place, and will come down, and tread upon the high places of the earth." He predicted that because of the iniquity of the Israelites and their rulers, Zion should be ploughed as a field, and Jerusalem should become heaps, and the mountain on which the temple stood as the high places of the forest. But, he goes on to say, that Zion, Moriah, and Jerusalem, although thus trodden under foot of destroyers, should not always be abased. He coincides with Isaiah, and testifies in the same words, that in the latter days yet future, the kingdom of Jehovah, which he terms "The mountain of the house of Jehovah," shall have the sovereignty over the empires and kingdoms of the earth, and that all nations shall concentrate around its throne: that Jehovah the Elohim of Jacob will enlighten, or apocalypse them, and that they will in consequence walk in his ways: that a law and a word will be promulgated from Zion and Jerusalem, and be universally obeyed: that war will then be abolished, peace be established as the order of the day, and good-will everywhere prevail. He further testifies, that Israel shall then be a strong nation, with Jehovah (Christ) reign-

ing over them in Mount Zion from thenceforth, and for the *Olahm*, (or Millennium—the First Dominion shall come to Zion; and the kingdom to the daughter of Jerusalem. But he also testifies, that before this exaltation to dominion, Zion's daughter should dwell in Babylon, in the ten streets of which she is a wanderer to this day: that in Babylon she shall be delivered: in Babylon Jehovah shall redeem her from the hand or power of her enemies, the Gentiles. He testifies that when the time of this deliverance shall arrive, the Daughter of Zion (which is constituted of the twelve tribes of Israel, and the Saints) shall arise and thresh with horn of iron and hoof of brass, and beat in pieces many people, whose spoil shall be consecrated to Jehovah the Judge of Israel, and the *Adon* or Sovereign Ruler of the whole earth; who, in the days of his humanity, should be smitten with a rod upon the cheek by the rebellious.

Isaiah had foretold that the Judge of Israel should come of the house of David (Isai. ix. 6, 7); and Micah predicted he should be born in Bethlehem Ephratah. But, because of the unworthy treatment he should experience at their hands, he should abandon the nation to its calamities, until the time of Zion's travail, when he shall be apocalypsed as a thief in the night; and then the remnant of his brethren shall return on account of the children of Israel.

He goes on furthermore to say, that in this day of apocalypse, the Judge of Israel shall stand and rule in the strength of Jehovah, in the majesty of the name of Jehovah his Eloah; that Israel shall then abide, or dwell safely in the Holy Land, because their Divine King shall be great to the ends of the earth. That when he is apocalypsed in the day of Zion's travail, writhing in pain under Gentile oppression, the Bethlehem-born Judge of Israel shall be the nation's peace; because He and his brethren princes shall expel the Assyrian from Judea, and, carrying the war into the land of Nimrod, shall reduce the enemy to the necessity of suing for peace, which will be granted with the loss of dominion and independence. That the remnant of Jacob in more distant nations of the earth shall be as a lion among the beasts of the forest, as a young lion among a flock of sheep; who, if he go through, both treadeth down and teareth in pieces, and none can deliver.

But though Israel is to do valiantly in the latter days, he showed that they should previously suffer much because of iniquity, transgression, and sin. That they would be not only nationally corrupt, but socially treacherous and cruel, so that a man's enemies would be those of his own house. That, though they should cause the fall of One, he should rise again; and though they should cause him to sit in the darkness of death, Jehovah should become to him a light. That after this cruel treachery,

Jerusalem, his enemy, should be covered with shame, and trodden down as mire in the streets; and that when the day of her rebuilding should arrive, the decree authorizing it should come from afar.

Micah, perceiving that there was hope in Israel's end, petitions Jehovah in their behalf. He prays that they may be fed in Bashan and Gilead "AS IN THE DAYS OF OLD." His supplication is heard, and he is informed by Jehovah that their Exodus from Babylon should be after the type and duration of that from Egypt into Canaan: that in this exodus from Babylon the nations shall be confounded when they shall behold the prowess of the Jews; that they shall lick the dust like a serpent, and be afraid of Jehovah our Elohim (Christ), for he will execute vengeance in anger and fury upon the nations, such as they have not heard.

But concerning Israel the prophet testifies, that the Conqueror of the nations will pass by the transgression of the remnant of his heritage; that he will have compassion on them; that he will subdue their iniquities, and cast all their sins into the depth of the sea; that he will perform the truth to Jacob, the mercy to Abraham, which he has sworn to Israel's fathers from the days of old—ch. i. 3; ii. 12, 13; iii. 12; iv. 1-4, 7, 8, 10, 13; v. 1-8, 15; vii. 6, 8, 10, 11, 14-20.

The Apocalypse in Nahum.

NAHUM saw Israel oppressed by Neneveh; and predicted its overthrow, because its monarch was wicked, and imagined evil against Jehovah. But Israel's deliverance from the Assyrian by the fall of Nineveh was only the type of a greater deliverance at the apocalypse of Messiah. The prophet, therefore, looking forward to this, concerning which Micah's testimony is already before the reader, says, "Behold upon the mountains the feet of HIM that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows; for the wicked shall no more pass through thee; he is utterly cut off"—ch. i. 15. This must be future, because the wicked are not yet cut off, but are in possession of the Holy Land.

The Apocalypse in Habakkuk.

Now while Nahum looked at the latter day deliverance of Israel through the fall of Nineveh, HABAKKUK contemplated the same consummation through the *typical* fall of Nebuchadnezzar's Dynasty. He saw Babylon in the plenitude of its power. Success would intoxicate the Golden Head, whose spirit would change, and he would transgress and offend by imputing his power to his own strength. And while Babylon triumphed, he saw that Israel and the nations were enclosed in

its net, being subjected thereby to spoliation and great distress. He was desirous to know what all this would result in. He therefore besought Jehovah to reveal to him what the end would be. His petition was granted, and the consummation was represented to him in a vision, which is to speak "at the end." He saw in that epoch, which is termed "the Day of Trouble," a chief of nations, proud, covetous, rapacious, and impious, as Belshazzar; who will not confine himself to his own territories, but will enlarge his desire as the grave, and will be as death, which cannot be satisfied, but will gather to his throne all nations, and laden himself with all people *as with thick clay*. He saw this Power in vision execrated in its time as the spoiler of the nations, and the violator of the land of Israel, Jerusalem, and its inhabitants. This is the Gog of Ezekiel, the Assyrian of Isaiah and Micah, the King of the North of Daniel, the Lawless One of Paul, and the Dragon of Apoc. xx. Habakkuk saw that "the earth shall be filled with the knowledge of the glory of Jehovah as the waters cover the sea;" but he saw also that this could not be the character of the times until this CLAY-POWER should be removed out of the way. It was accordingly shown to him that the power should be broken by certain who should "rise up suddenly" and "awake;" and that the sleepers who shall awake to life and stand upon their feet for action, shall bite, and vex, and spoil him. These are the Saints he saw in vision, in whose midst is the STONE OF THE WALL, which shall cry out against him.

After the prophet had seen the vision, and heard the speech accompanying it, in his hymn to Jehovah he recounts the glorious apocalypse he beheld. He saw Israel in extremity, and the Thick-Clay Power in Egypt in all the confidence of victory. But the Stone out of the Wall makes proclamation against him, which results only in stirring him up to fury; and the prophet sees his hosts in tempestuous motion "coming out as a whirlwind to scatter me, and rejoicing in the prospect of devouring the poor in the lurking-place." The tents of Cushan and Midian, in this "day of Midian"—Isai. ix. 4—overspread the wilderness of Mount Paran, the country of Teman, situated between Palestine and Egypt, south of the Mediterranean, and between the Gulph of Suez and the Gulph of Akaba or Elath, north of Mount Sinai. The *mistar*, or lurking-place of Judah's Lion, the place of his encampment in the vision, is the region of Edom and Moab running down to the Gulph of Elath. After the type of the Exodus from Egypt, Jehovah will rise up from Seir, and shine forth from Mount Paran—Isai. xvi. 3, 4; Dan. xi. 41; Deut. xxxiii. 2; Hab. iii. 3. This arrangement places the Gulph of Elath, "the Tongue of the Egyptian Sea" (Isai. xi. 15), the Elanitic Gulph of the Red Sea; in other words, between the Gogian army of

Egypt, and, as the Egyptian forces imagine, the feeble and dispirited outcasts of Moab. But they know not that with these outcasts is the antitypical Joshua, the prophet like unto Moses, and the antitypical Gideon, with the sword of Jehovah and his chosen band, as represented in Apoc. xix. 14; xvii. 14. If the reader keep these geographical relations before his mind, he will discern what Habakkuk testifies in saying, "Thou didst march thine horses into the sea through a heap of great waters;" "was thy wrath against the sea, that thou didst ride upon thy horses, thy chariots of salvation?" No, the prophet saw that the wrath was against the tents of Cushan, and the curtains of the land of Midian, which, when they came to see the waters open a way into their encampment for their enemy's cavalry, trembled in dismay. Brightness as the light burst forth upon them; beams of light from his hand, the hiding-place of his power. The prophet saw him march on in indignation, and thresh the heathen in anger. The conqueror's feet were like hind's feet; he overtook the flying enemy, and cut them in pieces with his troops. Israel in Egypt had cried unto Jehovah because of the oppressors, and he sent them "a Saviour, even a Great One," whom Habakkuk beholds from his watch-tower. "Thou wentest forth," says he, "for the salvation of thy people, for salvation with thy Christ (Anointed) thou woundedst the Head of the house of the wicked." Thus Jehovah becomes known to Egypt, and his outcasts in the land of Egypt are redeemed, and the way opened for them to return to the land of promise. The land of Judah now becomes a terror to the land of Egypt, and is terribly smitten from thence; so that every Egyptian that maketh mention thereof shall tremble because of the counsel of Jehovah of armies, which he determines against it. His counsel is this. "I will bring Israel again out of the land of Egypt, and gather them out of Assyria, and I will bring them into the land of Gilead and Lebanon, and room shall not be found for them. And he shall pass through the sea in adversity, and he shall smite the waves in the sea, and all the depths of the Nile shall be dried up; and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away"—Zech. x. 10, 11.

But though Jehovah Elohim shall thus "smite Egypt," he will afterwards "heal it." His conquests, however, and its terrible accompaniments will never be forgotten. For "in that day five cities in the land of Egypt shall speak the language of Canaan, and swear allegiance to Jehovah of armies. *City of the Destruction* shall one be called. In that day there shall be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to Jehovah: and it shall be for a sign, and for a witness to Jehovah of armies in the land of Egypt. And the Egyptians shall know Jehovah in that day, and shall do sacrifice

and oblation; yea, they shall promise a votive offering to Jehovah, and perform. ^o And they shall turn to Jehovah, and he shall be entreated of them, and shall heal them. In that day there shall be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Jehovah of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance"—Isai. xix. 17-25.

After the conquest of Egypt, then, Habakkuk, whose position may be supposed to be Jerusalem, sees, in the vision of the end, "Eloah coming out of Teman, and the Holy One (or Christ) from Mount Paran." He has now taken away the dominion of the Lion and the Bear from India to Ethiopia, and possesses for his own Egypt, Israel, and Assyria. "His glory covers the heavens, and the earth is full of his praise." In making these conquests, and those which remain, in relation to the Leopard, and the Fourth Beast of Daniel, "the pestilence goes from before him, and a flame from his feet." What follows is very grand. Viewing the work of conquest to be done, the prophet says, "He stood and surveyed the earth; he beheld, and drove asunder the nations: and the mountains of antiquity (or empires) were scattered, the perpetual hills (or ancient kingdoms) did bow: the ways of antiquity are for him." That is, the kingdoms and empires existing in the hour of the end are for Jehovah's Christ. These "mountains saw him and trembled: the overflowing of the water," their military inundation, "passed by: the deep uttered his voice," the roaring of the bottomless pit of nations; but He, after the type of Joshua, commanded "the Sun and the Moon to stand still in their habitation; and his arrows went in the light, and his glittering spear in the shining." Judah his bow, and Ephraim his arrow, arrest the sun and moon of the Gentile heavens, and go in the light thereof.

The Apocalypse in Zephaniah.

ZEPHANIAH was contemporary with Jeremiah, and prophesied in the reign of Josiah, king of Judah. Jehovah declared by him, that he would utterly consume all things, constituting Judah's commonwealth, from off the Holy Land. This was to come to pass, because Jerusalem "obeyed not the voice; received not correction; trusted not in Jehovah; drew not near to her Elohim. Her princes within her were as roaring lions; her judges as evening wolves; her prophets light and treacherous persons; and her priests had polluted the sanctuary, and done violence to the law." We can look back by the light of history, and see how

terrible hath been the indignation of Jehovah and his Christ. The sea coast of Palestine, once so rich and flourishing in the hands of the Philistines, has become, as Zephaniah predicted, "dwellings and cottages for shepherds, and folds for flocks;" and "an afflicted and poor people only is left in the midst of the land." The Philistines, and Moab, and Ammon, and Nineveh, and Khushistan, people all contemporary with the prophet, have all passed away as he foretold; and a despised remnant of his countrymen alone continue, a living monument of woe.

But of this remnant and their country the prophet has recorded great and glorious things. "The sea coast," says he, "shall be for the house of Judah; and they shall feed thereupon: for Jehovah their Elohim shall visit them, and turn away their captivity." "They shall spoil Moab and Ammon; and shall possess them." This change in the fortunes of the poor and afflicted remnant of Israel, the prophet shows, is to occur at a period when Jehovah's wrath is to be let loose against the nations. Jehovah informs us through the prophet, what his determination is with respect to the world at the coming crisis. Addressing the afflicted remnant, Jehovah says "Wait ye for me, until the day that I rise up to the prey"—"the Day of Wrath and Apocalypse" of Paul: "for my determination is to gather the nations, to assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger; for with the fire of my jealousy all the earth shall be devoured."

The result of this manifestation and outpouring of wrath will be sevenfold;

1. The Apocalypse of Jehovah, the King of Israel in Jerusalem;
2. The taking away of judgments from Jerusalem;
3. The purification and pardon of the remnant;
4. The exaltation of Israel to fame and praise throughout the world;
5. Their restoration to the Holy Land from all parts of the earth;
6. The abolition of all the "Names and Denominations," and other superstitions of every form, shade, and color, that now bewilder and divide mankind; and which are sustained as elements of the civil and ecclesiastical polity of the nations; and,
7. The establishment of One Religion and One Government for all the world.

In view of these things, the prophet exclaims, "Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem," "*the Mother of us all*"—Gal. iv. 26. Jehovah hath taken away thy judgments, he hath cast out thine enemy; the King of Israel, Jehovah, is in the midst of thee: THOU SHALT NOT SEE EVIL ANY MORE. Jehovah thine Elohim (that is, the Mystical Christ) in the midst of thee is mighty: He will save; he will rejoice over thee with

joy; he will rest in his love; he will joy over thee with singing. Behold at that time I will undo all that afflict thee; and I will save her that halteth, and will gather her that was driven out; and I will get them praise and fame in every land where they have been put to shame."

It is manifest, however, to every considerate person, that this glorious result for Israel and the Saints (for the one is not redeemed without the other) can only be consequent upon the binding of the Dragon and conquest of the kings of the earth, as represented in the Apocalypse. The governments must be broken as a potter's vessel, or Israel, the Saints, and the nations, cannot attain the blessing promised. The testimony of all the prophets concurs in this; and that when broken, the grand obstacle to the world's blessedness will be removed; and that "then will Jehovah turn to the peoples a pure lip, that they may all call upon the name of Jehovah, to serve him with one consent. For he will famish all the *Elohim* of the earth, (among whom are the clerical soul-traders of the Apocalypse,) and men shall worship him, every one from his country, all the isles of the nations"—ch. i. 1; ii. 6, 7, 9, 11; iii. 1-4, 8, 9, 14-19.

The Apocalypse in Haggai.

HAGGAI prophesied about a century after Zephaniah; and was contemporary with Zechariah, and the rebuilding of the Temple after the return from Babylon. He stirred the people up to finish it. Zerubbabel, son of David, and ancestor of Joseph the husband of Mary, and of Mary and Jesus, was Governor of Judah under the Persians; and Joshua, the son of Josedec, high priest. These were "men of sign;" that is, men representative of ONE, who shall afterwards himself occupy, at one and the same time, the position of Governor and High Priest of the nation. Zerubbabel and Joshua are so regarded both by Haggai and Zechariah. In reference to the apocalypse of the Holy One they typified, Jehovah says in Haggai, "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry; and I will shake all nations, and that to be desired of all nations they shall come (*בָּהִי* *bahu*, 3 p. plur.), and I will fill this house with glory. And this "yet once more," says Paul, "signifieth the removing of those things which may be shaken as of things that are constituted, that those things which cannot be shaken may remain." The heavens and earth shaken in the Babylonian desolation, were shaken "once more" in the Roman. But the time approaches when the heavens, earth, sea, and dry land of the Gentile world, are also to be convulsed. Therefore Jehovah commanded Haggai to speak to Zerubbabel, and say, "I will

shake the heavens and the earth : and I will overthrow the thrones of kingdoms, and I will destroy the strength of the kingdoms of the nations ; and I will overthrow the chariots, and those that ride in them ; and the horses and their riders shall come down, every one by the sword of his brother. In that day, saith Jehovah of armies, I will take thee, O Zerubbabel, my servant, son of Shealtiel, and will make thee as a signet ; for I have chosen thee, saith Jehovah of armies"—ch. ii. 6, 7, 21-23. Now as these things did not come to pass in the lifetime of Zerubbabel, he was either a representative of his descendant the Son of Mary who shall be the ensign ; or he must be raised from the dead if it is to be personally accomplished in him. Whichever alternative may be accepted, this is certain, that Zerubbabel is to be a living man when the shaking of the nations predicted shall come to pass. The prophesy, then, relates to our future, and will be found hereafter to have been incorporated in some of the scenes of the Apocalypse.

The Apocalypse in Zechariah.

The next prophet in the order of the Old Testament is ZECHARIAH ; a book which, like all the preceding, is intimately connected with the Apocalypse of the Anointed Jesus. Zachariah was contemporary with Zerubbabel, Joshua the High Priest, and Haggai, and prophesied about 520 years before the birth of Jesus.

Like John in Patmos, Zechariah had a Vision of Horses of divers colors—red horses, bay horses, and pale horses, ranged behind a Man upon a red horse, standing among myrtle-trees. The branches of myrtle-trees were used in the construction of booths under which Israel dwelt in celebrating the Feast of Tabernacles. In their rebelliousness the Jews are regarded as briars and thorns ; but in restoration, because of righteousness, they are olive-branches, pine-branches, myrtle-branches, and palm-branches. When, therefore, it is prophesied in Isaiah lv. 13, "Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle-tree : and it shall be to Jehovah for a name, for an Aion-memorial that shall not be cut off ;" and in ch. xli. 19, "I will plant in the wilderness the cedar, the shittah-tree, and the myrtle, and the olive-tree : I will set in the desert the fir-tree, the pine, and the box-tree together ; that they may see, and know, and consider, and understand together, that the hand of Jehovah hath done this, and the Holy One of Israel (Christ) hath created it :"—when these things are declared, it not only imports that the land previously desolate shall become like Eden, the Garden of Jehovah (Ezek. xxxvi. 35), but that all its inhabitants in Messiah's Olam, the Millennial Aion, shall be

"trees of righteousness, the planting of Jehovah, that he might be glorified"—Isai. lxi. 3.

These considerations fix the time of Zechariah's horses *at rest*,—at the Feast of Tabernacles first ensuing, when the Holy One of Israel, the Man on the Red Horse, shall have completed his conquests, and shall be Prince of Peace in the midst of Israel. He and his cavalry march to and fro through the earth with blood, signified by redness, famine by the bay, and pestilence by the pale or whitish, until the earth is reduced to submission, and obtains rest from these calamities. This vision is reproduced in the Apocalypse, only on a more extended scale; but with the same result.

"Thus saith Jehovah of armies," who, as Moses saith, "is a Man of War" and "a Jealous Power," "I am jealous for Jerusalem and for Zion with great jealousy. And I am very sore displeased with the nations at ease; for I was but a little displeased, and they helped forward the affliction." Now, if this were the state of Jehovah's mind in the days of Zechariah, what must be the intensity of his jealousy for Jerusalem and Zion at this day! The Chaldeans destroyed Jerusalem, and burned the temple, and overturned the kingdom and throne of David; and he punished the Chaldean Babylon with the loss of empire, and a conversion into heaps of ruins as at this day. The Roman nations followed in their steps; and have aggravated the affliction and their own guilt, by great cruelty towards Israel, and slaughters, or rather torments inflicted upon the brethren of Jesus, the Saints. The Little Horn Babylon, therefore, of our times, will be subjected to a more terrible vengeance than hitherto experienced by any power, or confederacy of powers, hostile to the Jews.

The decree of Jehovah concerning Jerusalem and Zion hath gone forth; and he commanded Zechariah to proclaim it, saying, "Thus saith Jehovah of armies, My cities through prosperity shall yet be spread abroad; and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem." But how shall this come to pass?

In reference to this inquiry the prophet is introduced to another scene—the visions of the Four Horns, and of the Four Carpenters or artificers. He is told that the Horns represent the powers by which Judah, Israel, and Jerusalem are scattered; answering to the Lion, the Bear, the Leopard, and the Fourth Beast of Daniel; whose oppression has so completely scattered the power of Judah, "that no man doth lift up his head." And in this prostrate condition the Jews and Jerusalem must remain until the "Four Carpenters" are apocalypted or revealed for the work assigned them. This work the prophet says, is to terrify the horns; to make them afraid; to cast out the horns of the nations,

which lift up their horn, or power, over the land of Judah to scatter it." No such power, with such a mission, has appeared since the days of the prophet: on the contrary, all the powers that have arisen have been Gentile, and ambitious of exclusive sovereignty over Jerusalem and Judea, as at this day. These "Four Carpenters" are, therefore, not Gentile, but of Jewish nationality; and are yet to be apocalypted, or revealed. We may here say in passing, that they are *the Brethren of the Carpenter's Son*; the squadrons of the Man in the midst of the myrtle-trees; the Seraphim of Isaiah; the Four Cherubim of Ezekiel; and the Four Living Ones of the Apocalypse.

These are they by whom the Horns of the Gentiles are to be broken, and the Holy Land and City are to be avenged, and Zion comforted. But the prophet and his friends would, doubtless, delight to know "the times and seasons" when Jerusalem should be exalted to the dignity of "Jehovah's throne"—Jer. iii. 17. Might this happen in Zechariah's day; or when Ezekiel's 430 years were expired during which Judah and Israel were to eat defiled bread among the Gentiles (iv. 4-6, 13); or were there any times *measured off* that must expire before the work of the Four Carpenters could be commenced?

To afford them some idea of the fact in relation to this matter, another vision was granted to the prophet. He saw a man with a measuring line in his hand, who told him he was going to measure the length and breadth of Jerusalem. He saw by this that there were measurements, and that the fortunes of the city were not abandoned to accident or caprice. He was told what the line of Jerusalem's humiliation extended to; but he was not informed of the number of the years that humiliation should continue. He could not discern from what he saw, whether the treading of Jerusalem under foot by the Gentiles should terminate in A. D. 35, when the apostles inquired if the kingdom should then be restored again to Israel; or in A. D. 1864-8, to which we look with earnest expectation. Zechariah was told what the line was for, but he was not informed of the details of the measurements. These details were reserved by the Father, to be communicated afterwards to the Anointed Jesus, that he might send and "*indicate them by sign,*" represent them symbolically, to his servant John. The apocalypse, however, to which the "measuring line" extended, was communicated to Zechariah. He was told these words, "Jerusalem shall be inhabited as towns without walls, for the multitude of men and cattle therein:" and the reason given why it should be so secure in such a country was, "Because, saith Jehovah, I will be unto her a Wall of Fire (the Jasper-wall of Apoc. xxi. 12, 14, 18) round about her, and will be the Glory (the Jasper-stone, clear as crystal—ver. 11) in the midst of her."

He perceived from this, as we may also perceive, that Jehovah would appear in Jerusalem at the end of the measuring line. He found also, by attending to the words spoken, that when he should be therein apocalypted or unveiled, he will make a proclamation to the Israelites dwelling in the countries north of Jerusalem, called "the Land of the North," the territory under the dominion of Gog, the then Head of the Little Horn Babylon of our future. The Israelites dwelling in this Babylon-Confederacy of Greeks and Latins are thus addressed in the proclamation stirring them up to war, "Ho! ho! Come forth and escape from the land of the north, saith Jehovah; for I have spread you abroad as the four winds of the heavens. Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Here is a call upon the Jews to rise against the governments of the nations, and doubtless because those governments will not regard the proclamation of the Apoc. xiv. 6, 7. Zion, thus appealed to, will respond to the invitation; and in concert with the Four Carpenters (the resurrected saints and the true believers living at the time of the proclamation) proceed to break in pieces and consume the power of the nations. These are to be spoiled and subjugated by their servants, the Jews; and after that the glory will be apocalypted. Things will proceed very much upon ordinary principles before the public; only those who carry on the insurrection, or revolution, will know the reality of things. This is the import of the words spoken to Zechariah in connection with the call upon Zion to "arise and thresh the nations"—Mic. iv. 13. "*After the glory he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of Jehovah's eye.*" "For, behold, I will shake my hand upon them, and they shall be a spoil to their servants; and ye shall know that Jehovah of armies hath sent me," the Christ. "After the glory" is apocalypted in Jerusalem, in other words, after Messiah effects his entrance into Jerusalem, the work begins that is to result in removing the veil from the mind of Israel with respect to Jesus; in their restoration to Palestine; in the subjugation of the nations; and their subsequent enlightenment. When this work is accomplished the apocalyptic millennium is introduced, in which the things expressed in the following words of Zechariah become the order of the times: "Sing and rejoice, O daughter of Zion; for, lo! I come, and I will dwell in the midst of thee, saith Jehovah; and many nations shall be joined to Jehovah in that day (the Day of Christ), and shall be my people; and I will dwell in the midst of thee; and thou shalt know that Jehovah of armies sent me (Jesus) unto thee. And Jehovah shall inherit Judah, his portion in the Holy Land, and shall choose Jerusalem again. Be at rest, O all flesh, from before Jehovah; for he is risen up from the habitation of his holiness"—ch. ii. 13.

The mind of the prophet having been thus fixed upon Him who is to deliver Israel, and to rule over them in Jerusalem, becomes the subject of a vision in which is brought before him the Apocalyptic Stone, the Jasper and Sardine Stone, with Seven Eyes, the Head Stone, whose graving is of Jehovah; and which being laid before Joshua and Zerubabel, men of sign, is representative of the Divine Governor and High Priest of the house of David. He sees Joshua, the High Priest of the Restoration, angelized, and clothed in filthy garments. That is, he represents the Christ, in the capacity of Jehovah's Messenger, "the Angel of the Covenant," clothed with "the flesh of sin," in which, Paul tells us, "dwells no good thing." While Joshua was in these filthy garments, Zechariah sees the Adversary at his right-hand; that is, in power, standing to resist him. This represents the resistance of power that would be brought to bear against the Christ in the days of his flesh. But that the Adversary should not finally prevail is indicated by the words of Jehovah to the Adversary, saying, "Jehovah shall restrain thee, O Satan; even Jehovah that hath chosen Jerusalem shall restrain thee: is not this a brand plucked out of the fire?" That is, that although the Adversary that possessed Jerusalem might resist the High Priest of the Order of Melchizedec, and wound him in the heel, He shall, nevertheless, wrest Jerusalem from his grasp, and restrain, or bind him, as is apocalyptically represented in ch. xx. 1-3.

While Zechariah was beholding, he saw the garments of Joshua, the High Priest, changed; and was instructed that the action represented the putting away of iniquity which the priest is supposed to bear. In this we see, by the light of the New Testament, the *change of nature*, or body, in relation to the Christ, "whom," says Paul, "we know henceforth no more after the flesh." He was crucified in "flesh of sin;" and then sin was "condemned in the flesh." But when he rose again he became *spirit-body*, called by Paul *πνευμα ἀγιωσύνης*, *spirit of holiness*—Rom. i. 4. He is now the Angel-High Priest of Jehovah, no longer oppressed with our filthy nature, but "clothed in a garment white as snow" (Dan. vii. 9) reaching to the foot (Apoc. i. 13): and the words of Jehovah are now addressed to him, saying, "If thou wilt walk in my ways, and if thou wilt keep my charge, then thou shalt also judge my house (rule my kingdom), and shalt also keep my courts (be High Priest of Israel), and I will give thee places to walk among those that stand by," the Angel Princes, or Elohim, we read of in Daniel.

The Stone and the Mountain.

But there was yet another incident beheld by Zechariah. He saw Joshua and his associate priests, whom he styles "men of sign," as were

Isaiah and the children Jehovah had given him—viii. 18; Heb. ii. 13. He saw a STONE laid before Joshua, upon which were *Seven Eyes*, which are declared to be the Eyes of Jehovah; therefore that Stone represented Jehovah the High Priest; the servant of his Father Jehovah, and named the BRANCH. Concerning this Stone, the reader can consult the following texts:—Ps. cxviii. 22; Isai. xxviii. 16; viii. 14; Gen. xlix. 24; Dan. ii. 34. This Stone is Jehovah's signet, the inscription upon which is "HOLINESS TO JEHOVAH," an engraving inwrought by the workmanship of Jehovah himself, as Zechariah was informed; and through which he will remove the iniquity of the land of Israel in one day; upon which every man therein shall call to his neighbor under the vine and under the fig-tree, emblems of the kingdom of the heavens.

But the mission of the Stone is not exclusively to take away the iniquity of Israel. He has to level the "Great Mountain," which, at his apocalypse, will be found "destroying the earth." The Chaldean Babylonish empire is styled by Jeremiah "the destroying mountain which destroyed all the earth"—li. 25. Zerubbabel was contemporary with it, but it did not become a plain before him; he died without witnessing such a result. Nevertheless, it is written, "Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain; and he shall bring forth the Head Stone with shoutings of Grace, grace unto it." Here, then, is a work still to be accomplished. A great mountain to be levelled in the presence of Zerubbabel; and consequently, to be levelled after his resurrection, when he shall have wakened out of his sleep: for then, as we have seen in Haggai, "Jehovah will shake the heavens and the earth, and overthrow the throne of kingdoms, and destroy the strength of the kingdoms of the nations." These make up the great mountains to be levelled, or abolished, as symbolized in Apoc. xvi. 20.

The *Four Carpenters*, of which Zerubbabel is an element, are "to cast out the horns of the Gentiles;" and are therefore to level this great political mountain. Now the resurrection of the dead is as necessary for their development as for his. This being so, their resurrection is dramatically foreshadowed by Zechariah, another constituent of the Four, being awaked by the Angel. He says, "The angel that talked with me came again, and waked me, as a man that is wakened out of his sleep"—c. iv. i. This is the resurrection of the prophet; so that what he saw after he awoke is to be referred to the time after the resurrection for its accomplishment.

The Seven-Branched Lampstand and Olive-Trees.

Now being awake, he saw a Seven-Branched Lampstand of gold, standing between Two Olive-Trees, a branch from each tree connected with the lampstand by a golden pipe, making Two Branches and Two Golden Pipes, through which pipes the golden oil was transmitted from the Branches to the bowl of the Lampstand for the supply of the Seven Lamps. The prophet was told, that "*these Seven*" are the Eyes of Jehovah, which run to and fro through the whole earth, as the horsemen in the myrtle grove are said to do: and that the Olive Branches are the Two Anointed Ones that stand beside the Adon, or Lord, of the whole earth.

By the light of the New Testament we are able to arrive at an understanding of this enigma, which symbolically represents the nature and character of the power destined to "establish and make Jerusalem a praise in the earth." The symbol as a whole is an apparatus of brightness; and the Golden Oil in combustion upon the seven burners, styled in the Apoc. iv. 5, "Seven lamps of fire burning before the throne," is the Spirit of God, which, in its sevenfold distribution, is styled in Apoc. v. 6, "Seven Eyes, which are the Seven Spirits of God sent forth into all the earth." Hence, what is accomplished "in all the earth," namely, the levelling of the great Babylonish mountain, and the bringing forth the Head Stone to lordship over the whole earth, as the word of Jehovah says to Zerubbabel, is "Not by army, nor by power, but *by my Spirit*, saith Jehovah of armies;" that is, the effectuation of these results by such means alone as one nation employs to overturn the power of another, in which its success depends upon numbers, discipline, artillery, and so forth, courageously and scientifically applied, is impossible. Jerusalem will never attain to her destined exaltation as Jehovah's throne, by the mere prowess and strategy of an Alexander or a Napoleon. It is to be accomplished by "*Zerubbabel*," in whose hand is the plumb-line, which distinguishes him as the Builder of David's tabernacle—of "the City which hath foundations, whose builder and maker is God"—Heb. xi. 10. "By my Spirit," saith Jehovah, "it shall be done," even by those Seven Eye-Lamps of Jehovah.

But shall this post-resurrectional work be performed by Jehovah's Spirit unclothed; by pure naked spirit, as a psychologist would prevail over a subject—by afflation, and a simple exercise of will? The answer from the testimony before us is, *by no means*. "That which is born of the Spirit is spirit"—Jno. iii. 6. Abraham, Isaac, Jacob, Joshua the High Priest, Zerubbabel, and all the prophets, which includes Jesus and the Apostles, together with many from the east, west,

north, and south (Luke xiii. 28-30) will be born of the Spirit in the resurrection, and will therefore be "*Spirit*"—*πνευμα ἀγιωσύνης*, as Jesus is now, *αγγελοι*, as *angels*, "walking among those that stand by:" "when He (Jesus) shall appear," says John, "we shall be like him; for we shall see him as he is"—1 Ep. iii. 2. By Spirit in *organic manifestation* the face of the world shall be changed, and Jerusalem shall be made to shine; for "Her Righteousness (Jer. xxiii. 5, 6; xxxiii. 15-17) shall go-forth as Brightness; and her Salvation (that which effects her deliverance) as a Lamp⁶ that burneth"—Isai. lxii. 1.

Now the Organic Manifestation is represented by the Lampstand, with its Bowl on the top, and Seven Pipes projecting from it, and terminating in Seven Burners; by the Two Olive-Trees, Two Branches of the same, and Two Golden Pipes passing from the branches to the Bowl. We are told that the Seven Burnings are the Eyes of Jehovah, which leads to the conclusion that the Lampstand, with its Bowl and Pipes, is representative of Jehovah as manifested in David's Son and his brethren. This conclusion is ratified by Psal. cxxxii. 17, "There (in Zion, ver. 13) I will make to spring a Horn for David; I have prepared a LAMP for my anointed." David was Jehovah's anointed; and David's Son and Lord, JESUS, is the Lamp Stem, and the Lamp Bowl, or Reservoir, of the Anointing Spirit, which is thence distributed to the Seven Burners.

"Ye are the Branches," said Jesus to his disciples; "and severed from me ye can do nothing." This is true, whether Jesus be regarded as a Vine, or as a Seven-Branched Lampstand. The branches of the Olive-Trees are connected with the Bowl by the two golden tubes, which makes them thus Branches of the Lamp. The Olive-Trees represent Israel after the flesh, and Israel after the Spirit, in their post-resurrectional relation to the Lamp of David's house. "The iniquity of that land being taken away in one day" (Zech. iii. 9) then, says Jehovah, "I will be as the dew unto Israel; he shall blossom as the lily, and strike forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the Olive-Tree, and his smell as Lebanon. They that dwell under His shadow shall return; they shall revive as the corn, and blossom as the vine; the scent thereof shall be as the wine of Lebanon. Ephraim shall say, What have I to do any more with idols? I have heard, and observed him; I am like a green fir-tree. From me (O Ephraim) is thy fruit found. Who is wise, and he shall understand these things? Prudent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein"—Hosca xiv. 5-9. Here, then, is one olive-tree—Israel in post-resurrectional relation to the Lamp of

David's house; the other olive-tree is the Wild Olive-Tree also in its post-resurrectional relation to the same. In Rom. xi. 17, Paul tells us that the Gentiles are represented by this tree. Thus we are left without doubt as to the two olive-trees.

But Zechariah saw something more in detail than the Two Trees and Lamp. He saw also "two olive-branches," and "two golden tubes." By these branches and tubes a connection was established between the Lamp-bowl and the two trees. The golden colored olive-oil is exuded from the two branches through the golden tubes into the Lamp-bowl, from which it is combusted through the Seven Burners, for the illumination of all the nations of the earth, then "blessed in Abraham and his *Mystical Seed*," which is the Christ and all in Him.

Zechariah was told that these two branches represented the Anointed Ones, or Sons of Oil, standing before the RULER (*Adon*) of all the earth. In other words, these two branches represent the Saints, who are separated, first, from the Israelitish Olive-Tree; and secondly, from the Gentile Olive-Tree, by nature wild. The Two Branches are not to be confounded with the Two Trees. These are not the Anointed Ones, but only the nationalities whence the Two Branches are developed. These two branches stand before the Ruler of all the earth. They rule with him as Kings and Priests, being all anointed with the Holy Spirit from the throne of the Invisible Father. They are his eyes, hands, body, and feet, in the subjugation and government of the world. He fills them with his spirit; in fact, they are His spirit corporealized—condensed, if we may so speak, into a multitude of living, incorruptible, and intelligent personages: "That which is born of the Spirit is SPIRIT"—the multitudinous Spirit-Man.

These symbols, then, seen by Zechariah after he was waked up by the angel out of his typical sleep, are representative of the Spirit of Jehovah; that is, of that Spirit's manifestation in the resurrected Sons of God, who are spirits. Let me simplify this idea, if possible, yet more. When a true believer dies, he falls asleep in Christ. He corrupts; and when the process of decomposition is complete, he is reduced to dust, which is all that remains of his former self. Nevertheless, he reappears, his restored consciousness claims his former self as his. The dust to which he is reduced is at once the *débris* of his former, and the *nucleus* of his future, self. In reference to this nucleus, or detritus of the animal body sown into the grave, Paul says in 1 Cor. xv. 53, "It is necessary that this corruptible put on incorruptibility, and this mortal put on deathlessness." This putting on, he tells us in Rom. viii. 11, is effected by the Spirit of Him who raised up Jesus from among the dead. The Spirit operates upon the dust of the former man, and fashions it into a new man, after

the image of Jesus as he now is. Being formed, the formation is caused to live. In commencing life again at this epoch, this renewed man is said to be "waked as a man that is wakened out of his sleep." At this awaking, he is as Adam was before he fell; because, having been pardoned, or justified from all sin by an obedient faith, perfect in kind and degree, in his former lifetime; and after that, "walked worthy of God" to the end thereof; in the resurrection he is awakened as a man without sin. Being thus renewed, he is still in the image of the earthy Adam, but before he fell. But he is not always to continue in this image; for Paul says, "As we bear (*εφορεσαμεν*, 1 aor.) the image of the earthy, we shall also bear the image of the heavenly." A change must, therefore, take place; as a change must have been operated upon the first Adam in order to transform him from "a living soul or animal, into an incorruptible and deathless creature, or SPIRIT. In his case, this would have resulted from eating of the Tree of the Lives in Paradise, if he had been permitted. Through that appointed medium, the Eternal Spirit, self-named Jehovah, would have changed the body of his lower estate, "in a moment, in the twinkling of an eye," into a like form with that which Jesus now possesses, and the Saints are hereafter to possess. But transgression prevented this; and postponed the spiritualization of the Adamic Nature until the resurrection era, in which, instead of two persons only becoming spirits, a multitude of their descendants, numerous as the stars of heaven, will bear the image of the heavenly, who is "the Lord the Spirit."

The dead saints being awakened to renewed bodily existence, they are prepared for bodily change. "This corruptible must put on incorruptibility; and this mortal, immortality;" but at what precise moment, or point of time, after being brought up out of their graves the saints shall be immortalized, does not appear to be explicitly revealed. This is certain,—those who are among the dead will be awakened first; and afterwards the saints among the living will be, "together with them," exalted to the Aerial, where the Ruler will have appeared. This "together with them" indicates to my mind, that the saints from among the dead and the living will be simultaneously exalted to dominion, and therefore immortalized at the same epoch; the saints among the living must wait for their glorification, till the saints are awaked from among the dead; but how long it will be from the awakening to the immortalization of the whole body, does not distinctly appear. I say, exaltation to dominion, and therefore immortalization, because "flesh and blood cannot inherit the kingdom of God." Now, the "meeting the Lord in the Air," as Paul expresses it, is in the style of Daniel, "the Saints possessing the kingdom and dominion, and the greatness of the

kingdom under the whole heaven," which they cannot do until immortalized, or flesh and blood be changed into spirit. Neither will this dominion be possessed till it is conquered; for, it is a great mountain, that has to be reduced in the presence of Zerubbabel to a plain. This reduction, I apprehend, occurs before the saints are immortalized, and after their resurrection; so that several years may intervene after the awaking from death to the epoch of change in the twinkling of an eye.

This seems to be indicated in Zech. xiv. 5; there he says, "Jehovah my Elohim, all the saints shall come with thee. And it shall be in that day there shall not be brightness, the splendid ones drawing in. And it shall be one day that shall be made known by Jehovah, neither a day nor a night; but it shall be at the time of evening, there shall be brightness." From this we learn, that the Eternal Spirit, or Jehovah, and the Saints will be in the midst of mankind in a period called "the time of evening," or Daniel's "time of the end;" but that when here they will not therefore be in their brightness, after the example of Moses' face, and that of Jesus when transfigured. To shine out thus, would be incompatible with the work to be performed upon the nations, and upon Israel; which is to be conducted on the principle of *faith and judgment*. This will require that mankind at large should have to deal with the saints as if they were contending against ordinary men. They must "walk by faith and not by sight;" and they must come to know the power of the saints, by feeling the sharpness of the two-edged sword to be placed in their hands for judicial purposes. When the Saints shall have "executed the judgment written," the "moment" of the Evening Time will have arrived for them to "be changed in the twinkling of an eye," and "brightness" will be displayed; and thenceforth they will be immortal.

"In a moment we shall be all changed," says Paul. The judgments of the last trumpet being exhausted, the executioners of Jehovah's indignation enter upon their reward. But the judgments must first be finished; and while these are smoking from the glory of the Eternal Spirit, and from his power, "no man can enter into the temple, till the seven plagues of the Seven Angels be finished"—Apoc. xv. 8. To enter into that temple is to be "changed." The "moment" comes, then, at the end of the Seventh Seal; at the end of judgment; and consequently, not at the instant of awakening from death.

To be changed is not only to enter into the temple, but to eat of "the Wood of the Life," and to enter through the gates into the city. This is the consummation. As the leaves and branches feed upon the sap that circulates through the vessels of the tree; so do the saints, as the Leaves of the Wood, feed upon the Spirit, which will circulate

through the Two Branches of the Two Olive-Trees; through the leaves of which branches the spirit will breathe its healing influences upon the nations.

The Lamp and Olive-Trees, then, are an organization of spirit manifested in the Saints and nations of the earth blessed in Abraham and his seed, after the resurrection—the Spirit in full evening tide manifestation. The symbol does not exhibit the details of spiritualization spoken of above, and occurrent between the waking up of the saints, and the establishment of blessedness in all nations consequent upon their enlightenment. The Eternal Spirit, or Jehovah, is to do everything;—but through what organization? By his spirit through the Two Olive-Branches, or Jesus and His Brethren, as represented in the visions of the Apocalypse. If this be understood, the connection between the question and answer in Zech. iv. 5, 6, will be readily perceived. The angel asked the prophet, if he knew what the Lamp and Olive-Trees signified? He replied, “No, my Lord.” The angel said no more about them at that time; but proceeded to remark saying, “This is the word of Jehovah unto Zerubbabel, saying, Not by power, nor by strength, but BY MY SPIRIT, saith Jehovah of armies.” That is, as indicated in the seventh verse, there will exist contemporary with the resurrection, when Zerubbabel shall stand up again, “*a great mountain*” in the political world, which is to be reduced to “*a plain.*” But that this will not result by the power and strength of Israel under any organization they might constitute; for at that crisis their power and strength will have been utterly scattered; but it shall be accomplished by Jehovah’s Spirit, which will raise Zerubbabel and his companions from among the dead, to be the captains of Israel together with the living believers; and will be the strength and power energizing them all to the complete reduction of the Great Political Mountain of the Gentiles to the level of a summer threshing-floor: even to cause to go forth the Head, or Chief Stone, with shoutings of “Grace, grace unto him!”

In the vision we have been considering, the prophet contemplated a great crisis, which may be termed, *the fall of GENTILE DOMINION; and the full establishment of THE KINGDOM OF GOD.* Such is the future catastrophe of the vision of the Great Mountain, and the Lamp and Olive-Trees. But the vision had not revealed to him any particulars concerning the mountain. Contemporary with his own times, the great Gentile dominion that dominated Jerusalem and Judah, and all the rest of “the Earth” from India to Ethiopia, being one hundred and twenty-

seven provinces, under the three presidencies, or "ribs in the mouth, and between the teeth of it" (Dan. vii. 5), was that of THE BEAR under the dynasty of Darius the Persian. Zechariah knew from Daniel that this was not the "Great Mountain" to be destroyed before Zerubbabel; but by the Leopard-power that would succeed it. He also knew from Jeremiah, and the history of his own times, that the Lion, standing upon its feet, with a man's heart, was not the constitution of the Mountain Power under which it is to "become a plain before Zerubbabel." This Lion-manifestation of the great mountain had passed away before Zerubbabel had become Governor of Jerusalem. Jehovah had said concerning the Chaldean Babylon that had done evil to Zion in the days of Jeremiah, "Behold, I am against thee, O destroying mountain, saith Jehovah, which destroyest all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a Burnt Mountain. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolations of an Olahm, saith Jehovah"—Jer. li. 25, 26. In this decree was the sentence which has been practically illustrated for the past 2400 years. From the capture of Babylon by Cyrus, the Chaldeans and their city began to decline, until the two have ceased to have any more existence racially, politically, or architecturally, than if they had never been. The site of the old city of Nimrod on the Euphrates is literally "a burnt mountain—a mound of ruins made by fire; and a type of the dominion peculiar to the Chaldee race and dynasty, in all the countries where they formerly ruled in power and great glory. Architecturally, a stone of the ruins has not been taken for the corner and foundations of any new edifices; nor has a Chaldean, by his own prowess, nor by the voice of a people, been made the corner, or foundation stone of a new political institution. This is what has not been for 2400 years; and the prophecy decrees the continuance of the same condition without limit, in saying to the Burnt Mountain, "*desolations of an Olahm* shalt thou be, saith Jehovah"—an Olahm, which began with the building of Babel, and ended with the fall of Belsazzar, Lucifer Son of the Dawn, who was hurled from the heavens by Jehovah's "sanctified ones," the Medes and Persians, under Cyrus his Anointed Shepherd—Isai. xiii. ; xiv. ; xlv. 28 ; xlv. 1-4.

Many of Zechariah and Haggai's countrymen, who had witnessed the destruction of Jerusalem and the temple of Solomon by the Chaldeans, had lived to see the fall of Nebuchadnezzar's dynasty; and the completion of the new temple, which was finished shortly after Zechariah had the vision of the Lamp and Olive-Trees—Hag. ii. 3. They knew that the Burnt Mountain was among the things of the past; and that Zerubbabel had had nothing to do with its burning, and its downfall

from the rocks: what, then, could the eternal spirit mean by the "Great Mountain" he apostrophized, as destined to become a plain before Zerubabel after his resurrection from among the dead? It was not the Chaldean, nor the Bear, nor the Leopard; for they saw by Daniel that all these were removed by conquest in the ordinary way. What else could it be, then, but that Fourth Beast dominion which is to be destroyed by the Saints? To this, then, Zechariah's attention was turned. The dominion was "diverse" from all that preceded it. "It spoke great words against the Most High, and wore out the Saints of the Most High Ones, and thought to change times and laws." This was a very peculiar dominion; and it was judged proper to give the prophet, and his readers, some idea of its origin; of the original of its peculiarity. Hence, the prophecy of the "FLYING ROLL" and "THE EPHAH."

The Harlot of the Ephah.

In Zech. v. i., the prophet tells us that he "turned." In doing this, he occupied an altered position, which caused him to face new objects. The Lamp and Trees were behind him; and on lifting up his eyes, and looking, he beheld "a roll twenty cubits long, and ten cubits broad, flying." On this roll a curse was inscribed; it is, therefore, styled "the curse." The *flying* of the roll indicated its progress, which became coextensive with the whole earth. The angel's words express this. In telling the prophet what it signified, he said, "This is the curse that goeth forth over the face of all the earth:" not of *all the globe*; but of "*all the earth*" in the sense of the phrase as it is used in Dan. ii. 39; iv. 22. In these places, the dominion of Nebuchadnezzar is said to extend "to the end of the earth;" and the brazen kingdom of the Greeks to "bear rule over all the earth:" the extent, however, of these two dominions was unequal; and neither of them included the countries now known as China, Burmah, Central India, Russia, Germany, Italy, Spain, France, Belgium, the British Isles, and other countries. We need not, therefore, look for something coextensive with the globe as the significance of the symbol; but coextensive with that section of it over which the subject of the symbol prevails. This is "all the earth" *in relation to it*, though of very limited extent in regard to the globe at large.

The roll contained cursing on both sides upon certain criminals designated as thieves and perjurers. These were not common criminals; but "the prophets that *steal my words*, saith Jehovah, every one from his neighbor, and use their tongues, and say, "*He saith*"—Jer. xxiii. 30. These prophets were not only thieves, but also swearers—they invoked the name of the Lord falsely. "Both the prophet and the priest were

profane; yea, in my house have I found their wickedness, saith Jehovah." This was the moral condition of the leaders of the Jews who caused them to err, and brought the Chaldean desolation upon them, from which a remnant had just been saved. The roll, therefore, which Zechariah saw, related not to the past, but to the future; when the prophets and priests in Jehovah's house should become thieves and swearers falsely by his name. In due time the curses of the roll would be brought forth upon them to their utter destruction—"they shall be consumed, together with the timber and stones of their house"—Zech.

v. 4.

The resemblance of these ecclesiastical thieves and false invocers of Jehovah's name, is an "*Ephah going forth.*" It is the *measure* of their wickedness, which, when filled up, would cause them to be brought forth from their land, as their fathers were. "This ephah is their resemblance over all the earth." But their *wickedness* which filled the measure is personified by a Woman, who is confined within the measure by a leaden weight, indicative of their being destined for the furnace of Jehovah's anger, which should blow upon them like fire, and melt them as lead—Ezek. xxii. 18-22. *A measure of wickedness subjected to the melting fury of Jehovah inscribed upon the sides of the roll* is the signification of the Talent of Lead, the Woman, the Ephah, and the Roll. But, in order to show whose wickedness is contained within the ephah, Ezekiel's Two Women are attached by the Spirit to the ephah. They were seen by Zechariah "lifting up the ephah, between the earth and the heavens;" that is, exalting wickedness to high places. These women are Aholah, or Samaria, and Aholibah, or Jerusalem—Ezek. xxiii. 4, 5; the two capitals put representatively for the nation. At a future period of their history, Zechariah saw them in vision, "*going forth,*" and "*carrying the ephah,*" or measure of their wickedness, with them into the land of the enemy, that rends them with its "great iron teeth"—the land of their captivity, where they build for their wickedness "a house which should be established upon its own foundation;"—a house destined, with its occupants, to be consumed "to the timber and stones thereof."

The two women are represented with wings, like the wings of a stork. Moses classed the stork with *unclean* birds; so that for them to have such wings, shows that they were lewd, or unclean, women or communities. The stork is also a bird of passage, migrating from one country to another, at an appointed time; hence the women-bearers of the ephah being storklike in their means of flight, were to migrate at an appointed time from the land of their uncleanness. The last feature of the symbol to be named is that "the wind was in their wings." Wind is air in motion. When birds fly the air fills their wings, and eddies

into them, so as to waft them onwards in the course of flight. The wings of the two women indicate that they were fugitive; and being stork-like, as we have said, that they were unclean and migratory. But wings are of no use without air to fill them; and no bird can pass through the air without setting it in motion, or producing wind. A bird could not fly *in vacuo*. Hence these unclean, and fugitively migratory communities must be propelled by wind. What is "wind" in relation to such? "*Terrors*," says Job, "pursue my soul as the wind"—xxx. 15. In Jer. iv. 11-13, the coming in of an army swiftly and fiercely, destroying all before them, is expressed by a dry wind, and a full wind. Thus, "It shall be said to this people and to Jerusalem, A dry wind of the high places in the wilderness toward *the daughter* of my people, not to fan, nor to cleanse: even a full wind from those places shall come unto me. Now also will I give sentence against them. Behold, he (the Destroyer of the Gentiles) shall come up as clouds, and his chariots as a whirlwind: his horses are swifter than eagles. Woe unto us! for we are spoiled." This was the kind of wind that was in the storklike wings of the two ephah-bearing women. They were borne on the wings of the wind, into the land of the spoiler.

Here, then, in the vision of the Roll Flying, and the Ephah, was a symbolical representation to Zechariah of a captivity of Jerusalem and Samaria, in a period of judgment subsequently to his time. Hence, in searching out the meaning of the vision, we have to consult the history of the Jews posterior to the times of the prophet, and to ask of it this question—*What "going forth" or captivity, on account of wickedness, has happened to Judah, since her return from the seventy years in Babylon?* The only answer that history gives, and therefore the only answer that can be given, is, the "*going forth*," compelled by that dry and full-destroying wind which swept over the land as a whirlwind when the legions of the LITTLE HORN OF THE GOAT came from the eastern frontiers of the empire; and planted their *Eagles* before the walls of Jerusalem, under VESPASIAN and TITUS.* It was the prophecy of Daniel in ch. viii. 9-12, 23-25: ix. 26, 27, symbolically reproduced before the mind of Zechariah; and embodied by the Lord Jesus in his denunciations of the ecclesiastical thieves and perjurers, who "filled up the measure" or EPHAH "of their fathers" in crucifying him, in rejecting and perverting the glad tidings of Jehovah's Kingdom and Name; and in imprisoning, banishing, and killing the apostles whom he sent to them: so that upon Jerusalem and Samaria, with all that adhered to their wickedness, per-

* "Titus was adored by the EASTERN LEGIONS, which under his command had recently achieved the conquest of Judea."—*Gibbon*, vol. 1, p. 37.

sonified in the Apocalypse as "that woman, Jezebel, who styles herself a prophetess, teaching and seducing the Lord's servants to commit fornication, and to eat things sacrificed to idols"—ch. ii. 20;—upon her came all the righteous blood shed upon the land, from the blood of righteous Abel even to the blood of Zechariah, son of Barachus, whom they slew in the siege between the temple and the altar—all came upon this generation—Matt. xxiii. 32-36.

But the wind in their wings was not to fan nor to cleanse, but to spoil, and send the women and their wickedness of the ephah, forth from the land they had defiled. That "wicked generation" was as a man exorcised of an unclean spirit; but afterwards repossessed of one seven times more wicked. John the Baptist had ministered to all "Jerusalem, and all Judea, and all the region round about Jerusalem," the immersion of repentance, on the confession of their sins; and many of the Pharisees and Sadducees even came to be baptized—Matt. iii. 5-7. This was a great national repentance; a casting out of the unclean spirit—an emptying, sweeping, and garnishing of the house of Judah, which now waited for the manifestation of the King of Israel, whom John proclaimed to be in their midst, though unknown to him and them. But when their attention was directed to Jesus of Nazareth, the Son of Mary,—who was claimed by a voice from heaven, and designated by the descending Spirit in dovelike form, as Son of God,—they "saw no form nor comeliness; no beauty in him, that they should desire him." This national feeling of disappointment was aggravated by the rulers, whose hypocrisy he unveiled and denounced. The old spirit of evil, sevenfold increased, effected its entrance into the house of Judah, and dwelt there. Under its inspiration, Jesus was despised and rejected; they hid their faces from him, and esteemed him not. They oppressed and afflicted him; and though he had borne their griefs, and carried their sorrows, healing their diseases; yet they scourged, imprisoned, and ignominiously crucified him between thieves—Isai. liii. Thus Jerusalem, that killed the prophets, and stoned those that were sent unto her, when she had added to her crimes the death of Jesus, and the iniquity of the subsequent forty years, had attained to the consummation of transgression; and nothing remained but for "her house to be left to her desolate." So that, though the first of that generation was bad enough, its last condition was worse. In the green tree they had crucified the Holy and the Just One; in the dry, there was no abomination they eschewed. The ephah was filled, and the lead for the furnace rested upon it, to be melted when the fire should be kindled in Zion.

But before the fire was kindled, Jerusalem and Samaria had received the word of the Lord—Acts viii. 14; v. 28; vi. 7. They did not, how-

ever, long continue faithful; but began to steal the words, and to swear falsely by the name of the Lord. They began to teach contrary to the wholesome words of the Lord Jesus; and to assume authority in rivalry of the apostles themselves. They were opposed to the glad tidings of the kingdom being preached to any but Jews; but not being able to prevent it, they contended that all Gentiles ought to be circumcised, and to keep the law of Moses, as well as to believe the gospel and be baptized, or they could not be saved—1 Thess. ii. 16; Acts xv. 1-5. These Judaizers were particularly troublesome to the apostles. They commended themselves and gloried after the flesh, saying that they were Hebrews, and Israelites, and the seed of Abraham, and apostles, and ministers of Christ—2 Cor. x. 12; xi. 13, 18, 22. But Paul says that they were false apostles, deceitful workers, and ministers of Satan, who perverted the truth, and preached another Jesus, another Spirit, and another Gospel; and that therefore they were accursed—Gal. i. 6-9; ii. 4; iv. 17; vi. 42. These accursed Judaizers were indefatigable in exalting themselves to the exclusion of Paul and the other apostles. Peter, James, John, and Jude are very hot against them in their epistles; and in the letters to the seven ecclesias, they are denounced as pretended apostles, Nicolaitans, the Synagogue of Satan, holders of the doctrine of Balaam, Jezebel the pseudo-prophetess, Satan, liars, and so forth. They were evil men and seducers, deceiving and being deceived; having forsaken the right way; and therefore "cursed children." These were the "false prophets" that Jesus predicted would arise, and deceive many. The effect of their teaching was to cause the spread of iniquity in all the cities of the land; and because of this the love of the many became cold; and the congregations in Judea became as apostate as the faithless generation whose carcasses fell in the wilderness. Jerusalem and Samaria had again earned for themselves the character of Ezekiel's Aholah and Aholibah, two women of lewd and treacherous demeanor. The Judaizers had corrupted them, and nothing remained but for them to be brought forth from the land with judgment, according "to the curse," or Roll in flight.

When the Apostasy in Judea was fully matured, the Ephah contained the Woman under the Talent of Lead; and when the Mosaic Law and institutions had vanished away as the result of the desolation of the Temple, all that were not slain or imprisoned, became sojourners in the lands of the Little Horn of the Goat. This national dispersion of the Jews was the flight of the two women into the countries of the Fourth Beast dominion, then pagan. In their flight, the Judaic Apostasy from the Christian Faith was not left in Judea, to grow up into a papacy there. But having been formed and organized in that country, and

propagated from that centre, it was expelled from thence, and driven by the national calamity, the wind in the storklike wings of the two women, out of Canaan, that "they might build for her a house in the land of Shinar."

This saying connects the Judaic Apostasy with the Babylon of the Apocalypse—that "they," the Harlot-Judaizers of Judea and Samaria, "might build for her," the Wickedness, or Falsehood, רִשְׁעָה *rishah*, systematized by them, and symbolized by the Ephah, Woman, and Lead, they bore with them in their flight, "a house," or kingdom, "in the land of Shinar," into which they were expelled. The house of Judah, in which Christianity was born and nourished, and transformed by "false brethren" into a system of falsehood, had been demolished. If this had not come to pass, they would, doubtless, in process of time, have got the upper hand in the Jewish State; and have built for their Harlot of the Ephah a kingdom in the native land of Christianity. But the demolition of Judah's Commonwealth, and the dispersion of all Jewish communities from Judea and Samaria, compelled the adherents of the Harlot of the Ephah, or Jezebel the Prophetess, to build for her a house in some other region than the Holy Land. This other region is styled in Zech. v. 11, אֶרֶץ שִׁנְיָר *eret Shinar*. This phrase is as symbolical, or representative, as the ephah, the woman, the lead, and so forth; and consequently is no more to be interpreted of the Shinar where Nimrod flourished, and his contemporaries built the Tower of Babel, than that "Ephah" is to be interpreted of three pecks and three pints; or the woman therein, of a literal woman shut up in a three-peck measure under a cover of lead. The literal and typical land of Shinar was that country into which Aholah and Abolihah had gone forth, because of profanity and falsehood against the Mosaic Law; and from which they had returned before Zechariah saw the vision of the Harlot of the Ephah. That was the Shinar of the past—the Shinar of the Chaldeo-Babylonian Olahm, beginning with Nimrod and ending with Belshazzar. The Chaldeans, the rod of chastisement in Jehovah's hand, had blindly punished Judah and her companions for their apostasy from Moses; and had afterwards been punished in turn for their own crimes by the Medes and Persians. Thus, the Chaldeans being set aside, Judah and the nations entered upon a new cycle. The judgment on Jerusalem by Nebuchadnezzar, and the judgment on Babylon by Cyrus, had avenged the past. A new era was now commenced, as indicated in Jehovah's words by Haggai, saying, "Consider, now, from this day and forward; from the four and twentieth of the ninth month from the day that the foundation of Jehovah's temple was laid, consider. Is the seed yet in the barn? As yet the vine, and the fig-tree, and the pomegranate, and the olive-tree have

not brought forth: from this day will I bless"—ch. ii. 19. Judah was thus invited to faithfulness, and consequent blessedness. Nevertheless, Jehovah, foreseeing that, when Messiah should appear among them, and cause that system of truth to be proclaimed, which was the great burden of the Law and the Prophets, they would become more wickedly apostate even by sevenfold than when carried off the land to Babylon,—revealed it to Zechariah in the vision of the Harlot of the Ephah, who should dwell in a future Shinar, antitypical in its relations to Judah and her Apostasy from Jehovah to the Shinar of the past.

The word *Shinar* is derived from the nouns שן *shain*, a tooth, and ער *ar*, an enemy; it means, therefore, Enemy's Tooth; as *Shinab* signifies *Father's Tooth*. Hence the phrase *eretz Shinar*, means "*the Land of the Enemy's Tooth*." This was a very appropriate appellation for the region into which the Harlot of the Ephah was to be transplanted; and to acquire a house set up upon the foundation of her own wickedness. The Fourth Beast of Daniel's vision, the beast of the "GREAT IRON TEETH," had been a wind in the storklike wings of the two women by whom the Harlot of the Ephah was carried forth; and the testimony of the Apocalypse, as we have already seen, reveals her subsequent existence with all the impudence of a harlot and pretended prophetess, in the midst of the Seven Ecclesias of Asia Minor. This was a province of the dominion of the Great Iron Teeth; the enemy of Jews by nature, and of Jews by grace; in other words, the land of the enemy's tooth, or Shinar's land, where "Babylon the Great" was to be built up for Jezabel, the Harlot of the Ephah, by those "who say they are Jews, and are not, but do lie, and are of the Synagogue of Satan"—Apoc. ii. 9; iii. 9—the two women that carry the Ephah.

When John was in Patmos, the Judaic Apostasy as leaven was leavening the whole lump. It was on this account that the seven letters were written to Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, and Laodicea. It was an era of contending elements, from which a new civil and ecclesiastical order of things was to "be established, and set upon her own foundation in the land of the Great Iron Teeth." At the epoch of the Apocalypse, the Iron Teeth were a pagan power; and ready to rend all that were not pagans. The Jews were divided between the Synagogue and the Church; and though the former boasted in Moses, and the latter in Jesus, the Iron Teeth regarded them all as Jews, and was the enemy of both. But in John's day, the Jews of the Church were divisible into two classes; first, *those who were Jews inwardly without regard to flesh*; and secondly, *those who said they were Jews, but were liars*. The first class were in scriptural fellowship with the apostle, but rapidly falling into the minority; so

that in Sardis, for example, only "a few names" remained undefiled. It was the second class of Jews that constituted the great majority of those who passed current by the name of Christian. It was these who labored indefatigably in building a house for the Harlot of the Ephah. They became a powerful political faction in the land of the enemy; and having found a warrior to their mind in Constantine, they placed themselves under his leadership; and in A. D. 324, became the sole ruling power "in the land of Shinar" as defined.

The twelfth chapter of the Apocalypse opens with the exhibition of Jezebel the Prophetess, tricked out with the paraphernalia of royalty—not the royalty of the Kingdom of God, but the royalty of "*the Twelve Caesars.*" In this chapter, the two classes of Jews are necessarily comprehended in the same symbol until the birth of the Man Child, after which a separation ensues; or rather, is symbolically manifested. Those who are Jews inwardly are represented by the fugitive woman, a persecuted community, defended by "the earth," and nourished in the wilderness for 1260 years. But the Jezebel faction, commonly styled "Catholic," and "Holy Catholic Church," had become the Harlot of the State. Her palace was built in the land of the enemy's tooth; for the Fourth Beast dominion had become her habitation to dwell in.

But she was not content to be subject to the civil power. She aimed to be THE STATE; and the State she at length became. Her growth was rapid, and her power became supreme over the Kings of the earth. She is brought out in this relation in Apoc. xvii. and xviii. There she is seen in her house or kingdom, as the Great Harlot, ruling over many peoples, multitudes, nations, and their Kings; drunk with the blood of the saints, and with the blood of the witnesses of Jesus; and saying, "I sit queen, and am not bereft, and sorrow can not at all behold." Such is the Harlot of the Ephah in the apocalyptic manifestation of Zechariah's vision. She is a ruling element in that "Great Mountain" which is to become a plain before Zerubbabel, according to the vision of the Lamp and Olive Branches—the Anointed Ones that stand before the Ruler of all the earth.

The Four Spirits of the Heavens.

Having beheld the Harlot of the Ephah keeping house in the land of Shinar, the prophet again informs us, in chap. vi. 1, that he "turned"—"I turned," says he, "and lifted up mine eyes, and looked." This indicates that his attention was directed to new objects, which he describes in the following words:

"I looked, and behold Four Chariots going forth from between two of the mountains; and the mountains were mountains of brass. In the first

chariot red horses, and in the second chariot black horses; and in the third chariot white horses; and in the fourth chariot spotted horses, and fleet. Then I responded and said to the angel speaking with me, What are these, my lord? And the angel replied and said to me, These are the Four Spirits of the Heavens going forth from standing by the Ruler of all the earth. The black horses which are in that are going forth to the land of the north, and the white went forth to follow them; and the spotted went forth to the land of the south. And the fleet ones went forth; and they asked to go for to run to and fro through the earth: and he said, Go, run to and fro through the earth! So they ran to and fro in the earth.

"Then he proclaimed to me, and spake unto me saying, Behold, those going forth to the land of the north have caused my Spirit to rest in the land of the north."

Here is an amplification of the vision of the Two Olive-Branches, or Anointed Ones, that stand by the Ruler of all the earth. The reader will perceive that the Two Branches and the Four Chariots and their Horses, all relate to the same agents, by comparing Zech. iv. 14 with ch. vi. 5. In these places they are all said to "*stand by the Ruler of all the earth.*" In both these chapters they are represented as symbols of Jehovah's Spirit—"These," the chariots and horses, said the angel, "are the Four Spirits of the Heavens *going forth from standing* by the Ruler of all the earth." In the first passage they are in the standing position; in the last, they are in motion from thence, on their appointed mission.

These four chariots are the cherubim of glory, which constitute the Chariot of Jehovah. In speaking of the four-faced figures with wings outstretched over the Mercy Seat of the Ark in the Most Holy Place, David styles them in 1 Chron. xxviii. 18, "*the Chariot of the Cherubim.*" The Spirit of Jehovah rested in the form of a cloud between and upon their wings, from the dedication of Solomon's temple until the Glory took its departure in the days of Ezekiel, and shortly before its destruction by the Chaldeans. Alluding to this cherubic incumbency of the Spirit, David says in Psal. lxxx. 1, "O Shepherd of Israel *inhabiting the Cherubim*, shine forth. Before Ephraim and Benjamin and Manasseh arouse thy might, and come for salvation to us. O Mighty Ones (*Elohim*), turn us, and cause to shine thy Faces, and we shall be saved." The Cherubim were the typical throne of Jehovah in Jerusalem, before which the High Priest presented himself on the occasion of the annual covering of the sins of the nation.

In the first and tenth chapters of his prophecy, Ezekiel shows what they typify or represent. Let the reader peruse these chapters in connection with Apoc. iv. and v.; and he will find that the cherubim are

representative of the *Spirit corporalized and manifested in the Saints*, the Elohim of Israel—the One Eternal Spirit in multitudinous manifestation. “Whithersoever the Spirit was to go, they went;” “they ran and returned as a flash of lightning;” “and the noise of their wings like the noise of great waters, as the voice of Mighty Ones in their going, the voice of speech, as the noise of a camp.”

Zechariah's Four Chariots are identical with these. They represent the resurrected saints in the execution of the judgment written, Ps. cxlix. There are “four” of them, because there were *four faces* to the typical golden cherubim of the Ark of the Covenant in the temple; and “four living creatures” in Ezekiel's vision; and “four living creatures” in the Apocalypse; and the reason why there are four, and not three or five, is because in the military organization of Israel the twelve tribes were set off into *four camps*; the Camp of Judah, the Camp of Reuben, the Camp of Ephraim, and the Camp of Dan. The standard of Judah's camp or host, was a *Lion*; that of Reuben, a *Man*; that of Ephraim, an *Ox*; and that of Dan, an *Eagle*; and the faces of these four were united in the Two Cherubims of the Most Holy Place; and became the Elohim-Faces of the Eternal Spirit, self-named Jehovah, which stood by the Ruler of all the earth, while he dwelt in them anterior to the Babylonian captivity.

Now, as the Saints, without regard to the accident of their fleshly descent, are all Israelites by adoption through Christ, their organization is based on that of the twelve tribes; so that they come thereby to be represented by the standards of Israel's camps. In vision, the four camps of the Saints, constituting, nevertheless, one encampment, occupy the position of the four camps of Israel in the wilderness—Judah on the east side; Reuben on the south; Ephraim on the west; and Dan on the north. For this reason, Zechariah's Four Chariots are termed “the Four Winds,” or Spirits, “of the Heavens;” and in their New Jerusalem symbolization, the Saints' city is said to “lie four square.”

The Two Mountains of Brass.

Zechariah saw the four cherubic chariots going forth from between Two Mountains of Brass. This metal connects these mountains, or dominions, with the brazen part of Nebuchadnezzar's Image, the Body and Thighs; and with the “*Claws of Brass*” pertaining to the Fourth Beast; and the “*Band of Iron and Brass*” around the Stump of the Babylonian Tree. The two mountains of brass and the two thighs of brass are identical; and represent the Greek Element of the “Great Mountain that is to become a Plain before Zerubbabel, before the Two Anointed Ones, before the Four Chariots, and their horses,—before Israel and the Saints.

In the days of the Maccabees the two mountains were the Greek Kingdom of Egypt, and the Greek Kingdom of Syria, including Assyria and other adjacent countries; the former styled in Dan. xi. the King of the South; and the latter, the King of the North. Now, though these countries are and will be in other hands than those of people purely and simply Greeks, they are nevertheless regarded in prophecy as the countries of the Brass Dominion; and so designated, as in the place before us. At the epoch of the Four Chariots, that is, just before they are seen going forth, we learn from Daniel and Ezekiel, that there will be two antagonist dominions, the one occupying Egypt and the other Syria and the adjacent countries. The latter is the King of the North, existing on the political map in the Time of the End; and called Gog by Ezekiel: the other, the Kingdom of Egypt. These two mountains of brass will be in a state of war before the going forth of the cherubic chariots; and as Daniel tells us, the Egyptian province of the South Mountain of Brass will "not escape" subjection to the brass dominion of the north—"the land of Egypt shall not escape," xi. 42. This will be the relative position of the two mountains, with the Holy Land *between them*, the battleground and bone of contention between the two powers, at the going forth of the chariots. But, we may remark here, that though the rulers of the two mountains, or the dominant race, will not be *racially* Greek, still the North Mountain of Brass will be Greek in its superstition, or State Ecclesiasticism; and the South Mountain also Greek, in the possession of the Greek islands of the Mediterranean and Ægean Seas: being, therefore, Hellenistic, ecclesiastically or geographically, or both, they are dominions of brass, occupying, in relation to the Holy Land, the same political status as the two kingdoms of the Ptolomies and Seleucidæ in the days of the Maccabees, or Era of the Asmoneans, 358 years after Zechariah saw the vision of the chariots; and 167 years before the birth Jesus Christ.

Zechariah saw the Four Chariots of Cherubim "*going forth from between*" these two mountains of political geography. He must, therefore, have seen them going forth from the Holy Land, which occupies that position. They first stand by the Ruler of all the earth as the Two Anointed Ones of the Four Faces. In this position they are the "Four and Twenty Elders," and the "Four Living Creatures full of Eyes before and behind," filled with the Spirit as a lamp is filled with oil; and which in them burns before the throne, as "the Seven Spirits of God;" which, when in motion, "are sent forth into all the earth." But, before they leave their standing position "to run to and fro," they sing to the Captain of their salvation, "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; and hast made us for our God Kings and Priests: and we SHALL reign on the earth." When they sing this song they are in the land of Judah—Isai. xxvi. 1. They are there as "*the kings which are from a Sun's risings*;" to prepare whose "way" the political Euphrates is "dried up"—Apoc. xvi 12; and the two mountains of brass are found temporarily occupying the place of its waters.

But Zechariah saw them "*going forth*." The *wings* of the cherubim are their armies; and the Horses of the chariots are the same. "When they stand," says Ezekiel, "they let down their wings," which in motion are "as the noise of great waters," or a multitude of people. They go forth to conquer for themselves their dominion; or, as Daniel expresses it, "to take the kingdom;" to "slay the Fourth Beast, and to destroy his Body;" to "take away his dominion, to consume, and to destroy unto the end." They "shall reign upon the earth;" but they must first conquer the nations; for the nations will not accept them for kings and priests without compulsion.

The Saints in their career of conquest are the Stream of Fire flowing and issuing from before the Ancient of Days;" they are "the angels of Christ's power in a fire of flame;" the tormentors of the worshippers of the Beast, and his Image, and the receivers of the mark of his Name, with fire and brimstone in the presence of the Lamb; and the 144,000 redeemed from the earth: the First fruits; who follow the Lamb whithersoever he goeth. They are the chariot wheels of the Spirit, full of eyes, and a burning fire—Dan. vii. 9, 10; Apoc. xiv. 10, 11, 3, 4; 2 Thess. i. 7, 8; Ezek. i. 18.

The Four Chariots in motion are the called, and faithful, and chosen," in company with the King of kings, in actual conflict with the nations of the earth—Apoc. xvii. 14; and are seen in chap. xix. 14, as "the armies in the heaven following the Word of God upon white horses, who smites the nations with the sword of his mouth, and rules them with a rod of iron. They are the war-chariots of the Spirit in the conflict of "the great day of God the universal Ruler"—*παντοκρατωρ*. They invade the north and the south, and then make their expeditions into all other parts of the earth.

The *horses* of the chariots represent the forces commanded by the Saints, and the *colors* of the horses, their operations upon their enemies. The chariot horses are not literal horses; for it is written in Hos. i. 7, "I will have mercy upon the House of Judah, and will save them by Jehovah their Elohim, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen;" but "he will make Judah as his goodly horse in the battle"—Zech. x. 3; and "they shall be as mighty

ones who tread down in the mire of the streets in the battle; and they shall fight, because Jehovah is with them, and the riders of horses shall be confounded. And I will strengthen the house of Judah, and will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off: for I am Yahweh their Elohim, and will hear them."

This testimony of the Spirit presents us with the grand result accomplished by the issuing forth of the chariots and their horses; namely, the conquest of the enemies of Israel, and the reëngraftment of Abraham's descendants into their own national olive tree. This great result must be kept in view in a scriptural exposition of the Apocalypse; for it is the consummation of the mission of the Chariot-Hosts; and the Apocalypse proposes no other development than that so palpably and luminously predicted in all the prophets.

The four chariots, then, in motion, are the Four Living Ones of the Apocalypse, issuing forth at the head of Judah and Joseph against the Gentile dominions of the north and south, that they may "give up" and "keep" no longer "back."—Isaiah xliii. 6. The chariot-horses are differently colored; The first are *red*; the second, *black*; the third, *white*; and the fourth, *grizzled* and *powerful*. They are the same horses that are seen with the ANGEL OF JEHOVAH in Zech. i. 8–11. This Angel in the Apocalypse is entitled "*King of kings and Lord of lords*," and is prepared for battle with the Ten Horns, or kings of the earth, and their armies.—Apoc. xvii. 14; xix. 21. Hence, Zechariah sees him "riding upon a red horse," and "followed by red horses, grizzled, and white"—their colors indicating the sanguinary and tormenting character of their mission, ultimating in victory and peace.

The import of these colors is plainly set forth in the symbology of the first four Seals. The first of these horses is *white*, indicating the victorious career of the power represented; for it is said, "*he went forth conquering, and to conquer*." This, then, is the signification of *white*. It symbolizes a conquering power.

The horse of the second seal is *red*. This indicates a state of sanguinary warfare on the earth contemporary with the operations of the red symbol-power. This is evident from what is said of the red horse's rider; as, "it 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." This indicates a period of much blood shedding, which is fitly represented by *red*.

The horse of the third seal is *black*. This color is indicative of *famine*, or the injuring of the wheat and barley to such an extent as to cause great scarcity, and consequent starvation, with all its hideous ac-

companiments. When the word of Jehovah spoke to Jeremiah of the grievous famine, he describes the gates of Judah as "*black unto the ground.*" It represents destitution of water in the wells, the absence of rain, and total want of grass.—Jer. xiv. 1-6. The connection of *black* with this calamity is also established by the words of Judah's lamentation, saying, "We got our bread with the peril of our lives, because of the sword of the wilderness. Our skin was *black* like an oven, because of the *terrible famine.*"—Lam. v. 9, 10.

The horse of the fourth seal is *χλωρος*, rendered *pale*. It answers to Zechariah's "grizzled," the black of which is paled by a mixture of white. The seal-horse was of a corpse-like hue; and symbolical of destruction by pestilence, famine, and sword combined.

This being the import of the colors, we may understand that the four chariot-hosts will conquer the world, and establish the sovereignty of the Saints by the judgments of the Deity poured out upon the nations in war, famine, pestilence, and all their terrible concomitants. The grizzled horses are termed also "*powerful.*" All the chariots are manifestations of power; but the fourth, and last, is preëminently so, the judgments being intensified, and the catastrophe complete.

These things being understood, we are prepared for the answer to Zechariah's question, "*What are these, my Lord?—What do these four chariots, thus distinguished by the colors of their horses, represent?*" The answer given is that they are "the Four Spirits of the heavens going forth from standing before the Lord of all the earth." That is, the Saints and their forces in their four encampments, to whom the kingdom under the whole heaven is assigned, in movement against their enemies. Before the movement begins, they are standing with the Lord of the whole earth; as John saw them in Apoc. xiv. 1. "I looked," saith he, "and, lo! a Lamb stood on Mount Zion, and with him a hundred and forty and four thousand, having his Father's Name written on their foreheads." While in the attitude of standing they are awaiting orders from the throne to march against the enemy. While *standing*, the political expanse is like the physical firmament before the outburst of the earthquake and storm—"still as dry heat impending lightning, as a cloud of dew in the heat of harvest." During this sultriness, unfanned by breeze or zephyr, the Lord is in his dwelling-place, as an ensign on the mountains, awaiting the result of his manifesto to the world, according as it is written in Isaiah xviii. 3: "All ye inhabitants of the world, and dwellers on the land, when he lifteth up an ensign on the mountains, tremble; and when he bloweth a trumpet they shall hear. For thus Jehovah saith unto me, I will be still (yet in my dwelling-place I will be without fear) as dry heat im-

pending lightning, as a cloud of dew in the heat of harvest." While this electrical quiescence is pervading, the good news of the Millennial Aion is being heralded among the nations, and announcing that "*the Hour of the Judgment*," which Daniel had predicted was to "*sit*" upon the four beasts, had come.—Apoc. xiv. 6, 7. The Four Spirits of the heavens are restrained, that scope may be afforded to the world to show whether it will "*fear the Deity and give glory to him*," in joyfully receiving the good news; or whether the chariots of Jehovah must be sent out against the nations; and by the red, black, white, and grizzled judgments of their mission, compel mankind to lay down the arms of their rebellion, and to "*wait for his law*." But the latter alternative will assuredly obtain; for "*he shall rebuke strong nations afar off*" from Jerusalem. He shall rebuke them with his chariots and horses, the four spirits of the heavens; and as the result of it, "*they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more*."—Mic. iv. 3.

Zechariah saw the Saints, as the four spirits of the heavens, "*going forth*." John also, in Apoc. xix. 14, saw them in their going, as indicated in these words: "*and the hosts in the heaven followed the Word of the Deity, upon white horses, clothed in fine linen, white and clean*." John saw the Faithful and True Word engaged in war against the nations. He saw him riding "*a white horse*," the emblem of conquest; while he himself was clothed with a blood-red garment (in Zechariah he sits upon a red horse among the myrtle trees), indicative of his mission to smite the nations, and to tread them in the winepress of the fierceness and wrath of the Almighty Deity. This is to be the result of his going forth with his hosts of the heaven. He is to conquer the Ten Horns, and utterly to destroy the Beast and False Prophet. Zechariah saw the same consummation; for he tells us that the horses, on their return from their expeditions through all the earth, delivered in their report, saying, "*Behold, all the earth sitteth still, and is at rest*."—i. 11.

But it would seem, and doubtless is the case, that there is *an established order* after which the conquest of the nations is to be affected. Zechariah seems to intimate that "*the north country*" will be first invaded; and then "*the south country*"—that is, north and south in relation to Jerusalem. The brass-mountain of the north is levelled before Zerubbabel by the operations of the black and white horses—by famine and sword; while the brass-mountain of the south becomes a plain, by the judgments of sword, pestilence, and famine, symbolized by the "*grizzled*." The north and south being subdued, the time

comes "to fly upon the shoulders of the peoples toward the West, and to spoil the children of the east together."—Isaiah xi. 14. This is indicated by "the powerful horses"—*the bay*, as they are styled in the C. V.—seeking permission to march to and fro through the earth. The answer to the request is, "Go, march ye about in the earth!" "So they marched to and fro through the earth."

The work of Jehovah's hosts being consummated in the north and south countries, brings out the accomplishment of the prediction in Isaiah xix. 17: "In that day the land of Judah shall be a terror unto Egypt; every one that maketh mention thereof shall be afraid in himself, because of the counsel of Jehovah of hosts, which he hath determined against it." The prophet then declares the result of the execution of this terrible counsel, namely, the subjugation of Egypt, the establishment of the true religion there, and the deliverance of that portion of Israel living under the oppression of modern Egypt. Referring to these, the Spirit says, "They shall cry unto Jehovah because of the oppressors, and He shall send them a Saviour, even a mighty one, and he shall deliver them." And, as the consequence of this operation of the grizzled horns, "Jehovah shall be known to Egypt, and the Egyptians shall know Jehovah in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto Jehovah, and perform it. And Jehovah shall smite Egypt" with the sword that goes out of the mouth of the Faithful and True One.—Apoc. xix. 15: "He shall smite and heal it; and they shall return to Jehovah, and he shall be entreated of them, and shall heal them."

So much for the south country. In respect of the north country under the operation of the black and white horses, the Spirit saith in Micah v. 4, that the Bethlehem-born Ruler of Israel "shall stand and feed in the strength of Jehovah, in the Majesty of the Name of Jehovah his Elohim; and they shall abide: for now shall he be great to the ends of the earth. And this man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise up against him seven shepherds and eight princes of the man. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof; thus shall he deliver from the Assyrian when he cometh into our land, and when he treadeth in our borders."

Thus are beaten in pieces the north and the south by the daughter of Zion, whose horn hath become iron, and her hoofs brass. Her four chariots and horses have finally overthrown her enemies, and "consecrated their commerce to Jehovah, and their wealth to the Ruler of all the earth." Thus, Jehovah's spirit is quieted, and they are at rest.

Assyria, Egypt, and Israel will no more vex and annoy one another. No longer under the dominion of ambitious rivals, seeking to increase the glory of their dynasties by international wars and spoliations, their populations will live in peace and good will; and will circulate freely and safely from land to land. Mohammedanism will have been abandoned, and its former devotees will be blessed in Abraham and his seed, the Elohim of Israel. The prophecy of Isaiah will then be complete; for "in that day there will be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and Assyria—a blessing in the midst of the land; whom Jehovah of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."—Isaiah xix. 23-25.

The Four Carpenters, the Four Chariots, the Four Spirits of the heavens, the Four Cherubim of Ezekiel, and the Four Living Ones of the Apocalypse, are all symbolical of the same class of agents—the *Eternal Spirit post-resurrectionally corporealized in Jesus and his Brethren*, and constituting in the aggregate יְהוָה אֱלֹהִים, YAHWEH ELOHIM, "the glorious and fearful name" of Deity.—Deut. xxviii. 58. The manifestation of Deity in the chariots and horses is the last of the symbolical visions granted to Zechariah illustrative of "the time of the end." They leave him in contemplation of "the man whose name is the Branch, sitting and ruling upon his throne as a priest, and bearing the glory; in other words, he sees the kingdom of David in glorious manifestation, with his descendant occupying the throne; and constituting what the Apocalypse styles "the Kingdom of the Lord and of his Anointed." This kingdom is the point of convergence whether we take up our position with Zechariah in Jerusalem or with John in Patmos. The latter does, indeed, tell us a few particulars of what shall transpire at "the end, when the son shall deliver up the kingdom to the Father," but with these excepted, the grand development of the Apocalypse, in common with all the prophets, is the kingdom of God.

The Apocalypse in Malachi.

The Apocalypse is contained in Malachi as well as in all the rest of the prophets; that is, the same development of the divine purpose is exhibited in Malachi's predictions as in the Patmian revelation. Malachi informs us that "from the rising of the sun even unto the going down of the same Jehovah's name shall be great among the Gentiles; and in every place incense shall be offered to his name, and a pure offering. for his name shall be great among the nations, saith Jehovah of hosts."

John testifies the same thing in saying, "every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for the Aions of the Aions."—Apoc. v. 13. This is a universal ascription, which ascends from every place as incense and a pure offering to his name, which is "dreadful among the nations" at that time.

This name is not dreadful now, but a by-word in the lips of the profane. This, however, will not always be. Malachi directs our attention to "the day of the coming of the Messenger of the Covenant" as to a day that few will be able to abide. "Who," saith he, "may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fuller's soap." In this day men will be taught to venerate this name, and not to take it lightly into their lips. The Apocalypse treats of this same great and terrible day of the Lord's coming, and of its effect upon the wicked: "Behold he comes with clouds; and every eye shall see him, and they who pierced him, and all kindreds of the earth shall wail because of him. Even so, Amen."—Apoc. i. 7. And, "behold I come as a thief! Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame."—ch. xvi. 15. And again, "Behold I come quickly; and my reward is with me, to give every man according as his work shall be."—ch. xxii. 12. And when this coming is manifested, "the Ark of God's Testament" is seen; and there are "lightnings, and voices, and thunderings, and an earthquake, and great hail."—Apoc. xi. 19. These judgments make the day a dreadful one; and, as Malachi testifies, a day burning as an oven, in which the proud and wicked doers of the epoch shall be destroyed as stubble, and neither root nor branch of them be left behind. This total and utter extirpation of the world-rulers is attributed to the saints both by Malachi and John in their postresurrectional operations. Malachi predicts their resurrection in these words, saying, "Unto you that fear my name shall the Sun of Righteousness arise with healing in his beams; and *ye shall go forth, and grow up as calves of the stall.*" Being thus raised, the work they have to do is expressed in the words, "and *ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do, saith Jehovah of hosts.*" The Apocalypse teaches the same doctrine. It sets forth the prerogial resurrection of the saints, and their postresurrectional judgment of the world-rulers and their hosts. "Blessed and holy is he that hath part in the first resurrection * * * they *shall be* priests of the Deity and of the Anointed; and

shall reign with him a thousand years." Having part in the first resurrection, "they sit upon thrones, and judgment is given to them." The execution of the judgment appointed puts them in possession of the thrones; and in executing the judgment written, they bind the Dragon, cast the Beast and the False Prophet into a lake of fire, overthrow Babylon, and torment with famine, pestilence, and sword, the worshippers of the beast and his image, and the receivers of his mark in their forehead, or in their hand. Thus apocalyptically "they tread the wicked as ashes under the soles of their feet," as foretold by Malachi; and by conquest establish their right to rule all nations as kings of God, seeing that they will have subdued them by his spirit energizing them with the might of omnipotence.

Thus, then, from this summary of the prophets, it must be evident to the reader, I think, that the doctrine of Messiah's reign on earth for a long season did not originate with the Apocalypse; but is a doctrine of far greater antiquity, being the teaching of the Spirit from the beginning, and consequently, the faith of God's elect in all ages of the world. When the spirit in the prophets revealed the contents of their writings, he signified in what he inspired them to write, more, or deeper things, than they were able to fathom. They did not see into all that was testified about the sufferings of the Christ, and the glory that should follow those sufferings; nor did they comprehend "*what manner of time*" it was they noted down in the periods they recorded concerning them. This was unquestionably the truth of the matter from what Peter says in 1 Ep. i. 8, and Paul in Rom. xvi. 25. These deep things of the Spirit, though written in the prophetic Scriptures, constituted "*the wisdom of the Deity in a mystery hidden*" from the prophets, and the angels likewise. This mystery pertaining to the sufferings of the Christ, and the glory that should follow, was unfolded by the Spirit in the preaching and writings of the apostles; and constitutes, in its exposition, "*the Revelation of the Mystery.*" But while the apostles had full comprehension of this mystery, they did not understand "*what manner of time*" was to divide "the sufferings of Christ" from "the glory that should follow." They thought the glory and kingdom were immediately to follow the resurrection of Jesus; hence the question they put to him: "*Will thou at this time restore again the kingdom to Israel?*" But they were told that "it was not for them to know the periods, or fixed times, which the Father had put

in his own power." With the exception of John, they never did know them. It was reserved to him in Patmos to be made acquainted with them apocalyptically. The "*manner of time*" hidden from both prophets and apostles is exhibited in the Apocalypse, which embodies both the mystery of the sufferings, the mystery of the glory, and the mystery of the time. These are all exhibited, or indicated, by sign or symbol. The *sufferings* of the personal and corporate Christ are represented by "a Lamb as it had been slain," and slain souls under the altar. The *glory* is symbolized by the four living ones in the midst of the throne, and by the New Jerusalem; and the *time* during which the sufferings are to continue, antecedent to the manifestation of the glory, are typified by 1260 days, 42 months, "a time, times, and a half," "three days and a half," "five months," "an hour, a day, a month, and a year," "half an hour," "a third part of a day," "a third part of a night," "an hour." These are times in miniature, in which the less is representative of the greater, which is the real or true time.

Hence, then, I should define the Apocalypse to be a *symbolical revelation of the hidden mystery of the Deity originally declared to the prophets*. It was declared to them as an enigma which they could not unravel. The Apocalypse is preëminently the solution of that enigma, especially in regard to the "*times and seasons*," which, since its communication to John, are no longer reserved by the Father in his own power. By his revelation to John he has put them in the power of his servants, for whose benefit they were specially revealed. These servants have believed the glad tidings, and obeyed the law of the faith, which exhibits to their minds the kingdom and glory of the Deity. How long to the appearing of that kingdom? This is a question in which they are greatly interested, for their redemption from this evil world is dependent upon its judicial manifestation. To this inquiry a testimony from the Apocalypse responds, that "in the days of the voice of the seventh angel, when he shall sound, even the MYSTERY of the Deity shall be finished, as he hath declared the glad tidings to his servants the prophets."—Apoc. x. 7. This seventh and last trumpet will not cease to sound until the things I have summarized from the prophets shall all be accomplished. They are the glad tidings, or, as Paul expresses it, "the gospel of God, which he promised afore by his prophets in the holy scriptures." Study the prophets, then, for the Apocalypse reveals the mystery they contain, and is therefore enrooted deeply in all the ramifications of their testimony.

SECTION II.

THE MYSTERY OF GODLINESS APOCALYPSED IN SYMBOL.

"I am the First and the Last, and the Living One; and I was dead, and behold I am living for the Aions of the Aions; Amen."

The Apocalypse being a revelation of the mystery hidden in the prophetic writings, it is to be presumed that it would certainly not omit to exhibit that cardinal element thereof, styled by Paul "*the mystery of godliness*," which he says is "*great*." We find it, therefore, introduced to the attention of the reader in such terms and phrases as God, Jesus Christ, "He who is, and who was, and who is coming," "the Seven Spirits which is before his throne," "the Father of Jesus Christ," "the Alpha and Omega, the beginning and ending, the Lord, who is, and who was, and who is coming, the Almighty," "I am the First and the Last, and the living one, and was dead, and behold I am living for the Aions of the Aions." These are very remarkable, and, apart from revelation, very mysterious and impenetrable sayings. There is One who speaks of himself in them as "I;" and he saith of this "I" that he was "the First," "the Alpha," "the Beginning," "the Lord the Almighty." This is intelligible enough, and we readily comprehend that the Deity, the self-existing, and first cause of all things, is meant. We also recognize in the terms the epithets bestowed by the Deity upon himself in the prophets, and with a claim to them as his exclusively. But when we come to read the Apocalypse, we find the same terms applied to one who saith, "I am the First who was dead." This would very naturally suggest the inquiries, "Did the Deity, who is the creator and upholder of the universe, ever die? And while he was dead, how was that universe sustained? And, seeing that death is an utter destitution of all power, how was life restored to the dead creator of all things? These are questions which obtrude themselves upon the thoughtful in view of these apocalyptic sayings. Apart from revelation they are unanswerable, for "the world by wisdom knows not the Deity;" and none by searching can find him out. Philosophy, then, cannot help us; for philosophy is the system of speculation elaborated by the thinking of the flesh, independently of revelation. A brain destitute of God's thoughts is unenlightened, and, of necessity, incapable of thinking, speaking, and writing correctly concerning Deity, either in relation to his essence, mode of existence, system of manifestation,

purposes, or requirements. We are compelled, therefore, from very helplessness, to accept God's own account of these things, which is revelation, or to remain in hopeless ignorance of the truth.

There is then a mystery in the premisses, which, as the apostle saith, "without controversy is great." By "mystery" is meant *a secret*—a secret which the Deity only could reveal. He has made it known, yet the revealed secret continues to be styled a mystery, in reference to what it was originally. Paul terms it "the Mystery of Godliness." In particularizing it, he shows that by "godliness" he means, *a visible manifestation of Deity, testified and believed by men*. In specifying it, he saith of the mystery, that it consisted, when revealed, of "Deity manifested in flesh, perfected in spirit, seen of messengers, preached unto the nations, believed on in the world, received up in glory."—1 Tim. iii. 16. Here is Deity set forth by implication in two states—Deity before manifestation, and Deity in manifestation. Does the fact of manifestation transform Deity into that which is not Deity? Certainly not. Or, is not Deity in manifestation as much Deity as before he made himself visible? Certainly he is. The nature of the medium through which the manifestation is made does not change the nature of that which is manifested. Deity is Deity though he manifest his wisdom and power through mortal flesh. The mortality of the flesh does not necessitate nor imply the mortality of the Deity; nevertheless, Deity becoming flesh, and constituting a manifested individual, if that individual die, and be raised again to life, and Deity again enter into combination with the resurrected body, so as to transform it into substance like the divine essence; in other words, to make that spirit which was before flesh, and so exalt it to the Father, Deity may say, with the strictest propriety, "I am the First who was dead;" and yet, abstractly from the medium of manifestation, did never die.

The mystery of godliness is practically exhibited in the incarnation of the Word in the conception and anointing of Jesus; in the perfecting of his body at its resurrection, when *Deity in Spirit* was as visible to the apostles as *Deity in Flesh* had been to them before the crucifixion. They preached *Deity in Spirit seen of men* as a testimony to be believed: it was believed, and that extensively, producing, through the teaching predicated upon it, the most remarkable moral effects. "Believed on in the world," saith Paul, "received up in glory." Deity in Spirit having sojourned on earth with the sons of men for forty days, "received up in glory," where he has been, for the past eighteen hundred years, awaiting the appointed time to reappear in the world, not as Deity in Spirit manifested in one man only, but in "*a multitude which no man can number*"—a multitude, whose symbol is exhibited

in the Son of man in the midst of the Seven Lightstands, the Head of whom is Jesus.—Apoc. i. 11–18.

The Apocalypse, like the prophecy of Ezekiel, contains מראות מלכותים *mareoth Elohim*, "visions of Elohim;" that is, of Deity in Spirit multitudinously manifested. Ezekiel saw this in symbol, but did not understand the mystery of their development from the sons of Adam; for the great exemplar, Jesus, had not then solved the problem in his own person. The revelation of the mystery through him and the apostles has explained the principles, and shown how flesh may become spirit, or how a dark-minded pagan may be transformed into a manifestation of Deity in spirit. These principles in manifestation are individualized; and being so exhibited, they are symbolized, or indicated by signs, and graphically described in the imagery and writing of the Apocalypse. Hence, the mystery of godliness being so intimately blended with the visions of John, its signs and descriptions can not be intelligibly expounded apart from, or independently of, the scripture teaching concerning Deity. I shall therefore devote this section of my exposition to such an explanation as will, I think, enable the reader to comprehend the remarkable terms and phrases of the Apocalypse chosen by the Spirit for the communication of his ideas upon this deeply interesting and highly important subject. First, then, I propose to consider it under the aspect of

1. Deity before manifestation in Flesh;
2. Deity manifested in Flesh; and,
3. Deity manifested in Spirit.

1. Of Deity before Manifestation in Flesh.

The apostle who had the honor of receiving the Apocalypse for transmission to the servants of the Deity, has called our attention to the consideration of the fountain and origin of life and power in what is commonly called the gospel according to John. He there points us to a certain commencement, and saith, "In the beginning was δ λογος, and the Logos was with the Θεος, and Theos was the Logos." In the Common Version this reads, "In the beginning was the Word, and the Word was with God, and the Word was God." We may see from this the propriety of God styling himself "the First," "the Beginning," and "He who is and who was." He was from the beginning, whether that beginning be referred to the creation narrated by Moses, or a remoter beginning before ever the earth was; and none but a fool, the Spirit saith, would affirm that God is not.

Though John introduces two words into the text, he is careful to inform us that they are not representative of two Gods contemporary

with the beginning, but of one only; for he expressly says that "*Theos was the Logos.*"

In this text, then, there is ONE DEITY, and he is styled THE LOGOS. This word signifies, "the outward form by which the inward thought is expressed and made known; also, the inward thought or reason itself. So that the word comprehends both the ideas of *reason* and *speech.*" Hence, by John styling Him the Logos,* it was equivalent to affirming that he was a reasoner and a revelator: or, as Daniel declared to Nebuchadnezzar, that "the 𐤀𐤏𐤃𐤏, *Eloahh*, in the heavens revealed secrets," even "the deep and secret things."

But was the Deity reason and speech only? In other words, an abstraction independent of substance; or, as some affirm, "without body or parts?" To preserve us from such a supposition, John informs us that "the Logos was with the Theos." Here was companionship and identity—"the Logos was with the Theos, and Theos was the Logos." Never was there a conceivable point of time, or eternity, when the one existed without the other. "Jehovah possessed me," saith the Logos, "in the beginning of his way, before his works of old. I was set up from *olahm* (the hidden period) from the beginning, or ever the earth was. When there were no depths I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth: while as yet he had not made the earth, nor the open places, nor the highest part of the dust of the world. When he prepared the heavens I was there; when he set a compass upon the face of the deep; when he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree that the waters should not pass his commandment; when he appointed the foundations of the earth: then I was by him as one brought up with him (*the Logos was with the Theos*): and I was daily his delight, rejoicing always before him; rejoicing in the habitable part of his earth, and my delights with the sons of men."—Prov. viii. 22.

No Logos, then there would be no Theos; and without Theos, the Logos could have no existence. This may be illustrated by the relation of reason, or intelligence and speech, to brain, as affirmed in the

* "This title is not taken, as some have imagined, either from Plato or from Philo (with whose writings there is no sufficient reason to think that the apostles were acquainted), but from the scriptures of the Old Testament, and from the subsequent style of the ancient Jews in conformity thereto. It is not at all wonderful that something should be met with about *θειος λογος*, a *Divine Word*, not only in Plato, but also in Timæus the Pythagorean, and the Stoics, since Plato, Pythagoras, and Zeno conversed with the Jews, and derived from them many other of their notions and expressions.—"Parkhurst.

proposition, *No brain,—no thought, reason, nor intelligence.* Call the brain *Theos*; and thought, reason, and understanding intelligently expressed, *Logos*; and the relation and dependence of *Theos* and *Logos*, in John's use of the terms, may readily be conceived. Brain-flesh is substance, or the *hypothesis*, that underlies thought; so *Theos* is substance which constitutes the substratum of *Logos*. *Theos* is the substance called Spirit; as it is written, "*Theos is Spirit*;" and he who uttered these words is declared to be himself both substance and spirit.

But why is the Divine Substance called *Theos*? It is a name reclaimed by the Septuagint translators from the heathen; and from them appropriated by the apostles, who wrote in Greek. The derivations proposed of the word are various. The most probable seems to be that which deduces it from the verb *θεω*, to place, appoint, constitute, ordain. Phurnutus the Stoic, who wrote in the reign of Nero, says, "It is probable that *θεοι* (the gods) were so called from *θεσις*, position, or placing; for the ancients took those for gods or *theoi* whom they found to move in a certain regular and constant manner, thinking them the causes of the changes in the air, and of the conservation of the universe; these then are *theoi* or gods, which are the *disposers* (*θετηρες*) and formers of all things." And long before Phurnutus, Herodotus had written that the Pelasgi, the ancient inhabitants of Greece, "called them *theoi*, because the gods had disposed or placed in order all things and all countries."

Theos, then, in the singular, may reasonably be supposed to have been adopted by the sacred writers of the New Testament, as an appropriate designation for the Divine Substance, as the disposer and "former of all things;" especially as he claims to be so in Jer. x. 16. With a softer pronunciation, that is, by changing *th* into *d*, and *o* into *u*, the Romans borrowed this word from the Greeks, and called it *Deus*, from which we derive our word *Deity*. In my translation I have used this word wherever *Theos* occurs in the original, except in two places in which the word "God" will be found for the sake of the metre—ch. iv. 9, 10. *Deity*, then, declares the Divine Substance to be the Disposer and Former of all things; a truth which the Spirit in the scriptures is careful to place prominently before the minds of men. A few instances will show this. "This people (Israel) I formed for myself. I am Yahweh that maketh all things, that stretcheth forth the heavens ALONE; that spreadeth abroad the earth BY MYSELF. I form the light, and create darkness: I make peace, and create evil: I, Yahweh, do all these things. I have made the earth, and created man upon it: I, even my hands, have stretched out the heavens, and all their host have I

commanded. Thus saith Yahweh, He the Elohim that *formed* the earth and *made* it; He hath established it, he created it not in vain, he *formed* it to be inhabited: I, Yahweh; and none else"—Isaiah xliii. 21; xlv. 7, 12, 18. He is truly "the Former of all things," alone and by himself; hence his title of THE DEITY, which suggests this great truth to all who are acquainted with him.

As to the Anglo-Saxon word "God," it is a term that may be applied to any one of goodness and authority without profanity. *God* is a contraction of the word *Good*. Hence, *God* signifies the *Good One*; and was perhaps suggested to our ancestors by the saying of Jesus, that "*there is none good but the Theos,*" or Deity. But the Deity has not chosen to designate himself by this term. The idea of goodness is not contained in the word *Theos*; and therefore I do not use it as its representative.

And here it may be remarked that the seventy Israelites who translated the Hebrew scriptures into Greek for the king of Egypt, used the word *Theos* as equivalent for אֵל *Ail*, and אֱלֹהִים *Elohim*; the first a noun singular; and the last, plural. By so doing, the true import of a multitude of passages was obscured. This defect of the Septuagint has been transferred to the English Version by rendering them indiscriminately *God*, which does not at all express the signification of the Hebrew terms. *Theos* comes nearer to these than *God*; for a being might be *good*, but far from *mighty* for the formation of all things; but he could not be *Theos*, the Disposer and Former of all things, without being *Ail* in the almightiest sense of the word. The Seventy, however, erred in not respecting the Hebrew distinction of singular and plural. In adopting *Theos* for *Ail*, they ought to have written *theoi* for *Elohim* in the plural. But they did this evil that good might come; at least, so it is said. "The Seventy," says Parkhurst, "have constantly (very few passages excepted) translated the plural name אֱלֹהִים *elohim*, when used for the true God, by the singular Θεός, *Theos*, never by the plural θεοί, *theoi*. In so doing one may at first sight think them blamable. But let it be considered that, at the time the Septuagint translation was made, the Greek idolatry was the fashionable superstition, especially in Egypt under the Ptolemys, and that, according to this, their gods were regarded as *Demons*, that is, *intelligent beings totally separate and distinct* from each other; and that consequently, had the Greek translators rendered the name *Elohim* by the plural *Theoi*, they would thereby have given the grecizing heathen an idea of the true God, inconsistent with the *Unity* of the Divine Essence, and conformable to their own polytheistic notions; whereas, by translating it *Theos* in the singular, they inculcated the grand point (with

the heathen, I mean) of God's unity, and at the same time did not deny a plurality of agents or persons in the Divine Nature; since the Greeks called the whole substance of their God *the Heavens*, *θεος* in the singular, as well as *θεοι* in the plural."

As we have said, the Hebrew representative of *Theos* is *AIL*. This is a primitive word, which to the mind of the Hebrew always presented the idea of strength and power. It is applied in the prophets to the Former of all things when contemplating him in his almightiness. The meaning of the word is *strength, might, power*, and when used of a person, signifies a mighty one, a powerful one, a strong one, a hero. The first place in which it occurs is in Gen. xiv. 18, where Melchizedec is styled "the priest of the most high *AIL*." This teaches, by implication, that there are other *Ailim*, but that He whose priest Melchizedec was, was the highest of them all.

The term is used in a multitude of places in the Old Testament, in the greater number of which it is rendered "God." This, however, does not at all express its meaning, for goodness is no element of the word. The Deity informs us through Moses that it is a part of the name he chose for himself in his communications with Abraham. "I appeared," said he, "to Abraham, Isaac, and Jacob by the name אֵל שַׁדַּי *Ail-Shaddai*; but by my name יְהוָה *Yahweh* (commonly, but erroneously, pronounced *Jehovah*) was I not known unto them."—Exod. vi. 3. In the English Version, *Ail-Shaddai* is rendered "*God Almighty*;" but this does not express the original. *Shaddai* is indeed rendered *almighty, omnipotent*, by lexicographers; but their reason for so doing is theological, not etymological. They have invented what they call a *pluralis excellentiæ*, by which a plural noun is applied to a person or thing in the singular, to express its excellency. Hence, to show how excellent the Deity is in power and majesty, they suppose the scriptures speak of him as many powers or many gods, as is implied by *Elohim, Shaddai*, and so forth. But this is a weak invention, which only reveals the ignorance of the learned respecting the Name of the Deity exhibited in "the Mystery of Godliness." Their *pluralis excellentiæ* is a mere fiction. It admits plurality in regard to Deity, but has entirely failed in giving a rational and scriptural exposition.

Shaddai is a plural masculine, and derived from the root שָׁדַד *shad-dad*, "to be strong, powerful." *Shaddai* is the plural of שָׁדַד *shad*, "mighty, powerful," and therefore signifies the *mighty or powerful ones*. Three of them appeared to Abraham in the plains of Mamre. Moses informs us that "Yahweh appeared to him there;" and that when he lifted up his eyes to see Yahweh apparent, "he saw three men standing by him." Hence, *Yahweh, or Jehovah, was apparent in these three*

men. Here was One-Three, or Three-One. AIL was the One, *Shaddai* the Three. These "three men" were mighty, powerful, strong, and therefore they were styled *Shaddai*. They were harmless, patient, and sociable with Abraham and Lot, but terrible in power to Sodom, Gomorrah, and the cities of the plain. But was their power absolute and independent, or was it derived? Could they say, "Before us there was nothing formed of Ail?" Could they say, "We three are the Divine Nature in Trinity, original, uncreated, underived?" The name by which they were known to Abraham answers these questions in the negative. Their power was not absolute and underived. It was derived from the DIVINE SUBSTANCE John terms THEOS, and which Paul says, "only hath deathlessness (*athanasia*), dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." But Abraham saw the three men, or *Jehovah apparent*, therefore they were not the ETERNAL FIRST CAUSE, but a Spirit-Manifestation of Him, whose name was known to Abraham as AIL-*Shaddai*, the STRENGTH of the *Mighty Ones*.

Now the Deity was also known to Jacob by the same name, and appeared to him in like manifestation as to Abraham. Jacob saw a host of *Shaddai*, styled by Moses מלאכי אלהים *malachai elohim*, "Messengers of Elohim"—*Elohim* sent of AIL. He wrestled with one of them, and prevailed, and in consequence received the honorable title *Isra-ail*, "because as a prince hast thou power with *Elohim*." "And Jacob called the name of the place (where he wrestled) *Peni-ail*," "Faces of Power;" "for," said he, "I have seen *Elohim* faces to faces, and my life is preserved."—Gen. xxxii. 2, 28, 30.

Here was the most high AIL in multitudinous manifestation. Jacob never saw his person, for no man has ever seen that; but he saw persons like him in form and substance; as much so as sons are like their father in these particulars. He saw as much of the Father *Ail* as men see of an invisible father in his children. They study the father in these in the absence of other data. Their father is in them as a *Flesh-Manifestation* of their parental original.

The *Shaddai* are styled *Elohim*, as expressive of the parental relation subsisting between them and AIL in nature and power. As the Highest and Most Powerful One in the universe, He styles himself the AIL-*Elohim*—the Power of powers: a truth memorialized by Jacob in the Altar he named AIL-*Elohai-Yisra-ail*—the Strength of the Powers of Israel.

Elohim אלהים is a plural noun, which in the singular is written אלה *Eloah*. The use of this in Hab. i. 11 shows that the idea of *strength* or *power* is the radical meaning of the word—זר כהו לאלהו.

as to *this one, his strength is his Eloah*, or the one in whom he trusts. The three men who appeared to Abraham were each of them an *Eloah*, but not each of them *Elohim*: the three together were *Elohim*. *ELOAH* occurs fifty-six times in the scriptures, and four of these times only in the Psalms; but in Job forty-one times. The use of *Ail* and *Eloah* by Job would indicate that one and the same being is meant. Every member of the heavenly host is an *Eloah*, but of all the *Elohim* *ONE ONLY* is the original and self-existent *AIL*—the absolute, omnipotent, and independent power of the universe.

Speaking of Himself in his address to the ends of the earth, he says, "Look unto me, for I am *Ail*, and none else"—Isaiah xlv. 22; and to Israel he saith, "Ye are my witnesses, and my servant whom I have chosen, that ye may know and believe me, and understand that I, *YAHWEH*, am He; before me *Ail* or Power, has not been formed, nor after me shall be"—Isaiah xliii. 10: a testimony that identifies *Ail* with the *Logos* and *Theos* of John, which as *ONE POWER*, he saith, "made all things; and without him was not any thing made that was made." From him came the Apocalypse; as it is written, "a revelation which the *THEOS* committed to Jesus Christ."

Having thus shown the meaning of these several terms applied in the scriptures to Deity, I proceed to offer a few ideas upon the Divine Nature as suggested in the revelation of the mystery.

We learn from the Bible that the Deity it reveals has both body and parts. Paul teaches us this in declaring that the resurrected and anointed Jesus is "the *ἀνάστυξις*, or reflexion of the glory, and *ἰδιότης* or peculiar nature of the *ὑποστάσις* or substance of the *THEOS*"—Heb. i. 3. In other words, he partakes of the Divine Nature; so that what he now is, is what the Deity hath always been. The substance of the *Theos* is essentially living substance. It could not exist and yet be dead substance, for "the Father hath life in himself," and that life is his inherent peculiarity. It is undervived from any antecedent existence; nor can it forsake the Divine Substance, for in that event the Deity would be mortal. But Paul styles him "the *Incorruptible Theos*," and says that "He is the only one having *athanasia* or deathlessness." Hence, the essential qualities of the substance, which underlies all that is predicable of him, are incorruptibility and life.

