

For an Explanation see page III.

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THE
REVELATION OF JESUS CHRIST
BY JOHN.

EXPOUNDED BY
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"The Apocalypse has as many mysteries as words."—S. JEROME.
"There never was any book penned with that artifice as this, as if every
word were weighed in a balance before it were set down."—H. MORE.

IN TWO VOLUMES.
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EXPLANATION OF THE FRONTISPIECE.

The Frontispiece is intended to serve the following purposes. 1. To exhibit *the structure of the Revelation* at a glance. Inside the outer pointed band are the two symbolizations of the Church of Christ, as described in Cs. i-iii, and Cs. xxi-xxii. At the top is the High Priest, holding in his hand the seven stars, and walking in the midst of the seven candlesticks. At the bottom is the new Jerusalem, coming down out of heaven towards the great and high mountain. As these two are symbols of the one Church at different epochs, they are connected together. Inside the inner band is the scene of judgment in heaven, as described in Cs. iv-v, and resumed in C. xx; 11-15. As these two passages relate to what is for substance one scene, the symbols above and below the roll are connected together by 'the myriads of myriads of angels' (v; 11).—In the lower part of the Court of judgment, two departures from the symbolical description may be observed. The 'great white throne' (xx; 11) is left out, and sheep and goats are introduced. The former has been omitted, partly because the space at command did not admit of its introduction, and partly because the throne in the upper part is substantially identical with it. The latter have been inserted from Matt. xxv; 33, as forming the best mode of symbolically representing 'the dead,'—the righteous and the unrighteous. In like manner, the cubical shape of the new Jerusalem has been sacrificed to pictorial effect; and in some respects one or two of the other symbols have been adapted to pictorial representation, and the space at command.—In the middle of the scene of judgment, the opened roll with seven seals symbolizes the evidence, which is brought before the Court. In the four outer corners of the Frontispiece are symbolical representations of the heathen, which are without the Church "in the four corners of the earth" (xx; 8). The four severally represent (I). BRAHMANISM, (II). BUDDHISM, (III). VARIOUS FORMS OF HEATHENISM, and (IV). ISLAMISM. Viewing the three scenes, then, in the opposite direction to that, in which they have now been noticed, that within the inner band represents the Old Dispensation or Judaism, that within the outer band the New Dispensation or Christianity, and that on the outside Heathenism. 2. The Frontispiece serves, also, to show *the form and arrangement of the seven-seal roll*. Bands, wider or narrower as the occasion required, and beginning with the seventh, are supposed to have been passed round two successive folds of the roll as it was rolled up, and the ends of each band to have been fastened together by a seal at the side. Then, as each successive seal was broken, the portion appertaining to that seal would become visible in the proper order. Each seal-band would cover, and thus distinguish the epoch or cardinal crisis of a seal; and those lying between two seal-periods would cover, and thus denote a shorter or longer transition period,

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 11: 11: 11:

which might be regarded as being common to the seal-periods on each side of the particular band. The epochal or transition periods (which would be under the bands before they were opened) are distinguished from the seal-periods by a different colour. The transition period of the seventh seal, it will be observed, is very much larger than the others, comprehending (as it does) the seven trumpets (viii; 6-xix). But, while large in the space it occupies in the Apocalypse, it is chronologically small as compared with the thousand years of the seal-period. It was of course impossible to represent the roll as being 'written within and without' (v; 1); and, as it was desired to show the entire contents of the roll, the writing on the back has necessarily been removed to the front. 3. Another purpose, which the Frontispiece serves, is to exhibit in particular *the synthetical structure of the contents of the seven-seal roll*, as it has been demonstrated in the author's GUIDE TO THE APOCALYPSE, P. II: C. III. The seventh trumpet will be seen to contain seven parallel lines (xii-xix); and the seven trumpets to be contained in the seventh seal: and, as this seal extends to C. xx; 10, the seven-seal roll includes Cs. vi-xx; 10. 4. Lastly, the Frontispiece, by means of the dates which it contains, and the interpretations which are attached to the principal symbols, will give a *general idea of the author's scheme of interpretation of the seven-seal roll.*

NOTE ON THE TITLE.

'Αποκαλυψις Ἰωαννου του θεολογου και ευαγγελιστου is found as a title in *Codex B*. C has only the first two words. A is defective. It can scarcely be doubted, however, that these titles were not prefixed by John, but are of a later date; and in all probability were inserted, when Apocryphal Apocalypses came into circulation, in order to distinguish the genuine one. Such, Bengel thought, was the origin of 'Revelation of John.' And Kelly says; 'The title is only human, and jars somewhat with the opening words of the text.' No doubt those opening words were intended by John to furnish the title to his work. And seeing, that they state the one all-pervading topic of the work (which it is of special importance in this instance, that the reader should keep in mind), while *The Revelation* [or *unveiling*] of *John* wholly loses sight of it, and is calculated to convey an erroneous idea of the contents of the book, I have ventured to discard the uninspired title. But at the same time, to conform to it as nearly as possible, I have introduced the names both of the subject, and of the author of the work into my title.

The Chart referred to on p. 8 is ready for the printer, and will be published immediately, if the call for the present work should appear to indicate, that it will be acceptable to the public. It contains the author's translation, arranged stichōically: the whole book analytically distributed: the seven-seal book in chronological order: an indication of the various readings: and the several stichōical series.

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INTRODUCTION.

By way of introduction, I propose to enter into some explanations in reference to my *translation*, *exposition*, and *analytical distribution* of the Apocalypse, and also to present a summary view of the *symbolic system* of the book.

§ 1. THE TRANSLATION.

The principle on which I have proceeded in translating has been that of observing *the strictest literality*. However advisable it may be in a book which is designed (like our authorized version) for circulation among all classes, to use such a freedom as may render the version one calculated, by the ease and elegance of the diction, to attract the reader, in a translation which is to serve as the basis of an exposition no such considerations as those of ease and elegance of expression ought to have any weight allowed to them. The exposition will touch upon controverted points of greater or less importance at every step in its progress, and if it be not based on a minutely accurate exhibition of the original, it were idle to expect that a true and convincing solution of any questions at issue would be obtained. If this may be said with truth in reference to the Scriptures in general, with much more force will it apply to a book of so peculiar a nature as the Apocalypse. By reason of its symbolical character, the expositor can never be sure that the smallest departure from the strict letter of the author's expression may not give a turn in a direction very wide of the truth, and perhaps lead to a totally erroneous exposition from beginning to end. And hence, as I conceive, the first business of one who undertakes to expound so difficult a work is to lay before his readers as accurate and faithful a representation of what his author has written as possible. In order to do this, he must first obtain the text of the original in the purest form, that is, as best authenticated by the most ancient Codices; and next, he must render it into the

vernacular with as close a literality as the different idioms of the two languages will permit. Under the latter head the following rules may be laid down:—(1). No greater elegance or perspicuity of expression than the original exhibits ought to be aimed at. For the moment that a translator seeks to make his version more clear or euphonious than the original, he trenches on the office of the expositor. In so far as he does so, it is he who speaks, and not his author; and he becomes chargeable with false pretences, in that, while professing to be merely a translator, he actually becomes, without his readers' knowledge, an expounder or an emendator. (2). Grammatical solecisms, obscurities, and faults of composition of every kind should be scrupulously preserved. (3). Every Greek word ought to be invariably rendered by the same English word, unless a sense plainly differing from that of the original would result from such a rendering.* It would not be a sufficient reason for breaking this rule of uniform rendering, that what might seem to be a better English word might be used, provided that the meaning of the word used be made clear by the context.† (4). No English word, that did not convey an accurate idea of the meaning of the original, ought to be retained merely because the use of it in the authorized version has accustomed us to it.‡ (5). The order of the words and clauses in the Greek should be followed as far as it can be without violating the peculiar idiom of either language.—These are the principles on which my translation has been made.

§ 2. THE EXPOSITION.