Incorruptible and living substance, then, is the Body of the Deity; and, as the glorified Jesus is "the *IMAGE of the Invisible Theos*," he must have "parts." It is not, therefore, a mere figure of speech to speak, as the scriptures do, of the hand, ear, eye, and so forth, of the Invisible Eternal Power. He has form and parts, as well as body, and is the Great Archetype, or divine original, after which all the *Elo-*

him, or immortal intelligences, of his universe are modelled and made. He dwells in unapproachable light, and is "a consuming fire." Light and heat, then, in their essentiality, with incorruptibility and life, are concentrated in his substance; for He is the great focal centre of these in all the universe of power. If I might venture a conjecture upon so profound a subject, I would suggest, that the Divine Nature is that wonderful and extraordinary essence observed in that terrible and destructive agent the scriptures term "spirit," and philosophy, *electricity*, consolidated and corporealized from the necessity of the thing. This glowing substance is too intensely bright for human vision, therefore Paul not only says, "whom no man hath seen," but adds, "*nor can see.*"

Now these suggestions are sustained by "*the likeness of the glory of Jehovah*" which appeared to Ezekiel. "Above the firmament," says this prophet, "that was over the heads of the four living ones, was the likeness of a THRONE, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of A MAN above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about; as the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of YAHWEH"—ch. i. 26. This was the Deity in symbol, which is brought out again in ch. viii. 2, 3. In this place Ezekiel adds, that He whom the likeness represented "put forth the form of a hand, and took me by a lock of my head." Being thus secured, he says, "the *Spirit* lifted me up." This was equivalent to saying, that the likeness represented THE SPIRIT, which Jesus says is *Theos* or ALL.

All the similitudes in the prophets representative of the Deity are of this bright and burning character. In Daniel he is exhibited as the Ancient of Days sitting upon a throne like the fiery flame, and his wheels as burning fire, with a fiery stream issuing forth from before him—ch. vii. 9. And so in the Apocalypse; "out of the throne" He sits upon, "proceed lightnings, and thunderings, and voices; and before the throne seven lamps of fire burning, which are representative of "the Seven Spirits of the Deity"—ch. iv. 5. —

Light, heat, incorruptibility, and life, concentrated in one Eternal Substance, is the great self-existing and central power of the universe. This substance is Spirit, for "the Deity is Spirit." All power, life, and light centre in him, so that not a sparrow falls to the ground

without his perception thereof. "He upholdeth all things," and "in him we live, and move, and do exist." This is by "*the SEVEN SPIRITS which is before his throne*"—Apoc. i. 4; iii. 1; iv. 5; v. 6. Though symbolically "seven," they are complete in one, for saith Paul, "*there is ONE SPIRIT*"—Eph. iv. 4. *Seven is the symbol of unity and perfection.* Hence, being representative of the one spirit, the substantive verb is expressed in the third person *singular*, and not in the plural, as the grammar of the sentence requires. "The Seven Spirits *which is,*" not "*which are* before the throne." There is but one spirit there, and this one is the nominative to the verb "*is.*"

The Father of the spirit is the Divine Substance, for it proceedeth forth from thence; and because it issues thence, He is styled "the Father of glory." Spirit irradiates the boundless universe from the throne of light, and pervades it in all its space. Thus the spirit is consubstantial with the divine nature, or "*free,*" radiating from unapproachable light, everywhere, and illimitably, so that wherever spirit is, there is the Deity present; and consequently, as Paul said to the Athenians, "not far from every one of us." This universality of the divine presence by His "*free spirit,*" is beautifully and forcibly expressed in Ps. cxxxix. 7-12, as, "Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend into the heavens, Thou art there; if I make my bed in *Sheol*, behold thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I say, Surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from thee; but the night shineth as the day: the darkness and the light are both alike to thee."

"There is one Deity, the Father, *εξ ου, out of whom* are all things"—1 Cor. viii. 6. The divinity of the schools gives us an idea contrary to this. By the schoolmen we are told that God created all things *out of nothing!* Where they got this notion from we know not, save from their own imaginations. The proverb says, "take nothing from nothing and nothing comes;" but they have reversed all this, and taught the world that out of nothing something doth come, and that something the universe of God! But away with this foolishness. Out of Deity all things have proceeded. His free, radiant spirit is the substratum of every existing thing, from the star of the first magnitude to the minutest insect of the air. The all-pervading electricity is the simple undecomposable radiation "*out of*" the Divine Substance, which, under the fiat of His will, constitutes the atomic nucleus of all bodies, solid, fluid, or æriform. Thus, "by His spirit he garnished the heavens," illuminat-

ing boundless immensity with orbs of light, teeming with life, and all the wonders of his wisdom and power.

Such, then, was Deity before the appearance of Jesus—Spirit, substantial and radiant: substantial in his own person; radiant thence into all the *Elohim* of his universe, in whom the radiant matter, by the fiat of the Divine Will, became fixed, organic, corporeal, and consubstantial with the Deity himself. Thus, He is *Eloah* in chief; and “without me,” he saith, “of *Elohim* there is none else,” and “without me there are no *Elohim*,” and therefore it is we find the phrase in Isaiah xli. 18, **הוּא הָאֱלֹהִים**, *hu-hahelohim*, “He the *Elohim*”—*He*, the only Deity, by his Spirit, a multitude of mighty ones.

Having considered the Deity under the apocalyptic aspect of “*Him who was*,” of the “Alpha,” of “the First,” and of “the Beginning,” I shall proceed to treat, in the next place, of the same Deity “*who is*,” in the development of the great mystery.

2. Deity Manifested in Flesh.

Until nearly 430 years after the typical confirmation of the covenant made with Abraham, (Gen. xv.,) the Deity was known to his servants only by the name of *Ail-Shaddai*, the Strength of the Mighty Ones. But when the time had come to bring Israel out of Egypt, the *Elohim* of the Deity were sent to Moses to inform him, among other things, of a new name by which he was pleased to be known to his people. In answer, then, to the question, *What is this name?* The Deity said to Moses by his *Elohim*, **אֶהְיֶה אֲשֶׁר אֶהְיֶה** *ehyeh asher ehyeh*, I WILL BE WHO I WILL BE; and he said, Thus shalt thou say unto the children of Israel, **אֱהְיֶה** *EHYEH* hath sent me unto you. The *Elohim* said moreover to Moses, Thus shalt thou say to the children of Israel, **יְהוָה** *YAHWEH*, *Elohim* of your fathers, *Elohim* of Abraham, *Elohim* of Isaac, and *Elohim* of Jacob, hath sent me unto you. This is my name, **לְעֹלָם** *le'olam* for the hidden time, and this is my memorial, **דָּר דָּר** *ledor dor* for a generation of the race.”

In the name and memorial thus revealed at the bush, the Deity declared that *he would be a person, or persons, not then manifested*. He announced to Moses, that *HE was the Mighty Ones* who had appeared as “*three men*” to Abraham, and as “*a host*” to Jacob; but that at a future period *HE would manifest himself* in others, even in *persons* of the Adamic race. Hence, in view of this new manifestation, and to keep it constantly in remembrance, he imposed upon himself the name of *EHYEH*, “*I will be*.” And this name of the Deity was to retain its import in a certain time hidden in the future. The time when it shall

no longer be memorial is not yet arrived. It is to continue for the *Olahm*—for that epoch when “*He who is, and who was, and who is coming,*” “shall come with the clouds, and every eye shall see him; and all the tribes of the earth shall wail before him”—Apoc. i. 7. When this terrible crisis is passed, the ascription of chap. xvi. 5, “Thou art righteous, O Lord, who art, and wast, and shalt be,” will be anachronous, for it will be no longer “*shall be*” on earth, seeing that he will then be here, and “reigning on Mount Zion and in Jerusalem, and before his ancients gloriously”—Isai. xxiv. 23.

The word אֲשֶׁר *asher* in the memorial is the relative pronoun *who*; and is both singular and plural, masculine and feminine. It stands, therefore, for a multitude as much as for one person. Yea, it is clear that a multitude was intended, by reference to the parallel text in Exod. vi. 7, where the Deity commanded Moses to say to Israel, “I will take you to me for a people, and *I will be to you for Elohim*; and ye shall know that I am YAHWEH your *Elohim*.” The *Elohim* here indicated in the aggregate are “the generation of the race,” in which the Deity will manifest himself by “the Seven Spirits before the throne.”

In regard to this term *Ehyeh*, etymologically and orthoepally, I may remark here, that it is the first person singular of the future tense of the verb הָיָה *hahyah*, “to be, or become.” It does not mean, and never did, what it is made to signify in the English Version, i. e., “*I am*.” The Deity did not give himself this name; but, on the contrary, said, “My name is *I WILL BE*; and by this name I was not known to Abraham;” nor to any one else till he revealed it at the bush. Yet, it appears in the second chapter of Genesis, and in the history of Abraham; but this happens because of the compiler of those accounts—that is, Moses—being acquainted with this new name, and introducing it wherever it was appropriate.

The English versionists have suppressed the name of the Deity wherever in their opinion it was not specially emphatic, and have substituted for it *Lord*, which does not at all express the sense of the original. Where they have thought the name emphatic they have represented *Ehyeh*, in its subsequent form, by “*Jehovah*,” which they have only introduced nine times; though the word יְהוָה occurs so often, that the citation of the texts occupies seven royal octavo columns of nonpareil.

The form of the name which subsequently prevailed over אֲהִיָּה *Ehyeh*, is יְהוָה pronounced *Jehovah*, according to the Masoretic pointing invented five hundred years after the time of Jesus. But all philologists and theologians are now agreed, that *Jehovah* is a spurious

pronunciation. It was devised by Jewish superstition, which did not permit an Israelite to pronounce this sacred name correctly. They have another word אֲדֹנָי *Adonai*, "lord, ruler, sovereign." From this they took the signs or points, and attached them to יהוה, thereby giving to it the incorrect orthography, "*Jehovah*." All critics, however, are now agreed that the true pronunciation of the word is YAHWEH, which they predicate on the fact of the word used in Exod. vi. 2, 3, being the old form of the third person, future tense. *Yah* is the same in a contracted form; and is used of the Deity upwards of fifty times; one of which exhorts us to "extol him by his name *Yah*."

YAHWEH or *Yah*, as a noun, and signifying "*He who will be*," is then the memorial name the Deity chooses to be known by among his people. It reminds them that HE *will be manifested in a multitude*; and that, in that great multitude which no man can number, of all nations, and kindreds, and people, and tongues, which shall stand before the throne, and before the Lamb, clothed with white robes, and palms in their hands (Apoc. vii. 9)—in each and every one of them, "He will be the all things in all"—1 Cor. xv. 28; or, as it is expressed in Eph. iv. 6, "there is one Deity and Father of all, who is upon all, and through all, and in you all."

The Deity, then, in a multitude is a conspicuous element of apostolic, as well as of Old Testament teaching. It is not "One God in three Gods," and "Three Gods in One;" but one Deity in a countless multitude revealed in the memorial name, and expounded in the mystery of godliness. The knowledge of this mystery was lost sight of by the Babel-builders of the third and fourth centuries; who, as a substitute, invented the Athanasian conceit of three persons in the Divine Essence, coeternal and coequal. They bound up the Father, Jesus Christ, and the Holy Ghost, three distinct persons, into one person, or body; and called the fiction "the Triune God." They did not perceive that the Deity was but one person, and one substance, peculiar to himself. One Deity and not three; that Holy Spirit is an emanation from his substance, intensely radiant and all pervading; and that, when focalized under the fiat of his will, things and persons without limit, as to number or nature, are produced.

This multitudinous manifestation of the one Deity—one in many, and many in one, by his spirit—was proclaimed to the Hebrew nation in the formula of Deut. vi. 4, "*Hear, O Israel, YAHWEH our ELOHIM is the ONE YAHWEH*;" that is, "He who shall be our Mighty Ones is the One who shall be." Certain Mighty Ones are promised to Israel—"pastors according to YAHWEH's heart, who shall feed them with knowledge and understanding"—they will be spirit, because "that

which is born of the spirit is spirit." He, the Spirit, the *AN*, or Power of the universe, self-styled *YAHWEH*, is their Divine Father. His nature will be theirs; so that they will be consubstantial with Him, as all children are consubstantial with their parents. The Deity will then be manifested in the Sons of Deity; he in them, and they in him, by the one spirit. And this company of sons, led to glory by the captain of their salvation, is "*the ONE who shall be,*" or "*the ONE YAHWEH.*"

Of these sons, or Elohim, One is "the Firstborn"—"the child born, and the son given"—Isai. ix. 6. He is *Eloah* in chief, "the Head of the Body;" in whom it pleased the Father that all the fulness should dwell," that among all he might have the preëminence.

This *ELOAH* is the great theme of prophecy. His manifestation was predicted in the promise of the Woman's Seed (Gen. iii. 15); in Isaac (ch. xxi. 12); of the royal Shiloh from Judah (ch. xlix. 10); of the sceptred Star out of Jacob (Numb. xxiv. 17); of the Divine Son assured to David (2 Sam. vii. 14,) born of a virgin (Isai. vii. 14) and to rule upon his throne (Isai. ix. 6, 7.) In these testimonies it was revealed, that he should be both Son of man and Son of Deity. How this could be otherwise than is related in the New Testament would be impossible to devise. "Is there an *Eloah* without me?" saith the Spirit: "Yea, there is no Rock; I know none"—Isai. xlv. 8. The manifestation therefore, must be by the spirit of the Deity, or not at all. The time of manifestation was appointed and placed on record in Dan. ix. 25; and "when the fulness of the time was come, the Deity sent forth his son, made of a woman;" begotten, not of blood, nor the will of the flesh, nor of the will of man, but of the Deity; by holy spirit coming upon her, and power of the Highest enveloping her; therefore also the holy thing she bore was called a Son of Deity, and named *JESUS*—Luke i. 35, 31.

Thus, "*the Logos became flesh, and dwelt among us,*" says John, "and we beheld his glory, glory as of an only-begotten from the Father, full of grace and truth;" for "the law was given through Moses; the grace and the truth came through Jesus Anointed"—Jno. i. 14, 17. Now, "*Theos was the Logos,*" says John; that is, *Deity was the Word*; and this *Word* became flesh in the manner testified. Was the product, therefore, not Deity? Did the union of spirit with flesh annihilate that spirit, and leave only flesh? Was the holy thing born a mere son of Adam? or "*the fellow*" and "*equal*" of the Deity?—Zech. xiii. 7; Jno. v. 18; Phil. ii. 2. The latter unquestionably.

After this manner, then, *THE ETERNAL POWER*, or *Yahweh*, became flesh; and commenced the initiation of his promise, that He would be

to Israel for Elohim. The chief *Eloah* was now born; and, as the STAR OF JACOB cradled in a manger, received the homage of the wise, and the acclamation of the heavenly host. This babe was the "*body made in secret*" through which "THE ETERNAL SPIRIT," when it should attain to "the fulness of the times," designed to manifest himself. That time had arrived when "Jesus began to be about thirty years of age." He was now to be "*sent forth*;" "*being made under the law, that them under law he might purchase from it, that we might obtain THE SONSHIP*"—Gal. iv. 5. His sending forth was subsequently to his immersion, and preceded by his anointing with holy spirit. Though born of "YAHWEH's *Handmaid*" six months after John the Immerser, John said of him, "*after me cometh a man who hath been preferred to me; for he was before me.*" Isaiah styles him YAHWEH and *Elohim*, in his prophecy concerning John as "*The Voice*" that was to herald his manifestation; saying, "Prepare ye the way of YAHWEH, make straight in the desert a highway for our *Elohim*"—ch. xl. 3. The Father was one *Eloah*, and Jesus was another; so that in this unity were developed two, who, in the Hebrew plural, are termed *Elohim*. Here, then, was a practical illustration of the phrase, so often occurring in the scriptures of the prophets, "YAHWEH *Elohim*," most incorrectly rendered in the English Version, "LORD God." Based upon this combination of holy spirit and flesh, Jesus said to Nicodemus, "*I say unto thee, WE speak what we do know, and testify what we have seen; and ye receive not our witness. Here was plural manifestation in unity.*" This is abundantly evinced in all the New Testament. Hence, on another occasion, Jesus said to the Jews, "*I and the Father are one*"—one what? We are, in the words of Moses, "*One Yahweh.*" The Jews, who "*judged after the flesh,*" were indignant at this, and attempted to stone him for blasphemy; saying that, "*because being a man, he made himself Deity.*" But Jesus rebuked the charge of blasphemy with an *argumentum ad homines* which was unanswerable. "*Is it not written in your law, I said ye are Elohim, and Sons of the Highest, all of you? Ps. lxxxii. 6. If He (the Deity) called them ELOHIM to whom the word of the Deity came, (that is, to their fathers,) and the scripture cannot be broken; say ye of him, whom the Father hath sanctified and sent into the world, 'Thou blasphemest' because I said, I am Son of the Deity?—Know that the Father is in me, and I in him.*"—and that "*he who hath seen me hath seen the Father*"—John x. 30; xiv. 9.

Such discourse as this was an impenetrable enigma to the Jews. They did not recognize that "*the words they heard were spirit*"—John vi. 63. They judged after the flesh (ch. viii. 15), and therefore im-

agined that his words were flesh ; that is, the mere utterances of the thinking of the flesh. But he told them that this was not so ; for he said, " My teaching is not mine, but *His who sent me* ;" and John also testified that " he whom the Deity had sent, spake *the words of the Deity*," as Moses had predicted in Deut. xviii. 18, concerning the Christ, saying, " *I will put my words in his mouth, and he shall speak unto them all that I shall command him.* And it shall be, that whosoever will not hearken unto *my words which he shall speak* in my name, I will require it of him." And so when the Word became flesh, the Word-Flesh recalled attention to what Moses had written and said, " He that rejecteth me, and *receiveth not my words* * * * the word that I have spoken, the same shall judge him in the last day. For *I have not spoken of myself* ; but the Father who sent me, he gave me a commandment what I should say, and what I should speak"—John xii. 47—" the words of eternal life."

The words, then, that came out of the mouth of Jesus, are to be received as the direct teaching of the Eternal Spirit, and to be interpreted of him. When, therefore, the utterance saluted the ears of the disciples, " He that hath seen me hath seen the Father," the Eternal Spirit was communing with them from upon the Mercy-Seat, from between two of the Cherubim upon the Ark of the Testimony—Exod. xxv. 22. He was speaking of himself, and not of the flesh which he had anointed. That flesh was the *caphporeth*, coverlid, or propitiatory, to be sprinkled with blood, as the result of the condemnation of sin unto death in the flesh.—Rom. viii. 3. It was the Veil, which, in regard to the Elohim, Jesus and his Brethren, divides their present and future states. It was the veil rent in twain by the stroke of death, in which the ETERNAL ELOAH " forsook " the *Eloah* Jesus ; and they continued " twain " until his postresurrectional *ascent to the Father*.—John xx. 17.

Such was " the Faithful Witness," as he was before he was " perfected " on the third day.—Luke xiii. 32. He came into the world to bear witness to the truth that he is King of Israel ; to this he was faithful unto death by crucifixion ; in which he bare in his own body the sins of all who through him become the Elohim of Israel, whether by nature Jews or Gentiles.—1 Pet. ii. 24. When these come to know the Deity, and to believe his promises with honest and good-heartedness, as initiated in Jesus, and to do his commandments, they obtain participation in " THE SONSHIP," and become, even in this present state, *Elohim*, or sons of the Deity. In view of this moral manifestation of Deity in flesh, termed by Peter *the Divine Nature*, one of these *Elohim*, in writing to others of them, says, " Behold what great love

the Father hath bestowed upon us, that we should be called children of Deity. Because the world knew him not, therefore it doth not know us. Beloved, *we are now children of Deity*; but it hath not yet appeared what we shall be: nevertheless, we know that when he may appear we shall be like him; for we shall see him *as he is*. And every one having this hope in him purifies himself even as he is pure."—John iii. 1. "We are *now* children of Deity." He is manifested in them through the truth affectionately and righteously believed. If "the truth as it is in Jesus" be in men thus, Christ, who is the truth, is in them; the spirit of Christ is in them; for "*the spirit is the truth*"—1 John v. 6: which comprehends the exceeding great and precious promises given to us, that by these heartily believed, they may be partakers of the DIVINE NATURE.—2 Pet. i. 2-4.

From the premises before us, I presume that the reader will have perceived the development of "A NAME"—a name of Deity. The name is a divine manifestation. The Eternal Increate manifested in Jesus by holy spirit. This manifestation is expressed in the formula of "*the name of the Father, and of the Son, and of the Holy Spirit*"—Matt. xxviii. 19. This is the name which is above every name; and embraces everything attributable to the Father and the Son. To become an *Eloah*, a believer of the right stamp must be immersed into this name. He will then be "in the name;" and, consequently, "in Deity the Father and the Lord Jesus Anointed." A multitude may be in this name contemporaneously. They in Deity, and Deity in them, by faith and obedience. Thus, the name which comprehended only two in the beginning, becomes "a great multitude which no man can number." And in reference to these, Jesus, in the days of his flesh, said to his Father, "I have manifested thy Name unto the men (the apostles) which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. I have given unto them the words that thou gavest me, and they have received them. I pray for them: I pray not for the world, but for them which thou hast given me. Holy Father, keep them in thy name whom thou hast given me, that they may be ONE even as we. Sanctify them in thy truth; thy word is truth. I pray for them also *who shall believe through their word* into me; that they all may be one; as thou, Father, in me, and I in thee, that they also may be ONE IN US: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made PERFECT IN ONE"—John xvii. 6.

In conclusion, then, under this caption the following recapitulation

of the points developed in the testimony in regard to this great mystery of godliness, which is the basis of the Apocalypse, may be useful as a remembrancer:

1. There is one **ETERNAL UNCREATED SUBSTANCE**, which is essentially power, incorruptibility, and life, dwelling invisibly in unapproachable light; and known before the days of Moses by the name of *Ail-Shaddai*, "the Strength of the Mighty Ones;" and from his interview with the Angel at the Bush, by that of *YAHWEH*, or *Yah*, "He who will be."
2. This **ETERNAL POWER** is the *Logos*, or Word, which is identical with *Theos*, or **DEITY**, glowing in light. **SPIRIT** substantial and corporeal. } *B*
3. From Deity, as the centre of the universe, is intensely radiated spirit or power; which is all-pervading, and fills immensity, and styled "Free Spirit"—the ocean of life, "in which we live, and move, and have being." So that Deity is not far from every one of his creatures.
4. All things are "*out of Deity*." Spirit, by the fiat of His will, becomes substance, both organic and inorganic; and the former, instinctive, or divinely intelligent.
5. The Deity is Wisdom as well as Power. Hence the Divine Nature is a moral nature as well as substantial; so that His moral attributes are constituents of his glory, equally with those of his substance, in its essentiality and power. } *B*
6. JESUS OF NAZARETH, in the days of his flesh, was the reflection of the Moral Attributes of the Deity; as likewise are all his brethren who walk in his steps.
7. Since his ascension, he is consubstantial with Deity; *i. e.*, the peculiar nature he now has is identical with the original substance of the Eternal Power, between which and his own this sole difference obtains; namely, that the substance of Jesus as *it is*, was created by the Deity out of His own free spirit—*ἐκ τοῦ πνεύματος*;—whereas His own substance was derived from no antecedent power or creator.
8. Jesus is the Chief-Begotten *Eloah* of *Ail*; and, when sealed with holy spirit at his immersion in Jordan, the Deity manifested himself in him by the truth he spoke and the wonders he performed.
9. In this manifestation the development of the Memorial Name was initiated. The ONE had become TWO; and *YAHWEH Elohim*, in relation to the human race, had become a fact. But, } *B*
10. The manifestation of the Name is only *initiated*, not completed,

in the person of Jesus Christ. The manifestation of Deity in flesh, by holy spirit or truth, is *amplified* in the characters of the true believers among men, who are "partakers of the Divine Nature" in its moral constitution, as the earnest of their future participation in the Divine Substance, when they shall be as Jesus is now.

11. All the true believers who have been immersed into the name of the Father, and of the Son, and of the Holy Spirit—not three names, but the *One Name* of the DIVINE MANIFESTATION—are a manifold unit—One in many, and many in one. They are "*the one who shall be*"—the *Yahweh echad*, the One Jehovah, not yet perfected and glorified; but when so, to be "King over all the earth"—Zech. xiv. 9; Apoc. v. 10.

But, in order to reach these things fully, as they are "*indicated by sign*" in the Apocalypse, I must request the reader's particular attention to the third division of this great mystery of godliness, or Deity manifested in spirit.

3. Deity Manifested in Spirit.

However perfect and complete the moral manifestation of the Deity was in Jesus of Nazareth, the divine manifestation was nevertheless imperfect as concerning the substance, or body, of Jesus. This was what we are familiar with as the flesh. It was not angel-flesh, or nature; but that common to the seed of Abraham, styled by Paul *σαρξ ἁμαρτίας*, *flesh of sin*; "in which," he says, "dwells no good thing"—Rom. vii. 18; viii. 3. The anointing spirit-dove, which, as the Divine Form, descended from heaven upon Jesus at his sealing, was holy and complete in all things; the *character* of Jesus was holy, harmless, undefiled, without spot, or blemish, or any such thing; but *his flesh* was like our flesh, in all its points,—weak, emotional, and unclean. Had his flesh been like that of Angel-Elohim, which is consubstantial with the Eternal Spirit, it would have been unfit for the purpose of the Deity in his manifestation. Sin, whose wages is death, had to be condemned in the nature that had transgressed; a necessity that could only be accomplished by the Word becoming Adamic-Flesh, and not Elohistie. For this cause, "Jesus was made a little lower than the angels for the suffering of death; * * * that he, by the grace of the Deity, might taste death for every man." For this cause, and forasmuch also "as the children (of the Deity) are partakers of flesh and blood, He also himself likewise took part of the same; that through death he might destroy that having the power of death, that is, the *διαβολος*," or elements of corruption in our nature, inciting it to transgression, and

therefore called "Sin working death in us"—Rom. vii. 13; Heb. ii. 9, 14.

Another reason why the Word assumed a lower nature than the Elohistie was, that a basis of future perfection might be laid in obedience under trial. Jesus has been appointed Captain of Salvation in the bringing of many sons to glory. Now these sons in the accident of birth are all "subject to vanity," with inveterate propensities and relative enticements, inciting and tempting them to sin. A captain, therefore, whose nature was primarily consubstantial with the Deity, could not be touched with the feeling of their infirmities. He would be essentially holy and impeccable, and of necessity good. But a necessitated holiness and perfection are not the basis of exaltation to the glories of the Apocalypse. These are to be attained only by conquest of self under trial from without, by which "they come out of great tribulation"—Apoc. vii. 14. Its promises are to those who overcome, as their captain has overcome, when it can be said his victory is apocalyptically complete"—Apoc. iii. 21; xi. 15. Hence, then, "it became the Deity to make the captain of the salvation of His many sons perfect through sufferings; and to effect this, he must be of their primary nature, that when the Great Captain and his associates shall rejoice together in the consubstantiality of the Deity, they may all have attained to it upon the principle of voluntary obedience, motivated by faith, and maintained in opposition to incitements within, and enticements and pressure from without. The flesh is, therefore, a necessary basis for this; and making it possible for him to be tempted in all points according to the flesh-likeness, without sin. Hence, though the Son of the Deity, and Heir of all things, yet he learned obedience by the things which he suffered; and being MADE PERFECT He became the author of *aion*-salvation unto all them that obey him"—Heb. iv. 15; v. 8.

Perfection of character and substance, then, is the consummation predetermined by the Deity in his manifestation by spirit in Jesus and his brethren. In his wisdom, which is "first pure," he requires perfection of character first; and as a recompense for this, he confers perfection of substance, or consubstantiality with himself. This was the order of the Divine Manifestation in the son of David's daughter; who is the great model after which *the One Yahweh-Elohistie development* is to be apocalypsed. Perfection of character was first manifested in Jesus, who was faultless before the Deity. The character of Jesus was the character of the Deity—a mirror in which was reflected the moral attributes peculiar to him, the Word, before manifestation in flesh. Nevertheless, though Jesus could truly say, "I always do those things which please the Father;" yet he said, "there is none good but the

Deity," *nor am I yet perfect*. He testified his own imperfection in declaring that he could of his own self do nothing; that he must die; and that he would be perfected in the third day of his mission. "Behold," said he, "I cast out demons, and I do cures to-day, and to-morrow, and the third I shall be perfected"—Luke xiii. 32. In this third, "he was made perfect" ἐξ ἀναστασεως, from, or out of resurrection, when he "ascended to the Father;" and being thus exalted to consubstantiality with him, Paul speaks of him as, "Having been perfected for the Aion"—εις τον αιωνα τετελειωμενον; or apocalyptically, "I was dead, and behold I am living for the Aions of the Aions"—ch. i. 18.

Jesus, then, like all his brethren, is to be considered in two states, each state having a nature peculiar to it. In the former state, "he was crucified through weakness;" but in the after state wherein he now is, "he liveth by the power of the Deity"—2 Cor. xiii. 4. In the former state, the flesh was "the filthy garments" with which the SPIRIT-WORD was clothed (Zech. iii. 3); "the iniquity of us all" that was laid upon him; "the soul made an offering for sin" (Isa. liii. 6, 10); but, as He now is, the filthy garments have been taken away; "his iniquity has passed from him," and he is clothed with "change of raiment." His flesh thus designated has been subjected to the transforming energy of the radiant power of the Eternal Spirit. By this energy his flesh has been transformed into spirit, styled by Paul, πνευμα ἁγιωσυνης, *spirit of holiness*. That is, a nature in which there is no filthiness of flesh or spirit. It is therefore HOLY SPIRIT NATURE; a nature, generated out of the free spirit radiant from the Eternal Substance. It is therefore like that substance, and hence consubstantial with it. Begotten of spirit it is spirit; as that which is begotten of flesh is flesh—Jno. iii. 6. Therefore, Paul speaks of the exalted Jesus, saying, "he was made into a life imparting spirit;" and elsewhere he styles him "the Lord the Spirit"—Κυριος πνευμα.

Now Jesus as the Lord the Spirit, is the manifestation represented in the Apocalypse by the title of "the *Who is, and Who was, and Who is to come; and the Seven Spirits which is before the throne*"—ch. i. 4. In relation to Jesus Anointed as he is now, these Seven Spirits are his Seven Eyes. This appears from ch. v. 6, where John says, "I beheld a Lamb as it had been slain, having Seven Horns and Seven Eyes, which are the Seven Spirits of the Deity sent forth into all the earth." Seven is the number of perfection and completeness. The seven spirits are symbolical of the "One Spirit" in perfect manifestation; the seven eyes, of omniscience and perfection of vision; and the seven horns, of omnipotence and perfection of power. Hence, he who was slain is now a perfect manifestation of Deity, omniscient, all-seeing, and all-power-

ful—"Jesus Anointed, the faithful witness, the Chief Born from among dead ones, and the Prince of the kings of the earth;" from among those dead, who are to awake from their sleep in the dust of the earth; and Prince in their midst, when they shall reign with him for a thousand years—ch. xx. 6.

Jesus, in view of his exaltation to this glory, said to his contemporaries, "Verily I say unto you, The Son can do nothing of himself" (or apart from "the Seven Spirits") but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and *showeth him all things* that himself doeth: and he will show him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them; even so the Son quickeneth whom he will. For the Father judgeth no man, *but hath committed all judgment to the Son*: that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father who hath sent him. The "greater works" than those wrought by Jesus in the days of his flesh, which he said the Father would show him, are the works exhibited in the Apocalypse, which are to be executed at his second appearing. They are the works of the judgment hour, which are to bring all nations into obedience to his rule—Apoc. xv. 4: for "all authority to execute judgment is given to him, because He is Son of man."

But the manifestation of Deity in spirit does not terminate in the perfecting of Jesus on the third day. He was the free-will offering of the Eternal Spirit made perfect for acceptance (Lev. xxii. 21; Heb. ix. 14); but he was only one of "the flock of the Deity which he had purchased with his own blood." There were other sheep—sheep of the fold of Israel, and others not of that fold; all of perfect character, to be "*made perfect in one*:" that there might be one fold and one shepherd.

All who have heard "the things concerning the kingdom of the Deity and the name of Jesus Anointed," have believed them with true affection, and have been immersed, are addressed in the apostolic epistles as "THE PERFECT." "We speak wisdom," says Paul, "among the perfect;" and again, "Let us, as many as be perfect, be thus minded." But, as in the case of Jesus, this perfection was concomitant with imperfection. It was perfection of spirit, or conscience, resulting from faith and obedience. Paul says, that the law of Moses could not make the worshippers perfect, so that they should have no more conscience of sins. Hence, a person whose sins are *covered over*, or pardoned, is perfect. His conscience is the spirit of a just man who has been made perfect. Jesus tasted death for him, in which death he becomes inter-

ested by believing into him. Thus, "by his one offering the Eternal Spirit hath perfected for a continuance them that are sanctified," or purged in conscience from dead works, to serve the living Deity. Being in Christ, they are invested, or covered over, with him; and, if the truth have had its due effect, they are cleansed from all filthiness of flesh and spirit; and can truly respond to the apocalyptic ascription to him as their Prince, and say, "*Unto him that loved us and washed us from our sins in his blood, and made us kings and priests for the Deity even our Father: to him be the glory and the supremacy during the Aions of the Aions. Amen*"—Apoc. i. 5.

But, notwithstanding the saints are a community of "spirits of just ones made perfect;" they have, while in the flesh, continual experience of imperfection. The experience of Paul is theirs, who says, "Not as though I were already perfect." He was perfect in conscience, but very imperfect in nature; as was also that great cloud of witnesses, of whom the world was not worthy, who all died in faith, not having received the promises; the Deity having provided some better thing for us, that they without us should not be made perfect—Heb. xi. 13, 40.

That which is perfect, however, is not yet come; but we wait for it. Perfect in conscience and character, we wait, in full assurance of hope, the transformation of our bodies at the Apocalypse of Jesus Anointed; "for in heavens our commonwealth subsists; out of which also we await the deliverer, the Lord Jesus Anointed: who shall transform *the body of our humiliation* that it may become conformable to *the body of his glory*, according to the energy of his ability even to subdue all things to himself"—Phil. iii. 20, 21. When this transformation shall have been effected, the prayer of Jesus will have been answered; and his brethren will have been "*made perfect in one*," as the Father is in Him, and He in the Father, and they one in them both. Such a perfection as this is consubstantiality with the Deity; who, by his spirit is manifested in them all, as the ELOHIM OF ISRAEL, and Sons of the Highest—the "Who" he said he would be, when he communed with Moses at the Bush.

The transformation of body is posterior to resurrection, as in the case of Jesus. The dead saints are first to be "*raised*," and afterwards "*quicken*ed." "As the Father raiseth up the dead and quickeneth, even so the Son quickeneth *whom he will*." The Son will quicken those only of the raised up whose walk in the present state he approves. Many are "*raised up*" who are not "*quicken*ed." It is only those of the "*raised up*" who are pleasing to the Son that he quickens. Some of the "*raised up*" are awaked from the dust, as Daniel tells us, "to the reproaches and contempt of the *Olahm*"—ch. xii. 2; or, in the words

of Jesus, "they come forth for a resurrection of judgment"—John v. 29. The Son wills not to quicken them, but to drive them from his presence with eternal reprobation.

The work *quicken* in the original is ζωοποιεω, and signifies to *make alive*. From the fact that all the raised are not "quickenened," and yet are living in postresurrectional contempt, it follows that the quickening is an operation superadded to the formation of living bodies from the dust of the ground. It is *the making alive of living saints with life eternal*. Hence, there is a certain predetermined order of development in the multitudinous Apocalypse of the Sons of the Deity (Rom. viii. 19), as there was in the manifestation of Deity in spirit in the case of Jesus. And this order, as deduced from the premises before us, is apparently as follows:

1. Formation of *body* from the ashes of the dead;
2. Impartation of life, making it a *Body of Life*;
3. Appearance at the Tribunal of Christ—2 Cor. v. 10;
4. *Quickening* consequent upon approval; in other words, "ascending to the Father," so as to be consubstantial with him.—John xx. 17.

Taken as a whole, these four elements constitute the *αναστασις ζωης*, or RESURRECTION OF LIFE, in which the body is "raised in incorruption, in glory, in power, and spiritual," all of which is consequent upon the fourth element, or "the Son quickening whom he will." They are *made perfect in one* by "the spirit which quickeneth;" and when this Apocalypse is perfected, "the world will know that the Father did send Jesus, and hath loved them, as He had loved him," which is manifested in their being "like him, and seeing him as he is."

Here, then, is a multitude consubstantial with the Father—THE ELOHIM OF ISRAEL, and all of them the Sons of Deity, "kings and priests to Him;" "the kings of the earth," whose Imperial Prince is the Chief-Begotten; "kings from a Sun's risings;" the first fruits to the Deity and the Lamb, redeemed from the earth.—Apoc. i. 5, 6; xvi. 12; xiv. 3, 4.

4. Symbolization of Deity in Spirit.

Now, this "Apocalypse of the Sons of the Deity" is represented in the Apocalypse by different remarkable symbols. The first is that described in chap. i. 13-16, and styled "Son of Man." This does not represent an individual man. It represents *Many in One*. What John saw among the lightstands was a similitude or likeness—*ὁμοιον νεφ ανθρωπον, like to a Son of man*. The voice John heard proclaimed the reality of this likeness to be "THE LAST"—the Spirit in the last

manifestation; the ONE YAHWEH in many *Elohim*. In the time of manifestation it is "the Living One," which anterior to apocalypse "was dead," but being apocalypsed, "is living for the Aions of the Aions;" and as "THE FIRST" before this apocalypse, and limited to Jesus Anointed, "had the keys of the invisible and of death"—ch. i. 18.

This apocalyptic plurality in victorious progress was obscurely communicated to Isaiah in the following testimonies: "Who raised up righteousness from the east, (the kings from a Sun's risings—the *saints*), called Him (that which is indicated by the symbol before us) to his foot, gave the nations before him, and made rule over kings?" (Apoc. ii. 26, 27). He gave them as dust to his sword, and as driven stubble to his bow (Ephraim and Judah—Zech. ix. 13; x. 3, 4). He (the symbolical Son of man) pursued them, and passed in peace; by the way he had not gone with his feet. Who hath wrought and done this, naming the generations from the beginning (at the Bush)? To which inquiries the Eternal Spirit answers, **אני יהוה** ANI YAHWEH, *I who will be* **רִשְׁוֹן** *rishon* THE FIRST ONE, and **אֶת-אַחֲרֵיכֶם** *eth-acharonim*, THE LAST ONES; **אני-הוא** I—HE. The isles saw, and feared; the ends of the earth were afraid, drew near, and came. They helped every one his neighbor, and said to his brother, Be of good courage" Isa. xli. 2-6.

In this passage "the Last" is in the plural, but in Isa. xlv. 6, it is used in the singular, according to the formula, "Thus saith YAHWEH, king of Israel, and his (Israel's) redeemer, YAHWEH *Ter'vahoth* (or, He who will be of hosts, that is, "COMMANDER" of them, ch. lv. 4). I THE FIRST ONE and I THE LAST ONE; and without me no ELOHIM. And who as I shall proclaim, and declare it, and set it in order for me since I appointed the people of *Olahm*? And the things that are coming, and shall come, let them show unto them." The "Last Ones" of the forty-first chapter are comprised in the "Last One" of the forty-fourth, which, though expressed in the singular, clearly indicates a plurality by its association with the sentence, "and without me no *Elohim*"—without the Spirit which quickeneth there will be no glorified saints, for "the flesh profits nothing;" they are "the people of *Olahm*," destined to reign with the Christ a thousand years—Apoc. xx. 6.

And here the reader is requested to bear in mind, that the titles and expressions by which the ETERNAL POWER designates himself in the scriptures of the prophets are all reproduced in the New Testament and the Apocalypse, and therein applied to Jesus and his Brethren when "perfected in spirit," or "glorified together"—Rom. viii. 17. Thus, the prophetic YAHWEH ELOHIM styles himself "the First and the Last," so doth the symbolical Son of man; YAHWEH says he is the only *Rock*,

Paul speaking of the Rock terms it Christ; YAHWEH styles himself King of Israel, Christ Jesus calls himself the same; YAHWEH declares that he is a saviour, and that there is none beside him: the Word made flesh was called Jesus, because he should save his people, or be their saviour—"I, I, YAHWEH, and there is no saviour beside me"—Isa. xliii. 11.

John saw the Son of man similitude in the midst of the Seven Light-stands, or aggregate of ecclesias, and heard "the voice of the many waters" from their midst, as indicative of the source from whence the persons constituting the reality symbolized by the similitude are derived. The promises symbolized in ch. ii. 7, 11, 17, 26-28; iii. 5, 12, 21, are all made to the constituent members of this similitude of the mystical Son of man—the "One Body" the church when victory is complete.

Another vision of the Sons of the Deity in Apocalypse is described in the fourth chapter of the revelation. When John was "*in spirit*" he saw the similitude of their manifestation when they shall be "*in spirit*" on the day of the Christ. He saw them enthroned as "the twenty-four elders, clothed in white raiment, and crowned"—ch. iv. 4. He saw them enthroned in a stormy period, when "lightnings, and thunderings, and voices" were issuing forth from their enthroned omnipotence—ch. iv. 5. He saw the going forth of their power into all the earth in the burning of the Seven Spirits—ver. 5; v. 6, which seven, symbolical of the One Spirit, in judicial exercise upon the dominions of the world, he saw in the similitude of the FOUR LIVING ONES, omnipotent and omniscient—the One Spirit manifested in the redeemed, careering in victorious conflict, and proclaiming the superlative holiness of YAHWEH *Elohim* almighty, the "*Who was, and Who is, and Who is coming.*"—vers. 7, 8. He saw these in progress through the earth, contending for dominion over it, with the full assurance that they would succeed. "WE SHALL REIGN," say they, "ON THE EARTH"—ch. v. 10.

John also beheld the Sons of the Deity in Apocalypse in the mighty angel of chap. x. 1. This "comes down out of the heaven invested with a cloud; and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire." His lion-roar proclaims the consummation of "the mystery of the Deity as he hath declared the glad tidings to his servants the prophets"—ver. 7; which accomplishment ultimates in the constituents of this mighty angel taking possession of the kingdom under the whole heaven, and the consequent establishment of the reign of YAHWEH and of his *Elohim* for the Aions of the Aions. This is the result of the seventh and last trumpet having exhausted the

judgment pertaining to it. The consummation of this trumpet, which is also the consummation of the Seventh Seal, is the work of the mighty angel, symbolizing the heaven-descended Jesus and his Brethren, the saints. The Seventh Vial is the work allotted for them to do; and in their mission they march to victory with "FACE AS THE SUN, and feet as pillars of fire."

Again they appear upon the apocalyptic page in chap. xiv. 1. Here they are the sealed nation of chap. vii. 4-12, resurrected, with the Lamb, Jesus, in their midst. Their symbolical number, a definite for an unknown, (ch. vii. 9,) is 144,000. In this vision they are stationary, as indicated by "*stood*" in reference to the Lamb with whom they are. They are standing, awaiting the result of the proclamation which announces to the nations that "THE HOUR OF JUDGMENT IS COME"—xiv. 6, 7. They wait the issue of this before they go forth, as "the Seven Spirits in all the earth," to overthrow Babylon, and to torment the worshippers of the Beast and his Image—xiv. 8-11.

In chap. xv. 2, the Sons of the Deity are again apocalypsed. Here they are in the attitude of victory and blessedness. They are in joyous repose, "*standing upon a translucent sea, having the harps of the Deity.*" This sea of nations had been "*mingled with fire*;" but "they had gotten the victory" over the Beast and his Image, and over his Mark and Number, which as dross had all been destroyed from the sea by the fire of their indignation and power; and they are seen here in "rest from their labors, and their works following them." This scene is the consummation of the Seventh Vial, in which it can be said, "Thy judgments are made manifest"—xv. 4.

In getting the victory over the Beast they are apocalypsed in the vision portrayed in chap. xix. 11-21. Here the Sons of the Deity appear in military array, in clouds of cavalry, styled "*the hosts in the heaven*," following "THE WORD OF THE DEITY" in his campaigns against the nations; which he smites and conquers in treading "the winepress of the fierceness and wrath of the all-powerful Deity." They tread them "as ashes under the soles of their feet," and bind and shut up the Dragon in powerlessness for a thousand years.

Having obtained this great victory over the kingdoms and dominions of the world, they are manifested as the occupants of thrones peculiarly their own; which continue undisturbed for a thousand years. Their victory inaugurates the universal dominion foreshadowed in the fifth chapter, from ver. 12 to 14. Peace being thus conquered by their omnipotence, "the spirit is quieted, and the earth is at rest." The Gentile earth and heaven have fled away from before them. With the Captain of their salvation they are enthroned as "the Kings of the

earth;” and as a DIVINE MUNICIPALITY, possess the glory and honor of the nations—xxi. 26. In this relation they are apocalypsed as the NEW JERUSALEM, “the city which hath foundations, whose builder and maker is the Deity;” looked for, but not yet seen, by the patriarchs and prophets of the olden time—Heb. xi. 10; Apoc. xxi. 9-27.

For a thousand years this Beloved City is the light of the nations, which are then “all blessed in Abraham and his Seed,” according to the gospel of the kingdom. It is the YAHWER-*Elohistic* municipality, symbolized by *one hundred and forty-four cubits*, each cubit representing one thousand of the numerical symbol of this “*Holy Nation*,” the Israel of the Deity—ch. vii. 4; xiv. 1; 1 Pet. ii. 9; Gal. vi. 16. But, at the ending of these thousand years, during which they have been an Arboretum of healing influences to the nations, the base ingratitude, malice, and envy of human nature find scope to organize rebellion against the Saints and their government. Their camp is beleaguered by countless myriads which gather together against them for war. But the Sons of the Deity are as powerful at the end as at the beginning of the thousand years. Peace and blessedness will not have enervated their incorruptible nature; and they will be prepared to give the rebels a crushing and final overthrow. As the Woman’s Seed, their mission is to bruise the Serpent’s Head—Gen. iii. 15. The war begun, their burning indignation overflows them as a consuming fire, in which they are “tormented day and night” to the end of the thousand years—ch. xx. 10. Thus “fire comes down from the Deity out of the heaven, and devours them.” This establishes “the End,” when the kingdom is delivered up to the Father; who will then have put all enemies under the Son’s feet. At this crisis death is banished from the earth; the wicked utterly destroyed out of it; and the Deity apocalypsed, or manifested, in his Sons, considerably augmented in number by the accessions of the thousand years, becomes the sole occupant and inheritor of the earth—1 Cor. xv. 24; Prov. x. 30; Apoc. xxi. 3, 4.

5. The Blessed.

In Apoc. i. 3, the Spirit pronounces a benediction upon individuals of a certain class in relation to the Apocalypse. They are characterized in the original by the terms *ὁ ἀναγιγνώσκων*, and *ὁ ἀκούων*, and *τηρῶν*; the first being rendered in the Common Version, “*he that readeth*;” the second, “*they that hear*;” and the third, “*keep*.” But these renderings do not express the full sense of the original; for a man may *read* and *hear* and *keep* in memory the words prophesied, and the things commanded, and yet be very far from understanding,

and heeding, and watching by the light of, what is written. The benediction of this verse is not pronounced upon such; but on those who answer to the import of the three words selected by the Spirit.

The word *αγαγινωσκων* signifies *one who gathers exact knowledge of a matter or thing*. Hence, in my translation I have rendered it, "*he that knows accurately.*" Such a one might assume the position of an expositor; for knowing accurately the words of the prophecy, he would be competent to expound them to others. The first part of the benediction, then, falls upon him—"Blessed he that can expound the words of this prophecy!" But, alas! if the benediction were confined to him only, how few in the generations subsequent to John's would be of the number of the "blessed!" Happily, however, it is not so limited. If one come to know accurately, others, who would never have been able to get at an exact knowledge by their own unassisted efforts, may obtain from him such a knowledge as will enable them to be *βλακωνυτες*; that is, not only hearers, but hearers who give heed to what they hear, and understand. They are not to be negligent hearers if they would be blessed; they must *keep* or "observe narrowly the things which have been written in it." They must scrutinize them, and by their aid "*Watch.*" "Behold, I come as a thief," saith Jesus; "blessed is he that watcheth." But they only can watch to any purpose who "narrowly observe." The Apocalypse was given to this end—that the servants of the Deity, who are keeping their garments, might be able to discern the signs of the times preceding the apocalypse of Christ; and the real nature of things extant in their several generations. No believer understanding this prophecy could be seduced into fellowship with the clerical institutions of the world; because he would see them all in their native deformity and sin.

time of the prophecy.
The reason given why they are blessed who know accurately, give heed to, and observe narrowly, the subject-matter of the prophecy, is "*because the time is near.*" The time of the prophecy. When the prophecy was given, that the Seed of the Woman should bruise the serpent's head, the time was not near. But in respect of this prophecy symbolized in the Apocalypse, "*the time is near.*" It began to be developed soon after it was published; and its development has been progressing onwards to its grand catastrophe ever since. Hence, all this long series of centuries from John to the apocalypse of the Sons of the Deity, and the consummation of their mission in the establishment of the kingdom of their Father, and the overthrow of the enemy, is the time of the prophecy. This long period had its beginning and its end, which are significantly indicated by the fact of the phrase occurring but twice; first in the verse before us, and next in ch. xxii.

10, at the end of the book; as if they had been so placed to enclose the prophecy between them. In the latter place it was said to John, "*Seal not the sayings of the prophecy of this book; because the time is near.*" This instruction was contrary to that given to Daniel in ch. xii. 4, 9. He was commanded to "*shut up the words, and seal the book*" of his prophecy, "*till the time of the end;*" which was an intimation that it would not speak intelligibly till then. But it was not to be so with the Apocalypse. This was to speak intelligibly to the blessed who came to know it accurately, and to give heed to it, in all its course, each generation discerning the signs of its own times, while all "the servants of the Deity," whose especial document it is, had among them a scriptural understanding of the consummation it reveals.

"*The time is near,*" then; not that the thousand years should begin, and Christ and the Saints should rule the nations, near to John's time, but that soon after the Apocalypse was revealed to him, the threatenings against the Nicolaitanes, the Balaams, the Jezebels, and the "liars," in the apocalyptic and other ecclesias of the time, in which John's contemporaries were personally interested, should begin to come upon them; and that this judgment, beginning at the house of God, would set in motion the comparatively, or rather politically, quiescent iniquity of the churches, which, in its working, would at length develop the results foreshadowed in the Dragon, the Beasts, and the False Prophet, and the events thereto relating, which, also, in their action and reaction upon one another in their efforts to establish their policies, should create such a situation of affairs in the Habitable, as should favor the interference of Omnipotence for their chastisement and overthrow, and the establishment of the kingdom of God upon the ruin of theirs. The Seed of the Kingdom had been sown in the whole Roman Habitable by the apostles. Ecclesias had been planted everywhere, and wherever they existed they embodied principles subversive of the existing order of things; for if their doctrine prevailed in its purity, converting all the world, as our clergy vainly imagine it is to do, both governors and governed, Judaism and paganism, would of necessity have been abolished; and if perverted and traditioned, it would still be inimical to the existing order. A corrupted gospel would only intoxicate its believers. This was the condition of such men as Origen, Dionysius, Cyprian, Lactantius, Eusebius, and such like. Like the people and clergy of our day, they had acquired too much light to continue pagans, but not enough to become Christians. They became CATHOLIC POLITICIANS. If there had been no true Christianity, they would have continued pagans; but the truth being established, there existed a basis out of which flesh and blood could evolve a system of abomination agreeable

to its own diabolism. This, as we shall see, had attained considerable development in John's period of exile. It was a powerful element in the *ἃ εἰσι*, "the things which do exist," that is, contemporary with John. Many professors were intoxicated; and when they no longer had the apostle, and the faithful men that overlived him, to keep them in check, iniquity broke loose, and gave an impetus to human affairs, and a direction to their policy, which ultimated in the establishment of a *system of spiritual prostitution*, variously denominated Catholicism, Romanism, Protestantism, and sectarianism, as at this day.

But blessed is he that understands the Apocalypse, gives heed to, and observes narrowly the things which have been written therein, for it is utterly impossible for such a man to be imposed upon by any of these. He could as soon become a Mohammedan, as understanding, and honestly believing what he understands, to become a pious professor of any of the churches of what is absurdly enough styled "Christendom," and to imagine thereby that he was a Christian in faith and practice. The teaching of the clergy is opposed to, and subversive of, the Christian faith, and therefore, from alpha to omega, at variance with the doctrine of the Apocalypse in faith, hope, and practice. Blessed is the man who, instructed by its teaching, is delivered from the dogmas and commandments of the craft.

SECTION III.

THE SALUTATION.

"John to the SEVEN ECCLESIAS which are in the Asia: joy to you and peace from the Who is, and Who was, and Who is coming; and from the SEVEN SPIRITS which is before his throne; and from Jesus Anointed, the faithful witness, the Chiefborn from among the dead, and the Prince of the kings of the earth: to him having loved us and washed us from our sins in his blood, and made us kings and priests for the Deity, even our Father, to him be the glory and the supremacy during the AGONS OF THE AGONS. Amen"—ApoC. i. 4-6.

As we have seen, John, the beloved apostle, having tarried till the Lord came, and therefore witnessed the devouring of the Mosaic body politic by the Roman Eagles of the East, by the common consent of all reliable antiquity, was honored as the channel through which the wonders of the Apocalypse should be communicated to men. Having informed us in the first verse whence he derived it, from the fountain and origin of all wisdom and knowledge, from the ΤΗΚΟΣ, or Former and Disposer of all things, through the Anointed Jesus by his messenger;

and for the Servants of the Father, he now tells us to what special communities of the faithful the invaluable gift was to be confided; that they might multiply it, and circulate it among all the Ecclesias of the Habitable, as the last communication from heaven till the time should come for the glory and power to be manifested before the eyes of all nations. He was not left at liberty to send it to what congregations his own prudence might suggest; but he tells us, in the tenth and eleventh verses, "I came to be in spirit in the Lord's day: and I heard behind me a loud voice as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last: and what thou beholdest write for a scroll, and send to the Seven Ecclesias which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea." Hence there was no alternative. The Apocalypse must be sent to these seven. In obedience, therefore, to this command, in writing he primarily addresses himself to "the seven ecclesias which are in the Asia."

1. "Church."

In the rendering of the original before us I have not translated the word *εκκλησιαι*, *ekklesiai*, but simply transferred it. It is generally rendered *churches*; but this word does not express the ideas of *ecclesia*. Church is a corruption of *κυριακη* *kuriakē*, which signifies "pertaining to a lord." The Anglo-Saxons took the first and last syllables of the Greek word, as *kur-ke*, which they spelled *Circe*; but which is more obviously shown in the Scotch *kirke*; both of which are equivalent to the modern English *Chur-ch*. "Something pertaining to a lord" is the etymological signification of the word; and although, in a certain sense, an *ecclesia* is something pertaining to a lord, and that lord *the* Lord of heaven and earth, yet the ideas of *property* and *lordship* are not contained in the word *ecclesia*. This is one reason why in this exposition of the Apocalypse we reject the word *church* as the representative of *ecclesia*.

Another reason is, that ideas are conventionally associated with the word which are altogether unscriptural. *Ecclesia* never signifies in the Bible "the place which Christians consecrate to the worship of God;" nor does it signify such collective bodies of "professors of religion" as pass current for Christians in and with the world, under the various "names and denominations" of "Christendom." These, and many other ideas associated with the word *church*, such as churchman, church-warden, church-attire, churchyard, churching of women, and all such papistical foolishness, are altogether foreign from the scriptural use of *ecclesia*.

In order, therefore, to get quit of all the rubbish we exclude *church* from our apocalyptic vocabulary, and hold on to the word used by the apostles. We have therefore transferred it in our rendering without translation.

Still, as an expounder of the word of truth, it is our duty to make the word *ecclesia* perfectly intelligible to the unlearned reader; for we write principally for the benefit of such.

2. Of Ecclesia.

ECCLESIA, then, is a word compounded of *εκ, εκ*, "out of," and *κλησις, klēsis*, "a call, or invitation." Hence an *εκκλησις, ekklēsis*, is "an invitation to come out;" and the assembly of people convened in consequence of their acceptance of the invitation is an *ecclesia*. This is the etymology of the word, which is also in agreement with its scriptural constitution, which we shall briefly explain.

The mission of the apostles was to the Jews first, and afterwards to the Gentiles, for the purpose of announcing to them *an invitation from the Deity to certain things*, which, when accepted, became to the invited "the Hope of the Calling." In delivering this message, or invitation, they distinctly defined the things to which their hearers were invited. In doing this, they informed them of the purpose of Deity—that *He had appointed a day in the which the whole inhabited earth should be ruled in righteousness by the Anointed Jesus, whom he had raised from among the dead*—Dan. ii. 44; vii. 14; Acts xvii. 31. But that, before that "day" of the administration of the world's affairs in righteousness should be introduced, He had, in his great mercy and goodness, determined to invite all Jews and Gentiles to a share in that kingdom and glory with eternal life, *upon certain specified and indispensable conditions*. Hence the twelve apostles, constituting "the Apostleship of the Circumcision," were sent to the circumcised; and Paul to the uncircumcised, to invite all ranks and degrees of all nations "to God's Kingdom and Glory"—1 Thess. ii. 12. The result proposed by this *invitation* was not the converting of the "immortal souls" of mankind, and the saving of them from eternal conflagration in the apocalyptic "Lake of Fire and Brimstone;" it was not that they might "get religion," and by its efficacy obtain a right and title to mansions in the skies: no such clerical results as these were proposed by the invitation. The invitation was designed, in the words of James, "to take out of the nations a people FOR HIS NAME." The expected consummation was not the conversion of nations by the apostles and their successors in the faith, but *the separation of a class from the general body of mankind, which class*

should constitute the "ONE YAHWEH-NAME;" and that by this Almighty Name the world should be ruled in righteousness. When this name is completed,—that is, when the last believer shall be inducted into it, and all its elements shall be glorified,—it will constitute the *ecclesia* in its largest sense. When glorified, its members will occupy "the heavens;" not the skies, but the apocalyptic heavens, to which the kingdoms of this world belong—Rev. xi. 15; Dan. vii. 18, 27. In the present state, they are "an *ecclesia* of Chiefborns, who have been enrolled for heavens"—Heb. xii. 23. The apostles were engaged in enrolling men and women for the future administration of the world's affairs; so that when they shall attain to dominion they will be "the Heavens that rule." The gospel invites men to enrolment for becoming in due time the stars and constellations of the New Heavens, in which dwells righteousness, that they may shine as such in the kingdom of their Father—Dan. xii. 3; Matt. xiii. 43.

But men and women become elements of this *people of the Name* upon certain specified and indispensable conditions. They are invited to God's kingdom and glory; and they accept the invitation in believing the gospel of the kingdom and name, and subjecting themselves to "the obedience of faith." What Paul styles "the wholesome words of the Lord Jesus," are these: "He having believed and been baptized shall be saved; but he having not believed shall be condemned." If it be asked, what is a man required to believe? The Lord Jesus replies in the previous verse, "THE GOSPEL"—Mark xvi. 15, 16. There is no salvation without belief of, and obedience to this. Hence when Philip, one of the seven deacons, preached to the Samaritans, it is stated in Acts viii. 12, that "when they believed Philip evangelizing THE THINGS concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus, they were immersed, both men and women." *The things of the Kingdom and the Name* are the great subject-matter of the Gospel of God, "promised before," says Paul, "through the Prophets in holy writings"—Rom. i. 2: and "the power of God for salvation to every one who believes." Without this power none can be saved; hence the immense importance of "the gospel of the kingdom," which is totally different to anything preached for salvation by the clergy. "The things" must be known, understood, believed, and obeyed, with an honest and good heart. This is indispensable. But the work before me is not the exposition of the gospel; but the exposition of the Apocalypse for the benefit of those who have already comprehended and obeyed the gospel. Nevertheless, for the benefit of any sincere reader who is ignorant, we refer him to the Covenants made with Abraham and David, and to the testimony concerning Jesus in

the writings of the apostles, and to the preaching by these as illustrated in the Acts, for an answer to the question, "*What are the things to be believed for salvation?*"—See Gen. xii. 1-3, 7; xiii. 14, 15; xv. 6, 7, 8-21; xvii. xxii: 1 Chron. xvii. 11-15; Matt. xvi.; Acts ii.; iii.; viii.; x.; xxvi. 6, 7; xxviii. 20, 23.

Now when men and women became Christians after the apostolic fashion, (and this is the only way of any account,) they became members of "the Ecclesia of Chiefborns." They were addressed in the apostolic epistles as *κλητοι κλητοι*, "THE CALLED," or invited, "of Jesus Anointed;" as "made holy in Jesus Anointed, called Saints," or holy ones; as "the faithful in the Anointed Jesus;" as "the faithful brethren in an Anointed One;" and as "the Ecclesia IN God the Father, and IN the Lord, Jesus Anointed." They, being in the Deity and in the Anointed One, and the anointing being in them, were a manifestation of Deity in flesh; and were addressed by Paul, saying thus, "Ye are all Sons of Deity in the Anointed Jesus through the faith: for as many as have been immersed *into* the Anointed, have *put on* the Anointed. There is (in him) neither Jew nor Greek; there is (in him) neither slave nor freeman; nor is there (in him) male and female: for ye are ALL ONE in the Anointed Jesus: and if ye be the Anointed's, then are ye the seed of Abraham, and Heirs according to the promise"—Gal. iii. 26-29.

From these premises, then, it is evident that an Ecclesia is a community of men and women, who have accepted an invitation to the kingdom and glory of the Deity; in believing the promises and testimonies concerning the kingdom and name of Jesus Anointed; and in being immersed into him: by which faith and obedience they have been "washed from their sins in his blood; and made kings and priests to the Deity, even to the Father;" and so separated from the body of mankind for the Age to Come. The Ecclesia of Chiefborns is, therefore, not the Kingdom of God, as *church*, in the clerical sense, is styled; but it is the community of *the Heirs of the Kingdom*; and every one knows, or ought to know, the difference between *the heirs* of an estate, and the estate itself.

From these premises, the reader will readily perceive that the distinction existing between *church* in the usual acceptation, and *ecclesia* as defined above, is not fanciful, but real and important. The *churches* of the Gentiles are not *ecclesia*. They make no pretensions to be such, according to the definition I have demonstrated. The members of the churches, judging from their prayers, extemporized and printed, are not saints, but "*miserable sinners*." This is the designation imposed upon themselves by the most pious of the most exquisitely orthodox

establishments. Thus the evangelical divines, who lead the stereotyped devotions of the Fabers, the Flemmings, the Elliots, the Crolys, the Bickersteths, and McNeils, send up their voices to heaven, saying, "*Lord, have mercy upon us miserable sinners!*" Now, if the most pious and orthodox denominate themselves thus, what must the schismatics of the heterodox conventicles be! They all, doubtless, know themselves; and as they one and all proclaim themselves to be miserable sinners, who have gone astray like lost sheep, it would be presumption in me to dispute it. I accept, therefore, their condemnation of themselves; and am, consequently, justified in saying that a church, as distinguished from an ECCLESIA, is a community of miserable sinners, possessed by a lord commonly known as "*the god of this world.*" It is not wonderful, then, that "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life," should reign in the pulpits and all the pews. Churchmen, since the days of Eusebius, to go no further back, will have it that the church is the kingdom of God. Well, we grant it, with the understanding, that the God whose kingdom it is claimed to be is SIN, the great god, or power, of the world. There is nothing like understanding, and being understood, so that we may be able to call things by their right names. Here we have the line of demarcation broadly and distinctly drawn. The ECCLESIAS of the Scriptures are "*the Heritages,*" or κληροί, κληροί, the true clergies of the Deity, (1 Pet. v. 3,) who shall possess the earth and all that it contains; while the churches are the Kingdom of SIN, possessed and administered by his clergy for their own glory and behoof. This being indisputable, the reader will understand that the Apocalypse is not addressed to the churches of "Christendom;" neither is the salutation of joy and peace to them. Joy and peace are only for the Saints in the Anointed Jesus, who know, and have obeyed the truth, having been purified thereby—1 Pet. i. 22. The salutations of the scriptures are only for these; never for "miserable sinners," whose case we dismiss for the present with the remark, that the apostles never commenced their epistles with "joy and peace to you, miserable sinners, from God our Father, and the Lord Jesus Anointed; but on the contrary, "to you, the Saints and faithful." God is the Father, and Jesus the Lord, only of the enlightened and obedient; hence to these only did they send greeting.

3. Seven Ecclesias.

The Apocalypse is remarkable for the number *seven*. The first time it is used in the Bible is in Gen. ii. 2, "On the *seventh* day Eloh-*im* ended his work which he had made; and he *rested* (or ceased) on the

seventh day from all his work which he had made." In this, the ideas connected with the number seven are *completion* and *cessation*. Any thing denominated by seven, is complete; it lacks nothing to make it perfect, and beyond it nothing remains to be accomplished.

The seven ecclesias are specified by name in the eleventh verse of the chapter before us; and upon the principle of completeness, seven were selected rather than any other number, to indicate that what was written to the seven was written to all the "ONE BODY" throughout the Habitable in seven successive states thereof. No one of the ecclesias existed that could say it had no interest in the things apocalypsed.

The number seven was also associated with the ecclesias to denote their relationship to the parabolic holy place. They were the anti-typical lightstands—the heavenly things through which the darkness of the world was to be dispelled—the Ecclesia of the living God, the pillar and support of the truth—1 Tim. iii. 15.

They were located *εν τη Ασια*, in the *Asia*, that is, in that province of Asia Minor, or Anatolia, called *Asia*, where their several cities, then in a highly flourishing condition, were situated not very far distant from each other. The salutation was to these as the representatives of the saints and faithful everywhere. And how highly honorable to them, when we consider who they were, and the exalted personage whence it came. They were communities of "*the poor of this world*," with not many wise men after the flesh, not many mighty, not many noble among them. To such, and not to the princes and potentates of the world, did the Creator of the universe salute them through John with "joy and peace." He presents himself to them as Deity by the Seven Spirits in Jesus the Anointed—THE DIVINE LOGOS IN FLESH. He styles himself *ὁ ὢν*, "*He who is*," which is equivalent to declaring that he is not dead, but "is risen, as he said;" also *ὁ ἦν*, "*He who was*"—He that is risen is the same as He who was before Abraham, and before the crucifixion: and *ὁ ἐρχόμενος*, "*He that is coming*" in power and great glory. But that they might not separate him in their minds from the anointing, the salutation is said to come from Him, "and from the Seven Spirits which is before the throne of him;" and that the source of the salutation may still stand out in bolder relief, it is said to proceed "from Jesus Anointed," who is "Deity manifested in flesh;" Jesus is the flesh, and the Seven Spirits the Deity with which the resurrected flesh is anointed so as to be omniscient and almighty. Thus combined, the salutation is from "the Lord the Spirit." He is styled "*the faithful witness*," because he came into the world that he might bear witness unto the truth; and did witness it before Pontius Pilate, in the face of the death which his confession brought upon him. "I AM THE KING OF

THE JEWS," said he, and for that avowal he was put to death upon the accursed tree—John xviii. 33, 37; xix. 3, 12, 14, 19; 1 Tim. vi. 13. But though he suffered thus, he was "justified by spirit," and became "the Chiefborn from among dead ones," that in all things he might have the preëminence. He is also styled "the Prince of the Kings of the earth." These, however, are not the existing "crowned heads," nor the wearers of crowns in the days of John, but those kings and priests whom he hath made such unto the Deity, his Father and theirs. He is Prince, or Chief Priest and King of these, who shall with Him rule the Habitable in righteousness, and hence his apocalyptic title, "KING of kings and LORD of lords"—Rev. xvii. 14; xix. 16: "to Him," says John, "be the glory and the supreme authority during the Aions of the Aions. Amen."

There is a peculiarity in our rendering of this salutation which deserves a little further attention than we have yet given it. The form of speech is this, "from the SEVEN SPIRITS *which is* before His throne." This is an ungrammatical form of words. Both Greek and English grammar require that the verb "*is*" should be "*are*," and in the English Version it is so rendered. But verbal accuracy would lead to a doctrinal mistake. It is written in the Greek, "Seven Spirits *which is*" —*ἑπτὰ πνεύματα, ἃ ἐστίν*; and the reason is, that these seven are not seven distinct and independent spirits, but the One Spirit in sevenfold or perfect manifestation. Paul says, "there is ONE SPIRIT, even as ye are called in ONE HOPE of your invitation;" and "there are diversities of gifts, but the same Spirit;" and "by One Spirit we were all immersed into One Body; and have been all made to drink into One Spirit"—Eph. iv. 4; 1 Cor. xii. 4, 13. Hence "seven" prefixed to "spirits" does not indicate plurality of spirits, but perfection in wisdom, knowledge, and power of one and the same spirit; so that this perfection is expressed by plurality of figure, while the oneness of the Spirit is expressed ungrammatically by the verb in the singular. The phrase, therefore, "the Seven Spirits *which is*," is a Hebraism like that in Gen. i. 1, בָּרָא אֱלֹהִים, *bahrah Elohim*, "Mighty Ones he created"—cases in which the rules of grammarians are ignored for the convenience of the truth.

4. "For Ever and Ever."

In response to the salutation from the Deity manifested by spirit in Jesus Anointed, John, as the representative of earth's future kings, ascribes to him as their Prince, "the glory and the supremacy *during the Aions of the Aions.*" In the English version, these words *in italics*

are rendered "*for ever and ever*;" and represent to the Anglo-Saxon mind the idea of *unlimited futurity*, commonly styled **ETERNITY**. This acceptance of the phrase leads to the conclusion, that the supremacy of Jesus as Prince-Priest and King of a priestly dominion on earth, is to be eternal; a notion which implies that sin and death are destined to obtain on this planet eternally. But this conclusion is altogether set aside by the teaching of the New Testament. In 1 Cor. xv. 23, Paul lays down a certain order of future development; as, *first*, "they who are Christ's, made alive in his presence;" *second*, "the End." Between these two epochs there is a *long interval*, the duration of which Paul does not define; but, having notified the arrival of "the end," he tells us what is to come to pass then. He says, that the kingdom that had been existing during said interval is to be "*delivered up*" to the Divine Father; and that this delivering up is consequent upon "all rule, authority, and power" having been "*put down*:" for the reign of the Son of man is decreed of Heaven to continue till this result shall be consummated. "He must reign **TILL** he (the Father) have put all enemies under his feet"—Ps. viii. 6; ex. 1. "The last enemy that shall be destroyed is death." The Son, then, is to reign as the Father's kings and priests, until death shall be abolished from the earth. This implies the previous extermination of sin; for death is the wages of sin; and wages are not paid where services are not rendered.

We see, then, that the Son of man is not to reign as the majesty of a priestly kingdom after sin and death are rooted out; and be it remembered, that the kingdom the apocalypse exhibits is the dominion of the Father's kings and priests. It contains but few hints of what is to be the order of things upon earth after "the End" indicated by Paul. The Melchizedec Kingdom of the Deity, subduing and reconciling terrestrial things to him, is the great theme of its visions and descriptions. When the end for which it will be established is accomplished, it will be delivered up, and then "the supremacy" of the Son, both in respect of "the Head" and "the Body," in other words, of Jesus and his Brethren, will cease. An end will be put to it. During the long interval of a thousand years, the supremacy of the saints is decreed. For all that time, two classes will exist contemporaneously upon earth—the world-rulers, incorruptible and deathless; and the subject-world of nations, peccable and mortal. Flesh and blood cannot possess this Melchizedec or priestly kingdom. Jesus and the Saints alone can have it; so that while it continues, their supremacy must and will be upheld against all aspirations of the flesh. But when the time arrives for flesh and blood, or "corruption," to be abolished from the earth; and for all its future inhabitants to become *Elohim*,

Are these things so?

or incorruptible and deathless beings, consubstantial with Deity; the ELOHIM of the previous thousand years will no longer be priests offering gifts and sacrifices for them to the Deity. The priestly supremacy will terminate with the cessation of the necessity which originated it; and the Deity by spirit will be the all things in them all. Thus, "when all things shall be subdued unto him (the Son), then shall the Son also himself be subject unto him (the Father) that put all things under him, that the Deity may be the all things in all."

Hence, John, who was in accord with Paul, did not ascribe an eternal supremacy to the Son, as taught by Anglo-Saxonism. He was not contemplating the position of Jesus in a postmillennial order of things; but his position in relation to the Millennial Dominion. In reference to this, he said, "to Him the glory and supremacy during the Aions of the Aions."

"For ever and ever," or even its parallel in Daniel, "for ever, even for ever and ever," are phrases, then, that do not indicate "eternity," being used of things which are in their nature, or constitution, terminable. But we must look to the original, and see what can be made of that. In the text of the Apocalypse, the phrase is *εις τους αιωνας των αιωνων*. This occurs fourteen times, and is uniformly rendered "for ever and ever," except in chap. i. 18, where it is rendered *evermore*. In chap. xiv. 11, the definite article is omitted: the reading is, therefore, *εις αιωνας αιωνων*.

Now, as the Apocalypse treats of the same subject as that revealed to Daniel in his seventh chapter, namely, the kingdom and conquests of the Saints, we ought to find the Chaldee original of this formula, so frequently occurrent in the New Testament. And this we do in the eighteenth verse of that chapter. In this, the time is specified how long the Saints shall possess the kingdom; the same kingdom that Daniel had told Nebuchadnezzar should "stand *לעלמיה* *leahlmayyah*, for OLAHMS"—chap. ii. 44:—"they shall possess the kingdom *ad ahlmah*, *wead ahlahm ahlmaiyyah*, for an *Ahlmah*, even for an *Ahlmah* of *Ahlmahs*. The Chaldee word *ahlmah* is identical with the Hebrew *אֹהֶם* *olahm*; and is represented in the Greek by *αιων*, though in etymology different.

The Hebrew and Chaldee nouns are derived from the verb *אָלַם* *aklam*, "to hide, to conceal." Hence an *Olahm*, in relation to time, is a period hidden or concealed; hidden in the past, or concealed in the future. In prophecy, it designates absolutely a certain period to exist; but without defining its beginning or ending. The kingdom belonging to the Saints of the Most High Ones (*elyoniu*) is to "stand for hidden periods," or *olahms*, comprised in one hidden period, or *Olahm*; which

must, therefore, be longer than all of them together. Hence this will be a *Hidden Period of Hidden Periods*, or an *Olahm*, even "an *Olahm of Olahms*." I have a translation of Dan. vii. 18 before me which renders the time the Saints are to possess the kingdom by the formula, "*for eternity, even for eternity of eternity*." This, however, is a mere flourish, and no translation, and bears on the face of it proof that the inventor of the form knew nothing about the nature of the kingdom, nor the purpose for which it is to be established. As I have shown, the kingdom is not to continue eternally; so that the Saints cannot hold it for eternity; and as the scripture is true, they do not use the word here in the sense of *ever* and *eternity*.

The duration of this Chaldee formula may be approximated from another direction. Thus, the kingdom the Saints are to take is the dominion of the lion, the bear, and the leopard, three of Daniel's four beasts. They are utterly to destroy the fourth, but the political organizations represented by the other three, are to be continued in existence, but without sovereignty. While in existence, they are under the dominion of the Saints, whose administration will not be superseded by other rulers. The existence of these organizations subjectively to the Saints is defined; and consequently, the duration of their holding of the kingdom is thereby defined likewise. In ch. vii. 12, it says, "a prolonging in life was given the three beasts *ad-z'man we-iddan*, during an appointed time and a set time." This, then, is the duration of the *Olahm*, or *Ahlmah*, of the kingdom—a *hidden period containing an appointed time and a set time*. The Apocalypse has revealed the number of years contained in these kinds of time, in telling us how long the Saints are to reign with Christ after binding the Dragon; whose dominion at the appearing of Christ covers the territories of the politics symbolized by the three beasts. They are to reign thenceforth with him during a thousand years—Apoc. xx. 6. The period consists of "a set time," and "an appointed time." A set time is indicated by *iddan*, which is equivalent to the Hebrew *moaid*, the word used in Gen. xvii. 21, where it is said, "Sarah shall bear unto thee Isaac, at this set time in the next year." This is, then, a period of gestation, which consists of 280 days; a day for a year in symbolic time. This, deducted from 1,000, leaves 720 years for the "appointed time;" or two times of 360 years each. Daniel did not discern "what, or what manner of time the Spirit of Christ which was in him did signify" by the *z'man we-iddan*, nor by the *ahlmah of ahlmahs*; but not so with ourselves,—for the Father has apocalypsed the solution in the thousand years.

The reader will, therefore, understand, that the prophets, under divine inspiration, predicted the development in a future remote from

their day, of a period that should continue "for a season and a time." They did not know when it should begin, nor what length of time was meant by the formula; and consequently, could not tell when it should come to an end: but that such a period should exist, and be of a very peculiar character, even most glorious to all the righteous who should be contemporary with it, they were all agreed, as is plainly to be seen in all their writings. "I heard," says Daniel, "but I understood not; for the words were closed up and sealed till the time of the end." For this reason, the period was called *Olahm*, or THE HIDDEN; beyond which the prophets, and those instructed by them, did not often look. They saw it was terminable; and therefore if they spoke of anything not restricted to it, they would say, עַד-עוֹלָם אֲדַבֵּר, *ad-olahm we-ad*, "during the hidden period and beyond."

The promises made to Abraham and to David had especial reference to this *Olahm*; and the Apocalypse shows symbolically how the *Olahm* is to be introduced, and how the promises to those patriarchs are to be performed. Thus, the Spirit said to Abraham in regard to Canaan, "All the land which thou seest, to thee will I give it, and to thy seed *ad-olahm*, during a hidden period." And again, reminding Israel of the same promise, He says by Jeremiah, "If ye thoroughly amend your ways and your doings * * * I will cause you to dwell in the land which I gave to your fathers *l'min-olahm we-ad olahm* for from (the beginning of) the hidden period, and during the hidden period;" which in the Common Version is rendered "for ever and ever," as though the Israelites were destined to be flesh and blood occupants of Canaan for eternity!

The covenant made with David is styled by him in his last words, "a covenant of *olahm*." In the Common Version this is rendered "an everlasting covenant;" but it ought to be termed "a covenant of the hidden period." It was so styled, because it was to be established then; and as the subject-matter of this covenant is the throne symbolized in Apoc. iv., and the kingdom taken possession of by the Saints in ch. xi. 15; Dan. vii. 18, it is styled "a kingdom of *Olahm*," or the kingdom pertaining to the hidden period.

The Mosaic Period was an *Olahm*; for, although the Israelites knew when it began, none of them, not even Jesus, nor the angels, knew when it would come to an end. This is proved by Mark xiii. 32. When the Mosaic Heaven and Earth should pass away, that *olahm* would be ended, as it was A. D. 72. In this long period of 1695 years, there were numerous lesser periods, as the jubilees, or periods of restitution, recurring every fifty years. Hence the Mosaic was an *Olahm* of *Olahms*, one long period containing many lesser ones. But this system

of periods did not terminate in itself. It was typical, or representative, of times and seasons belonging to the throne and kingdom of the saints. Thus, in Apoc. xiv. 1-5, we have the Pentecost in the kingdom; in ver. 6, 7, the trumpet of the Jubilee sounding; and in vers. 8-11, the great and terrible day of national atonement, ultimating in the conquest of the nations, and their subjection to Israel's Elohim *for the olahm*—Lev. xxv. 8-17, 39-46. Nor is this confined to the introduction of the *olahm* of the kingdom; there are periodically recurring *olahms* during all the thousand years, indicated by the observance of the Passover and Feast of Tabernacles to be observed by all nations—Ezek. xlv. 21; Zech. xiv. 16-19. For this cause, therefore, the thousand years is called in Daniel "*an Olahm, even an Olahm of Olahms;*" but by no means an eternity.

Presuming, then, that the reader comprehends the matter thus far, I proceed to remark, that the Seventy Israelites who translated the prophets into Greek for the king of Egypt, substituted for *olahm* the word ΑΙΩΝ. But, although this does not express the same idea as *olahm*, it was about as good a word as they could select. It was indefinite; as indefinite as *olahm*; for it neither defined the beginning nor the end of the period it was chosen to represent.

ΑΙΩΝ is compounded of *ἀεί* and *ἔων*. The word *ἀεί* is from *ἀώ*, *ἀέω*, or *ἀήμι*, signifying primarily, "to blow, to breathe;" secondly, "to live, to pass or spend time." From this derivation *ἀεί* would present the idea of a *going on*; and as a particle of time is expressive of that which is unlimited or undefined; "not so much that which cannot be bounded as that which is not bounded—which is not attempted to be defined, but is considered as going on, on, on. 'Αεί, therefore, alone, would not express the true idea of eternity, but only of *time*, whose end is not bounded by any specification. "This *flowing* word, indicative of *passing time*, must be connected with, and, as it were, anchored upon another of more stability, in order to give it any kind of fixedness." This other word is *ἔων*, the participle of that verb of existence which expresses, in its philosophical sense, the highest mode of *being*. One part of the compound word, then, is unconfined; the other, since *ἔων* is of all tenses, altogether excludes the idea of time. ΑΙΩΝ, then, is not *time*, long or short, bounded or endless. Time is said to move in a circle, on account of its likeness to an *Aion*; hence an *aion*, and a cycle or circle, are analogous. It is therefore used in the indefinite sense of life, existence, or state of being. Thus, that end which contains the period of each existence is called its *αιων*. The *aion of man* is three-score years and ten; while the *aion of Deity* is "from everlasting to everlasting." It is, therefore, A COURSE OF TIME, *ἀεί*, *circling around*,

ΩΩ, BEING ; the circling depending upon the nature of the being circled. Hence, Deity being essentially life, the circling of time can never cease in relation to him ; but priesthood and man being essentially terminable, the circling of time around them cannot always continue. The diameters of their aions may be measured by their continuance.

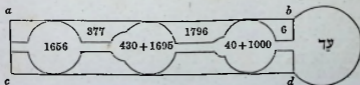
"*The Aions of the Aions*" in the places cited, are the period of the apocalyptic roign, which is a priestly administration "after the Order of Melchizedec;" and therefore, of necessity, *not eternal*.

Aristotle, whose mother tongue was Greek, says, that "*the period of each existence is its aion.*" The thousand years is therefore the Aion of the Melchizedec Reign, containing *aions* or cycles within itself, in which Jesus, anointed with the Seven Spirits, will have and bear the glory, and exercise the supreme authority in the midst of his associates, over the nations of the earth to its utmost bounds.

But in the mythology of the heathen, the heaven of their vain imagination, which they placed somewhere above the atmospheric firmament, and having for its supposed existences the gods of "High Olympus," and the ghosts of Elysium—was an *Aion*, and so entitled : and as its presumed existences were regarded as of infinite duration, this *aion* with them was *eternity*. Hence, also, those styling themselves "members of the church," whose minds are traditionally imbued with the vain philosophy of the Greeks, believe in the Aion of the heathen, styling it "heaven beyond the skies," whose existences they allege are the ideas they call "God," "Jesus," "angels" evolved from the souls of infants, ghosts of departed saints, etc. This they call eternity—the Pagan-Greek and Latin, the Catholic, Papal, and Protestant *ETERNITY* : and as the last three have had the translation of the scriptures under their control, and know nothing of any other *Aion* than an imaginary superatmospheric eternity, they almost universally render *εἰς τὸν αἰῶνα*, *eis ton Aiona*, and its kindred forms, by "for ever," and "for ever, even for ever and ever;" and adjectively, by "eternal."

Now, to simplify this matter as much as possible, I have constructed the following diagram, which will perhaps enable the reader to comprehend more easily the explanation we have presented of the scripture *Olahms* and *Aions*.

The Aion of Sin and Death, 7000 Years.



In this diagram, the parallelogram *a b c d* represents a period of 7000 years, from the Creation until "the End," when the Son delivers up the kingdom to the Divine Father; and Death is abolished. It is the period during which sin and death exist on earth, and contains three *Aions* and four Intervals. The *aions* are indicated by circular lines; and the intervals of time elapsing from the end of one *aion* to the beginning of a subsequent one, by parallel lines. The perpendicular line *a c* indicates the Era of the Creation. The parallel lines between it and the first circle, represent the time that elapsed to THE FALL.

The *first circle* represents the Antediluvian *Olahm*, or AION; and the figures in its diameter indicate that it terminated 1656 years from the Creation by the Flood.

The *second interval*, or space between the first and second circles, represents the period from the Flood to the typical confirmation of the Covenant of the Land with Abraham, a duration of 377 years.

The *second circle* has a *crescentic prefix* on the left. In the crescent are the figures 430, which denote that it represents a period of that number of years from the confirmation of the Land Covenant to the night on which the Twelve Tribes left Egypt for the purpose of taking possession of it.

The *circle itself* represents a duration of 1695 years, which terminated at the burning of the Temple by the Romans. This was the Mosaic Aion: and commenced at the baptism of Israel into Moses in the cloud and in the Red Sea—1 Cor. x. 1. The circle and its prefix enclose the whole period of $430 + 1695 = 2125$ years; it embraced the *αιωνες και γενεας*, the Aions and Generations; and may therefore be termed the ABRAHAMO-MOSAIC AION, which, having waxed old, vanished away in blood and fire and vapor of smoke—Heb. viii. 13; Acts ii. 19.

The *third interval*, which lies between the second and third circles of the diagram, indicates the series of years which has already elapsed since the destruction of Jerusalem, and may yet elapse to the apocalypse of the Sons of the Deity in power and great glory to restore the kingdom again to Israel, an event which marks the commencement of THE REGENERATION. We have defined this interval by 1796 years from the destruction of the Holy City in the Vulg. Era 70. By the end of this period "the kingdoms of the World" will be about to become the kingdoms "of the Lord and of his Anointed; and he shall reign during the Aions of the aions"—Rev. xi. 15; the same phrase as in ch. i. 6. The end of this long period of 1796 years will terminate in the Vulg. Era 1864. *About this epoch* will begin, as we believe, the wonders that are to introduce a thorough and complete revolution of

human affairs, the representation of which enters largely into the scenes of the Apocalypse.

The *third circle* of the diagram has also a *crescentic prefix* on the left, only smaller than the preceding. I have made it smaller because it represents a shorter period—only 40 years, styled in the Apocalypse "*the Hour of Judgment.*" It is the antitype to the 40 years in the wilderness, and the Aion of the Sickles (Rev. xiv. 14–20) introductory to the *third circle*, whose diameter is 1000 years. This is "*the Aions of the aions,*" which are referred to thirteen times in the Apocalypse. It may be styled the ABRAHAMO-MESSIANIC CYCLE, because in it is fully displayed the covenant with Abraham concerning Messiah, Israel, and the Nations. This cycle of aions is "*the Day of Christ,*" which Abraham, who walked by faith, rejoiced in foreseeing. It is commonly called "THE MILLENNIUM," because of its continuance *mille anni*, a 1000 years. To this circle belong *το ξυλον της ζωης*, "*the Wood of the Life,*" and the New Jerusalem. The Gospel treats of this aion, because it is the Aion of the Kingdom, and styled by Paul "*the Aion to Come*"—Heb. vi. 5. No one has ever heard the gospel who is ignorant of the doctrine concerning this Aion—the cycle enclosing the hope of all the faithful of patriarchal and Mosaic times. It ends about the *Annus Mundi* 6994.

The *fourth interval* of the diagram represents the "*Little Season,*" which intervenes between the termination of the 1000 years and the end of the 7000 years of the parallelogram. It is the brief period referred to in Rev. xx. 3, 7, 8, in which the Dragon-power revives, and, as the Seed of the Old Serpent, contends once more with the Seed of the Woman for supreme authority over the earth. How long after the end of A. M. 7000 the contest may continue, is not apocalypsed. It will terminate, however, in the suppression of the rebellion, and the restoration of Yahweh's sovereignty throughout the earth. It is at this crisis that Sin, and "Death the wages of Sin," are finally abolished, with "every curse."

The perpendicular line *b d* indicates the end of the 7000 years from the Creation.

The *fourth circle* of the diagram represents *γ γ ad*. This monosyllable signifies "*beyond,*" and is part of the form of words, *לְעֵלֵינוּ*, *lai Olahm wah Ed*, so frequently used in Moses and the prophets in speaking of *Messiah's Aion and BEYOND*. It is the Aion of the *New Things* to be created by the Eternal Power, when the 7000 years shall have passed away—Rev. xxi. 5. Of the duration of this the Apocalypse says nothing. It may or it may not be boundless, but this we cannot tell. Whatever may be its constitution, of this we are certain,

that sin, curse, and death will have no more place in the earth, or the nature of its inhabitants. Its circling will be around incorruptibility and life.

SECTION IV.

1. "HE IS COMING."

"**B**ehold he is coming with the clouds, and every eye shall see him, and whosoever pierced him; and all the tribes of the earth shall wail before him. Yea, verily; so let it be"—Apoc. 1. 7.

IN these words is an exclamation which is designed to direct the reader's attention to Jesus and the Saints, as the *ὁ ἐρχόμενος*, *ho Erchomenos*, the One Yahweh who is coming as the anointed with the Seven Spirits—"Behold, he is coming with the clouds."

The Apocalypse begins immediately after the salutation with the announcement of the coming of Deity in Spirit, and concludes with the declaration, that "He who testifies these things (written in the Apocalypse) says, Verily, I come quickly;" and it points us also to *the time when* that coming may be expected, and in what sense "*quickly*" is to be understood in the warning recorded in ch. xvi. 15, beginning, "Behold, I come *as a thief!* Blessed is he that watcheth," and so forth.

No event is more prominently set forth in the apostolic writings than the coming of the Lord Jesus in power and great glory. The prediction is not peculiar to the Apocalypse, though it is made one of its most glorious themes, or rather the most glorious of all.

Thus, when Jesus was preaching the Gospel of the Kingdom, he said, "The Son of man shall come in the glory of his Father *with his messengers*; and **T**HEN he shall reward every man according to his works"—Matt. xvi. 27. And again, "When the Son of man shall come in his glory, and all the holy messengers with him, *then* shall he sit upon the throne of his glory"—ch. xxv. 31. And referring to this time, he also said, "I, Amen, say to you, that ye (my apostles) who followed me, *in the Regeneration when the Son of man shall sit upon the throne of his glory*, ye also shall sit upon twelve thrones, ruling the Twelve Tribes of Israel; * * * ye shall receive a hundredfold, and shall inherit Life Aionian"—ch. xix. 28. In these three testimonies, Jesus plainly teaches,

1. That the Son will come in glory and power;
2. That He will come with Holy Ones;
3. That He comes to ascend and sit upon the throne of His glory;

4. That the Regeneration shall be at this epoch;
5. That the time for rewarding men according to their works is in this Regeneration Era; and,
6. That in this Regeneration Era the thrones of the house of Israel will exist again, and be occupied by the Twelve Apostles, then possessed of the life pertaining to the Aion of the Son.

Such are the points inculcated in the teaching of the Seven Spirits, or Logos, with which the Son of David's daughter was anointed without measure. It is in strict accordance also with the teaching of the same Spirit in the prophets. Thus, Jude testifies that Enoch, the seventh from Adam, prophesied, saying, "Behold, Yahweh cometh in his holy myriads (*ev μυριασιν ἁγίαις αὐτοῦ*) to execute judgment upon all"—ver. 14. This is precisely what Jesus taught. Yahweh, the Eternal Spirit, in Holy Myriads, *in clouds of Holy Ones*, constituting "One Yahweh and One Name," cometh to execute judgment upon all; and in so doing, to reward every man according to his works. *Yahweh in his Holy Myriads* is the Son of man—Daniel's אִישׁ אֶחָד *ish-echād*, MAN OF ONE—ch. x. 5, referred to by Jesus in the remarkable testimonies already adduced.

Moses, also, referring to the apocalypse of Yahweh, says, in Deut. xxxiii. 26: "There is none like the *AN* of Yeshurun, riding heavens in thy help, and in his Majesty of Clouds. Mighty Ones of the East is the refuge, even beneath the Powers of Olahm: and he shall drive out the enemy from before thy faces, and shall say, Destroy. Israel then shall dwell safely: the fountain of Jacob (shall be) alone upon a land of corn and wine; also his heavens shall distil dew. Thy blessings, O Israel (are these:) who is like thee, O people saved by Yahweh, the shield of thy help, and who is the sword of thy splendor? And thine enemies shall waste away because of thee; and thou shalt tread upon their high places."

This testimony of Moses is symbolized in the Apocalypse. Hence the apocalyptic coming of Eternal Power manifested in Spirit-flesh, is the *AN* of Yeshurun riding heavens in his clouds of majesty to help Daniel's people scattered among all nations. His clouds are the Mighty Ones of the East, the Powers of the Millennium, or Age to Come, styled in Rev. xvi. 12, "the Kings from a Sun's risings." These are Israel's refuge, who shall expel the enemy from the covenant land, and cause them to dwell in it safely. They are the shield and sword of Israel, who shall make them a glorious nation, and subject all the nations to the majesty of Jacob.

I do not propose to adduce all that might be quoted from the prophets concerning the coming of Messiah in his glory and power, but

13

—

simply a specimen, to show upon what the sayings of the Apocalypse are founded. I shall therefore only add one or two more.

Thus, in Isaiah xxviii. 16, it is written, "Behold, saith *Adonai Yahweh*, I lay in Zion for a foundation a Stone, a tried stone, a precious corner-stone, a sure foundation." Now this stone has been tried, but it has not yet been laid in Zion; for when laid, it is a foundation that will not be removed. Jesus is this stone; but hitherto he has proved only "a Stone of stumbling and a Rock of offence" to Israel, as the same prophet predicted in ch. viii. 14. It is necessary, therefore, that he return to Jerusalem, as he himself predicted in Matt. xxiii. 39, that his power may be established there, and not be plucked up; and that it may be proclaimed to the cities of Judah, saying, "Behold your Elohim." Hence, because of this necessity, the same prophet has said, in ch. xl. 10, "Behold, *Adonai Yahweh* will come in might, and his power (shall be) a ruler for him: behold, his reward is with him, and his work before him;" or, as Jesus taught, "when he comes, *then* he shall reward every man according to his work." His work has to be performed after he comes. Hitherto, he has only been making preparation; when this is complete, then "Behold, he comes with the clouds!" And having accomplished the work he comes to do, then, as Jesus taught, "the Son of man will sit upon the throne of his glory;" or, as Isaiah expresses it in ch. xxiv. 23, "Then the moon shall be confounded, and the sun ashamed, when *Yahweh* of armies shall reign on Mount Zion, and in Jerusalem; and in the presence of his Ancients (there shall be) glory." "And in this mountain, *Yahweh* of armies shall make unto all the peoples a feast of fat things. And he will destroy in this mountain the face of the covering cast over all the peoples, and the veil that is spread over all the nations. And he will swallow up death in victory; and *Adonai Yahweh* will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth" —xxv. 6-8.

Such is the work to be accomplished when he comes with the clouds; a work which will constitute Zion a saved city, and the worker her salvation; hence the prophet speaks on this wise: "Say ye to the Daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him"—ch. Ixii. 11.

But, not only did Enoch, Moses, Isaiah, and indeed all the prophets, predict the coming of Messiah in power and great glory, according to the teaching also of Jesus himself before his ascension; but the apostles also, after that remarkable event, dwelt often and fondly upon it, as the great theme of hope and expectation. Thus, after they had been assured by angelic personages that "the same Jesus who had been

taken up from them into the heaven should so come in like manner as they had seen him go into the heaven" (Acts i. 11), they went forth and proclaimed it in all the habitable. On the day of Pentecost, Peter declared that he who had ascended, even Jesus whom they had crucified, had been raised from the dead, for the future purpose of sitting upon the throne of David his ancestor, which every Jew present knew could only be fulfilled by Jesus coming back to Jerusalem in power; for to no other locality did the throne, or seat, of David's kingdom belong—Acts ii. 30. And not long after this, he told the Israelites in the temple, that the absence of Jesus from Palestine was only temporary. "The Lord," said he, "shall send the Anointed Jesus (who was before preached) unto you, whom heaven indeed must retain *until* times of restoration of all things, of which the Deity hath spoken by the mouth of all his holy prophets, *απ' ἀνωτος*, from the Aion's beginning." In other words, when "the times and seasons" apocalypsed shall arrive, the era of Israel's national regeneration will have come. It will then be time to restore the kingdom again to Israel, which implies the ingathering of all the tribes of that race, from the outlying countries of the earth; the conquest of the Holy Land from "the powers that be," and the moral purification of the nation, upon the principle of faith in Jesus as Son of Deity, and King of the Jews, and obedience to whatever form of truth he may be pleased to prescribe.

Afterwards Paul announced to the learned and polite Athenians, that the Deity purposed to rule the inhabited earth by the Anointed Jesus, whom he had raised from the dead for this intent; and in all the cities he visited, he proclaimed Jesus as the future king of all nations, by which he turned the habitable upside down—Acts xvii. 7, 31. This was in effect preaching the coming of the Lord in power; for unless he returned, and that with power, he could not do the things declared.

This being the tenor of Paul's teaching, when he wrote letters to the ecclesias he had gathered, he addressed them as "waiting for the Apocalypse (or revelation) of our Lord Jesus Anointed;" and concerning certain things affecting himself, he exhorted them to "judge nothing before the time, *until the Lord come* * * * when every man shall have recompence from the Deity"—1 Cor. i. 7; iv. 5: and in ch. xv. 22, 23, he told them, that "they which are Christ's, shall be made alive *at his coming*."

In writing to the saints of Philippi, he is very explicit. "Our *πολιτευμα*, or commonwealth," says he, "subsists in heavens; out of which we look for the deliverer, the Lord Jesus Anointed, who shall transform the body of our humiliation, that it may be conformed to the body of this glory"—ch. iii. 20: and to the Colossian believers, he

says, "Your life is hid with the Anointed One in the Deity. When the Anointed, our life, shall appear, then shall ye also be manifested with him in glory"—ch. iii. 3, 4. The citizenship of the saints "subsists in heavens"—in the holy, and most holy states. They put on Christ in the obedience of faith, and are then "in him;" and through him have access to the Divine Father. In putting him on, their names are engraven on his breastplate, and their citizenship begins. Their names are with him within the veil, while they are in the heavenly state, the ecclesia, upon the earth, where, as members of his body, having their hearts sprinkled with the blood of sprinkling from an evil conscience, and the body washed with pure water (Heb. x. 22), they are waiting for his Apocalypse; and "by them who are looking for him," says Paul, "he shall be seen of a second time without sin for salvation"—Heb. ix. 28.

Of this manifestation upon earth "a second time," he writes copiously in his letters to the saints in Thessalonica. He mentions it five times in his first epistle; and three times in his second. "You turned from the idols to the Deity, to serve the living and true Deity, and to wait for his Son from the heavens, whom he raised from the dead, Jesus, who delivers us from the wrath which is coming." And in relation to them, he says, "What is our hope, or joy, or crown of rejoicing? Are not even ye before our Lord Jesus Anointed in his presence?" "The Lord stablish your hearts unblamable in holiness before the Deity and our Father, in the presence of our Lord Jesus Anointed, with all his holy ones."

And when some of them were sorrowing for the loss of brethren who had died, he exhorted them not to grieve as the heathen who have no hope. "For," says he, "if we (the saints) believe that Jesus died and rose again, so also them who have been sleeping, the Deity through that Jesus, will lead out with him. For this we say to you by the word of the Lord, that we, the living, who are surviving unto the presence of the Lord, shall not precede them who have been sleeping. For the Lord himself in command, with a voice of an archangel, and with a trumpet of Deity, shall descend from heaven, and the dead in the Anointed shall arise first; afterwards, we, the living, who are surviving, together with them, shall be hurried off in clouds unto a meeting of the Lord in air; and thus we shall be at all times with the Lord. Wherefore, comfort one another with these words"—1 Thess. i. 9, 10; ii. 19; iii. 13; iv. 14-17.

Such is the manifestation of the Lord to his saints. But while he appears thus to their joy and glorification, he is apocalypsed as a consuming flame upon the enemy. "For you who are being afflicted,"

says he, (there shall be) "rest with us in the apocalypse of the Lord Jesus from heaven with angels of his power, in a fire of flame, inflicting vengeance upon them who know not Deity, and who obey not the gospel of our Lord Jesus Anointed; who shall pay justice, *Aion*-destruction from the presence of the Lord, and from the glory of his might, when he shall come to be glorified with his holy ones, and to be admired with all who believe in that day." Those who know not Deity, and obey not the gospel of the Lord Jesus Anointed, are of the Apostasy; whose Prince is the Lawless One, called by Paul "the Man of Sin, the Son of Perdition," "whom," says he, "the Lord shall consume with the spirit of his mouth, and annihilate in the manifestation of his presence"—2 Epist. i. 7-10; ii. 8.

Lastly, upon this point, we remark, that Paul instructed his contemporaries who looked for the presence of the Lord Jesus Anointed, and their gathering together around him, that the day of that apocalypse should be preceded by an apostasy from the truth, which should attain great and powerful development. This Apostasy exists in what is called "*Christendom*," in all its "*Names and Denominations*;" and is largely treated of in the Apocalypse. It will shortly attain that maturity which precedes annihilation. The coming is for this purpose, that when abolished, "the knowledge of the glory of *YAHWEH* may cover the earth as the waters cover the sea"—Numb. xiv. 21; Isaiah xi. 9; Hab. ii. 14; Rev. xviii. 1. The Day of Christ is now at hand; the signs of his coming are abroad in the earth; and blessed will they be who are watching and prepared.

2. "He is Coming with the Clouds."

In the system of nature whence the symbol before us is taken, *clouds* are opaque congeries of aqueous particles, exhaled from the waters of the earth into the air by the electricity of the expanse. This being their nature and origin, they furnish a beautiful and expressive symbol representative of those *who are present with the Lord in his apocalypse*. In the revelation given to John, the inhabitants of the earth, in their various subdivisions, are styled "*many waters*;" as, "the waters which thou sawest, upon which the Harlot sitteth, are peoples, and multitudes, and nations, and languages"—ch. xvii. 1, 15. From these waters have been exhaled by "the Spirit, which is the truth," from the generations of the past, particles which, when viewed in mass, constitute, as Paul terms them, "*a great cloud of witnesses*." But this cloud is only seen as a matter of testimony. The subjects of it are in the earth; and per-

ceived only as particles to be exhaled, or drawn out, by the power of those beams, soon to irradiate from the Sun of Righteousness. When He shall "arise with healing in his rays," they will come forth from the womb of the dawn as dew. Every resurrected saint will be a dew-drop, sparkling in the star-like glory of a divine refraction. The appearance of dew from the womb of dawn, as representative of the resurrection of the saints, is the most beautiful of scripture similitudes. Before the sun rises, all nature is concealed in the womb of night; and although the herbage is wet with dew, yet is it invisible by reason of the darkness. The dew is, as it were, in Hades, waiting for the birth to be given it by the rising of the sun. As soon as the eastern portals of the sky begin to open to the light, which is the life of dew, its drops begin to sparkle with the prismatic glory of its refraction. The apocalypse, or appearing of the dew, is its birth from the womb of dawn; and, however clear the air may be at its birth, oftentimes the heat of the sun's rays exhales it from the herbage, and it becomes invisible until it reappears at the atmospheric dew point *in the form of clouds*. If the reader understand this he will be enabled to discern the relations of the saints to Jesus, as the Dew and Clouds of the Millennial Dawn to the Sun of the New Heavens, prepared "as a Bridegroom emerging from his canopy, and rejoicing as a Conqueror for the running of a course"—Psal. xix. 5. The following testimonies will present the matter in a still clearer light.

That *dew* is sometimes used for people, appears from Mic. v. 7, as, "the remnant of Jacob shall be in the midst of many peoples AS DEW from *Yahweh*, as showers upon the grass; which shall not wait for man, nor delay for the sons of Adam." Mankind cannot control the dew nor clouds, so that the one should remain, and the other not pour down their torrents of rain and hail till they were ready. In what sense the remnant is a dew that will not tarry, appears from the next verse; as, "the remnant of Jacob shall be among the nations in the midst of many peoples, *as a lion* among the beasts of the forest, and *as a young lion* among flocks of sheep; who, if he pass through both treadeth down and teareth, and there is no deliverer."

Besides this *dewy-remnant*, we have holy ones who are compared to *newly born dew* in Psal. cx. 3. This is a psalm of David, which he commences by declaring that YAHWEH, the Eternal, had decreed concerning his (David's) Son and Lord, that he should sit at His right hand until his enemies should be subjected to him reigning in Zion in their midst. The enemies of David's Son and Lord are well known to be the Jews, who are not willing to acknowledge him as King of Israel. But in the third verse, the Spirit declares to the Son, saying, "Thy na-

tion shall be willing *in the Day of thy Might*; in the splendors of holiness *the Dew of thy Birth* (shall be) to thee from the womb of the dawn." The Son's Dew, born from the womb of the Dawn, are his brethren, the saints; born of the Spirit from the invisible at the dawn of Messiah's Day—the day of a thousand years. The resurrection is styled "*thy birth*," because "He, the Deity, who raised up the Lord Jesus, will raise us up also *by Jesus*"—2 Cor. iv. 14; and "He that raised up the Anointed One from among the dead, shall also make alive your mortal bodies *through his Spirit*"—Rom. viii. 11. Hence, the birth given to the saints from the grave will be *BY Jesus THROUGH the Spirit*; and therefore the birth, in the psalm, is styled "*thy birth*"—the birth developed by David's Son and Lord; the subjects of which will be Abraham, Isaac, and Jacob, the prophets, and among them David himself, the apostles, and all that believe into Jesus through their word.

In reference to this wonderful birth of the "*Holy Nation*" (1 Pet. ii. 9) at the epoch of Israel's national regeneration, the Eternal Spirit says, in Isai. lxxvi. 5, "Hear the word of YAHWEH, ye that tremble at his word: your brethren that hated you, and cast you out for my name's sake, said, Let YAHWEH be glorified! But he shall appear to your joy, and they shall be ashamed.

"A noise of tumult from the city, a voice from the temple, a voice of YAHWEH that rendereth recompense to his enemies," as in the destruction of Jerusalem.

Then afterwards, "Before she travailed, she (Zion) brought forth; before her pain came she was delivered of a son. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Shall a nation be born at once? For as soon as Zion travailed, she brought forth her children. Shall I bring to the birth, and not cause to bring forth? saith YAHWEH. Shall I cause to bring forth, and hold back? saith thine Eloah."

The resurrection, then, is emphatically "*thy birth*," O YAHWEH, Son and Lord of David! Begotten of the Spirit, the subjects of it are as dew from the womb of the dawn. This beautiful figure has also been employed to illustrate the same subject in Isaiah xxvi. 19: it is there written, "Thy dead shall live, (as,) my dead body they shall arise. Awake, and sing; ye that dwell in the dust: for *the dew of lights is thy dew*, and the earth shall cast forth the dead:"—"the earth shall disclose her bloods, and shall no more cover her slain." This Dew of Lights is YAHWEH's dew. In the English version, it is "*thy dew is as the dew of herbs*." There are only two places in the holy writings where אורֹת *ohroth* is rendered *herbs*; once in 2 Kin. iv. 39; and once

in the text before us. It is used once also in the singular in Deut. xviii. 4; but over a hundred times in the singular, and twice in the plural, it is rendered *light*. In Kings *herbs* are figuratively styled *lights*, because of their appearance when loaded with dew. Hence the light belongs to the dew, and therefore the propriety of the rendering, and the fitness of the expression as a similitude for the resurrected saints in the star-like splendor of holy spirit nature.

The saints in the resurrection-state being thus indisputably likened to sparkling dew drops, the reader will, we apprehend, have no difficulty in regarding *clouds* as their representatives when with the Lord in the apocalyptic firmament, or expanse, styled in Dan. vii. 27, "the whole heaven;" *under which* "the kingdom and dominion, and the greatness of the kingdom" they are to possess for the Aions of the Aions," are alone to be obtained.

The clouds of this Millennial Expanse are the sparkling dew drops of YAHWEH exalted by his energy to place and power; and gathered together about him as glorious and towering masses, pregnant with "lightnings, and thunderings, and voices, and great hail"—Rev. iv. 5; xi. 19; xvi. 18-21. The power of Deity in every particle of these clouds is the omnipotence of the apocalypse. Eternal Power invested with clouds of virtuous and heroic immortals, constituted in the aggregate, Ezekiel's "Whirlwind out of the north, a great cloud, and a fire infolding itself; and round about it brightness, and out of the midst thereof as the color of amber even out of the midst of the fire; whence proceeded the likeness of four living creatures."

If this be apparent to the reader, the following testimonies will present themselves with great force and beauty to his mind. Thus, "In the heavens, O YAHWEH, thy mercy; thy truth is to the clouds"—Psal. xxxvi. 5; that is, his promised kindness is manifested in the Now Heavens; and his truth is for those clouds of witnesses who shall compose them.

Again, "Ye kingdoms of the earth sing ye to the *Elohim*; sing the praises of *Adonai*, Selah; to Him who rides upon heavens of the heavens of old. Behold, with his voice he will give forth a voice of strength. Give ye strength to the *Elohim*, his excellency over Israel, and *his strength in Clouds*. Terrible, O *Elohim*, out of *thy sanctuaries*, the AIL of Israel (art thou:) He that giveth strength and powers to the nation. Blessed be the *Elohim*"—Psal. lxxviii. 33-36. In this text, the AIL, *Adonai*, and *Elohim* are presented as One in Many and Many in One—AIL, the Eternal Spirit, or Theos; ADONAI, *Lords*, the Devar of Ail, or Logos, become Flesh, or Messiah, the Word; and ELOHIM, the Eternal Spirit incarnate in the Saints, each of whom is a

sanctuary, or temple, of Eternal Power, out of which collectively is "the AIL of Israel," in the Aions of the Aions. With his voice, the Eternal will give strength to the Elohim, whom he will bring forth as sparkling dew; and will establish them as His excellency over Israel; so that his omnipotence will be in the Clouds of Elohim, by and through whom he will do terrible deeds throughout the earth. "He makes thick clouds his chariot; and goes on the wings of the spirit."

A destroyer going up against a nation with great forces, is thus referred to by Jeremiah. "Behold, he shall come up as clouds, and his chariots as a whirlwind"—ch. iv. 13. This was spoken of Nebuchadnezzar's invasion of Judea. Ezekiel also speaks of Nebuchadnezzar's last successor and representative ascending and coming like a storm against the same country in the latter days, "like a cloud to cover the land"—ch. xxxviii. 9.

The apocalyptic "coming with the clouds" is the same as that described in Dan. vii. 13: "I was seeing," says the prophet, "in the vision of the night, and behold, there was coming with clouds of heavens like a Son of man, and he came to the Ancient of Days, and they brought him near before Him." These Clouds of Heavens were the "thousand thousands serving the Ancient of Days; and the myriad myriads that stood before him"—the flames of his fiery throne, his wheels of burning fire, and the stream of flowing fire that issues from before him. Collectively a Son of man in whom the Ancient of Days, or Eternal Spirit, comes to execute the judgment written; and to set up and possess the kingdom—ver. 22.

The apocalyptic clouds with which the Anointed comes are the same as those referred to by Moses in the passage already quoted from Deut. xxxiii. 26. Here, the *Ho Erchomenos* anointed with the Seven Spirits, and styled *Yahoshaja Mashiahk*, or He shall be Deliverer Anointed, that is, Jesus Christ—is styled AIL OF YESHURAN:—the "*Who is Who was and Who is Coming*." Moses says, that, when he comes to help Israel, "he rides heavens in his majesty of clouds. *Heavens* is used for the constituents of governments, or administrations; as the sun, moon, constellations, and individual stars, in the celestial universe, constitute the heavens, because they are *high*. The Hebrew word שָׁמַיִם *shahmayim*, "heavens," comes from שָׁמַיָּה *shahmah* "to be high." Hence, a body of persons exalted to a high position over "kindreds, tongues, peoples, and nations" are heavens which rule. Thus the Spirit in speaking of the overthrow of the political system in Idu-mea, says in Isai. xxxiv. 4, "All the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a

3. The Aerial.

Thirdly, *εις ἀέρα*, rendered "in the air," is devoid of "the" in the Greek. It may be rendered in various ways, according to the proposition used, and with or without an indefinite article. I prefer that which may be found in harmony with Paul's use of the word elsewhere, when speaking of the administration of the existing order, commonly styled "world." Thus in Eph. ii. 2, where he reminds the saints of what they were as pagans before they obeyed the truth, he says, "in which sins formerly ye walked about according to the course of this order (*κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου*) according to the ruling of the authority of THE AIR; of the Spirit which now works in the sons of disobedience: among whom also we all were conversant in times past in the lusts of our flesh." Here "the course of the order" is parallel with "the ruling of the authority of the Air;" which is based upon and nurtured by that flesh-and-blood "spirit" which rules in all sinners, and is essentially rebellious against God. In these phrases "the Air" and "the Spirit" are parallel. The ruling of the authority of the existing course of things in the Air or Spirit working. It is the Spirit of disobedience incarnate in the authorities exercising dominion and power over the nations, with whom Paul and his co-laborers "wrestled." Thus he says in ch. vi. 12, "the contest for us is not against blood and flesh, but with the sovereignties, with the authorities, with the world-rulers of the darkness of this Course (*αἰῶνος*) with the spirituals of the wickedness, in the upper regions." These *uppers* (*ἐπουρανιοὶ*) are "the Air," which by metonymy is put for all politically contained.