The *principles of interpretation* on which I have proceeded in my

* It will follow, that the same English word ought not to be used for two Greek words. Instances of the evil arising from neglect of this rule may be seen in the use in the authorized version of the words *crown* and *beast*, each for two Greek words of totally different symbolical significations.

† Thus, in C. 12; 11, "They loved not their *souls* unto death;" it may be thought clear, that *lives* would be the proper term to use; but, inasmuch as the reason there is for entertaining this opinion arises out of the context, which will serve as a guide to the meaning equally in the English as in the Greek, it has seemed to me better to leave the reader to be guided by the context than to break the rule of uniform rendering, and in doing so to sacrifice the light which the use of the Greek term in this instance may possibly throw upon some other places. Cp. 6; 9; 8; 9; 16; 8; 20; 4. Besides, it cannot with certainty be affirmed, that a mystical meaning does not attach to the term in this place, which may be lost sight of by deviating from the usual rendering of the Greek word.

‡ *E.g.*, the words *book* and *vial* are so firmly in possession, that it is hard to become reconciled to the substitution of *roll* and *bowel* in place of them, though there can be no doubt that the latter words describe more accurately the articles intended by the author.

Exposition having been fully set forth in my *Guide to the Apocalypse*, P. II. c. i., I need not dwell on the subject here. All that I think it advisable to say under this head will have reference to the results of the Exposition, and the relation of my scheme to that of other expositors.

In the first place, I will briefly state my views on the points of chief interest in the interpretation of the Apocalypse. The salient points lie in the seven-seal book. This book I take to extend from C. 6; 1 to C. 20; 10, and to contain a symbolical history of the first or Jewish Dispensation. The first six seals depict the history of the six ages between the creation and the second destruction of Jerusalem: the seventh seal marks off the sabbatical, millennial, or celestial age. Under the sixth seal, the first or Babylonian destruction of Jerusalem is symbolized. The seven trumpets mark out a transition period common to the sixth and seventh seals, and lying between b.c. 70 and a.d. 70. The seventh trumpet extends from C. 11; 15 to C. 19; 21, and contains the history of the conflict between Christianity, Judaism, and Roman heathenism from a.d. 1 to 70. The new Jerusalem scene symbolizes the progress of Christ's Church to its state of highest purity and perfection. This period forms the ogdoad, or complementary eighth Age, which merges in the celestial Ages of ages. Thus there is a parallelism made of the Apocalyptic ages with "the hebdomads" (or celestial mansions of the blessed) and "the ogdoad" (or heaven of the Divine presence) of which Clemens Alexandrinus speaks.

This concise summary may suffice to give a general idea of my scheme of interpretation, and to show that it differs essentially from every other scheme. In respect only of the portion included in the seventh trumpet does it approximate to the scheme of any other writer. But even as to this, while I am in accordance with Stuart in respect of the general reference of ch. xii.—xix., it will be found that I agree with him fully in very few of the details. Probably it may be thought by some, that this singularity of view is in itself alone a sufficient ground for rejecting the scheme without further inquiry. But if so, I am prepared to show, that, so far from novelty being a ground for rejection, it rather furnishes in this instance a recommendation of a scheme. Hitherto there has been, not merely a want of agreement among interpreters on details and points of secondary importance, but an absolute contrariety of opinion as to the reference of the whole book. Three schools of interpretation exist, one of which maintains, that nearly the whole of the symbolizations relate to the past, another that they relate to the future, and the third that they have reference to both the past and the future, the second, or (as some say) both of the parts into which the Revelation is divided, being continuously historical from the time of writing till the final judgment. And of neither

of these schools can it be said, that it has a decided preponderance of opinion in its favour. If the third, or Præsentist school has the popular voice on its side, the others may lay claim to the support of the great majority of the most able and judicious divines. So that the weight of authority may be considered to be as nearly as possible equally divided between the three schools. Now, how is this unparalleled case in the history of interpretation to be accounted for? What more probable hypothesis can be made than that the wide and general diversities of opinion are due to the fact, that neither of the existing schools is in possession of the truth even as to its main features. Truth is one and indivisible; and, if it be exhibited with only moderate clearness and certainty, it will command general assent, at any rate on fundamental points. In a case, then, in which no approximation to such an unanimity, but on the contrary the widest divergence of opinion in the most opposite directions, is found to exist, it may fairly be presumed that neither party is in the strait and narrow path of truth. Consequently, the probabilities of finding it are on the side of him who strikes out an entirely new road; inasmuch as he, at any rate, avoids certain broad and beaten paths, which experience has proved to lie in a wrong direction. He is in the position of a mariner who has to steer through a narrow channel abounding in rocks and shoals. He sees the vessels of former navigators lying stranded in every direction. But, being well assured that a deep and safe channel does exist, he derives hope rather than despair from the sight of their misadventures; because he trusts, that, by using them as beacons which will enable him to steer clear of the rocks and shoals on which they have been wrecked, he may be successful in finding the right course. It is true, that their disasters will not ensure his success; but, at the same time, the number of beacons that are put up on any coast must tend to increase rather than to diminish the chances of a mariner's reaching the desired port in safety, provided that he make good use of the guidance which they are calculated to afford.

Here let me state that I have no intention, while striving to steer in the right course by such lights as may be afforded me, to fire a broadside into every wrecked vessel that I may meet with in my way. In plain terms, it is not my purpose to make this work unduly polemical, by taking occasion to attack the opinions of others on every point. Questions to which the text gives rise must necessarily be fully discussed; and in order to this the views that have been taken must be stated and canvassed. But beyond this I do not intend to do more than to recite briefly the general objections, which appear to me to lie against the several schemes of the three schools of Apocalyptic interpretation; and as I do not expect that a more suitable place will be found elsewhere, I will subjoin them here. To some of the objec-

tions I shall append references to places in my *Guide to the Apocalypse*, in which illustrations or more full statements of the objections may be found.

Objections to Præterist schemes.—1. They are compelled to have recourse to undue generalizing (*Guide*, pp. 39, 40). 2. They violate 'the law of continuity' (pp. 41, ss.) 3. They are unable to interpret the numbers by any uniform rule (p. 51). 4. Many of them violate the rule of 'cœval intelligibility' (p. 55). 5. They are founded on erroneous views of the structure of the book, and hence contain fundamental errors (*Guide*, P. II. ch. iii.) 6. There appear to be sufficient indications in the symbolizations (without entering into exegetical questions) to refute the theories of those, who, like M. Stuart, suppose Ch. vi.–xi. to relate to Judea and the Jewish enemies of Christianity, and Ch. xii.–xix. to Rome and the Romish persecutors. For, on the one hand, heathen idolaters clearly appear to be introduced in the former division (ix. 20); and on the other, Judea and the Jews in the latter (14; 1, 14 ss., cp. 1; 7).

Objections to Præsentist schemes.—1. The Neronic having been proved to be the true date of the Apocalypse (*Guide*, P. I. Ch. iii.), they are thrown out *ab initio*. 2. The special object of the book, viz., to comfort the existing Churches under persecution, is inconsistent with their fundamental hypothesis, which is, that the symbolizations reach from the time then present to the remotest futurity; whence it follows that not more than a single verse can have reference to the age then current. 3. Theorists of this school violate their own law of departure (p. 40). 4. Also, 'the law of continuity' (p. 41). 5. And, moreover, 'the law of crisis' (p. 45). 6. They take figurative terms literally, and *vice versa* (p. 51). 7. They fail to recognise the symbolical signification in those numbers which are connected with time (p. 51). 8. They are unable to maintain consistency of interpretation (p. 52). 9. They do not make a due distinction in reference to explanatory portions (p. 54). 10. They violate the canon of cœval intelligibility (pp. 55, 115). 11. And that of limitation of the subject-matter (p. 55). 12. They fail to show well-defined and chronologically distinguished periods, or any approximations to chronological equality in the seals or in the trumpets (p. 56). 13. These schemes do not exhibit "an unveiling of Jesus Christ" answering to the title of the book (p. 92). 14. They are more or less founded on erroneous views of the structure of the book, and consequently must contain fundamental errors (P. II., C. iii). 15. It would be consistent with congruity, that John should be introduced as performing symbolical acts (10; 8: 19; 10) in the course of the Vision, if in the events symbolized he had been himself an actor; but not so if they were those of a period remotely future. 16. In these schemes the existence of an eighth head of the beast is