The Air, in apostolic times, which penetrated everywhere, was the power of the Fourth Beast. This Aerial Power, or Spirit, encountered Paul wherever he went proclaiming the gospel of the kingdom, and assailed him through the constituted authorities, Jewish and Gentile. He contended against them, endeavoring to open men's eyes, and to turn them from the darkness of the existing course, in which the spirituals of the system, the Chief Priests and Rabbis of Israel, and the Imperial Pontifex Maximus, and all the priests of his idolatrous worship, flourished to their heart's content. The Chief Priests, Pharisees, and kings of Judah, Cæsar, and all the civil and ecclesiastical or spiritual, authorities of the Roman empire, were the sovereignties, authorities, and world rulers of the darkness—all of them the spirituals of the wickedness, constituting, in the aggregate, the Uppers; or, as it is expressed among us, "the Uppertendom" of the order of things at that

time extant. This was the Devil and Satan in the apocalyptic heaven before he was cast out into the earth—Rev. xii. 9. In turning men from the dark superstition of his times, Paul turned them from “the power of Satan unto God”—Acts xxvi. 18; and if any of them happened to be spirituals of the wickedness in the uppers, or Air,—that is, officials in Church or State, they were cast out into the earth, and had to eke out an existence among the undistinguished multitude, the best way they could.

The Great Teacher, the Spirit in Jesus, uses “*the Air*” in this sense, in one of the parables illustrating the kingdom of the heavens. In Matt. xiii. 31, he likens this monarchy to a tree, the greatest among herbs, in whose branches the birds of *the air* come and lodge. The birds of the political aerial, that come and lodge in this tree, are clouds, of saints, who are “for an air,” and in the air, millennial.

The Air is twice mentioned in the Apocalypse, where it has no reference to the natural atmosphere; first, in Rev. ix. 2; and afterwards, in Rev. xvi. 17. In both these places, it stands for the same thing as in the epistle to the Ephesians, only at widely remote epochs of the times of the Gentiles; the former being the political air, contemporary with the invasion of the Roman empire by the Saracens; the latter, the same Air, only contemporary with the coming of Jesus Anointed with the clouds.

Now the revealed purpose of the Deity is to change “the Air”—to hurl the mighty from their thrones; exalt them of low degree, and to send the rich empty away—Luke i. 52–55. When this is accomplished, the kingdoms of this world will have become those of YANWEN, and his Anointed, according to Rev. xi. 15. The political air, in which the sun, moon, and stars of the nations now shine, will then be abolished, and a new order be substituted in their stead. This new order is styled in the prophets, “a New Heavens, and a New Earth, in which dwelleth righteousness.” The course of this order, the ruling of the authority of this air, will be the Spirit that works in the sons of obedience. Instead of the apostles, or others like them, contending against, or wrestling with, the sovereignties, authorities, and world-rulers, of those upper regions of society, they will themselves be those rulers—the *spirituals of righteousness in high places*. The spirituals of wickedness, such as the Pope, and locust-clouds of ecclesiastics, of which he is the acknowledged chief, with all other clergies of every “Name and Denomination” of the dominion of Antichrist, together with all the secular officials in place and power, will all be cast out, and punished by the Saints for their iniquity. This honor is assigned to them; as it is written, “The Saints shall be joyful in glory; they shall shout with joy

upon their couches. The high things of AIL shall be in their mouth, and a devouring sword in their hand, to execute vengeance upon the Gentiles, and punishments upon the peoples: to bind their kings with chains, and their honorables with fetters of iron: to execute upon them the judgment written; this honor is for all his Saints: Praise ye YAH" —Psalm cxlix. 5. To "an air," such as this, the Saints are conducted in clouds, for a meeting of the Lord, that henceforth they may be with him thus for evermore.

4. "Every Eye shall see Him."

- The personage to be seen, is indicated in the next sentence as he who was "pierced." Every eye shall see him whom they pierced; as saith the Spirit in Zech. xii. 10, "I will pour upon the House of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and *they shall look upon Me whom they have pierced*, and they shall *mourn* before him as mourning on account of the Only Begotten, and be in bitterness before him as in bitterness on account of the First-born. In that day, great shall be the mourning in Jerusalem, as the mourning of Hadadrimmon, in the valley of Megiddon. And the laud shall mourn; families apart from families; the family of the house of David, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart. All the families that remain; families apart from families, and their wives apart."

The passage in the Apocalypse has reference to this. Its language is a condensation of Zechariah's—"Every eye shall see Him, and they who pierced him, and all the tribes of the land shall mourn before him." But the "*every eye*" comprehends more than "all the families that remain." The resurrection of certain of the dead is also implied. For, as the reader will remember, Jesus said to the Pharisees and others, in the days of his flesh, "Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer, and say unto you, I know ye not whence ye are. Then will ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me all workers of iniquity. There shall be weeping and gnashing of

teeth when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of the Deity, and you yourselves thrust out. And they shall come (to where Jesus then was) from the east and west, and from the north and the south, and shall sit down in the kingdom of the Deity. And behold, there are last which shall be first, and there are first which shall be last"—Luke xiii. 24.

Jesus spoke these things to persons then living, and while the genealogies of the families of the land were in existence, which is not now the case. The families and houses named by Zechariah cannot now be defined, hence the resurrection of the dead belonging to those houses is implied. To some of these families it was said by apostles, "to this end the Anointed One both died, and rose, and lived again, that he might rule over both dead and living ones. For we shall all stand before the tribunal of the Anointed One. For it is written, "As I live, saith YAHWEH, every knee shall bow to me, and every tongue shall confess to the Deity," "that Jesus Anointed is Lord, to the glory of Deity the Father." (Phil. ii. 11.) So then every one of us shall give account of himself to the Deity"—Rom. xiv. 9-12; "that we may receive again through the body the things according to which he practised, whether good or bad"—2 Cor. v. 10.

"*Every eye*," then, is comprehensive of classes of Israelites and Gentiles according to flesh and spirit. The eyes of the latter who shall see him in joy and peace, are the eyes of the Four Cherubic Living Ones, which are "*full of eyes*" before, behind, and within—Rev. iv. 6, 8. These eyes will not weep and mourn, for they will see the King, YAHWEH of armies, whose "*Eyes of Glory*" they will be—Isa. vi. 5. "Blessed are the pure in heart, for they shall see the Deity—Matt. v. 8—the Deity manifested in spirit-flesh, and of which manifestation they shall be the hypostasis, or substratum.

But "*every eye*" will be directed towards the Lord, as the great object of absorbing interest for weal or woe to all mankind; for "*the glory of YAHWEH shall be revealed, and all flesh shall see together*"—Isa. xl. 5. Again, "it shall come, that I will gather all nations and tongues; and they shall come, and see my glory—ch. lxvi. 18. The glory which they are to come and see, is stated in verses 15 and 16, where it is testified, that "YAHWEH will come with fire and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire; for by fire, and by his sword, will YAHWEH plead with all flesh; and the slain of YAHWEH shall be many." This is his coming with the clouds, at the time that "He has gathered all nations against Jerusalem to war;" for "then shall he go forth and fight against those nations, as when he fought in the day of battle. And his

feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east." "Then," says the prophet, "YAHWEH my Elohim shall come in—all the holy ones with thee"—Zech. xiv. 2-5. In this fight against the nations, Gog is overthrown "with pestilence and blood; and, saith Adonai YAHWEH, I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone; thus will I magnify myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am YAHWEH," or He that shall be—Ezek. xxxvii. 22, 23.

But while the armies of the nations subjected to this terrible overthrow upon the mountains of Israel see the glory that defeats them, the multitudes of the nations themselves in their several lands are not eye-witnesses. To these, therefore, it is made known by proclamation through certain who have witnessed it. Hence, speaking of the remnant of Israel in Jerusalem, the Spirit saith, "I will set an Ensign among them; and I will send of those that escape unto the nations, Tarshish, Pul, and Lud, sounders of the truth, to Tubal and Javan, the isles afar off, which have not heard my fame, nor seen my glory; and they shall declare my glory among the nations"—Isa. lxvi. 19; Rev. xiv. 6, 7.

When "every eye shall see him" upon these principles, it will be manifestly a time of great trouble. It is, in fact, the "time of trouble," both of Jacob and the Gentiles, out of which, however, "Jacob shall be delivered"—Jer. xxx. 7. Daniel declares it to be "a time of trouble such as never was since there was a nation to that same time"—xii. 1. Israel's hopes will be at the lowest ebb; and unless another Joseph appear as in Egypt, for the salvation of his father's house, they must perish. But the Eternal Power has provided for them a Deliverer after the type of Joseph, who at his second interview with the nation, his brethren after the flesh, will reveal himself to them in the day of affliction; and when they shall discover, as Zechariah teaches, by the wounds in his hands, that he is *Yahoshua*, or Jesus, who was wounded in the house of his kindred (ch. xiii. 6; xii. 10); and that it is to him they are indebted for deliverance from the enemy, they will mourn and be in bitterness before him, as their fathers were in Joseph's presence, whom, as they had served Jesus, they sold for a few pieces of silver. All the tribes of the earth will howl, for the anguish of the times will be great—Israel among the nations, as a lion among flocks of sheep; YAHWEH's battle-axe and weapons of war to break in pieces the nations, and destroy the kingdoms; his new sharp threshing instrument to beat the mountains small, and to make the hills as chaff; his fan to fan

them; a whirling wind to scatter them as thistle down—Jer. l. 20; Isa. xli. 15, 16; xvii. 13. "Even so, Amen."

5. Annunciation.

"I am the Alpha and the Omega, beginning and ending, saith the Lord, the Who is, and Who was, and Who is coming, the Omnipotent"—Apo. l. 8.

These words announce to us that He who is coming is "The Almighty;" also that this almighty one pertains to the past, the present, and the future; that he has a "beginning" and also "an ending," as symbolized by the first letter of the Greek alphabet " α A," and by the last, or " ω Ω "—"the Alpha and the Omega."

But let the reader understand, that this annunciation is not an announcement that the Eternal Theos, styled "the Father," had a beginning. If he had not always existed without beginning, there would have been no creation. To imagine a time, or point of past eternity, when *Theos* or *Ail*, commonly styled "God," did not exist, would be to suppose an epoch when there was nothing—no existing thing; and this supposition would be to make nothing the intelligent and wise creator of something, which is palpably absurd.

No; the annunciation before us carries us back no further than that "*beginning*" to which John had already introduced his readers, in the book he had already written, to convince men that Jesus is the Anointed One, the Son of the Deity; and that believing they might have life through his name—Jno. xx. 31—the beginning of the preëxistent Deity, by his Spirit-Effluence, or Logos, becoming Flesh; the beginning of the "Great Mystery, Deity manifested in Flesh"—1 Tim. iii. 16.

This manifestation, then, as we have shown, had its beginning. It began in Jesus, Son of David and Son of Deity. Of him it was prophesied, "they pierced my hands and my feet." He was cut off, or covenanted; and afterwards removed by Eternal Power from this sub-lunary field of blood. But Jesus, though the Head, was not the Body. He had suffered, but his sufferings did not complete the sufferings of "His Body, which is the Ecclesia." Hence Paul says, "I now rejoice in my sufferings for you, and fill up that which is behind of the affliction of the Anointed One in my flesh for His Body's sake, which is the Ecclesia—Col. i. 24. But Paul did not consider that his sufferings, added to those of Jesus, would fill up the measure; for, in writing to the saints in Corinth he associates them with himself in the work. "As the sufferings of the Anointed One," says he, "abound in us, so our

consolation also aboundeth through the Anointed One. But whether we be afflicted, it is for your consolation and salvation, which is operative *in the enduring of the same sufferings which we also suffer*; or whether we be comforted, it is for your consolation and salvation. And our hope of you is steadfast, knowing that *as ye are partakers of the sufferings*, so ye shall be also of the consolation—2 Cor. i. 5-7. "If we suffer, we shall also reign with him—2 Tim. ii. 12.

Thus the Body is pierced with suffering as well as its Head; and as Jesus, "though a son, learned obedience by the things which he suffered," so all his brethren must. It will be seen, then, that when the One Body is complete in all its elements, it will have been a suffering community. This is its Alpha, its Beginning, its *ἄνω*, or present condition. Most of its members are in the womb of death, shut up within "the gates of the invisible," which are so securely locked that no power can open them save that which is eternal. The key or power, is with Jesus, through whom it will operate as it did upon him when the power or spirit of the Father raised him from the dead.

At present, the Saints sleeping in the dust, and the few that are living in this generation, are all waiting for "The Adoption;" for living or dead, they were all immersed in hope of being planted in the likeness of the resurrection of their Elder Brother. Being thus "baptized for the dead," they suffer with him, that they may be *glorified together* in the manifestation of the Sons of the Deity, who shall then "with him freely give us all things"—Rom. vi. 5; viii. 23, 17, 19, 32. As the brain in the head has property in the body, and calls it his; so the Logos in Jesus has property in him and his brethren, and styles them members of his body, of his flesh, and of his bones; so that they all become one flesh; "which is a great mystery," says Paul; "but I speak concerning the Anointed One and the Ecclesia"—Eph. v. 22-32.

When this great mystery shall be consummated in the resurrection and the subsequent anointing of the One Body, "the Omega," "the Ending," and "the Who is coming," will be manifested. The whole multitude will be "DEITY MANIFESTED IN FLESH"—glorified flesh, which is Holy Spirit, or *πνεῦμα ἁγίου*, the divine nature at present common to Jesus and the angels; and then participated in by all the Saints; all of which is the development of the principle affirmed by him to Nicodemus, that "that which has been born of the Spirit is *Spirit*."

Here, then, is "a multitude which no man can number," every individual of which is Holy Spirit Flesh, glorified substance, "equal to the angels;" the ONE YΑΙΩΝΗ and the ONE NAME. When they all attain to this Omega state, there will be nothing lacking. The Ending will

be manifest. There will be no further proclamation inviting Jews and Gentiles to the kingdom and glory of the Deity. The Body will be complete, and have attained through much tribulation to a high estate. Whatever may be the destiny of the earthborns of the Millennial nations in relation to the post-millennial cycle, they will not be ranked with the Alpha and the Omega of this annunciation. The Second Adam and his Bride will be the embodiment of Eternal Power—the Almighty inheritor of the earth and all that it contains; for “it is his and the fulness thereof.”

The symbol in the text is very expressive. It is the first and last letters of the Greek alphabet. Between these two are twenty-two other letters, which, with the first and last, make *one alphabet*—twenty-four in one; an idea still further elucidated in the “*twenty-four elders*,” who are representative of the Almighty Alpha and Omega manifestation of Deity.

In connection with this annunciation, I would recall the attention of the reader to Isai. xli. 4, where the Eternal Spirit says, “I, *YAHWEH* the First *One* and the Last *Ones*, I—*HE*; the isles saw and feared; the ends of the earth were afraid, drew near, and came.” I have supplied the words *one* and *ones* to mark the singular and plural of the original. In this, “the Last Ones” are “the Omega,” and “the Ending,” and the “He who is coming,” of the apocalypse.

SECTION V.

SYMBOLIC VISION OF THE SPIRIT-NAME.

I. The Son of Man in the midst of the Seven Lightstands; and the Seven Stars.

“I, John, both your brother, and a joint-partaker in the tribulation, and in the kingdom, and in the waiting for Jesus Anointed, was in the isle which is called Patmos, on account of the word of the Deity and on account of the testimony of Jesus Anointed.

“I was in spirit in the Lord’s Day, and I heard behind me a loud voice, as of a trumpet saying, I am the Alpha and the Omega, the First and the Last; and what thou beholdest write for a scroll, and send to the Seven Ecclesias which are in Asia; to Ephesus, and to Smyrna, and to Pergamos, and to Thyatira, and to Sardis, and to Philadelphia, and to Laodicea.

“And I turned to see the voice which spake with me; and having turned I saw Seven Golden Lightstands, and in the midst of the seven lightstands I saw like to a Son of man invested to the feet, and compassed about the breasts with a golden zone. And his head and the hairs white, as if wore wool, white as snow; and his eyes as a flame of fire; and his feet like to incandescent brass as if they had been glowing in a furnace; and his voice as a sound of many waters; and having in his right hand Seven Stars; and out of his mouth a sharp, double-edged longsword proceedeth; and his aspect as the sun shineth in his strength.

"And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying to me, Fear not! I am the First and the Last, and the Living One; and I was dead, and behold, I am living for the Aions of the Aions; Amon; and I have the keys of the invisible and of death. Write the things thou hast seen, and the things which are, and the things which shall come to pass after these.

"The mystery of the Seven Stars which thou sawest at my right hand, and the Seven Lightstands which are golden, is this: The Seven Stars are the Angels of the Seven Ecclesias; and the Seven Lightstands which thou sawest are Seven Ecclesias"—Apoc. i. 9-20.

In introducing his description of the first apocalyptic vision with which he was favored, John gives us a brief notice, in which he defines his own position and circumstances at the time. In the salutation, he addressed himself to the Seven Ecclesias of the Lydian or proconsular Asia. But there he simply styles himself "John," saying, "John to the Seven Ecclesias." It is true, that in the second and third verses he says a little more about himself; but these verses were most probably prefixed after he had "written for a scroll" what he had beheld; for the preface to a book is always written last.

Having, then, announced himself as the channel through which the divine salutation of joy and peace flowed to them, he proceeds to inform them, as there were many named "*Johannes*" besides himself, what particular man of that name it was who addressed them. It is "I, John, your brother," says he, "and joint-partaker in the tribulation, and in the kingdom, and waiting for Jesus Anointed." He and the Seven Ecclesias were in fellowship; of which he says, "and truly our fellowship is with the Father, and with his Son Jesus Anointed. The Deity is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie and do not the truth; but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Anointed, his Son, cleanseth us from all sin"—1 John i. 3. They were brethren walking in the light of Deity; for, in relation to them he writes, "The darkness is passed, and the true light now shines"—ch. ii. 8. It is evident from this, that if the true light shone in John's day, the "light" that now shines is not the true. The spiritual guides and their peoples profess to be walking in the light, in the very blaze of gospel sunshine; nevertheless "*they do not the truth*"—they neither believe it nor obey it. John therefore proclaims their walk to be in darkness, and them to be not of the truth, but liars. "He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him"—1 Epist. ii. 4. This puts all clergy and all their "Names and Denominations" beyond the pale of John's fellowship, which was with Deity. He is not "*brother*" to the pietists of our day; neither are these, consequently, in fellowship with the Seven Ecclesias.

Being the brother of these seven, he was, therefore, "a joint-partaker in the tribulation." This was a persecution which began to rage

against the Christians in the latter end of the reign of Domitian, the last of the Flavian family, who became emperor of Rome A. D. 81. The tribulation commenced A. D. 95. He does not appear to have been embittered against them in the beginning. In imitation of his father Vespasian, he made inquiry for such of the Jews as were descended from the royal line of David. His motives were evidently political. But there wanted not those who were glad of any opportunity of wreaking their malice on Christians. Some persons, who were brought before the emperor, were charged with being related to the royal family of Judah. They appear to have been related to Jesus, and were grandsons of Jude the apostle, his cousin. Domitian asked them if they were of the family of David, which they acknowledged. He then demanded what possessions they enjoyed, and what money they had. They laid open the poverty of their circumstances, and owned that they maintained themselves by their labor. The truth of their confession was evinced by their hands, and by their appearance in general. Domitian then interrogated them concerning Christ and his kingdom—when and where it should appear. They answered like Jesus when questioned by Pilate—that his kingdom was not of this Order or *κοσμος*; that its glory should appear at the consummation of the Order, when he would judge the living and the dead, and reward every man according to his works: poverty is sometimes a defence against oppression, though it never shields from contempt. Domitian was satisfied that his power was in no danger from Christian ambition; so the grandsons of Jude were dismissed with the same sort of derision with which Jesus had formerly been dismissed by Herod. They were indigent, but rich in faith, and heirs of the kingdom promised to the obedient.

As Domitian increased in cruelty, toward the end of his reign, he renewed the horrors of Nero's persecution, which began A. D. 64, and was the first time the Romans persecuted Christians according to law. Domitian put to death many persons accused of atheism, the common charge against Christians, on account of their refusal to worship the pagan gods. Among these was the consul Flavius Clemens, his cousin, who had espoused Flavia Domitilla, his relation. Suetonius observes, that this man was quite despicable on account of his slothfulness. Many others were condemned likewise, who had embraced Jewish customs, says Dion; part of them were put to death, others spoiled of their goods, and Domitilla herself was banished into the island of Pandataria. Eusebius records the same facts with a little variation: but, as he professes to borrow from the pagan writers in this instance, we may be content with their account. The charge of indolence against

Domitian's cousin was natural enough, and does honor to the unworldly character of Flavius, who could not partake with the spirituals in the wickedness of their high places. Domitian, as emperor, was also PONTIFEX MAXIMUS, or the High Priest of the Roman superstition; as the Pope, who is his Image in the same city, is at this day. Flavius Clemens and his wife, as Christians, must have been peculiarly obnoxious to him; and, in the spirit of the times, regarded by him as "the enemies of mankind." He therefore determined to get rid of them, and all such, whose unsociable atheism, as it was considered, was a troublesome rebuke and condemnation of the religion as by custom and law established.

While the malignity of Domitian did not forbear to shed the blood of the imperial house, it was not to be expected that he would spare the ringleader of the sect everywhere spoken against to which his relatives belonged. Tertullian accordingly informs us, that, by Domitian's order, John was apprehended, and cast into a caldron of boiling oil; but, after the example of Shadrach, Meshach, and Abednego from Nebuchadnezzar's furnace, came out again from the scalding bath unhurt. This wonderful result, however, did not soften the iron-hearted Domitian, who might possibly suppose that the apostle had been fortified by magical incantations. He banished him into the solitary and desolate isle of the Archipelago, called Patmos, where he was while he wrote the words we are considering. This persecution affected all the ecclesias he was addressing; for he tells them he was their "brother and joint partaker in the tribulation." It continued to harass the saints until the death of Domitian, who was slain A. D. 96. He was succeeded by Nerva, who published a pardon for those who were condemned for impiety in the pagan sense, recalled those who were banished, including John, and forbade the accusing of any men on account of impiety, or Judaism, by which was meant Christianity. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. Thus the "joy and peace" of the salutation came to the Ecclesias from the Deity. Only one person was not restored by Nerva's amnesty. Domitilla still continued in exile, probably because she was a relative of the late tyrant, whose name was now odious throughout the empire. After his return from Patmos, John is said to have continued among the seven ecclesias till the time of Trajan, about three or four years after his release, having been preserved to the age of about a hundred years, for the benefit of the Body of the Lord. He died about A. D. 103.

Being a joint partaker in the tribulation as the consequence of his maintaining his fidelity to the "One Lord, one faith, one baptism,

and one Hope of the invitation," he writes himself also "a joint partaker in the kingdom, and waiting for Jesus Anointed." He knew from him, and the collateral testimony of his brethren in the apostleship, that "it is through much tribulation we must enter the kingdom of the Deity." He did not, therefore, shrink from tribulation, having the assurance that "if we suffer with him, we shall also reign with him." The Lord Jesus had promised him equality with angels; and a throne in his kingdom, on which he should sit, ruling one of the tribes of Israel. That this was to be when the Son of Man should sit upon the throne of his glory; and in the regeneration characterized by the restoration of all the things spoken of by the prophets. John was awaiting patiently for this, as his beloved teacher had instructed him, saying to him and his brethren, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Let your loins be girded about, and your lights burning; and ye yourselves like unto men waiting for their Lord, when he shall return on account of the nuptials; so that, coming and knocking, they may open to him immediately. Blessed those servants whom the Lord coming shall find watching"—Luko xii. 32-37; Rev. xvi. 15. This was John's position. He had witnessed the disruption and overthrow of the Commonwealth of Judah, the sacking of the Holy City and Temple, and the dispersion of his countrymen to the four winds. He was himself an exile, because of his fidelity to "the word of the Deity and the testimony of Jesus Anointed;" his life ebbing away, as it were, on a desolate island. Surrounded by all these circumstances, and enlightened by these testimonies, it was impossible for him to imagine that he was in any other kingdom than Satan's. But while in this, and feeling acutely Satan's tyranny in banishing him from the society of the faithful, he was still "as a man awaiting his Lord," and rejoicing in hope of his kingdom and glory, for which he had been accounted worthy to suffer tribulation.

2. "I was in Spirit."

While conditioned thus, he tells us that he came to be "*in spirit*"—*εγεννηθη εν πνευματι*. By reference to Ezekiel we find that when he was about simply to deliver a prophetic discourse, he introduced it by saying, "the Word of Yahweh came unto me, saying;" but when he was about to relate a prophetic vision he had seen, he prefaces his description by informing us that "there was upon me *the hand of Yahweh*, and he carried me out *in spirit of Yahweh*." When "*in spirit*," then, he both sees visions, and hears, and then proceeds to nar-

rate. This was the case with John. He was "*in spirit*," and then he beheld, or was caused to see, what was invisible to men in their normal state. Hitherto he had seen nothing; but as soon as he came to be "*in spirit*," he beheld a vision, and continued "*in spirit*" so long as there was any thing to be seen. When the vision disappeared, he was again as usual, and proceeded to write whatever might be communicated. This was the case while writing the letters to the Seven Ecclesias; but when he had finished these, and the time had come to exhibit another vision, he tells us that, preliminary to beholding it, "*immediately I was in spirit; and behold a throne*" appeared—ch. iv. 2; and in xvii. 3, "*and he carried me away in spirit into a wilderness; and I saw a woman;*" and so in ch. xxi. 10. Hence, from the general use of the phrase in this book, we are to understand that when "*in spirit*," John was in such a relation to Deity as that he could see the things of Deity, which were known only to his Spirit; as Paul has said, "*the things of the Deity knoweth no man, but the Spirit of the Deity;*" in order, therefore, to know these things by primary visual representation, a man must be as John was, "*in spirit.*"

3. "In the Lord's Day."

Having ascertained what the apostle meant by "*being in spirit*," the next consideration is, Where was he conveyed to? and then, What did he behold there?

In regard to the first inquiry, he tells us, that being in spirit, he was *in a certain day*—*εν τη κυριακη ημερα*. He was in the *κυριακη* day. And what day, it may be asked, was that? Any one acquainted with the apostle's faith and hope, will be able to answer the question readily. He was in that day, which "*Abraham rejoiced to see*"—Jno. viii. 56: the day that Paul said should not come until an apostasy had been thoroughly matured, and had become ripe for destruction—2 Thess. ii. 3-8: "*the day in which,*" Paul proclaimed at Athens, "*the Deity will judge the inhabited earth in righteousness in a man (εν ανθρωπο) whom he hath appointed, having offered assurance to all, having raised him from among the dead*"—Acts xvii. 31. This was the great day, styled in Joel, "*the great and terrible day of Yahweh*" (ch. ii. 31), and in Malachi, "*the day that shall come, burning like a furnace,*" in which "*all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh, shall burn them up, saith Yahweh of armies, that it shall leave them neither root nor branch. And ye that fear my name shall tread down the wicked; for they shall be ashes under the soles of*

your feet *in the day* that I shall work, saith Yahweh of armies"—ch. iv. 1-3.

This was the day that Peter referred to on the day of Pentecost, when he quoted the words of Joel, and told his hearers, that "it shall be, every one who shall surname by the name of Yahweh, shall be delivered." John stood up with him in the same proclamation; and all the saints, enlightened by their teaching, regarded it with great interest and expectation; and it was into this day that John, *being in spirit*, was conveyed in vision.

What then, should such a day be called?—"this day Yahweh hath made"—Psalm cxviii. 24? John calls it *κυριακη*; but why? Because it is the day when "the Only Potentate" in the Saints shall lord it over mankind—when those, represented by the symbolical Son of man in the midst of the Seven Lightstands, shall be the Sovereign Power of the earth to its utmost bounds. This power will be the Lord of all; and the word for *lord* in the Greek is *κυριος*, from which comes *κυριακη*, *pertaining to a lord*. This word is only used in one other place in the New Testament, as in I Cor. xi. 20, "this is not to eat *kuriakon* supper;" which is properly rendered "*the Lord's supper*." We may, therefore, with the same propriety, style the day, "*the Lord's day*," only being careful not to confound it with Sunday, which is never so styled in the scriptures; but rather "the first day of the week," and "the eighth day."

Upwards of seventeen hundred and fifty years have elapsed since John was in spirit—since he was *in the Lord's day in spirit*, and that day has not come yet. Hence John was only conveyed into it in vision: bodily, he was in Patmos; but mentally, he was beyond the resurrection of the dead, by which the great and terrible day of Yahweh is introduced. He was taught this dramatically; for he first hears behind him "a loud voice as of a trumpet" speaking to him, and saying what is written in the eleventh verse. This was one state of things; and related to "*those things which were behind*" (Phil. iii. 13); or, as expressed in verse 19, "*the things which are*." He then turned, as he says in verse 12; an action which brought him round, and placed him opposite to "*those things which are before*;" or, "which shall be after these," the things which are—behind. Being now face to face with the Son of man, he was in another state of things—"the Last." In this last state, he is told not to fear; and this exhortation to confidence and courage, falls upon his ears, while he is recovering from the death state. "When I saw like a Son of man in the midst of the Seven Lightstands, I fell at his feet as dead"—verses 13, 17. It was necessary to introduce this action to represent that this vision related to things to be

manifested after the resurrection of John and his brethren from the dead; who are also to be raised by the Spirit, in which he then was; and which is dramatically intimated by "*the right hand*" of the symbol being laid upon him, which is symbolical of the power of the Spirit.

The trumpet said, "I am the Alpha and the Omega, the First and the Last." This was the loud voice of the Spirit, who said, "write for a scroll, and send to the Seven Ecclesias in the (proconsular) Asia;" for when the letters are written, they are introduced as from him seen by John among the Lightstands; and conclude by saying, "he that hath an ear to hear let him hearken to *what the Spirit saith to the ecclesias.*"

What John beheld, then, and what he has described as the subject of his first vision, is a representation of the Eternal Spirit manifested first, in the things behind, as the Alpha and the First; and afterwards, in the things before, as the Omega and the Last; and that between these two sets of things, or manifestations, is the opening of the invisible, and the deliverance of the saints from death. In this *turning point*, or epoch, between the Alpha things, and the Omega things, of the Spirit-Manifestation, the Key-Power unlocks the Gates of the Invisible, and sets the prisoners free from the bonds of death: so that, when the Alphas of the Spirit shall become the Omegas, they will be able to say, as the constituents of the "One Yahweh and One Name," "I am the First and the Last, and the Living One: and I was dead, and behold, *I am living in (et̄ in, for, during) the Aions of the Aions;*" or THE THOUSAND YEARS: "Amen." Not that he shall live no longer; but, seeing that the Apocalypse treats almost solely of the Millennial Day and its antecedents, the duration of "*the Living One*" is only relatively, not absolutely, expressed. As Jesus taught, "they, who have been accounted worthy of that Aion, and to attain to the resurrection, which is from among the dead, *cannot die any more:* for they are equal to angels, and are Sons of the Deity, being sons of the resurrection"—Luke xx. 35. They live *for the Olahm we-ad*, the Millennium, and beyond; but it is only necessary to say that they live for the thousand years; for the resurrected who live all this time, will live also *beyond*, "and die no more."

This first vision John beheld is the same that Daniel saw; and the proximate condition of both seers in beholding it, was the same. Daniel, as well as John, became the subject of symbolical death and resurrection. He speaks of himself while entering, being in, and coming out of the death state, in these words, in ch. viii. 17, 18, saying, "When the Appearance of a Man came near where I stood, I was afraid, and *fell upon my face* * * * and was *in a deep sleep* on my face to-

ward the ground, * * * but he touched me, and caused me to stand up upon my feet."

He is still more explicit in defining his condition analogous to death, in ch. x. 8, saying, "I was left alone," as the dead are when buried; "and I saw this great vision; and there remained *no strength in me*; for my brightness was changed within me *into corruption*, and I retained no strength, * * * *neither was there breath left in me.*" When a man is in a deep sleep prostrate upon the ground, destitute of strength and breath, his internal light extinguished, and corruption in the place thereof, he is dead. When, therefore, these things are affirmed of living men, as of Daniel and John, they are symbolically dead. Zechariah was in the same death state, and "was wakened out of his sleep" that he might behold the Seven-Branched Golden Lightstands, which, when burning with the Golden Oil, illuminate the earth with glory, after the resurrection of the dead—ch. iv. 1. These conditions, then, happened to these prophets that they might be testified; and that they might constitute boundary marks, by which the reader might know whether the visions recorded related to the times before or after the resurrection of the dead. The Spirit-Man John saw said to him, *after* he had laid the power of his right hand upon him, by which he was brought out of the death-state, "I am living in the Aions," or thousand years, by which we are taught that the Spirit did not refer to any period of that duration before the resurrection, but to a course of a thousand years *after that event*, dramatized in John's person.

4. Seven Golden Lightstands and Seven Stars.

"Having turned," says John, "I saw seven golden lightstands;" and in the last verse of the chapter, he records the signification of them as communicated to him by the Spirit, saying, "the seven lightstands which thou seest are Seven Ecclesias."

When the Hebrew would say that one thing represents, typifies, or symbolizes, another thing, it affirms that the one *is* the other; as, "that rock was Christ," "this bread is my body," "the seven lamps are the seven spirits," and "the seven lightstands are the seven ecclesias;" that is, "that rock *typified* Christ," "the bread *represents* my body," "the seven lightstands *symbolize* seven ecclesias."

The golden lightstand, as a symbol, is taken from the seven-branched golden lightstand of the temple. It was peculiar to the Holy Place, where it stood on the south side, opposite to the table of Show-Bread, As there were no windows, the illumination was by the combustion of

pure olive oil in its seven lamps. Without this lightstand and its burning oil, the holy was a dark place. It was therefore "a light shining in a dark place," both lightstand and light being typical of something else. This Mosaic lightstand was of one stem, with a lamp on the top, and three branches projecting from each side, with their several lamps, making in all seven lamps or burners. Thus, the stock, stem, or shaft, was "in the midst of the seven lightstands," altogether, stem, branches, bowls, knops, and flowers, constituting one illuminator of the holy place.

This was part of "the parable," which Paul says was made up of "the patterns of things in the heavens"—in the true holy places. The things that the Holy Spirit signified by the pattern-lightstand in the pattern holy place, are of the Christ; for in speaking of the substance, or body, of these shadowy things, he says, "*the body is of the Anointed One*"—and that anointed one John beheld in his first vision.

The *area* of the vision is the *state of being* between the resurrection and the entire exhaustion of the wrath of Deity contained in the seventh vial; for until the wrath of Deity is filled up, no man can enter into the Most Holy Place of the Apocalyptic Temple, which is the Millennial Aion—Rev. xv. 1, 8. In this *post-resurrectional* and *pre-millennial* holy state of being, the saints of previous generations are gathered together in *Seven Ecclesias*, or in *complete* assembly, as typified by the seven ecclesias of the proconsular Asia.

These seven Asian ecclesias were very different in "gifts," "administrations," and "operations," from anything extant, called "church," in our time. The assemblies of the faithful in Christ were constituted of two classes of saints—the *rulers* and the *ruled*. "Obey them that have the rule over you," says Paul, "and submit yourselves; for they watch for your souls, as they that must give account"—Heb. xiii. 17. "The Elders which are among you," says Peter, "I exhort, who am also an elder * * * feed the flock of the Deity which is with you, taking the oversight, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as *domineering over the heritages*, but being examples of the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away"—1 Pet. v. 1.

These official brethren, called *episcopoi* and *diakonoi*, "overseers and assistants," (Phil. i. 1,) constituted the *pneumatikoi*, or spirituals, of the congregations, because they were endowed with *pneumatika*, or spiritual gifts, (Gal. vi. 1,) while the rest of the saints, constituting the *ruled*, were styled *idiotai*, or private. To the Spirituals were given nine different gifts, called *spirits*, (*πνεύματα*, *pneumata*—1 Cor. xiv. 12,) not for their own gratification, but for the common good. These spirits are enumerated as, "a word of wisdom," "a word of knowledge,"

"faith to remove mountains," "gifts of healing," "inworking of powers," "prophecy," "discerning of spirits," "kinds of tongues," and "interpretation of tongues;" "all these inworked the one and the same Spirit dividing to each one respectively as he willed"—1 Cor. xii. 1-11. Being thus ordered in Corinth and elsewhere, Paul said to them, "Ye are Christ's body, and members partitively"—they were all of the body, but it was only specially endowed saints who constituted the foot, hand, ear, eye, and so forth, of the body; these special ones were members *εκ μερους partitively*—special parts of the whole.

The official saints collectively constituted in each congregation the *presbytery*, or eldership—1 Tim. iv. 14; and that each brother might know his place, they were set in regular order. They were called "apostles, prophets, evangelists, pastors, and teachers"—Eph. iv. 11; and were ranked as, "*first*, apostles; *secondarily*, prophets; *thirdly*, teachers; *after that*, powers; *then* gifts of healing; *sixth*, helps; *seventh*, directors; *eighth*, kinds of tongues"—1 Cor. xii. 22. This eldership thus remarkably endowed, was the Lightstand of the Ecclesia, each member thereof being a bowl, or vessel, containing the anointing oil, or spirit, so that when they exercised their functions in the midst of the saints, they were as trimmed lamps with their lights burning—Matt. xxv. 4; Luke xii. 35. They shone collectively as a bright STAR in the midst of the body; and as the spiritual gifts were *sent* "for the perfecting of the saints, for the work of the ministry, for the building of the body of the Anointed," the PRESBYTERIAL STAR is styled "*the ANGEL of the Ecclesia*," from *αγγελος, angelos*, "one that is sent."

Such was the arrangement of things in the seven typical ecclesias of Anatolia; typical, not of "the church" in seven periods of its history during the times of the Gentiles; but of the saints in their gathering together unto Jesus Anointed, *after* their resurrection, and *before* they pass from the Holy into the Most Holy of the Apocalyptic Temple.

In the typifying relation of things (themselves typified and typifying) they were in the partitive, and not the perfect state. Referring to this, Paul says, "we know in part, and we prophesy in part; but when *το τελειον, the perfect thing* is come, then that thing which is *εκ μερους, in part* will be done away." This phrase, rendered in the English Version "*in part*," is literally *from parts*—"we know from parts," or partitively. That is, the word of knowledge, and the gift of prophecy, ("he that prophesieth speaketh unto men to edification and exhortation, and comfort") were "spirits" possessed only by certain individuals of an ecclesia—by *parts* of the body, not by all the brethren: so that the knowledge and the prophecy proceeded *εκ μερους, from parts*, or specially endowed individuals. But "when *the perfect*

thing is come," symbolized in John's first vision, "then that thing which is *from parts*," the partitive, or partially distributive, order of things in the seven Asian ecclesias, will be abolished. This has been abolished, and we may say, *before the time*—before the arrival of "the perfect thing;" for this has not yet come, nor will it till after the resurrection. The knowing and prophesying from parts might probably have continued if "the Mystery of Iniquity" had not spoiled and desolated every thing; but as this prevailed through the working of Satan, the Angelic Presbyterial Stars, or Lightstands of the Ecclesias, shining by the Spirit, were abolished; or, in the words of the Spirit to the ecclesia in Ephesus, "I will come unto thee quickly, and will set thy lightstand a-going out of its place, except thou change thy mind." But things got worse instead of better; so that, as a punishment for apostasy, all the lightstands went out for want of the Golden Oil of the Spirit; and the ecclesias were turned into "churches," mere dark places in Satan, as we behold them at this day.

But when "the perfect thing" symbolized to John, is come, the Saints, as "a perfect Man" (Eph. iv. 13) will be caused to see face to face, and to know as they have been known. Let the reader turn to 1 Cor. xiii. 11. There Paul illustrates the relation of the general assembly of the saints to the order of things in his day, and to the order of things after the resurrection, by reference to himself as a child, and as a man. In the first century, the Body of Christ was in its childhood, and made up of *νηποι*, or "babes;" liable to be "tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive" (Eph. iv. 14.) The *πνευματικοι*, or *Spirituals*, and the *ιδιωται*, or *privates*, apart from the gifts, spake as children, thought as children, and reasoned as children; and, by the truth, looked into a mirror at an enigma (*δι εσποτρου εν αυγυματι*): and multitudes of them were "corrupted from the simplicity that is in Christ." But when the Body becomes a Man—"A PERFECT MAN"—as represented by "the Son of Man in the midst of the Seven Lightstands with the Seven Stars in his right hand," in the post-resurrectional state of holiness, then there are no childish things found with it. Then every saint of the body will be in accord, seeing face to face, or eye to eye. Distribution of gifts to individuals only will not recur; and the body will no more be divided into spirituals and privates. Then all will be official and spiritual; and the *ιδιωται* subject to their jurisdiction, will be Israel and the Nations. Every individual member of the Perfect Man, will be omniscient, and omnipotent; for this Man was revealed to John as "He who is coming, THE ALMIGHTY." There will be no knowing

ἐκ μερῶς from parts then; for all the elements of the Perfect Man will be equally wise, and equally knowing; and the enigma, which is now revealed as a word and testimony, called "the Word of the Deity, and the Testimony of Jesus Anointed," on account of which John was in banishment,—this enigma, as Paul styles it, will then be practically solved in the eyes of all nations.

We have already shown the great and essential difference which exists between "church" and "ecclesia." The former is apocalyptically styled "*the Synagogue of Satan.*" It is a clerical institution, existing for the advantage and behoof of certain theological empirics, who incompetently undertake to "cure souls" for a decent and respectable living in the world. This satanic institution has had its childhood, youth, and perfect manhood in Satan; and is now tottering upon its staff in the feebleness and idiocy of extreme senility. The reader will please not confound any thing we have said about the childhood and perfect manhood of the Body of Christ, with any ideas he may have about the Body of Satan, called "*church.*" This church is no illustration in any part of its history of the things spoken by Paul, which we have been considering. Its officials are "the spirituals of the wickedness of the darkness" which overspreads the habitable, when the lightstands were extinguished for the want of oil. The Body of Christ still lived, animated by "*faith, hope, and love,*" which remained after the gifts were removed, but suffering, bleeding, and struggling for existence, until Satan's officials "*prevailed against it,*" and crucified it, but were not permitted to bury it. It laid in the death-state "*three days and a half,*" and when these expired, it rose again (Rev. xi. 7-12; and lives to die no more, but to bear witness to the truth until the resurrection. But, though it exists, it cannot be identified by a clergyman, or clergyman's disciples. A man must come to the understanding of "*the gospel of the kingdom*" promised in the prophets, and preached by Jesus and the apostles, before he will have intelligence enough to discern the Body of Christ. When he understands that, he will know that the "Names and Denominations" of "the Religious World" are a miserably executed counterfeit of the true, and current only with such as are indifferent to, or ignorant of the truth.

The *mystery*, or meaning, then, of the Seven Lightstands is, that they represent the sevenfold ecclesia; and of the Seven Stars is, that they are symbolical of the Elderships anointed with the Spirit, and shining with the gifts. While an anointed eldership was a lightstand to a particular ecclesia; this ecclesia was itself a lightstand to the pagan and rabbinical darkness on every side. But in the future state, no such distinction will obtain; for that which is "from parts" being

nonexistent, and every saint "shining as the sun;" or, "as the brightness of the firmament, and as the stars in the Olahm and beyond" (Mat. xiii. 43; Dan. xii. 3.) The Sevenfold Ecclesia, as the Perfect Man, will be the Seven-Branched Golden Lightstand of the Earth. How brilliant then will be the illumination of the world; the whole earth will indeed be enlightened by the glory.

5. "The Son of Man."

SON OF MAN is a title bestowed upon "the Perfect Man" to indicate his origin. Son expresses the idea of *emanation*; hence, that seen in the midst of the lightstands, as their stem or shaft, as it were, was an emanation from the race of Adam—*Son of Man*. "Israel is my Son, my First-born." In this declaration to Pharaoh, a nation of some three millions of people, is styled the First-born Son of Yahweh; hence, the reader will find no difficulty in comprehending that the Son of Man in the midst of the lightstands was the form of a man representing a multitude of individuals taken by some certain process from the human race. This is indicated by the symbol itself; for John speaking of its voice loud as a trumpet, says, "his voice was as a sound of many waters;" and the apocalyptic waters are defined as importing "peoples, multitudes, nations, and tongues." His voice was the voice of an election from these, saying, "thou hast purchased us for the Deity with thy blood out of every kindred and tongue and people and nation; and made us for our Deity kings and priests, and we shall reign over the earth"—ch. v. 9, 10; xvii. 15.

This idea of a multitudinous Son of Man is clearly exhibited in Dan. vii. 13, in the words, "I was seeing in the vision of the night, and behold there was coming *with clouds of heavens like a Son of Man*, and he came to the Ancient of Days, and *they* brought him near before him; And *to him was given* dominion, and glory, and a kingdom, that all peoples, nations, and tongues, should serve him: his dominion is a dominion of *Olahm* which shall not pass away; and his kingdom one that shall not be destroyed." Here the clouds of heavens constitute the Son of Man, who is brought before the Ancient of Days, whom "*they*" who compose him, themselves come into His presence. The Ancient of Days is "the Lord the Spirit," the "Quickening Spirit," the Logos in David's Flesh, who is the Head of this Son of Man. In the fourteenth verse, the kingdom is said to be *given to the Son of Man*; and in verses 18, 22, and 27, it is said to be *given to the Saints of the* עֲלִיּוֹנִין *Elyonin*, Most High Ones; as, "the Saints of the Most

High Ones shall receive the kingdom, and shall possess the kingdom for the Olahm, even during an Olahm of Olahms," or during the Millennium. And as in verse 22, the Horn prevailed against the Saints "until that the Ancient of Days came; and judgment was given to the saints of the Most High Ones, and the time came and the saints possessed the kingdom:" and in the twenty-seventh verse, "and the kingdom and the dominion, and the greatness of the kingdom under all the heavens shall be given to the people of the saints of the Most High Ones, whose kingdom is the kingdom of Olahm (the Millennium) and all the dominions shall serve and obey him." If a kingdom be given to A, and the same kingdom at the same time be given to Z: then A and Z are one and the same, though called by different letters of the alphabet. This is the argument of the texts before us—the Millennial kingdom is given to the Son of Man; it is also given at the same time to the Saints; therefore "the Son of Man" and "the Saints" are but different phrases for one and the same thing.

Daniel and John both introduce a Son of Man as a *similitude*; they tell us that what they saw was *ὅμοιον ὕψω* a thing like to a Son of Man. It had the exterior form of a man; but from the description of parts anything than the exact counterpart of a man. The only place where the same similitude is again introduced is in Rev. xiv. 14, where John says, he saw "a white cloud;" and then, in order to show what the cloud represented, he tells us he beheld "upon the cloud sitting like to a Son of Man, having upon his head a golden crown, and in his hand a sharp sickle." This is the similitude of the cloud of saints ready to reap the harvest of the earth, and to tread the winepress without the city; they are styled "a white cloud," because white is the raiment with which they are everywhere invested as the apocalyptic emblem of conquest and righteousness. The head of the similitude is crowned to indicate that the Son of Man similitude is a Body Politic of Kings.

The similitude exhibited to Daniel in ch. vii. 9, 10, has reference to the same subject as John's. Daniel was attracted principally to the Head, the rest of the body being concealed by "a garment white as snow." The head of the similitude represents "the Ancient of Days;" "the hair of the head being like the pure wool." Daniel and John's symbols agree in this. White as snow, and pure wool, are emblems of purity: scarlet and crimson redness are representative of sin. Thus, it is written, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool"—Isai. i. 18. The wool of the symbol connects it with the Lamb

of Rev. v. 6. "as it had been slain" in which are the Seven Eyes of Deity. The other particulars of John's Son of Man are merged in the following scenery of Daniel's vision: "His throne the fiery flame, his wheels burning fire. A stream of fire flowing and issuing from before him; a thousand thousands served him, and a myriad myriads stood before him: the judgment was set, and books were opened." The white garment indicates the priestly and righteous character of the body clothed thereby; all of which are justified, and priests as well as conquering kings for God.

When it was revealed to Daniel in ch. viii. 14, that the holy should be avenged "after 2300 years had passed away; he fell into the death state and revived, to signify that the vengeance would be after the resurrection. At that time also he says, "Behold, there stood before me as the Appearance of a Man; and I heard a man's voice between the banks of Ulai, which called, and said, Understand, O Son of Man; for at the time of the end the vision is." Here Daniel is made to personate the Son of Man. He was lying on his face in a deep sleep at the time, but when touched, he stood up as the Son of Man raised from the dead, ready to hear about the breaking of the Little Horn at the epoch of vengeance by the Prince of princes.

Again, the apocalyptic Son of Man appears to Daniel by the side of the great river, which is Hiddekel, as narrated in ch. x. 5. In the English Version, he is said to have beheld "a certain man." This phrase in the original is *יש אחד* *ish-ekhad*, MAN OF ONE. It was not a real man he beheld; but, as he styles it in ver. 18, "the Appearance of a Man;" and in ver. 16, "like the Similitude of the Sons of Adam." It was a symbolical, or shadowy representation of the *Man of the One Eternal Spirit*. It was, therefore, truly "a certain man," not an uncertain, or indefinite, one. John, the Baptizer, "saw the Spirit descending from heaven like a Dove;" and Daniel, and John, the apostle, beheld the same Spirit, "like the similitude of the Sons of Adam," or, "like to a Son of Man."

Now, the description Daniel gives of this symbol,* or SPIRIT-FORM is, that "He was clothed in linen, and his loins girded with fine gold of Uphaz. His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms, and

* A SYMBOL is a form comprehending divers parts. As a whole, it is a compendious abstract of something else than itself—much in a condensed form. A symbolical representation is the act of showing, by forms or types, the real thing intended—it is the shadowy form of a true substance; and in the chapter before us, that substance so potentially foreshadowed is Christ's Body corporate, the germ or nucleus, of which is "the Logos become Flesh," and named by Deity, *Yahoshua*, or *Jesus*.

his *feet* like in color to polished brass, and *the voice of his words* like the voice of a multitude." He saw this in Eden, by "the third" of its rivers, "the Hiddekel," where "the Cherubim and devouring fire" were originally located—Gen. ii. 14; iii. 24. The reason why the locality of the vision is specified, is to acquaint the reader with the region of the earth where the glory of the Spirit Man is to be revealed. The general description of the two symbols being before the reader, I shall proceed now to examine them more in detail, commencing with the intimation, that the similitude was

6. "Clothed to the Feet."

While Daniel informs us that the Spirit-Man he beheld, was "clothed with linen," John states simply, that he was "*clothed to the feet.*" Now, this clothing is significant of the character and office of the persons represented by the symbol. The holy garments of Aaron and his sons were of linen, "to cover their nakedness," that when they ministered in the holy places, "they bear not iniquity, and die"—Exod. xxviii. 42. "Nakedness," and "iniquity," are convertible terms in scripture; as it is written, "when Moses saw that the people were *naked*, for Aaron had made them *naked to their shame*,"—that is, they had transgressed in worshipping the golden calf: "blessed is he that keepeth his garments, lest he walk *naked*, and they see his shame." Hence, to be "*clothed*," and to keep the clothing white, and clean, is to be "righteous," or holy. When Adam sinned, "he knew that he was *naked*," and he was ashamed, and afraid; but the Spirit appointed for clothing skins of sacrifices, and his sin was covered. Hence, "blessed is he whose transgression is forgiven, whose *sin is covered*," or clothed. Joshua, son of Josedec, a type of Jesus in the flesh, is first introduced as *clothed with filthy garments*, representative of the flesh with its propensities and lusts; but when the type is changed to represent Jesus in *pneuma hagiosunes*,—that is, in Holy Spirit Nature, such as he acquired after resurrection, Joshua's raiment is represented as being changed—"Take away," says the Spirit, "the *filthy garments* from him." When this was done, then the Spirit addresses him, and says, "I have caused thine *iniquity* to pass from thee, and I will *clothe thee with change of raiment.*" And when the time came to do it—to clothe Jesus, and all in him; symbolized in Joshua, and "his Fellows," "they set a fair mitre (or priestly crown) upon his head, and *clothed him with garments.*" These are indicated in the visions of John and Daniel—Zech. iii. 3-10.

"I put on righteousness," says Job, "and it clothed me;" and in Psalm cxxii. 9, "Let thy priests be clothed with righteousness." In

Rev. xix. 8, it is said of the community, styled "the Lamb's Wife," that "to her it was given, that she should be arrayed in fine linen, pure, and bright." Now, they who constitute "the woman," are "called, and chosen, and faithful"—Rev. xvii. 14; "they follow the Lamb whithersoever he goeth"—xiv. 4; as his clouds of cavalry, "clothed in *fine linen*, white, and pure," which is declared to be "the Righteousness of the Saints—ch. xix. 14, 8; who are "purchased from among men," and made for Deity "kings and priests to reign over the earth." The multitude, symbolized by the Son of Man, attains to this dominion through much tribulation, and by resurrection. When they stand up they have obtained the victory over death and the grave, through him that loved them, and laid down his life for them: they are therefore represented in ch. vii. as "clothed with white robes, and palms in their hands"—robes "washed, and made white in the blood of the Lamb." Hence, these are robes of salvation and victory. In their mortal state, they *put on Christ as a robe*, when, having "believed the things of the kingdom of the Deity, and the Name of Jesus Anointed," they were immersed for that name, and into it. They fall asleep in him; and they arise to partake of the nature of his individual "body, of his flesh, and of his bones," that they may be like him—1 Jno. iii. 2. When they are clothed with this Spirit-Nature, they are "clothed upon with their habitation, which is from heaven—mortality being swallowed up under the life or spirit that is poured upon them"—2 Cor. v. 2, 4. This is the consummation of their investiture, which begins with their immersion into Christ, and is perfected in their post-resurrectional immortalization by the Spirit through Jesus. They are then the Body Corporate of God's Kings and Priests, the inhabitation of Eternal Wisdom and Power, clothed in the linen garment of righteousness, honor, majesty, and salvation. Then Zion will have clothed herself with them all as with an ornament, and have bound them on as a bride—Isa. xlix. 18; lxi. 10; Psalm cxxxii. 16; civ. 1.

The reader will understand, then, that the linen clothing of these symbols indicates the persons, their character, office, and nature, of which they are representatives. A glorious body of people prepared to execute righteous judgment upon the nations, and to govern them in righteousness when subdued—the Son of Man in glory and great power.

7. The Golden Zone.

The "Perfect Man," seen by John, was "clothed with a garment down to the Foot;" no elemental part of him was unclothed; but each

had on his wedding garment, clean, and white, so that in this glorious Son of Man no nakedness could be discerned.

The next item that arrested John's attention in the glorious apparel of this royal and priestly man, was a Zone of Gold encircling his breast, or, in the words of the English Version, he was "girt about the paps with a golden girdle." This would answer to a breastband rather than to a girdle, which in the dress of the ancients belonged to the loins. But Josephus says that the priests wore the girdle upon their breasts, under their arms; that a kind of flower work was there represented, with threads of purple, scarlet, and hyacinth; that it went twice round the body, was tied before, and the ends hung down to the feet. When they were in the act of sacrificing, they threw this girdle over the left shoulder, that they might perform their office with the greater freedom. This, however, cannot have been the "embroidered girdle." This was attached to the Ephod's lower margin, and below the breastplate of judgment, and could not have been thrown over the left shoulder without removing the whole ephod and its appendages. What Josephus refers to must have been something else than "the girdle of the ephod." This was made of "gold, blue, purple, and scarlet, and fine twined linen." These articles represented principles afterwards to be incarnated in the High Priest after the Order of Melchizedec. Aaron wore the representations upon his person; Jesus bore them in himself. The gold represents the wisdom of a tried and precious faith; blue, a cleansing principle; purple, the element of flesh; scarlet, the sin thereof; and fine twined linen, righteousness. These principles were embodied in Jesus, as "holy, harmless, undefiled, and separate from sinners," as to character; yet "the likeness of sin's flesh, in whom sin was condemned" when crucified, as to nature; and the purifier unto righteousness of those who become the righteousness of the Deity in and through him. The gold and fine twined linen were embroidered through all the blue, purple, and scarlet, of this "curious" breastband with which the breasts were girded; so in the case of Jesus, though "made sin for us, he knew no sin," "yet was he tempted in all points like as we are, but without transgression;" wisdom and righteousness were intertwined in all his words and actions, according to the type. Thus "the body or substance is of Christ"—Exod. xxviii. 2-21; Rom. viii. 3; 2 Cor. v. 21; Heb. ii. 14; iv. 15; Col. ii. 17; 1 Pet. ii. 24.

But when Jesus and his Brethren shall all have attained to the divine nature, even as Jesus hath already, the gold and the linen of the girdle will alone remain. The blue, the purple, and the scarlet, make no part of the garments for glory and for beauty of the Son of man, as beheld by John, because what John saw pertains not to the sufferings, but to

the glory of the Christ, or Anointed Body. In regard to the girdle, Daniel tells us, that the Spirit-Man symbolized to him was "girded with fine gold of Uphaz." This Uphaz is the Ophir of other passages. In the days of the prophets it was the gold region of the earth, whence the most abundant supplies of the finest gold were obtained. The Mosaic "patterns of things in the heavens" were all of gold, or of precious woods overlaid with gold. Mere "wood, hay, or stubble" found no place there, any more than "in the heavens" themselves. The Cherubim, the Ark of the Testimony, the Mercy Seat, the Altar of Incense, the Seven-Branched Lampstand, the Table of Shew Bread, spoons, tongs, censers, hinges, staves, and so forth, were all of gold, or overlaid with gold. And beside all this, "the holy garments for glory and for beauty," worn by the High Priest, who officiated in this temple resplendent with gold, were brilliant with the shining metal and precious stones. Gold was chosen as the most precious of all known metals, to represent the most precious of "heavenly things" before the Eternal Spirit, namely, FAITH PERFECTED BY TRIAL, which is "much more precious than of gold that perisheth, though it be refined by fire;" and "without which it is impossible to please God"—Heb. xi. 6; James ii. 22; 1 Pet. i. 7; 2 Pet. i. 1. It is the basis of righteousness unto life eternal; for "we are justified by faith;" the fine linen robe of righteousness is girded about the saints by the golden girdle of a *tried faith*. "When God hath tried me," saith Job, "I shall come forth as gold." Thus David, in celebrating the future glory of the New Order of Elohim, consisting of the King and his Brethren, styles the latter "the Queen," in Psal. xlv. 10, saying to His Majesty, "the Queen hath been placed at thy right in fine gold of Ophir." He then addresses the Consort of the Great King, who, being the Eternal Spirit manifested in David's Son, is both Father and Husband of the Bride, (thy maker is thine Husband; Yahweh Tz'vahoth is his name; the Elohim of the whole earth shall He be called—Isa. liv. 5,) saying, "Hear, O Daughter, and consider, and incline thine ear; and forget thy nation, and the house of thy father; and the King shall greatly desire thy beauty; for He is thy Lord, therefore do thou homage unto him. So the Daughter of Tyre with tribute, the rich of the people, shall supplicate thy favor. The Daughter of the King is all glorious within; her clothing is of interweavings of gold; in embroideries she shall be conducted to thee; the Virgins, her companions, following her, shall be brought to thee. They shall be conducted with joyous shouts and exultation; they shall enter into the palace of the King."

Thus David sings of "the Spirit and the Bride," clothed in the holy garments of righteousness and of a tried and perfected faith, for glory

and for beauty. They are apocalyptically represented as "like a Son of Man;" as "a great city," styled "the Holy City, New Jerusalem, having been prepared as a Bride adorned for her Husband;" "a city of pure gold, like to transparent crystal;" "the precious sons of Zion," saith the prophet, "are comparable to fine gold;" for in their glory they are the Spirit-Incarnations of a tried and precious faith, which is the shining girdle of their ephod.

8. His Head and the Hairs.

John says that the head and the hairs of the similitude he saw were "white, as it were wool, white as snow." This appearance identifies it with Daniel's "Ancient of Days," the hair of whose head was "like the pure wool." Now, in regard to the head, Paul says, "I would have you know that the head of every man is Christ, and the head of Christ is God"—1 Cor. xi. 3; and in Eph. v. 23, he says, "the husband is the head of the wife, even as Christ is the Head of the Ecclesia; and He is the Saviour of the Body." The apocalyptic Son of man is the body, and Jesus Anointed occupies the position of Head to that body. This is the reason why the head is represented as invested with the appearance of wool, white as snow. The whiteness represents the purity of the head, and the wool that head's relation to "the Lamb of God that takes away the sin of the world;" and primarily the sin of those who constitute the community represented by the Son of man, of whom it may be said, that they had washed them in the blood of the Lamb, and made them clean; and that "though their sins were as scarlet they had become white as snow; and though they were red like crimson they had become as wool"—Isa. i. 16, 18. Thus the snow-white wool becomes the emblem of the purity of the whole body in Christ when "presented to himself a glorious ecclesia, not having spot or wrinkle, or any such thing; but holy and without blemish"—Eph. v. 27.

9. His Eyes as a Flame of Fire.

The eye is the symbol of intelligence, for "the light of the body is the eye." The nature of the intelligence in predominant activity is expressed by the character of the symbol; hence an eye as a flame of fire, indicates intelligence in wrathful activity. The word for "eye" in the Hebrew also signifies "fountain;" because tears are welled up from the eye as water from a fountain or spring. Hence the eyes of

the Man of Multitude are fountains of flaming fire; they pour out flame as "a fiery stream," and he becomes "a consuming fire."

There is nothing beneficent in symbolic flame. This will appear from the use of the term in all parts of scripture. Speaking of Dathan and Abiram, as examples of divine indignation, David says, in Ps. cvi. 18, "a fire was kindled in their company; the flame burned up the wicked." Isaiah in treating of the overthrow of the kingdom of men under its last head in our near future, says, "YAHWEH, *Yahweh Tz'vahoth*, shall send among his fat ones leanness; and under his glory he shall kindle a burning like the burning of a fire. And the Light of Israel shall be for a fire, and His Holy One for a flame: and it shall burn and devour his thorns and his briars in one day. And it shall come to pass in that day, that the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them; but shall stay upon YAHWEH, the Holy One of Israel in truth. The remnant shall return, even the remnant of Jacob, unto the Mighty Hero—אל גבור *ail gibbor*—ch. x. 16-21. In this testimony "the Light of Israel" is the *Logos* of John; He is the fire; and his flame is the Holy One symbolized by the Son of man with his eyes as a flame of fire. This is the Mighty Hero to whom Jacob shall return.

Again, in speaking of the coming of the NAME OF YAHWEH, the same prophet says, in ch. xxx. 27, "Behold, THE NAME OF YAHWEH cometh from afar, His anger burning, and its vehemence a conflagration; His lips are full of indignation, and his tongue as a devouring fire: and his breath as an overflowing stream shall reach to the neck, to scatter the nations with the fan of destruction." This name of YAHWEH is apocalypted in John's similitude, the flame of whose eyes is poured forth as a stream of fire to effect what is here testified by Isaiah.

Many other passages might be adduced illustrating the significance of symbolic flame whether it be streaming from the eyes, or glowing about the feet; but these are sufficient at present to show that the mission of the company symbolized by the Son of man is not of peace, but a mission of judgment and retribution upon the nations of the earth.

10. "His Feet like unto Fine Brass."

"His feet," says John, "like incandescent brass, as if they had been glowing in a furnace." We have here to consider the import of the *feet*; why they are symbolized by *brass*; in what sense they *glow*; and in what *furnace* the glowing is evolved.

First, then, what is suggested by the feet of John's Spirit-Man of Multitude? The idea primarily suggested by feet are a treading upon, and an advancing towards, or after, any thing. The flaming attribute of the similitude as illustrated by the prophetic testimony which it symbolizes, has shown us that it has a mission against the nations. Hence, in relation to them the feet of the Son of Man suggests a treading down and a pursuing to the destruction of their power. This suggestion is in harmony with the testimony of Rev. xiv., where "the clusters of the vine of the earth are gathered, and cast into the great winepress of the wrath of Deity;" and "the winepress is trodden without the city." The Feet that tread this winepress are the symbolic feet of the Son of man. The following testimonies will enlarge our view of their operation.

In Psal. xviii. 32, the Spirit inquires, "Who is *Eloah* besides YAHWEH? And who a Rock except our *Elohim*, the AIL girding me with might? Even he will make my way complete. He causes *my feet to be like hinds*, and he will make me to stand upon my high places. He is training my hands for war; so that the bow of brass has been broken by my arms. Thou wilt cause *my going to extend under me*; and my *ankle-joints* have not wavered. I will *pursue* my enemies, and shall *overtake* them, and I will not return until they be destroyed; I will wound them so that they shall not be able to rise; *they shall fall under my feet*. Thou wilt gird me with might for the war (that styled, "the war of that great day of Almighty Power"—Rev. xvi. 14.) Thou wilt subdue under me those that rise up against me. And thou hast given to me *the neck* of my enemies; and those who hate me, I will cut them off. They will cry for help, but there is none to save them—unto YAHWEH, but he answered them not. Then will I grind them as fine as dust before the Faces of the Spirit; as mire of the streets will I pour them out. Thou wilt deliver me from the conflicts of the nations; thou hast appointed me for Prince of the nations. A nation which I knew not shall serve me. At the hearing of the ear they shall obey me; the sons of the foreigner shall submit to me; the sons of the foreigner shall fall, and tremble from their strongholds.

47. YAHWEH lives, and blessed be my Rock; and he shall raise the *Elohim* of my salvation. The AIL who giveth avengements to me, even he will subdue the nations under me.

49. Thou wilt exalt me. From the Man of Violence (Paul's "Man of Sin," the "Lawless One") thou wilt deliver me. Therefore, O YAHWEH, I will give thee thanks among the Gentiles; and sing psalms unto thy name, magnifying the deliverance of His KING, and performing the promise to HIS MESSIAH, to David, and to his seed, during the Olam," or thousand years.

In this passage the Eternal Spirit through the prophet speaks of Messiah in the crisis of his controversy for Zion, in which as the head or chief of John's Son of Man, he puts his feet upon the necks of the kings of the earth, scatters their armies like dust before the wind, and becomes Prince or head of the nations in their stead. But this is true also of all the other individual members of this "New Man." If the New Adam himself thus make war upon and trample in the mire the kings and armies of the Old Adam-nature, he has promised that all approved believers "*in him*"—all who are Abraham's Seed by being Christ's—that is, all the Saints shall do the same; and share with him in the fruits of his and their victory. In proof of this the reader is referred to the following testimonies:—

"The righteous shall rejoice when he seeth the vengeance; he shall wash *his feet* in the blood of the wicked. So that a man shall say, Verily, there is a reward for the righteous; verily, there are ELOHIM ruling in the earth"—Psal. lviii. 10, 11.

"All the horns of the wicked I will cut off; but the horns of the righteous shall be exalted"—Ps. lxxv. 10. "He shall cut off the spirit of princes; he is terrible to the kings of the earth"—lxxvi. 12. "Arise, O ELOHIM, judge the earth; for thou shalt acquire possession in all the nations"—Ps. lxxxii. 8. "He will exalt the horn of his nation; the glory of all his saints; of the sons of Israel, a people near to him"—Ps. cxlviii. 14.

Now the phrase "*all the saints*" is comprehensive of Jesus and his Brethren, who collectively form Daniel's, "Man of the One Spirit;" Paul's "New Man;" and John's "Son of Man." The same things are therefore affirmed of all, both Jesus and the faithful in him. Hence, as a body, their feet will be like hind's feet, swift in the pursuit of their enemies, whom they will overtake and destroy. These will fall before their power; and as Malachi says, they will trample them as ashes under the soles of their feet: and when they have got the victory, they will rule with Jesus as "princes in all the earth"—Ps. xlv. 16;—the resurrected "ELOHIM ruling in the earth;" "the Elobim of Messiah's salvation."

The feet, in the next place, are symbolized *in brass* to connect them with the temple-pattern of heavenly things. While gold was peculiar to the interior apartments, or holy and most holy places; brass was characteristic of the Court of the Priests where the sacrificing and washing were performed. The Altar of Burnt-offering and the Laver with his Foot, and the Two Pillars of the porch, and many other things of the Court of the Priests, were all of shining brass, or overlaid therewith. The brass pertaining to the temple was all holy. The

Brazen Altar was "most holy," so that whatever touched it was holy; no Israelite, however, was permitted to touch it, unless he belonged to the seed of Aaron; and even they were not permitted to approach the altar till they had first washed their hands and feet in the Brazen Sea.

The Altar of Burnt offering prefigured the One Body in sacrificial manifestation. The idea of an altar of sacrifice representing a personal, and divine plurality, is frequent in scripture. Thus, Jacob erected an altar at Shalem in the land of Canaan, and called it *AN-ELOHAI YISRAAIL*; that is, *the Strength of the Mighty Ones of Israel*—Gen. xxxiii. 20: and Moses before the law was given, and in memory of the victory of Joshua over Amalek, "built an altar, and called the name of it, *YAHWEH-nissi*; that is, *He shall be my Ensign*—He who was symbolized by the altar—Exod. xvii. 15; Isai. xi. 10, 12; xviii. 3; xxxi. 9; Zech. ix. 16.

This *Yahweh-nissi* altar was superseded by an altar overlaid with plates of brass. These plates represented "the flesh of sin" purified by fiery trial. "Gold, silver, brass, iron, tin, and lead, every thing," said Moses, "that may abide the fire, ye shall make go through the fire, and *it shall be clean*; nevertheless, it shall be *purified with the water of separation*; and all that abideth not the fire ye shall make go through the water"—Numb. xxxi. 22. The connexion of the plates with sin's flesh is established by their history. They were "the censers of those sinners against their own souls," Korah, Dathan, Abiram, and their company, two hundred and fifty of them, who rebelled against the Strength of Israel. He commanded Eleazar, Aaron's son, to melt them, and roll them into "broad plates for a covering of the altar;" and for "*a sign to the children of Israel*"—Numb. xvi. 37. The Brazen Altar, which was foursquare, had four horns of brass, one at each corner; and in sacrifice, the blood was applied to the horns by the priest's finger; and the rest was all poured beside the bottom of the altar—Exod. xxix. 12. These Horns represent the same thing as the Four Cherubim, the Four Carpenters, and the Four Living Ones, of Ezekiel, Zechariah, and John; only in the Brazen State, which precedes the Golden *Olahm*, *Atwv*, or Millennium. As Horns of Brass they "execute the judgment written," as a consuming fire; for brass and offering by fire, is the association of things in the type.

The Brazen Altar and its Horns of Brass, then, are symbolical of *AN*, the Eternal Power, in *Elohistic*, or sacrificial and judicial manifestation in flesh. "*Eloah will come from Teman*," saith the prophet, "The Holy One from Mount Paran. Consider! His glory covers the heavens, and his praise fills the earth: and the splendor shall be as the light: He has *Horns* out of his hand; and there is *the covering of his*

Strong Ones. Before his Faces shall go pestilence, and from his feet lightnings shall proceed. He stood and measured the earth; he beheld, and caused the nations to tremble: and the mountains of antiquity were dispersed; and the hills of the Olahm did bow; the goings of Olahm are his"—Hab. iii. 3-6.

The Horns of the Brazen and Golden Altars are the Eternal Spirits' Strong Ones who disperse the empires of antiquity, and subjugate the kingdoms of the latter days to Him and his Anointed; so that the current of the world's affairs will be directed by his *Elohim* in the ensuing thousand years, or Daniel's "*season and a time.*"

The saints, then, are the Feet of incandescent Brass, who have all passed through the fire, and the water of separation, and been consecrated by the blood of the covenant; and "are partakers with the Altar," even with Jesus—1 Cor. ix. 13; x. 18; Heb. xiii. 10, 12: and those of them who have been slain, have been poured out "beside the bottom," or "under the altar," from whence the cry apocalyptically ascends to the Father, "How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?"—Rev. vi. 10; xi. 1. Hence, those who dwell upon the earth, being like Israel of old, "grievous revoltors, brass and iron, corrupters all" (Jer. vi. 28) are to be cast into a furnace glowing with the heat of YAHWEH's indignation. Israel has been passing through the process for ages. They have been trampled under foot of the Gentiles in a great furnace of affliction; for punishment was to begin first at the Jew; and afterwards to be visited upon the brass and iron of the Gentiles. Ezekiel's description of Israel's punishment by Gentile agency will illustrate that of the Gentiles by the agency of Israel under the direction of the Man, "whose Feet are like incandescent brass glowing in a furnace;" and will furnish an obvious interpretation of the text. "The word of YAHWEH," says the prophet, "came unto me, saying, Son of Man, the house of Israel is to me become dross; they are all brass and tin, and iron, and lead, *in the midst of the furnace*; they are the dross of silver. Therefore, thus saith YAHWEH *Elohim*, because ye are all become dross, behold, therefore, I will gather you *into the midst of Jerusalem*. As they gather silver, and brass, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it to melt it; so will I gather you in my anger, and in my fury, and I will leave you, and melt you. Yea, I will gather you, and blow upon you *in the fire of my wrath*, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I, YAHWEH, have poured out my fury upon you"—ch. xxii. 17. In this testimony, Israel in the

flesh are compared to brass and other metals *full of dross*. This drossy nature of the brass is the characteristic by which they are distinguished from the "fine," or "incandescent brass" of the Son of Man, or Israel in the Spirit, in glowing, or burning, operation upon the subjects of YAHWEH's fiery indignation.

Israel, as dross, is exemplified in the denunciations of the prophets. Their drossiness is seen in the abominations they practised in burning incense to reptiles, and filthy beasts, and idols of every sort; in their women weeping for Tammuz, the Adonis of the Greeks; and in their worshipping the sun between the porch of the temple and the altar, with their backs towards the sanctuary of YAHWEH—Ezek. viii. 7-18. They are still in the drossy state, with the curse of Moses, and the blood-guiltiness they invoked upon themselves and posterity at the crucifixion of Jesus, lying heavily upon them. Israel lives in perpetual violation of the law; and yet professes to expect justification by that law, which only thunders the curses of Mount Ebal in their ears. Hence, they are to this day "the dross of silver in the midst of the furnace" of affliction; "left" of YAHWEH, and "melted."

But, if Israel be the dross of silver, the Gentiles are the dross of brass, iron, lead, and tin. The Gentile dross is of no more value than Israel's; for "God has concluded all under sin." Israel boasts in Moses, and pays no regard to what he prescribes; and the Gentile bepraises Jesus, while their ears are closed, and their hearts steeled against his teaching and commands: so that Jews and Gentiles are both guilty before God; they only excepted who believe the gospel of the kingdom and obey it. They have all, therefore, to be gathered into a furnace glowing with intense combustion, before their races can attain to the blessedness that is to come upon all nations through Abraham and his Seed. Jews and Gentiles must be "melted in the fire of YAHWEH's wrath," which fire will glow at the Feet of the Son of Man—"the Saints executing the judgment written;" and "treading the wicked as ashes under the soles of their feet."

As to the *furnace* in which this intense and glowing wrath of Deity is to glow, we may state it in the words of Ezekiel as "*the Wilderness of the Peoples*." This is the "furnace" both for Israel and their enemies. In relation to Israel in this furnace, it is written, "As I live, saith ADONAI YAHWEH, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face.

Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith ADONAI YAHWEH. And I will cause you to pass under the rod, and I will bring you into the bond of the Covenant. And I will purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel; and ye shall know that I am YAHWEH"—Ezek. xx. 33-38.

When thus purified from dross in this glowing furnace, the Jewish nation will be brass and silver well refined—Mal. iii. 2. The rebellious dross will have been cleaned out, and Anti-Mosaic Judaism, by which they are now caused to wander out of the way, will have been destroyed from the earth. This refining in the furnace is in "the time of Jacob's trouble," out of which he is to be delivered—Jer. xxx. 7; and though they are now "prostrate among the cattle pens," they will be "the wings of the Dove covered with silver, and her feathers with the brightness of fine gold"—Ps. lxxviii. 14; John i. 32.

But the nations are to become molten brass, as well as Israel. Their brass, therefore, is also to be gathered into the furnace, that it may be melted and refined under the intense fire of divine wrath. Israel, commanded by the Son of Man, is a torch of fire in the wilderness, which not only purges them, but serves to consume its peoples. The wilderness thus converted into a smelting furnace, is that which John saw when he was carried away in spirit into the wilderness, where he saw "the Great Harlot sitting upon many waters;" which are interpreted to signify "peoples, multitudes, nations, and tongues"—Rev. xvii. 1, 15. The countries of Portugal, Spain, France, Belgium, Germany, Italy, Greece, Egypt, and, in short, all the Mediterranean and Euphratean countries, being the territories of the Four Beasts of Daniel, constitute the furnace in which the Nebuchadnezzar gold, and silver, and brass, and iron, and clay, are made to glow with fervent heat of sevenfold intensity; and in which the four men of God—the Cherubim—walk to and fro without hurt, "the fire having no power upon their bodies," as symbolized by Nebuchadnezzar's furnace, and by John's mystical Son of Man, who torments the worshippers of the Beast and the False Prophet "in the Lake of fire burning with brimstone"—Rev. xix. 20; xiv. 10. The melting and refining the Gentile brass in this Babylonian furnace, incandescent with the wrath of Deity, is Daniel's "time of trouble, such as never was since there was a nation to that same time"—ch. xii. 1. It is "the day burning like a furnace," which shall consume the proud, and all that do wickedly with their Anti-Christian Gentilism, by which the peoples are deceived; but which shall have no power for evil against the people represented by Shadrach, Meshach,

and Abednego, and the one with them like the Son of God; they shall come forth unharmed, unsinged, unchanged, and inodorous of the fire. For these are the Bride, the Daughter of Zion, to whom the Spirit saith, "Arise, and thresh, for I will make thine Horn iron, and I will make *thy hoofs brass*: and thou shalt beat in pieces many peoples; and I will consecrate their spoil to YAHWEH, and their wealth to the Lord of the whole earth"—Mic. iv. 13. These brazen hoofs of Zion's daughter, which answer to the feet of John's similitude, are the feet of Ezekiel's cherubim, which, he says, "are straight feet; and the sole of their feet like the sole of a calf's foot; and they sparkled like the color of burnished brass"—Ezek. i. 7.

Thus, while Israel is passing through the furnace, under the conduct of the Saints, and are themselves being purged from dross, they are also made use of by their commanders, as a torch of fire among the sheaves, or a lion among flocks of goats (Mic. v. 8; Zech. xii. 6) to destroy the power and kingdoms of the world, after the allegorical example of their transit out of Egypt into the land of the inheritance; for though passing under the rod themselves, they become also "a rod of iron" in the hand of YAHWEH, for the destruction of the nations when their iniquity is full—Rev. ii. 26, 27.

11. "His Voice as the Sound of Many Waters."

In the tenth verse of this first chapter, John informs us, that the first thing that arrested his attention, when he came to be "*in spirit*," was "a great voice, as of a trumpet, saying, I am the Alpha and the Omega, the First and the Last;" and in the fifteenth verse, he tells us, that the great voice was "as the sound of many waters."

Now, in this book, "*many waters*" is defined to be "peoples, and multitudes, and nations, and tongues"—ch. xvii. 15. This would give us the interpretation, that the voice of the Son of Man was the voice of a multitude; and that, consequently, the similitude was the symbol of a multitude—a *Multitudinous Son of Man*. And this accords with the voice of Daniel's symbol, of which he testifies, that "the voice of his words was as the voice of a multitude"—ch. x. 6. Ezekiel, also in characterizing the noise made by the Wings of the Four Cherubim, says, "I heard the noise of their wings like the noise of *many waters*, as the voice of Mighty Ones (*Shaddai*) in their goings, the voice of speech, as the noise of a *camp*: in standing they let down their wings"—ch. i. 24. The meaning of this is, that Ezekiel heard the voice of a multitude of *Mighty Ones*, speaking as the warriors of a camp in mo-

tion against an enemy; and that when they were not in progress, their voice was not heard; "in standing they let down their wings," and consequently, there was no sound of war. The wings of the Ezekiel Cherubim, and the Man-like Similitudes of Daniel and John, in speaking, sounded forth as the roar of mighty waters. This was when they were in progress, advancing in body and wings their brazen-footed battalions against the Fourth Beast, or the apocalyptic Beast and False Prophet, and the kings of the earth, and their armies,—the former utterly consumed in the furnace, or "lake of fire burning with brimstone," and the kings of the earth, and their armies slain with the sword of the resurrected and Glorified Mystic Man.

The multitude of mighty ones, apocalyptically denominated "the Almighty," is that great multitude referred to in ch. vii. 9—"a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, standing before the throne, and before the Lamb, clothed with white robes, and palms in their hands." These are the "many waters," when their work is done. Ezekiel heard "the voice of speech," and in uttering their great voice, some of the things they proclaimed are, "Thou art worthy, O Lord, to receive glory, honor, and power; for thou hast created all things, and for thy pleasure they exist, and were created"—ch. iv. 11: and "Salvation to our Deity who sitteth upon the throne, and unto the Lamb"—c. vii. 10; v. 14.

John likens the voice to the sound of a trumpet speaking, by which similitude it is connected with Paul's testimony, concerning the descent of the "Lord himself from heaven, with a shout, with a voice of an archangel, and with a TRUMPET OF DEITY." The Apocalypse of the Son of Man is an affair of trumpets. His manifestation is preceded by the sounding of six trumpets; and in the sounding of the seventh, and last, it is that the Saints are raised, and apocalypsed in clouds to meet their Lord the King.

The last period of the seventh trumpet is a momentous and terrible epoch in the world's history. It is the sounding of the voice of the Almighty Host, that is to make the world to tremble. Alluding to this, Isaiah says, "All the inhabitants of the world, and dwellers on the earth, when He lifteth up an Ensign upon the mountains, tremble; and when He bloweth a trumpet, they shall hear"—ch. xviii. 3. The prophet tells us, that this is to be at the time when Israel shall be brought to YAHWEH *Tz'vahoth*, in Mount Zion, as a present, to the place of the Name of YAHWEH *Tz'vahoth*; which, as Jeremiah testifies, will at that time be called "the throne of YAHWEH"—ch. iii. 17; Isa. xxiv. 23.

This is the trumpet of Israel's restoration among other events. This

is manifest from Isa. xxvii. 12, 13, which says, "And it shall come to pass in that day, that YAHWEH shall beat off from the channel of the river (*Euphrates*) unto the stream of Egypt (*the Nile*), and ye shall be gathered to one another, O ye children of Israel. And it shall be in that day, that the GREAT TRUMPET shall be blown, and they shall come who were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall bow down to YAHWEH in the holy mount at Jerusalem." This great trumpet shall be blown, and Zechariah tells us by whom. In ch. ix. 14, having told us previously, that Zion's Sons should be raised up to become a sword upon Greece, it is said, "And YAHWEH shall be seen over them, and his arrow (the Ten Tribes) shall go forth as the lightning; and ADONAI YAHWEH (Yahweh's Lords) shall blow the trumpet, and shall go forth with whirlwinds of Teman. YAHWEH TZ'VAHOT shall defend them, and they shall devour, and disregard the stones of the sling." The trumpet blown is for the calling of the assembly, and for the journeying of the camps; *first*, for the gathering of the princes, the heads of the thousands of Israel; *then* for the convocation of all Israel; and *thirdly*, for war against their enemies—the antitype of the Memorial of blowing of trumpets, and of the trumpet of the jubilee, on the first and tenth days of the seventh month—Numb. x.; Lev. xxiii. 24; xxv. 9. The Sons of Deity, his kings and priests, shall blow the trumpet, and proclaim, as the roar of many and mighty waters, to the inhabitants of the world, that they are "the Beginning and the Ending," "the *Elohim* of all the earth"—Isa. liv. 5,—the Eternal Spirit multitudinously manifest in flesh.

12. "Out of His Mouth a Sharp Two-Edged Sword."

A sword proceeding out of the mouth of a symbol indicates that the community represented is prepared for military operations. "YAHWEH," saith Moses, "is a Man of War;" and that warrior is before us in John's similitude of the Son of man.

The *Mouth* of such a similitude, with a sword affirmed to be *proceeding out of it*, is representative of the Commander-in-Chief. "Joseph gave them wagons, according to the mouth of Pharaoh;" that is, "according to the command of Pharaoh." When the word of command passes out of the mouth of a general, it moves armies, and causes them to draw the sword, and to smite their enemies with great slaughter. His word that goes out of his mouth causes blood to flow; and, as the sword is the instrument of blood-shedding, the idea is fitly symbolized by placing a sword in apposition with the mouth, and af-

firming that it is going forth. If the Son of Man were in an attitude of speaking peace to the nations, his eyes would not be as a flame of fire, and his feet would not glow incandescently, nor would his countenance be as sun-smiting heat; but all this would be modified and changed, and instead of "a sharp double-edged long sword," an Olive Branch would stand related to the Mouth. According to the tenor of the words is the character of the symbol.

The sword directed by the mouth of the similitude is said to be *sharp* and *two-edged*. It is sharp for cut and thrust—the sword of a Mighty Man ready for execution, and which ever way directed is sure to smite effectively. The voice of the words of the great multitude symbolized by this sword, is the voice of the Eternal Spirit speaking through them as the ministers of his vengeance. Hence the sword is symbolical of what Paul styles, "the Spirit of his Mouth," which is the Lord Jesus Anointed, the Mouth of the Body. Thus, though represented by this cutting instrument, Paul says, "The Word of Deity is living and powerful, and *sharper* than any two-edged sword, *piercing* even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." The word is sharper now, for it can penetrate in argument where a sword cannot reach; but, how much sharper will it be when the word of command shall find expression through a two-edged sword in the hands of the Saints. But while Jesus is mouth in a personal sense, He and the Saints are the Mouth of the Son of Man in a corporate sense. This personal and corporate sense, in its conjoint signification, must not be lost sight of in the prophetic and symbolic scriptures; or we shall fail to perceive their meaning in the full extent. Thus, Isaiah speaking of the One Body in its Alpha and Omega manifestation, says, in ch. xi. 4, that "the Rod of Jesse's stem shall smite the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked * * * and the earth shall be full of the knowledgo of YAHWEH as the waters cover the sea:" and in ch. xlix. 2, "He hath made my mouth like a sharp sword;" so that the enemy is "slain by the words of his mouth"—Hos. vi. 5. By reading Isai. xlix. it will be seen what is to be effected by this sword of the Spirit wielded by David's house—it effects the restoration of Israel, and the salvation of the nations from the superstition, and misgovernment that destroys them on every side.

The similitude of the Son of man is introduced in Rev. xix. 11–16, where it is resolved into an army, consisting of the Commander-in-Chief, his staff, and the troops they command; or the Lord Jesus, the Saints, and the horses they ride, which are the armies of Israel. In

this scene the Son of man has many crowns upon his head, which represents a multitude of Kings under one Chief. "His vesture is dipped in blood," as he had just come from the sacrifice at Botzra; while his body-guards, or officers of his hosts, are "clothed in fine linen, white and clean," to indicate their righteousness, in peace or war; for "in righteousness he doth judge and make war." Thus prepared, they are ready for the conquest of the world; which is indicated by the testimony that, "out of his mouth goes 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 the Deity who is Almighty. And he hath on the vesture and on his thigh a name written, King of Kings, and Lord of Lords;" who, being joint-heirs with their imperial chief, have a common destiny and inheritance with him—Rev. ii. 26; iii. 21.

13. "His Aspect as the Sun."

"His aspect as the sun shines in his power." The words *ἡ οὐραυ* *αυτου*, which I have rendered "his aspect," are expressed in the English version by "his countenance." In modern style, this is generally understood of the *face*. But John certainly did not mean this. He began his description at the hair of the head; and if he had meant the face he would doubtless have referred to it before he passed down to the breasts. What he had reference to, after finishing in detail, was *the general external aspect* of the whole figure.

This was typified in the general appearance of the Alpha on the mount of Transfiguration. Peter, James, and John, were witnesses of this. It was a representation of the power and coming, or Majesty, of the Lord Jesus Anointed. Peter, alluding to it, says, "We have not followed cunningly devised fables, when we made known unto you the glory and coming of our Lord Jesus Anointed, but were eye witnesses of his majesty. For he received from Deity, the Father, honor and power, when a voice came to him from the excellent glory, saying, This is my Son the Beloved in whom I am well pleased"—2 Pet. i. 16. On that occasion "his *face, προσωπον*, shone as the sun, and his raiment became white as the light." This transfiguration scene exhibited the Son of man personal and corporate in the glory of the Father as he will be in the Kingdom of Deity. His general aspect will be glorious; for "the moon shall be confounded, and the sun ashamed when *ΥΑΝΩΕΗ Τε'ναροη* shall reign the glory on Mount Zion, and in Jerusalem, and in the presence of his Ancients"—Isai. xxiv. 23.

“Our life is hid with Christ in the Deity, and when he who is our life shall appear, then shall we (the Saints) appear with him in glory”—Col. iii. 4; and, says John, “we know that when he shall appear, *we shall be like him*, for we shall see him *as he is*”—1 Epist. iii. 2. When, therefore, the apocalypse of the multitude of the Sons of God, represented by John’s similitude of the Son of man, shall be manifested, being all like to Jesus in transfiguration, the aspect of the Body will be “as the sun when he shines in his power.” Jesus being the Sun of Righteousness, and they like him, they will be all “as the sun;” and “when he shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.” He will then “shine forth in his power” the Sun of an unclouded day; and as he shines, so will they; for he has said, “to him that overcomes I will give to sit down with me upon my throne, as I overcome and sit down with my Father upon his throne”—Rev. iii. 21; “then shall the righteous shine forth as the sun in the kingdom of their Father”—Matt. xiii. 43; and there will be no place found for the earth and the heaven, in which the Beast and the False Prophet, and their kings now shine in all the glory of Satan; for then they will have fled away from before the face and sun-like aspect of the Son of man, seated upon “the Great White Throne” established by his prowess for the Thousand Years—Rev. xx. 11.

From the illustration of the transfiguration, the personal appearance of the Saints will be splendid with brightness. But there is reason to believe that they will not be distinguishable from ordinary men in appearance until their labors are accomplished. When the angels visited Sodom, the citizens did not discern any difference between them and Lot. And so will it be with the Saints who arise to execute the judgment written upon “the Great City, which spiritually is called Sodom and Egypt, where also our Lord was crucified”—Rev. xi. 8. The nature of their work requires that they should have the aspect common to humanity, which is not at all incompatible with the symbolical glory of their Body Corporate. If they flashed light from their persons as the sun shoots forth his rays, their enemies would be so panic-stricken, that they would not stand in fight, by which their punishment would be greatly impeded. The resurrected saints will therefore appear upon the theatre of war, as Adam and Jesus when they first emerged from earth. Jesus was mistaken for the gardener. The Angel of the Lord who descended from heaven to open his grave, was of lightning-like countenance, and raiment white as snow; and the guards did shake, and became as dead men; but when Mary saw Jesus, she conversed with him without trepidation. There was an interval between the restora-

tion of the body to life and the glorification of Jesus seven days before Pentecost. During this typical interval of forty days, he associated with the disciples, ate, drank, and conversed with them as usual. The body raised not having been "received up in glory," or displayed in the brightness of spirit-body, was in a condition to shine forth in incorruptibility and immortality when the fitness of things required.

Now Jesus was the great example of all things pertaining to his Brethren, the Saints. When their bodies come out of their graves, they come forth as Adam or Jesus. Had Adam the First (who was the figure of Jesus) shone forth in glory, it would have been when he should have been permitted to eat of the Tree of Life. All the time between his creation and such eating would have been ordinary human existence. It was so with Jesus; and will be so with the Saints. Between their resurrection and glorification is the resurrection state, styled "in the resurrection," a period of forty years preceding the Millennium, in which some of the most important events of the Apocalypse are to be transacted. The end of this judicial period, during which the kingdom is being established, or "set up," is the "Evening Time"—the time preceding the Millennial Day. When the night has passed, the Day of Rest arrives, in which the Saints, who have been "scourging throughout the earth," cease from their labors, and their works do follow them. They enter the kingdom, covered with glory, which the nations will bear in lively remembrance for a thousand years.

Now, according to this arrangement, Zechariah testifies, saying, that when the Mount of Olives shall be rent asunder by an earthquake, "YAHWEH, my *Elohim*, shall come in, all the Saints with thee. And it shall be in that day there shall be no brightness—the Splendid Ones shall draw in; and it shall be one day that shall be known to YAHWEH, not day nor night; and it shall be at the time of evening there shall be brightness. * * * And YAHWEH shall be for King over all the earth. In that day there shall be ONE YAHWEH, and his *Name One*"—Zech. xiv. 5-9. The "Splendid Ones" of this passage are the *Elohim*, or Saints, who will not shine forth in the brightness of their glory until the time of evening; then, when the kingdom is restored to Israel, they will shine forth as the sun in the kingdom of their Father, as Daniel, Zechariah, and Jesus have foretold.

14. "The Amen."

"I was dead, and behold, I am living for the Aions of the Aions, AMEN." This is from the Hebrew אָמֵן *ahmain*, "faithfulness." The Eternal Spirit, both absolute and incarnate, is "the Amen." In the

letter to Laodicea the Spirit speaks, and in speaking, says, "these things saith THE AMEN;" and in this first chapter, the Amen says, "I was dead." But the Spirit never died; therefore, here it must be understood of the Logos speaking from a body, personal and corporate, with whom he has united in a resurrection thereof from the dead. All the elements of this Body are faithful and true witnesses, and believers of the promises of Deity, which in Christ, are yea, and in Him, Amen, unto the glory of the Deity by us—2 Cor. i. 20. The Son of Man being constituted of firm believers of the promises, is styled *ὁ Ἀμην*, the Faithful One; hence all his constituents are *אלהי אמן* *Elohai Amen*, "Mighty Ones of Faithfulness," being all of that principle, faith, without which "it is impossible to please the Deity"—Heb. xi. 6. Because, therefore, of their faithfulness, or *Amen* characteristics, the Spirit saith, they shall eat, and drink, and rejoice, and sing for joy of heart. But to Israelites of an opposite character, he saith, "Ye shall leave your name for a curse to my Chosen One; for ADONAI YAHWEH shall slay thee, and to his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in the *Elohim of Amen*; and he that sweareth in the land shall swear by the *Elohim of Amen* (the Mighty Ones of Faithfulness); because the former troubles are forgotten, and because they are hid from my eyes. For, behold, I create New Heavens and a New Earth * * * for, behold, I create Jerusalem a rejoicing, and her people a joy"—Isai. lxxv. 13. These *Elohim*, then, embodied in the Son of Man, are "the Amen," who, in the days of their flesh, "through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. And others had trial of mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins, being destitute, afflicted, tormented (of whom the world was not worthy;); they wandered in deserts, and in mountains, and in dens, and caves of the earth." Such were the constituents of "the Amen," the Mighty Ones of Faithfulness, who all, having obtained a good report through faith, received not the promise; Deity having provided some better thing for us, that they without us should not be made perfect"—Heb. xi. 33;—a perfection apocalypsed in "THE AMEN," who was dead and lives in the Millennial Olahm and beyond.

CHAPTER II.

Epistles to the Four Angel-Stars of the Ecclesias in
Ephesus, Smyrna, Pergamos, and Thyatira.

SECTION I.

TO THE ANGEL OF THE EPHESIAN ECCLESIA.

- "To the Angel of the Ephesian Ecclesia write; These things saith he who holds the Seven Stars in his right hand, walking in the midst of the Seven Lightstems, which are golden; I have known thy works and thy labor, and thine awaiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are Apostles, but are not, and hast found them liars; and thou hast suffered, and hast patient endurance, and thou hast labored on account of my Name, and hast not tired out.
- "But I have against thee that thou hast forsaken thy first love. Remember, then, from whence thou hast fallen, and change thy mind, and do the first works; but if not, I come to thee speedily, and I will remove thy lightstand out of its place, except thou change thy mind.
- "But thou hast this, that thou hatest the works of the Nikolaitans, which I also hate. He that hath an ear let him hearken to what the Spirit saith to the Ecclesias. To him that overcometh, to him I will give to eat of the Wood of the Life, which is in the midst of the Paradise of the Deity"—verse 1-7.

The Ephesian Ecclesia was the Body of Christ in the city of Ephesus. This city was the metropolis of the Lydian Asia. According to Strabo, it was one of the best and most glorious of cities, and the greatest emporium of the proper Asia. It is called by Pliny one of the eyes of Asia, Smyrna being the other: but now it is venerable for nothing but the ruins of palaces, temples and amphitheatres. It is called by the Turks Ajasaluk, or the temple of the moon, from the magnificent structure formerly dedicated to Diana, the goddess of the Ephesians. In after times, the temples were represented by spiritual bazaars, called "churches," dedicated to guardian saints, styled St. John, St. Mark, and St. Paul. That dedicated to St. Paul is wholly destroyed. The little that remains of St. Mark's is nodding to ruin. The only one remaining is St. John's, which is now converted into a Turkish mosque. The whole town is nothing but a habitation for herdsmen and farmers, living in low and humble cottages of dirt, sheltered from the extremities of weather by the mighty masses of ruinous walls, the pride and ostentation of former days, and the emblem in these of the frailty of the world, and the transient vanity of human glory. All the inhabitants of this once famous city amount now to not above forty or fifty families of Turks. The light has gone out, and darkness is complete.

The gospel appears to have been introduced into Ephesus by Paul, who, on his arrival there, went into the synagogue of the Jews accord-

ing to his usual practice, and reasoned with them. After he left, Apollos visited the city, proclaiming the doctrine of John the Baptist. But he was far behind the times. Paul's christian friends, Aquila and Priscilla, hearing him in the synagogue, formed an acquaintance with him, "and expounded unto him the Way of God more perfectly." Having been thus set right by them, he went to work in the right direction, and mightily convinced the Jews in public, showing them by the scriptures that Jesus was the Christ.

Apollos having left, Paul returned, and found there certain disciples who knew only what John the Immerser had taught. They had been immersed upon the faith of the near coming of the Christ; but were not aware that Jesus was he. Paul having rectified their faith reimmersed them; and then, having laid his hands upon them, holy spirit came upon them, and the twelve men spake with tongues, and prophesied, and became a Star of light to Ephesus.

This was the beginning of the ecclesia in Ephesus. The fact of their being endowed with the power of speaking foreign languages, and of their being able to speak to edification, which all could who had the gift of prophesying, is proof sufficient that they became colaborers with Paul in sounding out the invitation to partake in the kingdom and glory of Deity. Having strengthened himself with these, "he spake boldly for the space of three months, disputing and persuading the things concerning the Kingdom of God." After this, he separated the disciples into a distinct congregation; and continued his disputations daily for about two years; so that all they that dwelt in the proconsular or Lydian Asia, heard the word of the Lord Jesus, both Jews and Greeks. By this time, the number of the faithful had greatly increased; for "many who believed came and confessed, and showed their deeds, and burned their books of magic to the value of fifty thousand pieces of silver; "so mightily grew the word of God, and prevailed."

L. The Angels of the Ecclesias.

Thus was the One Body created in Ephesus. It became a lightstand, and the Holy Spirit bestowed through the laying on of Paul's hands, a light shining from its Eldership, the members in particular, for the illumination of the surrounding darkness. We need not here repeat what has been already said about the lightstands and "Stars," on page 161. Suffice it to remind the reader, that *the Presbytery anointed with Holy Spirit* was the particular STAR of the Ephesian ecclesia; and consequently, "the Angel" of the body here.

It was to this *angel* that the writing was addressed. This word was appropriately used for the presbytery of an apostolic ecclesia, as already shown in the place referred to above. It does not indicate one man, as clerical commentators suppose, who can see nothing sparkling as "a bright particular star" in what they call "a church," but the dark body that ordinarily aims at "starring it" behind a velvet cushion! I say *dark body*, for what else is a blind leader of the blind into the ditch of perdition? The spiritual guides accepted of the people, are the "blind Pharisees" of our day, whose "light within" is the darkness of a "christendom," apocalyptically designated, "the great city which spiritually is called Sodom and Egypt"—Rev. xi. 8. The writing before us, which contains "what the Spirit saith to the ecclesias," is not spoken to papistical and protestant "churches" through their priestly and clerical, or ministerial "angels:" it is spoken neither to their "churches" nor to their angels; for these all belong to the party of the power apocalyptically styled "the Dragon and his Angels;" and by Jesus, "the Devil and his Angels"—Rev. xii. 7, 4; Matt. xxv. 41. They pertain to "the Dragon's tail" which draws after it "the Stars of the heaven" of this evil world. No; the writing before us contains what the Spirit saith to "the servants of the Deity;" to them of the party of "Michael and his Angels;" to them who have believed and obeyed the gospel, and are intelligently and faithfully waiting for the kingdom and glory of which it treats, and which are symbolized in the glorious book.

When Paul was on his way from Macedonia to Jerusalem, where he desired to be on the Day of Pentecost, he halted at Miletus, a city and sea port of Caria, about thirty-six miles south of Ephesus, waiting for the Star-Angel of Ephesus to meet him there. In Acts xx. 17, this Star-Angel is styled *οι πρεσβυτεροι της εκκλησιας*, the *Presbyters*, or *Elders*, of the *Ecclesia*. When they arrived, he rehearsed what he had done while a resident with them, "disputing and persuading the things concerning the kingdom of the Deity." He reminded them of the persecutions he had endured, and told them, that "he kept back nothing that was profitable, testifying both to Jews and Gentiles, change of mind concerning the Deity, and faith concerning the Anointed Jesus our Lord." This was the result he aimed to produce by his disputations and persuasions in connection with the kingdom—*first*, to give them correct ideas of the Deity, and his promises; *next*, to work faith in them concerning Jesus, and the things pertaining to him, as the propitiatory set forth for a covering of sin—Rom. iii. 25. This he styled, "testifying the gospel of the grace of the Deity," "preaching his kingdom," and declaring "all his counsel;" from all which it is evident,

that Paul's teaching and course of public ministration are not those of the Angels of Satan's Synagogue, who deceive the whole world in its present constitution. These neither know God, nor the gospel of the grace of God, and do not, therefore, nor can they, declare his counsel. All these things the Star-Angel of Ephesus was well versed in; for they showed their approval of what Paul said, by their overflowing sympathy with him at the parting hour.

But while he reminded them of the past, he forewarned them of the calamitous future, about which he was much troubled; for he perceived that, on every side the hidden principle of lawlessness was already at work in and among the ecclesias; he therefore forewarned the Star-Angel that he might be forearmed. Hence, addressing him, he said, seeing that such have been my labors among you, "Take heed unto yourselves, and to all the flock ἐν ᾧ, in which the Holy Spirit appointed you ἐπισκοποι, overseers to shepherdise the ecclesia of the Deity, which he purchased with his own blood. For I know this, that after my departure grievous wolves will enter in among you, not sparing the flock: yea, of your own selves will men stand up speaking perverse things to draw away disciples after them." This was the last interview Paul had with the Ephesian brethren, whose "first works" are approved by the Spirit in this apocalyptic epistle. Paul afterwards wrote to them "the Epistle to the Ephesians," in which he told them that he was then "an ambassador in bonds;" being "the prisoner of the Anointed Jesus for you Gentiles." The Jews had effected his arrest by the Romans, before whose emperor he afterwards appeared, and was sentenced to lose his life. He was victimized by them because he declared that the Lord Jesus had sent him to the Gentiles—Acts xxii. 21. For this cause, he styled himself "the prisoner of the Anointed Jesus for the Gentiles," whether in Ephesus or elsewhere.

2. False Apostles.

But not long after he had written to the Household of the Deity in Ephesus, the things of which he forewarned them began to display themselves. This appears from his second letter to Timothy, in which he says, "This thou knowest, that *all they which be in Asia* are turned away from me, of whom are Phygellus and Hermogenes. The Lord grant mercy to the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain; but when he was in Rome, he sought me out very diligently, and found me. The Lord grant unto him, that he may find mercy of the Lord in that day (of his apocalypse—2 Epist.

i. 10, 15-18; iv. 1, 8;) and in how many things he ministered unto me at Ephesus, thou knowest very well." The Star-Angel at Ephesus was perhaps a principal party alluded to as an element of the "all in Asia turned away" from him. Phygellus, Hermogenes, and the house of Onesiphorus, were probably all residents of that city, which, with Smyrna, was chief of the cities of Asia. Paul had been long a prisoner in Rome, and could no more personally look after the congregations, to encourage the faithful and to restrain the presumptuous, who sought to supersede him, and constitute themselves authorities in his stead. They were "grievous wolves," who, in "drawing away disciples after them," of necessity "turned them away from Paul." We see the working of the same thing in our own day. The world has gone off after the priests, clergy, and ministers, of "the great city." All who are considered as belonging to a godly, pious generation, are disciples of these grievous wolves, who glorify the traditions of those who lead them to perdition; and in proportion to the intensity of their moonstricken admiration for these, so are they turned from the teaching of Paul and his co-workers. While in their discourses they may pay Paul and the other apostles a few passing compliments, their authority with the "religious world" they have effectually nullified and destroyed. None of their disciples venture to do anything because Paul commands it, but because it is the opinion of some clerical authority that it may be done. Thus it was when all Asia had turned away from him. His authority was disregarded by the Star-Angels of Asia, in which men stood up and proclaimed themselves "apostles," and taught "perverse things," destructive of the truth. "Who is Paul? A prisoner in Rome as a disturber of the peace of society; a man of weak personality, and contemptibility of speech! Are not we the people of the Lord, and are not we endowed with the earnest of the Spirit, as well as he? Are we not inspired with 'the word of wisdom,' the 'word of knowledge,' the 'gift of tongues,' the 'operation of powers;' and does not the Lord speak also by us? Having these endowments, we claim apostleship as well as he; and by virtue therefore, of our gifts we affirm, and appeal to them as the proof, that we are the ambassadors of the Anointed Jesus, called and sent of God as Aaron was; and successors of the apostles to the end of the world!" Such were the assumptions of this class of men after Paul's departure; grievous wolves, not sparing the flock, for with them godliness had become craft, and the feeding of the sheep a merchandize of gain.

But before they were abandoned to utter perdition in their own corruption, the Spirit addressed them through John in Patmos. He addressed them as the Potentate who held the Star-Angels in his right

hand, and walked in the midst of the Golden Lightstands. If the Presbyteries of Episcopalians shone as Stars, it was by the right-hand power of the Eternal—by the effluence of His substance, shed abroad by the ministration of Him at his right hand, who was dead and buried, and afterwards ascended on high, leading captivity captive, and receiving gifts for men. By this effluence in the endowed, he walked in the midst of the Ecclesias, and by his shining converted them into stands effulging light upon the sons of day.

The Spirit, then, radiant from the eternal throne, and focalized in the Anointed Jesus, said to the Star-Angel of Ephesus, "I have known thy works, and thy labor, and thy patient waiting, and that thou art not able to endure wicked men; and hast tried them who assert that they are apostles, but are not, and hast found them liars; and thou hast suffered, and hast patient endurance; and thou hast labored on account of my Name, and hast not tired out." This was the Spirit's knowledge of them in relation to the first estate of the Presbyteries symbolized by the Star-Angel of the Ephesian ecclesia. The "first works" and the "first love" are illustrated in the narrative of the Acts of Apostles. The primitive zeal of the Star-Angels is illustrated by that of Corinth. A case of wickedness occurred in that ecclesia, in which they were thought to sympathize. Paul wrote in reproof of what he had heard. When his letter was received, it produced a great and salutary effect upon them; so that hearing of it, when he wrote again, he said, "Ye sorrowed after a godly sort; what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what vehement desire; yea, what zeal; yea, what revenge! In all things ye have approved yourselves to be clear in this matter." And he told them, also, that one reason of his writing was to put their obedience to the test; "to this end," says he, "did I write, that I might know the proof of you, *whether ye be obedient in all things.*" Having put their obedience to the test, and found them ready to do right "in all things," he brought before them another case of wickedness, namely, that they had been visited by men professing to be Christ's, who preached another Jesus, another Spirit, and another Gospel, than he; who commended themselves; charged him with being crafty, and catching them with guile; spoke of his speech and person with disrespect; boasted in the circumcision of their flesh; in being Hebrews, Israelites, and the Seed of Abraham; ministers and apostles of Christ. Now these he regarded with indignation and contempt, and likens their operation upon the congregations in Corinth and elsewhere, to that of the serpent who beguiled Eve. He styles them "False apostles, deceitful workers, transforming themselves into the apostles of Christ. And no

marvel, for he, the Satan, is transformed into an angel of light. It is, therefore, no great thing if his ministers also are transformed as ministers of righteousness, whose end shall be according to their works"—2 Cor. xi. 4, 13.

This class of men were a serious and fatal trouble to Paul and the ecclesias. They first made their appearance on the page of New Testament history, in Acts xv. 1-5. Their new-fangled crotchet was, that *the belief of the Gospel of the Kingdom, and baptism, were not sufficient for salvation; but that a Gentile must besides, or in addition to these, be circumcised, and keep the law of Moses.* This dogma was their stock in trade—the basket of small wares, with which they began the world, and set out in life to make their fortunes. The simple assertion of their dogma brought them into direct collision with the apostles, and especially with Paul. They were the Judaizers, styled in ecclesiastical history, the Ebionites. Their dogma was tantamount to a denial, that “the blood of Jesus Anointed, Son of the Deity, cleanses from all sin”—1 Jno. i. 7; and that “his own self bare our sins in his own body on the tree”—1 Pet. ii. 24; for if-salvation could not be attained without circumcision and obedience to Moses, the death, burial, and resurrection of Jesus, were an insufficient sacrifice for sin. The apostles seeing this, unanimously repudiated the dogma, and labored incessantly to prevent it from obtaining a lodgment in the public mind. Paul being “the teacher of the Gentiles,” was particularly and acutely argumentative against the Judaizers, or Ebionites; who, consequently, denied the divine authority of the epistles, and accused him of being an Antinomian, because opposed to seeking justification in Moses and in Jesus combined. Thus “they turned away from him.”

They seem to have acquired great influence with weak-minded professors in Galatia, so as to alienate them from Paul. In writing to these, he says, “I marvel that ye are so soon removed from him that called you into the favor of Christ to another gospel: which, however, is not another; but there be some that trouble you, and would pervert the gospel of Christ. But, though we, or an angel from heaven, preach any other gospel to you than that we have preached unto you, let him be accursed.” This is plain and unmistakable language. They were preaching “another gospel” than Paul’s, which was communicated to him by the Anointed Jesus himself; and, therefore, he pronounces them “accursed.” Upon this principle, all the pulpit orators of the “Names and Denominations,” are accursed of Paul; for they none of them preach the gospel promulgated by him. They are all Ebionites, upon the principle of perverting the gospel of Christ by their insano traditions, only that the Ebionites, heretical as they were, had more intelli-

gence of "the truth as it is in Jesus" than the ecclesiastical leaders of the priest ridden populations of our day.

Paul understood these pretended apostles thoroughly. He styles them, "false brethren unawares brought in, who came in privily to spy out our liberty." "They zealously affect you," says he, "but not well. I would that they were even cut off, which trouble you. They desire to make a fair show in the flesh, therefore they constrain you to be circumcised; but only lest they should suffer persecution for the cross of Christ." They had no objection to be Christians; but they did not like the tribulation the faith brought upon them by the Jewish power. They determined, therefore, to blend Moses and Jesus in such a way as to avoid persecution. But Paul would admit of no compromise; and all that adhered to his teaching renounced them. In the words of the Spirit, "they were not able to endure these wicked men, who asserted that they were apostles, and are not, and had found them liars." And, though by joining their faction, they might have become popular (for "they spake of the world, and the world heard them"), they preferred to suffer and patiently endure, and to go on laboring for the Name, unweariedly.

Such was the first estate of the Star-Angels of the apostolic ecclesias. So long as they continued faithful, the congregations flourished in the midst of persecution; but when men stood up the opponents of apostolic teaching and authority, affairs began to go wrong. The hidden principle of lawlessness began to work like leaven until the whole body was leavened with iniquity, and Satan triumphed for a time.