generally, but without authority, assumed. The gender of the Greek adjective shows, that an eighth *king* is meant in C. 17; 11. 17. There is no authority for assigning the ten horns to any one head. 18. Nor for making the horns contemporaneous, while the heads are taken to be consecutive. 19. The many interpretations of the heads and horns suffice to show, that all are purely conjectural, and that no satisfactory conclusion can be arrived at on this hypothesis.

Objections to Futurist schemes.—1. They grossly violate 'the law of departure' (p. 40). 2. Also 'the law of continuity' (p. 41). 3. And likewise, 'the law of crisis' (p. 45). 4. They unduly literalize (p. 51). 5. They reject the symbolical sense in numbers connected with time (p. 51). 6. They violate the rule of coæval intelligibility (p. 55). 7. They rest in part on perversions of the terms '*shortly*,' '*near*,' &c. (p. 83). 8. And in part on palpable misconstructions of Ch. 1; 10 (p. 83). 9. Fundamental errors arising from wrong views of the structure of the book vitiate them (P. II., Ch. 3).

It will be observed, that in making these lists of objections I have limited myself almost entirely to such as are based on the abstract principles which I have laid down in the *Guide*. I have not adduced any that rest on controverted points, or are concerned with the details of interpretation. Such would be out of place here. They will appear in the course of exposition, though in general rather by implication than by explicit enunciation.

§ 3. THE ANALYTICAL DISTRIBUTIONS.

The synthetical structure and the stichoical distribution of the Apocalypse having been fully treated of in the *Guide*, P. II., ch. iii. and iv., all that I purpose to do here is to indicate, in a very few words, the steps by which the several distributions which I have made of the book have been arrived at.

No one can read through the Apocalypse without perceiving, that *seven* is the ruling number of the book. The seven epistles, the seven seals, the seven trumpets, the seven angels of ch. xiv., the seven angels of ch. xvi., are patent on the face of the work. Scarcely less so is the division of each epistle into seven parts; for the use of similar formulæ in the address and conclusion of each shows, that each address and conclusion is meant to be composed of two parts, and the body of each epistle is readily resolvable, under the guidance of the topics and forms of expression into three parts. On considering, then, that half the contents of the book are seen at a glance to be distributed into heptads, and that a number of these heptads appear to be again similarly subdivided, there seemed to be a strong *a priori* probability, that

the whole of the book might have been composed on the principle of septenary arrangement, and that this principle might have been carried out, as far as was practicable, from the largest down to the smallest divisions. That the universal adoption of the principle did not appear on the face of the book furnished no presumption against its existence; since it would be obviously impossible to indicate it by the actual use of the number seven in more than a few instances. On testing the hypothesis, the book as a whole, and each of the chapters or portions which a glance at the contents had previously shown to form a distinct paragraph, was found to resolve itself so readily and naturally into a heptad of parts as to leave no doubt on my mind of the validity of the hypothesis. And this conclusion received strong confirmation from the striking coincidence which it was found to present with the horal hypothesis, as I proceed to show.

Several able expositors have been of opinion, that, when John says, "I was in spirit (that is, in an ecstatic state) on the Lord's day," he means to indicate not merely the day, but also the duration of the ecstatic state, namely, that it lasted during the Lord's Day, neither more nor less. If so, the vision occupied exactly twenty-four hours (see *Guide*, p. 134, ss.) Now it is, to say the least, a curious coincidence, that the distribution previously made of the book into heptads had assigned to that part of it included in 'the Vision,' viz., from Ch. 1; 10 to Ch. 22; 5, twenty-four heptads, there being twenty-seven in all. And this coincidence strongly tends to confirm both the hypotheses which gave rise to it.