At the crisis, when the Spirit addressed them through John, the Star-Angel of Ephesus was in a fallen state. They had forsaken their "first love." Grievous wolves had secured a foothold, and were ready for every evil work. The opponents of Paul's teaching were among the presbyters, and from them nothing but perversion of the truth could be expected. The abandoning of their first love was the effect of their influence; still there was scope for recovery. They had not gone the extent of denying the faith, or of holding principles subversive of it. Though Phygellus and Hermogenes might be presbyters, there were many of the presbytery who had tried them, and found them to be liars, and would not endure them. Hence, the Spirit exhorted them to "remember from whence they had fallen"—to recollect the spiritual health they enjoyed when Paul went in and out among them for three years, declaring to them "all the counsel of the Deity." They were exhorted to retrace their steps. To put themselves in their original mode of thought and disposition, when in their first love, and to do the first works, lest the Spirit should come and remove from

them the gifts he had bestowed; and so leave them in outer darkness, a prey to all the wiles and ravening of the grievous wolves. This would be removing *the light*, without which *the stand* would be of no account; and, therefore, equivalent to "removing the lightstand out of its place." But the Star-Angels of the epoch did not recover from their fall. Instead of changing their mind they went on from bad to worse, until at length the time referred to by Paul arrived, when "prophecies (the gift of speaking to edification, exhortation, and comfort, by inspiration) failed; tongues ceased, and (the word of) knowledge vanished away." The gifts of the Spirit were withdrawn, because they had been abused; and "faith, hope, and love" only remained to a remnant of the saints; and "the greatest of these is love;" for "it rejoiceth in the truth; beareth all things; *believeth* all things; *hopeth* all things; *endureth* all things;" and "is the fulfilling of the law"—1 Cor. xiii. 6-13. Hence, "love" is the major term, and comprehensive of "faith and hope;" while a man may believe and hope, but not rejoice in and obey the truth. "Love does not rejoice in iniquity," therefore, it is hostile to the clerical apostasy in all its forms. Love is the greatest of the three; yet a houseless wanderer in the "religious world," where none will take him in!

3. The Nikolaitanes.

But though fallen from his first estate, the Star-Angel had one redeeming characteristic; namely, that he "hated the works of the Nikolaitanes, which," says the Spirit, "I also hate." The word, *Nikolaitanes*, is used in no other book of the scriptures than this symbolical one of the Apocalypse; and in this, it only occurs twice,—that is, in ch. ii. 6, 15. In the former verse, "*the works*" of the Nikolaitanes; and in the latter, their "*doctrine*," or teaching, is denounced. The word is a symbolical name, like Balaam and Jezebel, in the same chapter. In the original, it is *Νικολαϊτων*, a word compounded of *νικος* *victory*, and *λαος* *people*; and as a mystical name, signifies *Vanquishers of the People*. The class of men so designated, were the "grievous wolves" Paul predicted would stand up among the *episcopals* of the Presbyteries, and ravin upon the flock. These episcopal men, by their works, and by their teaching, would so bewitch, and deceive the people, as to get a complete ascendancy over them. They would persuade them at length, that they were "*the ambassadors of Jesus Christ*," and the true "*successors of the apostles*;" and that it was to them henceforth professors should look for the consolations of religion, and for a true exposition of the sacred writings, which were too holy and too recondite to

be interpreted by any save "the called and sent of God as Aaron was," which they affirmed themselves to be! The people, not holding on to their "first love," that they might be saved, and neglecting the study of the word for themselves, were easily beguiled by "the working of Satan with all power and signs, and lying wonders, and with all the deceivableness of unrighteousness," brought to bear upon them. They surrendered themselves to their spiritual guidance, selling themselves to the clergy for their "philosophy and vain deceit"—Col. ii. 8. "For this cause, the Deity sent upon them a strong delusion to their believing in a lie, that all might be condemned who believe not the truth, but have pleasure in the unrighteousness"—2 Thess. ii. 9-12. Such was the transgression into which they were beguiled by Hymeneus, Philetus, Alexander, Phygellus, Hermogenes, Demas, Diotrephes, and other men of their stamp; and such is the punishment that came upon them to their exclusion from the kingdom of the Deity. The delusion waxed stronger and stronger, as centuries increased the distance from apostolic times, until now the human mind is so enchained by the clerical system of unrighteousness extant, that the truth has scarcely any influence at all.

But the Judaizers were not alone the perverters and vanquishers of the people. Another faction arose from among the Gentile element of the Star-Angels. This was composed of the "wolves" referred to in Paul's first letter to Timothy, ch. vi. 20, where he says to him, "O Timothy, keep that which is committed to thy trust, avoiding profane, vain, babblings, and oppositions of *γνῶσις*, *Gnosis*, or knowledge falsely so called; which some professing have erred concerning the faith." These came to be called *Gnostics* because of their professing what they called *Gnosis*, or knowledge, a false science, whose principles were subversive of the truth. The same thing is styled in our day "theological science," "divinity," "ethics," "hermeneutics," and so forth; terms invented to amaze the ignorant, and to impress them with the necessity of schools and colleges for the indoctrination of pious youth in the mysteries they learnedly conceal. Now the principles of this ancient and modern *Gnosis* are subversive of the truth; for "some professing them," says Paul, "have erred concerning the faith." He refers to them again in his second letter, ch. ii. 16, saying, "Shun profane, vain, babblings; for they will increase to more ungodliness. And their word will eat as a gangrene; of whom are Hymeneus and Philetus; who concerning the truth have erred, saying that *the resurrection is past already*, and overthrow the faith of some."

These Gnostics were a sort of immersed philosophers—Gentile professors of "the wisdom" then current in the world among the

admirers of Plato, and other heathen speculators upon the unknown. They had acquired a smattering in the truth, and had been immersed, and so "brought in unawares." Having still a hankering after their old foolishness, and not relishing the mockery and persecution their new profession brought upon them from their old associates, they conceived the idea of so commingling the speculations, or fables, of heathenism with the doctrine of the apostles, as to make the compound palatable to the respectability and learning of the age. In this way, they conceived the offence of the cross of Christ would cease with the Gentiles, as it had done with the Jews by mixing up the Gospel with the law. Thus "*the thinking of the flesh*" set to work to elaborate a theology that would popularize Christianity, make it a respectable and fashionable profession, and acceptable to the learned world. And in this diabolical enterprize they succeeded but too well. Being of the world, they derived their inspiration from the feelings and imaginings of the flesh, from whatever it approved, and therefore "the world hears them"—it heard them then, and it hears them to this day. Their word has eaten gangrenously into the body, reducing it to a mass of wounds, and bruises, and putrifying sores; which represents the existing condition of what is "falsely called" *Christianity* in the world.

The Gnostics commenced their department of the Nikolaïtan University, with the dogma first enunciated by the Serpent in the Eden-Paradise. By this dogma the lie was given direct to the truth of God. The Spirit has declared, that man, without qualification, was dust; and that he should return to dust, if disobedient to the law of Him who created him; in other words, that "*dying*" he should "*die*." But the Serpent, the most sagacious of all animals under man; and endowed with the faculty of speech to express the perceptions and reasonings of its observant brain; by which argumentation it might be proved, whether man would believe and obey the Eternal Spirit, rather than the sophistry of the flesh—the Serpent, I say, denied that death should be the consequence of disobedience. "*Ye shall die no death*," said he; "*ELOHIM knows that in the day of your eating from it your eyes shall be opened, and ye shall be as ELOHIM knowing of good and of evil*." The Serpent had seen "*Elohim*" in Paradise; he had listened to their discourse with man; and was aware of the existence of "*the Tree of the Lives in the midst of the Garden*." His brain being merely percipient, reasoning, and propensitive, and therefore utterly devoid of a moral sense, he spoke in harmony with its ratiocination. He had learned, that the Elohim had experienced evil as well as good; and that consequently their eyes had not been opened

to evil : that the eating from the tree of knowledge would have a like effect upon the human eaters ; and that, as to their dying any death at all, was quite out of the question, seeing that all they would have to do was to eat from the tree of their lives, which would prove an antidote to all mortal and corrupting tendencies, the other tree might possibly impart. Such was his speculation upon the premises before his mind. It was a speculation not entirely devoid of truth ; for on eating their eyes were opened ; they did become as Elohim ; and they did know evil as well as good. This is proved by the testimony which says in Gen. iii. 7, "the eyes of them both were opened, and they knew that they were naked ;" and in ch. iii. 22, "Behold, said YAHWEH Elohim, the man has become like *one of us* for to know good and evil ; now therefore lest he put forth his hand, and take also from the Tree of Lives, and eat and live during the Olahm ; therefore YAHWEH Elohim sent him forth from the Garden of Eden."

But this was an arrangement not provided for in the Serpent's speculation. He did not imagine that they would be expelled from Paradise, and a guard be stationed at the life-imparting tree to prevent all access to it by every living thing. This appointment converted his speculation into a lie ; and made him "a liar, and the father of a lie" —John viii. 44. His assertion, then, לֹא-מוֹת תִּמְוֹת *lo-moth temuthun*, "YE SHALL DIE NO DEATH," was the first lie, which, when believed and acted upon, brought the believer under sentence of death. It was a *Nikolaitane*, or people-vanquishing principle, which tells the Deity that he lies ; and that "the soul that sinneth shall" *not* "die ;" and that "the wages of sin are" *not* "death."

From the day of the first transgression to the time we are now writing, the Serpent's Seed have taken their stand upon their old father's principle, that the Eternal Spirit's thinking and purposes are in accord with the feelings and imaginings of unenlightened flesh. Men are lying, unstable, and changeful creatures ; and they think that God is such an one as themselves. But he denies this, and affirms that "in Him there is no variableness nor shadow of a turning." They admit that he says "the soul that sinneth shall die ;" but in all their reasonings maintain, in effect, that he does not mean what he says, but the very reverse—that when he uttered those words, he meant, "the *body* of the soul that sinneth shall die ; but the soul itself, when disembodied, shall live for ever"—or, as their father the devil hath it, "*It shall die no death.*"

Dark-minded sinners of all orders of foolishness have been endeavoring, from the beginning, to satisfy themselves that this is true. Pagans, Catholics, Mohammedans, Papists, Protestants, and Jews, with all sorts

of nondescript professors of pietism, declare it to be their conviction that every human being has within the body a divine and immortal entity, which is the real man that thinks and acts, and is either virtuous or wicked; that this man lives without a body from the time it ceases to breathe, and is buried; that this immortal man, having "shuffled off his mortal coil," finds himself instantly in heaven's bliss, or hell-torments; that he remains there ages without end; though upon this point they are not all agreed: some supposing that after being in bliss some few or many thousands of years, as it may happen, immortal men will come back to earth, and, in some way or other, be re clothed with their old grave-caten mortalities, and then fly back again in all haste to reënter upon their skyanian bliss: and that the same process occurs with respect to the immortals in hell-torments; who, as Cain for example, having lived in fire and brimstone for five thousand years, more or less, are re clothed with their bodies, and straightway find themselves in a breathing body respiring the fumes and flames of burning brimstone. This class of sinners entangles itself, and encumbers its theory, with this body-snatching speculation, to save itself from a point-blank denial of a resurrection. But the subterfuge will avail nothing. The assertion that the immortal enjoys heaven's bliss or hell's torments without a body for hundreds or thousands of years, effectually abolishes the body for ever; and makes the doctrine of its resurrection a gratuitous absurdity.

Others, more consistent in their foolishness, unhesitatingly reject all idea of disembodied immortals being brought back to earth to be re clothed with bodies fabricated out of the old dust. Their theory having disembodied them with a Shakespearian shuffle, dismisses them from earth for ever, which they annihilate at some convenient season in a conflagration of the universe itself!

But real Christianity has nothing whatever to do with all this trash, which, in the days of the apostles and many ages before, constituted "the wisdom of the world;" a prime element of which is the dogma, that *the real man is in the body; and that he shall die no death at all.* This dogma is commonly expressed by the phrase "the immortality of the soul"—the indispensable and vital principle of Nikolaitane theology.

Being bewitched by this pagan myth, the Gnostics were impelled to the assertion of many things utterly subversive of the gospel of Christ. The first thing they affirmed was that "*the resurrection is past already.*" This was tantamount to saying that "*there is no resurrection of dead ones*"—1 Cor. xv. 12; 2 Tim. ii. 18. Upon what ground could they affirm that "it is past?" By falling back upon the resurrection of the

saints, who came out of their graves after Jesus rose—Matt. xxii. 52. This was a past resurrection, which was admitted by the deniers of a future one. But upon what principle could they deny a future resurrection? Either by affirming that when men died they perished, without exception, as the beasts; or that, having "immortal souls" in their bodies, which passed into heaven or hell instanter, the resurrection and a post-resurrectional judgment were unnecessary and superfluous. There is no other ground for the denial than these. They did not deny it upon the first assumption; because they believed in the salvation of men; not that they all perished as the beasts. They must, therefore, have based their denial upon the assumed immortality of something in the body the heathen called "the soul." Their argument was, "There is an immortal soul in the body which is the real man; when he puts off the body he goes to his reward beyond the skies, which is his judgment. Men are judged only once, therefore, being judged, there is no necessity for resurrection to judgment; consequently, we deny that there is hereafter any resurrection of the dead."

The next thing these Nikolaitanes were impelled by their *gnosis* to affirm was, that the real Son of the Deity was "the Immortal Soul" that tabernacled in the body, which body was nothing else than the son of Joseph and Mary, consequently, that the Son of the Deity had no real humanity. That it was the son of Joseph who died on the cross, was buried, and rose again, while the Son of God being immortal, did not, and could not, die upon the cross, but only appeared to die. Now this was tantamount to saying, that Jesus was not the Christ; because the Christ was to be both Son of Deity and Son of Man, in a special sense, at the same time; but they allowed that Jesus was no more than Son of Man, and therefore could not be the Christ promised in the prophets.

Some of the Gnostics, however, admitted that Jesus was really the Son of God; but then they nullified this admission by affirming that "*He did not come in flesh.*" They would not allow that he had the same kind of flesh and blood, nor "*in flesh,*" as we. They considered it a holy and immaculate appearance, entirely free from all the emotions and affections of our nature. The operation of this heresy upon the truth, was to destroy it, and to annihilate the hope of all that confided in it. For, if Jesus Anointed did not partake of our nature, but obtained, somehow or other, a pure physical organization, or was only "a similitude," such as Daniel beheld by Ulai, then Paul's testimony is untrue; for he has testified, that "forasmuch as the children (of the Deity) are partakers of flesh and blood, Jesus also himself like-

wise took part of the same ;" and "in all things it behoved him to be made like unto his brethren ;" and "God sent his own Son in likeness of Sin's flesh, and for sin condemned the sin in the flesh"—Heb. ii. 14, 17 ; Rom. viii. 3 ; but if the principle of corruption had not pervaded the flesh of Jesus, or if he were not flesh, he could not have been tried in all points as we ; nor could sin have been condemned there ; nor could he have "borne our sins in his own body on the tree."

Thus the dogma of immortality inherent in Sin's flesh, impelled the Gnostics to a denial of the faith, and to the subverting of the souls of all who heeded them. They, in concert with the Ebionites, set up a Jesus and a Gospel which were totally at variance with "the faith once for all delivered to the saints" by the apostles. As a whole, it constituted the *Nikolaitanism* of the first century, and became the foundation of the kingdom of the Clergy, which, as the deadly opus, poisons every thing beneath its shade. Well might the Spirit say, "the works and doctrine of the Nikolaitanes I hate." They had "a form of godliness, but they denied its power." These were they "who crept into houses, and led captive silly women laden with sins, led away with divers lusts. Ever learning and never able to come to the knowledge of the truth. And as Jannes and Jambres withstood Moses, so did these also resist the truth ; men of corrupt minds, of no judgment concerning the faith"—2 Tim. iii. 5. They blended law, gospel, and heathen philosophy all together, in one indiscriminate hodge-podge, and called it "Christianity." They founded schools, of which that at Alexandria in Egypt became the most notable, for the education of beardless youths in its mysteries, and from which went forth a multitude that filled the world with strife, debate, and bloodshed in the name of Christ, so that every succeeding century proved the truth of Paul's words, that "evil men and seducers shall wax worse and worse, deceiving and being deceived."

The heresies of the Nikolaitane Ebionites and Gnostics were the germ of what Paul terms "THE APOSTASY," and John, "*The Deceiver and THE ANTICHRIST.*" "Many deceivers are entered into the world," saith the latter, "who do not confess that Jesus Anointed is come in flesh. This is the Deceiver and the Antichrist"—2 John 7. And again, "Every spirit that confesses not that Jesus Anointed came in flesh, is not from the Deity ; and this is that of the Antichrist, whereof ye have heard that it comes, and is now already in the world"—1 John iv. 3. The spirit of a thing precedes the thing itself. First, the idea, and then its embodiment. The ideas of Nikolaitanism were its spirit. These were first conceived in the brains of corrupt and shallow men, who sought a present distinction and position in the world, at all hazards. Their ideas were perverse and perverting, and were spoken for the pur-

pose of drawing away disciples after them. All who received their dogmata imbibed their spirit, and as they increased in number and influence among the people, became a power which continued to grow, until it was prepared to contend with older powers for the ascendancy, and in the struggle gain the victory. This has been the career of the Nikolaitane heresy. It began by affirming the insufficiency of the gospel without the law for salvation; affirming, also, the immortality of an inner man; and denying the proper humanity of Jesus; and it prevails as the ANTICHRISTIAN APOSTASY embodied in the Beasts, False Prophet, and appendices thereto belonging, as apocalyptically exhibited in the book in hand. If men had been faithful to the principle of "the gospel being the power of God for salvation to the believer"—Rom. i. 16, they would not have tried to commend themselves to the Deity by Mosaic observances in respect of sabbaths, meats, drinks, holy days, &c. If they had closed their ears against the dogma of an immortal man in the mortal body, they would not have denied the resurrection and the judgment taught in the scriptures; nor would they have believed in going to heaven when the body ceases to breathe; nor in purgatory; nor in wicked impostors, called priests, praying souls out of its flames for a fee, or retaining them in its fires for want of it; nor would they have worshipped the ghosts of dead men, they call saints. If some of them, while admitting that Jesus was flesh, had not affirmed the spotlessness of that flesh, "the immaculate conception of the Virgin" would not have been invented in order to account for it. All these old wives' fables, and lying traditions, are embodied in the ecclesiastical institutions of the world. The Protestant abominations are all based upon immortal-soulism. With respect to this dogma, they are as pagan as Plato and the papists. Their superstitions are all Gnostic schemes to save a "soul" that has no existence, save in the imagination of the flesh. Their heaven and hell are as fabulous as purgatory, and the paradise of Mohammed. In short, "the Mother of Harlots and All the Abominations of the earth"—the Babylonish Jezebel of Rome, and all her Protestant and Sectarian progeny, are Nikolaitanism fully manifested—the plant of the first century become a tree in the midst of the earth, in whose boughs the fowls of the heaven rest, and by which all the beasts of the nations are sheltered and fed. "I hate it," saith the Spirit. Then hew it down as a cumberer of the ground! This is its coming fate.

4. "He that hath an Ear, let him hear!"

"He that hath an ear, let him hearken to what the Spirit saith to the ecclesias!" These words occur in each of the letters to the Seven Ec-

clesias. They are addressed to every one that hath an ear for the truth; to every one of "the servants of the Deity," for whose instruction the Apocalypse was communicated. By hearing, or attending to what is spoken, as exhorted imperatively to do, they would be preserved from "grievous wolves," "seducing spirits," "demons," and "deceivers," with whom religious society abounded, as at this day; and their minds would be kept in lively expectation of the promises. Thus they would be "blessed," and prepared to receive the blessings of the covenants.

These words seven times repeated, give us to understand, that what is said in each particular letter is not confined to the particular ecclesia addressed, but to all the ecclesias whose spiritual condition at a certain stage of apostasy was represented by that particular one. The promises made in all of them, are promises to all true believers of all ages and generations, who are members of the One Mystical Christ, styled by Paul, "the One Body." The words are *not* "let him hear what the Spirit saith to the Star-Angel of the Ephesian ecclesia." One might hear this and feel no personal interest in the matter. He might say, that the promises beginning, "to him that overcomes," imported, "to him of the particular Star-Angel addressed that overcomes, I will give;" but this restriction is excluded by the phrase "*what the Spirit saith to the ecclesias;*" showing that it is spoken to the saints in general.

Lastly, the text informs us, that what is spoken is uttered by the Spirit; and that the speaker is "he that holds the Seven Stars in his right hand." Now, this holder of the Seven Stars is the same whose similitude John describes in the first chapter, where he styles it "like a Son of man." The Eternal Spirit, or Theos, incipiently manifested in Jesus by the Effluent Logos; and hereafter to be manifested in that almighty multitude typified by the Son of Man, "saith," through the Anointed Jesus, thus and so. In all these letters, then, we hear "what the Spirit saith," who gave the apocalypse to the Anointed Jesus to exhibit to his servants things which must come to pass speedily.

5. "To Him that Overcomes."

"To him that overcomes," saith the Spirit, "to him will I give to eat from the Wood of the Life, which is in the midst of the Paradise of the Deity." "Whosoever," says John, "is begotten of the Deity overcometh the world; and this is the victory that overcomes the world—our faith. Who is he that overcometh the world, but he that

believeth that Jesus is the Son of the Deity"—1 Jno. v. 4. No other class of persons can gain this victory but such; nevertheless, there were many who professed to believe that "Jesus is the Son of God," who did not overcome the beguiling influence of the world, "which is not of the Father;" but made up of "the lust of the flesh, and the lust of the eyes, and the pride of life"—1 Jno. ii. 16. The Nikolaitanes professed to believe that Jesus is the Son of God, in a sense of their own; but their "faith" did not incite them to a contest with the world, nor strengthen them in conflict for its subjugation. Many, however, did overcome the world. The apostles overcame it, and all who adhered to their teaching. Their conquest was evinced by their "denying themselves of all ungodliness and worldly lusts, and living soberly, righteously, and godly, *εν τω νυν αιωνι*, in the present course of things; looking for that blessed hope, even the appearance of the glory of our great Deity and Saviour, Jesus Anointed; who gave himself for us, that he might ransom us from all lawlessness, and purify for himself a peculiar people, zealous of good works"—Tit. ii. 12. They set their mind upon the things which are higher than the things on earth; and no efforts the world could bring to bear against them, could turn them aside from the hope of the calling. They knew in whom they believed; and that "their life was hid with the Anointed in the Deity; and that when the Anointed One, their life, should be manifested, then they also would appear with him in glory"—Cor. iii. 2-4.

How unlike modern professors of faith in the Divine Sonship of Jesus were these! Instead of such modern professors overcoming the world by faith, the world has overcome them in subjecting them to its lusts. What are called "the churches" are made up of devotees to "the lusts of the flesh, the lust of the eyes, and the pride of life" from the martext in the pulpit to the sexton at the door. "The Church" has become "World;" and between the two, consequently, there is peace and amity. "Love not the world, neither the things in the world," says John; "for if any one love the world, the love of the Father is not in him"—1 Jno. ii. 15: for "the friendship of the world is enmity against the Deity; whosoever, therefore, will be a friend of the world is the enemy of God"—James iv. 4. From these premises it is clear, that the clergy and their "churches" of all their "Names and Denominations," are "the enemies of God." They neither believe his promises, nor obey his will. They are all "miserable sinners" self-confessed; and while they glory in the honor mutually bestowed, they are regardless of the honor that comes "from God only." Therefore they do not, and cannot, believe—Jno. v. 44. Hence, none of the promises of the apocalypse are for them. Their portion is in the ter-

rible threatenings of the book ; whose judgments are for the destruction of the Kingdom of the Clergy, and the emancipation of "christendom" from their superstitions and misrule.

6. "The Wood of the Life."

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

The reader will perceive that I have here rendered *εκ του ξυλου της ζωης*, which, in the English version, is expressed by the phrase "of the Tree of Life," by the words *from the Wood of the Life*. This is not a departure from the common form for the sake of singularity, as the following remarks will show.

In the Apocalypse there are two Greek words, as *ξυλον* and *δενδρον*, which are both rendered *tree* in the English version, but incorrectly, as I believe. I cannot suppose, that the Spirit selected these two different words to express exactly the same idea ; but the rather, because there was a distinction of ideas, which required different words to convey it. To translate *xylon* by "tree," involves one in a difficulty respecting Rev. xxii. 2, from which there is no satisfactory extrication. This passage reads thus, "In the midst of her broad place and on this side and that side of the river a *Xylon* of life, bearing twelve fruits," etc. Now, if *xylon* be rendered "tree," the difficulty is, *how can a tree be at one and the same time on both sides of a river?* The difficulty, however, vanishes by rendering *xylon* by the word *wood*. A wood may be "on this side and the other" of a river, and yet be *one wood* ; a singular of plurality, which harmonizes with the structure of other apocalyptic symbols, which are formed upon the principle of *many in one* ; as, many sons of men in One Son of man ; many emperors in One Head of the Beast ; many popes in One False Prophet ; and many *δενδρα*, or trees, in One *ξυλον*, or Wood.

The word *dendron*, "a tree," occurs in Rev. vii. 1, 3 ; viii. 7 ; ix. 4, and is so rendered there correctly enough ; but in Rev. ii. 7 ; xxii. 2, 14, "tree," in the English Version, is *xylon* in the Greek ; and in ch. xviii. 12, it is also *xylon* twice, but in both instances rendered *wood* ; as "thyrine wood" and "precious wood."

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

The idea of plurality in connection with what is commonly styled "the Tree of Life," is first suggested in Gen. ii. 9, where it is styled by Moses, עץ החיים *aitz ha-chayim*, A TREE OF THE LIVES. In this phrase, the tree is the type of the lives, and though single represents plurality. It was in the midst of Eden's garden, and would have imparted life for the Olahm had Adam and Eve, the representatives of the whole family of man, been permitted to take of the fruit of the tree and eat thereof. But they were excluded on account of disobedience; and the eating of a tree of life was set before the race as a thing to be attained consequent upon obedience to the commands of God.

This tree in the Mosaic Paradise was allegorical of the wood in the apocalyptic. The original phrase here suffers a sort of transposition *Lives* is changed into *life*, and *tree* into wood; that is, the idea of plurality is found in the wood, and the oneness in the life. Thus, the Spirit in Jesus said, "I am the life;" "I am the Vine, and ye (my apostles) are the branches." Here was a tree consisting of fourteen living persons, all animated by one and the same life-principle; namely, the Spirit, Jesus, and the Twelve Apostles. Now let this idea be extended so as to embrace "the multitude which no man can number"—all in Jesus Anointed"—and we have a tree, which in the beginning was "as a grain of mustard seed, which a man took and planted in his garden, and it grew and waxed a great tree, and the fowls of the air came and lodged in the branches of it (Luke xiii. 18)—a tree, which with its feathered songsters of the aerial, is apocalyptically symbolized by a Wood of trees in the Garden, or Paradise of the Deity.

As Jesus anointed with holy spirit was a vine-tree, so are all his brethren trees also. Speaking of the man who delights in the instruction of Yahweh, the Spirit in David says, "He shall be as a tree planted by the channels of waters, which shall yield its fruit in its season, and its leaf shall not fade; and whatsoever he shall work shall prosper. This is a perennial tree which lives for ever; for "its leaf shall not fade;" which is affirmable only of a tree incapable of decay.

The Spirit also in Isaiah, speaking of the same class, informs us, that Messiah's mission is, among other things, "to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they

might be called *trees of righteousness*, the planting of Yahweh, that he might be glorified"—ch. lxi. 3.

"As the apple tree among the trees of the wood, so is my Beloved among the Sons"—Cant. ii. 3. In this, the Messiah is likened to an apple tree, and his brethren, the Sons of Deity, to "the trees of the wood."

"To him that overcomes, saith the Spirit, I will give to eat from the wood of life." A man's victory over the world is not complete so long as he is engaged in the conflict of life. In this state of existence, then, a man does not eat from the wood of the life promised; he is, therefore, in no sense immortal. The promise of life is, that we shall have it when the victory is won. "I will give to him to eat," points us to the future. We must first appear before the throne by resurrection, to learn whether we are accounted worthy of the life; and then, if the verdict be in our favor, we shall be permitted to eat; otherwise, not.

"I will give to eat." Mastication, deglutition, and assimilation, constitute the whole process of eating, which is the conversion of food into blood, which is the life. But the life of the saints in the Millennial Aion is not blood; for "flesh and blood cannot inherit the kingdom of God;" for it is corruptible, and the kingdom of God is indestructible, and not to be left to a succession; hence, "corruption cannot inherit incorruption." Their life in that Aion is holy spirit. When this is poured out upon their bodies, posterior to their resurrection, it assimilates to itself, "in the twinkling of an eye," all the particles of their flesh and bones; and they become transformed into incorruptible, deathless, and glorious bodies, according to Paul's testimony, who says, "the Lord Jesus Anointed, shall change the nature of the body of our humiliation, that it may become of like form with the body of his glory, by the inworking of what enables him also to subdue all things to himself"—Phil. iii. 21,—that is, of the Spirit. This inworking, by which the nature of the resurrected body is changed, so as that it becomes a spirit-body, or spirit, is the giving to eat of the wood of life. When the victor has thus eaten he becomes an element of the wood, whose leaf shall never fade, and whatsoever he doeth shall prosper.

7. "The Paradise of the Deity."

The wood of the formative spirit-life is to stand "*in the midst of the Paradise of the Deity.*" This word *paradise* is merely a transfer from one language to another,—that is, it is not translated. It is originally, a Persian word, transferred from that tongue to the Hebrew; and from

the Hebrew to the Greek; and from the Greek to the English. In the Perso-Hebraic form it is פֶּרְדֵּי *pardais*, and occurs in Nehem. ii. 8, where one Asaph is designated as "the keeper of the *pardais* which belongs to the king" of Persia; that is, a *pardais* in Palestine, from which the king authorized Nehemiah to take "timber to make beams for the gates of the palace," and so forth. It is evident, from this, that a *pardais* was a tract of land containing trees, from which timber might be hewn. In the English version it is translated by the word "forest."

This word occurs in two other places of the scriptures; first, in Eccl. ii. 5. Here Solomon says, "I made for myself gardens, and *pardaisim*, and I planted trees in them of all fruits; I made me pools of waters for to irrigate with these the wood, making the trees to grow." In the English version, *pardaisim* is rendered "orchards." From this text it is easy to perceive what *pardaisim* were understood to be in Solomon's time. They were tracts of land planted with all kinds of fruit trees, and irrigated with streams of water, to make the trees productive.

The third place where the word occurs is in Cant. iv. 13. The passage reads thus, "A garden enclosed is my sister bride, a spring shut up, a fountain sealed. Thy sprouts are a *pardais* of pomegranate trees, with fruits of most pleasant ones; cyprus-flowers with spikenards. Spikenard and saffron, calamus and cinnamon, with all trees of frankincense; myrrh and aloe, with all the chief of the spices; a fountain of gardens, a well of living waters, and streams from Lebanon." The literal of this exhibits a *pardais* as a very beautiful enclosure, and illustrates the sort of garden our first parents were placed in at the beginning. Speaking of this, Moses says, "YAHWEH *Elohim* planted a garden in Eden of the East. And YAHWEH *Elohim* made to grow out of the ground every tree that is pleasant to the sight and good for food; and a Tree of the Lives in the midst of the garden, and a Tree of the Knowledge of Good and Evil. And a river went out of Eden for to water the garden; and from thence it was divided, and became into four heads. The name of the first Pishon; that encompassing the whole region of Havilah, where there is gold; and the gold of that region is good: there is the pearl and stone of the onyx. And the name of the second river Gihon; that encompassing the whole region of Khush. And the name of the third river Hiddekel; that flowing eastward of Asshur. And the fourth river the Euphrates"—Gen. ii. 8.

From these examples we may know what the Hebrews understood by a *pardais*, namely, a tract of land well watered, and abounding with choice trees, pleasant to the eyes, and yielding luscious fruits, and fragrant flowers; and rich in gold, and pearls, and precious stones. The Greeks called the Hebrew and Persian *pardais* by the word *παράδεισος*,

which has been transferred into our language, and anglicised by changing *εἶσος* into *ise*, and so making *paradise*.

The Hebrews were instructed out of the law and the prophets. Hence, all the truth they believed was in harmony with these writings, while all their errors obtained place in their minds by adopting the speculations of the heathen, and thinking after their own vain conceits, as Jews and Gentiles do at this day. Corrupted as they were by myths and traditions, they never imagined *paradise* to be the grave, or sheol, or hades, or some ethereal region "beyond the solar system," or in the skies! It remained for the reverend and learned dunces of the Nikolaitan Apostasy to proclaim this marvellous absurdity. The Jews knew what *paradise* signified, for they were taught it in glowing terms by many of the prophets.

Instructed by these, they knew that the area of Paradise belonged to the country styled "Eden." When Moses wrote the passage quoted above, he was westward in "the wilderness of the land of Egypt." He says, "YAHWEH-*Elohim* planted a garden in Eden of the East." This region was so named because of the delightful and pleasant character of the land and climate, from עֵדֵן *Eden*, "delight, pleasure." Eden was a part of the East, as Ohio is a part of the West. It was quite an extensive range of country, and in after times became the seat of powerful dominions. It appears to have been well watered by the tributaries to "a river that flowed out of Eden." These were four principal streams—the Choaspes, the Gyndes, the Hiddekel, and Euphrates; of which the Hiddekel, or Tigris, and the Euphrates, are well known. The Hiddekel, Moses says, "is eastward of Asshur;" that is, eastward of Nimrod's original settlements between the Tigris and Euphrates. The Choaspes, or Pishon, flows down from Media; and the Gyndes, or Gihon, is the river of Khushistan. These four rivers water the Eden of the East; and flowing out of it in a confluence of waters, empty themselves at length into the Persian Gulph.

This country, in after ages, came to be denominated "the Garden of Yahweh;" and the Powers reigning in it, "the Trees of Eden." It came, doubtless, to be styled Yahweh's Garden, as a whole, from the fact of his having in the beginning planted a garden in it for Adam and Eve; so that the name of a small part of Eden came to be applied by his family, in the time of Abraham and his posterity, to the whole region; more especially as the prophets of their race testify that the future paradise is to occupy a considerable portion of its ancient limits.

That the Holy Land is a part of the Eden of the East, appears from certain prophecies of Ezekiel. In setting forth the certainty of the

overthrow of Pharaoh, king of Egypt, by the king of Babylon, the Spirit recapitulates the power and dominion of the Ninevite dynasty of Assyria; which, however, was not able to withstand the king of Babylon, "the mighty one of the heathen;" and, therefore, there was no hope for Egypt of a successful resistance. In the recapitulation, the Ninevite Assyrian is styled "a cedar in Lebanon;" that is, his dominion extended over the land of the Ten Tribes of Israel, in which are the cedar-crowned mountains of Lebanon. After describing the greatness of his power by the magnitude of the cedar, the Spirit saith, "the cedars in the Garden of Elohim could not hide him; nor was any tree in the Garden of *Elohim* like to him in his beauty. I made him fair by the multitude of his branches; so that all the trees of Eden in the Garden of the Elohim envied him"—ch. xxxi. 3, 8, 9. These trees were the royalties of Mesopotamia, Syria, Israel, and so forth, which the kings of Assyria had abolished (Isai. xxxvii. 11-13), and which "could not hide him," or prevent him getting the ascendancy over them. It is clear, then, from the terms of this beautiful allegory, that the countries I have indicated were parts of the Eden of the East; that as a whole it is styled the Garden of the Elohim; and that the trees are the royalties of the land.

That Eden extended to the Mediterranean, or "Great Sea," appears from Ezekiel's prophecy against Tyre. Addressing this Power, he says, "Thou hast been in Eden a Garden of Elohim. Thou hast been upon the holy mountain of Elohim. Thou wast perfect in thy ways from the day thou wast created till iniquity was found in thee. Therefore I will cast thee as profane out of the mountain of Elohim. Thou shalt be a terror, and nothing of thee during the *olahm*"—xxviii. 13-19. The meaning of this is obvious to one acquainted with the history of the kingdom of Tyre. It was a royalty of Palestine in Upper Galilee, whose king, Hiram, was in intimate alliance with Solomon. He appears to have been a proselyte of Judaism, which his successors sometime afterwards abandoned; and therefore *YAHWEH Tz'avaoth* suppressed the kingdom of Tyre by Nebuchadnezzar for seventy years; and for the rest of the *olahm*, by the Greeks.

Eden has been a field of blood from the beginning of the contest between the "Seed of the Woman," and the "Seed of the Serpent," until now; and will yet continue to be until the Serpent Power be broken upon the mountains of Israel. It was in Eden that Abel died by the hand of Cain. There also Abel's antitype was wounded in the heel when "he was made a curse for his brethren" by hanging upon a tree—Gal. iii. 13; and lastly, to fill up the measure of the iniquity of the blood-defiled land, the serpents of Israel slew the son of Barachus

between the temple and the altar. But the blood of the saints shed in Eden did not cry to him in vain for vengeance; for as the Lord Jesus predicted, so it came to pass. "Behold," said he, to that generation of vipers, "I send you prophets, and wise men, and scribes; and some of them ye will kill and crucify; and some of them ye will scourge in your synagogues, and persecute from city to city; that upon you may come all the righteous blood shed upon the land, from the blood of righteous Abel unto the blood of Zecharias, son of Barachus, whom ye will slay between the temple and the altar"—Mat. xviii. 35.

The Holy Land, Syria, Mesopotamia, and Assyria Proper, are manifestly countries of Eden. But in the beginning, Eden contained a Garden, *pardais* or PARADISE; so also in the beginning of the Millennial Aion, the same Eden will rejoice in a paradise adapted to the necessities and enjoyment, not of two persons only, but of "a great multitude which no man can number"—Rev. vii. 9. Adam and Eve's paradise was upon a small scale, yet ample enough for them. From its Mosaic geography no other locality, I believe, can be reasonably assigned to it than between the Gulph of Persia and the confluence of the four rivers named. The text reads, "and a river went out of Eden to water the Garden: and from thence it was divided, and became into four heads." This I understand to mean, that a river, formed by the confluence of four others flowing out of Eden, was caused to water the garden on its way to the sea; and that, tracing this river northward from the garden, it diverged into its tributaries which terminated in four several heads. The heads were not in the garden, but at remote distances from it; therefore, they err who locate Adam's paradise at the heads, or original sources, of the Tigris and Euphrates in the mountains of Armenia. A warmer climate was necessary for the comfortable existence of two naked persons. The heads, I say, were not in the garden, for it was watered by one only; as it is written, "a river went out to water it," which certainly excludes the four from its inclosure.

From subsequent developments in the history of their posterity, the Babylonian region of Eden was a very appropriate locality for the origination of "sin, which is the transgression of law." In the Adamio Paradise was laid the foundation of that gigantic system of iniquity, which is styled, apocalyptically, "*Mystery, BABYLON THE GREAT, the Mother of Horlots, and Abominations of the Earth.*" The principle, which may be termed, "the vital principle," of this "mystery," is *disobedience*. Adam's paradise was the birthplace of this principle, and at once the arena of the Serpent's victory and defeat.

The individual serpent prevailed, and was cursed in the paradise of

the first Adam; so also he has prevailed, and is destined to be bruised in the paradise of the Second. The serpent principles, embodied in the Power symbolized by the Goat and his Five Horns (Dan. viii. 8, 9), have thus far prevailed. The Power has desolated the Holy Land, and made it a field of blood. But this fair portion of Eden is not always to lie in ruins under the serpent-dominion; for the sentence is, "Thy Head, O Serpent, the Woman's Seed shall bruise:" the dominion will therefore be destroyed, and the Holy Land in Eden of the East be delivered from the enemy.

That the Holy Land is to become the Paradise of the Deity is manifest from the following testimonies, which, every one acquainted with the history of Eden, in whole, or in part, knows have never yet been accomplished. Thus the Spirit saith, "Thy land, O Zion, shall no more be termed 'Desolate;' but thou shalt be called Hephzibah (that is, *My Beloved is in her*), and thy land Beulah (that is, *Married*): for YAHWEH delighteth in thee, and *thy Land shall be married*. For as a young man marrieth a virgin, so shall thy sons marry thee; and as the bridegroom rejoiceth over the bride, so shall thine Elohim rejoice over thee" —Isa. liii. 4, 5. Here Zion and the Holy Land are represented as a Virgin-Bride; and the Elohim, or Messiah and his brethren in their One Spirit-Body manifestation, as the Bridegroom. This Virgin-Bride and her Bridegroom are the loving couple, whose loves are celebrated by Solomon in his "Song of Songs." The land, in its paradisaic development, is typified in his "garden enclosed," and which, as king, he styles, "my sister spouse," as already quoted. This is the literal, which is also allegorical of something more recondite, as hereafter will be shown. At present we have to do chiefly with the geo-material aspects of the subject.

When the marriage, or union, between the Sons of Zion and their King, as the Bridegroom, and the Holy Land as the virgin-bride, comes to pass, the country will become the Paradise of Yahweh, which his own right hath planted. Thus, the Spirit saith, "Yahweh shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the Garden of Yahweh; joy and gladness shall be found therein, thanksgiving, and the voice of melody" —Isa. li. 3. "Instead of the thorn shall come up the fir tree, and instead of the briar shall come up the myrtle tree: and it shall be to Yahweh for a renown, for a memorial of the Olahm, which shall not be cut off" —Isa. lv. 13. At that time, "I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water; I will plant in the wilderness the cedar, the shittah tree, and the myrtle tree, and the oil

tree; I will set in the desert the fir tree, and the pine, and the box together, that they (Israel) may see, and know, and consider, and understand together, that the hand of Yahweh hath done this, and the Holy One of Israel hath created it"—Isa. xli. 17-20.

Lastly upon this point Ezekiel's testimony may be adduced; as, "Thus saith Adonai Yahweh; in the day that I shall have cleansed you, O Israel, from all your iniquities, I will also cause you to dwell in the cities, and the wastes shall be builded. And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by. And they shall say, *This land that was desolate is become like the Garden of Eden*; and the waste and desolate and ruined cities fenced, and inhabited. Then the nations that are left round about you shall know that I, Yahweh, build the ruined places, and plant that that was desolate: I, Yahweh, have spoken it, and I will do it"—Ezek. xxxvi. 33.

When thus converted into Paradise, the same prophet tells us that there will be "a river that can not be passed over" by wading; and that it will be formed by a confluence of "waters springing out from under the threshold of the temple eastward, from its right side, at the south of the altar"—ch. xlvii. 1-5. He then informs us that "on the bank of the river was a great wood, רב עץ, *aitz rav*, (both words in the singular number) on the one side and on the other. The waters issue from Mount Moriah down its south side, and flow on toward the east through a vast cleft in the Mount of Olives (Zech. xiv. 4, 8.) When they have past this valley they divide into two rivers, the one flowing through the desert and emptying into the Dead Sea; and the other into the Mediterranean: both of them abundant and never failing streams.

The effect of the eastern river upon the Dead Sea will be to heal its waters. Both streams are healing waters; for the prophet says, that "It shall be, that every thing that liveth, which moveth, whithersoever the two rivers shall come, shall live: and there shall be very great multitude of fish, because these waters shall come thither; for they (of the Dead Sea) shall be healed; and every thing shall live whither the river cometh. And it shall be, that the fishers shall stand upon it from Engeddi even unto Eneglaim; they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the Great Sea (or Mediterranean) exceeding many.

"And by the river on the bank thereof, on this side and on that side, shall come up every tree for food, whose leaf shall not fade, neither shall the fruit thereof be exhausted; for its months it shall yield, because their waters they issued out of the sanctuary: and the fruit thereof shall be for food, and the leaf thereof for healing."

After these statements, the Spirit then proceeds to point out the boundaries of Paradise. He commences the line from the Mediterranean at the outlet of the Orontes, called "the entering in to Hamath," and passes on in a direct course of one hundred and thirty-three miles to Berothah upon the Euphrates. This is marked out as the natural boundary on the north by the range of mountains, called *Amanus*, which, as a natural barrier, extends across the country from the Great Mediterranean sea to Berothah; to which the Euphrates is navigable from the Persian Gulph. When Messiah is enthroned king of the land, and proceeds to take possession of it to its utmost limits, he will then say to his companions, "Come with me from Lebanon, my Spouse, with me from Lebanon: look *from the top of Amana*, from the top of Shenir and Hermon, from the lion's dens, from the mountains of the leopards"—Cant. iv. 8. Taking up their position upon that commanding border, the Sons of Zion may view the landscape of a goodly and glorious land, fragrant of rich odors, and flowing with milk and honey, outstretching eastward in all the length of Euphrates to the East Sea. This is its border *on the east*. From the junction of the Euphrates with the Persian Gulph in lat. 30°, the frontier is drawn "from Tamar to Meribah of Kadesh, to the river towards the Great (or Mediterranean) Sea." This is the *south* border of Paradise; a line of over a thousand miles abutting upon the Nile, and thence to the sea; and affording free access to the Red Sea by the Elanitic Gulph. The boundary *on the west* "shall be the Great Sea from the border (south) till a man come over against (the entering in to) Hamath."

Thus we have an ample area; containing by estimation three hundred thousand square miles, for the length and "breadth of Immanuel's land," extending, as covenanted to Abraham and his Seed, "from the river of Egypt unto the great river, the river Euphrates, for a possession in the Olahm"—Gen. xv. 18.

Such is the territorial paradise or kingdom of the Deity; which all the prophets testify shall be inhabited by the Twelve Tribes of Israel, and their nobles, all of them Priests and Kings with Messiah preëminent in all things over all. The twelve tribes will have had a new heart given them, and a new spirit put within them, by the refining process they will have been previously subjected to. Their present stony heart will have been abolished, and a heart of flesh substituted in its stead, as it is testified in Ezek. xxvi. 25-32. Then, for the first time since their revolt from the house of David in the days of his grandson Rehoboam, they will again become "one nation in the land upon the mountains of Israel; and one king shall be king to them all." They will then rejoice in Jesus of Nazareth, as High Priest upon the

throne of his father David after the order of Melchizedec for the "season and a time," or Olahm of a thousand years. The former troubles will all be forgotten; and they will "no more be made a reproach among the nations"—Joel ii. 19.

Under this new and glorious constitution of the Hebrew Kingdom, the tribes will be settled in Paradise in parallel cantonments, extending across the country from the Mediterranean to the Euphrates. Dan's canton is the first reckoning from the north border. Then Asher, Naphtali, Manasseh, Ephraim, Reuben, and Judah. This brings us down to "the midst of the Paradise of the Deity." South of Judah is the Foursquare Oblation, "a holy portion of the land," containing "the sanctuary, the Most Holy;" the holy portion for the Levites; and the "Profane Place for the City, for dwelling, and for suburbs. On the east and west is the Prince's portion, the foursquare oblation being in his portion, and bounded north by the canton of Judah and south by that of Benjamin. Thus, "Yahweh shall inherit in the (canton) of Judah his portion upon the land of holiness, and shall delight in Jerusalem again"—Zech. ii. 12.—the Holy Oblation and Prince's portion being thus reckoned of the canton of Judah.

The Holy Oblation is to contain the Millennial Temple described by Ezekiel, which is to be in the midst of the Most Holy Portion of the Oblation, "upon the top of the mountain, the whole limit whereof is Most Holy"—ch. xliii. 12. The details are given in ch. xlv. 1-8, which concludes with the remark, that "in the land shall be his (Messiah the Prince's) possession in Israel: and my princes (who will then be the saints) shall no more oppress my people: and the rest of the land shall they give to the house of Israel according to their tribes."

The City, which will be square, will be 4,500 measures on each side, or 18,000 in circumference. Its twelve gates will open into suburbs of 250 measures broad; and to the east and west there will be areas of 10,000 measures each, making altogether "a profane place" of 25,000 measures from east to west, by 5,000 from north to south, which "shall be for the whole house of Israel:" and "the name of the city from that day shall be YAHWEH-SHAMMAH," because "*He who shall be is there.*"

Next to the Holy Oblation a portion is allotted to Benjamin, and successively afterwards to Simeon, Issachar, Zebulon, and Gad, which is the most southerly of all the tribes. Such is the area of Paradise from north to south, and from east to west, a royal domain larger than that of any kingdom or empire of Europe, Russia alone excepted. It exceeds in the aggregate amount of square miles, the territories of ten

kingdoms of Europe, as Prussia, Belgium, the Netherlands, Bavaria, Saxony, Hanover, Wirtemberg, Denmark, Sardinia, and Greece; and its relative proportion to Great Britain and Ireland is 300 to 118, or more than two and a half to one.

The situation of Paradise is peculiar in relation to its borders. The Mediterranean, the Red Sea, and the Persian Gulph, form on the west, the south, and the east, borders of a land which, but for these inland seas, would be wholly encircled by Asia, Africa, and Europe, and shut out from all direct communication with the Pacific and Atlantic, and lesser oceans of the globe. The river of Egypt to the Mediterranean, and that sea from the mouth of the Nile to the estuary of the Orontes, and the Euphrates from the foot of Amanus to the Persian Gulph, leave not the smallest portion of the west side, or of the east side, that is not actually or virtually a navigable coast to the extent on both sides of two thousand miles; while on the north, the intermediate barrier of Amanus, at the breadth of less than one hundred, renders the land "a Garden Enclosed." No country could be better situated for the establishment of a kingdom whose sovereignty is destined to rule all nations, peoples, and tribes, inhabiting the land and sea to their utmost bounds.

Such, then, are the geographical and the literal of the Paradise of Deity. It belongs to the earth, and is as real, visible, and actual a region, as Britain or America. The literal Paradise, however, differs from these in that its literality is also symbolical and allegorical of things pertaining to that great incorporation of the citizens of the Commonwealth of Israel, styled by Daniel and other sacred writers, "the Saints." Thus its literal river is symbolical of the spirit to be received from the throne, and through the altar Jesus, by the trees of righteousness that come out of the earth by resurrection. Ezekiel's river is therefore placed among the apocalyptic symbols of Rev. xxii. 1. So also, his *aitz rav*, or GREAT WOOD, on both sides of his river, is adopted as a symbol by the Spirit in the same chapter, and there styled "the *zulon* on this side and that side of the river of water of life," and representative of the aggregate of the saints, each saint being an element of the wood. The leaf of the Ezekiel wood is for healing; as an apocalyptic symbol it is representative of the saints, who are leaves as well as trees of the *zulon of life*, through whom the Spirit breathes "for the healing of the nations," symbolized by the waters of the Dead Sea.

To eat of the wood of the life in the midst of the Paradise of the Deity is to be an unfading leaf—an immortal possessor of the glory, honor, and incorruptibility of the kingdom, which the God of heaven

shall set up in the Holy Land. It is to be one of the priests of the Most Holy Portion of the Holy Oblation, to whom it shall be said by the King, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the State"—Matt. xxv. 34.

SECTION II.

TO THE ANGEL OF THE ECCLESIA OF THE SMYRNEANS.

"And to the Angel of the Ecclesia of the Smyrneans write: These things saith the First and the Last, who was dead and lived: I have known thy works, and the tribulation, and the poverty, though thou art rich; and the blasphemy of those who say, that they themselves are Jews, and are not, but a synagogue of the Satan.

"Fear not the things which thou shalt suffer. Behold the Diabolos will cast of you into prison, that ye may be tempted; and ye will have a tribulation of ten days. Be faithful until death, and I will give to thee the coronal wreath of the life.

"He that hath an ear let him hearken to what the Spirit saith to the ecclesias: he who overcomes shall not be injured by the Second Death"—verses 8-11.

SMYRNA is a city of Ionia, in Asia Minor, situated on the Archipelago, and having a fine harbor. It is still a place of great consideration, having a large foreign trade, and a population of about 140,000. The present city is on lower ground than the ancient one, and lies about forty-five miles northward of Ephesus. It is called Esmir by the Turks, and is celebrated not so much for the splendor and pomp of the buildings, which are rather mean and ruinous, as for the number, and wealth, and commerce of the place. The Turks have here fifteen mosques, and the Jews several synagogues. "Among these enemies of the Christian name," says Bishop Newton, "the Christian religion also flourishes in some degree!" But this is a great mistake. His episcopal lordship mistakes the Nikolaitan Apostasy, of which his own communion is an influential part, for the Christian religion. The religion of the Bible has long since been exterminated from Smyrna, and nothing remains there now but "the abominations of the earth."

Smyrna still retains an ecclesiastical preëminence, being a metropolitan see of the Greek church, which has two congregations. But besides these, there is a great number of Nikolaitans of all nations, sects, and languages. The Latins have a monastery of Franciscans. The Armonians have a church. But the English, who are the most considerable number, are said to have only a chapel in the consul's house. Frequent plagues and earthquakes are the great calamities of the place.

We have no special notice of Smyrna in any other book than the Apocalypse. The gospel was most probably introduced to the notice of the Smyrneans by Paul during his three years' residence in Ephesus. Though not much noticed in the scriptures, it appears to have been a conspicuous congregation in the middle of the second century, through its connection with Polycarp, a member of its Star-Angel, who was burnt at the stake, because he would not call Cæsar "Lord," and sacrifice to his divinity. This occurred about A. D. 167, some seventy years after the Apocalypse was revealed.

Ignatius, who had been an episcopal in the Star-Angel of the ecclesia at Antioch for thirty-seven years, twenty-six years of which he was officially contemporary with the apostle John, came to Smyrna on his way to Rome A. D. 107, whither he was sent by order of Trajan, "to be thrown to the wild beasts for the entertainment of the people." While at Smyrna he wrote a letter to the Ephesian ecclesia, in which he says, "Onesimus exceedingly commends your godly order; and that you live according to truth, and that *no heresy dwells with you.*" The thing referred to as "heresy" at that crisis, was Nikolaitanism. Hence the words of Ignatius are equivalent to saying, that Onesimus testified that "*no Nikolaitanism dwell with them.*" It had not then as yet got into the Ephesian ecclesia, as the Spirit testified some eleven years previous, saying, "thou hatest the deeds of the Nikolaitans, which I also hate."

But in the same letter he says, "Some indeed with much ostentation, make specious but fallacious pretensions, whose works are unworthy of God, whom you ought to avoid as wild beasts. For they are raging dogs, biting in secret, whom you should shun, as being persons very difficult to be cured. One physician there is, bodily and spiritual, begotten and unbegotten, Deity appearing in flesh, in immortal true life, both from Mary and from Deity—first suffering, afterwards impassible." These "raging dogs," alluded to by Ignatius, were the "wicked men," and "those who said they were apostles, and are not," referred to by the Spirit. The Ephesians "could not bear them;" and on examining their "specious but fallacious pretensions," as Ignatius terms them, "found them liars." It appears from this letter, that some of these pretenders to apostleship, and teachers of Nikolaitanism, went to Ephesus from Smyrna: "I have known," says he, "some who went from this place, whom you did not suffer to sow tares among you: you stopped your ears, so that you should not receive their seed, as being stones of the temple of your Father." "Without Christ think nothing becoming; in whom may I be found at the resurrection through your prayer, that my lot may be cast among the Ephesian Christians, who

have always (to A. D. 107) harmonized with the Apostles in the power of Jesus Christ!"

"Ye are partakers of the mysteries with Paul the holy, the renowned, the blessed, whose footsteps may I follow!" "*Neglect not assemblies for thanksgiving and prayer*: for when you assiduously attend to these things, the powers of Satan are demolished, and his pernicious kingdom is dissolved by the unanimity of your faith." "Remember me, as Jesus Christ also does you," as evinced by the apocalyptic epistle. "Pray for the ecclesia in Syria, whence I am led bound to Rome—the meanest of the faithful who are there."

In regard to "the Angel of the Smyranean ecclesia," the exposition already before the reader, in relation to the Seven Stars, and the Angel of the Ephesian congregation, makes any further remark unnecessary. The Spirit, in his exordium, does not repeat what he said to the Ephesian Star, but selects another characteristic of the Son of Man similitude. "These things (that follow), saith the First and the Last, who was dead, and lived." Jesus, when anointed with holy spirit and power, after resurrection, is styled by Paul, "the Lord the Spirit;" and "the Last Adam was made into a Life-impacting Spirit;" for, as Jesus said, when in the flesh, "that which has been begotten out of the Spirit, is spirit"—2 Cor. iii. 18; xv. 45; Jno. iii. 6. Upon this principle, the Spirit says, "*I was dead*:" that element of the Spirit-speaker, who had become spirit, died; therefore, the *become-Spirit* could say, "I was dead." Thus, "the First" was dead, and lived by resurrection; and when all the Saints shall have been begotten out of the same Spirit, and so also have become spirit, the Spirit-speaker will have a still larger element of the *once-dead*, and lived, constituting him who spake to John in Patmos, "the Last," or "the Last Ones," according to Isaiah.

Such is the divine speaker who testifies to the excellency of the Smyranean believers, A. D. 98, or thereabouts. Though in tribulation and poverty, the Spirit said, "*Thou art rich*." They were, therefore, the type of the approved; for no evil is laid to their charge. They were a congregation of such believers as James says, God has chosen; and he was a very competent judge in the case. "Hearken, my beloved brethren," saith he, "hath not God chosen *the poor* of this world, *rich in faith*, and heirs of that kingdom, which he hath promised to them that love him?" And as to "the tribulation," Paul says, "it is through much tribulation we must enter the kingdom of God"—Acts xiv. 22. "Blessed the poor in spirit, for theirs is the kingdom of the heavens. Blessed they that mourn, for they shall be comforted. Blessed the meek, for they shall inherit the earth. Blessed they which are perse-

cuted, for theirs is the kingdom of the heavens"—Matt. v. 3-10. These were "the consolations of religion," imparted in the instruction of Jesus and the apostles. "The Spirit anointed them to preach the gospel of the kingdom to "the poor in spirit," or, as Isaiah styles them, "the meek;" to honest and good-hearted people of childlike disposition —Isa. lxi. 1; Luke iv. 18; Matt. xi. 5; x. 25; xviii. 3; Luke viii. 15. The Smyrneans were such; a poor, meek, persecuted, and richly faithful people. They were "Heirs of that kingdom," in which they believed; and, as every intelligent person, who is not spoiled by the clerical traditions of the Nikolaitans, knows, an heir is one who is to obtain possession of a thing after the present possessor dies; so the Smyrneans were not present possessors of the kingdom, but living in hope of some time or other coming into possession of "the kingdoms of this world," when "the Satan," the present and actual possessor of them, shall be forcibly ejected. They were heirs of these kingdoms patiently waiting to possess them, when they shall become "the kingdoms of Yahweh and of his Anointed,"—that is, of Jesus and his Brethren, illimitably anointed with the effluence of the Eternal Spirit; and thereby constituted "THE YAHWEH ELOHIM ALMIGHTY;" who, having conquered them in the war of his great and terrible day, shall reign over them during the Aions of the Aions, or the thousand years.—Rev. xi. 15; xvi. 14; xx. 4, 6.

The Smyrneans did not entertain the silly and absurd notion, so characteristic in our day of clerical craziness, that they were either the kingdom itself, or in the kingdom! Not having been Nikolaitanized, they did not believe that "the church" was "the kingdom of grace," and transkyana "the kingdom of glory above," where "immortal souls" sing and dance to the hundredth psalm! This teaching of the Nikolaitans, or vanquishers of the people, the Spirit says, "*I hate.*" The Ephesians hated it; and all scripturally enlightened people of the first century, and of the nineteenth, and of all intervening centuries, despise it and hate it also, with a hatred most perfect and cordial. It is nothing but Gnostic Heathenism, contemptible and hateful to Deity, and all the saints. The Smyrneans had no sympathy with "oppositions of science falsely so called;" but were rich in faith, "the substance of things hoped for, the conviction of things unseen"—Heb. xi. 1.

1. Jews of the Satan's Synagogue.

But, though the Star-Angel of the ecclesia of the Smyrneans was richly faithful in the midst of poverty and tribulation, the Spirit informs

us, that there existed in that city an institution of a hostile and rival character. Its rivalry is indicated by the claim of its founders to be Jews—"who say they are Jews;" and its hostility, by the affirmation of the Spirit, that they constituted "a Synagogue of the Satan." This was "the Church" in Smyrna, as opposed to "the Ecclesia of the Smyrneans." The, "church" claimed to be "Christian," and its "clergy," apostles, in the sense of being "successors of the apostles, and ambassadors of Jesus Christ," who, in Ephesus, had been tried, and found to be "liars." It was from this synagogue, that "the raging dogs biting in secret," as Ignatius says, went forth to Ephesus, sowing their tares.

The claim of this synagogue to be a Christian institution is discerned in the assertion of its members, that they were Jews. All true believers immersed into Christ are Jews by adoption; so that for any natural born Jews and Gentiles to affirm that they were such Jews was to declare that they were "in Christ," and therefore Christians.

The kingdom promised to them that love God, and are "the called according to his purpose," is a Hebrew Kingdom. Its territory is the land of Israel turned into Paradise; the nation to inhabit it, the twelve tribes of Israel cleansed from their iniquities, as the result of an intelligent and affectionate recognition of the Anointed Jesus; and obedience to him as their King; its princes, priests, and nobles of all ranks and degrees, Abraham, Isaac, Jacob, the prophets and apostles; and those Jews under the law, "who walked in the steps of that faith of the father Abraham, which he had, being yet uncircumcised," or a Gentile; and those Jews after the Day of Pentecost, who continued in Abraham's faith, affectionately recognizing Jesus as the Seed promised to him and Israel, and were "immersed for his name"—Luke xiii. 28; Matt. xix. 27-29; Rom. iv. 12.

To this point, all pertaining to the kingdom is Hebrew from "Abraham, the Hebrew," to the appearance of Peter at the house of Cornelius, the Gentile proselyte of the gate. From the typical confirmation of the land-covenant to Abraham, 430 years before the night of the Exodus from Egypt; to the antitypical confirmation of the same covenant in the crucifixion of Jesus (Gen. xv. 7, 8-18; Exod. xii. 41, 42; Matt. xxvi. 26-29; Rom. xv. 8; Gal. iii. 16, 17)—there was an interval of 2187 years. In all this time, there was a peculiar people that had the mark or "token" of the Land-Covenant in their flesh. This mark was placed there by circumcision. *Al-shaddai* said to Abraham, "a father of many nations have I constituted thee. And I will give unto thee, and to thy Seed after thee, the land wherein thou art a stranger, all the land of Canaan, for a possession of the Olam;

and I will be to them for Elohim." Then having commanded circumcision, he said, "It shall be the token of the Covenant between me and you:" and my covenant shall be in your flesh for the covenant of the Olahm," of the thousand years—Gen. xvii. 5, 8, 11.

This institution in its Mosaic practice by dwellers in the land of Canaan was purely a matter of flesh—a mark indiscriminately borne by the faithful and profane; by Judas as well as Jesus. The mere fact, therefore, of having the token of the covenant in the flesh, or of being a natural descendant of Abraham, confers no right to a joint-inheritance of the land of Canaan when transformed into Paradise. Hence the truth of what Jesus taught, that "*the flesh profiteth nothing*"—Jno. vi. 63; for "the promise to Abraham that he should be the heir of the world, was not to him, or to his Seed, through the law, but *through the righteousness of faith*: for if they which are of the law be heirs, faith is made void, and the promise made of none effect"—Rom. iv. 13, 14. When, therefore, we read the promises to Abraham, Isaac, Jacob, and David, they are to be interpreted as made to them, and their Seed, not because they were circumcised in flesh, and were natural descendants of Abraham (for upon this principle Ishmael and Esau's descendants would have an equal right to Canaan with the posterity of Jacob), but because they believed what God promised them; and evinced their faith in doing what he commanded them: thus becoming subjects of a righteousness which is by faith.

* This being the case, some other definition of a Hebrew, Israelite, or Jew, and of circumcision became necessary. Hence in the New Testament we have the terms, "Hebrew of the Hebrews," "Israelite Indeed," "a Jew Inwardly," and "Circumcision of the Heart"—Jno. i. 47; Rom. ii. 29; ix. 6; Phil. iii. 5. These are phrases which resolve the descendants of Abraham into two classes,—Israel after the flesh; and Israel after the spirit. Referring to this division, Paul says, "they are not all Israel who are of Israel; neither because they are the Seed of Abraham are they all children: but "In Isaac shall thy seed be called"—not in Ishmael or Esau. "That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed"—Rom. ix. 6-8. Thus, Moses, Joshua, Samuel, David, Isaiah, Jeremiah, Daniel, and all the prophets, Jesus and the apostles, and so forth, were Hebrews of the Hebrews, "children of the kingdom," "Israelites indeed, in whom there was no guile," "Jews inwardly," who were circumcised in heart and ears: while Korah, Dathan, and Abiram, the sons of Eli, Saul, Absalom, Zedekiah, Judas, Caiaphas, the Pharisees, Sadducees, and such like, were "the children of the kingdom to be cast into outer darkness;"

"Jews outwardly;" and of a "circumcision, which is outward in the flesh," according to the letter; "*of Israel*," but "*not Israel*;" whose praise is of men, but not of God.

Now if these children of Abraham's flesh are not the children of God, because of unbelief and disobedience; what shall we say of faithless and rebellious Gentiles, who are of no kin to "the Friend of God?" If such affirm that they are Jews are they not manifestly liars? If Judas or Caiaphas had affirmed that they were Jews inwardly, they would have lied; much more then Gentiles of like character, who are Jews neither by nature nor faith.

Seeing then, that "the flesh profiteth nothing," it is manifestly not necessary to be born a Jew, and to be circumcised, to become "the Jew inwardly" and to be circumcised of heart. In this matter of becoming Jews, and of circumcision, upon the principle of subjection to the righteousness of faith, God has placed the descendants of Adam generally, and the posterity of Abraham in particular, upon common ground. "We have proved," says Paul, "that Jews and Gentiles are all under sin;" and being all sinners, they have all become liable to punishment before God.

Now the Hebrew Kingdom in Paradise is covenanted, not to sinners of any race, but to the children of God by adoption. A man of any "kindred, tongue, people, or nation," may become a son of God upon gospel principles; and "if a son, then an heir of God, and joint-heir with Christ"—Rom. viii. 17. But, in order to become a son, he must "put on Christ," that he may be "complete in him." Now Jesus is the Christ; therefore to put on Christ, he must put on Jesus; and this can only be done by "believing the things concerning the Kingdom of God, and the Name of Jesus Christ;" and being immersed into the Name of the Father, and of the Son, and of the Holy Spirit—Acts viii. 12; Matt. xxviii. 19. If a man have believed these things and been baptized in consequence, he has "consented to the wholesome words of the Lord Jesus, and to the teaching which is according to godliness." He believeth the promises covenanted to Abraham and to David; he believes that Jesus was Son of God and Son of David, and therefore the Anointed of God; and that, though not the son of Joseph, he was a real man, and of the same nature as ourselves; that he really suffered death, was buried, and rose again; that he ascended into heaven, and now sits at the right hand of Power; that he was delivered for the offences of the believers in the covenants of promise, and raised again for their justification; and that he will return to Jerusalem in power; that he will raise the dead; and in coöperation with the righteous, acquire great glory in the conquest of the world, and the re-

generation of Israel and the nations. Having believed thus, and been baptized, he patiently continues in well-doing seeking for glory, and honor, and incorruptibility; that when Christ shall appear he also may appear with him in the glory of the thousand years.

Now to men of such faith and practice as this, the apostle says, "Ye are all the Sons of Deity in the Anointed Jesus *through the faith*; for as many as have been immersed into Christ, have put on Christ. There is neither Jew nor Greek; there is neither slave nor free; there is neither male nor female; for ye are all ONE in Christ Jesus. And if ye be Christ's, then are ye Abraham's Seed, and heirs according to the promise"—Gal. iii. 26. Thus, "*of twain ONE NEW MAN is made,*" and he is called "the Jew inwardly"—Eph. ii. 15. This inward Jew is multitudinous; and consists of all in Christ, and because in Christ, in Abraham. Believing men and women, slaves and freemen, Jews and Greeks "are all one in Christ; and being in Jesus, share with him in all his national, official, and divine relations. He is a Jew; therefore all in him are Jews: He is *Son of the Deity*; therefore all in him are Sons of God: He was *circumcised*; therefore all in him are "*circumcised by the circumcision of Christ*:" He is *king and high priest*; therefore they are "*kings and priests for God*:" He is *the Christ*; therefore all in him are His Body, the Mystical Christ; He is the Seed of the Woman, and of Abraham, and of David; therefore all in him are their Seed also: the righteousness of the law was fulfilled by him; therefore the righteousness of that law is likewise fulfilled by all in him who walk not after the flesh, but after the Spirit. In short, as no one can inherit the kingdom and glory of the Paradise of the Elohim unless he become of the Jew, who is the circumcised Son of Abraham, David, and the Deity; priest, king, and anointed one of Israel; and the subject of the righteousness of God; and, as men of all races are but sinners under the sentence of death, and therefore cannot acquire this position upon hereditary and natural principles—they can only become of "the Jew" and therefore Jews, elementary parts of a majestic whole, by putting on Christ, by entering into him, and so being "in him." By this arrangement, though by nature destitute and naked, they become complete, as saith the apostle, "Ye are complete in him, who is the Head of all principality and power; in whom also ye are circumcised"—Col. ii. 10, 11.

We have shown what it is to get into Jesus Christ; and we proceed to remark, that no one can get into him without being the subject of "the faith;" for Paul says, "Ye are all the Sons of the Deity in the Anointed Jesus, *through the faith*"—*δια της πιστεως*; and he tells us, that there is "one faith," and not two, or more; and that without this

faith "it is impossible to please God." It is evident, then, that those Satanists in Smyrna, and in Philadelphia, "who say they are Jews," but who had either not embraced the faith, or having embraced it, had, afterwards, made it void by their traditions, or had denied it in any way, "are not Jews, but do lie;" they were not in Christ Jesus, nor He in them by faith, and therefore, whatever their pretensions might be, they were not Christians.

"Through the faith," then, Gentiles become "Jews;" and natural born Hebrews become "Israelites indeed." "Through the faith," expressed in "the Obedience of Faith," men and women get into Christ; and in getting in become citizens of "the Polity of the Israel," to be planted as "the Wood of the Life," in the Paradise of the Elohim, where it will flourish unfadingly during the Olahm of a thousand years. "The Polity of the Israel"—*ἡ πολιτεία του Ισραηλ*—styled in the English Version, "the Commonwealth of Israel," is at present in the formative state—Eph. ii. 12. It is being formed by the process of "taking out a people from the nations for the Name"—Acts xv. 14. This name is the polity; and when the gospel of the kingdom preached has separated all required for the purposes of God, the Name, or Polity, will be complete; and, as it is a Hebrew Polity, by which the Jewish nation, and all other nations, are to be governed, all who share in its *πολιτευμα*, or Commonwealth, must become "Inward Jews," or "Israelites indeed"—Phil. iii. 20; where Paul says, "Our *politeuma* subsists in heavens, out of which also we wait for the deliverer the Lord Jesus Anointed." The citizenship begins there, by true believers on earth being immersed into Him now in heavens at the right hand of Power.

But the Land-Covenant requires that all the members of this Divine Polity be circumcised. When the Millennial Sanctuary is set up in the Holy Oblation of Paradise, the law is, that "No stranger, uncircumcised in heart, nor uncircumcised in flesh, shall enter into my sanctuary of any stranger that is among the children of Israel"—Ezek. xlv. 9. This is the principle—there must be circumcision. Israel and foreigners that come to sojourn there, must be circumcised in heart and flesh. "And the uncircumcised man child, whose flesh is not circumcised, that soul shall be cut off from his people; he hath broken my covenant"—Gen. xvii. 14. Circumcision is therefore indispensable.

Now females partook of the circumcision of their fathers, even as Levi before he was born paid tithes to Melchizedec, being, as it were, in the loins of Abraham: so after a like arrangement, "the Bride, the Lamb's wife," springing as Eve from the side of Adam, partakes of the circumcision of Jesus' flesh; and does no more therefore need to be cir-

cumcised individually in the flesh of their persons, than the female half of Abraham's posterity.

This necessity being thus obviated, yet circumcision being indispensable, it is evident, that the members of the Divine Polity of Israel must be the subjects of "the circumcision of the heart." There is no other alternative,—circumcised of flesh by imputation; and circumcised of heart through the faith.

"We," says Paul to the saints, "are the circumcision, who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh"—Phil. iii. 3. The Saints, then, are "the Circumcision" in the true spiritual import of the institution, and not the rejectors of Jesus, or those who are too ignorant from whatever cause, to get into him. But, in the primitive institution, there is a *putting off of flesh*—a bloody cutting off, which makes it a covenant, or ברית *berith*. When, therefore, true believers,—that is, believers of the truth, are circumcised, there must be in their case "a *putting off of the flesh*." This is actually so, as expounded in the words of Paul, who says, "In Christ ye are circumcised with the circumcision made without hands, in *putting off* THE BODY OF THE SINS of the flesh by the circumcision of the Christ." That is, when Jesus was circumcised on the eighth day according to the law, the flesh cut off from his person was representative of the flesh and its lusts which were to be put off by all who should be constituted the righteousness of God in him—who should put off their sins; and afterwards, put off their flesh, as he had done in its transformation into Holy Spirit Nature. All the sins of a man, previous to his putting on Christ, in their totality, are styled "a *body*;" and as they result from the uncontrolled operation of the inherent lusts of the flesh, the embodiment is styled, "the body of the sins of the flesh"—"the old sins," "the Old Man, which is corrupt, according to the deceitful lusts;" "the Old Man with his deeds"—Col. iii. 9; Eph. iv. 22.

Now this Body of Sin must be crucified, that it may be circumcised, or cut off, even unto its death; and there is nothing can do this but "the truth as it is in Jesus" heartily believed and obeyed. When this is intelligently and heartily received, it works a thorough and complete transformation of the man. His eyes are opened, he is turned from ignorance to knowledge, and from the power of Satan to God. The lust of the flesh, the lust of the eyes, and the pride of life, are put to death; and he lives for a better, higher, and nobler state of being. Thus prepared in heart and understanding, he is ready for circumcision. Not as the "Circision" would prescribe, who first immersed, and then circumcised the flesh of their dupes; nor as the *Anticision* of after times, who teach that water-sprinkling came in the room of circumcision: but in

the way the apostle indicates, in the words, "Ye are circumcised in putting off the body of the sins of the flesh in the circumcision of the Christ, buried with him in the immersion; with whom also ye are risen through the faith of the energy of the Deity who raised him from among the dead: and ye being dead in your trespasses, and in the foreskin of your flesh, he hath made alive together with him, *having forgiven you all trespasses*"—Col. ii. 12. Hence, to be circumcised with the true circumcision is for a genuine believer of the truth, "as it is in Jesus," to be "immersed for the Name of Jesus Anointed into a remission of sins"—Acts ii. 38. Such a circumcised believer is in Christ, and being "in him" is an Inward Jew; in other words, a *Christian*.

In Smyrna, then, and Philadelphia, there were Satanists, who said they were Jews,—that is, Christians; but, saith the Spirit, "*they are not, but do lie.*" The world is full of such liars to this day. Their "names and denominations" are Legion. "They say they are Christians, but are not, but do lie." They are water-sprinkled Nikolaitans, and nothing more; uncircumcised Gentiles of the unmeasured outer court, which is theirs; in which also they tread under foot the Holy City during forty and two months—Rev. xi. 2. Our contemporaries, who say they are Christians, are ignorant of God, are destitute of the faith, and without even the form of baptism; for none but the wicked, or the insane, would affirm either that baptism came in the room of circumcision; or, that sprinkling a few drops of water into the face of a puling infant, or into the face of an ignorant adult, was baptism! Neither sprinkling, pouring, nor immersion, came in the room of circumcision: immersion, the only true action of the "*one baptism,*" is not a substitute; but the means by which the believer of the truth gets at, and partakes of the circumcision of Christ. If a man be ignorant of the truth, all the dipping and sprinkling in the world cannot circumcise him; and without "circumcision of heart in spirit," he can have no part in the Paradise of the Elohim.

Lastly, upon this point we remark, that for an unqualified man to affirm that he is an apocalyptic Jew, or, by interpretation, a Christian, is "*blasphemy.*" This is manifest from the words of the Spirit, who says, "I know the *blasphemy* of them who say they are Jews, and are not." Blasphemy is Greek, and signifies "defamatory, calumnious, abusive language." To blaspheme is to hurt one's good name, to speak ill, or to the prejudice, of one. The blasphemy of saying we are Jews, when not, is defamatory and injurious to the name of Christ. For liars to affirm that they are Christ's, is to injure the reputation of Christ with those who believe it, and to impede the progress of the truth. Thus, when men say they are Christians, but are really nothing

else than Judaizers of the Concision, Gnostics, and sprinklers of the Anticision, or Nikolaitans all, they are blasphemers; for in proportion as their criminal foolishness rises in public estimation, "the truth as it is in Jesus" falls, and becomes the subject of ridicule and contempt. This is the relative position of things at the present time. All ranks, orders, and degrees of the clergy of the Nikolaitan Names and Denominations can stand up before the world, and utter the most ridiculous and wicked blasphemies, which their flocks receive with all-satisfied and pietistic grimace. They can take a squalling brat, and sprinkling water into its face, tell their audiences, with a grave countenance, that they thus baptize it by Divine Authority for its regeneration and membership in the church of Christ, and that, this sorcery accomplished, it is a Christian. If shortly after it dies, they "preach its funeral," and tell their deluded followers that its "precious immortal soul has gone to glory," and is now one of the angels around the throne! This, and much more of the same sort of incoherent twaddle, they retail as religious consolation to a deluded world, which responds in tuneful and glorious instrumental and vocal harmony, "glory, hallelujah!" while the annunciation of the gospel of the kingdom would either be submerged in shouts of ribaldry, or met with the imprecations of infuriated pietism. Shall it stand on record, that it is blasphemy for one to say he is a Jew, when he is not; and that all these unscriptural and anti-christian traditions are not blasphemy? Truth and candor forbid it; and therefore, with our loudest voice we say, "He that hath an ear let him hearken to what the Spirit saith" to the Smyrneans, who in effect proclaims, that the darling pietism of "the religious world" is mere bald, unmitigated blasphemy!

2. "The Synagogue of the Satan."

SYNAGOGUE is a Greek word, from the verb *συναγω* "to bring together, collect, gather; *passive*, to convene, come together, meet." The noun *συναγωγή*, signifies "a collecting, gathering; hence a congregation," and sometimes the building where the congregation meets. The blasphemers in Smyrna, who said they were apocalyptic Jews, or, by interpretation, Christians, but lied, are not styled "the *Ecclesia* of the Satan," because that would imply that they were *a calling out by a special invitation to something*. The Satan has nothing to invite men to that they are not already entitled to by nature. Being sinners, they are "children of wrath," and therefore adversaries to all contained in "the One Hope of the invitation," which is to the kingdom and glory

of the Deity. They are not, therefore, an ecclesia, but simply a gathering together, a congregation of blasphemers.

Synagogue in Jas. ii. 2, is put for an "assembly" of Hebrew Christians. Addressing them, the apostle says, "My brethren, have not the faith of our Lord Jesus, anointed of the glory, with respect of persons. For if there come into your *Synagogue* a man with a gold ring, in goodly apparel; and there come in also a poor man, in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here honorably; and say to the poor, Stand thou there, or sit here at my footstool; do ye not then confer superiority among yourselves, and are become judges (possessed) of evil imaginations?" This that James reproves, came to be characteristic of many in the Christian assemblies. It was the old pharisaic love of preëminence budding forth in the congregations of the faithful. "Do not ye," said Jesus, "after the works of the Scribes and Pharisees; for all their works they do to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments and love the uppermost rooms at feasts, and the chief seats in the Synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi. But be not ye called Rabbi, (or My Great One,) for one is your Guide, the Anointed One, and all ye are brethren. And call no one your father upon the earth, for one is your Father, who is in the heavens. Neither be ye called guides, for one is your Guide, the Anointed. But he that is greatest among you shall be your servant"—Matt. xxiii. 6.

"When thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the Synagogues and in the streets. And when thou prayest, thou shalt not be as the hypocrites, for they love to pray standing in the Synagogues, and in the corners of the streets, that they may be seen of men. And when ye pray, use not vain repetitions as the Gentiles, for they think that they shall be heard for their much speaking"—Matt. vi. 2, 5.

Such were the practices characteristic of the religious meetings of the Jews in their synagogues. The elders, who constituted the Presbytery of the Synagogue, called also "the rulers," assumed to be the special favorites of heaven, and the "spiritual guides" of the "cursed people"—the *am-ha-aretz*, "who knew not the law." They styled themselves "the Great Ones," and were looked up to as the great lights, or stars, of the ecclesiastical aerial, who guided the blind to the curing and saving of their souls. They honored one another, delighted in the honor bestowed by the wondering multitude, and consorted mainly with the rich, influential, and powerful. To the honor that came from God they were indifferent, for all they did was for public applause, and the profits

accruing from the approbation of their dupes. They made long prayers, and many prayers, and vain prayers, loud, contradictory, and absurd; prayers, like the prayers of the "spiritual guides" and "soul-curers" of our day, full of blasphemy and noise, and which, if answered, would compel the Deity to falsify his promises, and thereby make himself a liar. As to their teaching, they taught for doctrine the commandments of men, and so made void the word of God by their traditions. Isaiah styles them, "Blind, ignorant, and all dumb dogs, that cannot bark; dreaming, lying down, loving to slumber. Yea, greedy dogs, who can never have enough; shepherds that cannot understand; they all look to their own way, every one for his gain, from his own quarter," or sect—ch. lvi. 10. They prided themselves upon their "learning," or as they term it now, their "scholarship." They studied at the feet of "Masters in Israel," and in due time became Rabbis themselves. But, though stuffed and crammed with learned lumber, Isaiah says, "they are drunken, but not with wine; they stagger, but not with strong drink: for Yahweh hath poured out upon them the spirit of a deep sleep, and hath closed their eyes: the prophets and the rulers, the seers hath he covered. And the vision of all is become unto Israel as the words of a book that is sealed, which they deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. Wherefore Yahweh saith, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a wonderful work among this people"—ch. xxix. 9-13.

Such was the Synagogue-System, at the epoch of the institution of the Ecclesia of the Deity, based upon Jesus as the Christ. The description is applicable to the rulers and the ruled of Israel to this day; only that, if they were then besotted with tradition, and vainly worshipping with their lips, they are now, as Ezekiel saith, "Dry bones, very dry." There was then some sap in the topmost twig of the cedar; but now, alas, none!

Such a synagogue, then, came to be a fit and proper emblem of those "Christians," falsely so-called, who in Smyrna "said they were Jews, but were not." John, referring to these spurious Christians in divers places, says, in 1 Ep. ii. 19, "They went out from us, but they were not of us; for if they had been of us, they would doubtless have continued with us; but they went out, that they might be made manifest that they were not all of us." This emigration from the apostolic fel-

lowship became "the synagogue of the Satan," and was afterwards distinguished by the assumed title of "the Holy Apostolic Catholic Church." The leaders of this schism transferred all the customs of the old Jewish Synagogue-System into their pseudo-Christian "church;" and as they were not slow in getting the majority—for "they were of the world, and therefore they spoke of the world, and the world heard them;" for it hears and loves its own—they turned upon those who continued faithful to the apostolic teaching, and denounced and oppressed them as "heretics." The leaders of this schism erected themselves into a distinct order from the *laioi*, or people, now styled "the laity" and "laymen"—men of the people. They usurped to themselves the title of *ὁ κληρος*, "the clergy," or the lot, portion, or heritage; on the assumption that, while the people belonged to their spiritual guides, said guides are the special lot, or inheritance, of God! Thus, "clergy" is defined "the body of men set apart by due ordination for the service of God;" and a "clergyman," as "one in holy orders; not a laick." But, though this distinction of clergy and laity is universal in "the synagogue of the Satan," there is no such distinction in the Ecclesia, or Body of Christ. The elders, overseers, and deacons, were no holier than the saints at large. There were no "holy orders" as distinct from orders not holy; for elders and people were "all one in Christ Jesus;" and, as a whole, constituted the *κληρος*, or clergy of the Deity. Each particular congregation, with its overseers and deacons, was a *kleros*, or clergy; that is, a heritage: and all the heritages, or congregations, in the aggregate, made up "the flock of the Deity." Hence, in writing to the saints in general, Peter says, in 1 Epist. v. 1, "the presbyters (or elders) among you I exhort, who am a co-elder and witness of the sufferings of the Anointed One, and a partaker of the glory which shall be revealed, feed the flock of the Deity with you, not overseeing it unwillingly, but spontaneously (1 Tim. iii. 1); not for the sake of sordid gain, but with alacrity: not as domineering over THE HERITAGES (*οἱ κληροὶ*, the clergies), but becoming patterns of the flock. And when the Chief Shepherd shall appear, ye shall receive the unfading wreath of glory." But "the Synagogue of the Satan" reversed all this; instead of "feeding the flock," they turned upon it as "grievous wolves" and "raging dogs;" and sought to episcopize for filthy lucre's sake, as spiritual lords ignoring all "heritages" but their own ranks, orders, and degrees; and accounting the people only as a beast of burden to be worked for the honor and profit of "Reverend Divines," as at this day. "The Synagogue of the Satan," of whose flock they are the patterns, has grown to enormous dimensions; while the Ecclesia of Christ has been prevailed against almost to extinction, as

foretold by Daniel and John—Dan. vii. 12; Rev. xi. 2; xiii. 7. Satan's Church is co-extensive with what they call "Christendom"—a huge and mighty synagogue, comprehending all the names and denominations of "the Great City" from Rome to Bethany and Utah. "The world rulers of the darkness of this Aion," or Course of things; "the spirituals of the wickedness in high places"—are all members or supporters, in some form or shape, of this Synagogue. Like the blasphemers in Smyrna, "they all say they are Christians, and are not, but do lie;" and they are all either ignorant of the gospel of the Kingdom, or, if they have any knowledge of it, know it only to oppose it, or to neutralize the obedience it implicitly and explicitly requires. Having identified "the Synagogue," we shall now proceed to scrutinize

3. "The Satan;" and Demons.

SATAN is a Hebrew word from the root שָׂטַן, *sahtan*, which signifies, 1. *To lie in wait, to be an adversary, to persecute*; as in Ps. cix. 29, where the Spirit says, "Those persecuting me (*sohnai*, satanizing me) shall be clothed with shame. "It signifies, 2. *to oppose, to resist in the forum*; as in Zech. iii. 1, "he showed me the Satan, הַשָּׂטָן, *has-Sahtahn*, standing at Joshua's right hand, לְשֵׂטָן, *le-sitno*, for to oppose (or satanize) him."

The noun שָׂטָן, *Sahtahn*, signifies an adversary, c. g. in war, an enemy, as in 1 Sam. xxix. 4, where the lords of the Philistines say, "lest in the battle David shall become, *le-sahtahn*, for a Satan, or enemy, against us." It is also used for one who in any way opposes another, as in Numb. xxii. 22, "the angel of Yahweh stood in the way, *le-sahtahn* FOR A SATAN, or opponent, to Balaam."

In 2 Sam. xix. 22, David inquires of certain retainers who counselled him to put Shimei the traitor to death, "What have I to do with you, ye sons of Zeruah, that ye should this day be to me, *le-sahtahn*, for (a Satan, or) adversary?"

In the New Testament the use of the word is the same as in the Old. We have seen that Moses styles an angel of Yahweh a Satan; we need not therefore be surprized at Jesus styling Peter one. "And he said unto Peter, Get thee behind me, Satan: thou art an offence unto me: for thou savourest not the things that be of God, but those that be of men"—Mat. xvi. 23. Peter was a Satan in this instance in offering evil counsel to Jesus, who would have been as effectually ruined if he had followed it, as Judas; and the purpose of the Deity in the redemption of the race through him completely frustrated.

Any counsel that would have persuaded Jesus to stop short of obedience unto death, although it might have emanated from the kindest personal feelings, was satanic; and constituted the counsellor a Satan to him, and to all interested in his welfare. The reply of Jesus to Peter gives us a hint of what constitutes a Satan in a moral, or spiritual sense. It is this—that, *whatsoever savours of the things of men in opposition to the things of the Deity, is Satan.* Thus, if the Gospel of the Kingdom be stated and proved, to a man, or to a company of men and women, and they oppose it as contrary to their views and feelings, by so doing they evince that they savour not of the things of God, and are therefore Satans. On this principle, those who emigrated from the fellowship of the apostles, and made a new settlement upon the Nikolaitan basis, for themselves; seeing that their teaching was *opposed to* and subversive of “the truth as it is in Jesus,” became Satan. This was the case with the faction in Smyrna. They pretended to be Christians, but were opposed to the doctrine of Christ, and opposed those who were faithful to it; thereby constituting themselves “the Satan” in Smyrna.

The Lydian, or Proconsular, Asia in which the Seven Ecclesia were situated was the arena upon which is apocalyptically represented “the Satan” in antagonism to the One Body. Pergamos, in verse 12, is given as the capital and throno of the rising power, where it flourished in the midst of Balaamism and Nikolaitanism; while in “Thyatira the Satan’s Woman Jezebel, the False Prophetess in embryo, works diligently “according to the working of the Satan with all power and signs and lying wonders, and with all the deceivableness of the unrighteousness in them that perish; because they received not the love of the truth that they might be saved.” The Satan and Jezebel are the apocalyptic types of what afterwards was manifested in the Church and State developments of the Constantinian Era, and the subsequent era of Charlemagne, when the Ecclesiastical Prophetess of Rome acquired dominion “according to the working of the Satan.”

“The Satan” of these writings to the Ecclesias, is a noun of multitude. It does not stand for one person, man or devil; but for many deep, and crafty teachers, all pretending to be ministers of righteousness and preachers of the gospel. This is evident from verse 24, where it is written, “as many as have not known *the depths* of the Satan as *they* speak; I will put upon you none other burden.” Here “Satan” stands for many; and is comprehensive of the Nikolaitanes, Balaamites, false apostles, spurious Jews, and Jezebel-seducers. They are all aggregately “the Satan;” and when ecclesiastically considered, the same adversaries are symbolised by Jezebel, the idolatrous and cruel

wife of Ahab, the widowed queen of the ten tribes, a king's daughter, and accursed. Paul speaks of this Satan in 2 Cor. xi. 13, saying, "Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for the same Satan is transformed into an angel of light. It is no great thing then if also the ministers of the same be transformed as ministers of righteousness; whose end shall be according to their works." The apocalyptic Satan accordingly in all outward appearance is very sanctimonious. Their tone is peculiar. They do not speak like "the laity;" but have a drawling, nasal, twang, with which all men are familiar who attend their ministrations. It is known as "the holy tone," a phrase which when pronounced through the nose, will give the reader some idea of the sound of Satan's utterances. Besides the tone, the grimace of Satan's countenance is very peculiar. It is long-faced, and smooth-faced, suffused, not with blushes, but with downcast and pale-faced humility, his utterances are stereotyped formulas current with all "miserable sinners" of highly mesmerized piety. They talk much about "grace," "experience," "regeneration," "immortal souls," "the devil," "hell," "fire and brimstone," "eternal torment," "burning up of the world," "kingdoms in the skies," "infant salvation," "baby-damnation," "sprinkling in the room of circumcision," "baptismal regeneration," "purgatory," sabbath, and so forth: but for Moses and the prophets they have particular disrelish. They praise the Scriptures, however, and circulate them widely; having previously with great diligence made them unintelligible by indoctrinating the laity with their vain and gospel nullifying traditions. So popular is Satan's piety and religion that the Devil himself has at length become a member of his synagogues. Thus Church and World are hand in glove; and Naboth's vineyard is their holding, until the avenger comes; and then "great will be the day of Jezreel," when "I will make them," saith the Spirit, "of the synagogue of the Satan, who say they are Jews, and are not, but do lie, to come and do homage at the feet of them who have kept my word, and have not denied my name"—Rev. iii. 9, 8.

In Smyrna, Pergamos, Thyatira, and Philadelphia, "the Satan" was in the formative state. He occupied a position between the One Body of Christ and the unbelieving Jews and Pagans. He was opposed to both, as at this day. He is neither a Jesus-rejecting Jew, nor a Mohammedan or Pagan; and while he repudiates and persecutes these, he more cordially hates the truth than either of them. He is Greek in Turkey and Russia; Papist in Rome and its dependencies; Protestant in Canterbury and Edinburgh; Dissenter and Sectarian, where the Devil declines to divide the spoils. In the days of John, "the Devil

and Satan" had not united their fortunes. On the contrary, the Devil persecuted "the Satan," and slew him by thousands. This antagonism lasted until the Devil was cast out of the heaven—Rev. xii. 12. But, as "the Devil," whose capital was Rome, was equally *opposed* to "the Satan" enthroned and dwelling in the capital of the old kingdom of Pergamos, as to the Saints, he is also styled "Satan" in chap. xii. 9. While the Devil was a pagan he was "a great red dragon-Satan;" but when he became a saint of "the Holy Catholic Church," his Satanism was that of the blasphemers, who say they are christians, but do lie—Rev. xx. 2. Hence, the Pagan Satan and the Catholic Satan are both apocalyptic Satans, and equally enemies to the truth. The pagan Roman emperors and their priests were of the former; while the pseudo-christian Origen, Athanasius, Arius, Eusebius, Chrysostom, and such like, were of the latter; "men of corrupt minds, and of no judgment concerning the faith; having a form of godliness, but denying the power thereof;" mere sacramentarians: "from such turn away"—2 Tim. iii. 8, 5.

Lastly under this head we remark, that though "the Satan" whose synagogue was in Smyrna and elsewhere, has gained the ascendancy; and now possesses the glory, honor, and riches of this world, or Order of things, in Church and State; and by his representatives the bishops, priests, ministers and deacons of the Apostasy, administers in human affairs; yet the same Satan is doomed to a disruption and scattering after the type of Jezebel, whose carcass was so dispersed and devoured that "none could say this is Jezebel." Hence, when the Seventy returned to Jesus, and informed him that the Demoniacs were subject to them through his name; he said to them, "I saw the Satan as lightning fall out of the heaven." This was a prevision of that event literally and *typically* accomplished in the expulsion of the Pagan Satan by the typical Michael and his Angels; and hereafter to be as literally, but *anti-typically*, fulfilled in the expulsion of the Pseudo-Christian Satan from the heaven of the Four Beasts of Daniel, styled "the whole heaven," by the real Michael, which is Jesus and his Brethren, "the Saints." Then will be as effectually abolished all ranks, orders, and degrees of "the Clergy," as were the pagan priests by Constantine and his successors. The "Reverend Divines" of all the schools, colleges, pulpits, and platforms of Satan's Christendom, whom Paul styles prophetically *δαίμονια*, *DAIMONIA*; men, whose vocation is to seduce from the faith, and to draw disciples after themselves; "speaking lies in hypocrisy, having had their own conscience cauterized; forbidding to marry, and commanding to abstain from meats"—1 Tim. iv. 1-3:—all these "reverends" and "D. D's," and "divines," will be taken and

abolished. A *daimon* in Paul's day, was a god, deity, or divine, that occupied a middle station between the "*Dii Superiores*," the gods of the first rank, *theoi*, *theoi*, and the people who worshipped them. In the mythology of the idol-worshippers *δαίμονες*, *daimones*, were "the souls of men of the golden age hovering between heaven and earth, and acting as *tutelary deities*: they formed the connecting link between gods and men, and so Aesch. Pers. 620, calls the deified Darius *δαίμων* a *dæmon*: hence when *daimones* and *theoi* are joined, the *daimones* are gods of lower rank."

Now, according to the theology of the Satan, the *theoi*, or Supreme Gods, are what they call "the Father, Son, and Holy Ghost;" that is, really their father the Devil, his Son Antichrist, and the Ghost of the Flesh. These are their "Holy Trinity" in whom they delight, and after whom they go wondering—Rev. xiii. 3. Next in rank below these are "the angels" whom they also worship in praying to them and dedicating to their honor the temples in which they perform their rites—Col. ii. 18. With these also may be ranked what Satan styles, the immortal disembodied souls of dead men, women, and babes, which, being furnished with wings on their arrival "beyond the skies," become angels. These "Saints and Angels" are "the ministers of grace" between the "Holy Trinity" of the Devil, Antichrist, and their Spirit, and their Heritage on earth, "the Clergy," who are the hierophants of their mysteries in the world. These imaginary saints and angels of Skyana are the *dæmones* of the Satan's theology; the internuncios, or mediators, between his Trinity and men; the Guardians and Protectors of nations, tribes, and peoples; and the Patrons of their bazaars of spiritual merchandize, their benefit societies, holy days, and benevolent institutions. These mythological orders of *Theoi* and *Daimones* constitute "the providence" of the Satan's theology. As a whole, it is nothing but "the Old Serpent" heathenism in a new skin—Bible names applied to devilish things.

The "First Person" in the Satan's Trinity, is a ferocious, inaccessible, and implacable divinity. He is represented by his priests as having created myriads of human beings with the certainty of no other destiny than eternal torture in fire and burning brimstone. That he has made "faith alone" the condition of escape from this; but that none of his creatures can have this faith unless he works it in them by the operation of his spirit, bestowed in answer to the prayers of his priests, clergy, or ministers; and even then he only grants it reluctantly in special cases, at the instigation of the combined supplications of "ministers," the Virgin and her Son, and the Saints and angels of the system. Read the liturgies of Rome and Canterbury; and listen

to the random outpourings of the pulpit; and witness the tumults, uproars, and bawlings of the religion-gettings of the Satan; and the character of the Gods and Demons of their theology may be accurately inferred from their words, and works, in conventicle.

This implacability and ferocity of the "First Person" of the Satan's Trinity necessitated the institution of a mediation, whose function should be to make "the First Person" willing to save a soul,—in other words, to make him placable. This mediation introduces "the Second Person" as a mild, inoffensive, amiable, and benevolent Eternal God—the milk of all kindness compared with "the First Person," whose disposition is illustrated by the fabled Saturn, who is said to have devoured his own offspring. These two incompatible personages the Satan teaches are One God—the one in a rage; and the other, expostulating, and soothing him, and affectionately interceding with him to spare certain miserable and guilty wretches whose thefts, adulteries, murders, covetousness, and other abominations, "have found them out:" but pleading for them in vain, until he promises to go and die on a cross in their stead. With this he is hardly restrained till the sacrifice is accomplished; but being performed, he accepts it only in behalf of the few he may send "the Third Person" to mesmerize into "feeling good," and "experiencing a hope." But it would occupy too much of our space to unveil all "*the DEPTHS of the Satan, as THEY speak.*" I have adduced the foregoing as the extreme necessity created dogmatically by the Satan, to impress upon mankind the indispensability of their ministrations. Whose prayers are so effectual as the Satan's, in bringing down "the Third Person," "God the Holy Ghost," into the unclean, and infidel, evil hearts of the wicked, to convert them, and to give them *a feeling?*—A feeling of hope that they are forgiven? Whose "consolations of religion" are more comforting than the Satan's, to the wretch about to be swung off by the neck for rape, arson, and murder?—or to the exhausted debauchee fast sinking into a drunkard's grave? Whose prayers so availing as the Satan's for the bringing down of the Holy Ghost into the hearts of tyrannic kings and governors, inflated senators, and muddle-headed legislative assemblies, that they may be anointed with a wise and knowing unction? This being the general conviction inwrought by the working of the Satan for centuries past, we find them in the order of things visible occupying the position of the Demons of their theology. They are the internuncios between their three eternal persons in one eternal person, on the one part; and "their people," on the other. Because, therefore, of this, they share in the official character of their imaginary Demons. Hence Paul selected the adjective, *daimonion*, "of, or belonging to, a *daimon*,"

to designate them. According to him, "those who in later times apostatize from the faith, give heed to seducing spirits, even to the teachings of *Daimonia*." We look into the scriptures and learn what "the faith" is; we read the history of the past, and there we see the people calling themselves Christians, wholly given to idolatry and all sorts of abomination; in this we see the apostasy from "the faith;" we look around us, and see the same sort continuing in the practices of their predecessors; and in view of all this we inquire, To whom do these people give heed, and whom do they delight to honor? To this there is but one answer—to the clergy as they happen to be led. The conclusion, then, is inevitable, that the Clergy are the *Seducing Spirits* and the *Daimonia* of Paul, whose dogmatic depths are destructive and subversive of the faith he labored so ardently and valiantly to establish, and transmit to posterity uncorrupted by the traditions and foolishness of men.

These *Daimonia* of the Satan are like the frogs of Egypt, which infested the palace, the mansions of the great, the houses of the people, their ovens, kneading-troughs, and so forth. They fill the heavens of the nations; and there is no place where Mammon requires service, but they are in hungry expectation of employ. The Seventy rejoiced that the demoniacs were subject to them through the name of Jesus. This is typical of what awaits them in regard to the Demoniacs of Satan's synagogue. "They shall come," saith the Spirit, to the Philadelphians, "and do homage at thy feet"—they shall be subjected to the Saints through the Name of Yahweh. Seeing this great and glorious consummation, Jesus said "I saw the Satan as lightning fall out of the heaven." This fall will be the ruin of the Clerical Demoniacs, who, like Othello, will then find "their occupation gone." Then "they will weep and mourn; for no man buyeth their merchandize any more"—Rev. xviii. 11. Place, power, position, and wealth will all be dissipated; and the Saints who will have subdued them, will take possession of all their good things, and "send them empty away." Then, woe betide the clergyman or rabbi, who shall attempt to dole out his old foolishness to the people; for "it shall be, when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Yahweh: and his father and his mother that begat him shall thrust him through when he prophesieth. And it shall be in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive"—Zech. xiii. 3.

When, then, the clergy are abolished, the nations will be emancipated, and not till then; for these are they who aided by the civil power,

“destroy the earth”—Rev. xi. 18. They fill the minds of the people with their soul-destroying traditions; and, even in “free America,” and “liberal England,” the civil power will not permit their falsehoods to be disputed on the spot before the people they deceive. But the time approaches rapidly when this defence will fail them; and they will become the hated of the people, one and all. When these come to discover how they have been bamboozled and bewitched by their sorceries, they will cause them to “weep and mourn,” for the loss of their trade. We can easily conceive what a clerical howl would resound through the world, if in the current year all their salaries were to be cut off, all supplies and sympathy withdrawn, and never to be renewed, on the ground that the people had discovered that they were mere soul-quacks, impostors, and perverters of the people; which they really are! Yet this is only a question of time. It will not come to pass this year; but it will not be long after 1866, that their craft will be repudiated by the world; which shall confess to Yahweh, and give thanks to his name for their deliverance; as it is written, in Jer. xvi. 19, “the Gentiles shall come to thee, O Yahweh, from the ends of the earth and shall say, Of a truth, our fathers have inherited lies, vanity, and things wherein there is no profit. And at that time they shall call Jerusalem the throne of Yahweh; and all the nations shall be gathered unto it (as the seat of government)—to the Name of Yahweh, to Jerusalem: *neither shall they walk any more after the imagination of their evil heart*”—Jer. iii. 17: “and the nations shall bless themselves in him, and in Yahweh shall they glory”—ch. iv. 2. “Then will I turn to them a pure language, that they may all of them call upon the Name of Yahweh, to serve him with one consent”—Zeph. iii. 9. “And many peoples shall go and say, Come ye, and let us go up to the mountain of Yahweh, to the house of the Elohim of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of Yahweh from Jerusalem”—Isai. ii. 3. This will be a glorious revolution consequent upon the ejection of the Satan from the high places of the earth. The power of the Devil being broken the Satan falls. The clergy being suppressed, the nations become intelligent, justified, and blessed in Abraham and his Seed.

4. The Diabolos.

“Fear not the things which thou shalt suffer. Behold, the Diabolos will cast of you into prison, that ye may be tempted”—verse 10.

The Saints in Smyrna were not strangers to tribulation; for where the gospel of the kingdom was believed and obeyed for remission of

sins, and the hope of a resurrection from among the dead, to inherit that kingdom with the glory of the Millennial Aion, or Olahm, tribulation of some sort from Jew or Greek, or from both, was sure to follow, as it does even in this day of so-called liberty and light; for all the apostles in word and example testified, that "it is through much tribulation we must enter the kingdom of the Deity"—Acts xiv. 22.

But their "works," which were righteous, being manifest in the presence of "the Satan" and of "the Diabolos," would be sure to bring upon them frequent renewals of their malignant and dangerous attacks. The repudiation of "the Satan's" claims to the christian name, secured to them the enmity of their "synagogue;" whose members are scandalized at an earnest, and uncompromising contention for the faith as originally delivered to the Saints by the apostles—Jude 3. They call this "uncharitable," and calculated to "do harm," and to drive off respectable people from the truth; who, but for the ultraism of ΑΝΤΙ-ΡΑΣ, which destroys the popularity and endangers the position, of all connected with him, would embrace the truth, swell the number of its adherents, and make it respected, if not esteemed, by the wealthy and honorable of the world. This has been "the Satan's" desire from the beginning until now. They are not so much opposed to the truth as an abstraction; but the consequences of a bold, straightforward, and uncompromising statement and advocacy of it, they hate, and detest with unmitigated bitterness and disgust. This state of mind and policy with respect to the truth on the part of the Satan's synagogue of "all christendom," establishes and developes "enmity" between the Seed of the Woman, or true apocalyptic Jews, that is, Christians; and the Seed of the Serpent, or real apocalyptic liars, "who say they are Jews," or Christians, "and are not, but do lie." This enmity subsisting between true and spurious christians, caused the Satanists "to betray" the others, as Jesus foretold they would in Matt. xxiv. 10. But, then, to whom should the Satan betray the saints of the ecclesias? This letter to the Smyrneans answers to "ὁ διαβολος," to the Diabolos, vulgarly styled, THE DEVIL; as it is written, "Behold, the DIABOLOS will cast of you into prison, that ye may be tempted."

But to what sort of a Devil is this that the saints were to be betrayed? A devil that could apprehend flesh and blood men, and incarcerate them alive in prison? Was it the immortal, fire-proof, orthodox Devil, with horns, hoofs, forked-tongue, and arrow-headed tail, redolent of brimstone, and armed with pitchfork, who arrested the saints, and imprisoned them in the gaols of the Asia Minor? Is it this, "His Sooty Majesty," to whom the gaols and penitentiaries of "christendom" belong? If so, how comes he to admit the clergy to

these precincts to convert his prisoners, and to offer them the consolations of their religions, unless they are his particular friends and confidants? Would he imprison saints on account of "the faith," and appoint Reverend and Holy Divines, genuine Christian men, to be the Chaplains of his gaols? Or would true and genuine believers, real "ambassadors of Jesus Christ," and unsophisticated "successors of the apostles," condescend, or defile themselves—become such traitors to him who had purchased them with his blood, as to accept office under so hideous and monstrous a Devil? Must there not be an amicable compact, some treaty of peace, friendship, and alliance, between the Clergy and the Devil, seeing that they are in official service under him; and that he pays them salaries for indoctrinating his "gaol-birds," and spiritualizing his legislators, and the soldiers and sailors of his armies and marines? The prisons of the world, and the police of the world, and the executioners of the world, manifestly belong to the Devil. This is proved by the text before us, which testifies, that *the Devil, casts into prison*. Now in order to do this, the magistrates must be in his service; or they would not issue orders of arrest at his dictation. The police also must be in his service; or they would not serve the warrants; and the gaolers and lictors, or they would not put the saints in ward, or carry them to death. All these things, therefore, are the Devil's, whoever, or whatever, he may be. What then, do we see? We see the Clergy his willing and official tools! We see them serving him for the honor and wages emanating from the high places of his kingdom. They are in the world's pay, which they admit belongs to the god of the world whom they call the Devil; therefore the conclusion is necessary and inevitable, that they are the Devil's, and the work of the Devil they do. This being the case, it is not difficult to understand how it is that the Clergy are the chaplains of all the Devil's institutions. He claims the bodies and souls of the people, whom he has ensnared, having been "taken captive by him at his will"—2 Tim. ii. 26. He has found it, therefore, to his interest, since the truth was promulgated in his dominions by the Apostles, to set up a counteracting system, which under the name of Christianity should nullify, or neutralize, the *thing*. This "the Satan," who set up his synagogue, or "Holy Apostolic Catholic Church," upon the foundation of "the Mystery of Iniquity," were ready to do. Having entered into a "Holy Alliance," under the style of "The Old Serpent, the Devil, and Satan," (a form renowned for its unprincipled transactions throughout the world,) the Devil appointed the Lords Spiritual, "the Right Reverend," "Most Reverend," "Very Reverend," and "Reverend," divines of "the synagogue of the Satan," to take care of "the unclean and

hateful birds" (Rev. xviii. 2) he had ensnared, in their last moments; ignorantly supposing it possible, that having served him loyally all their days, they might escape him at last. But the Devil is by nature and education very ignorant of the truth and very superstitious; and as the clergy live and flourish by his folly and stupidity, they are not solicitous for his enlightenment; at all events, that he should not become more intelligent in scripture than themselves. Hence they are careful to flatter him and to pander to his superstition; so that wherever folly is to be transacted in the name of religion, there the Devil finds on hand "gentlemen of the cloth" ready to perform it in tone, grimace, and full canonicals, to suit. For who but the Devil's Own could attend a murderer to the gallows with "the consolations of religion" in view of the divine testimony, that "no murderer hath eternal life abiding in him?"—1 Jno. iii. 15. Who but one of "the children of the Devil" could kidnap a little Jew boy, and sprinkle him with a few drops of water, and proclaim him to be a Christian, in view of Paul's testimony, that "without faith it is impossible to please God?"—Heb. xi. 6. Who but one of the Devil's own counsellors could preach a sermon over a deceased scoundrel, affirming that his immortal soul was then in glory beyond the skies, in view of the declaration, that "the soul that sinneth it shall die?" Who but one of the Devil's own priests could promise salvation to man or woman upon other terms than those contained in "the wholesome words of the Lord Jesus," who hath said, "He that believeth the Gospel of the Kingdom, and is immersed, shall be saved; and he that believeth not shall be condemned?"—Mark xvi. 15, 16; Matt. xxiv. 14. All these abominations and a multitude besides the clergy do; in short, their teaching and practices are all approved by the world and the pietism of the flesh; and therefore there is but one scriptural conclusion that can be arrived at, namely, that they are of the devil, devilish and condemned.

But in regard to their patron and father the DEVIL we may profitably inquire, is he the hideous and sooty monster generally supposed by the disciples of his divines; or is he altogether something else? I answer, that all that can be known about the devil is revealed in the scriptures; and that in these writings, there is no such devil exhibited as is preached by the clergy, and believed in by the world. The clerical devil is the devil of heathenism, introduced into "the synagogue of the Satan" by the apocalyptic "liars." They introduced him into their theology as the great terror of their system, which was designed to work upon the fears, rather than upon the admiration and nobler affections of mankind. The old heathen devil, and "an eternal hell of

fire and brimstone," have been the basis of the clerical gospel from that day to this. They had abandoned "*the goodness of the Deity,*" and consequently could no longer make use of it to "*lead men to repentance,*" or change of mind and disposition (Rom. ii. 4): they had therefore to introduce another agent; and, as the clerical system of doctrine is merely heathenism in a new dress, they adopted the old god Pluto, tricked out with the appendages of another called Pan. These heathen deities combined in one they call "the Devil," surrounded by all the Furies of Tartarus of horrid shapes, and appalling aspects, they exhibit to their dupes, as the Devil's officials in the regions of the damned, waiting to clutch their immortal souls in the article of dissolution unless they repent of their sins, and become members of the clerical communion; thus making the Devil an effectual collaborer in bringing men under the influence of the Clergy. Separate the Devil and his adjuncts from their system, and their occupation would be gone; for apart from hell and the Devil the clergy have no power to excite the mind.

But while we repudiate the clergyman's devil as a mere phantasma of disordered brains, we by no means deny the existence of what is styled *diabolos* in the scriptures. Our proposition at this point is, that *the Devil of the clergy is not the Diabolos of scripture.* This is easy to be seen by taking their representation of the devil as the definition of the word, and trying to expound the scriptures in which devil is mentioned thereby. Take, for instance, Heb. ii. 14, where it is written, "Therefore for as much as the children (given of the Deity to the Son for brethren) partook of flesh and blood, he also himself in like manner shared in the same, that through the death (he accomplished) he might destroy that *having the power of death, that is, THE DIABOLOS.*" Now, Paul elsewhere informs us that "Jesus was crucified through weakness" (2 Cor. xiii. 4); and the clergy teach that their *diabolos*, or devil, is second only to their Trinity in power—almost, if not quite, omnipotent; at all events, powerful enough to hold in eternal captivity and torture the vast majority of the human beings God has made. He either holds them with God's consent or against it; if he hold them with it, God and the Devil are made copartners; and God is made by their traditions to have created an enormous multitude of men, women, and children for no other destiny than eternal torments; which gives the lie to the scriptures, which teach that "God is love:" if the Devil hold "the damned" against God's consent, then the Devil is more powerful than God! But, the clergy are unwilling to accept the consequences of their own theories. They would not like to admit the copartnership, nor the superior strength of their Devil; though upon

their premises one or the other is unavoidable. They will admit, however, that their father and patron, the Devil, is vastly powerful. This is admission enough to illustrate the incompatibility of their traditions with scripture. Thus, *How comes it that the Spirit laid hold upon death-stricken and corruptible flesh and blood, which is so weak and frail, called "the Seed of Abraham," that through its death he might destroy so mighty and powerful a Devil?* Would it not have been more accordant with the requirements of the case for him to have combated with him unencumbered with flesh, or in the spirit-nature of angels? Became weak and dead to destroy the mighty and the living; when the Creator of the Devil could with a word annihilate him! But there is as little reason as scripture in "the depths of Satan" as the clergy teach; and therefore it would be mere waste of time and space to occupy ourselves any further with their speculations and traditions upon this subject.