On observing this coincidence, it naturally occurred to me to inquire whether a more minute correspondence might not have been carried out. It is well known, that ancient works (especially such as have, like the Apocalypse, a poetical character) were customarily divided into stichs and distichs; and that the Apocalypse was no exception there is good authority for asserting; see *Guide*, p. 173. As a heptad has been assigned to each hour, the hypothesis was probable, that a stich had been allotted to each minute. On trial, the whole book was found to contain 1620 stichs or clauses; and though the required number, viz., 1440, was not found in 'the Vision,' yet there appeared reasons for believing, that a mystical adjustment may have been made, whereby 1440 stichs were reckoned to the Vision (see *Guide*, p. 177). And hence I have felt justified in making the principle of a stich to a minute the basis of my stichoical distribution.

I need scarcely observe, that all these distributions into parts, hours heptads, and stichs, have necessarily been conjectural. Still, they are verified by the considerations which have now been indicated, and by others which have been set forth in the *Guide*, P. II., Ch. iv. And the evidence is, on the whole, sufficiently strong to leave no doubt on my

mind that the several distributions formed part of the author's plan. The stichoical distribution, in particular, and the arrangement in series which is founded on it, are accredited by so vast a number of coincidences as could never have arisen accidentally. Such, at least, is my opinion, and it will, I think, be that of those who give a careful and candid consideration to the details of the series as exhibited in the *Chart* and in the *Guide*. Doubtless, in a distribution which has necessarily been made conjecturally, many of the coincidences exhibited may be fortuitous; but unless it can be thought that *all* are so, the position that a stichoical distribution, and an arrangement of the stichs more or less into series, has been made by the author, cannot rightly be deemed destitute of foundation.

§ 4. THE MYSTICAL OR SYMBOLIC SYSTEM.

I. INTRODUCTORY REMARKS, DEFINITIONS, ETC.

The symbolic system of the Apocalypse will next engage our attention. It is most important, in order to guard against arbitrary interpretations, adopted to suit each case as it may arise, that the meaning of the several symbols, emblems, and chief figurative terms and phrases should be exhibited independently and beforehand. Moreover, by exhibiting under one view the use of each emblem, and by bringing together the important symbolizations, light will be thrown on each part and on the whole, and a full and clear apprehension of the chief scenes, and of the mystical system in general, will be facilitated.—Symbolism, there is good reason to believe (witness the hieroglyphic writing of the Egyptians, and the sculptured remains of the Assyrians), had become a *science*. It was a *secret science* and a *sacred philosophy*. Hence an accurate knowledge of the meaning of the symbols is not likely to be attained by the ordinary method of making arbitrary guesses at the meaning of each symbol taken separately. If we would attain to anything like certainty and exactness, we must proceed on fixed principles, and in an orderly and systematic method. And I therefore propose now, in the first place, to define the principal terms, and, in the second, to give a systematic summary of the symbolism of the Apocalypse.

Definitions.—Symbols may be distinguished into two kinds. When one physical object is used to denote another, it is a *symbol* properly so called: when used to denote a quality, it is an *emblem*.—As a general rule, it is essential that the thing representing should be as diverse as possible from the thing represented. Endless confusion would result, if (for example) one beast were put for another, one

colour for another, or one designation of time for another: whereas by a marked generic diversity, the specific or particular resemblance, which forms the point of the symbolization, is brought into strong relief. Still, in certain cases in which it would be impossible to find things of a diverse nature suitable to serve as symbols (for example, in things of the unseen world), there would be no alternative but to use the ordinary names in a symbolic sense. And in some other cases, when congruity required, and no risk of misapprehension existed, the rule of diversity may have been departed from. Still it is a *general* rule.—The essential distinction between a *symbol* and a *type* seems to be, that the thing representing is in the former unreal or imaginary, and in the latter real.—*Figurative* is the most general term, and stands opposed to *literal*.—*Spiritual* properly contrasts with *sensual*, rather than with *corporeal*.—*Ecclesiastical* is correlative to *civil* or *political*.

II. SUMMARY VIEW OF THE SYMBOLISM OF THE APOCALYPSE.

1. *Place and time of the Vision.*

The scene of John's Vision is laid in Patmos, that is, in a desert island, as being a place appropriate to the 'afflictive' circumstances of the Church, and to which it might be supposed that he had been driven by the persecution of the Roman beast. See *Guide*, ch. ii.

The Vision is assigned to a particular day,—“the Lord's day;” and it may be, that Easter-day is meant. But, why 'the Lord's day?' Probably, as being suited to turn the thoughts to 'that great day' of the Lord, to which it was the primary object of the author to direct the attention. See *Guide*, p. 83. It has been supposed, that the Vision occupied exactly the twenty-four hours of this day; and the grounds of this opinion may be found in the *Guide*, p. 134, ss.

2. *The Standing Scenery and Primary Scenes of the Apocalypse.*

A symbolical universe, including the heavens, the earth, and the underworld, as these were conceived of by the Jews, forms the standing scenery. The primary scenes are three, and to these a Frontispiece is prefixed.

The Frontispiece (i. 10–20) presents to view Jesus in the character of the great High Priest and King, ordering and guiding his universal Church. Though this frontispiece is immediately connected with the epistles to the seven churches, it is to be regarded as standing in the same relation to the Vision as a whole.

The first grand scene is laid on the symbolic earth. The precise

locality to which attention is directed is that part of proconsular Asia in which the seven churches were situated. The epistolary form of this portion (ch. ii., iii.) did not admit of the introduction of symbols; but the whole is couched in symbolical language.

The second principal scene is a court of justice in the symbolic heavens, whither the Personage who had appeared before on the earth has now removed, as appears from his voice being heard to say, "Come up hither." Ch. iv., v. contain the description of this scene, which should be conceived of as holding its ground (though for a time unavoidably kept out of view by the secondary scenes evolved from the seven-seal book), until it is again brought on the *tapis* (so to speak) in the scene of judgment of Ch. 20; 11-15. Whether this Court should be conceived of as being held in 'the temple in the heaven,' which, with its ark, altar, and other furniture for worship, are so often spoken of; or whether the temple (which corresponded to that on the earth, and of which the temple at Jerusalem was the model) was distinct, may be doubted; cp. 6; 9: 8; 3, 13: 11; 19: 15; 5-8: 16; 1, 7, 17.

The third scene is in the mid-heaven, and consists of the new Jerusalem, as seen descending from the heaven to the earth.

3. *Symbols of the Secondary Scenes of the Apocalypse.*

By 'secondary scenes' I mean those which are brought to view in the progressive opening and unrolling of the seven-seal roll, as distinguished from the scenes external to it, and which divide the Vision into three principal portions:—viz., 1. The Mystery of the seven stars or of Jesus Christ; 2. The Mystery of God; 3. The former resumed and completed. If these scenes are not to be conceived of as depicted on, they are at any rate assigned to the several divisions of the seven-seal roll. Not stopping now to enter into that question, I propose to notice here, not the scenes as wholes, but the several symbols found in them, in such a systematic arrangement as will best tend to elucidate their meanings.

(1). The symbolical *universe*, then, has *three* divisions: [1]. The heavens; [2]. The earth; [3]. The underworld; see 5; 3, 13: Ph. 2; 10: *Sib. Or.* bk. ii. 149; 'fiery flames will consume all things,—heaven, earth, and hades.' The realities, of which these are representative, do not in their nature admit of having other symbols than themselves. Each of these symbols was again subdivided into three.