The Spirit clothed himself with weakness and corruption—in other words, "Sin's flesh's identity"—that he might destroy the *Diabolos*. It is manifest from this the *diabolos* must be of the same nature as that which the Spirit assumed; for the supposition that he assumed human nature to destroy a being of angelic nature, or of some other more powerful, is palpably absurd. The *Diabolos* is something, then, pertaining to flesh and blood; and the Spirit or Logos became flesh and blood to destroy it.

Now, whatever flesh-and-blood thing it may be, Paul says that "it hath the power of death"—that is, it is the power which causes mankind to die. If, then, we can ascertain from Paul what is the power or cause of death, we discover what the thing is he terms the *Diabolos*; for he tells us that the *Diabolos* has the power of death.

Well, then, referring to Hos. xiii. 14, where the Spirit saith, "I will ransom them from the power of the grave," Paul exclaims, in view of this deliverance as the result of a price paid, "O Death, where is thy sting? O Hades, (sheol, or grave,) where is thy victory?" The power of a venomous serpent to produce death lies in its "sting;" therefore Paul uses "sting" as equivalent to "power:" hence his inquiry is, "O Death, where is thy power?" This question he answers by saying, "The sting (or power) of death is SIN, and the strength of sin is the law." That the power of death is sin, he illustrates in his argument contained in his letter to the saints in Rome. In Rom. v. 12, he says, "Death by sin." He does not say, "By the Devil sin entered into the world;" if he had, this would have given "the Devil" existence before Sin: but he says, "By one man, or Adam, sin entered into the world." This agrees with Moses, who tells us that there was a

time after the creation was finished when there was nothing in the world but what was "very good"—"and Elohim saw *all* that He (the Spirit) had made, and behold, it was very good"—Gen. i. 31. Man is, therefore, older than Sin, and, consequently, older than the Diabolos. Man introduced it into the world; and not an immortal devil, nor God. Neither God, then, nor such a devil, was the author of sin; but the authorship was constituted of the sophistry of the serpent believed and experimented by the Man, male and female.

Man, then, having introduced Sin, "death entered into the world by Sin; and so death passed upon all men * * * to condemnation; for by one man's disobedience the many were constituted sinners; and the wages of sin is death to those who obey it"—Rom. v. 12, 18, 19; vi. 23, 16. But though constituted sinners in Adam, if no law had been given after his transgression, his posterity would not have known when they did right or wrong; for Paul says, "I had not known sin, but by the law." The law is, therefore, "the strength of Sin." Sin reigns by "the holy, just, and good law," through the weakness of the flesh"—Rom. vii. 7, 12; viii. 3. Where there is no law there is no sin; for "sin is the transgression of law:" so that "without the law sin is dead"—ch. vii. 8; 1 John iii. 4. This shows how inherently bad flesh is in its thoughts and actions, that a good thing should stir it up to wickedness. Its lusts and affections are impatient of control. Paul therefore said, "in me, that is, in my flesh, dwells no good thing." When this, which is utterly destitute of any good thing, is placed under a good law, scope is afforded it to display itself in all its natural deformity; and to prove that "the law of its nature" is not the law of God, but "the law of sin and death." Thus, the introduction of a good law, demanding obedience of that which has nothing good in it, is the occasion of sin abounding in the world (ch. v. 20), and thereby evinces its enormity, and shows that "SIN is an exceedingly great Sinner"—*καθ' υπερβολην αμαρτωλος*—ch. vii. 13. In this expression Paul personifies Sin; and says that it deceived him, slew him, and worked death in him.

"SIN" is a word in Paul's argument, which stands for "human nature," with its affections and desires. Hence, to become sin, or for one to be "made sin" for others, (2 Cor. v. 21,) is to become flesh and blood. This is called "sin," or "Sin's flesh," because it is *what it is* in consequence of sin, or transgression. When the dust of the ground was formed into a body of life, or living soul, or, as Paul terms it, a *psychical or natural body*, it was a very good *animal* creation. It was not a pneumatic, or spirit-body, indeed, for it would then have been immortal and incorruptible, and could neither have sinned, nor have

become subject to death; but for an animal or natural body, it was "very good," and capable of an existence free from evil, as long as its probationary *αιων*, or period might continue. If that period had been fixed for a thousand years, and man had continued obedient to law all that time, his flesh and blood nature would have experienced no evil; and at the end of that long day, he might have been permitted to eat of the Tree of the Lives, by which eating he would have been changed in the twinkling of an eye into a spirit-body, which is incorruptible, glorious, and powerful; and he would have been living at this day. But man transgressed. He listened to *the sophistry of flesh, reasoning under the inspiration of its own instincts*. He gave heed to this, "the thinking of the flesh," or carnal mind, which "is enmity against God, is not subject to his law, neither indeed can be." The desire of the flesh, the desire of the eyes, and the pride of life, which pertain essentially to all living human, or ground, souls, were stirred up by what he saw and heard; and "he was drawn away of his own lust, and enticed." His lust having conceived, it brought forth sin in intention; and this being perfected in action, caused death to ensue—James i. 13. Every man, says the apostle, is tempted in this way. It is not God, nor the clerical devil that tempts man, but "his own lust," excited by what from without addresses itself to his five senses, which always respond approvingly to what is agreeable to them.

Seeing that man had become a transgressor of the divine law, there was no need of a miracle for the infliction of death. All that was necessary was to prevent him from eating of the Tree of Lives, and to leave his flesh and blood nature to the operation of the laws peculiar to it. It was not a nature formed for interminable existence. It was "very good" so long as in healthy being, but immortality and incorruptibility were no part of its goodness. These are attributes of a higher and different kind of body. The animal, or natural body, may be transformed into a deathless and incorruptible body, but without that transformation, it must of necessity perish.

This perishing body is "sin," and left to perish because of "sin." Sin, in its application to the body, stands for all its constituents and laws. The power of death is in its very constitution, so that the law of its nature is styled "the law of Sin and Death." In the combination of the elements of the law, the power of death resides, so that "to destroy that having the power of death," is to abolish this physical law of sin and death, and instead thereof, to substitute the physical "law of the spirit of life," by which the same body would be changed in its constitution, and live for ever.

By this time, I apprehend, the intelligent reader will be able to an-

swer scripturally the question, "What is that which has the power of death?" And he will, doubtless, agree, that it is "the exceedingly great sinner SIN," in the sense of "the Law of Sin and Death" within all the posterity of Adam, without exception. This, then, is Paul's *Diabolos*, which he says "has the power of death;" which "power" he also saith is "sin, the sting of death."

But why doth Paul style Sin *διαβολος*? The answer to this question will be found in the definition of the word. *Diabolos* is derived from *διαβαλλω*, *diaballo*, which is compounded of *δια*, a preposition, which in composition signifies *across, over*, and answers to the Latin *trans*; and of *βαλλω*, to *throw, cast*; and intransitively, to *fall, tumble*. Hence, *diaballo*, is to *throw over or across*; and intransitively, like the Latin *trajicere*, to *pass over, to cross, to pass*. This being the signification of the parent verb, the noun *diabolos* is the name of *that which crosses, or causes to cross over, or falls over*. *DIABOLOS* is therefore a very fit and proper word by which to designate the law of sin and death, or Sin's flesh. The Eternal Spirit drew a line before Adam, and said, Thou shalt not cross, or pass over that line upon pain of evil and death. That line was the Eden law; on the east of that line was the answer of a good conscience, friendship with God, and life without end; but on the west, fear, shame, misery, and death. To obey, was to maintain the position in which he was originally placed; to disobey, to *cross over the line* forbidden. But "he was drawn away, and enticed by his own lusts." The narrative of Moses proves this. The man was enticed of his own lust to cross over the line, or to disobey the law; so that his own lust is the *Diabolos*. Thus, etymology and doctrine agreeing, our definition must be correct.

But *διαβαλλω* has secondary and ternary significations. It signifies to *traduce, to attack character, to slander, to libel*; and thirdly, to *deceive, mislead, impose upon*. Hence, *diabolos* will also signify a *traducer, slanderer, deceiver, impostor*. In this sense, Judas is styled a *diabolos*—John vi. 70. So also the pious scribes and Pharisees, priests and rulers, who, though as priests, officially holy, were as Jesus said, "of father the *Diabolos*, and the lusts of their father (the flesh) they would do. The same was a man-killer from the beginning, and stood not in the truth, because truth is not in him. When he speaks a lie he speaks of his own things, for he is a liar, and the father of it"—John viii. 44. And "he that committeth sin is of the *Diabolos*, for the *diabolos* sinneth from the beginning"—1 John iii. 8. All this is perfectly intelligible when understood of Sin's flesh, in which dwells no good thing, and which of *itself* can neither do right nor think aright. Man's ability to do either is derived from a higher source—from the truth indoctrin-

ated into him. When this is declared and reasoned into him, and he comes to understand it, to believe it, and to love it, a power is set up within him called "the law of the Spirit of life," which is counteractive of "the law of sin and death," and brings the man to "the obedience of faith," by which he is manifested to the skilful in the word as a son of God. The disobedient are all of father Diabolos; and his spirit, which is the spirit of the flesh, works in them. Hence the clergy, Jewish and Gentile, are all of what they call "the Devil," being ignorant, and consequently disobedient of the gospel of the kingdom.

But, *Diabolos* is discoursed of in scripture in its *imperial* as well as *racial* manifestations. John says, "For this purpose the Son of God was manifested, that he might destroy the works of the Diabolos"—1 Jno. iii. 8. When the Diabolos and his works are destroyed "every curse will have ceased"—Rev. xxii. 3. The works of the Diabolos are *the Works of Sin*. Look into the world, ecclesiastical and civil, and the reader will see Sin's works on every side. The thrones, dominions, principalities, and powers; Greek, Latin, Mohammedan, Pagan, Protestant, Sectarian, and "Infidel," superstitions of all "Names and Denominations," are all the works of Sin, which festers and ferments in all "the children of disobedience." They are all based upon the transgression of the divine law; and are all officered and sustained by the children of the Diabolos. The Messiah's mission is to destroy them all. John, the baptizer, proclaimed this in pointing to Jesus, and saying, "Behold, the Lamb of God who takes away the SIN of the world!" which, by Paul and John the apostle, is interpreted as the Son of God that destroys *the Diabolos and his works*—the flesh and all its institutions: for the time comes at the end of the Thousand Years, when flesh and blood nature will be abolished from the earth; and by consequence, all evil and death, "the last enemy," which are its wages in all the earth.

The fourth beast of Daniel is the symbol of the Diabolos in Imperial manifestation. It represents "the Kingdom of Men" upon "the whole habitable," which, in the days of John, in regard to the Fourth Beast, extended from the Tigris to the Atlantic; and from the Rhine, the Danube, and the Euxine, to the Atlas Mountains and Upper Egypt; the Mediterranean lying in the midst. Since the apostle's time, the territory of this dominion has been greatly extended by the addition of Germania and "All the Russias." Upon this platform "the kingdom of men" mainly rests. It is the Kingdom of Sin, or the Empire of the Diabolos, which has passed through various constitutional phases, but always in harmony with its diabolism. This, in apostolic times, was of that species of heathenism, according to which the flesh worship-

ped Jupiter, and all the Olympian deities, through the works of men's hands. The magistrates of this pagan power were not only individual *diabolo*, but the officials through whom the Imperial Fourth Beast Diabolos oppressed, tempted, persecuted, and destroyed the Saints. *All the prisons of the Habitable belonged to the Diabolos*, whose spies and informers "walked about, as a roaring lion, seeking whom they might devour." This power is entitled in Rev. xii. 9, "the great red Dragon, that Old Serpent, surnamed the Diabolos, and the Satan, which deceives the whole Habitable." The "Dragon" is the serpent-symbol of the power which sought to seduce the faithful from their allegiance to Christ—to cause them to transgress—to cross the line of "the law of faith." It was, therefore, truly "*surnamed THE DIABOLOS*" by the Spirit. It was also "*the Adversary*" to everything not pagan; and, therefore, rightly "*surnamed THE SATAN.*" It was adversary to Jesus; and crucified him; it was adversary to all the apostles whom it slew and persecuted; and to the Saints for two hundred and eighty years, when it was "cast out of the heaven." For further information, in connection with this subject, the reader is referred to page 139, under the caption, "He is Coming with the Clouds."

This was then the Diabolos who, the Spirit predicted, would cast some of the Smyrneans "into prison, that they might be tempted;" for all Asia Minor was under its dominion. The purpose of their imprisonment would be to tempt them to abandon the faith. The manner in which the Diabolos tempted, is illustrated in the case of Polycarp. When he was apprehended, they sat him upon an ass, and led him into the city. "The Irenarch Herod, and his father Nicetes, met him, who, taking him up into their chariot, began to advise him, asking, "What harm is it to say, Lord Cæsar! and to sacrifice, and be safe?" At first he was silent, but being pressed, he said, "I will not follow your advice." When they could not persuade him, they treated him abusively, and thrust him out of the chariot, so that in falling, he bruised his thigh.

When brought before Statius Quadratus, the proconsul, he began to exhort him, saying, "Have pity on thine own great age—and the like. Swear by the fortune of Cæsar; repent; say, 'Take away the atheists.'" Polycarp, with a grave aspect, beholding all the multitude, waving his hand to them, and looking up to heaven, said, "Take away the atheists." The proconsul urging him, and saying, "Swear, and I will release thee—reproach Christ." Polycarp said, "Eighty and six years have I served him, and he hath never wronged me, and how can I blaspheme my King who hath saved me?" The proconsul still urging, 'Swear by the fortune of Cæsar,' Polycarp said, 'if you still

vainly contend to make me swear by the fortune of Cæsar, as you speak, affecting an ignorance of my real character, hear me frankly declaring what I am: I am a Christian; and if you desire to learn the Christian doctrine, assign me a day, and hear." The proconsul said, "Persuade the people." Polycarp said, "I have thought proper to address you; for we are taught to pay to magistracies and powers appointed by God, all honor consistent with a good conscience. But I do not hold them worthy that I should apologise to them." "I have wild beasts," said the proconsul: "I will expose you to them unless you repent." "Call them," replied Polycarp. "Our minds are not to be changed from the better to the worse; but it is a good thing to be changed from evil to good." "I will tame your spirit by fire," said the proconsul, "since you despise the wild beasts, unless you repent." "You threaten me with fire," answered Polycarp, "which burns for a moment, and will soon be extinct: but you are ignorant of the future judgment, and of the fire of Aion-punishment reserved for the ungodly. But why do you delay?—Do what you please." The proconsul was visibly embarrassed; he sent, however, the herald to proclaim thrice in the midst of the assembled multitude, "Polycarp hath professed himself a Christian!" Upon this, they all, both Gentiles and Jews, who dwelt at Smyrna, with insatiate rage, shouted aloud, "This is the teacher of Asia, the father of Christians, the subverter of our gods, who hath taught many not to sacrifice nor to adore." They now begged Philip, the Asiarch, to let out a lion against Polycarp. But he refused, observing, that the amphitheatrical spectacles of the wild beasts were finished. They then unanimously shouted, that he should be burnt alive. Whilst he was praying, he observed the fire kindling; and turning to the faithful that were with him, he said, "I must be burnt alive." The business was executed with all possible speed, in which the Jews distinguished themselves as usual. As soon as the fire was prepared, the usual appendages of burning were placed about him. And when they were going to fasten him to the stake, he said, "Let me remain as I am; for he who giveth me strength to sustain the fire, will enable me also, without your securing me with nails, to remain unmoved in the fire." Upon which they bound him, without nailing him. The burning, however, not proceeding satisfactorily, the confessor plunged his sword into his body, by which his existence was terminated.

This account, which is condensed from Milner, may serve to show how the Diabolos was "resisted steadfast in the faith," as well as how he tempted the resisters. Polycarp was an elder of the ecclesia of the Smyrneans in A. D. 107, when Ignatius visited him on his way to suf-

fer death in Rome. Both Ignatius and Polycarp were acquainted with the apostle John; and is highly spoken of by Ignatius, who says of him and others, "they live as in the presence of the glory of God." Polycarp was put to death sixty years after Ignatius, A. D. 167. If he was one of those in Smyrna to whom the Spirit saith, "I know thy works, and tribulation, and poverty—but thou art rich;" and if he continued "*rich in faith*" to the end, (which his martyrdom is no proof of, as many of "the synagogue of the Satan" also suffered,) then he was clothed with "the whole armor of the Deity;" and his examination before the proconsul exhibits "*the wiles of the Diabolos,*" and how Polycarp stood against them in the armor,—Eph. vi. 11, 16; quenching all the fiery darts of the wicked one, or Diabolos, with the shield of faith.—1 Pet. v. 9.

5. "Ten Days" Tribulation.

"Ye will have tribulation TEN DAYS."—*Verse 10.*

Domitian, the Roman emperor, was slain A. D. 96. John was in Patmos at the time; therefore the letter to the Smyrneans was before that date. Domitian was succeeded in the throne by Nerva, who published a pardon for those who were condemned for impiety, recalled those who were banished, and forbade the accusing of any men on account of impiety, or Judaism. Others, who were under accusation or under sentence of condemnation, now escaped by the lenity of Nerva. This brings us to the close of the first century, in which we behold the Christians, for the present, in a state of external peace. Under this full toleration the apostle John recovered his liberty, and, at the age of about one hundred, fell asleep in Christ before the short interval of tranquillity was closed by the persecuting spirit of Trajan.

The mild and aged Nerva adopted Trajan A. D. 98, and declared him his colleague and successor in the empire. When Nerva deceased, and Trajan became sole master of the *Habitabole* of the Diabolos, the spirit of persecution broke out afresh; and appears to have been very severe in the region of the Seven Ecclesias. The "tribulation" continued *ten years*, until the death of Trajan, A. D. 117.

While the Smyrneans, and their brethren in Asia Minor, were enduring the tribulation of the symbolical "*ten days,*" Pliny, the governor of Bithynia, a character well known in pagan history, wrote the following letter to Trajan, which sufficiently explains itself.

C. Pliny to Trajan, Emperor.

"Health.—It is my usual custom, sir, to refer all things, of which I harbor any doubts, to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians, before I came into this province. I am therefore at a loss to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been a question with me very problematical, whether any distinction should be made between the young and the old, the tender and the robust; whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction;—whether the name itself, abstracted from any flagitiousness of conduct, or the crimes connected with the name, be the object of punishment. In the meantime, this has been my method with respect to those who were brought before me as Christians.

"I asked them whether they were Christians: if they pleaded guilty, I interrogated them twice afresh, with a menace of capital punishment. In case of obstinate perseverance, I ordered them to be executed. For of this I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate. Some were infected with the same madness whom, on account of their privilege of citizenship, I reserved to be sent to Rome, to be referred to your tribunal.

"In the course of this business, informations pouring in, as is usual when they are encouraged, more cases occurred. An anonymous libel was exhibited, with a catalogue of names of persons, who yet declared that they were not Christians then, nor ever had been; and they repeated after me an invocation of the gods and of your image, which, for this purpose, I had ordered to be brought with the images of the deities: they performed sacred rites with wine and frankincense, and execrated Christ—none of which things I am told a real Christian can ever be compelled to do. On this account I dismissed them. Others named by an informer, first affirmed, and then denied the charge of Christianity; declaring that they had been Christians, but had ceased to be so some three years ago, others still longer, some even twenty years ago. All of them worshipped your image, and the statues of the gods, and also execrated Christ.

"And this was the account which they gave of the nature of the religion they once had professed, whether it deserves the name of crime

or error; namely, that they were accustomed on a stated day to meet before daylight, and to repeat among themselves a hymn to Christ as to a god, and to bind themselves by an oath, with an obligation of not committing any wickedness; but on the contrary, of abstaining from thefts, robberies, and adulteries; also of not violating their promise, or denying a pledge; after which it was their custom to separate, and to meet again at a promiscuous harmless meal, from which last practice they however desisted, after the publication of my edict, in which, agreeably to your orders, I forbade any societies of that sort. On which account, I judged it the more necessary to inquire *by torture*, from two females, who were said to be deaconesses, what is the real truth. But nothing could I collect, except a depraved and excessive superstition. Deferring therefore any further investigation, I determined to consult you. For the number of culprits is so great as to call for serious consultation. Many persons are informed against, of every age and of both sexes; and more still will be in the same situation. The contagion of the superstition hath spread not only through cities, but even villages and the country. Not that I think it impossible to check and correct it. The success of my endeavors hitherto forbids such desponding thoughts: for the temples once almost desolate, begin to be frequented, and the sacred solemnities, which had long been intermitted, are now attended afresh; and the sacrificial victims are now sold everywhere, which once could scarcely find a purchaser. Whence I conclude, that many might be reclaimed, were the hope of impunity, on repentance, absolutely confirmed."

To this the emperor replied as follows:

Trajan to Pliny.

"You have done perfectly right, my dear Pliny, in the inquiry you have made concerning the Christians. For truly no one general rule can be laid down, which will apply itself to all cases. These people must not be sought after. If they are brought before you and convicted, let them be capitally punished, yet with this restriction, that if any one renounce Christianity, and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future, on his repentance. But anonymous libels in no case ought to be attended to; for the precedent would be of the worst sort, and perfectly incongruous to the maxims of my government."

Thus the Diabolos and his pagan Satan "cast them into prison that they might be tempted" to renounce the faith. Their tribulation was

great. They had foes without, foes within, who said they were Christians, but lied, and their flesh with all its affections and lusts to contend with. But they were "rich" in faith and good works, and zealous against the Docetæ or Gnostics, and the Ebionites, both of which, we have shown, constituted the Nikolaitans, or Vanquishers of the people of God's flock.

When Ignatius was at Troas, where Paul and his companions abode seven days (Acts xx. 6.) he wrote to the Smyrneans commending them for their faithfulness, and zealously warning them against the Nikolaitans. In his view the evil of their heresy consisted in a nullification of Jesus as a covering for sin, and of the resurrection. Let the clergy and those deceived by them, hear him, and be instructed. "I glorify Jesus Anointed, our God, who hath given you wisdom. For I understand that ye, Smyrneans, are perfect in the immovable faith of our Lord Jesus Christ; who REALLY was of the seed of David according to the flesh; and born of a virgin REALLY; who REALLY suffered under Pontius Pilate. For those things he suffered for us that we might be saved. And he TRULY suffered; as also he TRULY raised up himself; not as some infidels say, that he SEEMED to suffer. I forewarn you of these beasts (2 Pet. ii. 12; Jude 10) who are in the shape of men; whom you ought not only not to receive (2 Jno. 10,) but if possible not even to meet with. Only you ought to pray for them—if they may be converted (2 Tim. ii. 25)—which is a difficult case. But Jesus Christ, our true life (Col. iii. 3) has power to save to the uttermost" (Heb. vii. 25.) I have inserted references in parentheses to show how the scriptures were acting upon the mind of Ignatius while he was writing his epistle. It seems that the "infidels" who pretended to be true Jews or Christians, with the usual artifices of such persons, labored to work themselves into the good graces of Ignatius, who was an influential man among the saints. But he saw through their craftiness, and says—"for what doth it profit me if any man commend me, and yet blaspheme my Lord, denying him to have come in the flesh? They separate from *ἡ εὐχαριστία* the giving of thanks (that is, "the Lord's Supper) and from prayer, because they confess not the *Eucharistia* to be (representative of) the body of our Saviour Jesus Anointed, who suffered for our sins. They who contradicted the gift of God (Gal. i. 4; ii. 20; Eph. v. 25; 1 Tim. ii. 6; Tit. ii. 14) die in their reasonings."

Ignatius suffered death in this Trajan persecution of the "ten days." When he was led to execution, he was attended by a number of the brethren who accompanied him to Rome, and were residents of that city. When about to suffer, he prayed in behalf of the Ecclesias, that

a stop might be put to the persecution, and that their love might be continued one toward another. He was then led into the amphitheatre, and speedily thrown to the wild beasts, who soon devoured him, leaving only a few bones, which the deacons carefully collected and afterwards burned at Antioch.

The concluding remarks of the narrative of the execution of Ignatius are expressed in terms which indicate their writers' understanding of the Diabolos in the case. They style him "the magnanimous witness of Christ, *who trode under foot the Diabolos.*" Now the pagan Roman power cast him into prison, and put him to death; yet he trode it under foot in the sense of not yielding to its temptations, and dying with the assurance of rising again; or, as it is expressed in this letter to the Smyrneans, of "not being hurt of the Second Death." The contemporaries of Ignatius evidently regarded this power as Sin in imperial manifestation, and therefore "the Diabolos."

6. The Ten Days, or Day for a Year.

This letter to the Smyrneans is the first place in the Apocalypse where "*days*" stand for *years*. The Apocalypse is a book of symbols, in which the greater is represented by the less. Its agents, and their operations, and its times preliminary to the thousand years, are all miniature representations of the reality—great things illustrated by small. This is the rule of prophecy, whether the truth be stated literally or by symbols—the verbal always falls short of the real, which is "joy unspeakable and full of glory;" things which cannot be expressed. Because of the Spirit's working by this rule it is that so much has been revealed in so small a book. It is a condensed view of the deep things of the Deity, which, if they had been magnitudinously revealed, "I suppose," as John says, "that even the *kosmos* itself could not contain the books that should be written."

Condensation, then, is the general principle of divine revelation; but of the symbols, it is the special. The apocalyptic times are an apporportionment of the times of the Holy City, or of the Saints, concurrent with "the Times of the Gentiles," during which Jerusalem's polity, Hebrew and Christian, is trodden under their feet. Hence Jerusalem has her times, and the Gentiles have theirs; but the two sets of times are not times of concurrent prosperity and triumph. On the contrary, when Jerusalem's polity is subject, her times are times of adversity; and those of the Gentiles relatively prosperous; and when she "arises and shines because her Light is come," she becomes victorious, and the

Gentiles prostrate, according to the word of Isaac, who said to Jacob, "Let the peoples serve thee, and the nations bow down to thee; be lord over thy brethren, and let thy mother's sons bow down to thee; cursed is every one that curseth thee, and blessed be he that blesseth thee"—Gen. xxvii. 29.

Day is frequently used in scripture to represent a *year*. The first intimation of this is in Gen. xlvii. 9, where Jacob says, "the *days* of my pilgrimage are 130 *years*;" and in ver. 28, "the *days* of the years of his life were 147 *years*." In this we have 47,450 days of pilgrimage represented by 130 years. Now, as many thousand days are condensable into a few years, upon the same principle many years may be compressed into a few days. Hence, "the *days* of the years were 147 *years*," or, Jacob lived 147 days, each day for a year of days, or 52,691 days.

This principle of the ideal condensation of a great while into a little, is practically exhibited in Numbers xiv. While the twelve tribes of Israel were in the wilderness, they sent twelve spies to search out the land of promise; "and they returned from searching of the land after forty days." Now these were literal days, and so would have remained purely and simply, but for an incident which was made the occasion of converting them into typical or symbolical days. The spies caused the tribes to despise the land, so that they refused to go up and take possession of it. Therefore the Spirit said, they should wander in the wilderness forty years. His words are, "After the number of the days in which ye searched the land, even forty days, *each day for a year*, shall ye bear your iniquities, even forty years, and ye shall know my breach of promise." Here is the *day for a year rule* plainly indicated. Forty days searching of the land in a faithless spirit, working disobedience in the multitude, made typical of forty years bearing of iniquity, ending in death in the wilderness.

The next notable example of a day being appointed to represent a year, is in Ezek. iv. 4. In this place he states that he was commanded to lie upon his left side 390 days, during which he would be considered as bearing the past iniquity of the house of Israel. After these were expired, he was to lie upon his right side 40 days, to bear the iniquity of the house of Judah, making in all 430 days for the iniquity of the whole twelve tribes. All these were *sign-days*, for the Spirit said, "*I have appointed thee each day for a year.*" They were memorial of the past, and prophetic or significant of the future. They memorialized the iniquity of the nation, from their revolt against the house of David, in the fourth year of the reign of Rehoboam, to the nineteenth of Nebuchadnezzar, B. C. 589, when the temple was burned, an interval of 390

years; and the iniquity of Judah from the fourth of Solomon, when the foundation of the temple was laid, to the fourth of Rehoboam, when his dominion was restricted to Judah and Benjamin. The whole 430 years marks the existence of the temple built by Solomon, a period of national transgression coextensive with the interval between the typical Confirmation of the Land-Covenant with Abraham, (Gen. xv. 7-21,) and the end of the sojourning in Canaan and in Egypt—Exod. xii. 40. This text is obscure as it stands in the English Version and the Hebrew, unless we read "*who dwelt in Egypt*" as a parenthesis, thus, "Now the sojourning of the children of Israel (who dwelt in Egypt) was 430 years." That is, "their sojourning was 430 years," partly in Canaan and partly in Egypt, and is so expressed in the Septuagint, which, after Egypt, adds the words *καὶ ἐν γῆ χανααν, and in the land of Canaan.*

But the 430 days of Ezekiel became typical of 430 years, during which the children of Israel "should eat their defiled bread among the Gentiles, whither I will drive them," saith the Spirit—ver. 13. That is, as Ezekiel eat defiled bread for the 430 days he typically bore their iniquity, so the people scattered by Nebuchadnezzar should eat their defiled bread 430 years. History shows this to have been literally fulfilled in the condition of the nation from the burning of the temple to the recovery of independence under the Maccabees, B. C. 169. Thus, 430 years of transgression were visited with 430 years of national humiliation, the former memorialized by 430 sign-days, and the latter typified by the same.

The next instance that may be adduced is illustrative of a *day* representing *years* in prophecy, as found in Dan. viii. 14. In the previous verse the question is asked, "For how long the vision of the Daily, the desolating transgression, to give both the holy (city) and the host, for a treading underfoot?" The answer is, "For an evening-morning of two thousand and three hundred, then the holy shall be avenged." In Gen. i. 5, Moses says, "the evening and the morning were *one day*." Here then is *one day* of 2300. This is a long day. Is it a day of 2300 days, weeks, months, or years? When the answer was given, the Holy City was nothing but heaps of ruins, and the host of Israel scattered abroad. Now 2300 days are six years, three months, and twenty days; but the period could not be literal days, because from no date that can be selected with the least plausibility did the things predicted come to pass at their expiration. The fulfilment belongs to the times of the Little Horn Power, and this did not appear in the Holy City until B. C. 63. No termination, therefore, before that event can be admitted. The only conclusion that can be arrived at is that it is a day of 2300 years. This long day was to form an interval at the expiration of which means

would be instituted for the vindication of the Holy from violence. The years have expired, and "*the time of the end*" has come in which the vindication is to be consummated. It is a day containing the first, second, and part of the third, days of Hosea vi. 2, where the Spirit represents Israel as saying, "AFTER *two days* will he revive us; *in the third day* he will raise us up, and we shall live in his sight." These are days of 1000 years each; of the third of which 586 years have passed away. Some time in the third day of a 1000 years the twelve tribes of Israel are to be the subject of a national resurrection.

But we come to understand that the 2300 is a period of years from the evidence afforded in the prophecy of the Seventy Weeks. These relate to the Holy and the Host, and the suppression of the Daily, as well as the 2300. The seventy are evidently *weeks of years*; for they are stated as beginning at the commandment to restore and build Jerusalem, and ending at the cutting off of Messiah the Prince, which was exactly 490 years to a day; and containing *seven* seventy times.

The Lord Jesus spoke according to the day for a year rule in Luke xiii. 32. When certain of the Pharisees said to him, "Get thee out and depart hence, for Herod will kill thee"; he replied, "Go ye, and tell that fox, Behold, I cast out demons, and I do cures *to-day*, and *to-morrow*, and *the third day*, I shall be perfected. Nevertheless, I must walk *to-day* and *to-morrow*, and *the day following*; for it cannot be that a prophet perish out of Jerusalem." In this passage a day is used six times for a year. Jesus ministered during the latter half of the seventieth week, or the last three years and a half of the 490. When the Pharisees warned him of Herod, there were yet three years for him to occupy; and these years he represented in his reply by as many days.

From these examples we see that a day, *according to the nature of the subject treated of*, may signify a year, a thousand years, or two thousand three hundred years. In Numb. xiv. and Ezek. iv., for the Old Testament; and in Luke xiii. and Apoc. ii, for the New, the day for a year cypher is clearly adopted. And I may remark here that the apocalyptic times can be correctly interpreted upon no other. It is true, that the day for a year cypherists have not hitherto succeeded in interpreting the book; but it is also as eminently true that those who affirm, that a day in symbolic writing means a literal day of twenty-four common hours, have as signally failed as their opponents. What they have urged in support of the tradition delivered to them by Romanist and German controversialists and critics, has so little weight in it, that it is not worth the time and space of a formal refutation in these pages. We shall therefore give the objectors the go-by, and

when we treat of the apocalyptic times as they severally occur, show the correctness of the principle by the fitness and historical accuracy of the interpretation.

7. The Second Death.

The letter to the Presbytery and Heritage in Smyrna, concludes by promising those among them who overcome that they shall "*not be hurt of the Second Death.*" The words of the passage are, "Be faithful until death, and I will give to thee the coronal wreath (*στέφανον*) of the life. He having an ear let him hearken to what the Spirit saith to the ecclesias. He that overcometh shall not be injured of the Second Death." *Be faithful until death.* They had a course of tribulation to run; for "it is through much tribulation that the saints must enter the kingdom of God" where the crown is to be obtained and worn—Acts xiv. 22. The kingdom and its crown of life and glory is "the prize." All the faithful in the times of the apostles knew this. Hence Paul, in 1 Cor. ix. 24, writing to the christians in Corinth says, "Know ye not that they which run in a race," the Athletes in the Grecian Games, "all run, but one receiveth the prize? So run that ye may obtain. And every combatant is temperate in all things; but they are so that they may receive a perishable coronal wreath (*στέφανον*); but we one incorruptible. I therefore so run, not as uncertainly; so I fight, not as beating the air. But I keep my body under, and bring it into subjection; lest that by any means, when having preached to others, I myself should be a castaway." The pagans contended in their games for crowns or coronal wreaths of laurel; but the saints for wreaths of unfading leaves from the forest of the life pertaining to the Aion and the Paradise of Deity.

But they were not to expect the unfading wreath till after death; for they were exhorted to be faithful *until* death. They were, then, to expect to die; for the Fourth Beast would make war upon them in the tribulation of the "ten days," and prevail against them, and put many of them to death. They would be injured by this death, with great suffering. But there is "*a Second Death*" that would be more tormenting and of more bitter anguish than the first. In the first, men and women "were tortured, not accepting deliverance; that they might obtain a better resurrection. Others had trial of mockings, and scourgings, yea, moreover of bonds and imprisonments, they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute,

afflicted, tormented (of whom the world was not worthy); they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, *received not the promise*; God having provided some better thing for us, that they *without us* should not be made perfect"—Heb. xi. 35-40.

This first death was indeed terrible in all its forms. It laid its victims low "*in the dust*," where it retains them "*invisible*" for centuries. But the apostle addressing the Saints, says to them, "*death is yours*"—1 Cor. iii. 22. They do not belong to death, but on the contrary, death belongs to them. The Serpent hath bruized them in the heel, and they now lie wounded in prison. But the wound is not incurable; they have been wounded as it were to death, but their deadly wound will be healed; for in regard to them death hath lost its sting; for "*the sting of death is sin*," and all their sins have been forgiven, so that it is impossible that they can be holden of it for ever. For them death hath no sting; and over them "Hades," "Hell," "the Grave," or "*Invisible*," has no final victory; for their death will be swallowed up of life and victory, through their Lord Jesus Anointed—1 Cor. xv. 54-57; 2 Epist. v. 4.

Then, though invisible in the dust, or in common parlance, *dead*, or scripturally, "*asleep in Jesus*," they have "*not received the promise*," neither can they, for God's arrangement is, that all the Saints shall with Christ be "*glorified together*"—Rom. viii. 17, 32. Abraham, Isaac, Jacob, and the prophets and apostles all, (Enoch, Moses, and Elijah, Jesus, and those who came out of their graves after his resurrection, alone excepted,) yet sleep in their graves waiting for redemption. But that redemption will not be revealed till all the saints are separated by "*the obedience of faith*" from among the Gentiles; for Paul testifies, that they are not to be made perfect *without us*; that is, if there be now a saint living who has not been glorified, then they have not been glorified, and will not be without him; for all are to be glorified and to receive the promise at the same time and together.

The Smyrneans have not, then, as yet, obtained the unfading wreath of the life of the Aion, for they have not been "*made perfect*," and the Aion is not yet arrived. Those of them who were faithful until death, have conquered though they fell, and await the healing of their wounds, for the promise is to such, and such alone. They who could not endure the terrors of the death they had to face, were vanquished when they fell; or, if they rose from this death in accepting deliverance, they miss the "*better resurrection*," and become obnoxious to the sorer and more fearful terrors of the Second Death. Though they will rise, it will be to condemnation—John v. 28, 29, not to the resurrection of the life.

"Thou shalt be recompensed at the resurrection." This is the great epoch of retribution for weal or woe; then, and not before, the living and the dead receive according to their works—kingdom, power, glory, and endless life for the saints; the Second Death for the faithless, faint-hearted, and abominable.

The phrase "the Second Death," occurs in three other places of the Apocalypse besides this. First, in Rev. xx. 6, which saith, "Blessed and holy he that hath part in the first resurrection; *over these the Second Death hath no power*, but they shall be priests of the Deity and of the Anointed, and shall reign with him a thousand years." Here it is testified, that the Second Death hath no power over those who compose the First Resurrection: then consequently, it cannot injure the faithful Smyrneans who were faithful until death; for they are to have unending life, and it has no power to affect that. They will be of the *first rank* in resurrection; so that their class being preëminent, the resurrection of which they are the subject, is "THE FIRST." The post-resurrectional death has no power over them, and nothing pertaining to it can injure them. The First Death was at the control of the Diabolos; the Second is subject to them for the punishment of their enemies, and the enemies of God. It is styled "the second death" because multitudes, though not all, who will be injured by it, will have been previously dead. To them who have been dead, and afterwards rose again to life, and after that pass through its preliminary terrors and die again, it is a second death. To that class of the resurrected, and to all living contemporaries, it is *THE SECOND DEATH*, though the last may not have previously died at all. It is the resurrected who are condemned to it that characterize the death as "the second;" if no one who shall be subject to it had ever before died, it would not have been styled "the second;" it is the class that designates the death, and not the death the class.

The second text is in the fourteenth verse of the same chapter. Here we have the death symbolically defined in the words, "And the Death and the Invisible were cast into the lake of the fire;" for, says the Spirit, "*this is the Second Death.*" The consuming of the Death and the Invisible in the lake of a certain fire is the Second Death. What lake of fire is this? That mentioned in Rev. xix. 20, into which the Beast and False Prophet are to be cast alive. And what are "the Death and the Invisible?" Whosoever is not found written in the book of the life—Rev. xx. 15. "Death and the Invisible" are used metonymically for the subjects of them, who are to be post-resurrectionally condemned to contemporary and conjoint destruction with the Beast and False Prophet, in the judgments by which these allied powers

are to be utterly destroyed. "The Death and the Invisible" are the symbols of *the unwritten*. These, while still living souls, are *dead in trespasses and sins*—"miserable sinners" by their own confession; and when they cease to breathe, they "*die in their sins*;" and when they come out of the ground again, they rise *in their sins*; and as "the wages of sin is death," they come out of where they have been *concealed* from human ken, heirs of the terrors of the Second Death. What more appropriate by which to represent these *dead of the invisible*, than by their inheritance, death and invisibility, past and for ever? Hence, unpardoned sinners doomed to the torment of the Second Death, and to subsequent exclusion from life for evermore, are symbolized by "*the death and the Hades*," or Invisible, and are destroyed with the Beast of Eight Heads and its False Prophet, styled by Jesus, in Matt. xxv. 41, "the Diabolos and his Angels," in the lake of the fire and brimstone, which he terms *το πυρ το αιωνιον*, THE AION-FIRE.

The third place beside our text is Rev. xxi. 8. This informs us of the character of the dead "in the Death and the Invisible," who are delivered up for the judgments of the Second Death. They are styled, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all the liars, whose part shall be in the lake being caused to burn with fire and brimstone, which is the Second Death." This is a formidable and comprehensive list of criminals. Who of all the clergies of "Christendom," and their pietistic followers will escape condemnation on the ground of exemption from the specifications of the text? Are they not all "*unbelievers*?" Who among them believe "the Gospel of the Kingdom;" or, believing it, have obeyed it? Are they not all "*fearful*" to avow and preach what is not popular with the people? Is not whoremongering proverbially "the ministerial sin?" Like priest like people. Within the pale of the Old Mother of their churches we look for nothing else. And who are sorcerers, and liars, and inventors of lies, but sacramentarians of all sects, who practically give the lie to God in teaching the infusion of "spiritual grace" into the souls of faithless and ignorant infants and adults? "Without faith," saith Paul, "it is impossible to please God;" and by the Spirit, we see from the text before us, the unbelieving are condemned to the fiery indignation and sore punishment of the Second Death.

But we forbear to anticipate more under this head. The epoch of the Second Death will present itself for consideration under the missions of the second and third angels of Rev. xiv. 8-11. Sufficient has been said here explanatory of the Second Death in connexion with the epistle to the ecclesia of the Smyrneans to make it intelligible. Not to

be injured of the Second Death was great consolation to those who lived in constant jeopardy of life for the truth's sake. They might be slain by the sword, but they would rise again; and wield the two-edged sword against the enemy in the execution of "the judgment written" (Psal. cxlix.); yet amid all the dangers, vicissitudes, and terrors of the crisis, they should "not be injured by the Second Death."

SECTION III.

TO THE ANGEL OF THE ECCLESIA IN PERGAMOS.

"And to the Angel of the Ecclesia in Pergamos write: These things saith he having the sharp two-edged longsword; I have observed thy works and where thou dwellest, in which place is the throne of the Satan; but thou holdest fast my name, and deniedst not my faith even in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns.

"But I have against thee a few things; that thou hast there men holding the teaching of Balaam, who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices and to fornicate. So hast thou also men holding the teaching of the Nikolaitans, which thing I hate.

"Change thy mind; but if not, I come to thee quickly, and will fight with them with the longsword of my mouth.

"He having an ear let him hearken to what the Spirit saith to the ecclesias. To him that overcometh I will give to him to eat of the manna that hath been hiddden; and I will give to him a white pebble, and upon the pebble a new name that hath been engraved, which no one knew except the receiver"—verses 12-17.

I. Topography of Pergamos.

This writing affords additional proof that "Angel" is used in these letters as a noun of plurality. For example, "Thou," the Angel, "hast there," in Pergamos, "men holding the teaching of Balaam;" and again, "So hast thou also men holding the teaching of the Nikolaitans." These "men holding"—*κρατοῦντας*—were constituents of the symbolical Star-Angel, or Presbytery; whose influence was only evil and that continually, until at length the truth was extinguished in Pergamos through them.

Pergamos was the name of a kingdom as well as of a city. The seat of government was in the city to whose "angel" the Spirit wrote by John. It was the metropolis of the Hellespontic Mysia, and the throne of the kings of the race of Attalus; and is situated about sixty-four miles to the north of Smyrna. It still retains its ancient name, which in the mouth of a Turk is pronounced *Bergamo*. There are some good buildings in the place, but more ruins.

Attalus king of Pergamos died B. C. 138, and was succeeded by his nephew Philometer, who governed the kingdom in a most pernicious and extravagant manner. He was scarcely seated upon the throne before he stained it with the blood of his nearest relations, and the best friends of his family. He caused foreign troops, whom he had expressly sent for from the most savage and cruel nations, to make them the instruments of his enormous barbarity, to execute whole families. Having vented his ferocity, he thenceforth ceased to show himself abroad. Cruelty and folly were the characteristics of his reign, which happily for his subjects lasted only five years.

Previous to his death, which occurred before the birth of Christ 133 years, he made a will, by which he appointed the Roman people his heirs. Eudemus of Pergamos carried this will to Rome. The principal article was expressed in these terms, "*Let the Roman people inherit all my effects.*" They were not slow to take possession; but being resisted, a war ensued which lasted four years, at the end of which they had conquered Lydia, Caria, the Hellespont, Phrygia, in a word, all that composed the kingdom of Attalus, was reduced into a province of Rome, under the common name of ASIA in which the seven ecclesias were situated. This was consummated B. C. 126.

At the present time, the city is occupied chiefly by Turks, very few families calling themselves christian being left, and these but "dogs" and "swine." Bishop Newton, looking at Pergamos from an episcopalian point of view, says, "Here is only one church remaining, dedicated to St. Theodorus; and that the name of Christ is not wholly lost and forgotten in Pergamos, is owing to the care of the metropolitan of Smyrna, who continually sendeth hither a priest to perform the sacred offices. The cathedral church of St. John is buried in its own ruins; their Angel or bishop removed; and its fair pillars adorn the graves and rotten carcasses of its destroyers, the Turk, who are esteemed about two or three thousand souls in number. Its other fine church, called Santa Sophia, is turned into a mosque, and daily profaned with the blasphemies of the false prophet. There are not in the whole town above a dozen or fifteen families of miserable christians, who till the ground to gain their bread, and live in the most abject and sordid servitude. There is the less reason to wonder at the wretched condition of this church, when we consider that it was the very "throne of Satan;" that they ran greedily after the error of Balaam, to eat things sacrificed to idols, and to commit fornication;" and that "they held the impure doctrines of the Nicolaitans, which Christ detested." It was denounced unto them to "repent, or else he would come unto them quickly, and fight against them," as the event evinces that he hath done."

This is all the bishop has to tell us about Pergamos and the letter to its ecclesia. Its population is unequally divided between the Turks and Greeks, the former of whom, he says, "daily profane it with the blasphemies of the false prophet." To our mind, Pergamos would be more intensely profaned were it peopled exclusively with Greeks in the full tide of Byzantine prosperity. It was their "blasphemies," like the profanities of Sodom and Gomorrha, that brought upon them their overthrow, and the Turkish desolation. Instead of adhering to the truth, they worshipped demons called "St. Theodore" and "Santa Sophia," to whom they dedicated bazaars, called "churches," for the sale therein of clerical merchandize. The remnant are indeed "miserable christians," with nothing of christianity but the name.

2. The Throne of the Satan.

Pergamos having been, as we have seen, the metropolis of the kingdom in whose territory the seven ecclesias were situated, was fitly selected by the Spirit as the place of the throne of the Satan. From the writing to the ecclesia there, it would appear that the clerical influence was stronger there than in any other of the seven. They were Balaamites and Nikolaitans; teaching idolatrous practices, committing spiritual abomination, and Judaizers and Gnostics. The miniature kingdom of Pergamos in its connection with christianity had become the Kingdom of the Clergy, whose power in the days of John, was enthroned in the city of that name being opposed both to State-Paganism and to apostolic christianity. It was the head-quarters of the Synagogue of the Satan, who, like its symbolical predecessor, Philometor, *left all its effects to Rome.*

The seven apocalyptic epistles illustrate "*the things that are*"—the things that do exist while the Spirit speaks through John; the things constituting the christendom of the kingdom of Pergamos at the end of the first century, and in the beginning of the second. Pergamos was the throne of the clerical Satan as Rome is at this day; for Rome became the heir of all the effects of those in Pergamos who held the teaching of Balaam and of the Nikolaitans. But we shall not enter further at present into the consideration of *the Pergamian Christendom a type of the Greco-Latin Christendom at the apocalypse of Christ in power and great glory* until I have expounded in detail what remains peculiar to the ecclesias yet to be discoursed of.

Having dictated to John the superscription of the epistle as "*To the Angel of the Ecclesia in Pergamos,*" the Spirit in telling him to "write"

what follows, saith of himself that he is "He having the sharp two-edged longsword." The reader can here refer to what I have already written upon the saying, "Out of his mouth a sharp two-edged sword," on page 183. In addition to what is there said, we may remind the reader that Paul testifies that "there is One Body and One Spirit"—Eph. iv. 4. The one Spirit is sometimes in singular, and at other times in plural, manifestation. As the apocalyptic Son of Man in plurality, he speaks "as the sound of many waters;" but in speaking as one person, as the head and mouth of the one body, it is the glorified Jesus speaking, whom Paul styles "*the Lord the Spirit*," "the last Adam a life-imparting spirit," "the second man, the Lord from heaven"—1 Cor. xv. 45, 47. The Lord Jesus, then, here styles himself paraphrastically, "He having the sharp two-edged longsword," which is the word or testimony of Deity; for "the spirit is the truth." "I am the truth," said Jesus in discourse; and he discoursed by the Spirit: and when the Spirit raised him from the dead, he converted him into solid, substantial, and corporeal spirit; so that Jesus and the Spirit became One and Indivisible.

The sword that he hath is styled *ῥομφαία*, *rhomphaia*. There are two words used in the apocalypse for our word sword. Being different words we judge that their signification is diverse. The other word is *μάχαιρα*, *machaira*. The first occurs in chap. i. 16; ii. 12, 16; vi. 8; xix. 15, 21: the second, in ch. vi. 4; xiii. 10, 14. The *rhomphaia* was the longsword used by the Thracians; while the *machaira* was a short sword, or sabre, as opposed to *ξίφος*, *xiphos*, the straight sword. The *machaira* was the Roman military sword, the badge of office worn by the Imperial Lieutenant, to whom the power of the sword was delegated by the Emperor. This was not the sword with which he, the Spirit, threatened the Angel of the ecclesia in Pergamos, when he declared he would fight against the Balaamites and Nikolaitans among them "with the longsword of his mouth." This was the *word-sword*, a sharper one than a steel-sword; for it destroys the soul eternally, slays it out of existence, when wielded against it.

3. "The Place the Satan Inhabits."

In the time of "*the things which are*" Pergamos was the place the Satan dwelt in. The reader can refresh his mind concerning the Satan by turning to a former page. The Satan in Pergamos, as elsewhere, was the Church Hierarchy claiming to be apostles and ambassadors of Jesus Christ, leading away disciples after them, and teaching perverse

things, by which the gospel of the kingdom and its obedience as inculcated by Jesus and his apostles, were abolished. They dwelt in Pergamos in full force; and therefore, in the days of John, it was apocalyptically represented as "the throne of the Satan." These of the Satan did their best to separate the Saints from "the Name," and from "the Faith" of the Spirit. Nevertheless, when John wrote, though the "Angel" had unfaithful constituents, yet the majority were true. The Angel-Presbytery dwelt side by side with the Satan. It was in daily communication with them; "contending for the faith once for all delivered to the saints," as the true believers have done, and are doing to this day in tribulation and reproach. Still they "held fast the Spirit's name and denied not his faith;" in other words, they were faithful to "the truth as it is in Jesus."

The power of this Church—Satan, the rival and subsequent destroyer of the One body of Christ—destroyer of its tranquility and happiness for the time being—was enthroned in Pergamos, where they were more influential than the priests of the established superstition. This appears from Pliny's testimony concerning the state of things in his letter to Trajan, A.D. 106, which is already before the reader on page 254. Speaking of christianity as a whole (for the pagans made no distinction between Apostolic Christianity and the rising Apostasy) the Roman governor of Bithynia says, "The contagion of the superstition hath spread not only through cities, but even villages, and the country." Still he did not despair of suppressing it; and on expressing his hope gives us to know the depths in which he found idolatry when he first came to Anatolia. "Not that I think it impossible," saith he, "to check and correct it. The success of my endeavors hitherto forbids such desponding thoughts; for the temples, *once almost desolate*, begin to be frequented; and the sacred solemnities, *which had long been intermitted*, are now attended afresh; and the sacrificial victims are now sold everywhere, which *once could scarcely find a purchaser*." This is the testimony of a pagan ruler about four years after the death of the apostle John. In A.D. 106, the temples were almost desolate, idolatrous rites suspended, and "things sacrificed unto idols" could scarcely find any one to purchase them for food. But when Pliny came to Anatolia a considerable change was effected by his measures in favor of the old superstition. Many persons who had renounced idolatry, he says, returned to its abominations. These were called christians. They styled themselves such, and were so regarded by the pagans; but not by the Spirit, and those who held fast his name and had not denied his faith. They were such christians as "sinners of the world" call christians in our day. They were the catholics, protestants, and sectarians

of the second century, "the synagogue of the Satan," the apostasy in embryo, ramifying and striking out its roots in all the habitable. The type of their principles was that of "easy virtue;" a very "charitable" community who would receive Socrates, Plato, and "the best of the heathen," into their synagogue, and practice heathen customs, if their contemporaries would give honor to Christ, and forego the worship of images. On this principle variously expressed, they so popularized christianity as to make it palatable to the heathen mind, and to produce the effect deplored by Pliny. But he preferred pure and unmixed Paganism to the semihethenism of the Satan's synagogue, whose system of superstition had no images of gods, no visible altar, and no bloody sacrifices. He therefore commanded christians to frequent the temples, to attend to "the sacred solemnities," and to purchase the idol sacrifices for food, upon pain of death. Many obeyed, but others were in his judgment sullenly and inflexibly obstinate. These were they whom the Spirit commends saying, "Thou holdest fast my name, and hast not denied my faith." Pliny tried all he could to compel them. He commanded them to "perform sacred rites with wine and frankincense, to repeat after him an invocation of the gods, and of the emperor's image and to execrate Christ." To do this would have been to release their hold of his name and to deny his faith; which, Pliny says, he had been told "a real christian can never be compelled to do." From this it is evident that the distinction existed in John's day, between "real christians" and "christians." The name *christian* comprehended all the adherents of Balaam and Jezebel, whether Ebionites, Gnostics, or by whatever name or denomination of heresy, they might be known. The "real christians" had no fellowship with such; though among them, as in Pergamos, the poison of the serpent might be detected. The *ecclesia* and "the synagogue of the Satan" were institutions as distinct as they are now; for in the nineteenth century a true believer of the gospel of the kingdom is *against* all who have not obeyed the same; yet a congregation of "real christians" may have in it some who are not true, as at Pergamos; these will sooner or later show themselves, for their sympathies are fleshly, and they become impatient of principles which they regard as "harsh, uncharitable, and severe."

Such was the state of things in the place where the Satan dwelt in the days of John and Pliny, who were contemporaries. But though the Satan may still be found in Pergamos, or Bergamo, installed in the spiritual bazaars dedicated to St. Theodore and Santa Sophia; in which, "the Right Reverend Father in God, Thomas Newton, D.D., Bishop of Bristol," a "lord spiritual" of their synagogue, informs us the Greek Metropolitan of Smyrna is careful to have "the sacred offices" per-

formed by a priest whom he continually sendeth there, and by which performance the name of Christ is not wholly lost or forgotten in Pergamos"—though this be so, "the throne of the Satan" hath long since been removed. It was only temporarily in Pergamos, until a more convenient season; when this should arrive the generation of the Satan then existing would plant it in a place more fitting for dominion. "Ye know," said Paul to his contemporaries, "what withholdeth that he might be revealed in his time." The "*He*" he refers to here in 2 Thess. ii. 6, is a power, not an isolated individual—a Power which is the subject of the prophecy in Dan. xi. 36-39. This power Daniel styles "the King that shall do according to his will;" and Paul terms it "that lawless one whose coming is after the working of the Satan." The Satan here is evidently a christian agency; that is, a working under the christian name—"THE MYSTERY OF INIQUITY *already working*" to the perversion of the gospel Paul preached. It was working "with all power, and signs and lying wonders;" and those in Pergamos, and elsewhere, who held the doctrine of Balaam, and the teaching of the Nikolaitans, and who possessed "*spirits,*" or spiritual gifts, were the workers, who prostituted their gifts to the confirmation of the teaching they promulgated in opposition to the apostles. They worked "with all the deceivableness of unrighteousness in them that perish," and therefore they were styled "deceitful workers." They were like the Mormons of our time, who proclaim themselves to be "christians;" profess to believe in Jesus as the Son of God and Christ; in short, to believe all that "orthodox christians" approve; but with all their verbiage, *having a political purpose to effect as the great end of all their enterprize.* If they could carry this purpose into effect, they would abolish the constitution of the United States, and set up a kingdom which should rule the country according to the principles of Mormonism. But every one knows "*what withholdeth,*" namely, the power of the Union.

I have selected the Mormons as an example illustrative of the purpose and working of the generation of the Satan contemporary with the apostles, because they occupy a relation to the United States more resembling that of the Christians of the first, second, and third centuries to the Pagan-Roman government, than any other sect of Satan's synagogue at present extant. They began their career with a doctrine, the vindication of whose scripturality seemed to occupy all their energies. But as they increased their proselytes, certain ambitious demagogues among them conceived the idea of turning the speculation to present political account. In a few years they had some two thousand votes to dispose of to any of the political factions in being, able and willing to promote their schemes. They proselyted to Mormonism to increase

their political influence with the factions, whose leaders and wireworkers would as soon profess this as any other *ism*, if it would help them to place, profit, and power. By working thus, though "persecuted," they have become a Power, which this government finds difficult to control. It began with a doctrine, it ends, when it thinks itself sufficiently strong, with an appeal to the sword.

And thus it was in the first three centuries in the Roman empire. Christianity had its ambitious demagogues, and Rome its factions, and hypocritical and dishonest politicians. The factions contended for supreme power, and to obtain it, the politicians would as soon profess the christianity of Satan's synagogue, as the paganism of the Diabolos. At first, the "ministers of the Satan" were zealous for doctrines, and for a righteousness of law and gospel commixed. Notwithstanding the opposition they encountered from the apostles and all real Christians, their numbers increased. Starting originally in their career as constituents of the elderships, they obtained position and a vantage ground; and with ability to work signs and wonders, which became "lying wonders," because used for the confirmation of "a lie," which became "a strong delusion" in all it took possession of. "Of your own selves," said Paul to those of the Ephesian Star-Angel endowed with spiritual gifts, "shall men arise speaking perverse things to draw away disciples after them." Their numbers increased from this source, and by direct conversion to their "perverse things" from among the Jews and pagans; so that the apostolic party were placed in the minority, where it has remained to this day.

In two hundred and eighty years from the Pentecost of A. D. 33, the adherents of the perverse things of the Apostasy had become sufficiently numerous and influential to be an object of fear to the constituted authorities, and of hope to the aspirant of supreme power that might be fortunate enough to obtain their cooperation. They had got rid of the old-fashioned doctrine of non-resistance and passive obedience taught by Paul; and they were now ready to draw the sword, and fight for empire under the first champion who should present with claims upon their support. The "coming man" appeared A. D. 306, in the character of a worshipper of the sun, named Constantine. This pagan aspirant, ambitious of the supreme and sole dominion of the Roman Habitable, then ruled by six emperors, came to an understanding with "the Christian Hierarchy" of the Satan, which, for the sake of distinguishing it from the real christian community, may be styled "*catholic*." Constantine and the Catholics made common cause to remove "*what withholdeth*" by force of arms, that their own Satanism might be enthroned. After a conflict of six or seven years, they succeeded in plant-

ing the Cross, the symbol of the New Power, upon the Capitol in Rome. In consummating this, the Satan had worked as they have since worked in making Protestantism sovereign in Germany, Britain, and the United Provinces. The Satan's throne in the little kingdom of Pergamos was transferred to Rome, the symbol of whose imperialism was "the Dragon"—"purpureum signum draconis," *the purple red ensign of the dragon.*

But "the throne of the Satan," and the metropolis the Satan inhabited, were not established in the city of the Tiber. The Roman dominion had become the Satan's; but at the time of this great revolution, the city of Rome had become confounded with the dependent kingdoms which had once acknowledged her supremacy. In reference to this, Gibbon remarks, that "after the defeat and abdication of Licinius, his victorious rival, Constantine, proceeded to lay the foundations of a city destined to reign in future times the Mistress of the East. The motives, whether of pride or of policy, which first induced Diocletian to withdraw himself from the ancient seat of government, (on the Tiber,) had acquired additional weight by the example of his successors, and the habits of forty years. Rome was insensibly confounded with the dependent kingdoms which had once acknowledged her supremacy; and the country of the Cæsars was viewed with cold indifference by a martial prince like Constantine, born in the neighborhood of the Danube, educated in the courts and armies of Asia, and invested with the purple by the legions of Britain. The Italians, who had received him as their deliverer, submissively obeyed the edicts which he sometimes condescended to address to the Senate and People of Rome; but *they were seldom honored with the presence of their new sovereign.* During the vigor of his age, Constantine, according to the various exigences of peace or war, moved with slow dignity, or active diligence, along the frontiers of his extensive dominions; and was always prepared to take the field either against a foreign or a domestic enemy. But as he gradually reached the summit of prosperity and the decline of life, he began to meditate the design of fixing, in a more permanent station, the strength as well as the majesty of the throne. In the choice of an advantageous situation, he preferred the confines of Europe and Asia. Diocletian had selected and embellished the residence of Nicomedia," about sixty-five miles east of Constantinople, and one hundred and fifty north of Pergamos. "But the memory of Diocletian was justly abhorred by the protector of the Church; and Constantine was not insensible to the ambition of founding a city which might perpetuate the glory of his own name. During the late operations of the war against Licinius, he had sufficient opportunity to contemplate, both as a soldier

and as a statesman, the incomparable position of Byzantium; and to observe how strongly it was guarded by nature against a hostile attack, whilst it was accessible on every side to the benefits of commercial intercourse." He determined, therefore, to make the site occupied by Byzantium the locality of the Capital, the policy, and the religion of the Satan, who had helped him in his wars.

In speaking of the foundation of the city which was henceforth to be called Constantinople, Gibbon further remarks that "the prospect of beauty, of safety, and of wealth, united in a single spot, was sufficient to justify the choice of Constantine. But as some decent mixture of prodigy and fable has, in every age, been supposed to reflect a becoming majesty on the origin of great cities, the Emperor was desirous of ascribing his resolution, not so much to the uncertain counsels of human policy, as to the infallible and eternal decrees of divine wisdom. In one of his laws he has been careful to instruct posterity, that, in obedience to the commands of God, he laid the everlasting foundations of Constantinople: and though he has not condescended to relate in what manner the celestial inspiration was communicated to his mind, the defect of his modest silence has been liberally supplied by the ingenuity of succeeding writers, who describe the nocturnal vision which appeared to the fancy of Constantine, as he slept within the walls of Byzantium. The tutelar genius of the city, a venerable matron sinking under the weight of years and infirmities, was suddenly transformed into a blooming maid, whom his own hands adorned with all the symbols of imperial greatness. The monarch awoke, interpreted the auspicious omen, and obeyed, without hesitation, the will of heaven. The day which gave birth to a city or colony was celebrated by the Romans with such ceremonies as had been ordained by a generous superstition; and though Constantine might omit some rites which savored too strongly of their pagan origin, yet he was anxious to leave a deep impression of hope and respect on the minds of the spectators. On foot, with a lance in his hand, the emperor himself led the solemn procession, and directed the line, which was traced as the boundary of the destined Capital; till the growing circumference was observed with astonishment by the assistants, who at length ventured to observe that he had already exceeded the most ample measure of a great city. 'I shall still advance,' replied Constantine, 'till He, the invisible guide who marches before me, thinks proper to stop.'"

Constantinople was dedicated A. D. 330, or thereabout. Its foundation commemorates the union of the Greek Catholic Satan with the Roman Diabolos, whose ensign we have remarked, on the authority of Ammianus Marcellinus, a pagan writer, was the *purple red dragon*.

Constantine made his city a partaker of the throne of the Roman Majesty—the Emperor and his Court residing on the Bosphorus, and the Senate on the Tiber. In process of centuries, however, the Dragon ceded his throne on the Tiber to the Beast of the Sea—Rev. xiii. 2; from which time Constantinople became alone the throne of the power whose symbolical title is “the Dragon, the Old Serpent, which is Diabolos and Satan”—Rev. xx. 2.

From these premises it will be seen that, before the Apostasy was allied with the civil power its throne was in Pergamos, a little over two hundred miles south by west of Constantinople. It was there, in fact; but only temporarily, until it could plant itself in the place appointed for it. In due time Constantinople was built, and the Throne of the Apostasy was erected there. At present, the place of the Satan’s throne is provisionally occupied by a race which does not belong to the apocalyptic synagogue of the Satan. The Satan is ecclesiastically Greek. They were Greek in Pergamos; Greek in Constantinople for more than a thousand years; and must be Greek there again when the crisis of binding the Dragon, or Satan, shall have arrived. Then will the Spirit, in the full and antitypical import of the prediction, “come quickly, and fight against them with the sword of his mouth.”

4. “My Name.”

After reminding the Angel-Star of the Ecclesia in Pergamos that they dwelt where the throne of the Satan then was, the Spirit tells them that one of their works he had observed was, that they *held fast his Name*. This was a great thing in the midst of paganism, and the semiheathenism of the apostasy, with all its sanctimonious pretensions on every side.

In regard to this “Name,” we have already offered some remarks on page 98, to which the reader is referred. In addition to what is there written, it may be stated that the Spirit saith in Isai. xlii. 8, “I (am) Yahweh; this is my name.” The Spirit, then, declaring this to be his name, when he says that the saints in Pergamos held fast to it, the testimony is tantamount to saying, “thou holdest fast my name, Yahweh.”

In our remarks on “Jesus,” referred to above, we have spoken of the etymology of this name. We repeat that it signifies *He shall be*: and in the form *אני יהוה ani Yahweh*, signifies, “I, the Spirit, am He who shall be.” The individual *who was to be*—he who was promised to Eve in Gen. iii. 15; to Abraham in Gen. xv. 4; xxi. 12; to Judah

in Gen. xlix. 10; to David in 2 Sam. vii. 12-14; Isai. ix. 6, 7—was the personage indicated by *YAHWEH He shall be*, styled, in Hebrew, "the Messiah;" in Greek, "the Christ;" and in English, "the Anointed." Now, the Spirit said by the prophets, *I shall be he*; and here, in the apocalypse, we find the Spirit and Jesus speaking as one.

Now, the "Seed of Abraham," genealogically considered, must partake of Abraham's nature—must partake of flesh and blood. The Spirit, therefore, in effect said, *I shall become flesh and blood*. But how could this be? The answer to this is, that the fact depends not upon our ability to explain the mode in which spirit may be elaborated into flesh and blood. The Bible testifies that *all things are out of Deity, who is spirit*. The Eternal Power formed Adam out of dust. Spirit is the basis of all created things; and, according to the will of the Creator, becomes rock, dust, sea, vegetable, and animal, in all their diversity of form and beauty. All the resurrected who shall be approved, will become spirit; "for that which has been begotten of the Spirit is spirit"—begotten subsequently to their post-resurrectional appearance at Christ's tribunal. If, then, flesh and blood thus become spirit, (and some flesh and blood will become spirit without tasting of death, Paul says,) why may not spirit become flesh and blood? It is but a reversal of results from a change of process.

The name, then, in connection with the testimony of the prophets, indicates a *conversion of Spirit into flesh and blood*, developed by the formative power of the Eternal, independently of and apart from the will of man. In the case of the first Adam, spirit, as it were leaven, mingled formatively with dust, and a flesh and blood man was developed, styled "Son of God;" but in the case of the second Adam, spirit acted upon the nervous system of Mary, as it had previously done upon Sarah, and Hannah, but to a further degree (for in these, it had only imparted strength for conception according to nature) in that it operated germinatively upon the contents of Mary's ovarium; and caused an ovum, or "seed of the woman," to be deposited in her womb. Here, as the spirit-germ of the second man it remained the usual "set time," subject to the laws of the animal economy. At the appointed time it was born the babe of Bethlehem; and duly named *JESUS*, or *He shall be who shall save*—both "Son of God," and "Son of Man," which the first Adam was not. Adam was Son of God and Son of the Dust; Jesus was Son of God and Son of Man, being a creation of the Eternal Power from the substance of David's daughter.

Such was the babe Jesus in preparation for the Sacrificial Man. His germination was irrespective of the lust of the flesh, the propensity excited in the first Adam by his guilty companion, and of which Cain

was the fruit. In this particular, the generation of Jesus was different from that of all other men. If Joseph had been his father, he would have been born of blood, of the will of the flesh, and of man, instead of the Spirit. He would have been son of man only, and not Son of God; and consequently would not have answered to the testimony of the name.

The *Yahweh-Name*, then, presents itself to us in prophecy and in history. To Israel it is incommunicable so long as they reject Jesus; for he is the historical and practical personal illustration of it. The *Yahweh-Name* in prophecy comprehends the things concerning the Christ in his birth, life, sufferings, resurrection, and glory. To understand the *Yahweh-Name*, as exhibited in the writings of the prophets, is to "know the joyful sound"—to believe "the gospel of the Deity which he had promised before by the prophets in the holy scriptures," concerning his Son the Christ, made of the seed of David according to flesh, and constituted son of Deity in power according to spirit of holiness—Rom. i. 1-4: and to understand the same name historically and doctrinally expounded, as it is in the New Testament, is to understand "the things concerning the kingdom of the Deity, and the name of Jesus Anointed" of the Spirit—Acts viii. 12. In the teaching of Jesus "the name," "the gospel," and "the kingdom of the Deity," are interchangeably used. Thus in Matt. xix., 29, he says, that every one who forsaketh any thing "*for my name's sake shall receive an hundred-fold, and shall inherit aion-life;*" in Mark. x. 29, he says, that there is no man that hath left any thing "*for my sake and the Gospel's, but he shall receive an hundred fold in this time with persecutions; and in the coming Aionlife aionian;*" and in Luke xviii. 29, he says, there is no man that hath left any thing "*for the kingdom of the Deity's sake, who shall not receive manifold more in this time, and in the Aion to come life aionian.*" Hence, to hold fast the Spirit's Name and not to deny his faith, is to be "rooted and grounded in the faith, and not to be moved away from the hope of the gospel," as in the case of the Pergamians. They were suffering tribulation for the kingdom and glory of the Deity, to which they had been invited by the gospel of the name they had obeyed. They held it fast as their hope; and, as Pliny testifies, no power or terror could compel them to abandon the position they had assumed in regard to it.

Not so, however, the Satan; they did not hold fast the name, and did deny the faith. As we have seen in treating of the Nikolaitanes, they denied that Christ had come in flesh; the consequence was that they logically rendered the *Yahweh-Name* ineffectual to the remission of sin: for if Christ did not come in the flesh and blood nature common

to all mankind, the condemnation of sin in the flesh which had sinned, as represented in the lambs slain from the foundation of the world, could not have occurred when he was crucified; and moreover, if his body had not been identical with ours, he could not have borne the sins of his brethren, the saints, to the cross. The denial of his true and proper humanity made him logically unfit for a sacrificial man, by whose stripes obedient believers should be healed.

The sin-covering efficacy of the Yahweh-Name depended upon the person bearing it being a flesh and blood Messiah; for "without the shedding of blood there is no remission." The Spirit plainly testifies this in the prophets and apostles. In Lev. xvii. 11, he saith, "I have given the blood to you upon the altar for a covering upon your souls; for the blood itself shall cover the soul." The reason given for blood being thus used is "because the soul of the flesh is in the very blood." The soul, *nephesh*, or life is in the blood. The blood contains or covers it, as it were; and as it is a question of life or death—life forfeited for sin, the wages of which is death—that is appointed to cover sin which covers life, namely, the blood. In this sense, "the life, or soul, of all flesh is the blood thereof;" because the vitality of all animals is in the blood. Hence, a bloodless man could not, upon the principles of the divine law, be a covering for sin. He must have real blood in his veins containing life, as in redeeming flesh and blood nature from death, he had to give the same sort of life for the life to be redeemed.

Now the blood of Jesus was more precious than the life-blood of any other man. If it had not been so, it would have been inadequate to the purchase of life for the world. The Spirit testifies in David, that there is no man rich enough to redeem his brother, nor to give God a ransom for his soul that it should live forever, and not see corruption; "for," he says, "the redemption of their soul will be costly, and it ceaseth to the Olahm"—Psal. xlix. 6-9. If the wealthiest be impotent for the redemption of one soul, how precious must the blood of the Yahweh-Name be, seeing that it can ransom "a great multitude which no man can number!"—Rev. vii. 9. The blood of Jesus was the only blood of all the generations of Adam, that had not been generated by the lust of the flesh; and which had not energized a man to the commission of sin. Jesus was an unblemished man, without spot, or wrinkle, or any such thing; for "he was holy, harmless, undefiled, and separate from sinners."

This precious "blood of sprinkling, which speaks better things than the blood of Abel," the sanctifying blood of the covenant shed for the remission of the sins of many, (Heb. xii. 24; x. 29, 22; Matt. xxvi. 28,) is the principle which makes the Yahweh-Name sin-cleansing, or a

covering for the hiding of sin, so that the believer upon whom the name is invoked, may have "no more conscience of sins," or, as Peter expresses it, may have "the answer of a good conscience toward God"—1 Pet. iii. 21.

The purifying or sanctifying property of the Yahweh-Name being connected with bloodshedding, as prefigured in the law, necessitates the death of him who becomes the medium of its manifestation. The prophetic testimony is direct upon this point. "Thou, O Serpent," said the Spirit, "shalt bruise the heel of the Woman's Seed"—Gen. iii. 15. And this seed was to come out of Abraham's son, as it is written, "in Isaac a Seed shall be chosen for thee;" and to show that he was to be a sacrificial man, the Elohim told him to "offer him for a burnt offering upon one of the mountains of the land of Moriah which should be shown." In obedience to this command, Abraham travelled with Isaac a journey of three days, until they arrived at the mountain where the temple afterwards stood. He laid upon Isaac the wood upon which he was to be bound, and led him as a lamb to the slaughter. Having erected an altar, he laid him thereon upon the wood, and took the knife to slay him. This he would have done, but for the interference of heaven. God ordered him to spare Isaac, and to finish the offering by slaying a ram in his place. The release of Isaac was a resurrection to life—a type of the future literal resurrection of the Seed to descend from him—Gen. xxi. 12; xxii. 6, 9, 13. This was the death and resurrection of the Yahweh-Name bearer represented to Abraham dramatically. It taught him, that the Seed to be chosen for him, who was to "possess the gate of His enemies, and in whom all the nations of the earth shall be blessed," should suffer a violent death, and then rise again to fulfil his destiny. Abraham saw this, and therefore named the place of the offering YAHWEH-YIREH, *He who shall be will provide*—"In the mount Yahweh shall be seen"—ver. 14.

The prophets are full of testimony illustrative of this remarkable representation. "The Songs of Zion" treat largely of the sufferings of the Spirit's name. The Spirit in David says, "they pierced my hands and my feet"—Psal. xxii. 16; and "He shall be filled with iron and the shaft of a spear"—2 Sam. xxiii. 7; and in Dan. ix. 26, "Messiah shall be cut off;" and in Isa. liii., speaking of the Deity's "righteous servant," the Spirit saith, "Yahweh has caused to lay upon Him the iniquity of us all * * * for the transgression of my people was he stricken; when thou shalt make a trespass-offering of his *nephesh*, soul," or life, "he shall see a seed; * * * through his knowledge shall my righteous servant make a justification for many; and he shall bear their iniquities. Therefore I will apportion to him among the great

and the mighty; he shall divide the spoil; because that he hath poured out his *nephesh* or soul (contained in the blood) unto death."

Such was to be the Name of the Christ in fact and doctrine—a personage, the descendant and antitype of Isaac, in his sacrifice and resurrection, who should be the Sin-Bearer and Justifier of his people, through their belief of the things, or knowledge concerning him. When Jesus appeared, and was crucified and rose again, the Yahweh-Name was no longer absolutely a testimony to be fulfilled; it became a living reality—the Truth Incarnate; and "the Name of Christ" became "the Name of Jesus Christ;" and all that is predicted of the Spirit's Name is to be fulfilled in Jesus and his Brethren.

The New Testament treats very largely of *the mystery of the Name*. After Jesus rose from the dead, and before his assumption to the right hand of power, the kingdom and the Name were the especial topics of conversation between him and his disciples. They understood the doctrine of the kingdom better than of the name, until he opened their understandings that they might understand the scriptures of the prophets—Luke xxiv. 45. These in regard to the death, burial, resurrection, and assumption of the Name-Bearer, and the doctrinal use to be made of them, had been hid from their eyes—Luke xviii. 31-34. But when he had risen, the time had come to remove the veil, which still remains upon the understandings of all who do not comprehend "the truth as it is in Jesus." "O fools," said he to two of them, "and slow of heart to believe *all that the prophets have spoken*; ought not the Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself"—Luke xxiv. 25. On a subsequent occasion, when all of them were convened, he said, that according as it was written in the prophets, "it behoved the Christ to suffer, and to rise from the dead on the third day; and that repentance and remission of sins should be preached IN HIS NAME among all nations, beginning at Jerusalem"—vers. 44-47. "*In his name*" is here an all-important phrase, for apart from this great name, there is no repentance nor remission of sins for Jew or Gentile. "There is salvation in no other; for," continues the Spirit in Peter, "there is none other Name under heaven given among men, whereby we must be saved"—Acts iv. 12; and again, he said, "to Him give all the prophets testimony, that *who-soever believeth into him*, shall receive remission of sins THROUGH HIS NAME"—ch. x. 43. The Name is expressive of a personal existence "among men." In its first sojourn here, though it was the Deity's Name, it was a name of no reputation; it was without rule, being the name of a servant, of a humiliated, oppressed, and afflicted man, abso-

lutely obedient to the will of the Deity, even unto the death of the cross. Wherefore "God also," says Paul, in Phil. ii. 9, "hath highly exalted him, and given him a *Name which is above every name*: that at the name of Jesus every knee should bow of heavenlies and of earthlies, and of subterraneans; and every tongue confess that Jesus Anointed is Lord to the glory of Deity the Father."

In this highly exalted name are repentance and remission of sins alone to be found. A man may be ever so intelligent in the scriptures, ever so excellently and piously disposed, ever so firmly convinced of "the truth as it is in Jesus," still, *if he have not been added to this name*—if he have not laid hold upon it according to divine appointment—(and in no other way can it be laid hold of)—he is the subject neither of "repentance" nor "remission of sins;" and furthermore, if having laid hold of it, he follow not the example of the faithful in Pergamos, and hold it fast, the Spirit will "fight against him with the sword of his mouth."

By grace are men saved, through faith that works by love, and purifies the heart—Eph. ii. 8; Gal. v. 8; Acts xv. 9. Assuming then, that a sinner "believes the things of the Kingdom of the Deity and of the Name of Jesus Anointed;" and that he has fallen in love with them; and that, loving what he believes, and the effect of this *affectionate belief*, or "believing with the heart," has been to alienate his affections from "the pleasures of sin," and "earthly things;" and has caused him to set them upon the things anew, or exalted, where the Christ is on the right hand of the Deity sitting; assuming this to be the state of his mind and disposition, he is then in a condition to receive repentance, and to be saved from his past sins, and to obtain a right to eternal life, through the Name of Jesus Anointed, who is "the Lord the Spirit." But, if the sinner have not this affectionate belief, he can receive nothing through the name; because he has no faith for justification, and no disposition such as Abraham had, to be reckoned for repentance. Without the faith that works by love and purifies the heart, it is impossible to please the Deity.

On the day of Pentecost, in the thirty-sixth year from the birth of Jesus, Peter addressed three thousand Jews, whose understandings and affections had been thus prepared by the things they believed. When they asked Peter, saying, "*What shall we do?*" he replied, not knowing as yet, what their convictions were, "*Change ye your mind, and every one of you be immersed upon the Name of Jesus Anointed into remission of sins.*" They were to be immersed *ἐν τῷ ὀνόματι*, upon and for the name of Jesus Anointed; because the gospel of the kingdom was preached to them to separate them from that evil generation

of Israel "for the name;" as it was afterwards preached to the gentiles for the same purpose—"to take out of the nations a people, *ἐκ τῶν ὀνοματιῶν*, for the name of him"—Acts xv. 14. They were immersed "for" this name that they might constitute a part of this name; for it is a name of multitude, all of whose constituents are "IN Jesus Christ; in other words, "in Deity the Father, and the Lord Jesus Anointed"—1 Thess. i. 1. For a sinner, then, affectionately believing the truth, to be "immersed for the name," is for him to be added to the name of Deity; that, when that Divine Name is complete, he with Jesus may be manifested in power and great glory. "The righteousness of God through Jesus Christ's faith is *εἰς*, for all and *ἐπι*, upon all the believing"—Rom. ii. 22.

This manifestation is the ultimate purpose of his addition to this name; but there is also a present reason and advantage resulting therefrom. "Be every one of you," said Peter, "immersed upon the Name of Jesus Anointed INTO remission of sins." When added to the name, the immersed believer is "*ἐν τῷ ὀνοματι*" IN the name (Acts x. 48) as a man is in a robe when he has put it on. The name is regarded as a covering by which his "sin is covered"—Psal. xxxii. 1, 2. Now, immersion is the divinely appointed action by which a true believer is, and a true believer only can be, united, added, or married to the name; and in order to this, that he may be "in the name," it is appointed for him to be immersed "*εἰς*, INTO, or for, the Name of the Father, and of the Son, and of the Holy Spirit"—a formula which is equivalent to the phrase, "the Name of Jesus Anointed;" for Jesus Anointed is the Father manifested in the Son, Jesus, by Holy Spirit; in other words, DEITY MANIFESTED IN FLESH.

The believing and rejoicing sinner, then, who has followed the example of the Samaritans in faith and practice (Acts viii. 12) is immersed in water "upon," "for" and "into" the name, which is the same as being immersed into remission of sins. The Spirit, the water, and the blood are the three witnesses on the earth that are convergent into the one name—1 Jno. v. 8. "The spirit" which "is the truth," works in him, who understands it, to believe, to will, and to do; "the water" is the medium of induction into the name; and no one since Pentecost, A. D. 35, can prove that he has been added to the sin-covering name, who has not passed through the water. "Except a man be born *εἰς*, out of water and spirit," saith the King of Israel, "he cannot enter into the Kingdom of the Deity"—Jno. iii. 5. The water will not bear witness in favor of the unwashed. The third witness is "the blood." By faith in the testimony concerning the sin-covering efficacy of the blood of Jesus, the sinner who believes the covenanted promises,

is brought into sacrificial relation thereto. By faith in the testimony of Jesus he believes that sin was condemned in his flesh when he was crucified; that his blood is the blood of the New, or Abrahamic, Covenant by which it was dedicated, shed for the remission of the sins of the many; whose sins Jesus bore in his own body to the Cross. Believing that, without the shedding of the blood of Jesus there would have been no remission through the name, the blood becomes to him an important and indispensable element of the name, which he embraces for its purifying efficacy imparted to it thereby. He goes into the laver of the water, that he may approach the altar, Jesus, and be sprinkled by faith with his blood. This done, and he is "justified by faith," "by grace," "by his blood," and "washed, sanctified, and justified in the name of the Lord Jesus and in the Spirit of our God"—the truth, the water, and the blood all testify to his justification "through his name."

Lastly, upon this subject we would at present remark, that there is a precise and definite point of time at which a sinner's disposition and faith are granted to him for a change of mind or heart, and for remission; and this is *in the act of obedience*. Ananias said to Saul, "Arise be baptized and wash away thy sins, attaching thyself to the name of the Lord"—Acts xxii. 16. In the act of doing this, in rising from the water, Saul's state of heart was granted to him for repentance, and his belief of the truth was counted to him for remission of sins—both in the act which effected his attachment to the name.

To perceive the force of the Spirit's saying in the writing to the Star-Angel in Pergamos, "*thou holdest fast MY NAME,*" it is necessary to understand the doctrine of that name, therefore I have gone at some length into the exposition of it here; especially as there are so few in the world that have a scriptural comprehension of it. The teaching brethren in Pergamos still expounded it aright; although in such close neighborhood to the Satan's head-quarters, where they were indefatigably sowing tares; and denying the foundation of the name, which is laid in the real humanity and sufferings of the sacrificial man, Jesus; "who was delivered for the offences, and raised again for the justification" of sinners, who affectionately believe the promises made to Abraham and David, and the truth as it is in Jesus. To these teachers resident in the Satan's dwelling place and capital, the Spirit not only said "*thou holdest fast my name,*" but also, "*and hast not denied my faith.*"

5. "My Faith."

The Name and the Faith are terms comprehensive of the whole subject. "There is One Faith," says Paul, "and one Hope of the Calling." The name is that part of the faith just expounded; but when "faith" is used in connexion with "name" it embraces the things associated with it by Paul in his definition of it in Heb. xi. 1. In this place, he says, "Faith is a *ὑπόστασις* of things *being hoped for*, an *ελεγχος* of transactions not seen." Here *faith*, or belief, is said to be *hypostasis* and *elenchos*; that is, *faith is reality and proof*. The person who has it, embraces certain things promised as realities, and certain transactions as things proved. Hence, faith is the assured hope of things promised, the conviction of the truth of transactions not witnessed by the believer.

The English Version renders Paul's words, thus; "Faith is the substance of things hoped for, the evidence of things not seen." This, however, does not give us the full import of his definition. The word *ἐπιζόμενων* rendered "of things hoped for," is the present participle passive, the sign of which is "*being*;" the word should therefore be translated "*of things being hoped for*." Faith is not the "hypostasis of things hoped for" once, and afterwards forgotten: nor "of things hoped for" by other people of old time, but never heard of by professors now: but they are things "by which ye are saved if ye keep in memory a certain word I preached unto you," says Paul; "unless ye have believed in vain;" that is, by forgetting it—I Cor. xv. 1, 2:—it is the hypostasis of things hoped for, *being kept in memory*, by the believer; who, understanding the things promised, is fully persuaded of them, and lives in hope even against hope, or present appearances, that what God has promised to Abraham and David, he is able and will perform—Rom. iv. 21, 18.

Another defect in the English Version is, that it does not fully translate the word *πραγμάτων*. The word *pragma* signifies "a thing done, a fact, deed, work, or transaction," and is, therefore, a matter of history. In the phrase "of things being hoped for" there is no separate word in the original for "things;" but it is supplied, and correctly so, because *ἐπιζομένῳ* is of the neuter gender. But in the latter part of this definition Paul has inserted the word *πραγμάτων*, that all the things of faith may be embraced in the definition—"the things of the kingdom," which are "*being hoped for*;" and "the things of the Name," which *have been transacted* and expounded in the mystery revealed.

It is evident, then, that what is termed "historical faith," or the

mere belief of history, and which some "theologians" say is the best sort of faith, is a defective faith; and therefore, not what the Spirit styles "My Faith." On the other hand, also, the mere belief of things hoped for, omitting faith in the *pragmata*, or transactions, is a defective faith. A faith perfect in kind and in degree must heartily embrace the things of hope, and the things transacted; in other words, "the things concerning the Kingdom of the Deity, and of the Name of the Anointed Jesus."

This is what the Spirit styles "*my faith*," which the teachers in Pergamos "*had not denied*." The divines of "the synagogue of the Satan" in that city did however deny it. Their Nikolaitan speculations about "immortal souls" led them to deny it. Justin Martyr, who was fourteen years contemporary with the apostle John, though he did not embrace christianity till about thirty years after his death, in his dialogue with Trypho, a Jew, says, "I am not such a wretch, Trypho, as to say one thing and mean another. I have before confessed to thee that I, and many others, are of their opinion, (that of the prophets concerning the Millennial Reign,) so that we hold it to be thoroughly proved that it will come to pass. But I have also signified unto thee on the other hand that many, *even those of that race of christians who follow not godly and pure doctrine* (those of the apocalyptic synagogue of the Satan) do not acknowledge it. For I have demonstrated to thee that these (Nikolaitans) are indeed called christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound." These self-styled christians are the professors denounced in the letters to the seven ecclesias under the epithets of "those who say they are apostles, and are not, but are liars;" "blasphemers who say they are Jews, and are not, but the synagogue of the Satan;" "the Satan;" "those who hold the doctrine of Balaam;" "the Nikolaitans;" "that woman Jezebel, calling herself a prophetess, teaching and seducing the servants of God;" and "those who said they were rich, and increased with goods, and had need of nothing." These all called themselves christians, but, as Justin truly says, they were atheists, or without God, and impious heretics; blasphemous, ungodly, and unsound teachers. He goes on, therefore, to say concerning these "Fathers" of Modern Christendom, "If therefore, you fall in with certain who are called christians, who confess not this truth, (of the thousand years' reign of Jesus and his brethren on earth over all nations) but dare to blaspheme the God of Abraham and Isaac and Jacob, in that they say *there is no resurrection of the dead*, but that IMMEDIATELY WHEN THEY DIE, THEIR SOULS ARE RECEIVED UP INTO HEAVEN,—avoid them, and esteem them not christians, etc." In

affirming this, which is now called orthodoxy, because "the synagogue of the Satan" is now in the ascendancy—under the current style, or title of "the Names and Denominations of Christendom"—they denied the faith termed by the Spirit "My Faith." Justin protests that it is blaspheming the God of Abraham to say, that there is no resurrection of the flesh; and that they do say this who say, that souls are received up into heaven immediately they die. I believe Justin's position is apostolic and scriptural; and that what was blasphemy, atheism, heresy, ungodly, and unsound, in the year 140, is the same in 1861. Justin, therefore, who is highly commended by the commentators, denounces them as not christians, and the sentiments of all christendom in our day as blasphemy. Where is the name, sect, or denomination, from the papacy to Mormonism included, but what teaches the dogma of immortal-soulism, and translation to heaven at death? Our contemporaries all deny the Spirit's Faith; if any are to be found that hold fast the Name and have not denied the faith, which the Spirit styles his, they are not of the names and denominations of "the religious world." They are outsiders, having no fellowship with "the Satan" in any of "the depths as they teach."

No, the Spirit's Faith is not the faith of Christendom. The "faith" of the religious world taught by all orders of its clergy, is mere heathenism, interlarded with some scriptural phraseology uttered in a tone called "holy." The Spirit's faith teaches what is promised "to them that overcome"—the resurrection of the mortal body; absolute dominion over the nations of the earth; Deification; a share in the throne of Omnipotence; and endless existence in glory. The dogma of an immortal soul in sinful flesh is not to be found in the Spirit's faith; it knows nothing about the translation of such a vain conceit to heaven, but to condemn it in its logical consequents. The dogma of the transfer of such a fiction to heaven at death is subversive of the resurrection of the flesh; and of the kingdom covenanted to Abraham and David; and promised to the saints with eternal life and glory. The Spirit's faith repudiates such trash; and threatens vengeance upon those who hold it.

6. Antipas.

The Spirit says to the Star-Angel in Pergamos, "Thou holdest fast my name, and hast not denied my faith, as in the days in which Antipas was my faithful witness, who was put to death with you where the Satan sojourns." The Star-Angel was still faithful, and had been so in former days of trial, characterized as days in which Antipas was put to

death in Pergamos. Antipas is styled "my faithful witness." Hence the name is identical with him, or them, who held fast the name and denied not the faith of Christ, whether in Pergamos or elsewhere, in the midst of persecution. The name is typical of a class at that time related to "the things that are." The word *Ἀντίπας* signifies "against all;" and is doubtless introduced here as the apocalyptic designation of those who were the faithful in opposition to all pretenders to Christianity. Paul and all who adhered to his teaching were Antipas. They were *against all* Nikolaitans, Balaamites, children of Jezebel, false apostles, and spurious Jews, who, as Justin says, "are called Christians, but are atheists and impious heretics, because that in all things they teach what is blasphemous, ungodly, and unsound."

The Antipas Christians were obnoxious to the hatred both of the Diabolos and the Satan. The Satan were sometimes persecuted by the Diabolos; but the Antipas were persecuted by both. The Satan, however, who called themselves Christians, when hard pressed by the Pagan Diabolos, would, as Pliny relates in his letter to Trajan, deny the faith to save their worthless lives; but the Antipas were always "faithful unto the death." The Satan was contending with the Diabolos for supremacy in the Roman State, which brought them into collision and bloodshed; but the Antipas party were "contending earnestly for the faith once delivered to the saints," that they might be approved of God, save their contemporaries, and transmit it uncorrupted to the next generation. The Antipas, or Christ's faithful witness, cared nothing about the riches, and honors, and power obtainable in the present evil world. His affections had loftier aspirations. Not so the Satan. They were ambitious of all these. They aspired to political ascendancy, and when they found themselves powerful enough, they appealed to the sword, and conquered. And when the Diabolos found that the cause of paganism was lost, the religion of the Satan, the catholic, became the religion of the State, under the old style of "the Devil and the Satan." But Antipas still continued in affliction. The victory of the Satan professing christianity was of small advantage to Antipas. The faithful witness had to fly into the wilderness from the face of the New Power, which sought to sweep them from the earth.—Rev. xii. 6, 14-17.

But, it is said of Antipas, that he was put to death in the Satan's kingdom—"Antipas, my faithful witness, who was put to death with you where the Satan sojourns"—at Pergamos, the place of their throne. When the Satan removed from Pergamos to Rome and Constantinople, Antipas fled into the wilderness, and was protected there during 1260 years. But at the end of that period, the adversary made war upon the Antipas, and slew them; for being *against all*, in their testifying,

they incurred the wrath of the self-styled christians who ruled and argued with the word—Rev. xi. 1, 2, 7.

Antipas, however, though put to death, hath been resuscitated; and they now "stand upon their feet," and their enemies are afraid of them. The Satan of Pergamos is still prosperous in the enjoyment of the lusts of the flesh and the pride of life; with a dominion coextensive with christendom. Their church is large, and embraces within its pale all sects and parties, names and denominations, except Antipas; who is still, as in apostolic times, *against all*. Antipas, who holds fast the name and denies not the faith of Christ, has no fellowship for any of them; but protests against them all as the Satan. As he is against all, so all are against him. No "orthodox christian" of the Satan's synagogue will admit an Antipas into their pulpits, because he is not in what they term "holy orders;"—he has not been ordained by the imposition of the hands of those "reverend divines," who say that they are "apostles;" the ambassadors of Jesus Christ, and successors of his apostles; "and are not, but are found to be liars." Antipas has no more respect for these than Jesus had for the "scribes, pharisees, and hypocrites;" or Paul for "the false apostles and ministers of the Satan," who perverted the gospel, and sought to exclude him on every side. The author of this exposition is an Antipas; and would rather stand alone, faithfully adherent to the name and faith of the Spirit, than redolent of the odors of sanctity burned to his honor by all the clergy and pietists of "Christendom". For farther exposition upon this subject see our remarks on "*on the depths of the Satan*" hereafter.

7. The Balaamites.

But, though the Star-Angel, or eldership, of the ecclesia in Pergamos in the general answered to Antipas, the Spirit's faithful witness, "Yet," said he, "I have against thee a few things, because thou hast there them holding fast the teaching of Balaam who taught Balak to cast a stumbling block before the sons of Israel, to eat idol-sacrifices, and to fornicate. So hast thou also them holding fast the teaching of the Nikolaitans, which thing I detest."

Balaam, like Nikolaitan, Antipas, etc., is a typical name. It is written בלעם, *Bilam* in the Hebrew; from בלע עם, *beli am*, signifying *wasting of the people*. A Nikolaitan is a vanquisher of the people; and a Balaam is a waster of the people; qualities uniting in the same class. It is also the name of an ancient prophet, who, in the days of Moses, resided at Pethor on the Euphrates, in Mesopotamia, among the moun-

tains of the East. Though a believer in the true God, he practised divination for the discovery of enchantments, and was held in high esteem by the Baal-worshippers of his time; who declared their conviction, that "whom he blessed was blessed, and whom he cursed was cursed."

On a certain occasion, when the Israelites were encamped in the plains of Moab, on the east of Jordan by Jericho, Balak, the king of Moab, in concert with the Midianites, sent princes to Balaam, with the rewards of divination, to request him to come and curse them, that being devoted to destruction, he might prevail over them, and expel them from the country. But God said to him, "Thou shalt not go with them; thou shalt not curse the people: for they are blessed." Upon this he refused to go, and the princes returned to Moab.

But Balak was importunate. He sent again by more princes, and of a higher rank, and with promises of great honor and riches, if he would comply with his request. But, though he loved the wages of unrighteousness, he was afraid to encounter the consequences of violating the interdict he had received. He concluded, however, to try the Lord again, and see if he would not relax in favor of his covetousness. At night he received the answer, that if the men *came to call him*, he might rise up and go with them; but he was to speak only the word revealed to him at the time. It seems, however, that he was so keen after the honors and rewards, that he did not wait to be called, but of his own accord rose up, and posted off with two servants. Balaam was evidently a man of bad principles. No further account would be necessary to prove this. Yahweh had told him that the people were blessed, yet he sought to gratify a Baal-worshipper for a reward, in seeming to comply with his request. Had his heart been right, he would have accepted God's interdict as final, and have refused to consult the Lord any more upon the subject. He would have dismissed the princes of Moab with an unqualified and emphatic denial, and have commanded them to appear no more in his presence with their bribes to sin. But no; *he professed a zeal for the word of Jehovah his God, while he was anxious to please the worshippers of Baal for reward.* "If Balak would give me his house full of silver and gold, I cannot go beyond the word of Yahweh my God, to do less or more;" but stay; don't go away; I will see what I can get him to let me do! If he had been an honest and upright man, he would not have said "I cannot," but he would have declared, "I will not go beyond his word."

But he went with two servants, and therefore God's anger was kindled; "and an angel of Yahweh stood in the way for a *Satan* against him," with a naked sword in his hand. When his eyes were opened to see the peril, he fell prostrate; and having received a severe reproof

for the perverseness of his way, he was permitted to go with the princes.

Balak hearing of his approach, went forth to meet him. Balaam having explained his position, accompanied Balak to Kirjath-huzzoth, the capital of Moab, where *he eat of the idol-sacrifices with the princes of the king*; and on the morrow, they took up their position on one of the high places of Baal, commanding a view of the four-square encampment of Israel. But Jehovah would not allow him to defy them, but compelled him to utter those beautiful predictions of their future glory under the Star and Sceptre of Jacob, recorded in Num. xxiii. and xxiv. Seeing he could not reverse Yahweh's blessing upon his people, and knowing that His favor is consequent on keeping his commandments, he counselled Balak to cast a stumblingblock before them, causing them to sin. Instead, therefore, of advising him to war, he suggested the policy of seducing them from their allegiance to Yahweh and his law, by sending in the daughters of Moab among them, and enticing them to impurity and idolatry. Balak followed his advice, and by the means proposed, caused Israel to be joined to Baalpeor, which caused the anger of Yahweh to smoke against them.

Such, in brief, is the history of the prophet who caused a *wasting of the people*; for Yahweh commanded their chiefs to be hung, and all who had offended to be slain to the number of twenty-four thousand. The points of his character were covetousness, perverseness, presumptuousness, unrighteousness, beguiler of unstable Israelites, apostasy from the right way. Where such attributes of character meet in a class of persons, they are said in the New Testament to be "following the way of Balaam the son of Bosor;" and Balaam becomes the representative of the class.

Thus, in the days of the apostles, there were "false teachers" in the Christian congregations, whose motives, teaching, and practices, were analogous to Balaam's. They were "grievous wolves," wasters of the people, "speaking perverse things to draw away disciples after them." They taught that belief of the gospel, and being baptized, was not enough; but that, in addition to this, it was necessary also to be circumcised, and keep the law of Moses, or men could not be saved. They appended this dogma to the wholesome words of the Lord Jesus, in order to popularize his doctrine, and make it palatable to the Jews. Paul styles it "another gospel; which (truly) is not another, but a perversion thereof." He says that they who preached it were "accursed;" that they sought to bring believers into bondage; and that, desiring to make a fair show in the flesh, they constrained their victims to be circumcised, only lest they should suffer persecution for the cross

of Christ—Acts xv. 1-5; xx. 29, 30; Gal. i. 6, 7; ii. 4; v. 10; vi. 12.

They proceeded from bad to worse. They inculcated a distinction of meats and drink; the observance of holy days, new moons, and sabbaths; and a voluntary humility in neglecting the body, and worshipping of angels. They not only commanded to abstain from meats, but they also forbid to marry; and corrupted the minds of their dupes with fables, endless genealogies, and doctrines of demons—Col. ii. 16, 18, 22, 23; 1 Tim. i. 4; iv. 1, 3.

But these false teachers not only Judaized, or taught disciples to seek a justification by Mosaic observances, but some of them Gentilized by indoctrinating them with the principles of philosophy, and inducing them to conform to practices and customs of idolatry. Paul wrote 1 Cor. viii. and x. 7-33, to fortify the minds of the brethren against their influence. His reasoning in these places is directed against the teaching of the Balaam-class who taught the lawfulness of eating idol-sacrifices in the temples. Their argument was after this wise: "We have knowledge. We know that the idols are nothing; so that in eating of the demon-sacrifices, and drinking of the demon-cup, not having an idolatrous conscience, we perform no act of worship: being safe with God upon this point, we obtain the advantage of seeming conformity in avoiding persecution for our desertion of the national superstition."

In philosophizing, they taught the inherent immortality of all men. They rejected the immortality of body, and substituted for it the indwelling of an "immortal soul" in the mortal body; and affirmed its separate and independent intelligent existence in heaven the instant the heart ceased to beat and the lungs to breathe. This led them to deny the resurrection of the body, and to teach that "the resurrection had passed already;" or, what is equivalent to it, that "there is no resurrection of the dead;" and so overthrowing the faith of some, by their profane vain babblings and oppositions of science, falsely so called—1 Cor. xv. 12; 2 Tim. ii. 18; 1 Tim. vi. 20.

Now, of these false teachers the apostle saith, "They reckon of us as if we walked according to the flesh: and say, his letters are weighty and powerful; but his bodily presence is weak, and his speech contemptible. But though I be rude in speech, yet am I not in knowledge. They are false apostles, deceitful workers, transforming themselves into apostles of Christ. And no marvel; for the Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as ministers of righteousness. Are they Hebrews? so am I. Are they Israelites? so am I. Are they the seed

of Abraham? so am I. Are they ministers of Christ? I speak ironically, I am more. In nothing am I behind the very chiefest apostles, though I be nothing. Truly the signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds. But, being crafty, they say I caught you with guile!"—2 Cor. x. 2, 10; xi. 4, 6, 13-15, 22; xii. 11, 12, 16; Phil. iii. 2, 18, 19.

Still speaking of these, he says, "There are many unruly and vain talkers and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. Their mind and conscience are defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate"—Tit. i. 10. "They have a form of godliness, but deny the power thereof. Of this sort are they who creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. They are evil men and seducers, and will wax worse and worse, deceiving and being deceived"—2 Tim. iii. 1-13.

Peter was not behind Paul in his denunciation of this class of men whose diabolical mission it was to turn the grace of God into licentiousness. "There were," saith he, "false prophets among the people (Israel) even as there shall be false teachers among you (Nazarenes,) who will privily introduce destructive sects, and denying the Master that bought them. And many shall follow their pernicious ways; by reason of whom the way of the truth will be evil spoken of. And through covetousness will they with feigned words make merchandise of you. As natural brute beasts made to be taken and destroyed, they speak evil of the things they do not understand; and shall utterly perish in their own corruption." He then shows that these characters were already in full operation in the societies of the faithful; for, he continued, "They are spots and blemishes, sporting themselves with their own deceivings, while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: who have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness; but was rebuked for his iniquity. These are wells without water, clouds that are carried with a tempest; for whom the mist of darkness is reserved in the Aion. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wanton-

ness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption"—2 Pet. ii. These were the scoffers who appeared in the last days of the Mosaic Aion, "walking after their own lusts, and saying, Where is the promise of His coming?"—the "false prophets" that the Lord Jesus predicted would "arise and deceive many; and say in heart, the Lord delayeth his coming;" and should therefore "begin to smite their fellow-servants, and to eat and drink with the drunken"—Matt. xxiv. 11, 48, 49.

John also, to whom the Apocalypse was revealed, is particularly pointed against these wolves in the clothing of sheep. "Little children," saith he, "it is the last hour: and as ye have heard that the Antichrist comes, even now many antichrists exist: whereby we know that it is the last hour. They went out from us, but they were not of us; for, if they had been of us, they would have continued with us: but they went out that they might be made manifest that they were not all of us." They denied that Jesus is the Christ; and, consequently, repudiated the doctrine of the manifestation of the Father through him as the Son. Therefore, referring to them, John inquires, "Who is the liar but he who affirms that Jesus is not the Christ? This is the Antichrist rejecting the Father and the Son." From this it would appear, that they had given the lie to the apostles for teaching what they had come to deny; but John retorted upon them that they were the liars, and the germ of the Antichrist to be more fully revealed. "These things," says he, "I write unto you concerning them that seduce you. Little children, let no man deceive you. Believe not every spirit"—believe not every man who pretends to speak by the spirit: "but try the spirits;" bring them to the test of the Law and the Testimony, and by this standard ascertain "whether they be of God: because many false prophets are gone out into the world. By this ye may know the Spirit of God; every spirit (or prophet) that confesseth that Jesus Christ has come in flesh is from God: and every spirit that confesseth not that Jesus Christ came in flesh is not of God: and this is the (spirit) of the Antichrist which ye have heard that it comes; and is now already in the world. They (these false prophets or teachers) are of the world; because of this they speak of the world (being inspired by its traditions) and the world hears them."—1 Jno. ii. 18, 19, 22; iv. 1-6.

These were they who released their hold upon the name of Jesus, and denied his faith; and who were strenuously opposed by the true believers under the class-name, or symbol, *Antipas*; which see. John in writing his second epistle wrote to an Antipas-Ecclesia, or community of faithful witnesses. He exhorted them to continuance in the truth

that was from the beginning; and as the reason of his exhortation refers to the fact that "many deceivers were entered into the world, not confessing that Jesus Christ is come in flesh: this," says he, "is the deceiver and the Antichrist." Therefore, he continues, "If there come any unto you and bring not the doctrine of Christ (that He is come in flesh,) receive him not into your house, neither bid him God speed." In his third epistle, he informs us that Diotrephes was one of this class, and refused even to acknowledge him. Affairs must have attained to a pre-eminently antichristian state to have come to this. This Diotrephes loved to have the pre-eminence in the congregation, and prated against John and his friends with malicious words; "and not content therewith, did himself neither receive the brethren, and forbade them that would, and cast them out of the ecclesia."

The manifestation of these false teachers contemporary with the apostles created a crisis in the history of the faith. It had come to this, either they must be put down, or the doctrine of Christ would be suppressed. This alternative would certainly have resulted, if God had not reserved to himself a remnant who refused to bow the knee to Baal. This remnant was Antipas; and therefore *against all* the Nicolaitanes, Balaams, and Jezebels; false teachers, who had crept in unawares, corrupting and handling the word of God deceitfully, that they might make it less offensive to the Jews and idolaters; and so make the profession of christianity more popular, and consequently, less dangerous to life, liberty, and the pursuit of happiness in the world.

The only weapon granted to Antipas against Satan, was "the two-edged sword of the Spirit, which is the word of God." He was to be earnest and indefatigable in the use of this, that he might perpetuate the faith in the heart of *a remnant* till the apocalypse of Christ—Rev. vi. 11; xii. 17. Writing to this class to which the apostles belonged, Jude says, "It was needful for me to write unto you, and exhort you that ye should earnestly contend for *the faith* once for all delivered to the Saints. For there are certain men crept in unawares, ungodly men, turning the grace of our God into lasciviousness, and denying the only sovereign Deity, even our Lord Jesus Christ." These, after the example of Israel in the wilderness, the messengers that kept not their first estate, and Sodom and Gomorrah and the cities of the plain, "believed not," "left their first love," and "gave themselves over to fornication, going after other flesh," and to eating of things idolatrously devoted. They were dreaming fanatics who defiled the flesh, despised authority, and spoke evil of the illustrious, as Diotrephes did of John and others. They spoke evil of those things which they understood not: but what they knew naturally, as the irrational creatures, in

those things they corrupt themselves. "Woe unto them!" exclaims Jude, "for they have gone in the way of Cain, and rushed headlong into the error of Balaam for hire, and destroyed themselves with the rebellion of Korah. These are sunken rocks feasting with you in your love-feasts, feeding themselves without fear; clouds without water borne about by winds; fruitless autumnal trees, twice dead, uprooted; raging billows of the sea, foaming out their own shame; wandering stars, to whom the blackness of darkness is reserved for the Aion. These are grumblers, fault finders, walking after their own lusts; and their mouth speaketh pompous things, praising persons for the sake of gain. But, beloved," continues Jude, "remember ye the words before spoken by the apostles of our Lord Jesus Christ; thus they told you that in the last period there will be scoffers walking after the lusts of their impieties. These who separate themselves are they, animal, not having spirit."

From these testimonies who can forbear to exclaim, What an apostasy is here! As Paul truly styled it, it was "THE MYSTERY OF INIQUITY," which he said "*already is working*;" and was that iniquity to which Jesus referred, as the result of the operation of the many false prophets that would arise, saying, "and because of the abounding of the iniquity, the love of the many will grow cold"—Matt. xxiv. 11, 12. It must have been a matter of great mortification to the apostles to witness such havoc in the field of their labors. Yet, when we consider the natural perverseness of flesh, any other result would have excited more surprise. No names more appropriate could have been selected from Jewish history, to designate this incarnate iniquity of the apostolic age, than those of Balaam and Jezebel, who were *οἱ νικοντες των λαων*, *the Conquerors of the people*, or *Νικολαῖτοι*, Nicolaitans. They made war upon the saints, and prevailed against them.

Here, then, was *an organization*, a fellowship of iniquity, developed from the tares which the enemy had sown among the wheat. It grew up with the good seed until it acquired political ascendancy, and then the separation became complete. The "woman Jezebel" in the maturity of her abominations, became "the Church," the daughter of Baal and the wife of Ahab, the State-Harlot of the habitable; and the Balaam-corrupters of the disciples, the priests of her idolatrous communion.

Thus the elements of the Apostasy were ecclesiastically organized antecedently to the revelation of the things exhibited in the Apocalypse. The men that figure as "THE FATHERS," such as the writers of the Apocryphal New Testament, Cyprian, Origen, &c., were of Balaam. From Balaam and Jezebel have sprung the Clergy of all the Names

and Denominations of Christendom. These are the successors of those self-styled apostles, who prated with malicious words against the true apostles; and the leading characteristics of the Balaamite teachers of the first century, will be found to be those of the Clergy of our own times. The following enumeration will establish the truth of this remark:

1. The primitive Balaamites prophesied for hire; so do the clergy;
2. The primitive Balaamites preached perverse things to draw away disciples after them, that their hire might be increased; so do the clergy;
3. The primitive Balaamites blended Mosaic observances with gospel principles, Judaizing and sabbatizing especially; so do the clergy;
4. The primitive Balaamites preached a perverted gospel, or rather no gospel at all; so do the clergy;
5. The primitive Balaamites brought the people into bondage; so have the clergy, and keep them so;
6. The primitive Balaamites commanded to abstain from meats and drinks; so do the clergy;
7. They taught the worship of saints and angels, and forbid to marry; so do the popish clergy;
8. They sought to please men, and flattered them for gain; so do the clergy;
9. They made the doctrine of the resurrection and a future judgment of none effect by their traditions about souls; so do the clergy;
10. They made merchandize of the bodies and souls of men with feigned words; so do the clergy;
11. They knew more of heathen philosophy and learning than of the gospel; so do the clergy;
12. They thought more highly of their own speculations than of apostolic and prophetic truth; so do the clergy;
13. They taught things which they ought not, for filthy lucro's sake; so do the clergy;
14. They professed that they knew God, but were disobedient; so are the clergy;
15. They resisted the truth, and caused it to be evil spoken of; so do the clergy;
16. They scoffed at the coming of the Lord; so do the clergy;
17. They denied that Jesus came in flesh, and so originated the immaculate conception; so do the clergy;
18. They were of the world, therefore the world heard them; so are the clergy, and therefore it hears and honors them;

19. They loved the preëminence; so do the clergy;
20. They cast all out of their churches that stood by the apostles, and opposed their errors; so do the clergy;
21. They were destroyers and corrupters of the people; so are the clergy;
22. The primitive Balaamites were inventors and lovers of lies subversive of the truth; so are the clergy;
23. They made a fair show in the flesh, had a form of godliness, and set up for ministers of righteousness, while really the servants of sin; this is equally true of the clergy.

"CLERGY," in the Gentile use of the word, is generic, comprehending many species, and in the popular sense, signifies "the body of men set apart by due ordination for the service of God;" hence, a clergyman is "one in holy orders, not a laick," or one of the people. Every sect has its peculiar "clergy," which are hired, like Balaam of old, to do the will of Balak, that is, to preach the dogmas of their employers. There was a diversity among the children of Balaam and Jezebel in apostolic times. Hence Jude exhorted Antipas to "have compassion on some, making a difference; and others, save, snatching them out of the fire with fear, (lest they also should be scorched;) hating also the garment defiled by the flesh." Some were more deceived than wilfully deceiving, still, they were all engaged in one work, consciously or not, and that was in "making the word of God of none effect by their traditions," and "teaching for doctrine the commandments of men;" so that the sentence of condemnation to the blackness of the darkness in the Aion, rested upon them all.

Thus it is likewise with their clerical successors in the nineteenth and previous centuries. All the clerical species are not equally abominable in detail; and individuals even of the same species, are far less exceptionable than others. Apart from their spiritual merchandizing, many of them are moral, intelligent, and honorable citizens of the world. The Protestant Clergy of all sects are generally more intelligent and moral than their brethren in "Holy Orders" of the Latin and Greek departments of Jezebel's house. The latter are designated apocalyptically "worshippers of Demons, and of idols of gold, silver, brass, stone, and wood, incapable of seeing, hearing, or walking: murderers, sorcerers, fornicators, and thieves"—Rev. ix. 20, 21. The Protestant clergy, however, though making a better show in the flesh, are not clean. When men read prayers on a day set apart by mere human authority in honor of "St. Charles the Martyr," (the royal tyrant beheaded by Cromwell,) and other equally holy witnesses, whose ghosts, they affirm to be in heaven and crowned with glory, they are worship-

pers of Demons. When men preach funeral sermons in praise of souls, which, in dying, they declare went to heaven, where they have become guardian-angels or spirits to their friends on earth, their congregations responding in faith or word, they are all worshippers of Demons. When men teach, endorsing, as they do, their dogmatism by their practice, that mankind can devote their lives to sin, and perpetrate the blackest crimes against God and society; and under the influence of their instruction, persuasions, and prayers, the wretches may be brought to peace with God by a penitentiary act of the mind, in view of the positive declaration of the scripture, saying, "The unrighteous shall not inherit the kingdom of God. Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, (who are idolaters,) nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of Christ and of God. Let no man deceive you with vain words; for because of these things the wrath of God comes upon the children of disobedience"—Eph. v. 5, 6; 1 Cor. vi. 9, 10; and, "no murderer hath eternal life abiding for him"—1 John iii. 15—when the clergy of all sects teach practically such blasphemy of God as this, they are liars, and murderers of the people. When citizens in "Holy Orders" teach, that by reading from a book certain stereotyped prayers, and by sprinkling a few drops of water from a basin on the face of a baby, in the name of the Father, Son, and Holy Spirit, the creature is baptized, and regenerated, and become a member of the mystical body of Christ, they not only blaspheme, but they practice sorcery, in the name of Deity. And lastly, when Gentiles, by Act of Parliament, and by arms, as at Rathcormack, and Edinburgh, or by dstraint as upon Quakers, compel men to pay them tithes of produce, church rates, and Easter offerings, they are thieves and robbers of the people; and though very classical and gentlemanly in their way, they are the children of Balaam, beguiling unstable souls, and having a heart exercised with covetous practices.

The general characteristics of the clergy are notoriously such as we have set forth. The exceptions may be said to establish the rule. There is this difference, however, between them and their "Fathers" of the first and second centuries—"the Fathers"—became the sons of Balaam with their eyes open. They knew "the right way;" but "forsook it, and went astray;" they were "children of God;" but became "cursed children;" they had been "bought" of the Lord; but they afterwards "denied the Lord who bought them." All this made their offence inexcusable; they will, therefore, rise to the judgment of the Aion, and to the blackness of the darkness connected with it. But

their clerical posterity are not so. These have not known the right way; and therefore cannot be said strictly to "have forsaken it;" they have never become "children of God;" and cannot therefore be styled "cursed children;" neither has the Lord bought them; so that they cannot be said to have denied him as their *δεσποτες* or, Master. They have entered upon life finding the kosmial arena preoccupied by a Jezebel Institution, now styled "*Mystery, Babylon the Great, the Mother of Harlots and Abominations of the Earth.*" As youths, they are taught by their parents and tutors to call its dogmas and practices christianity; and its organization "Christendom," or the Dominion of Christ! Deceiving and being deceived, their teachers indoctrinate them with theological sentiments which, acting upon Cautiousness, Conscientiousness, Veneration, and Marvellousness, develop a mystical pietism of flesh, which is known by the peculiar tone and grimace, or sanctimoniousness, that invariably accompany it. A youth pietized after this fashion is no longer master of himself. Yielding to the hallucination, and mesmerically controlled by surrounding circumstances and opinions; and being also ambitious of professional rank and status in society; he gets a notion into his head that his pious ambition is a feeling wrought in him by the Spirit of God; and conceits absurdly enough, that it is a call of God, such as Aaron was the subject of, for him to prepare himself for "the ministry!" Having got this crotchet into his young brain, he is haunted by it until he gets into the way of "duty," in which he continues until he is enthroned the One Man of a community which recognizes him as the oracular expounder of its creed, a successor of the apostles, and a minister and ambassador of Jesus Christ, at five hundred, two thousand, or more or less, per annum, according to their ability to pay, and the market price his vanity or presumption, or it may be his humility, may place upon himself!!

Here, then, is a poor unfortunate creature indoctrinated, deceived, and ordained the spiritual guide of the blind, by a system he had no hand in creating. It has duped him, and installed him the dupe of others in turn. The system made him a clergyman, priest, or minister; and he, knowing no better, glorifies the system as "the Church," and approved of God! He is a soul merchant. The souls of others are his stock in trade; and he undertakes to take care of them for their owners, so as to leave them leisure to devote themselves to trade, commerce, literature, and politics, provided they will make it worth his while; that is to say, profitable; otherwise, not. This is the true Balaam-principle. He thinks it just. Other men will not work for nothing, and find themselves; why should he? Especially as

it is written, "Thou shalt not muzzle the ox that treadeth out the corn;" and "He that preaches the gospel should live of the gospel;" and "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?" He is very familiar with these texts, which when rightly applied are admirable. But, in quoting them he is somewhat inattentive to the conditions. The ox must tread out the corn before he is entitled to eat of it; the gospel must be preached before a preacher can scripturally claim to live of it; and the things ministered must be those of God's spirit, ere a minister can lay claim to people's carnal things in exchange. Now the treading of the clergy is the treading out of tares and thistles; therefore, tares and thistles should be the food of Balaam's ass: they do not preach the gospel Paul preached, that is certain; neither do they minister the things of the Spirit of God: their claim, therefore, to a piece of bread, or a profitable living in ease and luxury, on the authority of these texts, is only an additional evidence of the imposition they are, perhaps unwittingly, practising on mankind. It is unquestionably just that a man should be paid for his labor. If a community of errorists want a man to preach their creed, and to defend it through thick and thin; if they want him to proselyte other men to it, and to make them feel comfortable about their souls—they ought to make it profitable, and very profitable too; for in proportion to the desperateness of the enterprize should be the magnitude of its reward. And what enterprize more desperate than cheating souls under pretense of curing them? It is spiritual assassination and homicide. But, we are charitable enough to think that with many of the clergy it is manslaying without intent to kill. With "the fathers" of the clergy in the first century, this consideration in mitigation of punishment, cannot be indulged. To blackness of the darkness, then, the clergy, ancestors and posterity, are doomed; but as the latter are not apostates from the right way, having never known it; yet are of the apostasy being ignorantly subjected to its authority and power—we apprehend that, dying in their ignorance, they will reap the corruption of the grave; and there remain among "the dead whom Yahweh remembereth no more"—"in the land of forgetfulness"—"the land of darkness, and the shadow of death; a land of darkness as darkness itself; of the shadow of death without any order, and where the light is as darkness"—Job x. 21; Psal. lxxxviii. 5, 12. But, in regard to "the Fathers" of the "Holy Orders," "a sorer punishment" awaits them. "It had been better for them," says Peter, "not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them"—2 Epist. ii. 21. They are therefore obnoxious to a sorer

punishment—a resurrection to judgment and fiery indignation, which shall devour the adversaries—Heb. x. 27, 29.

In the twenty three points already enumerated we have shown the identity of the clergy with the sons of Balaam in the apostles' days; but, in order that the antichristian character of the clerical orders of all sects may be complete, we shall also enumerate the points, the principal ones at least, in which the clergy of our times and the apostles and their colaborers, are opposed.

1. The apostles preached "the wisdom of God in a mystery, the hidden wisdom which God ordained before the Aions to their glory—1 Cor. ii. 7. The clergy know nothing of this;

2. When the apostles preached they "declared the testimony of God" contained in the writings of Moses and the Prophets; and their own personal testimony to the resurrection of Jesus, together with the revelation of the mystery made known to them by the Spirit—1 Cor. ii. 1; Rom. xvi. 25, 26; Eph. iii. 5, 9. This is all Sanscrit to the clergy—they cannot attain to it:

3. The apostles not only showed what was testified in Moses and the Prophets, but they *reasoned* upon it for its exposition, that the people might understand, and believe it; and they commended them for not taking what they heard for granted; but searching the scriptures daily to see if what they said were true; that their hearers' faith might rest on the written testimony of God—Acts xvii. 2, 11, 12; 1 Cor. ii. 5. The clergy have no taste for such a procedure: reasoning on things religious is with them a step towards infidelity. The less reasoning the blinder, or more implicit, the faith; and consequently the more passively obedient to clerical dictation and rule. In their system "ignorance is the mother of devotion;" so that in their flocks the most stupid are the most humble and devout.

4. The apostles proclaimed the return of the Lord Jesus to the Holy Land in power, to replant the Twelve Tribes of Israel therein; to unite them into one nation; to re-establish the kingdom and throne of David; having raised the dead, and changed the living, saints, to place them over Israel and the Nations as God's kings and priests to instruct and rule them according to his appointments: to give the world a righteous administration through them; and in a multitude of details, to bless them in Abraham and his Seed, as promised in the Gospel—Luko i. 31-33, 52-55, 68-75; Mat. xvi. 27; xix. 28; xxv. 31, 34; Luke, xiv. 14; Acts xviii. 31; xv. 16; Rev. ii. 26; v. 10; xx. 6. All this is treated as fabulous by the House of Jezebel!

5. The apostles preached "*the Gospel of the Kingdom*" for the obedience of faith—Acts xx. 24, 25; Rom. xvi. 26. They preached the

same gospel Jesus proclaimed before his crucifixion—Mat. xxiv. 14; and the same that was preached to Abraham, and his posterity in Egypt and the wilderness—Heb. iii. 17; iv. 2; Exod. vi. 6-8; xxiii. 20-33; Gen. xii. 1-3; Gal. iii. 7, 8, 9. All this to the clergy is as a story to a deaf man.

6. The apostles taught that "without faith it is impossible to please God"—Heb. xi. 6. This the clergy *in works deny*, "when they give sinners in the gripe of "the King of Terrors," ignorant, and therefore necessarily faithless, of the first principles of the oracles of God, but professing to be penitent, absolution, and what they term "the consolations of religion;" as if the doctrine of Christ had any consolation for villains whose existence has been a life of crime; and whose only repentance is sorrow at the stoppage of their career by conviction and retribution. By works the clergy deny the indispensability of faith, when they rhanitize the face of a puling babe for the regeneration of its "immortal soul!" Surely if Balaam's ass were here, and a clergyman should bestride him on such a mission, the intelligent creature would break silence again, and with the voice of a man rebuke the madness of the seer!

7. The apostles taught that without resurrection there is no future life—1 Cor. xv. 12-19. The clergy deny this in teaching that souls live in heaven and hell before it, if it ever occur, which some of them deny.

8. The apostles taught, that the obedient to the faith are sanctified by the Abrahamic Covenant dedicated by the offering of the body of Jesus—Heb. x. 9, 10. Clerical sanctification knows nothing of this. The clergy profess to be sanctified; but of sanctification in relation to a covenant made nearly 4000 years ago, and confirmed by the crucifixion, their ignorance and unbelief of the things covenanted, prove that they know nothing.

9. Jesus and the apostles taught, that the inheritance of the Saints is the earth, the world, and all things pertaining to them, with eternal life and glory; and to be possessed in the Day of the Lord Jesus after the resurrection—1 Cor. iii. 21-23; 1 Thess. ii. 12; 1 Pet. v. 10. The clergy teach that the saints' everlasting rest is beyond the skies.

10. The apostles taught men to believe the things concerning the kingdom of God and the name of Jesus Christ; and thereupon to be immersed in that name for remission of sins; and they did it—Acts viii. 12; ii. 38. But the clergy ignore all this, and say, "Believe and be saved;" and to babes, "Be saved without belief!" Hence, they teach two salvations; the one, salvation by faith; the other, salvation without it! By faith of what? "That Jesus died for you." This, and a

penitentiary sorrow, will atone for a life of crime; and swing a soul from the gibbet into supernal and eternal glory!!! Oh Balaam, what wilt thou not teach for hire!

11. The apostles taught that Jesus was of the same flesh as the sons of Adam, having all the faculties and emotions common to them; and that, when he was crucified, sin was condemned "IN" that flesh—Rom. viii. 3; 1 Pet. ii. 24; Heb. ii. 14, 16, 17. Balaam denies this. He taught in the life-time of the apostles, and maintains it in our day, that the nature called Jesus was not similar to that of Adam after the fall; but like a different flesh, such as they suppose he had *before he fell*—essentially a self-sustaining, incorruptible, and immortal flesh;—and that the body born of Mary was not derived from her substance, but the result of a fresh act of creation! This is denying that Christ came in flesh; a clerical heresy which destroys the apostolic doctrine of the condemnation of sin in our flesh; and abolishes *Jesus, the crucified, a covering for sin.*

12. The apostles taught that death had been cancelled, and immortality, that is, deathlessness, or life and incorruptibility, brought to light by Jesus Christ in the Gospel of the Kingdom,—that the writing of death against the saints had been *crossed*, or blotted, out; and incorruptibility of body and life for them procured by his resurrection as the earnest of theirs—2 Tim. i. 10. But Balaam and Jezebel ignore this. They teach the philosophy of their heathen forefathers concerning immortality; and by their tonguey deeds deny that *immortality is for those only who believe the promises of God covenanted to the fathers; and yield obedience to the law of faith.* Balaam's clerical posterity are "the children of disobedience," and totally opposed to all such doctrine as this.

13. "*The World*" is to-day precisely what it was in the days of the apostles. "Woe to the world," saith Jesus, "because of offences!" "The world," he continues, "hates me;" and then says to the apostles, "because ye are not of the world, the world hates you. In the world, therefore, ye shall have tribulation; but be of good cheer; I have overcome the world." And again he saith, "I pray not for the world."

Their Lord having commanded them to go forth, and preach the Gospel of the Kingdom, left them. They soon after found that the persecution visited upon him came upon them, as he had predicted, saying, "If they have persecuted Me, they will also persecute you:" so that it became a rule experimentally verified, that *wherever and by whomsoever the doctrine of Jesus Christ is believed and advocated, it is opposed, and its faithful adherents are reproached.* This was Paul's experience, who —

says of the apostles, "We are made a spectacle for the world, even to angels and to men. Unto this present hour we hunger and thirst, are naked and buffeted, and have no certain dwelling-place; and labor, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, the offscouring of all things unto this day."

Since that day the policy, but not the disposition, of the world, is changed in relation to the truth. This has been prevailed against for a time; even until Christ shall come to punish the world for its iniquity. The world hates the truth and its advocates and friends to this day, as every one who is of the truth knows by experience; and because, "all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father," whose the truth is. Now who does not know, that it is the world in whom the clergy live, and move, and have their daily bread? Is it not the lust of the eyes and the pride of life that build their temples? Is it not the pride of life that rents their pews, and fills them with flowery cones of purple and fine linen? Is it not the lust of itching ears that heaps to themselves pulpit-fabulists, who rebuke sins afar off they have no mind for; and wink at, or can not see, the pious wickedness that festers within their doors? The clergy are paid, and fed, and clothed, and honored by the world. The world invites them to its feasts; makes them priests and chaplains to its fleets and armies, and public institutions; it makes them princes in lawn, and rulers in the state. These are evidences of its love for the clergy; and it has ever been that "the world loves its own;" and they who, like Balaam, love the wages of unrighteousness, it will surfeit with favors and rewards.

It is manifest, then, that the apostles and the clergy, who presumptuously style themselves their "successors," and the "ambassadors of Christ to the world," occupy diametrically opposite relations to that world. The world is the enemy to the apostles and their doctrine; while it is the friend and patron of the clergy. This irrefutable truth is fatal to all their pretensions. "The friendship of the world," says James, "is enmity of God; whosoever, therefore, will be a friend of the world is the enemy of God." Therefore, another apostle saith, "Love not the world, neither the things in the world; if any man love the world, the love of the Father is not in him."

But we need not enumerate any more points of discrepancy between the apostles, and their rivals, the clergy. The antithesis is complete.

We shall proceed now to make a few remarks upon the name which these sons of Balaam have appropriated to themselves.

They style their "Holy Orders" **THE CLERGY**. This name is derived from κληρος, *kleros*, a lot, portion, or heritage. The Balaamites apply it to themselves, on the assumption that they are *the peculiar heritage of God!* In countries where they are in political alliance with the world-rulers, they refuse to recognize the Balaamites of dissenting communities as "clergy." They regard them simply as "laymen," or men of the people. But in the United States, where the world is in league with all sects, the heterogeneous and discordant elements which fill the pulpits of this Republican Christendom, are all massed together as "the clergy." We certainly cannot congratulate the Lord upon his inheritance, if it be composed of all the popish priests, state-church parsons, and random outpourers of nonsense, that thump the cushioned desks of the sectarian conventicles of christendom! But we read of no such inheritance, or clergy, of the Lord in the Bible. We there find Moses saying to Israel, "Yahweh hath taken you, and brought you forth out of the iron furnace, out of Egypt, to be unto him a *people of inheritance* as at this day;" and in another place, "The portion of Yahweh is his people; Jacob is the lot (cord, or boundary line) of his inheritance." But never did he say to the clerical leaders of the Gentiles, "Ye are my inheritance," or clergy.

But when He was "wroth with his inheritance," and "the Gentiles came into it," the Balaamite Doctrinaires concluded, as they teach at this day, that he had "cast them off," and substituted the bishops, presbyters, and deacons, of the christian nation in its stead. They regarded themselves as the spiritual Levi, the special treasure of Jehovah, above all others of the body, whom they styled the people. Being Levi's successor, they claim his perquisites; and as Levi tithed Israel, they undertook to tithe the laity, and to tax them in other ways, persuading them that in giving to the clergy they were lending to the Lord! This imposition grew to such an enormity, that when the church and world became one, the clergy became the territorial lords of some of the finest tracks in Europe. They became a power in all its kingdoms, and by the rulers, were regarded as the pillar of their thrones.

"Yahweh," however, "has not cast off his people; neither will he forsake his inheritance"—Psal. xciv. 14. He has only broken off a dry branch from the Hebrew Cedar Tree. The tree remains, though in a very sapless condition. But is anything too difficult for God? "I will, saith he, take of the highest branch of the high cedar, and will set it; I will crop off from the top of his young twigs a tender one, and will plant it upon a high mountain and eminent: in the mountain of the

height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell. And all the trees of the field shall know that I, Yahweh, have brought down the *high* tree, (as it was under Solomon and his successors,) have exalted the *low* tree, (above the Babylonish desolation,) have dried up the *green* tree (by the Roman power,) and have made the *dry* tree to flourish, (when Christ returns in power;) I, Yahweh, have spoken and have done"—Ezek. xvii. 22. When this is accomplished, there will be a state of things in the East such as has never yet existed there. For, "In that day shall Israel be the third with Egypt and with Assyria, a blessing in the midst of the land; whom Yahweh of armies shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and ISRAEL MINE INHERITANCE." Then "shall Yahweh possess Judah his portion in the Holy Land, and shall choose Jerusalem again"—Isa. xix. 23-25; Zech. ii. 10-12.

The Hebrew Nation, then, re-set and flourishing in the Holy Land, is the clergy, or heritage, of God. It is the kingdom of the heavens, as a grain of mustard seed in its re-setting, which, when grown, is the greatest among kingdoms, and becomes a tree, so that the birds of the air, (the political aerial,) come to lodge in the branches thereof—Matt. xiii. 31. Of this kingdom, all who are Abraham's Seed by being Christ's, are joint-heirs with him. They are invited to become heirs of this kingdom through the gospel; and being heirs, that which makes them heirs, also makes them Israelites by adoption, and by consequence, a part of the nation itself. During the times of the Balaamized Gentiles, the Hebrew Cedar is a dry tree; and the inheritance of Yahweh is not the cedar in its dry state, but when it returns to a flourishing condition. He is, however, not without an inheritance in all these times. "The portion of Yahweh is" still "his people;" and this people is to be found in Jacob, which is the lot, or cord, of his inheritance. That is, He has no clergy in the times of the Gentiles, who are not Jews by adoption, through obedience to the law of faith. These are "the Israel of God" for the time current. All who do what Jesus of Nazareth, the King of the Jews, commands them, become his friends, and Yahweh's people. This we have seen the sons of Balaam, who style themselves "clergy," and pretend to be specially appointed of God for his service, do not do. They are not his people consequently; and instead of being Jews, they are for the most part their enemies, and where they have political power, their oppressors.

But, what saith the scripture? Paul in writing to certain in Thessalonica who, before they had obeyed the gospel, were idolaters, says,

"God has called you to his kingdom and glory." Now to these, "the called," some of whom were walking unworthy of their call, the apostle James says, "Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and Heirs of the Kingdom which he promised to them who love him? But ye have despised the poor." To these poor expectant heirs of the Hebrew kingdom, another apostolic Jew addresses himself, saying, "Ye are a chosen generation, a royal priesthood, A HOLY NATION, a people by purchase; who in time past were not a people, but are now *the people of God.*" These are the words of Peter to men who had put off their Gentilism; and had become Israelites by adoption through Jesus Christ. They were all the people of God, and therefore his inheritance, or clergy. In writing to these he says, "The elders which are among you, I exhort." These were not clergy as distinguished from the people or laity. For he exhorts these elders to feed *the flock of God* with them, watching over it, not necessitously, but freely; not for filthy lucre, but liberally; neither ruling imperiously over *the heritages*, but becoming examples of the flock; and when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." Thus, the christian people at large were *the flock of God*," and in their local societies, or ecclesias, "*the heritages.*" The elders were a part of these, and not an order distinct from them. They did not shift about from one heritage to another, because they could get more tithes, a larger salary, or more abundant donation-party contributions, there than here. To have done this would have been to episcopize necessitously, or for filthy lucre, which Peter exhorted them not to do. No; although of "the poor of this world," they episcopized, or *watched over*, the flock of God in its several sheep-folds, "freely" or "liberally," that is, without any stipulated fee or reward. What they received leaped out of the purses of brethren, whose inner man was imbued with the truth, and whose hearts overflowed with gratitude to their elder-brethren for their kind and gratuitous vigilance in those times of tribulation and peril. There was no extorting of "church rates" from infidels and churls; or selling of pews by auction, or letting of seats, to non-professors or the faithful, to pay the hire of episcopals or presbyters. The people of God's flock would have scorned such extortion and meanness. Thus, in writing to a heritage, which he styles "a chosen lady and her children," concerning brethren of other lady-heritages who circulated about spreading abroad the truth, John says, "Beloved, thou dost faithfully whatsoever may have been done for the brethren and for the strangers; who have testified of thee for love before an ecclesia; whom having sent forward worthy of God, thou wilt do well. Because for the sake

of the Name they have gone forth receiving nothing from the Gentiles. We ought therefore to welcome such that we may become colaborers for the truth"—3 Epist. 5-8. By this simple means the doctrine of Christ was diffused among the heathen; and the faith and love of the heritages were individually, collectively, and personally displayed. But when men arose from among these elder-brethren, "speaking perverse things to draw away the disciples after them," and whom Paul styles "grievous wolves," a *transition period* arrived in which "the simplicity that is in Christ" was corrupted, and the heritages turned into mistresses for the Sons of Balaam. Beguiled by them, as the Serpent through his subtilty beguiled Eve, (2 Cor. xi. 3,) they fell from their first estate, and played the harlot against the Lord; as abundantly appears from the letters of the Spirit to the Seven Lightstands of Asia; whose condition was representative of the apostasy, which was at that time establishing itself in all the heritages of the Lord. By A. D. 312, the desolation was complete. They who loved the wages of unrighteousness had gained the ascendancy. The disciples were *Nicolaitanized*, or conquered, by Balaam and Jezebel. A clergy, or heritage, had arisen, which became the inheritance of the Roman Emperors, and their successor the Image of the Beast, and the False Prophet, not Mohammedan, but Antichristian, in all the "Holy Orders." The clergy of God now are the clericles, or heritages of God, whose faith and practice can be proved to be identical with those of his flock in apostolic times; and which have no other clergy, or heritage, than God; and which repudiate the clergy of christendom in all its diversity of popes, cardinals, bishops, priests, parsons, deans, ministers, pastors, evangelists, apostles, prophets, angels, and deacons, as the unscriptural and antichristian orders of the Kingdom of Sin.

The Balaamites in Pergamos, as well as the Nikolaitans, were the exceptions in the Antipas ecclesia, not the rule; for then it would have ceased to be "the faithful witness" there. But few as they might be, they were an evil leaven, which might work the corruption of the whole body. They sowed to the flesh in "forbidding to marry," and therefore ordaining fornication. In this particular they became the fathers of the catholic priests, who are forbidden, and forbid to marry, and yet have more children than the married. The Spirit exhorted them to heartily change their views; to repent, or abandon "the teaching of the Balaamites and Nikolaitans, the covetous and vicious perverters of the gospel of the kingdom and name, and corrupters of the right ways of the Lord; who were extensively and actively working in all the regions of the habitable where the gospel had been proclaimed.

Now, these things were not written solely for the sake of the Anti-

pas in Pergamos; but for all faithful witnesses in other times and places. Therefore the Spirit says, "He that hath an ear, let him hearken to what the Spirit saith unto the ecclesias." What he saith to the seven, he saith to all his servants to whom the apocalypse is addressed; and for whose especial benefit it was communicated to John. They are in an evil world, whose principles are subversive of the truth; consequently, their position in it is belligerent, and their destiny the reward of victory. Therefore the Spirit says, "to the victor, to him will I give to eat from the Manna which has been concealed; and I will give to him a white pebble, and upon the pebble a new name that has been engraved, which no one knows but he that receiveth." The manna, the pebble, and the new name, are here added to the wood of life in Paradise. They are symbols of blessings; or blessings disguised in symbols. Let us, then, examine them, and see what honey they contain. And first of the Hidden Manna.

8. The Hidden Manna.

"The Manna which hath been concealed" is a form of speech to be understood by comprehending the signification, first, of "the Manna;" and secondly, of its concealment; the latter of which will be found intimately connected with the gift of it to him that overcomes.

When the Twelve Tribes had arrived in the Wilderness of Sin, they murmured against Yahweh, because they apprehended that they would perish there from hunger; as if, had that been his intention, he would not have left them to die in Egypt. But the Spirit had heard their murmurings, which showed their want of confidence in his promises; for he had promised to plant them in the land of Canaan, a land flowing with milk and honey: but they let go this hope in saying to Moses and Aaron, "Would to God we had died by the hand of Yahweh in the land of Egypt, when we sat by the flesh-pots and when we did eat bread to the full; for ye have brought us forth into this wilderness, to kill this whole assembly with hunger."

These murmurings being heard, Yahweh said to them through Moses, "Behold, I will rain bread from heaven for you." Having made this promise, before it was fulfilled "the Glory of Yahweh appeared in a cloud," as they looked toward the wilderness; and the whole congregation saw it. And the Spirit said, "At even ye shall eat flesh, and in the morning ye shall be filled with bread;" and ye shall know that I, Yahweh, am your Elohim." And it was so.

But when the morning came they at first saw only "the Dew," spark-

ling in the light of day. But "when the dew that lay *was gone up*, behold, upon the face of the wilderness a small round thing small as the hoar frost upon the ground." The people had seen nothing of the kind before deposited by the evaporation of the dew; therefore they inquired of one another, מַה הִוא *Mahn hu*, "What it? For they knew not what it was." And Moses said to them, "This is the bread which Yahweh hath given you to eat."

And at this point of the narrative it may be worthy of note and emphasis.

1. That Israel saw the glory of the Eternal before they received either flesh or bread;
2. That they received flesh first, that is, "at even;"
3. That they received bread the succeeding morning; so that there was an intervening night;
4. That they beheld the glory, and received the food in the wilderness, and forty years before they received the promised land.

Now, as we are taught in the New Testament, the signification of the things that happened to Israel in the wilderness was not confined to that generation. Their baptism into Moses, their eating of the Manna, their drinking of the Rock, their overthrow in the wilderness, the apostle Paul says, "were types of us." Read what he says in 1 Cor. x. 1-10. After this enumeration, he adds in the eleventh verse, "Now all these things happened unto them for types, *τυποι*; and they are written for our admonition upon whom the ends of the Aions (the Mosaic Aions) are come."

The Flesh and the Manna then, according to Paul, were "*spiritual meat*." In regard to the manna, it is styled in Psal. lxxviii. 24, "the corn of the heavens," "the bread of mighty ones"—"man did eat the bread of mighty ones." This and the flesh, by which the life of Israel was sustained, was "*spiritual meat*;" it was, nevertheless, material and corruptible flesh and bread; for under certain conditions, it stank and bred worms. But it was "*spiritual*" in the sense of representing something else than its own material constituents; in other words, the flesh and the bread were types of something that was afterwards to descend from the heavens, and to become the life-sustaining principle of all that should receive it. What was that something?

This question has been answered by Jesus in John vi. The Jews had said, "Our fathers did eat manna in the desert; as it is written, "He gave them bread out of the heaven to eat." But in reply to this, Jesus said "Moses gave you not the bread out of the heaven; but my Father giveth to you *the true bread* out of the heaven. For the bread of the Deity is He, who, descending out of the heaven, and giveth life to

the *kosmos*." This was as much as to say, that the manna was representative of a life-imparting agent from heaven; even the Logos speaking by Jesus. "In him," the Logos, "was life," says John; "and the life was the light of men." The Logos, or Spirit of Deity, was the manna, or true bread. It was this Logos who said, "I am the Way and the Truth and the Resurrection, and the Life;" "I am the Bread of Life," or the Manna; "I came down from heaven;" "this is the bread which descendeth from heaven, that a man may eat thereof, and not die * * * if any man eat of this bread he shall live in the Aion: and the bread that I, the Logos, will give is my flesh, which I will give for the life of the kosmos."

Thus spake the Logos, who was in the beginning the Deity. He promised to give "His Flesh" for the sustenance of the kosmos. This flesh was the Son of Mary and David, named Jesus; and the Logos appointed that Jesus should be eaten, and his blood drunk, in the even, by all who would become the subjects of resurrection to the life of the Aion. "Except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you." This saying is fatal to the heathen dogma of an immortal soul in Sin's flesh; for they only eat the flesh and drink the blood of Jesus, who "discern the Son and believe into him;" and this can be affirmed only of an almost Noachic few in this evil generation. He that believes the written testimony of the Logos concerning Jesus, set forth in the prophets and apostles, and becomes the subject of repentance and remission of sins in his name, eats his flesh and drinks his blood, and "hath aion-life" in the sense of Rev. xxii. 14—"blessed they doing God's commandments, that they may have the right to the Wood of the Life:" "and I will raise him up at the last day"—John vi. 54. Thus, "he that eateth me, even he shall live by me," and none else.

The Christ, then, or the Logos become flesh, is the "spiritual meat" represented by the flesh and manna in the wilderness. Hence, the apocalyptic Manna is representative of the last Adam, whom Paul styles "a life-imparting spirit;" and to eat from this manna, is to be the subject of incorruptibility of body and life, which together constitute "immortality," in the thousand years' Aion; which deathlessness is imparted by the Spirit which raised up Jesus from among the dead.

We may here recall the attention of the reader to the four points already before him. These were typical conditions, the antitypes of which may be thus stated in a corresponding order:

1. It was typically necessary that Israel see the Glory of Yahweh before they eat heaven's flesh at even, and eat from the Manna in the morning;

2. That they eat the flesh first ;
3. That they eat the bread afterwards ;
4. That they eat both before they obtain Aion-possession of the land promised to Abraham and his Seed.

Under the first head I remark that Jesus Anointed was the Glory of Yahweh. This is proved by John's testimony, that "the Logos became flesh, and dwelt among us, (Israelites,) and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. And of his fulness have all we received, and grace for grace: for the law was given through Moses, the grace and the truth (represented by that law) came through Jesus Anointed." This Glory of the Father was seen by "Judah and his companions" *in the evening* of the Mosaic Aion; and he was seen in the wilderness, as Isaiah had predicted, saying, "The Voice of him that proclaimeth in the wilderness, Prepare ye the way of Yahweh, make straight in the desert a highway for our Elohim * * * and the Glory of Yahweh shall be revealed, and all flesh shall see together"—ch. xl. 3, 5. This was partially fulfilled in the evening of the Mosaic Aion, as related in regard to John the Baptizer. He was that voice; the Spirit descending in the form of a Dove was Yahweh, or the Logos; and Jesus, the Eloah of Israel, who, when anointed, became, as the voice of John proclaimed, "*our Elohim,*" or the Logos, the Eloah from heaven, become flesh in Jesus, the other Eloah of the house of David. These two Elohim dwelt among the Jews, as "the Only Begotten of the Father"—Son of Power and Son of Man—who hath declared the Invisible Deity to men.

But "all flesh" have not yet "seen together." Judah and his companions have seen; but Israel and his companion-tribes have not. Multitudes of the former have eaten the flesh, and drank the blood, of the Son of Man; and are now sleeping out the intervening night, that in the morning they may come forth as dew, and when it hath gone up, they may be as manna upon the ground. But the Ten Tribes did not see the Glory of Yahweh in the days of John. It is, however, typically necessary that they do see it in the wilderness before the morning, that they also may eat the flesh and drink the blood of the Logos, before they eat of the manna hidden in the dew, preparatory to their admission into the covenanted land. The whole congregation of Israel must see the glory together; and, as Jeremiah saith, "thy words were found, and I did eat them;" so Israel has to come to the knowledge of "the truth as it is in Jesus," inwardly to digest it, and to feed upon it in the wilderness-probation that awaits them in the matter of their restoration.

In the morning, they who have seen the glory, and eaten the flesh

"at even," or believed the gospel of the kingdom and name of Jesus Anointed, will behold "*the Dew*" before "it is gone up." The bread to be eaten was concealed in the dew, and did not appear until the fluid matter in which it was suspended was evaporated by the action of the sun. Now, the manna in dewy suspension is apocalyptically styled "the manna that hath been concealed." The manna concealed in dew is a type of the resurrection of the first-fruits of the Spirit. When they that now dwell in the dust awake and sing, they are at their awaking *the Spirit's Dew*; which the prophet saith is as "the Dew of herbs"—Isai. xxvi. 19. They remain in this Dew-state until the Sun of Righteousness acts upon them, and transforms them into Manna; that is, makes them corporeally like himself—transforms the body that comes out of the grave into a like form to that with which he descends from heaven—Phil. iii. 20. To be the subject of this transformation by the Spirit is "to eat of the manna which has been concealed."

But the concealment of the manna has also especial reference to Jesus who is himself the type of his companions. In the historical type, the manna appears in two forms—first, as susceptible of corruption; and secondly, as incorruptible. "If left until the morning it bred worms and stank." Ordinarily it would not keep from morning to morning; but in the manna gathered upon Friday this tendency was restrained, and it remained perfectly good; and "did not stink, neither was there any worm therein." Now Jesus, as we have seen, being the Logos become flesh, was both evening quail and morning bread. He was gathered by the nation on Friday, or the sixth day, when they crucified him. They gathered him in the morning, but they did not leave him on the cross till the following morning; still, they kept him laid up in the sepulchre on Saturday; nevertheless, he did not stink, neither was there any worm in his body. The Spirit "would not permit his Holy One to see corruption;" for the tendency natural to the flesh was restrained.

Israel gathered a double portion on Friday; so that when they went out on Saturday to look for it, "they did not find it in the field," as Moses said: so when they gathered the bread of heaven, and laid him in the tomb of Joseph of Arimathea, those who might go out to look, could find the Son of Man no longer sowing the words of eternal life in the field.

But some of the manna was incorruptible for a longer period than the sixth and seventh days. It was made to last for generations. Moses was commanded to put an omer, or tenth part of an ephah, of manna into a pot, and to lay it up before the Testimony, to be kept.

Every day this was preserved, and it was kept for centuries, evinced the presence of the Spirit in the Most Holy; for ordinarily it would not keep. It was deposited in the chest, called the Ark of the Testimony, which was overlaid with gold; whose lid was termed the *Caph-poreth*, propitiatory, or Mercy Seat; and upon which the Cherubim were based. This Ark of the Covenant contained the Tables of the Law, the pot of Manna, and Aaron's Rod which budded; things all representative of the Logos in his incarnate manifestation.

Now as Aaron laid up an omer full in a pot, and concealed it from view within the Ark of the Testimony there to remain for centuries; so the Eternal Spirit concealed in Jesus, the antitypical Ark of his Testimony, that deposit of Manna, from which it shall be given to those who overcome to eat. We feed upon this manna from day to day in feeding upon the truth. But what we eat to-day will not suffice for the morrow. We must keep it in memory. But though we thus feed, and rejoice in "the right to life," yet it is life-manna concealed; for "we are dead, and *our life is hid* with Christ in God. When Christ our life shall appear, then shall we also appear with him in glory"—Col. iii. 3. 4.

The night, then, of the Life-manna's concealment in the Spirit's Ark, is far spent; and the morning of its manifestation at hand. Jesus Anointed, who is the Glory of the Eternal, has been "*hid in God*,"—concealed from human ken "at the right hand of Power," for many generations and centuries. Though once like the daily manna, corruptible; during that long period he has been, and will ever continue to be, like the Manna in the Ark, incorruptible. We look for his appearing, that we who are dead, who are corruptible and mortal, and also by nature "dead in sins;" but pardoned, and therefore dead to the world, and buried with Christ in baptism, and risen with him out of its waters in hope of being planted in the likeness of his resurrection—we wait for his coming, that the spirit may be in us as in him; and that being made like him, we may eat of the manna that hath been so long concealed.

9. A White Pebble.

Besides the promise that the victor shall eat from the hidden manna, it is said by the Spirit, "and I will give to him a white pebble." To eat from the manna would be to rise from the dead; but when risen, what then? "I will give him a white pebble." This implies a blessing superadded to resurrection of life.

In the English version it reads, "I will give him a white stone." In

the original the word is *ψηφον* not *λιθον*. The latter word is used in 1 Pet. ii. 5, where he says that the saints are the living stones of a building. It signifies stone in general as opposed to wood; while the former is something of a lithic nature which is small and receivable. The *psēphos* was the pebble used by the ancients in voting, and which was thrown into the voting urn, or as we should say, into the ballot box. Hence it is used for the vote itself. But the voting by *psēphos*, ballot, must be carefully distinguished from that by *κωμος*, or *lot*; the former being used in *trials*, the latter in the *election* of various officers. The *psaphoi* of condemnation or acquittal were sometimes distinguished by being respectively bored, or whole; but *kuamoi* never. In Acts xxvi. 10, it is said of Paul speaking before Agrippa, "and when the saints were put to death, *I paid down a pebble*" *ψηφον*, rendered in the E. V. "I gave my voice against them." His was a pebble of condemnation. The nature of the vote was determined by the color of the pebble; a white pebble denoted acquittal, a black one, condemnation. A *psaphos* was also a token given to the victors in the public games.

Now it is written in Rom. xiv. 10, 12, "We shall all stand before the judgment seat of the Christ; and every one of us shall give an account of himself to the Deity;" and in 2 Cor. v. 10, "that every one *may receive* the things in the body according to what he has done, whether good or evil." From this we learn, that after the life of Jesus is manifested in our mortal flesh (2 Cor. iv. 11) by resurrection, we are to appear bodily before the Christ for the purpose of giving an account of ourselves; and of receiving certain things. These things are of two classes—good things; and evil things. The former are apocalyptically represented by the excellent promises made by the Spirit to the faithful belonging to the seven ecclesias. The approved shall eat of the arboretum of life, which is in the midst of the Paradise of the Deity; he shall not be hurt of the Second Death; he shall eat of the hidden manna, and receive a white pebble with a New Name engraved upon it; he shall receive power over the nations, and rule them; he shall receive the Morning Star; he shall walk with the Spirit in white raiment; he shall not be blotted out of the Book of Life; and shall be confessed before the Father and his Angels; he shall be a permanent pillar in the temple of the Spirit's Deity; the name of the Spirit's Deity, and of his City, New Jerusalem, and the Spirit's New Name, shall be inscribed upon him; and the Spirit will come into him, and sup with him, and he with the Spirit, with whom he shall be enthroned. These are truly "exceeding great and precious promises," which are all consequent upon the candidate receiving a white pebble with a New Name engraved upon it. If he were to receive a black pebble, he would be

black-balled from the society of the redeemed; he would be condemned as unworthy of the New Order of Things; and fit only to be expelled into outer darkness.

For the Spirit, then, to pay over a white pebble to a resurrected saint, is for him to give a verdict in his favor from the judicial throne. And this is the verdict, or pebble,—“well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord.” Therefore, “Come ye blessed of my Father, take possession of the kingdom having been prepared for you, from the foundation of the State:” possess it with eternal life”—Matt. xxv. 21, 34, 46; xix. 29.

I shall defer the consideration of the engraving upon the white pebble until I come to expound the promises made to the ecclesia in Philadelphia recorded in Rev. iii. 12. But in so doing I would remark that whatever it may import, it is a name “*which no man knoweth, saving he that receiveth.*” This, however, is an apocalyptic saying, which does not imply that it can not be verbally defined. The name possessed by the Faithful and True One is said to be known to no man, but himself; yet, in the fourth verse after, that name is declared to be “*King of kings and Lord of Lords*”—Rev. xix. 12, 16. The meaning is that no man knows experimentally the name but he who answers to the name. If a man be not the King of kings, he does not know the name or title. It does not fit him. So in respect to the New Name of the white pebble; for a man to know it, he must be a subject of the verdict. The new name will then declare *what he is*, and he will know it experimentally. He and the name will be identical. It will not be like the names of Christendom, which have no adaptation to the “miserable sinners” who rejoice in them; for instance, “Charles of Naples, *King of Jerusalem*;” “His *Apostolic Majesty*, Francis Joseph of Austria;” “His *Holiness* the Pope;” and so forth. These are names of blasphemy assumed by the Diabolos and Satan, to gratify their own pride and vanity, and to impose upon fools. The world is full of “right honorables” over the left; and of “right reverend fathers in God,”—that is, the God called Mammon. A saint cannot know these names; for they are descriptive of the things they illustrate,—pride, hypocrisy, and superstition.

SECTION IV.

TO THE ANGEL OF THE ECCLESIA AMONG THYATIRANS.

18. "And to the Angel of the Ecclesia among Thyatirans write; These things saith the Son of the Deity, having his eyes like a flame of fire, and his feet like to incandescent brass. 19. I have known thy works, and thy love, and service, and faith, and endurance; and *that* thy works even the last *are* more than the first.
20. "But I have a few things against thee, because thou permittest the woman Jezebel, who call-eth herself a prophetess, to teach and to seduce my servants to fornicate, and to eat idol sacrifices.
21. "And I gave her time that she might heartily turn from her prostitution; but she turned not. 22. Behold, I cast her into a bed, and them committing adultery with her into great tribulation, unless they may have heartily turned from their works. 23. And I will slay her children with death; and all the ecclesias shall know that I am he that searcheth reins and hearts; and I will give to you, to each one, according to your works.
24. "But I say to you, and to the rest among the Thyatirans, as many as do not hold this teaching, and who acknowledged not the depths of the Satan as they speak; I will cast upon you no other burden.
25. "Moreover that which ye have, hold fast to the time that I may have come. 26. And he that overcometh, and keepeth my appointments until an end, I will give to him dominion over the nations; and he shall govern them with an iron sceptre: (as the potters' clay vessels it is breaking to pieces) as also I have received from my Father. 28. And I will give to him the Morning Star.
29. "He that hath an ear, let him hearken to what the Spirit saith to the ecclesias"—Rev. II. 18-29.

This writing concerning "*the things that are*" affords additional evidence, that "the Angel of the Ecclesia," represented by a Star in the right hand of the Spirit, is not an individual teacher or elder; but an order in the ecclesia composed of a plurality of persons, many or few. Thus, the Spirit addresses the Angel in verse 23, *δωσω ὑμιν, εκαστω*, *I will give to you, to each one*; where the word *ὑμιν* to you is plural, and *εκαστω*, to each one, is in the singular number. Hence the sense is, "I will give to each one of you, composing the Star-Angel of the Ecclesia, according to your works."

I. Topography of Thyatira.

THYATIRA stood forty-eight miles east of Pergamos. It was a city of Lydia on the Lycus, a branch of the Hyllus, anciently called Pelopia, but now Akhissar by the Turks: that is, "the White Castle," from the great quantity of white marble there abounding. Only one ancient edifice is left standing. The rest, including the clerical bazaars, or "churches," are so destroyed that no vestiges of them are to be found. The principal inhabitants are Turks, who have eight mosques in Akhissar,

while the Greeks, calling themselves Christians, have no edifice indicative of the former pre-eminence of their mistress, "*the woman Jezebel*," among Thyatirans. So effectively has "the Son of the Deity, whose eyes are as a flame of fire, and his feet like to incandescent brass," fulfilled the threatening, saying, "Behold, I cast her into a bed, and them committing adultery with her into great tribulation; and I will slay her children with death." The only vestige of Christianity there is a few ignorant and superstitious Greeks calling themselves by the name "Christian," to which they are no more entitled than the Turks.

In the inscriptions of these apocalyptic epistles, none of the cities are addressed, as if each city were an ecclesia. In the English Version, that to the Ephesian saints is inscribed "to the Angel of the Church of Ephesus." This style of address is in accordance with the notions which prevail in the synagogue of the Satan, where a city or a nation are regarded as synonymous with a church. Hence, in the nomenclature of "the Satan, as they speak," we have the titles, "the Church of Rome," "the Church of England," "the Church of Scotland," "the Church of Ireland," and so forth; so that all born of the flesh, and of the will of man, in these places, not avowing themselves dissenters, are regarded and claimed as *bona fide* members of "the church by law established"—established by the law of flesh and blood, which is the Devil. But the scriptures recognize no such churches. They contain no epistles addressed to such. These are the several branches of the Synagogue of the Satan, whose angels are the men constituting the "*Holy Orders*" of the apostasy. The apocalyptic epistles are severally addressed "to the Angel of the *Ephesian* ecclesia," "the ecclesia of *Smyrneans*," "the ecclesia in *Pergamos*," "the ecclesia among *Thyatirans*," "in *Sardis*," "in *Philadelphia*," and "the ecclesia of *Laodiceans*;" but, whether saints of Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia, or Laodicea, they were all, who held fast the name and denied not the faith of the Spirit, the ecclesia, or *invited ones*, "in the Deity, the Father, and the Lord Jesus Anointed." They boasted not in the ecclesiasticism of their native cities or countries, but in the Lord.

2. Origin of the Ecclesia in Thyatira.

The Christian faith was, doubtless, introduced into Thyatira by Lydia, whom Paul and his companions first became acquainted with at Philippi, a city of Macedonia. She was "a worshipper of God" belonging to Thyatira, but for the time being sojourning at Philippi as "a seller of purple." Paul met her at the proseuche, by the river side, beyond the

city walls. She had gone there with other devout women to offer prayer to the living and true Deity. It was "on the day of the sabbaths," or, as we say, on Saturday, by which we may infer, that Lydia was a devout Jewess, or Gentile proselyte, belonging to the synagogue in Thyatira. Luke, who was present, says, that "the Lord opened her heart to assent to the things being spoken by Paul;" and the result was, that she was baptized. Thus, Paul planted, but the Lord gave the increase; and the case shows under what conditions the increase was given. Certain things were being spoken by Paul. The things being spoken were "the truth," or "Gospel of the Deity, which he had before promised by his prophets in the holy scriptures" (Rom. i. 1, 2); and that truth, "as it is in Jesus." Paul could speak no other things, and none other would have opened Lydia's heart, or understanding to an affectionate comprehension such as the Lord would have acknowledged. The truth spoken is the Lord's instrumentality for the opening of men's hearts; and where the truth is neither heard nor read, there the hearts of mankind remain unopened, and are found to be occupied by all "the depths of the Satan, as they speak."

The reader will observe, that before the Lord opened the heart of Lydia, she was already "a worshipper of God." This fact proves that a belief in, and sincere worship of, the true God is not sufficient for salvation; if it is, why did the Lord open the heart of his worshipper to receive Paul's teaching? But it is not sufficient; for since the resurrection and ascension of Jesus, salvation is predicated on believing the things concerning the kingdom of the Deity, and the name of Jesus Anointed, and being baptized into that name. Any teaching in opposition to this, belongs to the departments of the synagogue of the Satan, apocalyptically designated as "Balaam," and "the woman Jezebel."

Lydia's heart, or understanding and affections, were opened. She desired that others should share with her in the benefit she had received. She therefore introduced Paul to "her household." We are not informed whether these were worshippers of God as well as Lydia; or whether it was composed of men and women, or exclusively of the latter. The probability is, that as she had come with purple goods from Thyatira, she had a retinue of male and female attendants and friends. The men of her company would look after the goods in their transshipment, and exhibition for sale in the bazaar, while the females would assist in the sales, and render any personal service she might require. Hence, "her household" may have been quite numerous; for visiting cities for the sale of goods in those days was a more onerous affair, and required more personal service, than in these, when companies supply the place of private enterprise. Her household may have been Jewish,

or mixed; probably purely Jewish, as she was of that faith; be this as it may, she introduced Paul to them, that he might speak the same things for the opening of their hearts which he had for the opening of hers. "As his manner was," he declared the testimony of God, and reasoned with them out of the prophets concerning the expected Son of David, and King of Israel, called the Christ. His testimonies and arguments commended themselves to their honest hearts, which opened through the force of conviction to the obedience which the faith enjoins. As the result of the whole, Luke tells us in Acts xvi. 15, that "her household was baptized." Lydia and her household were thus, by faith and baptism, added to the name of Jesus Anointed, or "the Lord the Spirit;" and an ecclesia of Thyatirans was created, so that when they should return to that city, they would become the nucleus of the apocalyptic ecclesia to which the Spirit writes; and "the house of the Deity, which is the ecclesia of the living Deity, the pillar and the foundation of the truth"—1 Tim. iii. 15.

But after this Paul visited Anatolia, or Asia Minor, in which Thyatira was situated and flourished, and, although we have no account of his visiting that city, there is every reason to believe, that multitudes from Thyatira visited him. In Acts xix. 8-10, it is expressly said, that Paul while at Ephesus disputed and persuaded the things concerning the kingdom of God, first, for three months in the synagogue there, and afterwards daily in the school of one Tyrannus for two years, "so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks." No doubt many of these were immersed by Paul or his companions, and on their return to Thyatira received into the ecclesia already there.

The creation of the ecclesia among the Thyatirans after this manner occurred about thirty-five years before the dictation of this epistle to their "angel," or eldership, by the Spirit. Ample time had, therefore, been granted them for the development of Christian character. In the *general*, it appears to have been commendable, though in a certain particular, they were reprehensible. The spirit of the Lord in the gifts he had bestowed had dwelt among them, and in their eldership, during the period of their ecclesiastical existence. The Son might therefore well say, "*I have known thy works.*" Though the resurrected and anointed Jesus was invisible to them, the gifts of the spirit they possessed had been sent by him, and as long as they continued, were a perpetual memento of his existence at the right hand of power, and of his perception and cognizance of all that was transpiring in all the ecclesias of the Habitable. "The grace and the truth," says John, "came by Jesus Anointed," who, as David predicted, and Paul testi-

fied, "ascended on high, and received gifts for men." Hence, wherever those gifts were, there also were the presence and power of the personal, or individual, Son of the Deity, who speaks in these epistles as "*the Spirit*," on the principle that "that which is born of the Spirit is spirit," and therefore God, or DIVINE POWER.

The works of the Angel were conspicuous for "*love, and service, and faith, and endurance*." Such an eldership must have been in the general in a spiritually healthy and efficient state; and which argued also a wholesome condition of the Spirit's servants, called in the letter "*my servants*;" or, in the nomenclature of the synagogue of the Satan, "*the laity*." It is "the leaders of the people cause them to err;" but where the leaders are faithful, this cause of error is wanting. The leaders corrupt the people, and when the people are corrupted, the seducers are enthroned and flourish; and the people come at length to delight in the corruption that destroys them.

The ecclesia among the Thyatirans became an arena upon which the two classes of leaders displayed themselves. The one class were characterized by a more abundant love, service, faith, and endurance in the days of John, than in the days when they were originally constituted the Star in Thyatira; while the other class was characterized by the idolatrous, meretricious, and murderous wife of Ahab, "the woman Jezebel," who slew the prophets of Yahweh. The former were the Antipas in Thyatira whose devotedness sustained the truth *against* the machinations of *all* its enemies, heretical or pagan. Their "love" was not like that of the Satan's—a love of "divine things" as far as agreeable to our animal instincts, and compatible with our worldly prosperity and peace. The love of the Antipas was the fulfilling of the law; the doing whatsoever Jesus had commanded, by which they evinced that they were his real friends. Many of the Satan's synagogue who rejoiced in Jezebel, possessed spiritual gifts, and could speak with tongues, and prophesy, and understand mysteries, and had the knowledge, and the faith to remove mountains, and bestowed their goods to feed the poor; and not only in some cases gave their bodies to be burned; but in crowds rushed to martyrdom, till the pagan authorities refused to kill them; and told them to become their own executioners. Still, as Paul intimates, they were nothing; for they were destitute of "love." So it is now. Though papists and protestants, Jezebel and her children, have not the gifts, yet they largely bestow of their goods to feed the poor, and in many instances have, and would again, sacrifice their lives for what they call "the gospel;" still like their predecessors in apostolic times, they are nothing but sounding brass, and a tinkling cymbal, because they are destitute of the love

commended in the Thyatirans. This was "long suffering and kind," even to an excess rebuked by the Spirit in the letter before us; for they permitted Jezebel-teachers and seducers to speak, instead of putting them to silence at once. These were envious, boastful, puffed-up, of unseemly behaviour, seeking their own, easily provoked, evil thinkers, who rejoiced in the mystery of iniquity, which was finally established by their means. These were the characteristics of Jezebel and her children, John's clerical contemporaries, and the official fathers of the professional soul-savers of modern christendom. Their co-apostolic predecessors like themselves were destitute of "love," without which men cannot be saved. "Love," says Paul, "*rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things.*" Paul's clerical contemporaries did not rejoice in the truth; but relinquished their original hold upon the name and denied the faith of the Spirit. Our clerical contemporaries are in the same condemnation. They cannot, if their lives depend on it, inform the public what "the truth as it is in Jesus," consists in. They are ignorant of its system *in toto*, and therefore cannot "believe all things and hope all things," and consequently have not the love of which this faith and hope are constituent parts.

The *service* of the Star-Angel in Thyatira, like its *love*, had increased. Their last works were more than their first. They contended earnestly for the faith originally delivered to them; like the Antipas in Pergamos, they held it fast, and were therefore in a position to overcome; for the power of victory is our firm and hearty belief of the truth. They were the pillar and support of the truth in Thyatira, where it might have flourished to this day if their successors in office had been "faithful men able to teach others." But this unfortunately was not the case, so that the fountain being poisoned at the head, the waters became bitter, and the people died. The evil had begun to work by A. D. 98, the epoch at which the Spirit addressed them through John. Forty years before that the Mystery of Iniquity was at work; but it had not yet triumphed in Thyatira. It was, however, half at work there professedly opposed to Paganism, and at the same time doing its best to paganize christianity. The Mystery of Iniquity had its apologists in all the ecclesias. In Ephesus, they falsely styled themselves "apostles;" in Smyrna and Philadelphia "Jews;" and in Laodicea, they said, they were "rich, and increased in goods, and had need of nothing." But the Spirit pronounced them "liars," "vanquishers" and "wasters of the people," the Satan, "wretched, and miserable, and poor, and blind, and naked," and, as in the letter under consideration, the Woman Jezebel.

3. The Woman Jezebel.

As we have shown in our exposition of the apocalyptic "Balaam" and "Nikolaitans," there existed a class of teachers calling themselves "christians," contemporary with the apostles, who taught "another gospel," and set forth a Jesus, which Paul styled "another Jesus;" both of which, that is, the Jesus and their gospel, were different from the real Jesus and the true gospel, proclaimed by the apostles; and subversive of the divine teaching concerning them. This class of teachers, styled by Peter "false teachers;" and by John, "false prophets" and "deceivers who confess not that Jesus Christ is come in the flesh;" which heresy, or falsehood, he says, "is the Deceiver and the Antichrist" wherever found—2 Pet. ii. 1; 1 Jno. iv. 1; 2 Epist. 7:—this class, I say, had become numerous and influential by the end of the first century; and were to be found sowing tares in all the field of the apostolic labors. They were the "reverend divines" and "D. D.'s" of the Nineteenth Century in embryo—the self-styled "apostles" to whom "the Clergy" of our day are the undoubted "successors." They taught the same doctrine as our clergy, and therefore they are unquestionably the same class.

Now false teachers, prophets, and deceivers are aggregately represented in the scriptures of the Old and New Testament, by a woman of vicious and profligate character. Thus, the Spirit in Ezekiel xxii. 25, in speaking of the leaders of the people in Jerusalem, says, "there is a conspiracy of her prophets in the midst thereof; like a roaring lion ravening the prey, they have devoured souls; they have taken the treasure and precious things. Her priests have violated my holy law, and have profaned my holy things. Her prophets have daubed souls with untempered mortar, seeing vanity, and divining lies unto them, saying, Thus saith Yahweh Elohim, when Yahweh hath not spoken." These priests and prophets, who were princes in Jerusalem and Samaria, are represented in the next chapter by two lewd women, "the Daughters of One Mother," Aholah the elder, and Aholibah her sister. "Thus were their names," says the Spirit; "Samaria is Aholah, and Jerusalem, Aholibah." Then follows the indictment against them, in which their apostacy from the Mosaic Law in its simplicity, in their blending it with the abominable customs and principles of heathenism, is likened to the intercourse of harlotry and adultery. The priests and prophets of Samaria were Aholah the harlot daughter of the comely and delicate woman, Zion under the law (Jer. vi. 2); and the same class in Jerusalem were Aholibah, the younger harlot of the same mother, "more corrupt in her inordinate love than Aholah."

In the New Testament, the disciples of Jesus Anointed, who, though not all "elders," "apostles, prophets, evangelists, pastors, and teachers," are all "living stones built up a spiritual house, a holy and royal priesthood, a holy nation, a purchased people"—Eph. iv. 11; 1 Pet. ii. 5, 9; Rev. v. 9, 10. And so long as they held fast the name, and did not deny the faith, of Jesus Anointed, they are styled apocalyptically "the Woman," and "the Woman of the Lamb"—Heb. iii. 6, 14; Rev. xii. 6, 14, 16, 17; xix. 7, 8. But when a schism of this one body was elaborated by false teaching, the teachers and those who followed the teaching, ceased to be of "the Woman of the Lamb;" but became "a woman," or an adulteress.

Such had become the situation of affairs by the close of the first century. There were two women in the Roman Habitable claiming to be the Spouse of Christ; the one, "*a Chaste Virgin*, begotten and espoused to one husband, the Christ, by the word"—2 Cor. xi. 2; 1 Cor. iv. 15; Eph. v. 26: the other, a woman, drunken and adulterous, and the Mother of a progeny of Harlots, and of the Abominations of the earth—Rev. xvii. 1-6; xiv. 4—all of them, mother and daughters, begotten of the traditions and commandments of men, making void the word of God. Between these two women there was rivalry and indignation. The adulteress proclaimed, that she was rich, and increased in goods, and had need of nothing; and invited the world, in all its filthy garments, to her embrace. This is what is proverbially styled "*the World and his Woman*," called by his friends and boon companions, "THE CHURCH." Scripturally, they are Ahab and Jezebel, the adversaries and destroyers of the saints; and wherever any of their prophets are found ministering before the people, there the principles of the flesh, and the gospel-nullifying traditions of men, are glorified and prevail; because, "being of the world, therefore speak they of the world, and *the world heareth them*"—1 Jno. iv. 5. This is an unmistakable criterion. The world will not listen to the counsel, and support any women, but Jezebel and her daughters. Whatever "preacher" will present himself in the name of Jezebel, him will the world listen to with open mouth and ears; for the principles he inculcates are what the flesh approves.

The apocalyptic woman that had been manifested in John's day was styled "*Jezebel*," because the character of the class of false teachers was analogous to that of the wife of Ahab, known in Jewish history by that name. Hence, the literal Jezebel was made the type, or pattern, of the class, which became the figurative Jezebel. There was no literal woman named Jezebel in Thyatira claiming to be a christian, any more than there was a literal Antipas and Balaam in Pergamos of these

names; at least history gives no account of any. Therefore the typical Jezebel must be that Jezebel of the Old Testament. The study of her history and circumstances must be virtually the study of her antitype, and that antitype is the adulteress, or pseudo church, of false teachers, in which the abettors of Balaam's teaching were embodied; and who differs from Balaam in this that she is the adulterous exhibition of what Balaam taught. Her name in Hebrew is *איזבל* *Izabel*, which is compounded of *אי* *not* *זבל* *she dwells*. As if the Spirit had said, *she dwells not with me*; that is, the teachers and their disciples who teach and seduce to commit prostitution, and to eat idol sacrifices, are *not my spouse*. Thus by conferring this name upon them, the real spouse of Christ in those days was vindicated by the Spirit. No wonder the Apocalypse was unpopular with those who held the doctrine of Balaam in those days, as it hath also been to this day with the same class. They know they do not teach the word, and that they can define neither the name nor the faith of the Spirit; and they know that they teach for the hire paid them by the house of Ahab, or the world; and that they love the wages of unrighteousness. How then can a book be popular with such which proclaims them to be not the spouse of the Spirit; but the harlot community prostituting itself for hire to an ignorant, superstitious, and besotted world.

But Izebel or Jezebel, is not only etymologically an appropriate type of the clerical orders of Christendom, whose constituents are "the prophets" of the world; the origin, and character, and fate of the woman are also typical of the origin, character, and fate of the "reverend divines," and doctors of divinity, who minister to the itching ears of those who heap up to themselves teachers after their own lusts, and are turned aside to fables. Jezebel was the daughter of Ethbaal, the idolatrous king of the Zidonians, whose name imported dedication to Baal the false god, the lord of the people; whom Balaam had before taught the Israelites to serve with fornication and idolatry. Now the origin of the clergy is analogous to this. They were begotten in idolatry, or *in Baal*. "The Lord saw folly in the prophets of Samaria; they prophesied in Baal, and caused his people Israel to err"—Jer. xxiii. 13. Peter also testifies this of certain prophets, styling themselves christian teachers, in his day. In writing to the elect he says, there will be false teachers among you, who privily will bring in damnable heresies. These, as natural brute beasts, made to be taken and destroyed, speak evil of the things they understand not; and shall utterly perish in their own corruption. They have eyes full of an adulteress (*full of Jezebel*) and that cannot cease from sin; beguiling unstable souls; a heart have they exercised with covotous practices; cursed children, who have for-

saken the right way, and are gone astray, following the Way of Balaam son of Bosor, who loved the wages of unrighteousness. They are wells without water, clouds that are carried of a tempest; to whom the mist of darkness is reserved for ever." Such were the clergy in their origin. The generation of the clerical Jezebel in our day, however, differs from the generation of their brethren and fathers in the days of Peter in this, that our clergy never were the children of God, and were never in the right way; therefore, though the accursed preachers of other gospels than the true one, they are not "cursed children;" and have not "forsaken the right way," because they were never in it. "The Way of Balaam" is emphatically *the Way of the Clergy* in all post-apostolical and pre-millennial generations. Their eyes are full of Jezebel, whose original practice is proverbially "the ministerial sin." They speak evil of the things they do not understand; and they undertake to teach what they know nothing about; and therefore, they are "wells without water."

These clerical prophets in Balaam, and therefore in Baal, in undertaking to speak to the edification, exhortation, and comfort of souls, being of a class represented by a woman, "*called herself a prophetess.*" They became an ecclesiastical woman prophesying deceits. She was begotten of falsehood, so that the father of the clergy is "the Devil, who was a liar from the beginning." "Except ye be circumcised and keep the law of Moses, ye cannot be saved." This was the first element of the falsehood enunciated to christians by teachers in the presence of the apostles. They set up the dogma, that a Gentile must believe the gospel, be immersed, be circumcised, and keep the law, in order to salvation. This was the first lie taught for truth after the ascension of Jesus; and those who taught it, constituted in themselves, and therefore originated the *anti-apostolic* order, familiarly known in our day as "the clergy." Hence, the clergy are Judaizers to this day—commanding to fast, to abstain from meats, to keep holy days, and sabbaths.

But the falsehood which generated their order was not complete till the principles of heathen philosophy were commingled with the Judaic dogma. This was effected when they denied the resurrection of the body in affirming, as Justin testifies they did, that what they call "souls" went immediately to heaven at death. This Judaized Heathenism constituted what Paul calls "a lie," and "the Mystery of Iniquity"—a system of falsehood formative of the clerical order, which gave them a parentage like that of Jezebel. The principles styled Baal, (for Baal having no real existence, was only a *system of ideas*, so called, that *lorded it over* those who acknowledged it,) gave origin to the clergy who worship Baal and preach him everywhere. The Sidonians believed

in immortal souls, in their going to heaven at death, and in a place of torment, where the wicked burned in fire eternally. They also believed in sacrifice to propitiate the Deity, and in making long and noisy prayers, by which to induce him to hear them. Our clergy have not advanced one step beyond this since the days of Jezebel. She believed these things, and were she personally in existence now, she could have no scruples in becoming a member of any clergyman's church in this city, Catholic or Protestant. It is true, the clergy now hold a few principles, or rather opinions, unknown to Jezebel and her clergy, the original prophets of immortal-soulism. They believe in a Jesus of whom she had never heard; but their belief in this other Jesus whom Paul did not preach, does not at all interfere with their hearty adhesion to the Baal-System of Ideas. Their eyes are full of Jezebel, and she was full of Baal.

Prostitution, and eating the sacrifices offered to the idol-representations of the dead, whose souls were said to be alive, were institutions of Baal-Religion. When Israel were seduced by the Moabitish women to worship Baal, at the suggestion of Balaam, they committed whoredom with them, and eat the sacrifices of their gods. The Balaamite clergy were guilty of the same thing. They privily introduced idolatrous practices among christians. They taught them to eat of the sacrifices sold as holy meat, by which they became partakers of the idol-altars, and propitiated the heathen, for in so doing, they contributed to the support of the pagan priesthood. But Paul objected to this sort of compromise in toto. His argument was, that the things the Gentiles sacrificed they sacrificed to demons, to the ghosts of dead men, and not to God; and that in eating of them knowingly, they had fellowship with their imaginary demons. He told them that when they went to the butcher's they should ask no question, but just buy whatever came to hand. They would then buy in ignorance, having no knowledge whether there was sacrificed meat or not. But if any one said, "this is offered in sacrifice to idols," he told them not to eat it, for the eating then involved a principle of fellowship with deified ghosts, in the judgment of him who invited to eat.

Paul's anxiety was that the Corinthian brethren should "not have fellowship with demons," or deified imaginary ghosts, called "immortal souls. These demons had a table and a cup, as well as the Lord; and Paul taught that they could not partake of both without sin. The same demons have a table and a cup now, modified, however, in this, that bread cut up into pieces, emblematic of the divisions of antichristendom, is substituted for meats offered to the demons. The table spread by the clergy, and called by them "the sacrament," is the modern table of the

demons. It is the table of those who believe in deified immortal souls, who are the gods of the clerical system. It is Jezebel's table, at which a saint cannot eat without having fellowship with the demons she funeralizes to glory, which is sin. Her churches are a synagogue of unbaptized "miserable sinners," as they proclaim themselves to be in their prayers, and consequently, her table cannot be the Lord's, for his teaching has no place for such there—the miserable patrons of demons belong to Jezebel, not to the spouse of Christ.

Again, prostitution, literal and figurative, is a notorious clerical vice, and characteristic of Jezebel. She forbids to marry, and in so doing, "teaches to commit fornication." The priests of the Romish Jezebel are literally a body of whoremongers and adulterers, and their nunneries houses of ill fame; and though, on account of the marriage of the Protestant clergy, this is not the case to the same extent, yet spiritually they are in the same condemnation; for "fornication," in its figurative sense, imports unhallowed union with the world, and blasphemy against God. They are all guilty of this. If they knew the truth, and told the world the truth, the world would not support them. Now, "all that is of the world is not of the Father;" and "he that is the friend of the world is the enemy of God;" they pretend to be God's servants, to be his church or spouse, and yet they serve the world for hire. They are therefore prostitutes and men-pleasers, and consequently, cannot possibly be the servants of Christ, whose name they blaspheme in all their institutions.

The literal Jezebel was a persecutor and slayer of the prophets of Yahweh; and the antitypical, or clerical, Jezebel has been preëminently so. The clergy from their origin until now, have always been opposed to the truth; and have always had a hand in stirring up persecution for its suppression. The civil power, or the Diabolos, has been the instrument of their malevolence and cruelty; and though they cannot inflict personal violence in this country, they still retain much power for evil in the territory of the Beast. But the fate of Jezebel awaits them. She was hurled from her high and queenly estate with violence, and devoured by dogs so completely, that they found not of her what to bury. Jezebel has not yet come to this. She is still in her glory, rioting in drunkenness and prostitution.

It was a fault charged upon the presbytery of the ecclesia in Thyatira, that they permitted some of the Jezebel class to teach the servants of Christ there. It was the duty of an eldership not to allow error to be inculcated. They appear to have been too tolerant. Teaching which led to practices and conclusions subversive of morality and the gospel ought not to have been allowed. They had the truth, which had been

divinely planted among them, and all things not according to that, they ought to have authoritatively suppressed. This course would have been an effectual barrier against Jezebel, and her Balaamite and Nikolaitan progeny. But this course was not pursued. She obtained a foothold, and the consequence has been the extinction of Antipas in Thyatira, where none are now to be found who hold fast the name and the faith of Jesus Christ as his faithful witnesses.

"I gave Jezebel time," saith the Spirit; "that she might heartily turn from her prostitution; but she turned not." As we have said, Jezebel still lives, and she lives in sin. In the days of John she was without political sovereignty; she was the daughter of Ethbaal the idolater; but she had not been married to the Greco-Latin Abab. The Judaizing and Gnostic clergy were actively working the Mystery of Iniquity into authority; they had organized it into a *synagogue*, and were privily insinuating it into the elderships; but they had not yet succeeded in allying themselves to the State. The apostles, while living, warned them and exhorted them to turn from their evil course; but, as John says, "they hear us not;" and went out from fellowship with them, and circumvented them in every possible way. Referring to these whom he calls "the Satan" after whom some had turned aside, Paul says, in writing to Timothy, "this thou knowest, that all they which are in Asia be turned away from me; of whom are Phygellus and Hermogenes." These were two clergymen, friends of Balaam and Jezebel the prophetess, who taught the inherent immortality of the soul of the flesh; and therefore, with two other clergymen named Hymenæus and Philetus, said that the resurrection is already past; and that, consequently, there is no future resurrection of the dead; resurrection being unnecessary upon the Jezebel principle of the immortal soul of sinful flesh going immediately to heaven at the death of the body. Paul argues ably against this heathen absurdity in 1 Cor. xv. But it had no effect upon Jezebel the prophetess; for "seducers waxed worse and worse, deceiving and being deceived;" and she still went on in her vicious course." "I gave her time," says the Spirit, "that she might heartily turn from her prostitution." Instead of slaying every deceiver in communion with her, as he had Ananias and his wife Sapphira, he gave her time. That time has not yet expired; for Jezebel lives, but has not repented; but instead thereof, "sits as a woman drunken with the blood of the saints, and with the blood of the witnesses of Jesus," upon an association of ensanguined and blasphemous powers, represented by "a scarlet colored beast, full of names of blasphemy"—Rev. xvii. 3, 6.

The writers of the second, third, and fourth centuries, styled by the

mighty Upas banded with brass and iron, now overshadows all nations with its pestiferous and besotting influence.

Now this "great tribulation," which is yet antitypically to come upon "Babylon, the Great, the Mother of Harlots," was typically poured out upon the Thyatiran Jezebel previous to the taking of the pagan hierarchy out of the way, which prevented the manifestation of the Lawless One, who would be set up as the head of Jezebel, and as a substitute for Christ upon earth. As Christ is the Head of the true Woman, the body of the faithful; so the Pope is the present Head of Jezebel, the Mother of Harlots, and of all her family. But, before Christ appears in power, his woman passes "through much tribulation to enter into the kingdom of the Deity"—Acts xiv. 22; and so, before Antichrist (the power which set up as Christ's substitute, and is now incorporated in the chief styled "the Pope") appeared in power, the Thyatiran Adulteress was made to pass through "a great tribulation" ere she could enter into the kingdom of this world; and mount the scarlet-colored beast; and "*sit a Queen, and no widow*," and, intoxicated with the blood of the saints, and with the blood of the witnesses of Jesus, say with complacency, "*I shall see no sorrow*." She had to pass through the "Ten Days," which the Spirit forewarned the Smyrneans they would be tried with, when the Diabolos should cast of them into prison, or the house of death. The reader is here referred to what has been written about the "ten days' tribulation" on page 240. "All the ecclesias" in the proconsular Asia were afflicted by this; and Thyatira's, consequently, among the rest.

But the Ten Days' tribulation of Trajan's reign was but an earnest, as it were, of the great tribulation to which the christian name would be subjected before the Jezebel Apostasy from apostolic teaching should attain to political sovereignty over the nations, and be "spued out of the mouth of the Spirit." They had to pass through that "Hour of trial, which," the Spirit forewarned the Philadelphians of, "should come upon the whole habitable, to prove them that dwell upon the earth"—Rev. iii. 10. Judgment the most terrible would befall her, which "all the ecclesias" would perceive was the hand of God punishing her by the sword of the ruler for her abominations.

And so it was. Ecclesiastical historians inform us, that in the third century the pure light of the gospel was much clouded and depraved by an unhappy nurture of philosophical self-righteousness and superstition. With the exception of three years, the christians had enjoyed a long peace of thirty-seven years to A. D. 248. This, it appears from one of Origen's homilies, was followed by a great degree of lukewarmness, and even of much religious indecorum. The declension

seems to have been remarkable. "Several," says he, "come to church only on solemn festivals; and then not so much for instruction as *diversion*; some go out again as soon as they have heard the lecture, *without conferring, or asking the pastors any questions*; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church." "Elsewhere," says Milner, "he complains of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferments." At this time, the reigning emperor, Philip the Arabian, who murdered his predecessor, is styled by Eusebius a christian; "and indeed, that he was so by profession," says Milner, "seems well attested by the concurrent voice of antiquity;" and he adds, "there is no doubt but in the fourth year of his reign, A. D. 247, he allowed and conducted the secular games which were full of idolatry."

This Philip was slain and succeeded by Decius, A. D. 248. His enmity to Philip conspired with his pagan prejudices to bring on the most dreadful persecution ever yet experienced by christians. It was evident that nothing less than the destruction of the christian name was intended. The persecution raged with astonishing fury both in the East and West. Cyprian, an overseer in "the church" at Carthage during the persecution, recognizes it as a chastisement for sin. In a treatise of his concerning "*the Lapsed*," is an account of the declension that had taken place before his conversion, and which moved God to chastise "the church." "If the cause of our miseries," says he, "be investigated, the cure of the wound may be found. The Lord would have his family to be TRIED. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, which had lain almost dormant; and when, by our sins, we had deserved to suffer still more, the merciful Lord so moderated all things, that the whole scene rather deserves the name of A TRIAL than a persecution. Each had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth. *The pastors and the deacons each forgot their duty*; works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practised among brethren. Christians could unite themselves in matrimony with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who

ought to be guides and patterns for the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks: they travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; *but were insatiable in their thirst of money.* They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such a conduct? Even the Divine Word hath foretold us what we might expect, saying, 'If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.' These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils, and a trial of our faith by severe remedies."

The foregoing extract will illustrate the saying of the Spirit, "and all the ecclesias shall know that I am the searcher of reins and hearts." There were those in the ecclesias, crowded as they were with worthless pastors and people, who discerned the signs of the times. The faithful deplored the evils, and justified God in his chastisements, which were "according to their works." Exhortations to duty would have made no impression upon them; nothing but the sword could arouse them to a due perception of their position. Avarice, under the teaching of Balaam, had taken deep root among them; and, as soon as the times became dangerous, vast numbers lapsed into idolatry immediately. Even before men were accused of being christians, "many ran to the forum and sacrificed to the gods as they were ordered; and the crowds of apostates were so great that the magistrates wished to delay numbers of them till the next day, but they were importuned," says Cyprian, "by the wretched suppliants to be allowed to prove themselves heathens that very night." If Cyprian had lived in the nineteenth instead of in the middle of the third century, he could not have given a more accurate description of the pastors and people who call themselves christians, than is contained in the foregoing extract; and if tribulation such as the Decian were to come upon "the church" now, the multitude of professors would be as hasty and importunate as his contemporaries to protest that they belonged to any thing else than the sect proscribed by the ruling power.

4. The Depths of the Satan as they Speak.

But all among the Thyatirans were not impressible by the arts and blandishments of Jezebel and her children. "*The rest*" were a faithful

remnant who repudiated her teaching, and "*the depths*" which they prescribed. We need not repeat here what has been already adduced concerning "*the Satan*;" but we may add to this, that the sentence, "*the depths of the Satan as they speak*," shows that "*the Satan*" is not a solitary individual, but representative of a plurality of speakers, whose speech is enunciative of deep things, called "*depths*." These *depths* were *adverse* to the "*Name*," "*Faith*," and morality, or "*works*," styled by the Spirit "*his*," and therefore they were Satanic Depths; and those who taught them "*the Satan*;" and those who received them, both teachers and disciples, "*the Synagogue of the Satan*;" "*Jezebel the prophetess*" and the holders of Balaam's teaching, who styled themselves apostles, and said they were Jews, being the clergy of that synagogue, clerically termed "*the Church of God*;" but in reality "*the habitation of demons, the hold of every foul spirit, and the cage of every unclean and hateful bird*." Antipas, or the faithful witnesses, were "*the rest among the Thyatirans who had not acknowledged the depths of the Satan as they speak*." Antipas still retained his original position in "*all the ecclesias*," which, although teeming with "*false brethren*" both in the presbyteries and among the multitude, had not yet been "*spued out of the mouth of the Spirit*." Antipas was the remnant of the Woman's Seed contending earnestly for the faith once for all delivered to the saints *against all* "*the depths of the Satan as they speak*;" which in their logical effect upon the minds of Christians perverted the gospel; and made it of no effect in regard to justification and practice. The Star-Presbytery in Ephesus had fallen from its first estate; still it had not fallen to the lowest "*depths*," for Antipas was among them as "*those who could not bear them that are evil; but tried them who pretended they were apostles, and are not, and found them liars*." Antipas was also among the Smyrneans as "*the rich*," because faithful in works, tribulation, and poverty; also among the Sardians as "*the few names even in Sardis which have not defiled their garments*;" and in Philadelphia, as the "*little strength*" of the ecclesia there; which the Spirit says had "*kept my word and not denied my name*." But among the Laodiceans the Antipas are not found. Their existence is a supposition, as, "*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*." The Satan was triumphant there, and the faithful witnesses reduced to such an insignificant minority as to be noticeable in the prophecy only as an hypothesis. They were "*a contemptible few*" not submerged in "*the depths of the Satan as they speak*;" but not enough of them to save the ecclesia from being spued out of the Spirit's mouth. A few did hear the Spirit's voice among the Laodiceans, and became fugitives in

consequence. They were no longer found in "the churches," but in their own peculiar place, "in the wilderness;" where, as "the Woman" and "the Remnant of her Seed, which keep the commandments of God, and have the testimony of Jesus Anointed," they were "nourished" for 1260 years "from the face of the Serpent," become a Catholic of the Laodicean type—Rev. xii. 14, 17, 9, 10.

The extract from Cyprian sufficiently illustrates "the depths of the Satan as they speak," in the practice of the so-called Christians of the middle of the third century. He says that "*the long peace*," or time given for Jezebel to repent of her prostitution, instead of being attended with the result desired by the Spirit, produced a contrary effect,—"*it corrupted the discipline divinely revealed to us.*" In this Cyprian and the Spirit agree; for the latter says, "*and she repented not.*" "Our faith," says Cyprian, "was almost dormant;" and his details of practice must have made them an object of contempt even to the pagans. But, though good practice will not always result from sound teaching, owing to the perverseness of the flesh; bad practice is the certain consequence of satanic teaching. The depths of the Satan *spoken*, produced the depths of the Satan *wrought*. The energy, or "working of the Satan," was elaborated by the teaching of "*the Fathers*" of the second and third centuries. These fathers were the "*they*" of the text before us; as, "the depths of the Satan as they, '*the Fathers*,' speak." Irenæus, Tertullian, Pantæus, Clemens Alexandrinus, Origen, Cyprian, and so forth, are a specimen of these clerical fathers whose teaching "corrupted the discipline divinely revealed." Of Irenæus history testifies that "his philosophy had its usual influence on the mind, in darkening some truths of scripture, and in mixing the doctrine of Christ with human inventions:" "in general, however, notwithstanding some philosophical adulterations, he certainly," says Milner, "maintained all the essentials of the gospel:" that is to say, what Milner regarded as "the essentials." He is said to have been instructed in "Christianity" by Polycarp of Smyrna, and Papias of Hierapolis, contemporaries of the apostle John. Irenæus became overseer of the ecclesia at Lyons in France about A. D. 169. One of his sentiments left on record is certainly sound. "If man," says he, "had not been united to the Deity, he could not have been a partaker of immortality:" another also is perfectly scriptural; speaking of Jesus, he says, "He had flesh and blood, *not of a different kind from what men have*; but he gathered into himself *the very original creation* of the Father, and sought that which was lost:" and again, "The Word of God, Jesus Christ, on account of his immense love, became *what we are*, that he might make us *what he is.*"

He has left on record a testimony to the corruption of the faith already prevalent in his day in a letter to Florinus, a person of rank in the emperor's service, whom he had known in early life. Florinus had been seduced into heresy, concerning which Irenæus says, "Those doctrines, they who were presbyters before us—those who had walked with the apostles—did not deliver to you. For I saw you when I was a boy in the lower Asia with Polycarp; and you were then (though a person of rank in the emperor's service) very desirous of being approved by him. * * * I can describe the sermons which he preached to the multitude, and how he related to us his converse with John, and with the rest of those who had seen the Lord; how he mentioned their particular expressions, and what things he had heard from them of the Lord, and of his miracles, and of his doctrine. As Polycarp had received from the eye-witnesses of the Word of Life, he told us all things agreeable to the scriptures. These things, then, through the mercy of God visiting me, I heard with seriousness; I wrote them not on paper, but on my heart; and ever since, through the grace of God, I retain a genuine remembrance of them, and I can witness before God, that if that blessed apostolical presbyter had heard *some of the doctrines which are now maintained*, he would have cried out, and stopped his ears, and in his usual manner have said, 'O good God! to what times hast thou reserved me, that I should endure these things!' And he would immediately have fled from the place in which he had heard such doctrines." Polycarp suffered death A. D. 107. At one time he and Irenæus lived together at Smyrna, and held the same opinions. One Evaristus wrote an account of Polycarp's martyrdom, which was adopted by the Ecclesia at Smyrna, and sent to that sojourning at Philomelium, a city of Lycaonia. The sentiments therein contained may or may not be regarded as those also of Polycarp their late teacher, and of Irenæus his disciple. Speaking of martyrs in general, the letter says, "they despised the torments of this world, and *by one hour redeemed themselves from eternal punishment*. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid *that fire which is eternal and never to be quenched*."

Now the dogma of redemption from eternal punishment by an hour's burning is nowhere taught in scripture. If Polycarp and Irenæus taught this, they certainly held *a depth of the Satan*. As to "the fire which is eternal and never to be quenched," it depends upon the sense of the original, whether it be classed with "the depths of the Satan," or not. In the modern clerical sense of the words it is *a depth*; but in the scriptural sense, which is not the clerical, it is not a depth of the Satan; but one of "the deep things of God." I apprehend that the Smyrneans,

at least the Antipas among them, certainly would have used the expression in the sense of the Apocalypse which had been sent to their Star-Angel, or Presbytery, some sixty-nine years before. There "*the fire which is eternal*" is "the fire and brimstone in the presence of the Holy Angels, and in the presence of the Lamb," styled by Jesus *το πυρ το αιωνιον*; and which he says, has been then "prepared for the Diabolos and for his agents;" apocalyptically styled, "the Beast and his Image, and the receivers of the mark of his name"—Mat. xxv. 41; Rev. xiv. 9-11; xix. 20. This *fire* is AIONIAN, because it is kindled when "the Times of the Gentiles are fulfilled," and at the epoch termed "*the Hour of Judgment*," which immediately precedes the AION which continues 1000 years. This Aionian Fire cannot be quenched. It is like that fire kindled in Jerusalem in the days of Jeremiah, which Yahweh Elohim said "*shall burn and shall not be quenched*"—Jer. vii. 20; xvii. 27; nevertheless, the fire went out when its work was done; and Jerusalem was rebuilt, and continued for several hundred years, until it was again consumed in another unquenchable fire, which has also in like manner ceased to burn for ages past—Mark ix. 43, 44. This I believe to be the sense of the Smyrneans; not an *eternal fire* in the sense of the Satan—a fire whose continuance is measured by the years of God.

Polycarp in his last words prayed "for resurrection to eternal life, both of soul, and body in the incorruption of the Holy Spirit." He looked for life after resurrection of soul and resurrection of body, that they might both then become incorruptible by the Holy Spirit. But those who adopted the letter of Evaristus, and styled themselves "the Catholic Church of Smyrna," apocalyptically "the Synagogue of the Satan," declare therein that "he was now crowned with immortality and the prize of unquestionable victory." This was equivalent to saying, that something called Polycarp had gone direct to heaven, and had obtained the prize. This was one of "the depths of the Satan" so pointedly condemned by Justin as unchristianizing those who held it. Polycarp and they evidently disagreed upon this vital question, although they styled him "an apostolical and prophetic teacher, the bishop of the Catholic Church of Smyrna." If Irenæus agreed with them that his instructor Polycarp had obtained the prize of immortality without resurrection; if this "philosophical adulteration" formed a part of his philosophy, "the essentials" he maintained would be of little worth. We suspect Irenæus was infected with this depth of the Satan, for he speaks of "the martyrs" *hastening to Christ*; as though they would enter into his presence before the resurrection! Nay, we are now sure of it; for further on, in his account of the persecution at Lyons and Vienne, he says of Vettius Epagathus who suffered death, "he was, *and*

is still, a genuine disciple of Christ, following the Lamb whithersoever he goeth"—a quotation seventy years after John's death, from Rev. xiv.

4. Now Vettius could only "follow the Lamb whithersoever he goeth" after his death, upon the principle of immediate translation to heaven, which was styled "the birthday of martyrdom." In another place, he speaks of "eternal fire in hell" for the apostate. But enough of Irenæus, who suffered death A. D. 210.

Tertullian wrote much, but of little account. Pantæus was the first master of a catechetical school established at Alexandria, in Egypt; which piqued itself on its superior erudition, and whose taste was ruled by the Platonic philosophers. Pantæus was much addicted to the sect of the Stoics, a sort of romantic pretenders to perfection. The combination of Stoicism with Christianity, in the system of Pantæus, was a *depth of the Satan* that very much debased the truth, and beclouded the light of the gospel. The Antipas, composed of the simple and unlearned, happily escaped the infection, and preserved unadulterated the genuine simplicity of the faith of Christ. The Stoicized Christianity of Pantæus laid more in the way of the learned, who are always ready to be caught by any bait that flatters intellectual pride. Pantæus always retained the title of the Stoic Philosopher after he had been admitted to eminent employments in the church. Eusebius highly commends him for his philosophy—a blasting wind as it was; a depth of the Satan, highly destructive of Christian vegetation in all infected by it. He died soon after the commencement of the third century, being at the time Catechist of the Alexandrian School for the indoctrination of youthful Satans in "the depths as they speak."

Clemens Alexandrinus was a disciple of Pantæus, and of the same philosophical, or Satanic, cast of mind. He was of the eclectic sect. He succeeded Pantæus in the school, and became the preceptor of Origen, and other eminent perverters of the truth. Besides the office of Catechist, he filled that of a presbyter in the ecclesia in Alexandria. He was what is styled in our day a "Reverend Divine," and "Professor of Divinity." His course of instruction, he tells us, was this: "As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be the better cast in, and take vital root in the minds of men." This was putting the flesh above the Spirit. Milner well says upon this, that "the apostles neither placed Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of Christianity." On the contrary, they looked on the philosophical religion of their own times as so much rubbish; but in all ages

the blandishments of mere reason on such subjects deceive us—"vain man would be wise." Clemens' Christianity was Nikolaitaism; and the "divinity" he taught "the depths of the Satan" derived from the writings of the Gentiles, commingled with ideas received from the scriptures, which the philosophy rendered void.

The next clerical constituent of the Satan we have named is Origen. He was preëminently a child of the woman Jezebel, and floundered notably in all the depths as the Fathers speak. He was of a most presumptuous spirit, which incited him to philosophize with great audacity in things religious; and permitted him never to content himself with plain truth, but to hunt after something singular and extraordinary. Demetrius the bishop committed the school in Alexandria to him alone; and he converted it wholly into a school of religious information, or, as it would be styled in our time, a "theological seminary." He was a courageous, self-denying, learned, exceedingly austere, and pious member of "the Synagogue of the Satan." "Heretics and philosophers," says Milner, "attended his lectures; and he took, no doubt, a very excellent method to procure regard to himself at least; he instructed them in profane and secular learning, and obtained among the Gentiles the reputation of a great philosopher. He encouraged many persons to study the liberal arts, assuring them that they would, by that means, be much better furnished for the contemplation of the Holy Scriptures. He was entirely of opinion, that secular and philosophical institutes were very necessary and profitable to his own mind. Does it escape the reader how much in the course of the christian annals we are already departed, though by insensible degrees, from christian simplicity? Here is a man looked up to with reverence, at least by the Eastern Church, as a great luminary; a man who, in his younger days, was himself a scholar of the amphibious Ammonius; who mixed together christianity and pagan philosophy, and who, by reading his motley lectures, drew over, in form at least, many of the heathen philosophers to embrace the religion of Jesus. These mention him often in their books; some dedicate their works to him, and others respectfully deliver them to him as their master. All this Eusebius tells us with much apparent satisfaction. To him the gospel seems to have triumphed over Gentilism by these means. There is no doubt but in a certain sense Origen's success was great, but, in return, the pure gospel suffered greatly by an admixture of Gentilism. What can this extraordinary teacher and author mean, by asserting the utility, and even the necessity of philosophy for himself as a christian? Are not "the scriptures able to make a man wise unto salvation through faith which is in Christ Jesus, that the man of God may be perfect, thoroughly furnished unto every

good work?" Suppose a man of common sense, perfectly unacquainted with all the learned lore of Ammonius, to study *only* the sacred books, is it not conceivable that he may acquire a competent, nay, even an eminent knowledge of the scriptures? But what are all Origen's labors but vain attempts to mix things which the Holy Spirit has declared will not incorporate? The mischief which actually followed was to be expected: characters were confounded; and henceforward among the learned, the distinction between christian godliness and human philosophy is but faintly marked. If Origen had simply and plainly expounded to his learned auditors the peculiar and vital truths of the gospel, I cannot but suspect that many of them would have ceased to attend his instructions.

"The famous Porphyry, than whom christianity had never a more acrimonious enemy, takes notice of Origen's allegorical mode of interpreting scripture, observes that he was acquainted with him when young, and testifies to his rapid improvement under Ammonius. He asserts, what indeed Eusebius contradicts, that Ammonius, though brought up a christian, turned afterwards a Gentile. He says 'that Origen continually perused Plato, Numenius, and the rest of the Pythagoreans; that he was well versed in Chæremon the Stoic, and in Cornutus; and that from all these masters he borrowed the Grecian manner of allegorical interpretation, and applied it to the Jewish Scriptures.' Thus, he introduced such a complicated scheme of fanciful interpretation, as for many ages after, through the excessive respect paid to this man, much obscured the light of scripture." He died about A. D. 260, aged 70 years, a teacher and seducer of the servants of Christ from the simplicity of their faith into "the depths of the Satan, as they," the Fathers of the Jezebel apostasy, "speak," and their children, unto this day.

Now, if the reader compare "the depths" excavated by Origen and his patristic coadjutors in the corruption of the primitive faith and discipline delivered to the saints by the apostles, with "the depths" of the "divinity" taught by the clergy, or spiritual guides of the people, of "every name and denomination," he will find that they are as intimately related as cause and effect. "The depths of the Satan as they spoke" in apostolic times, were the speculations of Hymeneus and Philetus, and of the many other false prophets that had gone out into the world, acuminated in Origen and others—2 Tim. ii. 17; 1 John iv. 1, whose "word," or teaching, Paul said would "eat as doth a gangrene." This is known by all pathologists to be destructive of all organization, and consequently of life. The word-gangrene of "the Satan" has consummated its work upon the theory and practice of christianity apos-

tologically delivered. This is obvious to all scripturally enlightened observers of the spiritual system of the world. The word is not preached by the clergy, who are ignorant of the first principles of the oracles of God. They preach the dogmas they have traditionally received from the "false prophets" they style "the Fathers"—the fathers of their "Holy Orders," at the head of which is "the Holy Father" they term "the Pope." These fathers were the perverters of the gospel Paul preached, by their inventions, which substituted sacramentalism for faith; nullified the doctrine of a resurrection to judgment; abolished the kingdom; transmuted the great mystery of godliness into scholastic jargon about "trinity;" destroyed the sacrifice of the christian pass-over by affirming the immaculateness of Christ's flesh; in short, totally abolished the faith, and instead thereof, set up a system of RHANTIZED HEATHENISM, which may be defined, *the sacramental deliverance of immortal ghosts from Plutonic fire and brimstone, and consequent translation into an Elysium beyond the realms of time and space!!!* This definition is the symbol of "the depths of the Satan as they speak" now from the pulpits of Satandom in all the world. The Satan's ministers, transformed, as Paul says, into ministers of righteousness, all proclaim the heathen dogma of a soul or spirit in man capable of disembodied existence in eternal weal or woe; and all the religion or pietistic invention they have patented proposes or professes to do, is to save this phantom from the flames of their Tartarus, and land it in Elysium, which they call Paradise! It is this pagan dogma which lies at the bottom of all their "depths." Abolish this, and the religion of the clergy is abolished too; for their religion, which is "a cure" for such "souls," can be of no use to the people if it be proved that there are no such souls in them to be cured. Hence the clergy, when they find courage enough for the conflict, fight hard for *hereditary immortality*—an immortality derived hereditarily from the earthy Adam, the first sinner upon whom the sentence of death was pronounced by the Judge of all the earth. A man under sentence of death is as a dead man. Immortality derived from a dead man by natural generation, is the immortality for which the clergy contend in all their "depths." Without it, their craft is destroyed and their occupation gone. It is the great sand-bag of their system, which, when removed from the foundation-corner of their temple, leaves it without support, and in its fall, reveals to the contempt of all observers the shallowness of "the depths as they speak."

5. The Reward Promised.

While the Jezebel, or clerical party, which had obtained a footing in the Thyatiran ecclesia, was denounced by the Spirit, and threatened with great tribulation and death; "the Rest in Thyatira" were encouraged to perseverance in their opposition to the clergy by exceeding great and precious promises. "I will cast upon you," saith the Spirit, "no other burden." The "great tribulation" that would come upon the ecclesia, and "the death," which were to fall with pain upon the head of the wicked clergy, would more or less be cause of affliction to the whole body; but with this exception, "the rest among the Thyatirans," who protest *against all* "the depths," and "*hold fast to the time that I may have come,*" shall be rewarded. The words in italics show that the Spirit who uttered them considered that there would be a class of people concurrently existing with the Jezebel and her children until the coming of Jesus Anointed, who would answer to "the rest among the Thyatirans"—"the Remnant which keep the commandments of the Deity, and have the testimony of Jesus Christ"—Rev. xii. 17. "The time" of his appearance is not quite yet. "The depths of the Satan as they (the clergy) speak" are still in the ascendant; and all the world hears, or gives heed to them, because they are of the world—1 Jno. iv. 5. But we also see that there exists a remnant in this Thyatiran "Christendom," which "does not hold this teaching," and repudiates "the depths." This remnant was to exist as a standing protest against the clergy, or "Sin-spirituals of the wickedness in the heavens," until the Lord come. It does exist, and will exist till then; and at that time, now not far remote, will have the great and glorious satisfaction of witnessing and assisting in the overthrow of Jezebel, and the everlasting discomfiture of "her children" in the face of all the nations they have deceived.

We, then, who are of this remnant, are exhorted by the Spirit to "hold fast what we have till he come." This exhortation presupposes that we have "the truth"—"the things concerning the Kingdom of the Deity and of the Name of the Anointed Jesus"—Acts viii. 12. We are to hold fast these things "till he may have come," be that in what age or generation it might; and are informed that the reward shall be great. This, in addition to what is promised in the writings addressed to the Star-Elderships of the ecclesias in Ephesus, Smyrna, and Pergamos, is dominion and government over the nations, delivered from the power of the sin-spirituals and world rulers; and the possession of omnipotence. This great promise is expressed in the words of the Spirit, say-

ing, "He that overcometh and keepeth my appointments until an end, I will give to him DOMINION OVER THE NATIONS; and *he shall govern them* with an iron sceptre (as the potter's clay vessels it is breaking to pieces) as also I have received from my Father. And I will give to him the MORNING STAR." This is promised to the faithful and obedient remnant—to them who overcome the seductions of the world by faith, and keep the appointments of the Spirit; or those things appointed for faith and practice as delivered by the apostles—Mat. xxviii. 20; x. 20.

These appointments are to be observed *αχρι τελους* "until an end"—not until "the end," but "until an end." These two "ends" are a thousand years apart. Alluding to the one, Paul says, "all in the Christ shall be made alive at his appearing;" and to the other, says, "afterwards *the end*." The appearing to make alive, is at the end of "the times of the Gentiles;" but *the end* afterwards *το τελος* he characterizes by "the delivering up the Kingdom" of the Millennial Period to the Father when he shall have put down all enemies, and destroyed death, which is the last of them. Hence, between "an end" and "the end" there is an important distinction; the former marks the beginning of the restoration of the Kingdom; and the latter, of its surrender to the Father, with a long interval of time between the two epochs.

The appointments to be observed are "until an end" indicated by the words of Jesus and Paul, saying, "This do in remembrance of me *till I come*." Faith, hope, baptism, and the Lord's supper, are appointments to be observed till he come. When he comes, those will be superseded by other appointments more suitable to the altered condition of the world. The new dispensation will bring with it new appointments; sacrifice will take the place of the Lord's supper; and the feast of tabernacles, the sowing in tears by the side of all waters. "Come," shall many people then say, "and let us go up to the mountain of YAHWEH, to the house of the ELOHIM of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of YAHWEH from Jerusalem." "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship THE KING, Yahweh of armies, and to keep the Feast of Tabernacles: and they shall sacrifice"—Isai. ii. 3; Zech. xiv. 16, 21. The apostolic appointments will not be modified or repealed till then. Jezebel and her children have in effect abolished them all. As Daniel predicted they would, they have "thought to change times and laws;" they have substituted their own Catholic and Protestant clericalism for

the precepts and institutions of the apostles; but it will be found to have been all to no purpose; for there is no salvation for any kind of pietists, however approved by their spiritual conscience-keepers, save by an intelligent and affectionate belief of the gospel of the Kingdom, and immersion into and for the Divine Name—"He that believes the gospel and is baptized shall be saved; and he that believes not shall be condemned;" these are the wholesome words of the Lord Jesus; and every one that consents not to them, Paul says, is foggy, knowing nothing. Let the clergy think of this.

And who of these "reverend gentlemen," if he were sent for by the dying to give them what he calls "the consolations of religion," would talk to his "penitents" in the words of the promise before us? If unrepentant, would he exhort them to repent that they might have "dominion over the nations;" and therefore, over Britain, France, Spain, Italy, and so forth, when Jesus Christ should come to raise them from the dead? On the contrary, do not the clergy regard such doctrine as the ravings of the insane? Yet what else can a rational man make of the words before us? The Eternal Spirit declares, that the class he defines shall have "dominion over the nations; and shall govern them with an iron sceptre." The clergy and their peoples do not believe this. They deny it, and call it madness; and tell their deluded worshippers that there is no reward for them in the earth, which is to be burned up with all the nations upon it; that the reward is in a heaven beyond the realms of time and space, where their souls will be for ever with the Lord. Unquestionably the clergy are infidels and blasphemers. When they open their mouths it is "in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in the heaven"—Rev. xiii. 6. This is affirmed of them who constitute "the Mouth" of the peoples, multitudes, nations, and tongues, symbolized in their spiritual and temporal organizations, by the Beast of the Sea "full of Names of blasphemy." It is objected, that they are very learned, respectable, pious, and sincere gentlemen. We admit all this under certain modifications; but we have nothing to do with their learning, respectability, piety, and sincerity; our argument is, that they do not speak the words of truth as any man, not an idiot or a fool, can read them in the scriptures. They speak one thing, and the Eternal Spirit another; and what they speak is a point-blank contradiction and denial of the words of God; so that, if a man believe their dogmas, he must of necessity make God a liar, which is to blaspheme him, his truth, and all who heartily believe it. They scoff at the idea of some poor shoemaker, or mechanic, who may be a true believer, taking a position over the nations after the lapse of a few years, to govern them for God in

place of Queen Victoria, and the Kings of the earth, who now possess the dominion. They assume the posture of "laughter holding both his sides," at the very statement of so preposterous a conceit. No wonder they discourage and discountenance the study of the Apocalypse; and if any of them should venture upon an exposition of it, that they should invariably give these letters to the Seven Ecclesiastical the go-by. The promises appended to each are anticlerical, and find no counterpart in their systems. If it were reported that a certain clergyman had consoled a dying penitent with the hope of Christ's speedy advent to raise him from the dust; and to give him dominion with himself over the strong and powerful nations of christendom, which he should govern with omnipotence and heaven-descended wisdom; a shout of derision would be yelled forth from the throats of his "brethren in the ministry" and their people, (or they would feel like so-doing,) that would cause him, as reported of the pastor of "the Holy Apostolic Catholic Church" in Sixteenth Street, to suppress the doctrine, and to fall back into the ways of orthodoxy, for very shame; but specially for fear of the consequences to his stipend, his position, and his fame.

But, scoff as the learned, respectable, and pious gentlemen of "the cloth" may, it is the doctrine of the Eternal Spirit, that "the poor in this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him," and who show their love by doing whatsoever he commands them, shall have "dominion over the nations and govern them" with almighty power. This remnant that overcomes will have the honor of breaking up and abolishing forever the kingdom of the clergy with all its ignorance, superstitions, and blasphemies; for "the nations of those who are being saved shall walk in the light," which they, as the New Jerusalem, shall shed upon them—Rev. xxi. 24. Where the nations to be governed with an iron sceptre are, there is the dominion of the Saints; who in their resurrection-state, sing a new song saying to the Lamb, "Thou wast slain, and hast purchased us for God by thy blood out of every kindred and tongue and people and nation; and hast made us for our God kings and priests; and we shall reign on the earth;" "with thee a thousand years"—Rev. v. 9, 10; xx. 4, 6. This promise to "the rest among the Thyrans" is that in Daniel apocalyptically reproduced; that "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High Ones," whom all nations and rulers shall serve and obey—Dan. vii. 18, 27.

They are to be ruled, the Spirit saith, "with a rod of iron." Iron is

the symbol of subduing power ; and a rod, or sceptre, of regal authority. The word here rendered *rule* or *govern* is *ποιμανει* to feed, tend, direct, and so forth ; which occurs also in Rev. xix. 15. In this text, Christ is said literally to "feed the nations with a rod of iron" with the power of a royal conqueror. The position this sentence occupies shows, that thus to feed or rule them is to smite them, and to tread them in the winepress of almighty wrath and indignation. Thus it is written there, "Out of his mouth goeth a sharp sword, that with it he might smite the nations ; and he shall govern them with an iron sceptre ; and he treadeth the winepress of the fierceness and wrath of the all powerful Deity." This is what is to be done by the King of kings and Lord of lords in his victorious career. Now the Spirit saith to the Thyatiran remnant, that he will give to them "even as I received of my Father." Chap. xix. 15 and Psal. ii. 8, 9, show how the Spirit made flesh hath received of the Father-Spirit. Hence, for the remnant to feed, or rule, the nations with an iron sceptre, is for them, in concert with the Christ, to smite and conquer them, and so to inaugurate their royal authority over them.

This appears also from chap. ii. 27. Here is a parenthesis after "rod of iron," which indicates what is transpiring while the remnant is receiving dominion over the nations. In the original the parenthesis reads, "As the clay vessels of a potter it is breaking to pieces." This differs from the English Version, which translates the word *συντριβεται* by "shall they be broken to pieces." This is incorrect, for the verb is in the third person singular of the present indicative passive, and not in the future plural. The version of the American Bible Union corrects the tense but not the *person* of the verb. It follows the old version, and persists in giving a plural nominative to a singular verb. It renders the parenthesis by the words "as the vessels of the potter are shivered." This, though good English, is an ungrammatical rendering of the Greek. The revisers err in looking for an *expressed* nominative of the verb. The sentence does not contain one. The nominative to *συντριβεται* must be supplied from Dan. ii. 34, 35, 44, 45. The verb signifies "it is breaking to pieces ;" and the prophetic answer to the question, "What is breaking to pieces ?"—is the nominative to the verb. "It," the Image of Nebuchadnezzar, "is breaking to pieces as the clay vessels of a potter. This breaking to pieces of the gold, the silver, the brass, the iron, and the clay together, is consequent upon its being smitten by the STONE-POWER upon its clayey feet—its clay-vessels, or ten Horn-kingdoms confederated with the Eighth Head in the hour of their breaking in pieces, and becoming the kingdoms of Yahweh and of his Christ. The remnant among the Thyatirans, and the Per-

gamean Antipas, and the Smyranean "rich" in faith, and Ephesian laborers for the Spirit's Name, and the few names in Sardis, and the Philadelphian keepers of the word of his patience—these all, with Christ at the head of them, are the New Testament constituents of the Stone-Power. Authority will be given to them to break in pieces the political fabric of the world of nations as established in church and state. The operation is a conjoint one. It is to be effected, not by Jesus alone, nor by his joint-heirs in his absence; but by all in concert. They follow him whithersoever he goeth—ch. xiv. 4; and therefore accompany him in all his wars of "the Great Day of the almighty Deity"—ch. xvi. 14: so that, when he encounters the Ten Horns, they are with him as "the called, and chosen, and faithful"—ch. xvii. 14; and when the worshippers of the Beast are tormented, it is in their presence as "the holy messengers" with the Lamb—ch. xiv. 10; and when *he* judges the Italian Harlot *they* reward her as she rewarded them, and double unto her double according to her works—ch. xviii. 8, 6; and when he goes forth to smite the nations, they follow him as the war-clouds of the heaven, clothed in fine linen, white and clean, which is representative of their righteousness in him—ch. xix. 14, 8.

The New Version renders the passage before us thus: "I will give him authority over the nations; and he shall tend them with an iron rod, as the vessels of the potter are shivered." This gives utterance to the idea I have expressed above—that the tending, feeding, or ruling of this text consists in breaking them to pieces. This is an improvement upon the old version; but still defective in the particular already noted.

6. The Morning Star.

The Morning Star is also promised to him that overcomes,—“I will give to him the Morning Star,” saith the Spirit. To appreciate the importance and value of this great promise we must know what is signified by the phrase.

The Morning Star, *τοῦ ἀστερα τοῦ πρωῒνου*, is *the star belonging to the morning*. This morning is alluded to in Gen. xlix. 27, where it is written concerning the tribe of Benjamin, styled "a wolf," "he shall tear in pieces; *in the morning* he shall devour the prey; and at the evening he shall divide the spoil." In these words of Jacob's prophecy of "what shall happen with Israel in the last of the days," we are instructed to look for a period in which Benjamin will devour his enemies instead of being himself devoured, as for the last eighteen hundred years. This is styled "*the morning*"—an era of triumph and conquest

for Israel, as indicated by their devouring "the prey" and dividing "the spoil."

Now, the morning is the beginning of the day, or the time of the sun's rising. This is true whether the sun be the "Day Star" of the material or political heavens. The morning referred to by Jacob in his prophecy, is manifestly the time of the rising of a sun in the political heavens; because he is treating of a great political revolution in the affairs of Benjamin and the rest of the tribes. Israel can not now "devour the prey" and "divide the spoil" among the people; because, as Moses says in Deut. xxxii. 36, "Yahweh sees that power hath departed, and none retained or left." It is this perfect powerlessness of the tribes before their enemies, that excites the indignation and compassion of Yahweh. The scattering of their power having attained its climax, (Dan. xii.,) the morning of their deliverance arrives; "for Yahweh will plead for his people, and show pity upon his servants, when he shall see that power is departed, and none retained or left."

But the tribes of Jacob are not the sun, or Day Star, of this morning of their glory. In the antitype as in the type, "in the morning they shall see the glory of Yahweh appearing in a cloud"—Exod. xvi. 7, 10; and they who behold are different from the thing beheld: this is the Sun who in his rising makes it morning time. He will then give them bread to the full; and his dew will lay round about the host. The life and power of Israel is not in their own prowess; but in the Eternal Spirit, YAHWEH, manifested in Messiah and his brethren,—*the one Yahweh Elohim of Israel*. It is he that makes "their latter end" glorious; and turns the weeping of their long and dreary night into the joy that cometh in the morning.

This Eternal Spirit in his multitudinous manifestation is the Sun, belonging to the morning of that great day in which the world shall be ruled in righteousness; and Yahweh's glory shall cover the earth as the waters cover the sea. The Spirit in David contemplating this *εκ πολλων εις*, and *vice versa*, the One-in-Many, the future ruling body upon earth, says, "There shall be a Ruler over mankind, a Just One, ruling in the righteous precepts of *Elohim*. And as brightness of morning, He shall rise the Sun of an unclouded dawn shining forth after rain upon tender grass out of the earth"—2 Sam. xxiii. 4.

This One Ruling Body, the mystical Christ, is the Shiloh, to whom shall be the gathering of the peoples, as the Sceptre of Judah. This is the King that shall be higher than Agag, and whose kingdom shall be exalted,—the Star out of Jacob, and the sceptre or rod of iron, that shall smite the princes of Moab, and destroy all the children of Sheth. Jesus of Nazareth is the Head of this "One Body;" and the Head of

Jesus is the Eternal Power, whence is effused the anointing of all"—I Cor. xi. 3.

Now the Eternal Wisdom is the revealer of the Apocalypse. He gave it to Jesus, "whom he anointed both Lord and Christ." Hence, when the anointed Jesus speaks in the apocalypse, it is the Eternal who speaks. For this reason it is, that at the end of each epistle the hearer is reminded that it is the Spirit speaking to the ecclesias. Thus we see the same rule maintained in the Apocalypse as in the Testimony of John. There, in ch. vii. 16, Jesus saith, "My doctrine," or teaching, "is not mine, but His *that sent me*. If any man will do his will he shall know of the doctrine whether it be of Deity, or I speak of myself." And in ch. xii. 49, "I have not spoken of myself, but the Father who sent me; He gave me a commandment what I should say, and what I should speak." The rule of the apocalypse is the same—the Eternal Wisdom speaking through Jesus, himself become spirit in being begotten and born of the Spirit from among the dead.

It is the Eternal Spirit, then, who, through Jesus, says in Apoc. xxii. 16, "I am the Root and the Offspring of David, the bright and MORNING STAR." The Spirit, apart from Jesus, could not say this. The Spirit is the Root of David, because David and all mankind sprung from the Spirit who created them; but apart from flesh and blood, He was not "the Offspring" of David. It was necessary for the Spirit to become flesh of Judah and David's line, as John teaches in ch. i. 14, to become "the offspring of David." When he raised up the dead body named Jesus, he transformed it into spirit-body. This became the Bright Star—the bright *particular* star—of that galaxy of stars pertaining to that morning when "*Israel shall do valiantly*;" and the wolf, Benjamin, shall devour the prey; and the Beloved of Yahweh shall dwell in safety by him, shall cover him all the day long, and he shall dwell between his shoulders—Deut. xxxiii. 12.

The Bright and the Morning Star, then, the Eternal Spirit glorified in Jesus, promises to give the morning star to him that overcomes. In other words, that he shall become a glorified constituent of the "One Body," when it is adopted at the manifestation of the Sons of Deity—Rom. viii. 19-24. He will, then, be a star pertaining to the Millennial Dawn—a *morning star*; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, *as the stars* לְעֵינֵיכֶם רָעָר *le-olahm wah-ed*, IN THE OLAHM AND BEYOND;" or, as Jesus said, "Then shall the righteous shine forth *as the sun* IN THE KINGDOM OF THEIR FATHER;" which belongs to "the Olahm and beyond"—Dan. xii. 4; Matt. xiii. 43. The redeemed will then be, in the aggregate, a Cloud of Morning Stars, "*equal to the angels*,"

themselves "the Morning Stars that sang together, and the Sons of Deity that shouted for joy," when the corner-stone of earth's foundation was laid by the Eternal—Job. xxxviii. 7. We look for the Bright and Morning Star from heaven, that he may "change our vile body, and fashion it like unto his glorious body"—Phil. iii. 21; and we know that "we are now the Sons of Deity, and that when he shall appear *we shall be like him*"—1 John iii. 2. This is equivalent to saying we shall be Morning Stars—stars that come forth as dew from the womb of the morning, shining in all the glory of the resurrection-state—1 Cor. xv. 41; Ps. cx. 3.

Of all the Stars of the New Heavens, Jesus will be the brightest; for in all things it is the Father's will and pleasure, not only that all the fulness shall dwell in him, but that he also shall have the pre-eminence. "There is one glory of the Sun," and that is his; and "there is another glory of the Stars," and that is the glory of his brethren individually; and "there is another glory of the Moon," and that is the glory of his companions collectively. As his Bride, they "look forth *as the morning*, fair as the Moon, clear as the Sun, and terrible as an army with banners"—Cant. vi. 10. He that overcomes, to him it shall be given to be one of these—a splendid one sparkling in the glory of the great and fearful Name of **YAHWEH ELOHIM**.

CHAPTER III.

Epistles to the Three Angel-Stars of the Ecclesias in Sardis, Philadelphia, and Laodicea.

SECTION I.

TO THE ANGEL OF THE ECCLESIA IN SARDIS.

1. Also to the angel of the ecclesia in Sardis write: These things saith he having the Seven Spirits of the Deity and the Seven Stars: I have known thy works, that thou hast the name that thou livest, but thou art dead.
2. Become thou vigilant, and strengthen the things remaining which are about to die: for I have not found thy works perfected in the sight of the Deity.
3. Be mindful therefore what thou hast received, and heard, and strictly keep it, and be changed. If then thou have not been vigilant, I shall be come upon thee as a thief, and thou mayest not at all have known at what hour I shall be come upon thee.
4. Thou hast a few names even in Sardis which have not defiled their garments: and they shall walk with me in white robes, because they are worthy.
5. The victor, he shall be clothed in white garments; and I will not at all obliterate his name from the scroll of the life, and I will openly confess his name in the presence of my Father, and in the presence of his angels.
6. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

In this writing the Revelator introduces himself to the Star-Angel, or Eldership, of the ecclesia in Sardis as "I *Ε* having the Seven Spirits of the Deity and the Seven Stars." He that hath these spirits and stars in possession and at his absolute disposal is the resurrected, exalted, and glorified Jesus, who at his last interview with the apostles said, "All authority hath been given to me in heaven, and upon earth." This was not so before his crucifixion, for he was not then "in the right places of the power divine," or "on the right of the Majesty in high places;" or, as it is also expressed by Paul, "sitting on the right of the throne of the Deity;" all of which are kindred to that of Stephen's who said, when the heavens were opened to him, and he saw God's glory, and Jesus who had stood out from the right (or heavenly places—Eph. i. 20) of the Deity (*εστωτα εκ δεξιων του θεου*)—"I see the heavens opened, and the "Son of Man who has stood out from the right places of the Deity"—Acts vii. 55, 56; Mat. xxvi. 64; Heb. i. 3; xii. 2.

"All authority hath been given to him," although "the power" of the Deity, or Theos, has not yet been exerted to put all things in the heavens and earth political in subjection under him. This was very plainly taught by Paul some thirty years after Jesus declared that all authority was given to him, in Heb. ii. 6-9, where, in commenting upon part of the eight Psalm, he says, "We see not yet all things put under the Son of Man; but we see Jesus, who was made a little lower than the angels for the suffering of the death, crowned with glory and honor."

The possession of all authority and power (*εξουσια* and *δυναμις*) though not necessarily exercised because possessed, is intimated in the writing before us by the declaration that "he hath the Seven Spirits of the Deity" at his command. As we have seen elsewhere, "seven" is the symbol of perfection; and consequently expressive of the omniscience, omnipresence, and omnipotence of the Spirit—the Holy Spirit—in inseparable combination with the exalted Jesus; who has thereby become "the Image of the invisible Theos;" the Image, in whom "all the fulness dwells;" "the Anointed in the Theos," or Deity; the "Theos manifested in Flesh" "by the Effluent Logos; and the "King of kings and Lord of lords." All these sayings are apocalyptically represented by "the Lamb that had been slain, having Seven Horns, and Seven Eyes;" which are interpreted as representing "the Seven Spirits of the Deity sent forth into all the earth."

The exalted Jesus then, is now the embodiment of the Seven Spirits, also represented by "Seven Lamps of Fire burning before the throne"—Apoc. iv. 5. Hence also, "he holds the Seven Stars in his right hand." These seven stars, the reader will not need to be inform-

ed, are no longer upon earth. The Embodied Seven, in present individual development, has exercised his authority, and withdrawn them from the corrupt and faithless constituents of the defunct presbyteries of the ecclesias. The starry fires have been extinguished, as threatened in the epistle to the Star-Angel of Ephesus. "Be changed, and do the first works," said the Spirit; "but if not, I come to thee speedily, and will remove the lightstand out of its place except thou alter"—ch. ii. 5. But instead of an alteration for the better, the pre-Constantinian Christendom became worse and worse, until it attained the condition typified in that of the ecclesia in Sardis, which had only "a few names who had not defiled their garments." There are now no presbyterial stars in Asia, nor elsewhere. "The Spirits," or *gifts*, have been withdrawn by him who gave them, when he had ascended and received gifts for men; and will be withheld until "christendom" arises from the death into which it has sunk to the life of the coming Aion.

The Spirit still shone in the angel of the ecclesia in Sardis, to which John was ordered to write. But, though "the Angel" had the gifts, these did not perfect the works of the members of "the Angel," nor preserve them from death in trespasses and sins. The Angel-Presbytery had "the name," or reputation, among its contemporaries, of being alive, but, in the estimation of the Eternal Spirit they were pronounced to be "dead." There must have been a very general corruption, and departure from first principles, at the close of the first century, for the Eldership of the ecclesia in Sardis, which was really in a dying state, to be regarded as living in health and power. This was, doubtless, the opinion of Nikolaitanes, false apostles, Baalamites, and the children of Jezebel, constituents all of the synagogue of the Satan, whose "depths," "teaching," and seductions, had swamped the truth in Sardis. They proclaimed "the Angel" there to be a star of living brightness; for had not they of the angel the gifts; and if they had not a living name before the Deity, would he not withdraw them? But these spiritual gifts only remained because of "the few names which had not defiled their garments;" with these exceptions, "the Angel" was dead. The presence of this few constituted it a body "about to die," or a dying body, so that in their absence, it was "dead." They were the only living element in it, and when they should be removed, the extinction of the Spirit-Light in their midst would come upon them "as a thief."

How different is the Deity's judgment of men and things from that of the thinking of the flesh. The case of the Star-Angel in Sardis proves it. The general christian public regarded it as flourishing in spiritual life, while the Spirit pronounced it to be actually dead. This diversity has obtained ever since. In our day, the dead bodies of "the religious

world," styled "names and denominations of christians," all consider themselves to be in the enjoyment of the health and vigor of spiritual existence, and high in the favor of the Most High. They call themselves "the churches of the living God," and their temples, the houses of God. They glorify themselves as the especial favorites of heaven, and their clergies as the ambassadors and ministers of the Lord. But, were the Spirit to write to them as he did to Sardis, he would say, "I know thy works, that thou hast the name that thou livest, but art dead." They do, however, differ from "the Angel" in Sardis in this, that whereas the Sardian body was once alive, they never were. However, so much the worse for the Sardians, for, as Peter says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." They "*had received and heard*" what the clergies and peoples of the pious world of this day have no conception of. They had "*received*" "the things of the kingdom of the Deity, and the name of Jesus Anointed;" and had "*heard*" them to "the obedience of the faith" in immersion into and for the name of the Holy Ones. But "it had happened unto them according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire"—2 Pet. ii. 21. The moderns are "dogs" that have never turned from their vomit, and "sows" that have never been "washed" from their native mire. Their end will therefore be less bitter than that of "the Angel" in Sardis. This body has passed away, and so will our contemporary names and denominations, by the judgments of the Lord; but the professors constituting "the Angel" must rise again, and stand in the presence of the Deity, who will condemn their works as "not perfect," and expel them from his presence, to be "hurt of the Second Death"—ch. ii. 11. Not so, however, the constituent members of the sects and parties of this day. These have never lived. They have always been "dead in trespasses and sins," and, however pious, have been always hopelessly ignorant of the truth. The people and the "reverend" Sin-spirituals who "guide" them, are a region of the shadow of death, into which the light cannot shine, so as to dispel the darkness, until "the Lord the Spirit" is revealed in his glory. Like the helpless heathen in Paul's day, who found the God of Israel without seeking after him, because he forced himself upon their attention, the moderns are living under "times of ignorance," which "God winks at." They have the scriptures, it is true, but the traditions of the schools, dogmas and institutions, imposed upon our generation by its dark-minded progenitors, have enslaved the minds of clergy and people, so that they cannot and dare not think in opposition to established opin-

ions; and being so thoroughly imbued with these, the scriptures to them have become sealed and unintelligible. They are dead, and consequently "alienated from the life of God through the ignorance that is in them." The Angel in Sardis was "twice dead," and since "plucked up by the roots;" but the moderns, never having had spiritual existence in God, will be less sorely dealt with; yet will they not rise to life, the primary sentence upon our race binding them hard and fast with chains of darkness in the dust—Gen. iii. 19; Isa. xxvi. 14; xxxviii. 18, 19.

Sardis was once a great and splendid city, but now as dead as "the Angel-Presbytery" through which the light of the Seven Spirits shone for the divine illumination of its Jewish and Gentile inhabitants. It was the renowned capital of Cæsus and the rich kings of Lydia. It was about thirty-three miles to the south of Thyatira. It is now no more than an ignoble village of low and wretched cottages of clay, with no other inhabitants than shepherds and herdsmen, who feed their flocks in the neighboring plains. The Turks call it Sart, or Sard. The surrounding ruins are of great extent and grandeur, and abundantly show how large and splendid a city it was formerly. There are a few living in the place called "christians" by their Turkish masters. They do not, however, represent "the few names which have not defiled their garments," but contrariwise, the "dead" after "the things remaining which were about to die" had actually become defunct. Even their temple has become a Mohammedan mosque, and they, with senseless stupidity, sustain a miserable servitude. Their predecessors contemporary with the apostle John, were exhorted by the Spirit to "become vigilant, and strengthen the things remaining which are about to die, or he would be come upon them as a thief." Had they done so, and continued faithful in all future generations, Sardis would doubtless have been a bright exception to the surrounding desolation. But the fate of the city is indicative of the persistency of their apostasy from what they "had received and heard." The Saracen locusts and the succeeding Euphrateans, have consummated the evil which began to afflict them in the extinguishing of the Spirit-Lightstand in the primitive ecclesia of the city. In the desolation, moral and material, which exists in the Turkish *Sard*, we have an illustration of what are the consequences of the Eternal Spirit "having come upon" a people "as a thief." Gloom, misery, and death, ignorance and superstition, now reign over this once populous, wealthy, and enterprising capital of the Lydians. The Spirit came upon them as a thief, and swept them with desolation, because they would not be mindful of his word. And such is the fate prepared for all who similarly offend.

The presbytery in Sardis was exhorted to "*become, vigilant.*" This implies that it was not so when the Spirit caused John to write. It was even then "about to die," but, from the exhortation, evidently not so far gone but that it might recover. Their "works" were not such as the Deity approved. Heretical opinions subversive of the faith had crept in. Though the particular heresies are not specified as in former epistles, whatever they were they were of a nature to defile. This appears from the fact, that they who "kept strictly" what they had originally "received and heard," had preserved their garments from defilement. Others had not been mindful to do this; but had received and heard something else, so that their garments were defiled. Whatever the dogmas were, though it might gratify curiosity to know, it matters not; this, however, is certain, that they worked death in those who received them. This is the sure influence of all thinking not in strict accordance with "the law and the testimony." Whatever is not of the truth is defiling before God. Every "reasoning," lofty conception, and thought not according to the knowledge of God, is polluting, and engenders disobedience and apostasy. The faith is perverted, and the practice marred. Such was the condition of the presbytery in Sardis—defiled by human tradition and dead; a type of all "christendom" at this day.

But even in this city of the dead there were "*a few*" living ones—a remnant, that "contended earnestly for the faith once for all delivered to the saints," and kept it. These were of the same class as "the rest among the Thyatirans" who held not the teaching of Jezebel; nor had acknowledged the depths of the Satan as they taught. They watched and kept their garments, that they might not walk naked, and be exposed to shame, at the coming of the Lord—ch. xvi. 15. "Blessed" are such; for, saith the Spirit, "they shall walk with me in white, for they are worthy."

L. "Walk with Me in White."

The reader is requested to refer to what has been already written on the clothing of the constituents of the symbolic "Son of Man" at page 169, under the caption of "*Clothed to the Feet*," in illustration of the promise of the Spirit to the few undefiled in Sardis. To *walk with him* in white robes is to be the subject of an union with the Spirit such as obtains now between Jesus and the same. Jesus now *walks with the Spirit*; for "whithersoever the Spirit goeth" he, as the preëminent of the Cherubim, also goes—Ezek. i. 12, 20. Hence, as this obtains with

respect to him, it will also with them; for it is written, that the redeemed from among men "follow the Lamb whithersoever he goeth," which is equivalent to walking with the Spirit—in material and personal union with him.

But they shall walk with him "in white robes," *εν λευκοις*. Those who walk with the Spirit must be "worthy." The "few" in Sardis are declared to be such—"they are worthy," saith the Spirit. Their robes must be of moral and material whiteness. Their *character* being pure and unstained, their *nature* must be made to correspond. In the present state, the saints are invested with holy garments, termed "their garments" in the writing before us. Having "put on Christ" by faith in the kingdom and name, and by immersion, he is for them a robe of righteousness; and by walking in him according to the truth received and obeyed, and so yielding the fruit of the Spirit, they "keep themselves unspotted from the world," which is as a garment of "fine linen, clean and white," which symbolizes the righteous actions—*δικαιωματα*—of the saints—Rev. xix. 8. These premises constitute the basis of their exaltation to holy spirit nature. This is "white," or pure. It is *the incorruptible and deathless body*, undefiled by the affections and lusts of our present nature, "in which dwells no good thing." Hence, then, he that walks with the Spirit in white robes is a righteous, incorruptible, and deathless man. To "clothe" the undefiled few in Sardis, "in white garments," is for the Spirit from heaven to reorganize their dust, and having modeled it after his own image as "the Heavenly Man," to give it life with incorruption, glory, and power. Thus will the resurrection-life of Jesus be manifested in their mortal flesh; and thus will they "be clothed upon with their house which is from heaven; by which operation their "mortality will be swallowed up of life"—1 Cor. xv. 42; 2 Cor. iv. 11; v. 2-4.

2. "They are Worthy."

Belief of the gospel of the kingdom and immersion, while they are indispensable to worthiness, do not alone constitute men "worthy." The constituents of the Angel-Presbytery had all believed the gospel and been immersed, yet they were pronounced by the Spirit "dead." This faith and obedience gave them an orthodox standing among contemporary Christians, who supposed that they were enjoying spiritual life; but the Spirit, who sees not as men see, declared that they were unworthy of his favor, because "their works were not perfected in the sight of the Deity." They were in the case of a man who says "he

hath faith, but hath not works." This is the reason why the Spirit testified that they were "dead;" for he had said by James, that "faith, if it hath not works, is dead, *being alone*." The Angel in Sardis said they had faith; while "the few" in the same city "had works." They all claimed to have faith; they had all believed the gospel and been immersed; for in the time of the apostles none were recognized as Christians who had not thus consented to "the wholesome words of the Lord Jesus." But how were the "worthy" to be distinguished from the unworthy? By their professions? No; the "dead" undertook to "show their faith without works;" but the Spirit rejected their claim, and gave his approbation to "the few," who "showed their faith by their works," as Abraham their father did, "whose faith" in the promises of the Deity "was *perfected by works*," whereby he obtained the honorable and exalted title of "The Friend of the Deity."

Contemporary with the apostles was one named Clement, who for nine years was a member of "the Angel" of the ecclesia in Rome. He wrote an epistle to the ecclesia in Corinth for the purpose of healing schisms that had arisen there after Paul's death; and which he terms a quarrel with their pastors from a weak partiality for one or two persons." There is a paragraph in this epistle, much approved by "the evangelists" of our day, which, if taken in the sense they put upon it, place him in fellowship with the class in Sardis, termed by the Spirit "dead." His words are these:

"All these," he is speaking of the Old Testament worthies, "were magnified and honored, not through themselves, *not through their own works*, not through the righteous deeds which they performed, but through HIS WILL. And we also by his will being called in Christ Jesus, are JUSTIFIED not by ourselves, nor by our own wisdom, or understanding, or godliness, *or by the works which we have wrought in holiness of heart*, but by FAITH; by which the Almighty hath justified all, *who are or have been justified from the beginning*."

Milner, the ecclesiastical historian, introduces this passage by saying that "the distinguishing doctrine of Christianity, without which indeed the Gospel is a mere name, and incapable of consoling sinners, is doubtless *justification by the grace of Christ THROUGH FAITH ALONE*. See the testimony of this in Clement. It deserves to be distinctly remembered, as an unequivocal proof of the faith of the primitive church"—Vol. I. p. 79.

From certain passages in this epistle, we apprehend that Clement was one of those "pious pastors" living at the close of the first century, who passed current for "ministers of righteousness," like the many in Sardis; but was in reality "dead," having to a considerable extent ac-

knowledged "the depths of the Satan as they taught." Speaking of Peter, he says, "having suffered martyrdom, *he departed to the due place of glory*;" and of Paul, he says, "having suffered martyrdom from princes, he left the world, and *reached the shore of a blessed immortality*." This is Platonism, and stamps the faith of Clement with reprobation. If anything had gone to "the due place of glory" after Peter's death, it must have been, in Clement's opinion, what the heathen term his "immortal soul;" and if "the due place of glory," and "the shore of a blessed immortality" be somewhere arrived at before resurrection, the promises covenanted to Abraham and David are nullified as superfluous. A man holding such unscriptural notions is a very unfit exponent of "the faith of the primitive church."

But in relation to justification, we rather think that "the evangelists" have misunderstood Clement. What he says above is true enough of the justification of sinners. These are *justified by faith in baptism*. If they believe the gospel of the kingdom in its mystery, their faith without regard to their previous works, good, bad, or indifferent, is counted to them for justification, at the time when they are in the act of obeying the truth, in being immersed. This is not the clerical idea of justification by faith alone. This consists in a sinner attaining to a persuasion that Jesus died for him; and that in having reached this conviction, the blood of Jesus is thereby applied to his immortal soul, and he is justified. This may be an instantaneous operation, and totally independent of all knowledge of the scriptures, as evinced by "conversions" every day. We do not believe that even Clement, who believed in the resurrection of the fabled Phoenix from its own ashes, had any idea of such a justification by faith alone as this; and sure we are, there is no such justification taught in the bible from one end of it to the other. Clement was treating of the justification of sinners; not of the justification of saints. Sinners are justified from all their past sins in the way stated, and so become saints. As saints, "faith alone" will not save them. James teaches this clearly. "By works a man is justified, and not by faith only." He is writing of a man, who, like Abraham, had already become a saint. The saints are justified by works, but the saint who seeks to be justified by, or to be pronounced "worthy," by faith alone, is like his faith, "dead;" for "faith without works is dead"—dead as that of the many in Sardis.

But, however heathenish some of his creed evidently was, Clement cannot be classed with the dead faiths in Sardis, upon the ground of denying the necessity of good works to the perfecting of a previous faith. He evidently believed it necessary for all saints, who would "be accounted worthy" by the Spirit, to be rich in good works.

"Shall we," says he, "neglect good works? Does it hence follow, that we should leave the law of loving obedience? God forbid; let us rather hasten with all earnestness of mind to every good work; for the Lord himself rejoices in his works. Having such a pattern how strenuously should we follow his will, and work the works of righteousness with all our might."

They who pursued this course were pronounced "worthy." They "received" the gospel, and "heard" it by obeying it; and thenceforth, "patiently continuing in well-doing," sought thereby "glory, honor, incorruptibility and life" in the Aion—Rom. ii. 7. Thus, their faith was perfected by their works; and, as Jesus taught, "they were accounted worthy to obtain that Aion, and the resurrection from among the dead," after which "they can die no more; for they are equal to the angels; and are the Sons of the Deity being the children of the resurrection"—Luke xx. 35. In this way they are "clothed in white garments," and "walk with the Spirit in white robes; for they are worthy."

3. "The Book of Life."

Even the few names in Sardis had to save themselves by their perseverance, upon the principle that "he who perseveres to the end shall be saved." Hence, the Spirit saith, "the victor, he shall be clothed in white garments." This is positive. But in order that he may be assured of the perpetuity of his clothing, that it shall never wax old, as garments are accustomed to do, it is added, "And I will not at all obliterate his name from THE SCROLL OF THE LIFE." In the English Version, this is rendered "*book of life*" without the definite article; but in my translation I have prefixed it to *life* as in the original. It is the *scroll of the life*, that is, of a *special life*.

The first place in the New Testament where this phrase occurs is in Phil. iv. 3. Here Paul mentions certain "whose names are in a *book of life*"—*εν βιβλω ζωης*; among whom is Clement, one of his fellow-laborers; but, whether the same Clement, who wrote about "*the due place of glory*," can only be conjectured.

It next occurs in Apoc. xiii. 8 and xvii. 8. In the former it is styled "the Scroll of the Life of the Lamb slain;" and in the latter, simply "the Scroll of the Life." It is next found in ch. xx. 12, 15. In the former of these verses, it is termed "*another Scroll which is of the life*;" and in the latter as elsewhere. In ch. xxi. it is "*the Scroll of the life of the Lamb*;" and in ch. xxii. 19, the phrase is "a Scroll of

the life," the article *the* being omitted before "Scroll." These are all the places where it occurs in the New Testament.

This is the most important of all books; for if a man's name have not been inscribed upon it, he cannot possibly be saved; for it is written that whosoever of the dead, small and great, standing before the Deity at the opening of the Scrolls, shall not be found written in the Scroll of the life, shall be cast into the lake of the fire. These are those who worship the Beast, by whom the saints have been overcome.

From these testimonies there would appear to be *two scrolls*,—the one styled *A scroll of the Life*, and the other *THE scroll of the Life*. These two scrolls are opened at the setting up of "THE GREAT WHITE THRONE" of judgment, at the epoch of resurrection. Certain things having been written in these scrolls, the resurrected are judged from them. These things are their works. One of these scrolls will present a very unseemly aspect—a sort of *EVERY-DAY BOOK OF LIFE*, in which names of believers are inscribed with very disreputable mementoes appended to each. These will find no admission to "*the other scroll which is of the life*"—*THE LEDGER OF THE LIFE*, to which those names may be supposed to be transferred from the *Every-Day Book*, that are not condemned to obliteration. The dead constituents of the Angel of the ecclesia in Sardis, together with the few undefiled ones there, had all been written in the *Every-Day Book of the Life*; and their works inscribed under their respective names: and the general record of this scroll is read in the writing penned by John. He shows that the works therein recorded resolved themselves into two classes; the one signalized by the words "*thou art dead*" after their names, and the other by the sentence, "*their garments undefiled*." Now of these classes, the names of the latter alone will be transferred to the *Ledger*; while the names of the former will be obliterated or excluded. The confession of names in the presence of the Father and in the presence of his messengers, will be read, not from the *Every-Day Book*, but from the *Ledger of the Lamb's Life*, which contains the register of names inscribed there, *απο καταβολης κοσμου, from the foundation of the order of things extant*.

This is styled *the scroll of the life* in allusion probably to the custom of oriental monarchs, who, as they had several books for the record of things, so they had a peculiar book, in which they entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esther vi. 1-3, where it is styled "*the Book of Records of daily affairs*."

The Scriptures make very early mention of the existence of such a

book before the Lord. Moses refers to it in Exod. xxxii. 32, saying, "If thou wilt, forgive thou Israel's sin; if not, blot me, I pray thee, out of *thy book which thou hast written*. And Yahweh said unto Moses, Whosoever hath sinned against me, him will I blot out of *my book*." The Spirit in David says, "Are not my tears *in thy book?*" that is, "Are not my sorrows *in thy remembrance?*" Hence "book" and "remembrance" are associated in Mal. iii. 16, where it is styled "*a book of remembrance*;" as, "They that feared Yahweh spake often one to another; and Yahweh hearkened and heard it, and *a book of remembrance was written* before him for them that feared Yahweh, and that thought upon his name. And they shall be mine, saith Yahweh of armies, in that day when I make up my jewels; and I will have compassion upon them as a man hath tender affection for his own son that serveth him." This is evidently the book of the life, or the Ledger; for all written in it are precious with God in a day when the wicked are trodden down. Daniel also refers to the same book in testifying that, in the time of trouble *when the books shall be opened*, "every one of his people (the Saints) shall be delivered that shall be found *written in the book*"—xii. 1.

The Ledger book of the life is styled apocalyptically "the Scroll of the life of the Lamb slain"—Rev. xiii. 8; xxi. 27. It is contrary to the law of symbol-writing to regard this as a book in the vulgar sense. There is something in the real thing to which *a book of record* has some resemblance or analogy. Such a book is for *remembrance of deeds*. Hence the name given to the book of life in Malachi (which in the Old Testament includes both the Day Book and the Ledger) "a Book of Remembrance." Scroll, then in this relation, is symbolical of *remembrance by whatever system of means it may be compassed*. "I will remember their sins no more," which is equivalent to, "I will blot out the record of their sins from the book of my remembrance;" or I will pardon them. Hence to pardon is equivalent to inscribing the name of the subject in the Day book of the life; or to placing him *in God's remembrance* for resurrection unto life even for the life procured by the sacrifice of the Lamb of God, if found to be "*worthy*."

But, how is a man's name inscribed on the memory of God for resurrection? In answer to this, it must be remarked, that *the Spirit of THE INVISIBLE ONE is the remembrancer* of His dominion. Whatever the Spirit remembers is written, so to speak, in the book of remembrance before God. "God is Spirit; and they who worship him must worship him in Spirit and truth"—John iv. 24. Pardon is the result of Spirit-and-truth worship. Now the relation subsisting between the Spirit and the Truth is one of intellectual and moral

identity; so that he who hath the truth hath in him the mind, the thinking, and teaching of the Spirit: but he that hath not the truth, is destitute of the Spirit, and not a true worshipper. It is the Spirit-Word that quickeneth; and therefore Jesus says, "It is the Spirit which is life making; Spirit is and life is the words which I speak to you"—John vi. 63. And again, he says, "The Spirit of the truth proceedeth from the Father"—vi. 26; and, "The Spirit of the truth shall guide you into all the truth"—xvi. 13; and bring all things to your remembrance"—xiv. 26; and John, the beloved disciple of Jesus, adds, "the Spirit is the truth"—1 John v. 6. We are considering things mental, not physical. The Spirit in its physical relations is the divine power that creates, fashions, and sustains all things; and will raise the dead, and subdue all things to God. But in opening men's eyes, and turning them from ignorance to knowledge, and from the service of the adversary to God; and in recording them in his remembrance, it is the truth believed and obeyed that is the agency employed. The Spirit is the Remembrancer; or symbolically, "*the Scroll or Book.*"

It is by the truth, called "the word of the truth of the gospel of the kingdom," (Acts xx. 24, 25; Col. i. 5,) believed and obeyed, that relations are established between men and God. This is the spiritual connecting medium that links them to his throne in their present state; and, though men in the general think very little of "the truth," because they are natural liars and ignorant of it; yet His eyes are ever upon it, and he has "magnified it above all his name." "Sanctify them by thy truth; thy word is truth"—John xvii. 17; and, "Ye have purified your souls in the obedience of the truth *through Spirit.*" Hence, the truth is sanctifying and purifying; and, as the truth is God's, and precious to him, and always before his mind, the sanctified are his peculiar treasure. Their names are therefore *inscribed in his book of remembrance* by their union to the truth *in the obedience* it enjoins.

Paul styles the baptized believers in Corinth, "an epistle of Christ *written with spirit* of the living God." The *writing*, he says, was done through him and Timothy, as the instruments. God, Paul, spirit, and Corinthian hearts held a similar relation to each other in the writing of the epistle, (and all similar churches collectively, made, as it were, a Book of Epistles,) that head, pen, ink, and paper, do to an ordinary letter. The mentality of God was by the process stamped upon Corinthian hearts, so that they became part of his thoughts; and while he is written upon their memory, they are also written upon his, who is the way, the truth, the resurrection, and the life. Hence, to be written in the scroll of the life, is to be "in God the Father and in the Lord Jesus

Christ," and they in him by the Spirit—truth dwelling in their hearts—2 Cor. iii. 3; 1 Thess. i. 1; Eph. iii. 17; John vi. 54, 56.

God, or the Father, manifested through his Sons by the Spirit, which is the one God-manifestation to us, (see 1 Cor. viii. 5, 6,) is the Arboretum of the lives. Wherefore, to be in the book of the life is to be part, and to have part, of the tree of life, as it is styled in the English Version. This understood, will account for a various reading in the Greek text of Rev. xxii. 19. Book of Life and Tree of Life are different symbols related to the same thing. The oldest manuscripts extant read, "God shall take away his part from the tree of life;" but more recent ones, "out of the book of life."

4. "The Life of the Lamb."

The *life* of the book is peculiar. It is "*the life of the Lamb slain.*" The present life is hereditary and natural. It comes to us based upon the sympathies of flesh, which "profits nothing" in relation to that which is "the Lamb's." He gave his life as a price for the purchase of life for many brethren—Matt. xx. 28. It is therefore styled "the life of the Lamb slain;" and a right to it is predicated on a *justification unto life* which results to a believer from the obedience of faith, or doing the commandments of God—Rev. xxii. 14. The dead enter upon this life, then, by resurrection, because of righteousness. Sin was the original cause of their death, for "the body is dead because of sin; but the Spirit (gives) life because of righteousness"—Rom. viii. 10. From the very nature of things, therefore, the righteous, or the Saints, they who are sanctified by the truth, they only can be on record in God's remembrance for the life of the Aions. All others inherit the life of flesh because they are flesh; and have an existence bounded thereby, because they walk after the flesh, in the lust of the flesh, the lust of the eye, and the pride of life. Thus, death and corruption are the horizon of the flesh; incorruptibility, life, honor, and glory, the boundless expanse to them who sow to the Spirit of God. "If ye live after the flesh ye shall die, but if, through the Spirit, ye do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit (or the truth) of God, they are the Sons of God"—Rom. viii. 13, 14; Gal. vi. 8, 9.

But "the scroll of the Lamb's Life" is not yet opened. When the Lord God shall have judged the Woman Jezabel, who sits upon the Scarlet Beast of the many waters; when he shall have killed the beast with the sword, (Rev. xiii. 10,) and have utterly burned her with fire,

(Rev. xviii. 6-8,) he will have "prevailed," and, in prevailing, have opened the Book of Epistles, the Book of Seals, and the Little Book of Vials. But in order to open these, he must first open the Book of the Lamb's Life. It is as necessary to the opening of the first three books, that "truth should spring out of the earth," as that "righteousness should bow down from the heavens"—Psal. lxxxv. 11; for the Lord Jesus above, and the Saints, his brethren, at present in the earth beneath, are the associates to whom it is appointed to coöperate with the Spirit in the execution of "the judgment written"—Psal. cxlix. 5-9. He who was dead, but now is living for the Aions, has the keys of the invisible and of death which reigns there—Rev. i. 18, so that until he appears, "the Gates of the Invisible"—Matt. xvi. 18, will remain closed upon the Saints, and the Book of the Life will be unopened. Their resurrection is the opening of the Book of Life, or God's remembrance of them practically demonstrated in their deliverance from death. *Spirit-truth* inscribed them on his memory, and *Spirit-power*, the same Spirit of God that revealed the doctrine through prophets and apostles, raises them from the dead, or opens the gates of the invisible, by Jesus; and then will be verified the words of Paul, who says, "If the spirit of him who raised up Jesus from among the dead dwell in you, he who raised up the Christ from among the dead shall also make alive your mortal bodies by means of his spirit indwelling among you"—Rom. viii. 11. "I am always bearing about the putting to death of the Lord Jesus in the body, that *the life also of Jesus*, (the Lamb's life,) may be manifested in our body. For we, the living, are always exposed to death on account of Jesus, that the life also of Jesus may be manifested in our mortal flesh." And, "he who raised up the Lord Jesus shall also raise us up by Jesus, and shall present us with you," when "mortality shall be swallowed up by life"—2 Cor. iv. 10, 11, 14; v. 4. This is the Lamb's life—immortality of *body*, a living incorruptible body, evolved from the ashes of the former body by the Spirit of God, therefore a *Spiritual Body*, or SPIRIT, which are equivalent terms in the case; born from the invisible by resurrection, which is the opening of the house of death. Thus, "that which has been produced from the Spirit is spirit"—John iii. 6. The resurrected spirit-body is one of "the invisible things" of the Aion to come, and therefore *aionian*, in the Common Version termed "eternal." It is the aionian house—the house aionian from heaven, and in the heavens—which is explained in the words, "Our commonwealth subsists in heavens, out of which also we wait for a deliverer, the Anointed Lord Jesus, who shall remodel the body of our humiliation, that it may become conformable to the body of his glory"—2 Cor. v. 1-4; Phil. iii. 20, 21. The beginning of

See all over
up of life

the citizenship is *the putting on* Christ as the righteousness of the adopted. Hence it is written, "as many of you (believers) as have been immersed into Christ, have *put on* Christ"—Gal. iii. 27 Christ Jesus who is in the heavens, is "*put on*" by individuals on earth, who "believe the things concerning the Kingdom of God and the Name of Jesus Christ, and are immersed"—Acts viii. 12. In doing this, their citizenship begins; and it begins in the heavens, because Christ, whom they put on, is in the heavens. In so becoming citizens of Israel's Commonwealth, their citizenship is recorded in the Every-Day Book of the Lamb's Life—their names are borne on his breast, after the type of the names of the twelve tribes of Israel being borne on the breast of Aaron, when he wore the official breastplate *on which they were engraved*. In other words, the Lord Jesus Christ, the High Priest after the Order of Melchizedec, (Psal. cx. 4; Heb. v. 6; vi. 20; vii. 17, 21; Zech. vi. 13,) though personally absent from earth, is, by the Spirit, not far from every one of us (Acts xvii. 27, 28.) He is still as observant and forecasting of the truth as he was in the days of the apostles, although, indeed, he abstains from direct miraculous interposition in its behalf. When one believes and obeys the truth, he becomes "known of God," and therefore of Christ—Gal. iv. 9; for to come in the obedience of faith to the knowledge of God in Christ-manifestation, is to be known and acknowledged of him. Christ is in his heart by faith, (Eph. iii. 17,) and he is in Christ's heart, or breast, on the same principle—Christ in the believer, the believer in Christ, and Christ in God: and therefore, the believer "in God the Father and in the Lord Jesus Christ." This is what "the obedience of faith" accomplishes for a man in the present state.

Now such a citizen is in a waiting position. His faith lays hold of Christ within the veil. His thinking concentrates there. On earth bodily, his mind is anchored within the veil—Heb. vi. 19; for the "anchor of his soul" is the hope of Christ's departure from the far country where he now is; and that he may unveil himself, the veil of mortal flesh being no longer a curtain excluding the believer from "seeing him as he is"—1 Jno. iii. 2. His hope is, the manifestation of Jesus *εξ ουρανου*, *out of heaven*. Thus, he is looking, or waiting, for him, that he may come and remodel or transform him in the twinkling of an eye—1 Cor. xv. 51, 52; or, if he may have been previously "laid aside" in the earth, that he may build him up, and convert his mortal remains into "a house not made with hands," that it may become a habitation for God, who shall dwell in it by Spirit—Eph. ii. 22;—a habitation produced by Jesus Christ, the life-imparting Spirit, at his appearing, and therefore styled, *το οικητηριον ημων το εξ ουρανου*, *our habitation from heaven*.

The putting on additionally (*επενδύσασθαι*, aor. 1. infin. mid., the word used by Paul 2 Cor. v. 2, and rendered in the C. V. "to be clothed upon") the present nature of Christ, as it was added to his mortal body; or the clothing of our flesh with incorruptibility and life, is "presence with the Lord." When the body of our humiliation is conformed to the body of his glory, "we shall be like him," and see him as he is; and not before. Till this corporeal transformation is effected, we are "absent from the Lord." It cannot possibly be otherwise; for until "the books are opened," none are delivered; for until then judgment is not declared; nor can any man "enter into the temple till the seven vial-plagues are fulfilled"—Rev. xv. 8; and much of the seventh remains to be fulfilled by the conjoint operation of Messiah and the Saints. The temple in the heaven is undeveloped. It does not exist in the "far' country" where Jesus is now; but belongs to his Aion on the earth. He comes to cooperate with the Saints in its development. When the work is finished they will be with him "in the heavens;" and no more plagues will afflict the world for a thousand years. The books are not yet opened. This being indisputable, it is certain that no *dead* saint is with the Lord, or in heaven. No reward is given till the book of life is opened: and that book will not be opened until all have been recorded there, who may yet obtain right to the wood of life composed of many trees. "Thou shalt be recompensed at the resurrection of the just"—Luke xiv. 14; and "the Son of Man shall come in the glory of his Father with his angels; and THEN (after this event) He shall reward every man according to his works"—Matt. xvi. 27; and again, "When the Son of Man shall come in his glory, and all the holy angels with him, THEN (after this coming) shall he sit upon the throne of his glory"—Matt. xxv. 31. These are "the wholesome words of the Lord Jesus" published to Israel in his proclamation of the gospel of the kingdom; and they define with great exactness the time of the opening of the book of his life—at the resurrection when he comes to sit upon the throne of his glory; this is the great epoch of judgment and reward.

It is the Lamb's life as opposed to the first Adam's life; and to that hypothetical existence, fabricated by the philosophizings of Sin's flesh. Adam's life is flesh sustained in action by blood, air, and electricity, or by digestion and respiration; and transmitted by natural laws. The fabulous existence elaborated by the unenlightened thinking of Sin's flesh, is that theory upon which all superstition is based—the conceit of an inborn ghost, deathless and having independent existence, apart from all corporeality. This incorporeal abstraction the Devil, that is, Sin's Flesh, has denominated "THE IMMORTAL SOUL." This

*Fabulous
Existence*

serpentine philosopher, whose pious lucubrations "deceive the whole world"—Rev. xii. 9; xx. 2, 3—teaches, that it is "the vital principle," the real man, and the true image and likeness of his Maker! Religion, he says, is for the preventing of all immortal ghosts who sincerely repent of their sins, from falling into eternal torments, to which they are all liable by an eternal decree; and for their emigration from earth on angels' wings to kingdoms beyond the skies! This is the gospel of the Archdeceiver of the world; and preached substantially by all the "Holy Orders" of his establishment; and all mankind, in their Names and Denominations of Blasphemy, go "wondering after" the abomination. So long as the serpent in the flesh can charm them with such vanity they will remain unregistered in the book of the Lamb's life, and be obnoxious to the plagues of the Little Book in which it is written, that "for the *fearful*, and UNBELIEVING, and the abominable, and murderers, and harlotists, and sorcerers, and idolaters, and for all the liars (the "clergy") their part *is* in the lake burning with fire and brimstone," being there "tormented in the presence of the holy messengers, and in the presence of the Lamb"—Rev. xxi. 8; xiv. 10; xix. 20; xx. 14, 15. The life purchased by Jesus for his brethren has no affinity with such a fiction. He purchased life for dead bodies; not happiness for immortal ghosts. "This is the testimony, that God gives aionian life to us, and *this life is in his Son*; he who hath the Son, hath the life; he who hath not the Son of God, *hath not the life*"—1 Jno. v. 11, 12; and "shall not see life; but the wrath of God abides upon him"—Jno. iii. 36.

5. "Confess His Name."

It is promised to him who shares in "*the victory*," that he shall, not only "be clothed" with incorruption, and "his name" remain perpetually inscribed among the deathless; but that his name shall be honorably mentioned in the august presence of the Eternal Majesty of the Universe, and before his angelic hosts. This promise to the undefiled, whether in Sardis or elsewhere, at that time or in previous and after ages and generations, reads in the English Version, "I will confess his name before my Father, and before his angels." The word in the original is emphatic. It is not simply *ὁμολογησομαι*, but the same word with the preposition *ἐξ* prefixed "*I will confess his name from out of*" something. The import of this is, "I will connect myself with his name as one selected *from among* others, whom I reject, because their works have not been found perfected in the sight of the Deity." This is the renewal of the promise given by the Spirit through Jesus, and

found in Matt. x. 32, and Luke xii. 8. In these places, he says, "whosoever shall confess *in me* before men, *in him* will I also confess before my Father who is in heaven;" and "whosoever shall confess *in me* before men, the Son of Man also will confess *in him* before the angels of the Deity." These, it will be seen, differ from the English Version, which makes no account of the proposition *ev*, twice repeated in both of the original texts. In these it is *ev epoi* and *ev autw*, which I have rendered *in me* and *in him*, according to the primary signification of the word. The Spirit *in* Jesus promises here to be also *in all* who are *in him*, on condition of their confessing him before men. This excludes the notion, that the promise applies to men *not in Christ* who with their lips say, that they believe that Jesus is the Christ. Such a confession as this was made by the demonized; or men who, in the nomenclature of Luke, had each "a spirit of an unclean demonion." Under the influence of this affection, they confessed, that Jesus was the Christ, the Holy One, the Son of the Deity—Luke iv. 34, 41. But this confession availed them nothing; for, he rebuked them, and put them to silence. This, nevertheless, was confession before men; but it was a confession that did not proceed from men of the right class, the class defined in the text. The demonized were not *in the Spirit*, nor was the Holy Spirit *in them*. The spirit in them was the spirit of their flesh insanely excited. They were madmen "in the flesh," whose confession the Eternal Spirit would not accept.

And to descend from the first to the nineteenth century, we find society almost entirely constituted of the demonized. The Spirit testifies this in the saying, that "all the inhabitants of the earth have been made drunk with the wine of the Great Harlot's prostitution"—Apoc. xvii. 2. The people and their spiritual guides are thoroughly imbued with "an unclean spirit," by which they are bewitched in all their parts and faculties. They are all, as Paul predicted they would be, in apostasy "from the faith, giving heed to deceiving spirits, even to the teachings of Dæmonia, falsely speaking in hypocrisy: their own conscience having been cauterized; forbidding to marry, and commanding to abstain from meats"—1 Tim. iv. 3. Such are the DEMONIA defined by Paul. Society is full of them; for every occupant of a pulpit that does not preach the gospel of the kingdom which he proclaimed, is a deceiver teaching falsely, and therefore, as Paul styles him, "a deceiving spirit," or "Daimonion." When these, and the multitudes they call "*their people*," confess that "Jesus is Christ, the Son of God," it is the unsanctified confession of the demonized. They are not "*in Christ*," for they have neither "*received*" his doctrine, nor "*heard*," or obeyed it in the obedience it prescribes.

The promise of the Spirit, then, that He will confess in them in the Father's presence, and in that of his angels, is not to individuals clerically demonized. The promise is to those "IN" the Promiser. The testimony in Matthew and Luke was spoken primarily to the disciples in the presence of Jesus; and, secondarily, to all disciples in Christ in after times. In the discourse, he alluded to the persecution they would have to endure on his account. That it would be persecution unto death; which, however, they might escape, if they would deny him and the truth. But, *being in him*, he exhorted them to steadfastness; so that, if they should lose their soul or life (*την ψυχην*) for his sake, they should find it, in the Spirit's confessing in them before the Father and his angels. Many *in Christ* apostatized, or "departed from the faith," when they were brought to the test of "*confessing before men*" in authority and power, at the risk of property, liberty, and life. Like Demas, they forsook Christ, "having loved this present world;" and will, consequently, be denied hereafter.

It may not be amiss to remind the reader here, that to be *in the Spirit* who speaks to the undefiled in Sardis, is to have the faith, which is "the substance of things hoped for, and the conviction of the things unseen;" and to have it so as to love it, that the faith may work in him by love, and purify his affections; and that being thus prepared, to be immersed into the Name of the Father, and of the Son, and of the Holy Spirit. When he has been the subject of this transforming operation, by which his moral nature and state have been changed, the words of the apostle, in Gal. iii. 26-29, are applicable to him: "Thou art a son of the Deity in Jesus Anointed through the faith; for as many as have been baptized *into* Christ, have *put on* Christ: and if Christ's, then Abraham's Seed, and *heirs* according to promise." Such an one is "in God the Father, and in the Lord Jesus Anointed," and therefore in the Spirit—2 Thess. ii. 1; and competent to *confess in him* before men.

Having shown this, it remains to define how the Spirit will himself confess such a confessor before the Father and the angels. "I will confess *his name* before my Father." This is the apocalyptic equivalent for "I will confess *in him*." In John xvii. 22, Jesus prays to the Father that all his brethren "may be one, even as we are one; I IN THEM, and thou in me, that they may be made perfect IN ONE." To be made perfect is to be raised from among the dead, and made incorruptible and deathless. Thus Jesus was "perfected the third day"—Luke xii. 32; Heb. v. 9; and became the Author of *aion*-salvation to all who obey him. A saint made perfect in this sense is as much "spirit" as Jesus now is; for John, speaking of what the saints shall

be when made perfect, says, "*we shall be like him, and see him as he is*"—1 John iii. 2. Then the prayer of the LOGOS, ascending from the mouth of Jesus to the THEOS from whom it emanated, will be answered—that "*I,*" the LOGOS, may be "*in them,*" the saints. When he is thus in them, their names will STAND OUT CONFESSED—*exomologized*—before the Father of the glorified Jesus—"the Spirit"—and the angels. Hence, when this unity is established, whatever the Spirit confesses is confessed in them and in their midst; and he whom they have praised and honored in word and deed, in the present state, will celebrate their excellency in the future.

6. "His Name,"

A *name* is representative of a person. It is a word or term by which an individual is designated. That which is inherited or bestowed at birth, indicates the relationship and attributes of flesh and blood to certain specialties. John Smith, by proving that he is the heir at law of the deceased William Smith, may inherit his estate; but in relation to "*the life of the Lamb slain,*" there is nothing in the name "John Smith" that gives him any claim upon it.

The scriptures, which treat of all things pertaining to life and godliness, have delineated *the character* to which all must be conformed who would be inscribed in the book of the Lamb's life. John Smith may have the name, or reputation, of being conformed to that character, while he is only so in pretence, or not really. He is, then, like the members of the Star-Angel in Sardis, who were "*dead;*" he has "*a name that he lives;*" but it is good for nothing.

The name to be confessed before the Father is one that is "*holy, unblameable, and unreprouchable in his sight.*" It is representative of one who has "*continued in the faith, grounded and settled, and not moved away from the hope of the gospel.*" This suggests a time when the subject received the name. It was not when he was born, or sprinkled according to the formula of the catechism children are taught by rote. It has no relation to human "*godfathers and godmothers,*" who have been introduced by ignorance and superstition, as substitutes for the divine. The name is called upon the subject when faith is manifested in the obedience it prescribes. James styles it *το καλον ονομα*, the honorable, excellent, or distinguished name, which had been called upon those to whom he wrote—ch. ii. 7; and Peter, in answer to the inquiry of the believing multitude on the day of Pentecost, told them to be "*every one of them immersed upon the name of Jesus Anointed* into

remission of sins." Thus they were grafted, as it were, "upon the name," which became their designation before the Father.

The subject having been called by this name in baptism, it became "his name"—the name to be confessed if preserved undefiled, and were duly illustrated by him who had been ennobled by it. Many inherit the name of a distinguished ancestry, which is brought into contempt by their misdeeds; so there have been many who have disgraced the name, more exalted than any other name, to the privileges of which they have been introduced. Their character has not been conformed to the divine example incarnated in Jesus; "who, though he were a son, learned obedience by the things which he suffered;" having been obedient even unto death, his name became illustrious; but in their keeping after being named upon them, it became a by-word and reproach. But the undefiled in Sardis were not such. They preserved it unsullied; and in the name confessed, and kept it as their own to be celebrated by the Spirit in the presence of his Father and in the presence of his angels, the messengers of his power.

"He that hath an ear let him hearken to what the Spirit saith to the ecclesias."

SECTION II.

TO THE ANGEL OF THE ECCLESIA IN PHILADELPHIA.

7. Also to the angel of the ecclesia in Philadelphia write; These things saith the holy one, the true one, he having the key of the David, opening and no one shutteth, and he shuts and no one openeth; 8. I have observed thy works; behold, I have placed before thee a door which hath been opened, and no one is able to shut it; because thou hast a little strength, and hast kept my word, and hast not denied my name.
9. Behold, I give up out of the synagague of the Satan them who say that they are Jews, yet are not, but do lie; behold I will cause them that they come and have prostrated themselves before thy feet, and that they may have known that I have loved thee.
10. Seeing that thou hast kept the word of my awaiting, I also will keep thee from the hour of the trial being about to come upon the whole habitable to prove them who dwell upon the earth.
11. Behold, I come quickly; hold fast what thou hast, that no one may have seized upon thy coronal wreath.
12. The victor, I will make him a pillar in the temple of my Deity, and he shall not at all go away out more; and I will write upon him the name of my Deity, and the name of the city of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my new name.
13. He having an ear to hear let him hearken to what the Spirit saith to the ecclesias—ch. III. 7-13.

This epistle of the Spirit, like all the rest, is to the ecclesias, or associations of the called, in all the habitable of the Fourth Beast dominion, through the Angel-Presbytery of the ecclesia in Philadelphia. How

many ruling and gift-possessing brethren the Philadelphian "Angel" consisted of, cannot be told. We may conjecture, however, that there were not fewer than seven; to each of whom was given grace, or a spiritual gift, "according to the measure of the gift of Christ." This official seven may be enumerated as constituted of an apostle, a prophet, a teacher, an inworker of power, a healer of disease, a helper or discern-er of spirits, a linguist, and an interpreter. These ranked in the order I have stated them, and being all inspired men constituted a "A STAR" of divine brightness to all in Philadelphia disposed to avail themselves of its light. They were what Paul styles in his letter to the Philippians, the *Episcopoi* and *Diakonoi*, the overseers and servants of the flock; and it is worthy of remark, that no accusation is brought against them, as in the case of the angels of Ephesus, Pergamos, Thyatira, Sardis, and Laodicea; which were troubled with pastors of ambitious and haughty manners; and others who sought to figure as such as a means of emolument at the general expense—merchandizers of souls, who saw no more in godliness than the lucre to be gained.

I. "The Holy and True."

In the epistle before us, the Spirit presents himself as "*the Holy One and True One*:" as the Holy One of whom the prophets spake. In the vision which Isaiah saw concerning Judah and Jerusalem, he styles *YAHWEH*, the Holy One of Israel—ch. i. 4. He predicted that Judah would turn his back upon him; and that if "*a very small remnant*" had not been left, the nation would have become like Sodom and Gomorrha, and would have partaken of their fate. This "*remnant*" is that portion of the Jews which accept Jesus of Nazareth as "*the Holy One of Ail*," who in Apoc. i. 18, says, "I am the First and the Last and the Living One; and I was dead, and behold I am living for the Aions of the Aions: *the Amen*." This is the *Ail Givnor*, the Hero-Power, or "*Mighty God*," to whom *Shearyahshuv*, or the "*remnant shall return*," called the remnant of Jacob, "*which shall stay upon Yahweh the Holy One of Israel*"—Isai. x. 20, 21.

If the reader peruse this prophet attentively, he will see that the Eternal Spirit, who styled himself *YAHWEH* at the bush, identifies himself with "*the Holy One*," as in the form quoted, "*Yahweh the Holy One of Israel*." But in Hos. xi. 9, the Spirit saith, "I will not RETURN to destroy Ephraim; for I am *Ail*, and not man, the Holy One in the midst of Israel." Now in Isai. x. 17, a distinction is apparent between Yahweh and the Holy One. *YAHWEH* is there presented as "*the Light*

of Israel for a fire;" and the Holy One as "HIS *Holy One for a flame*;" but in ch. xliii. 3, 11, he saith to Israel, "I am Yahweh thine Elohim, the Holy One of Israel, thy savior: I even I, Yahweh, and beside me there is no savior." Yet the Spirit saith to AIL, concerning his "*flesh*" or his "*soul*," "MY *flesh* shall dwell in confidence; for thou wilt not leave MY *soul* in *Sheol* (the place of the dead) nor wilt thou permit MY *godly one* to see corruption"—Ps. xvi. 9. Here the "godly one" in death, the Spirit styles *his flesh*, or *his soul*. That dead flesh, or soul, was not the Holy One; but when that mortal and corruptible flesh, or soul, was made alive by the Spirit of AIL, it became the "Yahweh Elohim, the Holy One of Israel;" or Yahweh, and his Holy One"—the Light, the Fire, and the Flame of Israel.

"That which has been born out of the Spirit is spirit." The Spirit-Logos first became flesh; and at its resurrection, that flesh became spirit; and therefore, "the Holy One and the True One;" for the Spirit is holiness and truth.

The glorified Jesus is the Logos or Divine Spirit, in *Holy-Spirit flesh*—*πνευμα ἀγιοσωνης*—the Holy and True One. Before he was "*perfected by Spirit*," in speaking the words of the Spirit, he said, "I am the Way, THE TRUTH, and the Life;" and "he that hath seen me hath seen the Father;" and the reason he gave was that he was "in the Father, and the Father in him"—John xiv. 6, 9, 10.

In reference to this Elohal manifestation of the truth, John says, "We know that the Son of the Deity hath come, and hath given to us understanding that we may know THE TRUE ONE—and we are in THE TRUE ONE in His Son Jesus Anointed: the same is the true Deity and the Life of the Aion;" or Aion Life—1 Ep. v. 20. To be "*in him*" is "the Way;" therefore he is "the Way:" the True Deity is the Anointed Logos in flesh, styled "Jesus Anointed;" and therefore "the Truth;" and the Aion-Life is "Christ our life;" and therefore "the Life."

"The law was given through Moses, the gracious gift and the truth came through Jesus Anointed"—John i. 17. He that saw Jesus did not see that "*gift and truth*," which was DEITY. John plainly declares this in the next verse, for he says, "*No one hath seen Deity* (or the Godhead, the Fountain and Origin of all things) *at any time*: the only begotten Son, who is in the bosom of the Father, *he hath revealed him*." Paul also testifies the same thing in 1 Tim. vi. 16, saying, "No man hath seen, nor can see him." The Revealer, then, is the Faithful and True Witness, and what he saith about the Deity, his purposes, and so forth, is "the truth;" and that truth in its power, wisdom, and fulness, was deposited in Jesus; for "it pleased that all the fulness should dwell in him." The law contained *the form* of the knowledge and of the truth.

It was only a *shadow* of future things; a *figure* for the time then present; the *patterns* of the things in the heavens; the *antitypes* of the true—but the knowledge and the truth, and the heavenly things themselves, constituting “the body” or substance, are of “THE ANOINTED.” Without the anointing there is nothing.

2. The Key of the House of David.

The Holy and True One is the possessor of the Key of David. He holds this, and the Keys of Hades and of Death; and the Key of the Abyss—ch. i. 18; xx. i. A key is symbolical of *power to open and shut*; hence, the Anointed One saith in this writing, that he openeth and shutteth, and no one can prevent him.

The key is styled “*of the David*,” because there is a something connected with David to be opened and shut. This something is revealed in the prophets. There it is styled “*the Key of the House of David* ;” that is, of his kingdom—Isai. xxii. 22. In this chapter, two states of the Kingdom of David are prefigured by the names of two of Hezekiah’s officers—SHEBNA and ELIAKIM. The former, derived from שֶׁבַח, *shavah*, “to lead captive,” represents the kingdom in a dispersed and ruined condition; and the latter from אֵל אֵל, *AIL*, God, and יָקִים, *yakkim*, “shall set up,” indicates the restoration of the kingdom by Divine Power. Hence, *Ail-yakkim*, or Eliakim, is a typical name for *the restoration power*, which is Deity in David’s Son, or the Christ. Of this Eliakim, the Spirit in Isaiah saith to Shebna, Hezekiah’s treasurer, “I will call him, and clothe him with thy robe, and strengthen him with thy girdle, and I will commit *thy government into his hand*; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And *the Key of the House of David* will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut, and none shall open. And I will fasten him as a NAIL in an established habitation: and he shall be for a THRONE OF GLORY for the house of his father. And they shall hang upon him all the glory of the house of his father, the earth-products and the shoots, all vessels of the small, from vessels of the wash-troughs, even to all vessels of the skins.”

This is a very interesting typical prophesy. We presume, that no one will be so obtuse as to suppose that the things written were fulfilled in Eliakim the son of Hilk-Yah. Very little is left on record concerning him in the bible. From this we learn, that while Shebna was Secretary of State and Treasurer, Eliakim was over the King’s Household in Hezekiah’s reign, and at the time of the destruction of the Assyrian host by a blast from Divine Power, and the consequent

deliverance of Jerusalem and Judah from the oppressor. His name, the peculiar circumstances of the time, and his position in David's kingdom, all combined to make him a very fit person for a Messianic representative. Shebna was officially identified with the law which was to vanish away; while Eliakim was officially identified with the kingdom of David which *Divine Power will set up* when the time arrives to deliver the remnant of the captivity.

The *Ail-yakim*, or Eliakim, typified, then, is "MESSIAH THE PRINCE," in whom all is to be accomplished that was typically spoken of Eliakim. Shebna's robe, girdle, and government, are all to be transferred to the Christ; who will be both scribe and treasurer when Divine Power, or AIL, shall set up, *yakim* (or Eliakimize) the tabernacle of David which has fallen down, "and set it up as in the days of old"—Acts xv. 16; Amos ix. 11. Then will he be "a Father to the inhabitants of Jerusalem, and to the house of Judah."

Isaiah remarks, that the Eliakim should wear his key upon his shoulder, as a mark of office, of his power to open and shut with authority; thereby indicating that he is the Grand Master and Chief of the House of David. Callimachus says, that Ceres carried a key upon her shoulder; a custom that appears very strange to us; but the ancients had large keys in the form of a sickle, and which from their weight and shape, could not otherwise be carried conveniently.

For the key of the house of David, then, to rest upon the Eliakim's shoulder, is equivalent to the government of that house, or of Israel, resting there. This is evident from the prophet's allusion to "the shoulder" in ch. ix. 6. In this place, speaking of the "Son to be given" to the house of David, who should be called AIL-GIVBOR, the Mighty Power, AVI-AD, Father of Futurity, SAR-SHAULOM, Prince of Peace, the Spirit says, "the government shall be upon his shoulder." This can mean nothing else than that the government then on the shoulder of Ahaz the reigning prince of Judah, should at some future time rest upon the shoulder of a Divine Son of David's house, named IMMANUEL, or "God with us," as typified by one of the prophet's family: and this idea is symbolically expressed by the apocalyptic phrase, "I have the Key of the David, opening and no one shutteth, and shutting and no one openeth." "The key of the David" is an elliptical phrase. The words to be supplied are indicated by Isaiah: according to him, "house of;" in the sense of *kingdom of*, should intervene between "key of the" and the name "David." Thus, the Spirit-Man who was dead and is living as the Holy One and the True God, in speaking to the Star-Angel in Philadelphia, and through them to all the ecclesias, declares that he is the Eliakim; and that the government of the king-

dom of David is with him ; and that holding the keys, he will "set it up as in the days of old."

But furthermore, the Spirit-Man being the *Ail-yakim*, is also "the Nail" and the "Throne of Glory." "The words of the wise are as fastened nails given from one shepherd." The word of the only wise Deity when incarnated, is therefore fitly represented by "a nail fastened in a sure place." Of this nail, the Spirit in Zechariah said, that it should come out of Judah—ch. x. 4. The "sure place" in which it is to be fastened, Ezra designates as "Yahweh Elohim's holy place," in which he and the remnant of the captivity returned from Babylon, were then sojourning ; that is, in Jerusalem. This accords with the true import of *מִקּוֹם נְאֻמָּהּ*, *makkom nēāmahn*, which signifies an established habitation. This is the "sure place" in which THE NAIL is to be fastened—in Jerusalem then a peaceable, quiet, and established habitation—Isai. xxxii. 18 ; xxxiii. 20.

The Spirit-Man is also to be for "a Throne of Glory." A throne is an elevated seat with a canopy and hangings which cover it. Hence, the Eliakim in the passage before us, is styled metaphorically *כִּסֵּי* *kissai*, from the root *kahsak* "to cover." "He shall be for a Cover of Glory for the house of his Father ;" for "He shall bear the glory, and sit and rule upon his throne"—Zech. vi. 13 : he shall be "a wall of fire round about, and the Glory in the midst of Jerusalem—ch. ii. 5. As the glory sat enthroned between the Cherubim in the times of the law, so it shall be seated upon the Eliakim and his brethren in the apocalyptic Aion of a thousand years.

Isaiah saw this throne of glory in a vision, in the year that king Uzziah died. He tells us that it was an exalted throne, and that the King, *YAHWEH Tz'VAOTH*, was sitting upon it. Around it stood the Seraphim, who proclaimed superlative holiness, and announced that the whole earth was full of his glory—ch. vi. 1-5. This vision has been reproduced in Rev. iv., of which we shall treat more at large when we arrive at that chapter in our exposition.

Isaiah tells us in regard to "the Nail," that all the glory of the house of the Eliakim's father shall be suspended upon him ; and ap-positely informs us, that this glory consists of what in the Common Version is termed, "the offspring and the issue." These are in the original *הַצְּבִיאוֹת וְהַצְּפוּתַיִם* *hatzēdātzaim we-hatzp̄hioth* ; literally, *earth-products and shoots* ; in other words, those who, "sown in dishonor," are "raised in glory." They are styled also "all vessels of the small ;" that is, "the poor of this world rich in faith, who are heirs of the kingdom," and termed "the small" in Rev. xi. 18, in relation to "the great"—the small, being compared to wash-troughs ; and the

latter, to the vessels made of skins to hold wine, and other choice fluids.

Such is to be the glory that is permanently to cluster around the Eliakim. But before that glorious consummation is developed, the Spirit declared that "the Nail fastened in an established place shall depart: and it shall be cut off, and fall; and that suspended upon it shall be cut down: for Yahweh hath spoken." This cutting off the Nail, and his departure, occurred in the nailing of Jesus to the cross, and his subsequent assumption. The apocalypse symbolizes in "*the Lamb slain*" this cutting off, and in the tribulation or trial then "about to come upon the whole habitable," the cutting down of that suspended by faith upon the Nail.

The Eliakim who hath the key of the house of David informs all of the Philadelphian class of saints, that he opens and shuts, and none can hinder. He reminds them that an open door had been set before them. He had sent Paul to Ephesus, where he continued, "disputing and persuading the things concerning the kingdom of the Deity," for two whole years; "so that all they that dwelt in Asia heard the word of the Lord, both Jews and Greeks"—Acts xix. 8-10. Hence, the Philadelphians, being inhabitants of Asia, had heard it among the rest.

During all that time he opened his mouth boldly to make known the mystery of the Gospel. The result was that they came to the understanding of "*the word*" and confessed "*the name*," which, owing to the "*little strength*" they still retained when the apocalypse was written, they had "*kept*" and "*not denied*."

They had learned "the things of the Kingdom" or "the word;" and "the things of the Name." That kingdom was the subject-matter of "the word," styled by Isaiah "the law and the testimony;" and which is the rule of speaking for all who walk in the light. They knew that it was the Kingdom of David to be set up by the Deity of the heavens in the land of Israel; that it was to consist of the twelve tribes grafted into their own Olive Tree upon their acknowledgment of Jesus as King of Israel; and that, although they were by nature aliens from the Commonwealth of Israel, the "*Strait Gate*" and "*Narrow Way*" had been "set before them as an open door, which no one could shut." Peter had opened the door or gate which gave admission into "the way" which leads to the Kingdom. He had opened it to the Jew on Pentecost, and to the nations at the house of Cornelius; not, indeed, by his own power, but by His which descended upon him in baptism of spirit, even by the power of Him "who openeth and no one shuts, and shuts and no one opens."

"The keys of the kingdom of the heavens" having been thus apostolically employed, the Philadelphians were all alive to the Spirit's allusion to the key of the house of David in his possession. This announcement would fall powerless upon the ear of modern clerical assemblies. These have no more interest in David the son of Jesse than had the revolters against David's house in the days of Jeroboam the son of Nebat, who caused Israel to go a whoring after the calves at Bethel. Not so the Philadelphians. They had kept the word of the kingdom treasured up in their affections; so that any mention of the Key of David would be responded to with heartfelt and abiding interest and joy.

But, they had not only kept the word of the Spirit, they had also "*not denied his Name.*" They were not contaminated with the current heresies which denied that he had been manifested in Sin's flesh. They kept the word of the kingdom against those who made it of none effect by teaching that souls went to kingdoms beyond the skies at death; and they held fast to the Spirit's name against those who abolished it by their gnosis and oppositions of science, falsely so called; which were the pith and poison, or "divinity" of the Synagogue of the Satan, as at this day.

The Synagogue of the Satan with its clergy were arrayed against those who kept the word and held fast the name, in every city. The Satanists, as they have done ever since, contended that they were the true Jews; the genuine Israel of God. They contended for the ascendancy, and at length attained it; and when they had established their usurpation over the faithful, they aimed at supremacy in the Roman State, and acquired it also; upon which they turned round upon their former brethren, and persecuted them to bonds, imprisonment, and death. They scorned the idea of the humble poor in Christ being the special objects of his affection; and not such men as Origen and Eusebius, "the transformed ministers of the Satan." But, "the seven eyes, which are the seven spirits of the Deity, were gone forth into all the earth." He had observed their works. He saw that they were irreclaimable; therefore he said, "Behold, *I give up* out of the Synagogue of the Satan them who say that they are Jews, yet are not, but do lie." The Spirit would abandon them to their own delusions, as Paul had predicted in 2 Thess. ii. 10, saying, "Because they received not the love of the truth, that they might be saved; the Deity for this cause shall send upon them Strong Delusion, that they should believe a lie; that they all might be condemned who believed not the truth, but had pleasure in unrighteousness"—that system of doctrine they style "orthodoxy." They were not Jews. The true faith was not in them;

and consequently, although immersed, they were not in Christ; and not being "in him" they could not be Abraham's Seed, and were not therefore "heirs according to the promise."

But though to be given up as reprobates, they were not to go unpunished. They were to be subjected to "an hour of trial being about to come upon the whole habitable to make proof of them who dwell upon the earth." This was a proximate visitation. A remoter and ultimate one was in store for them, which would result in their acknowledgment of those who kept the word, and denied not the Spirit's name, as his beloved; and not only so, but that they shall come up, and prostrate themselves at the feet of those they have despised. "Behold, I will bring upon them," saith the Spirit, even calamity, when they shall "be tormented in the presence of the holy angels and in the presence of the Lamb"—"that they may have come and prostrated before thy feet, and may have known that I have loved thee."

3. The Hour of Trial.

But while they of the synagogue of the Satan were to be subjected to great calamity in all the Roman Habitable, the Star-Angel and ecclesia of Philadelphia, contemporary with the apostle John, together with all the ecclesias who "*kept the word of the patient waiting for Christ,*" were to be preserved from it. The words of the Spirit to the ecclesias are, "Seeing that thou hast kept the *word of the patient waiting for me,* I also will keep thee from the *hour of the trial* being about to come upon the whole habitable to make proof of them who dwell upon the earth." This "hour of trial" was not to arrive in the lifetime of that generation of saints. It was an hour "being about to come;" that is, in their future, or, as the event proved, in A. D. 248; about one hundred and fifty years after the apocalypse was revealed. This afforded time for the Satanists to fill up the measure of their iniquity, and for the faithful to depart to their graves in peace; for a long peace of thirty-seven years preceded the outbreak of the fiery trial under the emperor Decius. During this tranquility, historians testify that "a deep declension from Christian purity had taken place, not only in the East, where false philosophy aided its progress, but also in the West, where the operation of no peculiar cause can be traced beyond the *common influence of prosperity* on human depravity. This is completely evident from Cyprian's account; and it deserves to be remarked, that the *first grand and general declension* after the primary effusion of the Divine Spirit, should be fixed about the middle of the Third Century"—*Milner Eccl. Hist.*, p. 165.

As we have said, a hundred and fifty years had elapsed from the writing of this epistle to the Philadelphians, to the beginning of this judgment upon the House of God, for the ecclesias in general, or collectively, were still "*his habitation through the Spirit,*" inasmuch as he had not then as yet "*spued*" the delinquents "*out of his mouth.*" During this period of a century and a half, the state of things exhibited in the New Testament grew worse and worse; and it may be generally remarked, that the same opposition to *the Name of the Spirit,* termed by historians "*the Deity of Christ or his manhood,*" and the same insidious methods of depreciating or abusing "*the word of the kingdom,*" or "*the word of the patient waiting for Christ,*" continued in all this period, which had begun in the time of the apostles, with this difference, that they were now multiplied, varied, complicated, and refined by endless subtleties and fancies, in which the poverty of taste and genius, so common in a period when letters are declining, discovers itself no less than the christian doctrine. Nevertheless, in the midst of this wide-spread and general corruption of faith and practice, the faithful still kept themselves separate and distinct, and preserved their garments from defilement.

The elevation of Decius to supreme power was fatal to multitudes of professing christians, who were unable to stand the trial of their principles; and in their fall proved themselves to be of the synagogue of the Satan, and not Jews, but liars. The enmity of Decius to his predecessor Philip, (whom Eusebius styles a christian, although a murderer and profligate, who had not obeyed the truth,) conspired with his pagan prejudices to bring on the most dreadful persecution christianity had yet experienced. The Hour of the Trial had arrived, and it was evident to its contemporaries, that nothing less than the extermination of the christian name was intended. "*The chronology,*" says Milner, "*is here remarkably embarrassed.*" He therefore conjectures that the period extended to A. D. 260. The persecution raged with astonishing fury, beyond the example of former persecutions, both in the East and West, or, in the words of the Spirit, *ἐπι τῆς οἰκουμένης ὅλης, upon the whole habitable.* In a treatise by Cyprian concerning "*The Lapsed,*" there is an affecting account of the declension from christianity, which had taken place before his conversion in A. D. 246, and which moved the Deity to chastise the body. "*If the cause of our miseries,*" says he, "*be investigated, the cure of the wound may be found. The Lord would have his family to be τριῖς.*" And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, which had lain *almost dormant*; and when, by our sins, we had deserved to suffer still more, the merciful Lord so

moderated all things, that the whole scene *rather deserves the name of a TRIAL* than a persecution"—a *πειρασμος* rather than a *θλιψις*, a distinction which obtains in Rev. ii. 10, and ch. iii. 10.

Cyprian then proceeds to narrate the manifest cause of this trial that was to try, or put the professions of the christians of previous peaceable and prosperous times to the proof. "Each," says he, "had been bent on improving his patrimony; and had forgotten what believers had done under the apostles, and *what they ought always to do*. They were brooding over the arts of amassing wealth. The pastors and their deacons each forgot their duty. Works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in matrimony with unbelievers; and could swear, not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors; they railed against each other with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence and their flocks. They travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren, but were insatiable in their thirst for money. They possessed estates by fraud, and multiplied usury. What have we not deserved to suffer for such conduct? The Divine Word hath foretold us what we might expect, saying, 'If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.' These things had been denounced and foretold, but in vain: our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils and *a trial of our faith* by severe remedies."

Even Origen, as worldly a professor of the faith as any of his day, intimates that the long peace which the body—with only the short interruption of Maximin's persecution—had enjoyed, was followed by a great degree of lukewarmness and even of much religious indecorum. "Several," says he, "come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring or asking the pastors any questions; others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church." But, "like priest like people." These were what their leaders had made them; for it is "the leaders of the people

that cause them to err." The ability faithfully to dispense the truth had become rare, as well as the taste for such employment; and Origen complains of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferment.

During the trial frequent communications passed between the christians in Rome and Carthage to which Cyprian belonged. The Roman brethren represent the conflict as very important, and one which God had now permitted *for the trial of his servants*. They said, it was the express purpose of God to manifest both to angels and men, that *the conqueror shall be crowned*, and the conquered, that is, the faithless apostate, be self-condemned. This was doubtless an allusion to the testimony in the letters to Smyrna and Philadelphia; in the former of which, it is written, "Be faithful until death, and I will give thee the coronal wreath of the life;" and in the latter, "Hold fast what thou hast, that no one take thy coronal wreath," *στεφανον*, or "crown." In speaking of the effects of the trial, they say, "Behold, almost *the whole world* (or habitable) is laid waste: fragments of the fallen lie in every place. With one and the same counsel, with unanimous prayers and tears, let us—who seem hitherto to have escaped the ruins of this visitation, as well as those who have not stood entirely faithful during the persecution, entreat the Divine Majesty, and beg peace, in the name of the whole church."

"The management of this persecution," says Milner, "seems to have been the whole employment of the magistrates. Swords, wild beasts, pits, red hot chains, wheels for stretching human bodies, and talons of iron to tear them; these were at this time the instruments of pagan vengeance. Malice and covetousness in informing against christians were eagerly and powerfully set to work during this horrible reign: and the genius of men was never known to have had more of employment in aiding the savageness of the heart. Life was prolonged in torture, in order that impatience in suffering might effect at length, what surprise and terror could not." It was not a local or intermitting, but an *universal* and constant persecution. The lightning of the Decian rage refined and cleared the whole christian atmosphere. No doubt, the effects were salutary in preventing the extinction of the truth, which was rapidly expiring. The storm proved fatal to many who could not stand the trial, but apostatized; and christianity was in that way, cleared of many false friends; who, in the time of peace, said "they were Jews, but were not, and did lie; but were of the synagogue of the Satan."

4. "The Patient Waiting."

The ground of escape from "*the hour of trial*," which was to be so terrible, was stated to be "*the keeping of the word of the patient waiting for the Spirit*." The importance of this word may be estimated by the severity of the chastisement for its neglect. The coming of the Spirit-Man is the thing waited for; and the teaching which creates this expectation is "*the word of the patient waiting for*." Wherever the truth was received as the result of divine teaching, the earnest and joyous expectation of the return of the glorified Jesus became a prime article of faith. This appears from many places in the New Testament. When Paul went to Thessalonica he proclaimed the royalty of Jesus, and his return to rule the whole habitable—that there is another King than Cæsar, even Jesus. Many of Cæsar's subjects believed him; and, in consequence, threw away their idols, and waited for his coming. In writing to these in after years, Paul said, "Ye turned to the Deity from the idols to serve a living and true Deity; and to wait for his Son from the heavens, whom He raised from among the dead, even Jesus, who delivers us from the coming wrath." This became to them a matter of hope. They waited for it, and were taught to do so with patience and endurance. It is, therefore, termed "*the patient waiting of the hope of our Lord Jesus Anointed*," in 1 Thess. i. 3. In both these epistles the apocalypse of Jesus occupies a prominent place. It is expressly mentioned at the end of all the chapters of the first with many important accompaniments; and, in 2 Epist. iii. 5, he says, "the Lord direct your hearts into the love of the Deity, and into *the patient waiting for the Anointed*." They had become impatient, supposing that the day of his appearing was at hand. But Paul corrected this error by telling them that it would not come to pass until the consummation of an Apostasy, which would be perfected under the Man of Sin: and that, when this power should be fully matured, then the Lord Jesus would be apocalypsed to destroy it, and be glorified in his saints. All who are "taught of God" understand this, and earnestly desire the event; because they know that there is no salvation till He appears. The promises are to those who love his appearing. Paul teaches this distinctly. "There is laid up," says he, "a coronal wreath of righteousness for all them who love his appearing;" and in another place he says, "*to them who look for him he shall appear a second time without sin for salvation*"—Heb. ix. 28. Only those who are watching and prepared will share in this salvation.

5. "I Come Quickly."

"Behold, I come, *ταχυ*, quickly," or *soon*. This does not refer to the "coming in clouds" of ch. i. 7; but to the coming to execute the threatening of the previous verse. "I, the Spirit-man, will come soon to bring the hour of trial upon the whole habitable." In ch. ii. 5, he threatened to come quickly to the Star-Angel of Ephesus, if they did not resume their original position, and take from them the gifts, by which their darkness would become complete. Nor is it the coming quickly, though it may be typical of it, indicated in Rev. xxii. 12. This has reference to our future, and not to a past time. I conclude thus, because in this text the time of the coming is marked by the bringing of the reward, and the giving every man according to his works. Then will be the time for the prostration of all the Satanists and spurious Jews at the feet of the Philadelphians. They will then know that these are the beloved whom they have long despised and abused. If it be a quick, or soon, coming at the fall of Babylon the Great, it was certainly a quick coming at "the hour of trial" in A. D. 248.

The Philadelphians were exhorted to "*hold fast what they had.*" They had the word of the kingdom and name. They were to hold fast to this, or, if they did not, they would lose their crown. Every reader can understand this; and he may easily know if he have any claim upon this crown, by examining himself and seeing if he be in the faith. If he be ignorant of the doctrine of the kingdom and name, he has nothing worth holding on to; and, though he may know all mysteries, if he have not been immersed into Christ, he is not in the faith. This is the condition of "the religious world" at this day. In the time of the Philadelphian Star-Angel the christian community, the religious world of that day, had the word of the patient waiting for the Spirit-Man; and was then in a position to hold fast or let go. Many now have a traditional idea that Christ will come again; but of "*the word,*" which teaches how to wait, and how to be accepted of him as holy, unblameable, and without rebuke at his appearing, the clergy and their peoples have not the least conception. They can not therefore "hold fast what the Angel in Philadelphia had;" and consequently have no right or title to the coronal.

6. Coronal Wreath.

In the English Version, *στεφανος* is rendered "crown." There are two words in the Apocalypse so rendered,—*διαδημα* and *στεφανος*. The latter is used in Mat. xxvii. 29, "they platted a crown of *thorns*;" and in 1 Cor. ix. 25, "to obtain a *corruptible* crown;" and in 1 Pet. v. 4, "a crown of glory that *fadeth not away*." In the Apocalypse, when unassociated with other words, it signifies a garland, chaplet, or wreath, encircling the head from the crown to the back thereof at its junction with the neck. Such was the *stephanos*, or coronal wreath, with which the victorious *athletæ*, or combatants, in the public games of antiquity were decorated. These combatants were runners, wrestlers, and pugilists, who *agonized*, or contended earnestly, for the glory, honor, and recompense of victory. Paul alludes to them in saying, "Know ye not that they who run in a race all run, but one receives the prize? So run that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible coronal wreath; but we an incorruptible."

Elliott, in his *Horæ Apocalypticæ*, has the following remarks upon the *stephanos*. "By the *imperator* or *emperor*, up to the time of Augustus, was meant, as is well known, simply the victorious Roman general, saluted with that title by his soldiers on the field of battle, and with the triumph and its coveted honors and insignia following. Now, though with Augustus and his successors the most absolute monarchical power attached to their emperorship, yet it was their policy to veil it under the old military or imperial badges. Hence their public insignia (of which the mock robing and crowning of Jesus by the Roman soldiery is an affecting remembrancer) were still the laurel crown and purple robe. The assumption of the *diadem*, or broad white fillet set with pearls, viewed as it was by the Romans as a badge of oriental despotism, and of the servitude of subject vassals, these emperors carefully shunned. The remembrance long remained with them of the feelings exhibited by the Roman people on its being offered by Antony to their great ancestor, Julius Cæsar; insomuch that it was considered an act of madness on the part of Caligula (and the act was quite isolated) to attempt to assume it. Abundant memorials exist to show that all through the time to which the first Seal refers, the *crown* remained the badge of Roman emperors, the *diadem* of barbarous kings. In fact, not till about the time of Diocletian, near 200 years after John's banishment to Patmos, was the *diadem* adopted by Roman emperors: the innovation being accompanied both with the other in-

signia, and even the adoration too, attendant on eastern royalty. The change constituted an epoch in Roman history; and one markedly noticed, as will afterwards appear, in the Apocalypse. Thus, then, about Diocletian's time, and thenceforward, *but not till then*, the diadem was the imperial badge;—for a century or more conjointly with the laurel, then I believe exclusively. So that whereas, with reference to such a period as the close of the *fourth* century, it would have been an impropriety, and with reference to the *sixth* an anachronism, to represent the *stephanos*, or *laurel crown*, as a badge of empire on an imperial or royal head,—just as much, and indeed more, it would have been an anachronism to represent a Roman emperor of the *two and a half first centuries* with a diadem”—Vol. i. p. 126.

In the Apocalypse the *diadem* is peculiar to the Seven-Headed Dragon and the Ten Horns of the Beast. It is true, that in Rev. xix. 12, “many *diadems*” are represented on the head of the Spirit-Man; but then these are the diadems which he wrests from the Ten Horns when he conquers them, and takes possession of their kingdoms.

The *stephanos* was a very appropriate device for association with *life*, honor, glory, rejoicing, and righteousness. It was constructed of the laurel, which is evergreen, and therefore emblematic of the *Aion-Life* which is perennial; still when plucked from the living tree it is corruptible, and fades away. So with the believer; as long as he holds fast to what he has, retains his hold upon Christ, by His dwelling in his heart by faith in the word of the patient waiting for him, and not denying his name; Christ, who is the Wisdom of the Deity, is to him a living and unfading tree; and he, as a leaf thereof, does not wither: but if, having received “the word, he does not hold it fast, or denies the name of the Spirit-Man, he is as a leaf plucked from its parent stem; he fades, and another has snatched from him his *stephanos*, which nought enriches the persecutor, and makes him that loses it poor indeed. Hence, the high importance of the exhortation to the Philadelphian saints, “Hold fast what thou hast that no one may have seized upon thy coronal wreath.”

In “the Hour of Trial” there were many examples of this *seizure of the stephanos*. The following will afford an illustration of others. There were at Antioch a presbyter and an unofficial member of the ecclesia, the former named Sappirius, the latter Nicephorus, who, through some misunderstanding, after a remarkable intimacy, became so completely estranged, that they would not even salute each other in the street. Nicephorus after a time relented, begged forgiveness of his fault, and took repeated measures to procure reconciliation, but in vain. He even went to the house of Sappirius, and throwing himself at

his feet, entreated his forgiveness for the Lord's sake; but the presbyter continued obstinate.

In this situation of things "the Hour of Trial" came suddenly upon them. The Spirit-Man had come, as he had forewarned them. Sapricius was carried before the governor, and ordered to sacrifice to the gods in obedience to the edict of the emperors. "We christians," replied Sapricius, "acknowledge for our king Jesus Christ, who is the true God, and the Creator of heaven and earth. Perish idols, which can do neither good nor harm?" The Prefect tormented him a long time, and then commanded that he should be beheaded. Nicephorus hearing this, ran up to him as he was led to execution, and renewed in vain the same supplications. The executioners derided his humility as perfect folly. But he persevered, and attended Sapricius to the place of execution. There he said further, "It is written, Ask and it shall be given you." But not even this appeal to the word, so suitable to Sapricius' own circumstances, could affect his obstinate and unforgiving temper.

Sapricius, however, suddenly recanted, and promised to sacrifice to the idols. Nicephorus amazed, exhorted him to the contrary; but in vain. He then said to the executioners, "I believe in the name of the Lord Jesus Christ whom he hath renounced." The officers returned to give an account to the governor, who ordered Nicephorus to be beheaded; who may be said to have seized the coronal Sapricius had thrown away.

When the combatants in the public games obtained the coronal evergreen, it was because they had contended according to the regulations, which *justified* the awarding of the crown to the victor. It was therefore a coronal of justification. He was in a *state of right*; and therefore entitled to all the honor, glory, and rejoicing due to successful combatants. The laurel wreath was therefore a crown of righteousness, a crown of glory and honor, and a crown of rejoicing, in a gymnastic sense. Upon the principle of analogy, then, the Spirit has chosen the *stephanos* in preference to the *diadem*, as the symbol of the glory, honor, rejoicing, and incorruptible life, he has promised to those who are found in that *state of right*—of moral right—he has organized, and defined in "the word." They who come up to the regulations he has ordained in this, are righteous; and being thereby justified, when the day of coronation arrives, "glory, honor, incorruptibility, and life" will be to the resurrected righteous, "a crown or *στεφανος*, that fadeth not away. The *diadem* is inherited; the *stephanos* is the prize of "*him that overcomes*."

But, though the *stephanos* of the public games was of laurel, still

they would fade. Hence, the *stephanos* in its literality is not introduced into the apocalypse. It stands there analogically, as something that *encircles* and is bestowed upon victors, but with the material changed. Thus, in Rev. iv. 4, John sees the twenty-four presbyters with *golden stephans* upon their heads, which they cast before the throne, indicating thereby that "the glory, honor, and power" represented by the *stephans*, are derived from the Lord who sits thereon. They are *of gold*, because they are acquired *by faith*—by that faith which is symbolized by fine gold, as the most precious of metals. The most precious metal, in other words, is the emblem of the most precious attribute of a christian. Hence, a *tried faith* is likened by Peter to *gold tried with fire*. This is the analogy which he expresses, saying to certain under persecution, "Ye are in heaviness through manifold trials; that the putting to the proof of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory in an apocalypse of Jesus Anointed"—1 Ep. i. 7. Faith like fine gold is a "*precious faith*," embracing "exceeding great and precious promises;" by faith in which when duly appreciated, "THE DIVINE NATURE" is created and cherished in the hearts of men. To such, the apostle addresses himself, saying, "To them who have obtained *like precious faith with us* in the righteousness of the Deity, even of our Saviour Jesus Anointed; grace to you and peace be multiplied in the exact knowledge of the Deity, even of Jesus our Lord." How little faith must there be in the world if the faith of the apostles is to be regarded as the standard! The faith extant is not comparable to theirs in kind nor in degree; consequently, but few of this generation will enter into the symbol of the twenty-four wearing "*golden stephans upon their heads*."

"Be thou faithful unto death, and I will give thee the *stephanos of life*." Such was the promise to the Smyrneans—a promise equivalent to that to the Philadelphians. To be faithful unto death is to hold fast the word of the patient waiting for Christ, and not to deny his name; and to receive the *stephan* of life is to rise from the dead and to live forever.

7. "A Pillar in the Temple."

After exhorting the faithful to hold fast the gospel of the kingdom and name, the Spirit-Man proceeds to assure them of reward. In addressing the victor who shall have overcome in the public games which he patronizes and conducts, the Spirit saith, "I will make the victor A PILLAR in the Temple of my Deity." In thus saying, "pil-

lar" evidently is representative of a *saved person*. Therefore to make such a pillar in a temple of Deity is to make him an integral part thereof; and for a saint to be part of the temple, indicates that the temple itself is composed of persons. Now a temple is a dwelling; not a common dwelling, but a habitation of Deity. A temple composed of the saints is a habitation of Deity, which the Lord pitches and not man.

Upon this principle the pillars and the house, temple, dwelling, or habitation, become identical and inseparable. But obvious as this may be to the enlightened, we propose to make it equally so to others; and to unfold the significancy and beauty of the phrase in the remarks which follow.

The idea of a pillar being a house of Deity is traceable to the conception of Jacob, who, doubtless, initiated it under the inspiration of Deity. The history of its origination is told in Gen. xxviii, as follows. Isaac called Jacob into his presence, and told him to go to Padanaram, and select for himself a wife there, from Laban's daughters. On his departure he blessed him saying, "AIL-*Shaddai* bless thee, and give thee the blessing of Abraham, to thee, and to thy Seed WITH THEE; that thou mayest inherit the land, *wherein thou art a stranger*, which ELOHIM gave to Abraham."

On his way thither, Jacob came to a certain place where he passed the night, making his pillow of the stones. While asleep, the vision of the Ladder appeared to him. This ladder seemed to connect the earth and heaven; and by it ascended and descended upon him angels, or messengers of ELOHIM. Above the ladder stood YAHWEH, known to Jacob by the name AIL-*Shaddai*, who said to him, "I am YAHWEH *Elohim* of Abraham thy father, and ELOHIM of Isaac; the land whereon thou liest, to thee will I give it, and to thy Seed. And thy seed shall be as the dust of the earth, and *thou* shalt spread abroad to the west and to the east, and to the north and the south; and all the families of the earth shall be blessed in thee, and in thy Seed. And behold, I am with thee, and will keep thee in all places where thou goest, and I will bring thee again into this land; for I will not leave thee until I have done what I have spoken to thee of."

The gospel of the kingdom having been thus announced to Jacob, as it had been before to Abraham, (Gal. iii. 8,) he awoke, and under the vivid impression of what he had seen and heard, took the Stone upon which his head rested, and set it up for a pillar—a monumental pillar—and poured oil upon the top of it. This was the nearest approach he could make to the matter of the vision. The stone resting upon the earth and pointing upwards might represent the ladder; and the oil

poured on the top of it, the Spirit, or Deity, who stood above it. Thus, the Stone was converted into a pillar or monument, which, to the mind of Jacob, would suggest the promise he had heard in his dream. His recollection of this promise would be the monumental inscription of this pillar of Stone.

But when he awoke in a typical resurrection, he exclaimed, "Verily, Yahweh is in this place, and I knew not;" and he was afraid, and said, "How awful is this place! This is nothing else but a house of Elohim, and this a gate of the heavens!" Hence, that this idea might be perpetuated, he said, "Yahweh shall be to me for Elohim, and this Stone which I have set for a pillar shall be a House of Elohim."

Jacob's stone pillar, then, was typical of a House of Elohim to be set up after he awakes from his sleep of centuries. When he awakes, he will find himself in an awful time and place, the gate of heaven opened, and the house of Elohim in manifestation, but he, nevertheless, without dismay. What he saw in vision he will then see in fact—"Heaven open, and the angels of God ascending and descending upon the Son of Man"—John i. 51.

But there is a sense in which Jacob's pillar of the stone exists as a house of Elohim even now, and in intimate connection with the house he will see when he awakes from his present know-nothing state. Paul presents to us this sense in the saying, that "a House of Deity is an ecclesia of living Deity, a PILLAR and material habitation (*εδραιωμα* from *εδρα*, a habitation of gods,) of the truth"—1 Tim. iii. 15. This pillar and habitation is "built upon the foundation of the apostles and prophets, Jesus Anointed being chief-corner"—Eph. ii. 20. As a monumental pillar, the inscription upon it is "the exceeding great and precious promises" believed by each saint, or "living stone," of which the pillar is composed—"promises" concerning the kingdom and name made to Abraham, Isaac, and Jacob, as narrated by Moses. This pillar was anointed on the top of it on the Day of Pentecost, when the spirit was poured upon the apostles. That anointing was perpetuated in "the testimony for Jesus" which has reached even to us, and with which every true believer is anointed. An ecclesia, however, is not only a pillar inscribed with the truth, but is a *hedraïoma* of the truth. It is a material thing made up of "gods," as David styles them, or of "*children of Deity*," according to 1 John iii. 2; Psal. lxxxii. 6. These are anointed with the truth, and therefore they are a god-habitation, or *hedraïoma* of the truth.

In regard to this word *εδραιωμα*, it may be remarked here, that it occurs nowhere else in the New Testament, nor in any classical author. The word is derived from *εδρα*, *hedra*, which signifies "a seat, habita-

tion, especially of gods, a temple, altar, &c." Hence, the expressiveness of the word, and its peculiar and exclusive application to a habitation of the truth constituted of gods, or children of Deity, who are, as represented in the Apocalypse, "the Altar," "the temple," "the Holy City," or, as Paul expresses it, "an habitation of Deity by spirit—Eph. ii. 22.

The ecclesia in the aggregate is the Pillar of the Stone to be placed in Zion, and a *hedraïoma*, or House of Elohim, as Jacob termed the type he set up at Bethel. But while the saints collectively are an Elohal Pillar and House of the truth, this house also contains *two classes of pillars, and many individual pillars in each class*. This is seen in type and antitype. Typically, the two classes are represented in the Two Brazen Pillars in the Porch of Solomon's temple, the one on the right hand being named Jachin, and that on the left, Boaz. These names were significative of the things represented by the pillars, which were of brass, eighteen cubits, or about thirty-two feet, in the shaft, which was twenty-one feet girth, and surmounted with a chapter nine feet high. Here were loftiness and strength. The chapters were ornamented with nets of checker-work, wreaths or *stephans*, of chain-work, pomegranates, and lily work, all of which were representative of things pertaining to the pillars. As a whole, they were styled יַחֲכִין, *yahkin*, and בֹּעַז, *boaz*, or in plain English, *He shall establish by strong ones*.

In *Canticles*, Solomon, who had much to do with lily work and pomegranates, and fragrant and choice woods, in the building of the temple, makes the Bridegroom term the Bride "*the Lily*;" and speaking of herself, she says, "I am his, feeding among lilies;" and, "a rose of Sharon, a lily of the valley." And in another part of this Song of Songs, the bridegroom says of the saints forming collectively the Bride, "A garden enclosed is my sister spouse; a spring locked up, a fountain sealed. Thy shoots are plants of Paradise, *pomegranates* with delicious fruits." Moses styles Palestine "a land of pomegranates," so that they came to be used as a similitude for those who shall inherit the land. They therefore constituted the hem of the typical robe of Aaron, being of blue, and purple, and scarlet, and alternating with golden bells. These plants of Paradise typifying the two classes of saints from Israel and the Gentiles, are concretely the עֲזָ, *ōz*, or "*strong ones, by whom HE, Yahweh, will establish*" the kingdom of David. They are, therefore, *Yahkin* and *Boaz*, the brazen pillars of the porch.

But while these pillars of fine brass represented "*the Feet*" of the Eternal Spirit, which in their progress are as "*pillars of fire*" glowing in a furnace, (Rev. i. 15; x. 1; Ezek. xliii. 7,) there are other representative pillars, which typified the same agents in a different position.

Within the tabernacle were "*four pillars*" upon which was suspended the Veil inwrought with Cherubim—Exod. xxvi. 32. These pillars were of wood overlaid with gold. Brass pertained to the Porch and Court of the Priests; Gold to the Holy and Most Holy compartments of the tabernacle. These four cherubic-veil pillars answer to the Four Living Ones of Rev. iv. and v. These, who are the redeemed, have entered the temple, "the smoke from the glory and power of the Deity" having altogether passed away—Rev. xv. 8. To be "a pillar in the dwelling of the Deity," is to be a constituent of these four cherubic-veil pillars, and an element of Jachin and Boaz, the diversity of metals having reference not to different classes of saints, but to the same individuals in different states. As brass, they are glowing in the furnace of divine wrath, "executing vengeance upon the nations and punishments upon the peoples; binding their kings with chains and their nobles with fetters of iron;" in short, "executing upon them the judgment written," in the time appointed for them to possess themselves of the kingdom under the whole heaven—Psal. cxlix. 7; Dan. vii.; as brass, they are "standing upon the sea of glass mingled with fire," and treading down the wicked as ashes under the soles of their feet—Rev. xv. 1; Mal. iv. 3; but as gold, they stand upon the sea, sounding their harps to the song of the victory they have achieved over the kingdoms and empires of the world.

The saints in the execution of judgment in the approaching "hour of judgment," are also typified by the *sixty pillars of brass*, pertaining to the court of the tabernacle—Exod. xxvii. 9–17. This dwelling in Cant. iii. 7, "is styled "His litter which is for Solomon." It is seen "ascending out of the wilderness as pillars of smoke." The Bride asks "Who is this?" Her attendants reply that it is "His litter which is for Solomon himself. *Sixty valiant men* surround it, the stoutest heroes of Israel; every one of them grasping a sword, being expert in war; the Commander his sword upon his thigh without fear in nights." This scene is introduced in Rev. xix. 14. Here the Commander and his sixty heroes, or brazen pillars, are in battle array, and prepared to smite the nations, and to tread the winepress, without fear or apprehension of defeat.

In Exod. xxiv. 4, the Twelve Tribes of Israel are typified by twelve pillars surrounding the altar. Jeremiah was made "a fortified city, and an *iron pillar*, and *brazen walls* against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. This represented an antagonism between him and the state; but as he was likened to iron and brass, he was thereby shown to be unconquerable. It is therefore added, "and

they shall fight against thee; but *they shall not prevail against thee*; for I am with thee, saith Yahweh, to deliver thee"—ch. i. 18, 19. James, Peter and John were also pillars in the *hedraion*, being with the rest, as the twelve pillars of Moses around the altar, and the future rulers of the pillar-tribes—Gal. ii. 9; Matt. xix. 28.

From these premises, then, we perceive quite an array of pillars pertaining to the house, or kingdom, of Elohim. They are Wisdom's pillars. They are being "*hewn out.*" The work of hewing is not yet complete; but when the work is finished, and the pillars are all set up, or established, in their proper places, they will then constitute "*her Seven Pillars.*" It will then be said that "Wisdom hath builded her house, and she hath hewn out her seven pillars"—Prov. ix. i. The wisdom that was with Yahweh "before the earth was;" and called by John "the Word that was Deity." Wisdom's house is the house of the Deity, who is "the builder of all things," commonly styled "the kingdom of God." Those who are to possess this are the "pillars of the earth," which in Ps. lxxv. 4, the Spirit in Asaph says, "I have established." This testimony is worthy of particular attention in connection with the promise to the Philadelphians. "When I take the congregation I, by righteous ones, *מִיִּשְׂרָאֵל maisharim, will judge.* The earth and all its inhabitants are dissolved; I have fixed its pillars." In this we are pointed to the time when "the Great Congregation" of Israel, consisting of its Twelve Pillars, shall be taken possession of by the Deity, who says, he will judge "*by righteous ones*;" that is, by Messiah and his Brethren, the Saints, who then constitute the Deity in corporeal manifestation—"pillars in the Temple of my Deity." The idea of the Deity ruling the habitable in or by others was announced by Paul to the Athenian Areopagus. He called upon the members of this body to abandon the idols and embrace the true Deity, "because He had appointed a Day (of a thousand years) in which he will rule the habitable in justice in a man whom he hath ordained, having offered assurance to all, having raised him from among the dead." Deity in Man the future ruler of the nations; and that man the Spirit-Man of Multitude, symbolized in Rev. i. 13. This is a grand idea—a multitudinous Spirit-Man, every individual member of which will have been either raised from among the dead like Jesus; or transformed, like Enoch and Elijah. This is the "One Body the Ecclesia," which is the pillar-house of Elohim; the Christ. This is the Seed of Abraham, or the Christ, that rules the world for a thousand years—a Christ, or Anointed Body, consisting of Jesus and the Saints, every one of whom is "a pillar;" and collectively, "the temple of Deity" from which "he shall not at all go away out more."

But before this post-resurrectional state can be attained, "the earth and all its inhabitants" must be "dissolved." Its constitution, as symbolized by the beasts of Daniel and John, must be abolished. This is the work of Jachin and Boaz in the Porch, which, as we have seen, typify omnipotence in the saints in the execution of judgment. When they shall have become "victors," they will pass from the *brazen* into the *golden* state. They will then be fixed, or established, as the golden pillars of the earth under its millennial constitution. Once a pillar in the house of wisdom in the golden state, he will "not at all go away out more." To perceive the force of these words we must remember that "the Temple of Deity" exists in two states—the present, and the future. Paul, addressing the saints in Corinth, who were as we are, of the present, or flesh and blood, state, says to them, "Ye are a building of Deity—a temple of Deity, and the spirit of the Deity dwells in you." But they have all "*gone away out*" of "the tabernacle in which they groaned being burdened"—2 Cor. v. 4: "the earthly house of the tabernacle," formerly the temple of Deity in Corinth, is all "dissolved;" and its constituents are all sleeping in the dust of the earth unconscious of every thing. There they lie awaiting the action of the power which shall raise them from the dead; and constitute them "a building, a house not made with hands, an *ΑΙΟΝ-ΝΟΥΣ* in the heavens." When they shall become pillars in this house where they will continue fixed. Death will affect them no more, and consequently, being then immortal they will "not at all go away out more"—*εξω ου μη εξελθη ετι.*

S. My New Name.

THE DEITY speaking of "the Victor" says, "I will make him a pillar in the temple of my Deity * * * I will write upon him the NAME of my Deity, and the Name of the City of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, even my New Name." In this, the temple, name, and city are all affirmed of "My Deity." The reason of this is because of the principle laid down in the words, *εις Θεος ο πατηρ εστι, εξ ου τα παντα, και ημεις εις αυτον* "there is One Deity the Father out of whom are all things, and we for him." Does, then, the Deity desire a temple, a Name, or a city upon the earth? Doth he desire all these things? Then "out of" himself they must all proceed; for He is "the Father," or fountain and origin of all existences. When, therefore, he speaks of a temple, name, and city elaborated out of his spirit, He styles them emanations "of my Deity;" as if he were to say, the temple, name, and

city are emanations from, and manifestations of, my divine power, and glory. I, the Father, desire to dwell among men; but I will not dwell in a temple or house built by men; I will dwell in a habitation every stone and pillar of which shall be Deity in immortal flesh. Such is Paul's teaching in 2 Cor. vi. 16, saying, "Ye are a temple of a living Deity, as the Deity hath said, 'I will dwell in them and will walk, and will be of them Deity;' and this temple of Deity in all its parts shall be "swallowed up of life"—2 Epist. v. 4—a temple of everliving stones.

But the manifestation of the Deity is not merely for habitation purposes, but for glory and dominion. This is indicated by "the Name," and "the Name of the City," or "New Name." Thus it is written in Psal. lxxix. 9, "Help us, O Elohim of our salvation, in the matter of the *Glory of thy Name*, and deliver us: and cover over our sins for the *purpose of thy Name*." Moses styles it "the glorious and fearful Name, *YAHWEH ELOHEKHAN*"—Deut. xxviii. 58; concerning which David says in Psal. lxxii. 19, "Blessed be *YAHWEH Elohim*, the Elohim of Israel * * * and blessed be the Name of his Glory for Olahn; yea, all the earth shall be filled with his glory."

The glory of the Deity is intellectual, moral, and physical, all of which is covered by his name, which expresses *what he really is*. Thus "His name is Jealous;" that is, "He is jealous;" "His name is holy;" that is, "He is holy;" and "His name is *YAHWEH Tzavaoth*;" that is, He who spoke to Jeremiah is *He who shall be of armies*, which is the meaning of the Name. Thus, "the Name of the Deity" in scripture signifies every thing that He is as revealed therein. When Moses said, "I beseech thee, show me *thy glory*?"—it was replied, "I will make all *my goodness* pass before thee, and I will proclaim *YAHWEH* before thee *by Name*." When we read the proclamation, we therefore read the name or character, of the Deity—Exod. xxxiv. 6. He knows all things, and there is nothing too hard for him to do. This is what he is abstractly and essentially. As he is, so he has always been, from everlasting, and will be without end.

But will he be thus abstract forever? This is the question, and one which can only be answered from the scriptures. This answer is in the negative, and finds a very pointed illustration in Jer. xiii. 11. In the parable of the girdle buried by Euphrates, the Spirit says, "For as the girdle cleaveth to the loins of a man, so have I caused to cleave unto me the whole house of Israel and the whole house of Judah, saith *YAHWEH*; that they might be unto me for a people, and for a *NAME*, and for a praise, and for a glory; but they would not hear." Now the argument contained in this testimony is, that if Israel and

Judah had hearkened to Yahweh, they would have been to him "for a Name." But they would not hear; so they became like the girdle when dug up—a name good for nothing. In consequence of this national worthlessness, Isaiah predicted, that "Adonai Yahweh should slay them, and for his servants proclaim another name; that he who blesseth himself in the earth shall bless himself in ELOHIM of truth; and he that sweareth in the earth shall swear by ELOHIM of truth; because the former troubles are forgotten, and because they are hid from mine eyes"—Isai. lxxv. 15.

Here we have the idea presented of the whole Hebrew nation being a name of the Deity. But through the iniquity and falsehood of the tribes the idea was not perfected. The development of the idea was placed in abeyance. He had brought them out of Egypt under Moses "to make for himself a Name of Olahm;" he led them as a horse in the wilderness, "to make himself a Name of Honor;" and to no other people was the name proclaimed: but, although they were called gods, and all of them Sons of the Most High, yet they were not "Elohim of truth;" therefore the Spirit in David said, "Surely as Adam ye shall die; and as one of the princes ye shall fall:" but to his faithful and truth-loving servants, he saith, "Arise, O Elohim, judge the earth; for thou shalt inherit among all the nations"—Ps. lxxxii. 6; Isai. lxxiii. 12-19.

But though Israel and Judah under the law judged themselves unworthy of having the Name of the Deity written upon them, YAHWEH did not abandon his purpose. "Behold, saith he, I will bring Jerusalem health and cure, and I will cure them, and will reveal unto them abundance of peace and truth. And I will cause the captivity of Judah, and the captivity of Israel to return, and will build them as at the first;"—Jer. xxxiii. 6. In performing this work he also says, "I will put my law in their inward parts, and write it in their hearts; and I will be to them for Elohim, and they shall be to me for a people. * * * And they shall all know me from the least of them to the greatest of them, saith YAHWEH; for I will forgive their iniquity, and I will remember their sin no more"—ch. xxxi. 33.

When this is accomplished, they will be a truthful and righteous nation, and filled with the spirit as the apostles were of old. Thus anointed, they will be intelligent and wise, and the mightiest of the nations of the earth. The Hebrew nation has never attained to so high a position as this yet; nevertheless, it is the destiny that awaits their repentance, and acknowledgment of Jesus Anointed, as their Lord and King.

But "another name" was to be proclaimed to Israel and Judah than

any they were acquainted with in the days of Isaiah and Jeremiah. These both prophesied concerning it. The former says of the child born and son given, "He shall call his name Wonderful, Counsellor, the Mighty Power, Father of Futurity, Prince of Peace * * * upon the throne of David:" and the latter says of him, "the Great, the Mighty Power, YAHWEH of armies, his Name"—ch. xxxii. 18; and in chap. xxiii. 5, says furthermore concerning it, "Behold, the days come, saith YAHWEH, that I will cause to rise up unto David a righteous branch, and a King shall reign and prosper, and he shall execute judgment and justice in the earth. In his days Judah shall be saved, and Israel shall dwell safely; and this his Name which he shall call him, YAHWEH-YZIDKAINU—*He shall be our righteousness.*"

This is certainly a name of glory, honor, power, dominion, wisdom, and holiness. It is the name for the Olahm emanating from Deity; who shall bear it? Shall it be borne wholly and solely by Jesus; or shall a multitude share it with him? We, who have confessed that he is Lord to the glory of the Divine Father, rejoice that he hath already received it in part, which is an earnest of the whole. The name of the Deity hath been written upon him; for he hath received a name which is above every name, that at the name of Jesus every knee should bow: the name of the New Jerusalem, which is his new name, has also been inscribed upon him; for he is the glory, the light, the wall, and the temple thereof. The gospel of the kingdom was preached to Israel and the nations, that by faith in it a people might be separated from them *for this name*. All who accept it are baptized into this name and for it. All such are in this name, and anxiously looking forward to the time when the "New Name of the Deity" will be written upon them by the resurrection-power of the Father. What Jesus now is they will become; for they are joint-heirs with him of all he inherits. He is Deity manifested in flesh; and so when those who are now in the name shall rise from among the dead, and put on incorruption, they also will be the Deity manifested in immortal flesh—the "*New Name*" of glory, honor, incorruptibility, life, and power, will be written or engraved into their new nature—incarnate focalizations of spirit-emanation from the substance of the Eternal Father. "I, YAHWEH, will be to Israel and Judah *for Elohim.*" The resurrected saints are these Elohim, who arise to judge the earth; and to rule Israel when they become a righteous and truth-loving people. They are the Elohim of Truth—*elohai-amen*—in whom Israelites will bless themselves in the earth; to whom—that is, to Israel and their Elohim—the name of Israel, under the law and to this present, comparable to Jeremiah's good-for-nothing girdle, will be a by-word and a curse.

9. The Name of the City Written.

To write the Name of the City of the Deity upon one already inscribed with the Name of the Deity, is indicative of all such constituting a *Body Politic*—a Divine Municipality. It is called "New Jerusalem" in contradistinction to the Old Jerusalem under the Mosaic constitution, "in bondage with her children." The latter was the mother of those whose name was good for nothing, but the former is the mother of all who believe the promises concerning the glorious things spoken of her approaching future. At present she is barren and desolate, having no children, nevertheless, this same shall break forth and cry, and become *ἡ ἀνω Ἱερουσαλημ, the higher Jerusalem, "the free city,"* which is the mother city, or metropolis, of the kingdom and dominion of the Millennial Aion. Jerusalem under Solomon the Second will be "*higher,*" or more exalted, than Jerusalem under Solomon the First, because the Municipality—THE INCORPORATE DEITY—will be her glory. In the time of Solomon her state and municipal corporations were mortal men, and the glory of the Deity was confined to the temple between the cherubim; but in the coming reign, the administration from the King to the least in the kingdom, will be immortal and greater than all that are born of women, and of such excellency in the estimation of Deity as to be compared to "*gold and precious stones*"—Gal. iv; Rev. xxi.

But in the writing before us, it is said to "*descend out of the heaven from the Deity.*" The reason of this is, because He in whom the fullness dwells is there, and the city will not be manifested until he descends. The Holy City consisting of the saints, is at present trodden under foot of the Gentiles, and will so continue to be until the end of the forty and two months of day-years—1260 years. Its fortunes are parallel with those of the city under the Turks, and the tribes scattered abroad. The Holy City lies in the dust, with only here and there a stone monumental of its ruin. But when power descends from the heaven with Jesus, he will by that power refashion the ruins, and bring them forth for a Name and City of his Deity—a name and city composed of the Sons and Daughters of Omnipotence. Thus the city is "*out of the Deity,*" for it can have no existence apart from his wisdom and power. The ashes of its dead would never be refashioned spontaneously. If this were possible, the city might be said to ascend from the dust; but this is not possible, therefore the city is represented apocalyptically, as "*descending out of the heaven from the Deity,*" to indicate the direction from which the formative energy is derived, and to connect the operation with the appearing of Jesus Christ. But, in relation to the New Jeru-

saalem, I shall defer the further consideration thereof until I come to consider John's vision of its descent in Apoc. xxi.

10. A Clerical Exposition.

I shall conclude this exposition of the epistle to the Angel-Presbytery at Philadelphia, by reproducing what the Church of England Bishop Newton has said upon the subject. It will afford the reader a specimen of high orthodox apocalyptic interpretation, of which the humblest among the saints would be thoroughly ashamed.

"Philadelphia, so called," says he, "from Attalus Philadelphus its builder, is distant from Sardis about twenty-seven miles to the south-east. It is called by the Turks Allah Shah, or the beautiful city, on account of its delightful situation, standing on the declivity of the mountain Tmolus, and having a most pleasant prospect on the plains beneath, well furnished with divers villages, and watered by the river Pactolus. It still retains the form of a city, with something of trade to invite the people to it, being the road of the Persian caravans. Here is little of antiquity remaining besides the ruins of a church *dedicated to St. John*, which is now made a dunghill to receive the offal of dead beasts. However, *God hath been pleased to preserve some in this place to make profession of the Christian faith*, there being above two hundred houses of christians, and four churches, whereof the chief is dedicated to Panagia, or the Holy Virgin, the other to St. George, who is of great fame among the oriental christians; the third to St. Theodore, and the fourth to St. Taxiarchus, as St. Michael the archangel is called by the Greeks. Next to Smyrna, this city hath the greatest number of christians, and Christ hath promised a more particular protection to it. See Rev. iii. 8, 9, 10. Than which, as Dr. Spon saith, what could be said more formally to foretel the coming of the Turks, the open enemies of christianity, who seem to be sent on purpose for the punishment of our crimes, and to distinguish the faithful from the false christians, who pretend to be so, and are not?"

This is all the bishop has to say in exposition of the letter before us; and his remarks upon all the other letters are as vapid and shallow as the specimen here given. He evidently knew more of geography and archæology, than of the christian faith; and evinces a very low conception of the divine character in supposing a special preservation of the worshippers of the Virgin and the saints "to make a profession," which makes the name of christianity a stench in the nostrils of the followers of Mohammed, who justly regard them as a set of contemptible idolaters.

SECTION III.

TO THE ANGEL OF THE ECCLESIA OF THE LAODICEANS.

14. Also to the angel of the ecclesia of Laodiceans write: These things saith the Amen, the Witness faithful and true, the Beginning of the creation of the Deity: 15. I have known thy works, that thou art neither cold nor hot. Would that thou wert cold or hot!
16. Thus because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth.
17. Because thou sayest, I am rich, and have abounded in wealth, and have need of nothing, and hast not known that thou art the wretched, and pliable, and poor, and blind, and naked one.
18. I counsel thee to buy from me gold which has been refined by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be apparent; and anoint thine eyes with salve, that thou mayest see.
19. Whomsoever I love I discipline and admonish; be zealous, therefore, and change.
20. Behold, I have stood at the door, and I knock: if any one may hear my voice, and open the door, I will enter in to him, and will sup with him, and he with me.
21. The victor, I will give to him to sit with me on my throne, as I also vanquish and sit with my Father on his throne.
22. He that hath an ear let him hearken to what the Spirit saith to the ecclesias.

1. Topography of Laodicea.

Laodicea, the city of the seventh ecclesia addressed by the Spirit, lay south of Philadelphia, in the way to return to Ephesus, so that it will be found, upon an inspection of the map of Asia Minor, that the seven ecclesias laid in a kind of circular form, so that the natural progress was from Ephesus to Smyrna, from Smyrna to Pergamos, from Pergamos to Thyatira, from Thyatira to Sardis, from Sardis to Philadelphia, from Philadelphia to Laodicea, and from Laodicea round to Ephesus again, (from which it was distant about forty-two miles south,) which is the method and order the Spirit hath observed in addressing them. That there was a flourishing association of believers at Laodicea in the first century, is evident from Paul's letter to the Colossians. In ch. iv. 15, he exhorts them to "salute the brethren which are in Laodicea, even Nymphas and the ecclesia which is in his house." He appears also to have written especially to the Laodiceans, for he tells the Colossians to read the epistle obtainable from them.

The ruins of the city shew it to have been very large, situate in a volcanic region upon seven hills, and encompassing a large space of ground. Some notion may be formed of its former greatness and glory from three theatres and a circus which are remaining, one of which is very fine, as it was capable of containing above thirty thousand men, into whose area they descended by fifty steps. Laodicea is now called Eski Hissar, or the old castle. In its apostasy, the ecclesia in this city became the metropolitan, or Mother Church, of sixteen bishopricks, yet

it is now desolate, and not so much as inhabited by shepherds, but is become a habitation only for wolves, foxes, and jackals, a den of dragons, snakes, and vipers. Thus we have in the ecclesia of the Laodiceans in the fulness of its apostasy, a Mother of Harlots sitting upon seven hills; and because of its spiritual misery, poverty, blindness, and nakedness, reduced, with the city of its habitation, to utter desolation and irrecoverable ruin, and its site become the den of ferocious beasts, and the hiding place of reptile abominations.

Laodicea was long an inconsiderable place, but it increased towards the time of Augustus Cæsar. The fertility of the soil, and the prosperous circumstances of some of its citizens, raised it to greatness. Hiero, who adorned it with many offerings, bequeathed to the people more than two thousand talents; and though an inland town, it grew to be more potent than the cities on the coast, and became one of the largest towns in Phrygia, as its present ruins prove.

Chandler, in his "*Travels*," p. 225, says, that "Laodicea was often damaged by earthquakes, and restored by its own opulence, or by the munificence of the Roman emperors. These resources failed, and the city, it is probable, became early a scene of ruin. About the year 1097 it was possessed by the Turks, and submitted to Ducas, general of the emperor Alexis. In 1120, the Turks sacked some of the cities of Phrygia by the Meander, but were defeated by the emperor John Comnenus, who took Laodicea, and repaired and built anew the walls. About 1161, it was again unfortified. Many of the inhabitants were then killed with their bishop, or carried with their cattle into captivity by the Turkish sultan. In 1190, the German emperor Frederick Barbarossa, going by Laodicea with his army toward Syria, on a crusade, was received so kindly, that he prayed on his knees for the prosperity of the people—which prayer, as the future proves, was of no avail in heaven; for about 1196, this region with Caria was dreadfully ravaged by the Turks. The sultan, on the invasion of the Tartars in 1255, gave Laodicea to the Romans, but they were unable to defend it, and it soon returned to the Turks. We saw no traces of houses, churches, or mosques. All was silence and solitude. Several strings of camels passed eastward of the hill; but a fox which we first discovered by the ears peeping over a brow, was the only inhabitant of Laodicea."

2. The Amen.

This seventh epistle, like the others, is from the Spirit, who styles himself "*The Amen, the Witness faithful and true, and the Beginning*

of the creation of the Deity." We have already expounded the title indicated by "*the Amen*" on page 187. Jesus, by the transforming energy of the Father-Deity, became Spirit, and is now "the Lord the Spirit." Speaking some sixty years and upwards after the event of transformation, he said to John in Patmos, "I am the First and the Last, and the Living One; and I have been dead, and behold I am living for the Aions of the Aions, AMEN." He was the individual Amen—the incarnation of faithfulness, and therefore "*the Witness faithful and true*"—the Amen-Witness; "for," saith Paul, in 2 Cor. i. 19, "the Son of the Deity, Jesus Anointed, who was preached among you through us, through me, Sylvanus, and Timothy, he was not yea and nay, but in him was yea: for all the promises of Deity in him are the yea, and in him the Amen, to the Deity with glory through us." *All the promises of the Deity in Jesus are the Amen.* This is the definition of the individual Amen contained in this passage from Paul. Now, if only some promises were fulfilled in Jesus, such as those pertaining to the sufferings of the Anointed One; and some others, such as those relating to the good things promised to Judah, Israel, and Jerusalem, and the glory consequent thereon, are never fulfilled in and through him, then, instead of Jesus being "*the Amen*," he would be "*the yea and the nay*," and if the promises concerning the sufferings and glory are not at all fulfilled in him, then he would be *το οὐ* "*the Nay*." But some have been fulfilled in him, and all the rest of the promises will yet be accomplished in him, and therefore he is *το ναι*, "*the yea*," and *το Αλην*, "*the Amen*," or the truth and faithfulness itself. When, therefore, the glorified Jesus says to the Star-Angel Presbytery of the ecclesia of the Laodiceans, and through it to all that generation of ecclesias, and to us of these later times in fellowship with them through belief of the same things they received—when He says, he is "*the Amen*," it is equivalent to saying, that all the promises not fulfilled in his first coming, will assuredly be accomplished when he comes again; and that this advent with glory is as certain as the existence of the Deity, which none but a fool would call in question. *All the promises* fulfilled in and through Jesus are the Amen. All who do not recognize this, do not accept him as "*the Amen*," and therefore in effect charge the Deity with unfaithfulness; for apart from Jesus Anointed they will never be performed. "*I am the truth*," said Jesus; that is, all the truth spoken by the Eternal Spirit receives incarnate fulfilment in, by, and through him; and all this "*to the Deity with glory*"—to the manifestation of the Deity in his Sons with glory, styled by Paul elsewhere, "the manifestation of the Sons of the Deity," which is the full development of the great mystery of godliness, "*Deity manifested in flesh*."

3. The Witness Faithful and True.

As all the promises are to be fulfilled in and through Jesus Anointed, according to the testimony he gave in the day of his weakness, he is endorsed also as "*the Witness faithful and true.*" He was "the Witness" by eminence. When standing at Pilate's bar, he said, in answer to Pilate's question, "Art thou King then?" "Thou sayest, for I am King. I have been born for this; and I came into the world for this, *that I might bear witness to the truth.* Every one being of the truth, hearkeneth to my voice." He bore this witness before the people, and at the bar of Caiaphas as well. Before these he testified, that he was "*the Anointed One, the Son of the Deity;*" and that his enemies should "hereafter see the Son of Man sitting in right places of the Power, and coming upon the clouds of the heaven"—Matt. xxvi. 64. But, as he told Nicodemus, "We, (that is, the Father and Himself,) speak what we do know, and testify what we have seen; and ye receive not our witness." His contemporaries in the flesh rejected him as a false witness; for John the immerser speaking of him, says, "What he hath seen and heard that he testifieth, and *no man receiveth his testimony.*" There were but few exceptions to this, yet sufficient of them to be noted, for John also said, "He that hath received his testimony, hath set to his seal that God is true. For he whom the Deity hath sent *speaketh the words of the Deity*"—John iii. 32. These words were set forth in "the Gospel of the Kingdom of the Deity," which Jesus declared he was sent to preach—Luke iv. 13, 19, 43; and if it might then be said that "no man received his testimony," it might with great propriety be said so now, and for the same reason, because the pious and others seek honor one of another, and "not the honor which cometh from the Deity only."

Jesus admitted, that "if he bore witness of himself his witness was not true." This was incontrovertible. The Mosaic law, under which Jesus lived, required two or three witnesses for the establishment of truth, so that if Jesus could have adduced no other evidence than his own, the people of Judah would have been guiltless in rejecting his claims to the Messiahship, and in repudiating the gospel of the kingdom to be manifested through him. No man of himself can demonstrate his own parentage. Jesus claimed to be the Son of the Deity, a claim which could only be established, in view of the natural untruthfulness of humanity, and the frailty of woman, by the Deity himself. This was publicly and notably done before the multitude on Jordan's banks, when the Spirit of the Deity descended upon Jesus in the form of a

dove, and the voice came from the excellent glory in the heaven, saying, "This is my Son the Beloved, with whom I am well pleased." Thus the Father attested him; and afterwards, John the immerser, who heard and saw the wonder; and all the apostles who were present, and especially Peter, James, and John, who afterwards, in the presence of Jesus, Moses, and Elijah, heard the same declaration on the mount, with the addition of the words, "HEAR YE HIM!"

Here, then, were John the baptizer, "a burning and a shining light;" "the Father himself;" the scriptures of the prophets; the multitude at his baptism; the apostles; and the sanction of the heavenly host which announced his birth to the shepherds; to say nothing of Joseph, Mary, and their immediate kin, who might be suspected of false testimony from interested motives—all testifying that he was "a witness faithful and true." In the salutation in ch. i. 5, John introduces this characteristic of Jesus: "Grace," says he, "unto you, and peace * * * from Jesus Anointed, the Faithful Witness." There has been none upon earth more faithful than he; therefore, he is preëminently the faithful one—faithful to the truth, and to him that sent him; "faithful as a Son over his own house"—Heb. iii. 6; faithful unto death, as an example for all in him to follow. He styles himself "faithful and true" because his sayings are such. He testifies the truth in this apocalypse. The Lord God, or Adonai Yahweh, of the holy prophets—that is, Jesus Anointed—sent his messenger, to show unto his servants, through John, the things which must be shortly done: "and he said unto me," saith John, "these sayings are faithful and true"—ch. xxii. 6. In ch. xix. 11, the word "witness" is dropped, and the Lord the Spirit, who speaks to the Laodiceans, is styled "the Faithful and True, who judges and makes war in righteousness." He does not come, then, as a witness, but to perform all the things which have been promised from of old—to destroy the Apostasy, and to bless all nations in Abraham and his Seed.

4. The Beginning of the Creation of the Deity.

The third designation by which the Spirit characterizes himself, in his address to the ecclesia of the Laodiceans, is, that he is "the Beginning of the creation of the Deity"—*ἡ ἀρχὴ τῆς κτίσεως τοῦ Θεοῦ*. Now, this phrase might be supposed to mean that Jesus, and Jesus Anointed, were the beginning of the creation of which Moses treats in Genesis; or that they were the chief of that creation. But these suppositions cannot be admitted; and for the sufficient reason that Jesus

unanoited, or *Jesus Anointed*, had no existence in the era of the Adamic creation. The *anointing Spirit* existed then, and was the *creating energy*; but at the same time an *uncreated agent*, and therefore not the first of a creation.

In the passage before us the Lord the Spirit, or *Jesus Anointed*, refers to another creation—to a **NEW CREATION**. He is the beginning of that new creation of the Deity; even of that referred to in Rev. xxi. 5, in which *Jesus Anointed* says, "Behold I make all things new." When all things are made new there will be a new creation upon the earth, adapted in all its elements to the new population prepared in the previous seven thousands of years to inhabit it. *Jesus Anointed* is the creator of this new creation; and himself also the first element of it that has been created without human intervention. Enoch, Moses, and Elijah were glorified men before his creation; but they were not a direct creation of the Deity; for their paternity was human. *Jesus* had no human father; but was created by the Spirit as independently of the will of the flesh as Adam, the Beginning of the Animal Creation of the Deity, was before him.

It is revealed that the Eternal Spirit will create from the dust, and establish upon the earth, a population, every individual of which shall be like *Jesus* is now—glorious, incorruptible of body, and deathless; the Deity bodily manifested in each of them—Rev. xxi. 3, 4; and that such a constitution and order of things will obtain in relation to them, as will be suitable to pure and immortal beings—to a world of gods, or *elohim*. This order, or *κοσμος*, is styled "*a New Heaven and New Earth*"—a New Government and New People; a phrase which indicates that, although all men then upon the earth are immortal and free from all the evils of the present state, yet are not all of equal rank and authority; and that government is designed for the purpose of affording scope for a diversity of honors, that he who has distinguished himself more than his fellows in the cause of truth and righteousness in the previous animal existence, may be a more distinguished and brilliant star in the firmament "*beyond*" the Millennial Aions. This principle of diversity obtained in the kingdom of the Deity when David and Solomon occupied the throne of *Yahweh* in Jerusalem. Though all were Israelites and a holy people, all were not equal in rank and authority. The principle also obtains in all the kingdoms of the world; all Englishmen are not dukes and princes; nor are all noblemen of equal rank, influence, and wealth, but the diversity in their original patents of nobility is predicated upon what the Devil, who promotes them, considers their merits in his service. No Englishman can become a member of the royal family who is not born such. It is an

hereditary distinction, and eminently exclusive. So in respect of the New Government of the Post-millennial Aion, it will, we believe, be restricted to the Saints raised and transformed at the advent of the Amen. Jesus and the Saints anointed will rule the nations as kings and priests during the Millennium; at the end of which the priesthood will be abolished, but not the royalty. This will continue *for ever*, in an illimitable sense. But the Millennial Earth is to be abolished as well as the priesthood; not the globe, or planet, called Earth, but the world of nations, consisting of mortal men, over which Jesus and his glorified brethren reign during the thousand years. "Though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee, O Israel"—Jer. xxx. 11. All non-Israelitish nations are to be abolished. That is, there will be no national diversities in the post-millennial ages. All will be righteous, deathless, and citizens of Israel's Commonwealth, which will continue eternally under a new constitution. There will then be no English, French, Spaniards, Italians, and such like; but all will be Israelites by the adoption or redemption from death, or the mortal state.

The Millennial Earth will then be purged of all sinful elements, and the remnant transformed; so that it will be essentially "*a New Earth*," or population, subordinate to Jesus and the Saints, who will constitute the luminaries of the "*New Heaven*," as they will have done of the heaven become old, and called by John "*the former heaven*." The position of these is fixed; they are the sun and fixed stars both of the Aions of the Aions, and Beyond. "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for the Olahm and Beyond"—Dan. xii. 3. Here is a marked difference, the generality of the saved being as "*the brightness of the firmament*;" but those who have distinguished themselves in the service of the truth, stand out from the diffused brightness as brilliant particular stars. But one star differs from another in glory in the celestial arch; so will it be in the New Heavens of the Olahm and Beyond—עולם ועד. There are places on the right hand and on the left in the glory "*for whom it is prepared*;" and there is a place for the Sun of Righteousness; and for the Twelve on the tribal thrones of the kingdom; and many situations in the royal house for the saved in general. A place for every one, and for every one a place; but each for the place as appointed. The apostles will certainly shine as a bright constellation, which can be constituted of no other stars than themselves—a constellation of twelve bright orbs, each one upon a throne of Israel—the thrones of the house of David. Yet is the least in the kingdom of the heavens greater than the greatest of all the

prophets unglorified; so that while there is greatness for all, there will exist the least among the great.

Now this new creation, wonderful in its development and consummation began with the formation of a babe in the womb of the Handmaid of Yah; and ends with the cessation of "every curse"—Rev. xxii. 3. The power of the Deity overshadowed the daughter of Heli, and in the set time was born Jesus of Nazareth the King of the Jews. Here was a creation of the Deity; but it was only the "beginning of the creation" hereafter to be effected by the same power. When created and anointed, this new creation was Eternal Power manifest in flesh; and when resurrected and glorified, that flesh was transformed into Spirit, or Deity—a substantial corporeal entity, called by Paul a "Quickening Spirit," and "the Lord the Spirit." Hence, viewing him thus, and *not as a body of death lying in a sepulchre*, the apostle says of him, "who is an image of the invisible Deity, first-born of all creation" (*πρωτης κτισεως*). He then gives the reason why this first-born image of the Deity is preëminent over all; "because," saith he, "were created by him the all things; the things in the heavens and the things upon the earth, the things seen and the things unseen, whether thrones, or lordships, or principalities, or authorities; the all things have been created through him and for him; and he is before all things, and the all things by him hold together; And he is the Head of the Body, the ecclesia, who is the beginning, first-born from among the dead, that among all he might become preëminent; for in him it pleased that all the fullness should dwell"—Col. i. 15-19. Compare this with Gen. i. 2, where the creation of the material world is attributed to Spirit of Elohim—*רוח אלהים*; the same spirit afterwards incarnated in Jesus; so that he, when anointed, was not only the created, but the antecedent and creator of all things defined.

5. "I Know thy Works."

After the Spirit's introduction of himself by stating certain of his characteristics having some special adaptation to the Star-Angel Presbytery addressed, he forthwith declares to each of the seven, "I have known thy works"—*οιδα τα εργα σου*; and then proceeds to point them out, and to approve or reprobate them, as the case may be. None of them seem to have been in so disgusting a state as this of the Laodiceans. The Ephesian was remarkable for labor, patience, and intolerance of evil doers; though they had some "liars" among them, who said they were apostles, but were not. The Smyranean was tribu-

lated, poor in this world, but rich in faith; but not without blasphemers of the synagogue of the Satan. The Pergamian held fast the name, and had not denied the faith; yet had in it the holders of Balaam's teaching and that of the Nikolaitans. The Thyatiran was noted for love, service, faith, patience, and works more abundant than in their beginning: yet they tolerated teachers of the Jezebel type. The Sardian was dead, and the things pertaining to it ready to die; because their works were not perfect before the Deity. The Philadelphian had a little strength, had kept the word, and had not denied the name. All these had something to work upon by which the evils among them might be corrected; for even Sardis is exhorted to "strengthen the things that remain." But in regard to the Laodicean Star-Angel Presbytery it appears to have been in such a perfectly self-satisfied condition—in so thoroughly lukewarm a condition—that there was no possibility apparent of restoring it to health. There is no redeeming excellence cited in its favor. It was lukewarm. In an anti-amen state; unfaithful and untrue; and without zeal for the manifestation of the new creation, and therefore "removed from the hope of the gospel."

Being destitute of these qualities of the true believer, they delighted in the things that perish. Like professors of the nineteenth century, they said that they had need of nothing. They were rich in the wealth of the world, and high in favor with the powers that be. Being rich, they were influential in the state; and being lukewarm, they were not troublesome in bearing witness for the truth against the superstitions of the world. Hence, the world ceased to persecute them, because the world loves its own, and they had become the world's, in ceasing to testify against it.

But, though they regarded themselves so complacently, the Lord the Spirit, who seeth not as man seeth, contemplated them with great nausea and disgust. He told them that they were ignorant of their true condition; as ignorant of it as our contemporaries are of theirs. "Thou knowest not," says he, "that thou art the wretched, and pitiable, and poor, and blind, and naked one." They were "wretched," being under condemnation; they were "pitiable," being really wretched while they deemed themselves in bliss; they were "poor," and "blind," being weak in faith and alienated from the life of the Deity through the ignorance that was in them; and they were "naked," being in their sins.

6. "I am about to vomit thee out of my Mouth."

What was to be done with a generation of such apostates from the faith and hope of the gospel? Were the gifts of the Spirit to be

continued with them, by which they had been as in the mouth of the Spirit speaking to the world for the conversion of sinners; and for the building themselves up in the knowledge of the Son of the Deity? Should the light of the Spirit still burn in the lampstand, and be regarded with indifference or as useless, to so rich and prosperous a community of christians, as they esteemed themselves? The sun may shine, but the blind do not see him; so anointing spirit which taught them all things (1 Jno. ii. 27) was in their lampstand, but they were so deluded by traditions that they could not discern it. Even as it is now. The Bible which teacheth all things necessary for wisdom and salvation is in all "the churches," and read from all the pulpits; but so perverted is the public mind by clerical theology, that when the truth is read, the people cannot discern its import. The Angel of the ecclesia of Laodiceans was emphatically "the wretched, pitiable, poor, blind, and naked one." They were in spirit, as was Balaam, who strove to prophesy against Israel for the wages of unrighteousness which he loved. They had been baptized or immersed, "*into the Name of the Holy Spirit,*" and had received the gifts of the Spirit; but the first generation of the Angel-Presbytery had diminished; and men speaking perverse things to draw disciples after themselves had got in among them as "successors," and by their teaching had created a lukewarmness towards the things of the name and faith of the Anointed Jesus. They had therefore become as the incompatible ingesta of an irritable and nauseated stomach. This was their relation to the Spirit in whom they were for the time. If they had been cold they would have been refreshing; for "as the cold of snow in the time of harvest, so is a faithful messenger (or angel) to them that send him; for he refresheth the soul of his masters"—Prov. xxv. 13. "Would, saith the Spirit, that thou wert cold!" for then, as it was a harvest time, the Father and the Son would have been refreshed in beholding their faithfulness. But they were not cold, in other words, they were not a faithful angel-presbytery. Neither were they hot. They had no zeal for the truth, therefore they did not speak it forth. "They needed nothing," they said; they were rich, and had made their fortune. They were transformed into a hierarchy of clergymen, and had become more potent in Laodicea than the priests of the idol temples, which were closed for the want of worshippers. They were looked up to by the wealth and fashion of the city as the ambassadors of the Deity, and the inspired mediators between heaven and earth; and were respected and honored by the plaudits and largesses of the rich, in whom, as we have seen, Laodicea did greatly abound. The rich ministered to them abundantly in temporals, so that they had "need of nothing;" and in return they ministered to them

"smooth things" after the fashion of the ministrations of the intensely pious, respectable, sleek, and downy "ministers of grace," who now abound on every side, even of

"The things that mount the rostrum with a skip,
And then skip down again; pronounce a text;
Cry hem! and reading what they never wrote,
Just thirty minutes, huddle up their work,
And with a well-bred whisper close the scene."—COWPER.

They said "they had need of nothing." Much is implied in these words when uttered by an eldership contemporary with an apostle. When "the gospel of the kingdom" first visited Laodicea in the first half, or middle, of the first century, its population was divided between the Jews and Pagans. The latter had become like the Papists of France and Italy in our time, worshippers from habit of the objects they despised; while the Jews were more zealous for mere human tradition than the righteousness of the law. Here, then, was a great work to be performed—the turning of these Jews and pagans from the Satan to the Deity, as manifested in the Anointed Jesus. So long as a minority remained to be converted, there was work to be done, and the party appointed to do it could not say "they had need of nothing," while their work remained unfinished. That work was never accomplished; for when it had progressed to a certain point, the christian body in Laodicea became "lukewarm;" they ceased to be "hot;" their meditation upon the word ceasing, the fire also ceased to burn; and they no longer spoke with their tongue the glorious and wonderful works of the Deity—Ps. xxxix. 3. They had vanquished the temples and the synagogues in the argument; they had reduced them to silence, and had no longer in Laodicea an open enemy to contend with; the pressure from without was removed, and taking the lead in Laodicean society, as the clergy do now, with traditions to suit all comers, they were infected with the spirit of the world which hearkened to them, because of the compact which had been established by their unfaithfulness. By way of illustration, ask the divines who officiate in the odor of sanctity in the fashionable pulpits of New York City, London, and so forth, well paid, and pampered with all the luxuries of life, honored by a delighted world, arrayed, if not in purple, in the glossiest black, and fine linen, and splendidly lodged in elegantly furnished abodes—ask such if there is any thing they need? They believe they are the elect; the successors of the apostles, and "the ambassadors of Jesus Christ;" they say they are christians, and ministers of righteousness, and that their rich and prosperous flocks are "the Church of God," the very kingdom of heaven

itself—what, then, can they possibly need? Do they desire a large attendance of the ill-clad poor in their gorgeous and pillared temples? Is it for the great unwashed, the bone and sinew of society, they have caused to be erected their “houses of God,” tricked off with carpetry and plush? It is notorious, that “immortal souls” in the rough and sordid exterior of poverty, are not wanted in the fashionable “churches,” the clerical synagogue of the Satan. Having, therefore, all they desire, the language of their condition is, “I am rich, and abound in wealth, and have need of nothing.” They are perfectly satisfied with what exists, and are unwilling that it should be disturbed. They are surrounded by society in festering rottenness, and in profound ignorance of the prophets and apostles; but they do nothing beyond the pale of their own little respectabilities. True, a society may send hirelings to visit the dens of poverty, but they are needy adventurers, not the well-to-do pastors of fashionable and wealthy flocks, who get a home-missionary birth for a piece of bread. Such is the system originating in and worked out by Sin’s Flesh, which was the same in the first century that it is in the nineteenth. Hence, when professors of christianity in these two centuries say, “we are rich, and abound in wealth, and have need of nothing,” it is because the same temporal and spiritual condition is characteristic of each.

This wretched, pitiable, poor, blind, and naked one of Laodicea, is regarded as being symbolically *in the mouth of the Spirit*. This must be admitted, or it will be altogether inconceivable how she could be “vomited out” of his mouth. As we have said, the Star-Angel Presbytery had been “immersed into the Name of the Father, and of the Son, and of the Holy Spirit” upon the belief of the gospel of the kingdom, which entitled them to be addressed in the same language as their brethren in Thessalonica, whom Paul describes as “*IN the Deity the Father, and IN the Lord Jesus Anointed*”—1 Ep. i. 1. To be “in the Lord Jesus Anointed” was the same as being “in the Son, and the Holy Spirit,” for it required the Son and the Holy Spirit to constitute the Lord Jesus Anointed. The Laodicean Angel was therefore in the Lord Jesus Anointed, or in the Spirit; and there was no way in which they could be expelled, ejected, or vomited forth, but by the mouth of the Spirit. Now, if one man in his indignation say to another, “I vomit, or spue, you out of my mouth,” the saying imports, that he henceforth repudiates all association with him with extreme loathing. The Spirit did not say that he had done this, or there would have been no scope for counsel, discipline, and admonition. A community pretending to be christian, but in fact repudiated by the Spirit, has no communion with the Christ, is the subject of no discipline, and receives no admoni-

tion, or fatherly instruction. "Whom the Lord loves he chastens," and where there is no chastening, as in the case of "the Names and Denominations" of "christendom," professors are bastards, and not sons—Heb. xii. 5-8. The Spirit said, "I am about—μελλω—to vomit thee out of my mouth, because thou art lukewarm, and neither cold nor hot." There is, however, no evidence that the gifts of the Spirit were withdrawn, and the light of the presbyterial lampstand extinguished, in the generation contemporary with the publication of the Apocalypse. It is possible that discipline and admonition operating upon some of them may have resulted in a change, and a renewed manifestation of zeal, to which they were exhorted by the Spirit; for if he had no people among them capable of being saved, the exhortation would have been entirely useless; "be zealous, therefore," said he, "and change."

7. The Counsel of the Spirit.

As long as an ecclesia is a *called-out* association, the Lord the Spirit waits to restore it from the lowest conceivable ebb of faith; so that if she of Laodicea had taken the warning of the ejection prepared for her in the future, she might have recovered, and not been spued out at all. It was to save her from this catastrophe that the Spirit counselled her to buy gold and garments of him, and to anoint her eyes with salve.

"*Gold refined by fire*" is the symbol of a *tried faith*. This appears from the comparison in 1 Pet. i. 7, where the faithful are said "for a season to be in heaviness through manifold persecutions; that the *trial of their faith*, being much more precious than of *gold* which perisheth, though it be *tried with fire*, might be found unto praise, and honor, and glory, at the appearing of Jesus Anointed." The condition of which they boasted, in which they were rich and abounding in wealth, and needing nothing, could not develop faith of this character. A *tried faith* comes forth of tribulation, not of worldly prosperity, which is only calculated to pervert, weaken, and corrupt. The Spirit, therefore, counselled them to buy a *tried faith*, which could only be purchased in those days at the cost of "much tribulation," which "worketh patience, and patience experience, and experience hope, and hope maketh not ashamed." To become subject to the tribulation, they had only to "contend earnestly for the faith once for all delivered to the saints," which would put them into antagonism with the world without, and the lusts of the flesh within. They would not then be able to say that they had need of nothing, for they would most likely find themselves stripped of every thing, and reduced to an humble dependence on the goodness and

bounty of God. To buy a tried faith, then, would be the fruit of zeal, and of a change of mind, and the cause of their justification, or investment with the "white garments" of righteousness.

But to arrive at this most desirable anti-Laodicean state, it was necessary that the eyes of their understandings be anointed with the unction of the Spirit, that they might perceive what, with all their piety and wealth, they were perfectly blind to. The Spirit's eye-salve is the word of the testimony contained in the writings of the prophets and apostles. If they would work this into their eyes, "inoint" them well with it, they would be brought to see how wretched, pitiable, poor, blind, and naked they really were. They would discover that instead of having need of nothing, they were in need of every thing; and "needed that one teach them again the first principles of the oracles of the Deity; and had become such as had need of milk, not of strong meat." Possessed of a tried faith, and invested with righteousness, with the gifts of the Spirit, they would have been rich indeed, and well clothed, and enlightened, and fit to appear before the Anointed Jesus with praise and honor and glory at his apocalypse; for God hath chosen, not the rich and increased in goods, who have need of nothing, with poverty of faith, but "he hath chosen the poor in this world, *rich in faith*, to be the heirs of that kingdom which he hath promised to them that love him"—James ii. 5.

8. "I have stood at the Door, and I Knock."

The door here referred to is evidently the ears collectively of those addressed. This appears from what follows, as, "If *any one* hear my voice and open the door, I will enter in to him, and will sup with him, and he with me." "Let Christ dwell in your hearts by faith," says Paul. Now for Christ to enter in to dwell there, and consequently to banquet there, his voice, which is the truth, must first knock at, or sound, upon the ears of a man. If a man do not hearken to the truth, he keeps the door which leads to his heart, or understanding and affections, shut; and a faith-appreciated Christ cannot enter. The Greek sentence, which I have expressed in the translation, is *ἰδοὺ, εἶστηκα ἐπὶ τὴν θύραν, καὶ κρούω*, "I have stood at the door, and I knock." How long he had been standing there is left to inference; but in now sending this epistle to them through the apostle John, he knocked audibly. Some of them would probably not accept the epistle as genuine, especially as it was so little flattering to their vanity; but would give it the go by, and attribute it to some pretender to inspiration, as many

do in our day, paying the Apocalypse little or no respect. Others, however, among them might discern in it the voice of the Spirit, as we do, and give heed to it. In so doing they would set diligently to work as poor, blind, and naked men, to recover themselves out of the snare of the devil, and not rest content "until," by close study of the scriptures, "Christ be formed in them;" and when so formed, they would hold that heart-satisfying communion with him expressed in the words, "I will sup with him, and he with me."

The topography of Laodicea, given on page 401, is a standing monument of the impenitence of this seventh Star-Angel. Had it gained the victory over the lust of the flesh, the lust of the eye, and the pride of life, and maintained the gospel and its institutions in their apostolicity and purity, Laodicea would not now be a mere habitation for wolves, foxes, and jackals. The existing desolation was initiated because "they changed the truth of God into a lie;" turned the grace of God into lasciviousness, and denied the only Lord God, even the Lord Jesus Anointed. For this cause, "God sent upon them strong delusion," that they should believe the lie they had invented; and which has been traditionally transmitted to our generation, and constitutes the "Christianity" in which the world delights—a christianity which is the glory of the Satan; but as nauseating to the true believer, and as provocative of emesis, as the Laodicean Angel, which was at length spued out of the mouth of the Anointed Jesus.

It is probable, however, that there was a remnant even in Laodicea; that all the members of the ecclesia did not share in the lukewarmness of the generation coeval with the Apocalypse. Some probably sorrowed over the faithlessness of the Eldership, and the declension of the generality. If they succeeded in maintaining their position as faithful witnesses of the name and faith of Jesus Anointed, till the ejection of the Angel from the Spirit's mouth, they would themselves become a distinct and separate party, characterized as "keeping the commandments of the Deity, and having the testimony of Jesus Anointed;" while the others who were spued out as an utter abomination, are known on the page of history as "THE CATHOLIC CHURCH," the Mother of Romish and Protestant Sectarianism—Rev. xii. 7; xvii. 5.

9. The Promise to the Victor.

To the remnant who should "overcome the Great Red Dragon—that old Serpent, surnamed the Devil and the Satan—by the blood of the Lamb, and by the word of their testimony, not loving their lives unto

the death," (ch. xii. 11, 9,) it is promised in this epistle that they shall become the joint occupants of the throne of Jesus Anointed: "I will give to the victor to sit with me in my throne." In the letter to the Thyatirans, the same class had been promised dominion over the broken and conquered nations; and in this they are told they shall reign with Christ; for to share in his throne is to reign with him.

Christ attains to dominion by conquest; so must all who share with him in his reign. This is expressed in the words, "as I also vanquish and sit with my Father in his throne." In the English Version, this reads, "even as I also *overcame* and *am set down* with my Father in his throne." The Greek of this is, *ὡς καὶ ἐνίκησα καὶ ἐκάθισα μετὰ τοῦ πατρὸς μου ἐν τῷ θρόνῳ αὐτοῦ*. In this sentence the verbs *ēnikēsa* and *ēkathisa* are both of the aorist tense; that is, they express actions without fixing the time of the actions; for the word *aorist* signifies without boundaries, indeterminate, indefinite. In the translation I have rendered them by the *indefinite present*, which is always flowing. "*I vanquish*" is a simple fact, which, in the present tense, does not affirm that the action is complete. The action continues, it may be for a long or short time, until it merges into the perfect, when it may be said "I have overcome," or "I overcame." If the Spirit had meant that the overcoming process was completed, he would have used the word *νενίκηκα nēnikēka*, "I have overcome;" but as he did not, we are to understand that *ēnikēsa* is prophecy and not history; that is, *an action to be accomplished in the future*.

It cannot be affirmed that Jesus Anointed has overcome the enemies to this throne and kingdom, and that affirmation be in harmony with the word. Jesus claimed the throne of David, or sovereignty over Israel, and the world; and argued his rights before the people and other rulers. But he did not overcome; on the contrary, they overcame him in putting him to death. True, he was raised by the power of the Deity; but when raised, he did not obtain what he claimed. He was even then like a man in the midst of a crowd of enemies too strong for him. Some friends perceiving it, rush in, and rescue him from their grasp; so the Father interposed and extricated him from their snares, and carried him off to heaven, where he is secure against their attack, until the time arrives to renew the conflict; and for the Lamb to overcome in the war of that great day of the Almighty, spoken of in Rev. xvi. 14; xvii. 14; xix. 11-21—an overcoming, by which the book is opened and the seals loosed, and its contents read and looked upon—ch. v. 1-5.

But Paul settles the question whether Jesus has overcome or not, very distinctly. He tells us plainly and positively that he has not.

In laying this conclusion before the reader, he quotes the eighth psalm, to show that the Son of Man was to be made a little lower than the angels: that he was to suffer death; that he was to be crowned with glory and honor; and that all things were to be put in subjection under him. He then argues that the phrase "*all things*" is so comprehensive as to leave no exception. Having declared this, he directs attention to the facts in the case; from which, it is evident, that the subjection of the all things does not obtain. He wrote about thirty years after Jesus said, "all authority *ēdothē* (1 aor. ind. pass.) is given to me in heaven and upon earth—Matt. xxviii. 18; and yet he said, "but now we see *not yet* all things put under him." What do we see then? "We see Jesus," says Paul, "who was made a little lower than the angels for the suffering of death, crowned with glory and honor." That is all we see accomplished. Although "all things are *δι' αὐτοῦ* on account of him," yet all the things are to be *δι' αὐτοῦ* through him—through his instrumentality. All the thrones, dominions, principalities, and powers of the existing order of things are developed on account of him. This is the reason of their existence. He is to possess them all; as it is written, "the kingdoms of this world become our Lord's and his Anointed's; and he shall reign for the Aions of the Aions"—Rev. xi. 15. But, it is very obvious, that they are not in his possession now, any more than they were in Paul's day. Even after a lapse of eighteen hundred years we can say with him, "but now we do not yet see all things put under him;" nor shall we see them so subject until they are subjected "*through him*," as represented in Rev. xix. 11–21. When this conquest is perfected he will be able to say, *νενικηκα* I have conquered; but till then, it can only be said prophetically *ενικησα*, I conquer, at some future time.

But it is affirmed by some, that Jesus is now sitting upon that throne of his Father of which he is the heir; and that therefore, he hath overcome. To this I object, that the throne of the Father of which Jesus is the heir does not yet exist; and therefore, of course, he cannot be sitting upon it; and has, consequently, not yet conquered, or overcome his enemies.

When Jesus ascended to heaven, "he sat down at the right hand of the Majesty in high places"—Heb. i. 3, which, in Heb. x. 12, is styled "*the right hand of the Deity*;" and in Heb. viii. 1, the phrase is extended to, "he sat down at the right hand of the throne of the Majesty in the heavens." Treating of this subject in Eph. i. 20, Paul says, that the Deity raised up the Christ from among the dead, and "set him at his right hand in the heavenlies." Thus he hath highly exalted him indeed, having placed him there above all terrestrial governments, or, in

Lord Jesus the Spirit to the seven ecclesias of the Proconsular Asia, which we have found, as Mr. Elliot remarks in his apology for not undertaking the exposition of them, "of matter sufficient in itself to constitute a volume"—I shall proceed to consider briefly, the import of the seven moral sketches of these seven ecclesias.

The question has been extensively mooted by those who have attempted to expound the Apocalypse, whether these moral sketches had a prophetic application, besides and beyond their primary and literal application to that particular circle of Asiatic Ecclesias then existing; and signified further *seven several phases* that would be presented by the general assembly of professing christians to the all-seeing eye of the Spirit *in its progress through coming ages*, down to the consummation? Such is the view taken by not a few—by Vitringa in the last century; and among others, by Fidus in the Morning Watch, and a Mr. Girdlestone, in the present. "To myself," says Mr. Elliott, "the view seems quite untenable," for he cannot see any indication of such a prospective meaning in the descriptions.

Which then of these two theories is correct?—the one affirming that the seven epistles cover the whole of the times of the Gentiles; and the other, that their moral sketches refer exclusively to the particular ecclesias whose names they bear? My conviction is that they do not *exclusively* refer to either; but that they are descriptive of

1. The things existing in the seven particular ecclesias at the time of the revelation to John;
2. The things existing in the christian societies generally throughout the Roman Habitable, at the same time.
3. The state of the pre-Constantinian christendom in the periods related to those of the Seven Seals.

1. "WRITE," said the Spirit to John, "the things which thou hast seen, the things which are, and the things which shall be after these." When these words were uttered, he had seen the vision of the Son of Man in the Holy Place, or in the midst of the seven golden lightstands, with the Seven Stars in his right hand. This was related to things then existing in connection with the One Body; yet nevertheless, also referring to what shall be in the crisis of Christ's apocalypse in glory. Thus, John *had seen* in vision before writing the epistles, "his eyes as a flame of fire"—ch. i. 14; and among the things pertaining to the end, he sees the Son of Man surrounded by a multitude with "eyes as a flame of fire"—xix. 12; in the first chapter he had seen him with a sharp sword proceeding out of his mouth; and in the nineteenth, he sees him with the same, and making use of it. There are other correspondences which we have elsewhere pointed out. Now this primary

vision is separated into portions, and with these the seven epistles are introduced; thereby giving the reader a hint that while they treat of the things existing, they relate also to the things that shall be after them.

The perusal of the several letters will show that they not only describe their moral state at the time of writing, but refer to a *state of things to which they were tending*. Thus, the Ephesian ecclesia was not in its original state; but in a fallen state, having left her first love. Yet in this then present state she was far from being Laodicean. She still labored, and was patient, and could not bear them that were evil; and had tried impostors and proved them to be liars; and had not fainted; and hated the deeds of the Nikolaitans. Yet the Spirit foresaw that they were tending to a lower state of degradation in which he would have to come and remove the lightstand out of its place; which would be to take from them the spiritual gifts; or, as he said to the Laodicean Star, "vomit thee out of my mouth." This would be for the Ephesian to become identical with the Laodicean ecclesia; which we shall not err in affirming was the case at the era of Constantine.

2. WHILE the seven epistles are descriptive of the state of christianity in each of the seven ecclesias; these seven were representative of the state of christianity throughout the Roman Habitable. In the days of John's exile, the ecclesias throughout this dominion constituted the "christendom" of the age. It was not sovereign in the state, as the modern "christendom" is; but oppressed, contending with the pagan authorities; and struggling for existence in the world. Still, though the apostolic christendom was so diverse from the modern christendom, the apostolic element being ascendant, all the seeds were sown in it, and had sprouted above the soil, which are now matured in the Italian Mother, and the Harlots and Abominations of Protestantism which she has borne.

Each epistle sets forth elements of the pre-Constantinian christendom contemporary with John's exile. As Paul testified thirty years before, "the Mystery of Iniquity" was "*already*" at work, and showed itself in the "false apostles" at Ephesus; the spurious Jews of the Synagogue of the Satan, at Smyrna; the Balaamites and Nikolaitans at Pergamos; the children of Jezebel of the Satan, at Thyatira; the twice dead, at Sardis; the but little strength, at Philadelphia; and the wretched and pitiable, and poor, and blind, and naked, at Laodicea. These were tares, which in two hundred and eighty years from the day of Pentecost, A. V. E. 33, choked the good seed, so that a separation had to ensue.

But while the Mystery of Iniquity was thus developing "after the

working of the Satan" with all power, and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth that they might be saved"—there existed a class, who not only knew the truth, but loved it. This was "*the salt*" of the first three centuries, which gave savor to the pre-Constantinian christendom. It was the redeeming and antagonizing element of the period; and was found concurrent with the tares already mentioned, in the Ephesian haters of the deeds of the Nikolaitans; in the Smyranean rich in faith; in the Pergamian Antipas; and in the Thyatiran remnant; in the Sardian few; and in the Philadelphian faithful. Among the Laodiceans no salt is characterized. A few grains may have been found; but not sufficient to preserve it from that corruption which finally caused its ejection.

The Apostolic Christendom, then, to which John wrote, was divisible into these two sections, which were more or less commingled in the ecclesias generally—*real and nominal christians*. The real christians were "Israelites indeed, in whom was no guile;" "Jews inwardly;" and "Abraham's Seed, because they were Christ's;" but the nominal christians of the ecclesias generally, "blasphemers," "liars," false Jews, members of the synagogue of the Satan, and so forth. It would from the very nature of things be utterly impossible for these two classes to remain together forever. If the real christians had the rule, the nominals would become impatient of their restraint and withdraw, or band together to subvert or corrupt the rule they disliked; and if they got the upper hand, the real christians would soon be persecuted and expelled in disgrace; a consummation which obtained in the era of Constantine.

Now according to the epistles, these nominal christians of all shades and colors of error and absurdity, were viewed by the Spirit as in a state of *embryo organization*. That is, the christendom of that day, even of A. D. 98, was pregnant with the Mother of Harlots, the Satan, and their corrupt progeny. The Mother of Harlots, now enthroned in Rome, in the days of John, was seated in Thyatira as Jezebel. The Thyatiran Jezebel was a harlot as well as the mother of them; for the Spirit says, "I gave her space to repent of her fornication; and she repented not." She committed fornication with the Satan of Pergamos; as the modern Jezebel is said to have done with the kings of the earth, who are regal elements of "the Devil and the Satan"—Rev. xviii. 3: xx. 2. Jezebel was the name given to a class of teachers and seducers, who claimed to be *God's Lot*, or inheritance, in an especial sense. Hence our term "*clergy*," from *kleros*, lot or inheritance. The Romish idea to this day is that "the church" is composed of the clergy; and

that the people or laity, are to "hear the church," that is, the clergy. Jezebel, then, because of its being the name of the Queen-Mother Patron of Idolatry in Israel, is apocalyptically bestowed upon the clergy.

Jezebel was begotten in the christian Body by "*the Satan*" composed of the Pergamian teachers, who held the doctrine of Balaam, and the Nikolaitans, whose tenets and speculations are called "the depths of the Satan as they speak." They had a zeal of God, but not according to knowledge; so that the Spirit repudiated their labors, and designated their establishment "the Synagogue of the Satan."

3. CONSTITUTED as human nature is, it was impossible that these elements of the iniquity could remain stationary. They were bound to progress. "The Devil," who cast some of the Smyrneans into prison, was an outward pressure that restrained the too rapid development of the Apostasy. This Devil, or Pagan Roman Power, hindered the heading up of the apostasy in the Lawless One "until the time came for him to be *taken out of the way.*" The development was therefore progressive. It required two hundred and fourteen years from the communication of the apocalypse to mature the Ephesian Declension into the Laodicean Lukewarmness; at which it finally and permanently arrived through the intermediate Smyranean, Pergamian, Thyatiran, Sardian, and Philadelphian, periods.

The Apocalypse may be compared to a telescope, which, when shut up, is all contained in an outer case. The outer case is the primary vision of the Son of Man, &c., the Seven Epistles, the vision of the throne and Cherubim, to the end of the fifth chapter. These all relate to the Saints and their internal affairs; and that with especial reference to the consummation in the promised kingdom. To them the Spirit saith, "I will give to those of you who are faithful, and keep my word, and do not deny my name—I will give to you to eat of the arboretum of the life which is in the midst of the Paradise of the Deity; I will give you the wreath of the Life; I will give you to eat of the hidden manna, and a white pebble inscribed with a new name, known only to him who receives it; I will give you power over the nations, and ye shall rule them with a rod of iron; I will give you the Morning Star; ye shall walk with me in white; I will not blot out your name from the Book of the Life; but will confess it before my Father, and before his angels; I will make you pillars in the temple of my Deity, and ye shall go no more out; I will write upon you the name of my Deity, and the name of the city of my Deity, the New Jerusalem, which descendeth out of the heaven from my Deity, and my new name; and I will give to you to sit with me in my throne, even as I conquer and sit with my Father in his throne."

Satan

Having brought the promises to this climax—the possession of dominion over all nations with glory, honor, incorruptibility, and life in the Aions of the Aions—the Spirit next brings up the throne in vision, and shows the believer the victorious Saints in their relation to the throne under the symbols of the twenty-four elders and the four living ones, ready for action, or the execution of judgment, as the result of which they shall “possess the kingdom and dominion under the whole heaven,” which Daniel says “*is the end of the matter*”—ch. vii. 27, 28. In view of this result they sing “a new song,” which terminates with the assured conviction that they “SHALL REIGN ON THE EARTH.” Nor do they deceive themselves in this; for the “lightnings, and thunders, and voices” of the war of the great day of the Almighty Deity, which “proceed out of the throne,” (ch. iv. 5,) being expended, their dominion is universally acknowledged; “and every creature which is in the heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, I heard saying, Blessing, and honor, and glory, and power, unto him that sitteth upon the throne, and unto the Lamb for the Aions of the Aions,” or thousand years.

Here, then, is a continuous discourse in relation to the Heirs of the Kingdom, or the Saints, the which is diffused over the seven epistles and two succeeding chapters, and brings us in its consummation to “*the blessing of all nations in Abraham and his Seed.*” But why were the promises diffused over seven epistles, and not all summed up in one? Because the period from John to the opening of the heaven at the hour of judgment, when the Saints rise and meet the Lord, was a *long interval subdivided into periods*, to the divisions of which the whole writing of the apocalypse was made to conform. Those who read the book fresh from John’s pen were perfectly familiar with the consummation it portrayed; for it was the gospel of the kingdom they had believed and obeyed, symbolically exhibited. But when they had read to the end of the fifth chapter, the question would arise, *but when shall these things be?* We see that there is to be a “*ten days’ tribulation*,” and “an hour of trial upon the whole habitable, to try them that dwell upon the earth;” this will take time; but how long to the taking him that letteth out of the way; and how long shall the Lawless One continue; all of which must ensue before the consummation is established? The epistles do not answer this inquiry. It was all shut up. This, however, might be seen, that in default of further revelation, the first five chapters must be regarded as covering the whole ground from A. D. 98 to the Millennium; and as their contents were resolved into sevens, so the period might be subdivided into sevens likewise.

But the arrangement of these sevens would be the difficulty. This,

however, is very much mitigated by the structure of the Book of the Seals. Like the Book of the Seven Epistles, it consists of Seven; and the last of the seven seals contains within it, upon the telescopic principle, other sevens, which, when drawn out to the right focal distance, extend to the subjugation of the nations, and their ascription of blessing to their conquerors. Thus, then, though the first six seals were all opened, and fulfilled in the subversion of the constitution of Pagan Rome, a period of two hundred and fourteen years, the seventh seal covers the whole period from the Era of Constantine to the termination of the war of the Great Day, a period as far as hitherto elapsed, of about 1550 years. Hence, the seventh seal contains the seven trumpets; and the seven vials also, inasmuch as the seventh trumpet contains them.

We conclude, then, after the analogy of this arrangement respecting *the affairs without*, through which the consummation is to be wrought out, that the state with respect to *affairs within*, or pertaining to the relation of the saints to things ecclesiastical or spiritual, is similarly subdivided. In other words, that the seven ecclesias, in their moral or spiritual condition, were each representative of the state of "christendom" at seven distinct epochs, approximating to the periods of the seven seals. According to this, the Ephesian state of the ecclesias would be introductory of the first seal; the Smyranean, of the second; the Pergamian, of the third; the Thyatiran, of the fourth; the Sardian, of the fifth; the Philadelphian, of the sixth; and the Laodicean, of the seventh.

Now, another reason for this arrangement may be found in the fact that "*all things are for the sake of the saints*;" and that the seals, consequently, were arranged on their account. That is, that the moral, or spiritual, condition of the Christian section of the Roman people was the Spirit's reason for organizing the judicial visitations upon them represented in the seals. This view of the matter explains why there were any seals at all, and why the sixth seal was not the first; nor the first the sixth. In the Ephesian state of christendom there was strength, labor, patience, no faint-heartedness, hatred of Nikolaitanism, and intolerance of evil-doers; therefore the Typical Horse of the first seal was white, and the government that rode it, prosperous. But in the Philadelphian state of spirituality, there was only a little strength; and therefore the sixth seal was opened upon the community, which had become Christian in name, and was on the eve of insurrection against the constituted authorities of the state, who still clung to paganism and its vested interests; and therefore, in its terrible developments, they said to the mountains and the rocks, "Fall on us, and hide us from

the face of him that sitteth on the throne, and from the wrath of the Lamb, for the great day of his wrath is come"—Rev. vi. 12-17. This is the language not of pagans, or idolators, that regarded Christianity as a fable, but of those wretched, and pitiable, and poor, and blind, and naked, composing the Laodicean professors, who were about to be vomited out of the mouth of the Spirit in this and the succeeding periods; for the judgments of the seals, though they began successively, did not each terminate before its successor began, but intermingled their events.

I do not undertake, nor is it necessary, to draw the exact lines of demarcation between *the seven degrees of declension* from the purity of faith and practice to the establishment of the strong Laodicean delusion, in which professors of Christianity said "*they had need of nothing.*" Paul said "evil men and seducers would wax worse and worse." This was true of the seven states of pre-Constantinian christendom. They all of them waxed worse and worse under the influence of seducers, until there was no scope for repentance. In all these states the number of the faithful diminished, until, when the time came for the Spirit to spue the nothing-needing mass out of his mouth, only A REMNANT remained to keep the faith alive among mankind.

Increased declension always preceded the opening of a seal; so that, for example, the Ephesian state of morals did not commence with the opening of the first seal in A. D. 98; for, taking this as the date of the apocalypse, the Ephesian Angel was in a fallen state, compared with its first love. Hence, the Smyranean spiritual declension would be maturing under the first seal; the Pergamian under the second; the Thyatiran under the third; the Sardian under the fourth; the Philadelphian under the fifth; and the Laodicean under the sixth; so that the judgment of the sixth seal would be the judicial energy by which the spuing from the Spirit's mouth would be effected; and the Laodicean Apostasy thus ejected would become the spiritual order of the seventh seal.

The same principle obtained in the superinduction of the trumpets. The increasing iniquity of the Laodiceans, in all parts of the Roman Habitable, made the world obnoxious to the judgments they symbolized. The west seems to have transcended the east in idolatry and abomination; and therefore their judgment by the barbarians, who sacked Rome, and desolated Italy and the adjacent countries, was earlier and complete; and when the east became ripe, the fifth and sixth trumpets tormented them, and suppressed the sovereignty of the Laodiceans. In the west, these had converted their barbarian conquerors to Laodiceanism. They formed a church and

state alliance with them, and became "the Great Harlot with whom the Kings of the Earth committed fornication." All the western habitable worshipped this spiritual and civil power, except the Remnant and the Witnesses. These two classes were the subjects of great oppression and cruelty at the hands of the Laodiceans; who did their utmost to exterminate them. Because of this, the thunders (of the sixth trumpet) pealed against them; and when this storm, by which Laodicean Protestantism was established as an antagonism in the very camp of the Apostasy, had subsided, the seventh trumpet began to sound, and is still sounding; and will continue to sound, until the Seven vials, which are the blasts, as it were, of the trumpet, and in which is contained all the wrath of the Deity that remains to be poured out upon mankind for a thousand years, shall be exhausted; the result of which will be the spuing forth of political and spiritual Laodiceanism in all its Romish and Protestant modifications, by Jesus and the saints, after the type of the ejection of Paganism from place and power by the male offspring of Jezebel, A. D. 324; and the setting up of the throne seen of John in the vision of the fourth chapter. The following chronological scheme (on page 428) will exhibit to the reader at one view my idea of the antitypical spiritual states of the pre-Constantinian christendom in their several relations to the seven periods of the Seals.

Thus, from the Day of Pentecost A. D. 33, according to the Vulgar Era; or correctly 35 years, 4 months, and 20 days from the birth of Jesus;—to his appearing in power to establish the kingdom—a period, as far as already elapsed, of nearly 1828 years—we have eight ethical or moral states or conditions of things related to christianity. I say eight—seven apocalyptic states, and one by which they were preceded. This was the

Apostolic State of Christendom.

The spiritual condition of the ecclesias in this state of things may be learned from the writings of the apostles and others as extant in the New Testament. Their faith in the "things of the kingdom of God and the name of Jesus Christ" was unmixed with Nikolaitanism, or "philosophy and vain deceit after the tradition of men, and the elements of the world;" and it worked by love and purified the heart—Gal. v. 6; Acts xv. 9. There was among christians, as the rule, a perfectly unselfish devotion to the interests of the truth, and to the well-being of one another. Their works, labor, and patience, were without rebuke. They labored for the name, and did not faint, although their labor endangered their lives, liberty, and goods. The rule was "poor

Chronological Tableau of the Apostasy.

EPHESIAN STATE.....	Existing before the opening, and extending into, the period of the First Seal, Christians fallen from their first love and works—Rev. ii. 4, 5.	Ignatius, A. D. 108.
First Seal.....	The White Horse. From A. D. 96. Roman people in peace, and prosperous. Paganism declining. Nominal Christianity on the increase with blasphemy.	Justin, 165; Polycarp, 167; Martyrs of Lyons and Irenaeus, 177.
SMYRNEAN STATE.....	The Ephesian ethics assuming the Smyrnan Phasis—Rev. ii. 9.	
Second Seal.....	The Red Horse. From A. D. 185. Civil wars and bloodshed—Rev. vi. 4.	Tortullian, Pantenus, Clemens Alexandrinus; and first Divinity school at Alexandria in Egypt.
PERGAMIAN STATE.....	The Smyrnan State becoming Pergamian. Holders of the doctrine of Balac and the Nicolaitanes—Rev. ii. 14, 15. Celsus objected, that Christians were now so split into sects, that the name only remained to them in common.	
Third Seal.....	The Black Horse. From A. D. 217. Famine—Rev. vi. 5.	The emperor Alexander, A. D. 222; and Philip, 244, nominal Christians. Origin: Cyprian; Felicitianus.
THYATIRAN STATE.....	The Pergamian with all its evils merging into the worse Thyatiran. Christians intensely nominal. The prophetic Jezebel and "the Satan"—Rev. ii. 20, 24.	
Fourth Seal.....	The Pale Horse. From A. D. 248. Sword, famine, pestilence, wild beasts—Rev. vi. 8. Decian persecution. End of the world thought to be at hand.	Dionysius of Alexandria; Paul the first hermit, A. D. 251; Paul of Samosata, 254. Gregory Thaumaturgus. Anthony the Egyptian, founder of Monachy, A. D. 274.
SARDIAN STATE.....	Spiritual death resulting from long peace and Platonism—Rev. iii. 1, 2. The Thyatiran, or Jezebel and Satan, ethics, working death, or becoming Sardinian.	
Fifth Seal.....	The community of "fellow-servants and brethren," which had become Sardinian, or "ready to die," intensely persecuted by Diocletian, from A. D. 303. The Spirit comes upon them in this judgment like a thief—Rev. iii. 3.	Eusebius the Ecclesiastical Historian and the following are Laodiceans. Arius, Athanasius, Constantine the Great, Ambrose, Basil, Chrysostom, Augustine, Jerome, et al genus omne. Wollf, Huss, Jerome of Prague, Luther, Melancthon, Zuinglius, Erasmus, Calvin, Knox, Cranmer, Ridley, the Nonconformists, Whitfield, Wesley, E. Irving, Cummings, Scott, Campbell, Himes, Miller, Joe Smith, Marsh.
PHILADELPHIAN STATE.....	Only "a little strength" remains in the Christian commonwealth. Superstition prevails on every hand, and Christianity in a decayed state. A little benefited by the severe trial. Fast becoming Laodicean.	
Sixth Seal.....	A great political earthquake, and departure of the heaven as a scroll, from A. D. 311. Dissolution of the Pagan Constitution of the Roman Government; or that which hindered the revelation of the Lawless One taken out of the way—Rev. vi. 12; 2 Thes. ii. 7, 8.	
LAODICEAN STATE.....	The "little strength" of the Philadelphian exhausted, Laodiceanism fully established. Persecution having ceased, and "THE CATHOLICS," as nominal Christians were now called, being in high favor with the authorities, they say, "We are rich and increased in goods, and have need of nothing"—Rev. iii. 17. Spued out.	
Seventh Seal.....	Opened A. D. 324. "Silence in the heaven about the space of half an hour"—Rev. viii. 1. The Laodicean "strong delusion," becomes "THE HOLY ROMAN CATHOLIC CHURCH," or religion of the Roman State "by law established."	
LAODICEAN STATE.....	The LAODICEAN STATE continues to the approaching advent of Christ.	The Laodicean State extends from the Sixth Seal to the Millennium, or concurrent with the Seventh Seal.

in this world, rich in faith;" the reverse of this was the exception. When they received the word, they received it gladly and were immersed; and then "continued steadfastly in the apostle's teaching and fellowship, and in breaking of bread, and in prayers;" and while in their "first love," "the multitude of them that believed were of one heart and of one soul; and great grace was upon them all." In this primitive condition of affairs, the ecclesias were all the heritages, *οἱ κληροί*, or *clergy*, of God, constituting "the flock;" while "the rulers" or "elders" were its feeders under the supremacy of the Chief Shepherd at the right hand of the majesty in the heavens. These ruling brethren took the oversight of the flock, not by constraint, but willingly; not for filthy lucre, but of a ready mind; and they demeaned themselves, not as lords and reverends, but as examples to the generality of their brethren in the faith.

What precise number of years "*the heritages of the Deity*," continued in this happy and uncorrupted condition, it is impossible to define. We know when the state began, but cannot tell the first year when the devil, or the flesh, began to pervert the truth. We may remark safely, that there is no well defined chronological line between the Apostolical State and the Ephesian State, by which it was succeeded. There was "One Body," consisting of many ecclesias, pertaining to the Apostolical State; and before that body could be said to have passed into the Ephesian State, the Angel Presbyteries of the ecclesias or heritages generally must have responded to the apocalyptic description of the angel at Ephesus. This transition would therefore be gradual; for on the supposition, that "men speaking perverse things to draw away disciples after them," *first* arose in the Ephesian Angel, it would have taken several years to leaven all or a majority of the ecclesias extant with their tradition so as to give character to the Body. The entrance of the body into a new phase would be progressive; the process would be insidious; a change would come over it, and be discerned, not so much in the growing from month to month, as in the growth accomplished after a lapse of years.

Now, in the Apostolic State, which had not entirely passed till the destruction of Jerusalem, A. D. 72, the "*first love*" of the Angel-Presbyteries began very early to be impaired at different points. The agents of this unholy enterprize emanated from Judea, and began the work of "subverting souls" at Antioch and Syria and Cilicia. These were of the sect of the Pharisees, who enjoyed the fellowship of the apostles, and consorted with them in their meetings. They had, therefore, ample means and opportunities of knowing the truth. Aware that it would be useless for them to broach dogmas in their presence,

"they went out from them and troubled the Gentile brethren with words." What they dared not teach in Jerusalem they taught in Antioch and other places; and "as the serpent through subtility" sought to corrupt their minds "from the simplicity that is in the Christ." But, although this attempt was opposed, and apostolically denounced, the enterprize was not abandoned by the christianized Pharisees. They determined to popularize christianity so as to make it palatable to the Jews, in the hope that it would cause them to cease persecuting those who believed in Jesus as the Christ. They therefore taught that men should believe the gospel, be immersed, then be circumcized, and keep the law of Moses, if they would be saved. This was Judaizing and "*inventing a lie.*" The apostles taught no such doctrine as this; and in the decree they published, declared all beyond believing the gospel and being baptized, was unnecessary and vain.

The invention of this lie was the beginning of troubles to the body of Christ. Its inventors found their advantage in propagating it in defiance of the apostles. They made proselytes to their tradition both among the elders and private members of the flock; and wherever they succeeded in establishing their influence, there, and to the same extent, the authority of the apostles was set aside. They became the adversaries of these holy and self-denying men, and are therefore styled in the Apocalypse "the Satan," and their "church," "the Synagogue of the Satan," of which we have spoken at large elsewhere.

But others arose after these, and added new elements to "*the lie.*" Truth is fixed, but lies never diminish in circulating, but always increase. Pious Jews began the work of corrupting the faith; and pious Gentiles, who had been subverted, added some of their "*philosophy*" and "*gnosis*," or "science falsely so called," to the original stock, and in their combination, produced what Paul styles, in 2 Thess. ii. 7, *το μυστηριον της ανομιαις*, THE MYSTERY OF INQUIRY. This, he says, was "*already working*;" and in its working through Judaizing and philosophizing teachers, gave him all the trouble and mortification he laments in his several epistles.

While, then, christendom was, as we have described it in the beginning, pure and uncorrupt in faith and practice, it had sadly degenerated at the time when the apostles had all finished their course, except John. The Apostolical State of the Body was not, therefore, all rose-colored, but was defaced by many unsightly blemishes. The seeds of death and corruption had been sown in it by the enemy; the germ of a Body of Death had been deposited in its womb; even of that Body Ecclesiastic styled popularly in our day "THE CHURCH," and apocalyptically, "the Mother of Harlots and of all the Abominations of the Earth." A

thoughtful perusal of the epistles will convince the reader that by the time of the apostles' decease, the One Body was in a fallen or Ephesian State, and that consequently, the Apostolical State of things was pregnant with the Ephesian, as the Ephesian afterwards was of the Smyranean, and the Smyranean of the Pergamian, and the Pergamian of the Thyatiran, and the Thyatiran of the Sardian, and the Sardian of the Philadelphian, and the Philadelphian of the Laodicean, and the Laodicean of vomiting, corruption, and death.

The Mystery of Iniquity, then, had its beginning in the Apostolical State. The seeds of it were then sown broadcast by the enemy. But they did not ripen as soon as sown; they only began to grow. The fruit was to be "the Lawless One." But fruit, when first formed, is not mature. Considerable time passes from the first appearance of the fruit to the time of ingathering because of ripeness. So with the Lawless One, he had to appear as the fruit of the Mystery of Iniquity; but after his appearing, he had to grow and ripen for the vintage, when he should be "consumed with the spirit of the Lord's mouth, and destroyed with the brightness of his coming."

Now the matter of the apocalyptic epistles in part consists of accusations, which, when put together, form a formidable indictment against the professing Christian community. These charges, as they increase, show also an increase in crime, until a climax is reached, which exposes the criminal to the most ignominious and condign punishment. The following ordinal summary will make this apparent to the reader. The Spirit accuses the Christian Body, saying, I have against thee—

1. That thou hast left thy first love;
2. That thou hast them that hold the teaching of Balaam, and the teaching of the Nikolaitans, which thing I hate;
3. That thou sufferest that woman Jezebel, who calleth herself a prophetess, to teach and seduce my servants to commit fornication, and to eat things sacrificed to idols;
4. That thou hast a name that thou livest, and art dead;
5. That thou hast little strength; and,
6. That thou art wretched, and pitiable, and poor, and blind, and naked.

Paul said that there would be "a falling away," and here we behold it. As years rolled on, things waxed worse and worse, until the false apostles of the Synagogue of the Satan gained the ascendancy, and their chief, the Man of Sin, was brought forth of their mother Jezebel, as Constantine the Great. The falling away, or apostasy, was obviously progressive, and its progress may be clearly traced in the writings of the men whose names occupy the third column of the *Chronological*

Man of
Sin

Tableau of the Apostasy, already before the reader. In concluding, then, my exposition of the seven ethical states and stages of the falling away, I shall furnish specimens of the notions current as indicative of each. And first of the

1. Ephesian State.

Ignatius was an elder of the ecclesia at Antioch, but possessed of a fanatical desire for martyrdom, which was contrary to the instruction of the Lord Jesus, who said, "when they persecute you in one city, flee to another." But instead of this, when the Emperor Trajan came to Antioch, about A. D. 107, in his way to the Parthian war, Ignatius voluntarily delivered himself up to Trajan, into whose presence he was introduced. "What an impious spirit art thou," said the emperor, "both to transgress our commands, and to inveigle others into the same folly to their ruin!"

Ignatius. Theophorus ought not to be called so, forasmuch as all wicked spirits are departed far from the servants of God. But if you call me impious because I am hostile to evil spirits, I own the charge in that respect. For I dissolve all their snares, through the inward support of Christ the heavenly King.

Trajan. Pray, who is Theophorus?

Ignat. He who has Christ in his breast.

Trajan. And thinkest thou not that gods reside in us also, who fight for us against our enemies?

Ignat. You mistake in calling the demons of the nations by the name of gods. For there is only one God, who made heaven, and earth, the sea, and all that is in them; and one Jesus Christ, his only begotten son, *whose kingdom be my portion.*

Trajan. His kingdom, do you say, who was crucified under Pilate?

Ignat. His *who crucified my sin with ITS AUTHOR*; and has put all the fraud and malice of Satan under the feet of those who carry him in their hearts.

Trajan. Dost thou, then, carry him who was crucified within thee?

Ignat. I do; for it is written, "I dwell in them, and walk in them."

Upon this Trajan said, "Since Ignatius confesses that he carries within himself him that was crucified, we command, that he be carried bound by soldiers to Great Rome, there to be thrown to the wild beasts, for the entertainment of the people."

The brethren in Rome hearing of this sentence upon him, met him on his arrival at Ostia, a few miles from the city. They had written

to him before, proposing to intercede on his behalf. But he would listen to no such thing, but determined to be devoured at all events. Referring to this, Milner remarks, "I fear the example of Ignatius did harm in this respect to the church. Martyrdom was, as we know, made too much of in the third century." Having shown how contrary was the course of the apostles, he says of Ignatius, "I suspect there was not an equal degree of calm resignation to the Divine Will."

Besides his excessive desire of martyrdom, which was a species of suicide, Ignatius advocated an unscriptural supremacy of one whom it had become fashionable to style "*the Bishop*." When the New Testament exhorts the faithful in relation to their rulers, it says, "Obey *them* that have the rule over you;" and these are particularized as "apostles, prophets, evangelists, pastors, and teachers;" and were all "bishops," or *ἐπισκοποι*, which means "*overseers*." But Ignatius adopted a different style in speaking of these functionaries. "Let us," says he in writing to the Ephesians, "study obedience to *the Bishop*, that we may be subject to God." And again, "Since ye are subject to *the Bishop* as to Jesus Christ, ye appear to live, not after man, but after Jesus Christ." And, "it is not lawful, without *the Bishop*, to baptize, or to make a love feast;" and lastly, "It behoves the married to enter into that connection with the consent of *the Bishop*, that the marriage may be after the will of God, and not to fulfil the lusts of the flesh." These passages show that in that early day one man in each congregation had been set up above all the other elders of the presbytery, who, in proportion as he was aggrandized, were diminished, and caused to assume the position of his inferiors. These notions of Ignatius and his contemporaries laid the foundation of martyrolatry, episcopal usurpation and lordship, the invalidity of ordinances ministered by an unofficial brother, and of matrimony as "a sacrament of the church." A mind running in this current of ideas, had evidently fallen a notch or two below the scriptural standard which characterized the apostolical state in its beginning. Yet Ignatius was more scriptural in his thinking upon religious topics, than any of the writers that succeeded him. He belonged to the fallen Ephesian State, the works of which were not so acceptable as the first.

2. Smyranean State.

The representative writers of this state were particularly Justin Martyr, and Irenæus. Justin, surnamed *Martyr*, which signifies a *witness*, but in after times restricted exclusively to those whose witness was sealed with their blood, published an Apology or defence of the

faith he professed, and presented it to the emperor Antoninus Pius, about A. D. 140. He was a pagan philosopher before he was converted to christianity; but, as he says, "having found the Divine Scriptures to be the only sure philosophy," he became a christian. He was put to death about A. D. 163. One would suppose that, having satisfied himself that Gentile philosophy was false, he would thenceforth have abandoned it altogether. But this he did not do. He continued to dress in the garb of a philosopher, and to persevere in the profession of it; "hoping," as Milner thinks, "to conciliate the affections of philosophers, and allure them to christianity. To draw gentlemen and persons of liberal education to pay attention to christianity, appears to have been his chief employment." A right view of things would have convinced Justin of the futility of his expedients. It is "the poor in this world," and the simple hearted, not "gentlemen" and "philosophers," that God hath chosen to be heirs of his kingdom. In this policy Justin shows a departure from the true apostolic mind so prominent in Paul's writings. Justin's example was pernicious in giving sanction to the union of heathen philosophy with the teaching of Christ and his apostles. There is no agreement between them; and where the union is tolerated, it invariably results in the corruption or extinction from the mind, of the spirit and teaching of the word. Towards the close of his Second Apology, he declares that the doctrines of Plato were not heterogeneous to those of Christ; but only not altogether similar. And he seems to assert that Plato, and the Stoics, and the Pagan writers in prose and verse, saw something of truth from the portion of the seed of the Divine Word, which he makes to be the same as the Word, the only begotten Son of God. But Paul never allows unconverted men to have any portion at all of that light which is peculiarly christian. But Justin had lost sight of the guard, which cannot be too often repeated, against philosophy. Not long after him, mystics and heretics and platonizing christians jumbled these things together entirely; and tried to incorporate the philosophical doctrine of the *το εν* with the Gospel. Justin gave them a handle for this; and though philosophy had made its inroads upon the faith in the apostolic age, Milner may not be entirely wrong in saying, that "Justin was the first *sincere* christian who was seduced by human philosophy to adulterate the gospel, though in a small degree. It should ever be remembered, that christian light stands single and unmixed; and will not bear to be kneaded into the same mass with other systems, religious or philosophical. We may here mark the beginning of the decay of the first spiritual effusion among the Gentiles through false wisdom."

In the year 167, the ecclesia of Smyrna in writing an account of the

martyrdom of Polycarp to the ecclesia at Philomelium seems to reflect upon the martyrdom of Ignatius in saying that it was "perfectly evangelical." He did not precipitately give himself up to death, but waited till he was apprehended, as our Lord himself did, that we might imitate him. We do not approve of those who offer themselves to martyrdom; for we have not so learned Christ." But, though right in this, they seem to have acquired the notion that *martyrdom atoned for sin*; for speaking of those who suffered, they say, "thus they despised the torments of this world, and *by one hour redeemed themselves from eternal punishment*. The fire of savage tormentors was cold to them; for they had steadily in view a desire to avoid that fire which is eternal and never to be quenched." In the translation from which we quote, it reads thus; which may not express their idea. If it does they had gone astray respecting the punishment of the wicked, and must have been infected with immortal-soulism. But, I rather think, they had allusion to certain apocalyptic passages in the book sent to them as one of the seven ecclesias. The *κολασις αιωριος* they refer to was probably the *Aion-punishment* of "the Hour of Judgment," which cannot be quenched till its purpose is accomplished; and which is for the especial destruction of Babylon the Great, the conquest of the kingdoms, and the punishment of all their adherents and supporters. This occurs after the resurrection; and is provided also for the punishment of all who shall be raised to suffer it—Rev. xiv. 6-11. Its effects are permanent; but the execution of judgment does not transcend "the hour" appointed.

Polycarp who suffered and the Smyrneans who witnessed his death did not agree in their convictions. In his prayer Polycarp said, "O Father, I bless thee that thou hast counted me worthy to receive my portion in the number of martyrs, in the cup of Christ, *for the resurrection to eternal life both of soul and body in the incorruption of the Holy Spirit*; among whom may I be received this day before thee as a sacrifice well savored and acceptable." His mind was fixed upon the resurrection, but when they tell the story of his death, and speak of his state after it while they were writing, they say, "the envious, malignant, and spiteful enemy of the just, observed the honor put upon his martyrdom and his blameless life; and knowing that he was *crowned with immortality and the prize of unquestionable victory*, studied to prevent us from obtaining his body, though many of us longed to have communion with his sacred flesh." They gathered up his bones, however, which they term "more precious than gold or jewels," and deposited them in a proper place; "where, if it be possible," say they, "we shall meet in gladness and joy to celebrate the birthday of his martyrdom, both in

commemoration of those who have wrestled before us, and for the instruction and confirmation of those who come after." This was the beginning of *shrine-pilgrimage and relic-worship*. The Smyrneans did not probably then visit the shrine and bones in the spirit of idolators; but what might be innocent in their celebration, in after times became a grossly superstitious and idolatrous observance.

Irenæus belonged to the Smyranean State of christendom. He was a presbyter of an ecclesia at Lyons in France. He was instructed by Polycarp, who had been personally acquainted with John. About the year 169, Irenæus became the "Bishop" of the congregation. "Never," says Milner, "was any pastor more severely tried by a tempestuous scene. Violent persecution without, and *subtle heresies within*, called for the exertion at once, of consummate dexterity and of magnanimous resolution. Irenæus was favored with a large measure of both; and he weathered out the storm." His views of doctrine are of the same cast as those of Justin, whom he quotes in his Book of Heresies. His philosophy had its usual influence on the mind—in darkening some truths of scripture, and in mixing the doctrine of Christ with human inventions. Now that things had not improved at the close of Irenæus's career, but had become worse, may be gathered from his letter to Florinus, in which he says, "I can witness before God, that if that blessed apostolical presbyter had heard *some* of the doctrines which are now maintained, he would have cried out, and stopped his ears, and in his usual manner have said, "O good God, to what times hast thou reserved me, that I should endure these things." And he would immediately have fled from the place in which he had heard such doctrines."

Irenæus was the author of "the epistle of the ecclesias of Vienna and Lyons to the brethren in Asia and Phrygia," giving an account of the persecution there. Speaking in this of Vettius Epagathus who had been put to death, he says, "He was, and still is, a genuine disciple of Christ, *following the Lamb whithersoever he goeth*." This is a quotation from Rev. xiv. 4; and by the use he makes of it, would indicate that his mind had been platonized with the dogma of immortal-soulism, which his instructor Polycarp did not believe. The Smyrneau State was certainly a degeneration from the Ephesian.

3. The Pergamian State.

This state of the christian community is illustrated by the writings of Tertullian, Pantænus, Clemens Alexandrinus, and the Alexandrian School of "Divinity."

Tertullian, the first Latin writer among christians, flourished in the latter part of the second, and in the former part of the third century, at Carthage. But were it not for some light which he throws on the state of christianity in his own times, he would scarcely deserve to be distinctly noticed. Tradition with him was authoritative, and among the customs which it sanctioned in the Roman Africa was the very frequent *signing of themselves with the sign of the cross.*

He did not approve of flight in persecution, in direct contradiction of Christ's instructions. He disapproved of second marriages, and called them adultery.

Human philosophy after the rudiments of the world formed the prominent corruption of the times of Tertullian and his contemporaries, and immediate successors. In the third century its effects appeared very distinctly.

Alexandria in Egypt was at this time the most renowned seminary of learning. A sort of philosophers appeared there who called themselves *Eclectic*, because they chose what they thought most agreeable to truth from different masters and sects. Ammonius Saccas, a famous Alexandrian teacher, reduced the opinions of this sect to a system. Plato was his principal guide, but he invented many things of which Plato had no idea. He was educated a christian, but of so doubtful a kind that he was claimed by Porphyry for a pagan, and by Eusebius for a saint. Ammonius fancied that all religions, vulgar and philosophical, Grecian and barbarous, Jewish and Gentile, meant the same thing at bottom. He undertook by allegorizing and subtilizing various fables and systems, to compound a coalition of all sects and religions; and from his labors, continued by his disciples, his followers were taught to look on Jew, philosopher, vulgar pagan, and christian, as all of the same creed.

Our more distinct information of christianity in this respectable city of the Roman Habitable begins with what is evil. It is said that a christian catechetical school was established there in the apostolic age; be this as it may, Pantzenus is the first master of it of whom there is any account. He was much addicted to the sect of the Stoics, a sort of romantic pretenders to perfection. The combination of Stoicism with Christianity in the system of Pantzenus very much debased the truth; and clouded must have been the light imparted by such an instructor to his disciples. He always retained the title of the Stoic Philosopher, after he had been admitted to eminent employments in the church. For ten years he laboriously discharged the office of Catechist, and freely taught all that desired him. He died not long after the beginning of the third century.

Clemens Alexandrinus was a disciple of Pantænus, and of a mind blasted by the same wind of philosophy. He was of the eclectic sect. But let us hear what he says of himself: "I espouse neither this nor that philosophy, neither the Stoic nor Platonic, nor the Epicurean, nor that of Aristotle; but whatever any of these sects hath said, that is fit and just; whatever teaches righteousness with a divine and religious knowledge, all this I select; and call it philosophy." But what was there even of good morals in all the philosophers he could not have learned in the New Testament; and much more perfectly, and without the danger of pernicious adulterations. Clemens as a Christian, should have known that it was no part of the business of philosophical writers to dictate to the believer: "the world by wisdom knew not God," and "Beware of Philosophy." The christian community was gradually learning to neglect the scriptures and their cautions; and to develop theology into a science so called.

Clemens succeeded Pantænus in the catechetical school, and under him were bred the famous, or rather infamous, Origen, and other eminent perverters of the gospel of the kingdom of Christ. Their preparation under his tuition may be learned from the following statement. "As the husbandman first waters the soil, and then casts in his seed, so the notions which I derive out of the writings of the Gentiles serve first to water and soften the earthy parts of the soul, that the spiritual seed may be the better cast in, and take vital root in the mind of men."

This was not speaking according to the oracles of God. The apostles neither place Gentile philosophy in the foundation, nor believed that it would at all assist in raising the superstructure of christianity. On the contrary they looked at the philosophical religion of their own times as so much rubbish; but in all ages, the blandishments of mere reason on such subjects deceive us;—"vain man would be wise."

This man, Clemens, besides his employment in the office of catechist, was made a presbyter in the ecclesia at Alexandria. Little is known of his life, and the time of his death is uncertain; and certain it is, that little else than evil could accrue to the saints from the ministrations of such a perverted mind.

He undertook to delineate a perfect christian, which, being the creation of his pago-christian eclecticism, was just such a christian as would please the carnal mind, full of stoical rhapsodies, and the crotchety asceticism of the flesh. After he had created him, he called him *Gnosticus*; but the Spirit, in the writing to the presbytery at Pergamos, styled him *Nikolaitos*, or a vanquisher of the people, like his great prototype Balaam, who loved the wages of unrighteousness, and placed

stumblingblocks in the people's way, by which they were caused to fall. The *Rev. Nikolaitos Gnosticus* is the *beau ideal* of a modern "divine."

4. Thyatiran State.

The apostasy from "*the truth as it is in Jesus*" must have progressed very far when two such chiefs of the Roman Dragon, as the emperors Alexander and Philip, could be recognized as christians.

Alexander, the son of Mammæa, styled by Eusebius "a most godly and religious woman," although she had not received the faith, began to reign in the sixteenth year of his age, A. D. 222. It is true, he was esteemed one of the best moral characters in profane history; and never persecuted, but approved and countenanced the christians, such as the multitude of them had now become; but still he was a philosophical worshipper of the shadows of the departed great. He had a domestic chapel, where, every morning, he worshipped those deceased princes whose characters were most esteemed; their statues were placed among those of the gods; and into this company he introduced Apollonius of Tyana, Jesus Christ, Abraham, and Orpheus. He had a desire to erect a temple to Christ, and to receive him regularly into the number of the gods.

While residing in Antioch, A. D. 229, he and his mother sent to Origen, then teaching his paganized christianity in the academy at Alexandria, and invited him to visit them. He obeyed the summons, and continued with them a while, conversing with them upon the things for which he had become famous. On returning to Alexandria, he left them in state and views similar to his own, and consequently with no clear and striking comprehension of the faith. "In truth," says Milner, "a number of christians, so called, at this time, were much of the same religion with Alexander himself." He seems to have learned, in some measure, the doctrine of the Divine Unity, and by the help of the eclectic philosophy, to have consolidated all religions into one mass. He and his mother were assassinated, A. D. 235, by Maximin, who reigned in his stead.

Pupienus and Balbinus, the successors of Maximin, being slain, they were succeeded by Gordian, who, after six years, was assassinated by Philip the Arabian, who ascended the throne A. D. 244. Eusebius, a christian of the Laodicean type, "*the bishop*" of Nicomedia, and companion of Constantine the Great, tells us, that this Philip was a christian. "That he was so," says Milner, "by profession, seems well attested by the concurrent voice of antiquity." He is said to have sub-

mitted to certain ecclesiastical censures by a bishop. There is no doubt but in the fourth year of his reign, A. D. 247, he allowed and conducted the secular games, which were full of idolatry. Origen wrote an epistle to this emperor and his wife Severa, which was extant in Eusebius' time. Philip was slain A. D. 248.

Origen, who had received christianity hereditarily, became catechetical tutor at the school in Alexandria at eighteen. He was a man of very presumptuous spirit, which impelled him to philosophize to the destruction of the faith. He was never content with plain truth, but ever hunting after something singular and extraordinary. He converted the school into a theological academy, which became the Collegiate Alma Mater of the Apostasy—the Mother of all future Divinity Schools. He maintained himself by the sale of the profane books which he had been wont to study. The christians of the unfallen ecclesia at Ephesus would have burned them—Acts xix. 19. But the times had changed; and Origen was a Thyatiran of the house of Jezebel, and a disseminator of “the depths of the Satan as they teach.” He was “a perfect christian” after the type of his master's *Gnosticus*. He mutilated himself for the kingdom of heaven; made no provision for the morrow; inured himself to cold, nakedness, and poverty; abstained from wine, and in general lived so abstemiously as to endanger his life. Many persons imitated his excessive austerities, and were at that time honored with the name of “philosophers;” and some of them patiently suffered death. The reader is referred to Col. ii. for a comment on the conduct of Origen and his Alexandrian converts. One of these, a female named Potamiana, told a soldier who protected her from the insolence of the mob on her way to execution, that *after her departure* she would entreat the Lord for him. Some time after her death, the soldier was imprisoned on the charge of being a christian. The Origenites visited him, and on being questioned as to the cause of the sudden change, he declared that Potamiana, three days after her martyrdom, had appeared to him by night, and informed him that she had performed her promise, and that he should shortly die. After this he was put to death.

This anecdote of the times, shows the prevalence of fanatical philosophy, will-worship, and the like. The soldier, Basilides, is converted by a fiction, is ignorant of the word, and dies without baptism; nevertheless, he is called “a christian.” We have a multitude of such christians in our day, but what are they worth? They only illustrate a delusion, and adorn a tale.

The Thyatiran State of the christian community was in part parallel with a long period of peace, or absence of persecution. For the space of thirty-eight years—from the death of Severus to the reign of Decius

—if we except the short turbulent period of Maximin, the church enjoyed a continued calm. During this period of tranquility christianity was fatally paganized; and according to Origen himself, who had been ordained a presbyter, was followed by a great degree of lukewarmness, and much religious indecorum. Let the reader only notice the difference between the scenes he describes and the conduct of christians in the first century, and he will be convinced of the greatness of the declension.

“Several,” says he, “come to church only on solemn festivals; and then not so much for instruction as diversion. Some go out again as soon as they have heard the lecture, without conferring, or asking the pastors any questions. Others stay not till the lecture is ended; and others hear not so much as a single word, but entertain themselves in a corner of the church.” But the ability, as well as the taste for the conquest of this careless spirit, had much declined in the eastern part of the christian community. Origen complains elsewhere of the ambitious and haughty manners of pastors, and of the improper steps which some took to obtain preferments.

When Origen was about sixty years of age, he had a discussion with certain in Arabia who denied the inherent immortality of “the soul.” Being a professor of paganized christianity, it was natural enough for him to oppose them, and for both him and Eusebius to style the denial “a false opinion.” Eusebius says, that the Arabians asserted, that “the human soul, as long as the present state of the world existed, perished at death, and died with the body, but that it would be raised again with the body at the time of the resurrection.” This, as we have seen, was Polycarp’s view also. But Polycarp was not heathenized as the contemporaries of Origen and Eusebius were. A considerable council was therefore held by the philosophizers, for the support and sanction of their darling opinion; and as Origen was an expert sophist, they requested him again to discuss the point, which he did, “and with so much force,” says Eusebius, “that those who had been led astray, completely changed their opinions.”

Origen died during the Decian persecution aged seventy; and when he was about passing from the stage of life, that is, about five years before, the more excellent Cyprian was converted to the faith, A. D. 246. He was a professor of elocution in the city of Carthage, in the Roman Africa, and a man of wealth, quality, and dignity. About twelve years comprehended the whole scene of his christian life—from A. D. 246 to A. D. 258. He was converted under the reign of Philip, and put to death under that of Valerian. Two years after his conversion, he became “the Bishop” of the ecclesia in Carthage, a dignity which, through

the growth of superstition, was advancing to excess. Though expressions savoring of haughtiness and asperity are to be found in his writings, excited by particular provocations, ambition was not his vice; his zeal was fervid, and sustained by a temper remarkably active and sanguine, yet allied with the milder qualities of gentleness, love, and humility. He was a very different and superior character to Origen; and a remarkable consequence of which was, that while Origen, among the pagans, succeeded in gaining the favor of the great, and was heard by them with patience, Cyprian could not be endured in his preaching and writings, except by real christians.

But my purpose in the introduction of Origen and Cyprian to the reader, is not a biographical sketch and comparison of the men, but simply as representatives of their times. Persecution reigned with astonishing fury in the beginning of Cyprian's pastorate; and he recognizes in it a punishment upon the church for the iniquity of professors. In a treatise of his upon "*The Lapsed*," is an affecting account of the falling away of the generality from the spirit of christianity, which had taken place before his conversion, and which moved God to chastise them. "If the cause of our miseries," says he, "be investigated, the cure of the wound may be found. The Lord would have his family to be tried. And because long peace had corrupted the discipline divinely revealed to us, the heavenly chastisement hath raised up our faith, *which had lain almost dormant*; and when by our sins we had deserved to suffer still more, the merciful Lord so moderated all things, that the whole scene rather deserves the name of a *trial* than a persecution. Each had been bent on improving his patrimony; and had forgotten what believers had done under the Apostles, and what they ought always to do. They were brooding over the arts of amassing wealth. The pastors and the deacons each forgot their duty. Works of mercy were neglected, and discipline was at the lowest ebb. Luxury and effeminacy prevailed. Meretricious arts in dress were cultivated. Fraud and deceit were practiced among brethren. Christians could unite themselves in marriage with unbelievers; could swear not only without reverence, but even without veracity. With haughty asperity they despised their ecclesiastical superiors. They railed against one another with outrageous acrimony, and conducted quarrels with determined malice. Even many bishops, who ought to be guides and patterns to the rest, neglecting the peculiar duties of their stations, gave themselves up to secular pursuits. They deserted their places of residence, and their flocks. They travelled through distant provinces in quest of pleasure and gain; gave no assistance to the needy brethren; but were insatiable in their thirst for money. They possessed estates

by fraud, and multiplied usury. What have we not deserved for such a conduct? Even the Divine Word hath foretold us what we might expect—'If his children forsake my law, and walk not in my judgments, I will visit their offences with the rod, and their sin with scourges.' These things had been denounced and foretold, but in vain. Our sins had brought our affairs to that pass, that because we had despised the Lord's directions, we were obliged to undergo a correction of our multiplied evils, and a trial of our faith, by severe remedies."

From this testimony of Cyprian it is evident that the falling away from the apostolic standard had become intense in the middle of the third century. It was the very type itself of what exists in our day. Pastors and people were all commingled in the same deep declension from the faith and morals of the gospel. Justin and his philosophical admirers had caused them to commit fornication with Gentilism; and the Spirit had given them space to repent of it in the long peace they had enjoyed. But Pantænus, and Clemens, and Origen, had only led them on from bad to worse: and now, in the Decian persecution, they were cast into a bed of great tribulation, in which they were killed with death; so that all the ecclesiastics were brought to know, as Cyprian declares, that the Spirit is he who was searching their reigns and hearts; and giving to every one of them according to their works—Rev. ii. 21-24.

5. Sardinian State.

The state of things deplored by Cyprian was that which resulted in the Sardinian, characterized by the Spirit as a death-state. By the generation of professors contemporary with it, it was not so considered. Peace and prosperity reigned, as they regarded it; and they flattered themselves that they were in the enjoyment of great spiritual life—"*thou hast a name that thou livest, and art dead.*" The Deity did not see as they saw themselves. He pronounced them dead. That is, christianity was on the verge of extinction; or, as the Spirit explains in the next verse, "*ready to die.*" Very little of genuine apostolic christianity could be found among the christians in the last half of the third century. The Platonism of the Alexandria school had corrupted every thing, and eaten out its vitals as a cancre; so that the christian mind was prepared for any absurdities and follies in the name of true religion, as in our day.

Valerian reigned A. D. 253, and for upwards of three years was the friend and protector of the christians. His palace was full of them,

and he appears to have had a strong predilection in their favor, which was not at all promotive of spiritual health and vitality.

During the tranquility under this reign, a council was held in Africa by sixty-six bishops with Cyprian at their head. They came together to consider certain questions in agitation. In a letter to Fidus, Cyprian informs the reader of things which will convince him how far they had now departed from the genius, spirit, and principles of the faith. Fidus had denied that infants should be immersed within the second or third day after birth; and maintained that the ancient law of circumcision should be so far adhered to that they ought not to be immersed till the eighth day. But Cyprian and the Sixty-Six were all of a very different opinion. He calls infant immersion "spiritual circumcision;" and says it ought not to be impeded by the law of carnal circumcision; for that it was essential to the salvation of the soul, which would be lost if death ensued before the second or third day. The following is his argument, upon which the "divines" of our century have made no advance. "If even to the foulest offenders," says he, "when they afterwards believe, remission of sins is granted, and none is prohibited from baptism and grace; how much more should an infant be admitted, who, just born, hath not sinned in any respect, except that, being carnally produced according to Adam, he hath, in his first birth, contracted the contagion of the ancient deadly nature; and who obtains the remission of sins with the less difficulty, because not his own actual guilt, but that of another, is to be remitted."

"Our sentence, therefore, dearest brother, in the council was, that none, by us, should be prohibited from immersion and the grace of God, who is merciful and kind to all."

In these few lines from Cyprian, what a striking illustration of the Sardinian state of spiritual death is here! We learn from them that the leaders of the ecclesias believed, and therefore taught,

1. The immortality of the soul according to Plato;
2. That said soul, if but two or three days old, would be lost, if the infant owner were not immersed;
3. That immersion and grace, without faith, imparted remission of sins to infants;
4. That infants were damned for a sin committed by Adam over four thousand years before;
5. That immersion and grace in the case of infants was not for the remission of their own sins, but for that of another—of Adam. Hence, Adam must have been pardoned every time an infant was dipped and regenerated by "grace!"
6. That infant immersion was "spiritual circumcision."

Such were the dogmata gravely affirmed by this African Council, A. D. 253, all its members pious professors of christianity, who had recently emerged from the horrors of the Decian trial. "*They had a name to live.*" We know what this means when we look at the clergy around us, and their dupes on every side. All these believe with Cyprian and the Sixty-Six, excepting that they think the Roman Africans used too much water. Our Cyprianites have substituted the sprinkling of the face for the immersion of the infants, in obedience to the See of Rome, on the plea that a few drops of water with "grace" is as good as an ocean; and so it is in the case before us; for water, much or little, is of no account at all, for infant or adult, where faith exists not in the subject; as it is written, "without faith it is impossible to please God; for *he that cometh to him must believe that he is, and that he is a rewarder of them that diligently seek him.*"

"They had a name to live," and are thus spoken of by a Cyprianite historian. "Here is an assembly of sixty-six pastors, men of approved fidelity and gravity, who have stood the fiery trial of some of the severest persecutions ever known, and who have testified their love to the Lord Jesus Christ, in a more striking manner than any Antipedobaptists have had an opportunity of doing in our day; and, if we may judge of their religious views by those of Cyprian—and they are all in perfect harmony with him—they are not wanting in any fundamental of godliness." Thus Milner commends them, and pronounces them christians of a holy and vital sort? But the Spirit gives a very different judgment in the case; and saith to the presbytery of the Sardian state, "I know thy works, that thou hast a name that thou livest, and *art dead.* I have not found thy works perfect before the Deity. Remember therefore how thou hast received and heard, and hold fast, and repent." In 253, they had let slip the gospel originally preached by the apostles. The majority of professors, as in our day, had become oblivious of the truth; and only "*a few names*" in the Sardian state remained "*who had not defiled their garments*" with Origenism and Cyprianism.

Another dogma started about this time was, that "those whose weak state of health did not permit them to be washed in water, were yet sufficiently baptized *by being sprinkled.*" Cyprian observes, that "the virtue of baptism ought not to be estimated, in a carnal manner, by the quantity of external apparatus." All "christendom," now called "orthodox," is essentially agreed with Cyprian; for even baptists admit the christianity of Quakers who repudiate the use of water altogether.

Dionysius of Alexandria, a pupil of Origen, flourished at this time.

He opposed the truth that the Millennium is introduced after the resurrection; and finding how much use had been made of the Apocalypse in supporting the doctrine, he gave his thoughts upon it, and confessed, that though he revered its contents, he did not understand their scope.

Paul of Samosata was another Sardinian. He flourished A. D. 264, as bishop of Antioch, and instructor of Zenobia, the Queen of the East, in his own notions of christianity. He taught, that Jesus Christ was by nature a common man like others. He was artful, eloquent, deceitful, and otherwise immoral. He was deposed A. D. 269 by a council of seventy bishops whose indictment against him argues an awful degeneracy from the truth in this primitive arena of the labors of Saul of Tarsus and his companions in the gospel.

By this time *Monkery*, introduced by Paul the first hermit, received considerable impetus through Anthony the Egyptian. The spirit of Paul the Hermit was first incorporated by Anthony A. D. 270, whose biography was written by Athanasius, who was contemporary with monasticism in full blast. Anthony's austerities were excessive, and the most ridiculous stories are told of his contests with the Devil, which forcibly illustrate the self-righteous pride and vain-glory of his disposition. But, as we are not writing a history of monkery, but only citing examples illustrative of the "*falling away*" in the successive stages of its development to the revelation of the *Man of Sin-Power*, we shall leave this celebrated monk busily engaged in the Sardinian state of Christendom propagating the monastic disposition, and extending its influence not only into the fourth century, but for many ages after. We therefore dismiss him with the remark, that "the faith and love of the gospel received towards the close of this century a fatal blow from the encouragement of this unchristian practice."

6. Philadelphian State.

In the apostolical state of the christian community the faith, hope, and love of the brethren was conspicuous and strong. But after the One Body had passed through the Ephesian, Smyranean, Pergamian, Thyatiran, and Sardinian, states, it was greatly enfeebled in all its primitive forces; so that when it was fairly established in the Philadelphian, its brightest examples, who had kept the word and had not denied the name of the Spirit, constituted but "a little strength" for the whole. This "little strength" was the succession of the "few names" of the Sardinian state which had not defiled their garments"—the few grains of salt that preserved the body from utter, or Laodicean, corruption.

"An open door" was set before those who constituted this little strength of the christian community, which "no man could shut." The emperor Valerian, who for the first three years of his reign, had been the friend and protector of christians, in the year 257, became their enemy. A magician, named Macrianus, a man of diabolical wickedness and folly, having gained an ascendancy over the mind of Valerian, induced him to persecute them with deadly animosity. The persecution lasted three years and a half, when Valerian was taken prisoner by Sapor king of Persia, who detained him the rest of his life, and made use of his neck in mounting his horse; and at last commanded him to be flayed and salted.

After Valerian's captivity a door was opened to the christian community, through which entered rest and peace, which continued forty years. About the year 262, Valerian was succeeded by his son Gallienus, who proved a sincere friend to the christians, though in other respects, an emperor of no repute. By edicts he stopped the persecution, and gave the bishops letters of license to return to their pastorates. One of these letters, as preserved by Eusebius, runs thus:

"The emperor Cæsar Gallienus to Dionysius the bishop of Alexandria, and to Pinna and Demetrius, with the rest of the bishops. The benefit of our favor we command to be published through the world: and I have, therefore ordered every one to withdraw from such places as were devoted to religious uses; so that you may make use of the authority of my edict against any molestation; for I have sometime since, granted you my protection; wherefore Cyrenius the governor of the province will observe the rescript which I have sent." He directed also another edict to certain bishops, by which he restored to them the places in which they buried their dead.

Thus the Spirit set an open door before the little strength, which no man in power could shut for forty years. Gallienus, the instrument in the hand of Providence through which this opening was effected, seems to have been more like a modern than an ancient sovereign—a man of taste, indolence, and philosophy—disposed to cherish everything that looked like knowledge and liberty of thinking; by no means so kind and generous in his constant practice as his profession might seem to promise; he was the slave of his passions, and led away by every sudden feeling that seized his imagination. The christians appear to have been considered by him as a sect of new philosophers; and as he judged it improper to persecute philosophers of any sort, they found a complete toleration under a prince, whose conscience seems to have been influenced by no religious attachment whatever.

We now behold in the full development of the Philadelphian state,

a new scene—Christians legally tolerated under a pagan government for forty years! How they must by this time have approximated in their principles to those of the tolerating power. The tolerance of Gallienus was adopted as the policy of the succeeding emperors to the end of the third century. It was violated only in one instance; the effect of which was presently dissipated by the Spirit who would not permit the door to be shut. The moral influence of this long peace was, however, exceedingly disastrous. "This new scene," says Milner, "did not prove favorable to the growth of grace and holiness. In no period since the apostles was there ever so great a general decay as this; not even in particular instances, can we discover during this interval, much of lively christianity"—so very small was the "*little strength*."

The profession of christianity was now becoming fashionable. Dioclesian began to reign A. D. 284. For the space of eighteen years he was extremely indulgent to its professors. His wife Prisca, and his daughter Valeria were in some sense christians secretly. The eunuchs of his palace and his most important officers were also "christians;" and their wives and families openly professed the faith. Christians, so-called, held honorable offices in various parts of the empire; innumerable crowds attended christian worship; the old buildings could no longer receive them; and in all cities wide and large edifices were erected.*

If Christ's kingdom were "the church," and had been of the pre-Constantinian ages; and if its strength and beauty were to be measured by secular prosperity, the era of its greatness might be fixed in these earlier ages of Dioclesian. But, on the contrary, it was preëminently an era of great declension. During the whole of this third century the work of faith in purity and power, had been in rapid decay. The connexion with philosophers was one of the principal causes; outward peace and secular advantages completed the corruption. Discipline was now relaxed exceedingly; bishops and people were in a state of malice; endless quarrels were fomented among contending parties; and ambition and covetousness had, in general, gained the ascendancy in the christian body. Some there, doubtless, were who mourned in secret, and strove in vain to stop the abounding torrent of the evil. They were the "*little strength, who kept the word, and denied not the Spirit's name;*" but with this exception, all the rest called "christian" were "of the Synagogue of the Satan who said they are Jews, and are not, but do lie." The hour of temptation was concurrent with this period of forty years; a trial, from which the generation of believers in Philadelphia contemporary with John, were kept; as well as this "*lit-*

* Eusebius Book VIII. Ch. 1.

tle strength" coeval with the embryo formation of the Laodicean consummation of the Apostasy. For the space of thirty years there was an extreme dearth of real christian excellencies. No bishop or pastor eminent for intelligence, faith, zeal, and labor, appears in the history of the times. But notwithstanding this decline of zeal and principle, still christian worship was constantly attended; and the number of nominal converts was increasing; but the faith of Christ itself was now an ordinary business.

Eusebius, the ecclesiastical historian, who was born about the year 259, flourished in the transition of the Philadelphian into the Laodicean state, in which last he died A. D. 340. He was the most learned of all the christians, whose learning and philosophy were inimical to the simplicity which is in Christ. Plato and Origen were the masters in the school of his divinity.

In this Philadelphian state, which merged into the Laodicean fully developed at the opening of the Seventh Seal, "TERMINATED, or nearly so, as far as appears, that great first effusion of the "Spirit of God which began at the day of Pentecost. Human depravity effected throughout a general decay of godliness; and one generation of men elapsed," says Milner, "with very slender proofs of the spiritual presence of Christ with his Church."

Eusebius confesses this declension in the following words:—"The heavy hand of God's judgments began softly, by little and little to visit us after his wonted manner. The persecution which was raised against us, took place first among the christians who were in military service; but we were not at all moved with his hand, nor took any pains to return to God. We heaped sin upon sin, judging, like careless Epicureans, that God cared not for our sins, nor would ever visit us on account of them. And our pretended shepherds, laying aside the rule of godliness, practised among themselves contention and division." He goes on to observe, that "the dreadful persecution of Dioclesian was then inflicted on the church (A. D. 303-13,) as a just punishment, and as the most proper chastisement for their iniquities." This persecution will be treated of in illustration of the Fifth Seal.

7. Laodicean State.

The "little strength" of the Philadelphian state of the christian community was now exhausted, at the end of the "little season" of ten years, during which the "fallow-servants and brethren" were being killed by Diocletian, Galerius, and Maximin, as foretold in the predic-

tion of the Fifth Seal. The revolution of the Sixth Seal had taken that which hindered the revelation of the Man of Sin out of the way, and had consequently restored peace and worldly prosperity to "the Church," of which the emperor Constantine had become the Head. The Laodicean state, which had been forming previous to and during the Diocletian persecution, was now fully inaugurated, and emblazoned in the legislative union which Constantine decreed. Henceforth, appears before the world, not the "One Body" of the faithful in Christ Jesus, but a new thing, or wonder in the heaven, styled by its admirers "THE HOLY CATHOLIC CHURCH." In contemplating this Laodicean institution, the spirit of pure and undefiled religion, which is unspotted by the world, is not seen. Pompous apparatus, augmented superstitions and unmeaning forms of piety, much show and little substance appear. This is the impression which the account given by Eusebius leaves upon the mind.

The following extract from Milner strikingly illustrates the Laodicean character of the time. "If we look at the external appearance of christianity," says he, "nothing can be more splendid. An emperor full of zeal for the propagation of the only divine religion, by edicts restores to the church every thing of which it had been deprived, indemnifies those who had suffered, honors the pastors exceedingly, recommends to governors of provinces to promote the gospel; and though he will neither oblige them nor any others to profess it, yet he forbids them to make use of the sacrifices commonly made by prefects; he erects churches exceedingly sumptuous and ornamental, with distinctions of the parts corresponding in some measure to those in Solomon's temple; discovers with much zeal the Sepulchre of Christ at Jerusalem, real or pretended, and honors it with a most expensive sacred edifice. His mother Helena fills the whole Roman world with her munificent acts in support of religion; and after erecting churches, and travelling from place to place to evidence her zeal, dies before her son, aged eighty years. Nor is the christian (properly *the catholic*) cause neglected even out of the bounds of the Roman empire. Constantine zealously pleads, in a letter to Sapor, king of Persia, for the christians of his dominions; he destroys idol temples, prohibits impious pagan sights, puts an end to the savage fights of gladiators, stands up with respectful silence to hear the sermon of Eusebius, bishop of Cæsarea, the historian; furnishes him with the volume of the scriptures for the use of the churches; orders the observation of the festivals of martyrs; has prayers and reading of the scripture at his court; dedicates churches with great solemnity; makes christian orations himself, one of which, of considerable length, is preserved by the historian, his favorite bishop; directs

the sacred observance of the Lord's day, to which he adds that of Friday also, the day of Christ's crucifixion; and teaches the soldiers of his army to pray by a short form made for their use.

"It may seem invidious," continues Milner, "to throw any shade upon this picture; but though the abolition of lewd, impious, and inhuman customs must have been of great advantage to society, and though the benefits of christianity compared with paganism, to the world, appear very strong by these means, yet all this, if sound principle be wanting, is but form and shadow"—a mere improvement on paganism. "As it was difficult to clear Origen of depreciating the divinity of Christ, so it is still more difficult to exculpate Eusebius, with whom he was a favorite author. There seems to have been both in Eusebius and some of his friends, and probably in the emperor himself, a disposition, of which, perhaps, they were not conscious, to lessen the honors of the Son of God. His sermons breathe little of christianity, so far as I have seen them; and is so rhetorical and indistinct in his theological discourses, that it is difficult to extract any determinate propositions from his writings.

"It was to be expected that great defectiveness of doctrine would not fail to influence practice. External piety flourished, monastic societies in particular places were also growing, but faith, love, heavenly mindedness, appear very rare; yet among poor and obscure christians there may have been more godliness than could be seen at courts, and among bishops and persons of eminence. The doctrine of real conversion was very much lost, or external baptism was placed in its stead; and the true doctrine of justification by faith, and the true practical use of a crucified saviour for troubled consciences, were scarcely to be seen at this time. There was much outward religion, but this could not make men saints in heart and life. The worst part of the character of Constantine is, that as he grew older he grew more culpable, oppressive in his own family, oppressive in the government, oppressive by eastern superfluous magnificence; and the history of the times shows how little true humility and charity were now known in the christian world, while superstition and self-righteousness were making vigorous shoots, and the real gospel of Christ was hidden from men who professed it."

Such was the pass at which christianity had arrived at the opening of the Sixth Seal, A. D. 311. Laodiceanism had extinguished the "little strength" of the Philadelphian state which preceded it. In this, the Spirit had "come quickly," or *suddenly*, upon them in the judgments of the Fifth Seal for the abominations of the existing and previous states. Christianity was now paganized; and as ministered by the bishops and presbyters of the churches, was ineffectual for the salvation

of men. It was no longer of use in their hands for the taking out of a people from among the Gentiles for the Name—Acts xv. 14. The time had therefore come to spue them out of the Spirit's mouth. As Milner says, "their external appearance was splendid;" and they imagined that, being enriched and increased with goods by Constantine's munificence, "they had need of nothing;" but the Spirit declares, that they were ignorant of their true spiritual condition; and that they were really "miserable, and pitiable, and poor, and blind, and naked." For the great mass of them, he had no love. They preferred to bask in the imperial sunshine, and to enjoy the favors of the glorious emperor. He, therefore left them to their own folly; and as they had set their affections upon things that perish, "God sent upon them a strong delusion unto their believing in the lie; that all might be condemned who believe not the truth, but have pleasure in the unrighteousness"—2 Thess. ii. 11. "*As many as I love, I rebuke and chasten;*" but these Laodiceans, of what had become under Constantine's patronage "the Holy Roman Catholic Church," were without chastisement, and were therefore "bastards, and not sons." The sons were still a people subject to tribulation; and we see them in Rev. xii., as a fugitive woman fleeing for refuge into the wings of the Great Eagle, far removed from the presence of the new Imperio-Episcopal Despotism—a tyranny constituted by the unhallowed union of church and state.

Let the reader understand then distinctly, that the Constantinian era was that in which the Apostasy from true christianity as originally set forth by the apostles, was perfected; and that being perfected, the Spirit withdrew himself from it entirely. It became as completely separated from the Anointed Jesus and his love, as the loathsome ejecta vomited from the stomach of the person vomiting. The Holy Catholic Church so-called, is a mere spue; and all the churches of which she is "the Mother," are "the Abominations" that have effervesced from its putrefaction. They are mere forms of Laodiceanism—the genuine progeny of the Roman Jezebel. Since the period of the Sixth Seal, the true believers of the gospel must be sought for in a different channel. They are not to be found among catholics, Greek or Latin; nor among any that recognize catholics in faith, practice, and spirit, as christians. They are not to be found among infant sprinklers of any "name" or "denomination;" nor among adult-immersionists, who understand not "the gospel of the kingdom" preached by Jesus and the apostles. Christians are a separate and distinct class from all these, who are but Laodiceans in faith, spirit, state, and practice. These have been the persecutors of the saints in all ages; that is, from the time the Spirit vomited them out of his mouth in the beginning of the fourth century to the

time in which I am now writing; and they will continue to persecute in word or deed, or in both where they are able, "until the Ancient of Days come;" for the Laodicean State being concurrent with the Seventh Seal, the judgments of which have been appointed especially for the punishment and tormentation of the Laodiceans, not for their chastisement as sons beloved, but for their destruction as despised bastards—it does not terminate till "the wrath of God" contained in the Seventh Vial section of the Seventh Seal, is poured out to the last drop—Rev. xv. 1, 8. In my "*Chronological Tableau*" I have, in the third column, inscribed certain names which are familiar to the readers of history. They are by no means all that might have been appropriately inserted there. They are but a specimen of an immense multitude who have figured in the arena of the Laodicean Apostasy in its internal strifes and agitations. I have inscribed them as names illustrative of the principal genera and species of the class, APOSTASIA; which Paul taught was to precede and extend to the *epiphany* of Christ's *parousia*, or manifestation of his presence. All the popes from Constantine, and their cardinals, bishops, priests, and so forth; and all in fellowship with them; and all the several orders of monkery; and the hierarchies of protestantism, which is but a modification of Romanism, might have been detailed. But such an enumeration is unnecessary. The few we have selected will illustrate the whole, and stand as the representative of those who boast in them as the stars, and constellations of their pietism. Many of them have been useful in their day and generation. Justin, Origen, Clemens, and others, though corruptors of the faith, were useful in transforming paganism into Laodiceanism; which, though intrinsically contemptible and worthless as a means of salvation, is an improvement upon paganism. So Huss, Jerome, Luther, Calvin, Knox, and such like, all of them Romanists and ignorant of the gospel of the Kingdom, which consequently they never obeyed, were useful in blindly developing protestantism, which, with all its imperfections and worthlessness as a means of eternal life, is an improvement on Romish superstition and immorality. The last names on the list are representative of contemporary dilutions of protestantism. Whether they be improvements upon the original is questionable; they are at all events better than Romanism, if we except Mormonism, which is cruel as the grave. They are forms of error, which, however diversified among themselves, are essentially Laodicean; yet, are not without their use in contributing to antagonize the rich and powerful sects; and to prevent them from coalescing into a colossal despotism, by which the gospel of the kingdom might be utterly suppressed. Pious faithlessness of the word is characteristic of them all. They are without exception the exact

counterpart of the Laodicean Angel contemporary with John. The characteristics of this are equally those of Laodiceans from Constantine to the manifestation of the presence of the Christ—"miserable, pitiable, poor, blind, and naked." The Spirit, in the present advocacy of the gospel of the kingdom, "counsels them to buy of him gold tried in the fire, that they may be rich; and white raiment that they may be clothed, and that the shame of their nakedness do not appear; and to anoint their eyes with eye-salve that they may see." Thus, "he stands at the door and knocks;" and ready to come as a thief—Rev. xvi. 15. But for the most part they pay no heed. Yet, if any will open, he will enter in, and sup with him. Who then will hearken to what the Spirit saith to the churches?

END OF VOL. I.