[1]. *The heavens* contained the first, second, and third heavens, the

two former being each divided into *three*; so that *seven* heavens might be reckoned in the whole. But into these minor divisions it will not be necessary to enter; because "the heaven" in general is alone used symbolically. And, so used, it denotes the seat of authority of the highest powers; but whether these are divine or human, civil or ecclesiastical, Christian or Jewish, can alone be determined in each particular case from the context and circumstances. Generally speaking, after the Christian epoch, the heaven is Christianity, the earth or world as opposed to the heaven Judaism, and the abyss in this connection would be heathenism. The heaven may also be used to denote the Covenant as ordained and 'laid up' in heaven, and the earth its state after its publication in the world. And when a falling from heaven to earth, or a flying in mid-heaven is spoken of, the places serve only as the machinery of representation.

[2]. *The earth* or world is divided into {1}. the earth proper or land; {2}. the rivers and fountains of waters; {3}. the sea.

{1}. *The earth* or land is the contrast to the sea (Hag. ii. 6; "the heavens and the earth; the sea and the dry land"); and in this contrast it symbolizes either the territory of God's people (that is, generally speaking, Judea) in contradistinction to that of their adversaries (namely, the rest of the world), or their civil and ecclesiastical polity as opposed to those of their enemies, or *possibly* God's people themselves (whether Jews or Christians will depend on the epoch) in contrast to their persecutors. The exposition of Ch. 13; 1, 11, will establish the principle now laid down. Cp. 10; 2, 6 : 12; 12 : 16; 2, 3, 4. Matt. 5; 5. {2}. *Rivers and fountains of waters*, as being feeders of the sea, symbolize, either the outlying provinces or tributary states, or the internal resources, which furnish wealth and strength to the hostile world-power; see xiv. 7. {3}. *The sea* represents generically the domain of the heathen power in antagonism to the people of God, and specifically in the Apocalypse the Roman empire. Cp. Isa. 60; 5 : Jer. 51; 42 : Dan. 7; 2, 3, 17.

[3]. *The underworld* (5; 3, 13 : Ep. 4; 9) appears to have been conceived of as being divided horizontally into Paradise, Hades, and the Abyss; Hades being sometimes put for the whole. (See *A Discourse concerning Hades* attributed to Josephus; Magee on *Atonement*, II., 157, ss.)

{1}. *Paradise* was placed on the right hand, and accounted the resting-place of the souls of the just between death and the judgment; see Luke 16; 22 : 23; 43 : 2 Cor. 12; 4. Paradise answers to the Elysian fields of the heathen. {2}. *Hades proper* is the place of punishment of God's enemies between death and the judgment, and is on

the left hand. (3). *The Abyss* was in the middle, being separated perpendicularly into three divisions. i. At the top, and between Paradise and Hades-proper, would seem to have been placed 'the pit or well of the abyss' of Ch. 9; 1, which was identical with the 'gulf' or 'chasm' of Luke 16; 26. ii. Next would be the abyss proper of Ch. 17; 8: 20; 1: Luke 8; 31: Rom. 10; 7: this being the prison-hold of Satan and the beast, and the Tartarus of the heathen and of 2 Pet. 2; 4: where also 'the angels who fell are reserved for the judgment' (Jude 6). This Tartarus was accounted by the Greeks "a dark abyss, as deep below Hades as earth below heaven," and stood opposed to the Elysian fields. That *the abyss* is not identical with *the sea* clearly appears from the circumstance, that the devils, who besought our Lord not to cast them into the abyss, yet rushed of their own accord into the sea. iii. At the bottom was Gehenna, "the lake which burneth with fire and brimstone," into which Satan and his allies were finally cast.

Such a scheme as I have now laid before the reader appears to me to be the most easy way of harmonizing the various statements and allusions in reference to the unseen world. But it may well be believed, that on such a subject opinions greatly differed; and it would doubtless be a hopeless task to attempt to reconcile all the opinions entertained on a matter of pure speculation. In *Enoch* ch. xxii., the place where the souls of the righteous rest until the judgment is divided into four spaces, "by a chasm, by water, and by light above it; and in the same way likewise are sinners separated, when they die and are buried, and suffer torment until the great judgment." Lane says, in his *Arabian Nights Entertainment* (note 2 to introduction)—"The Arabs believe in seven heavens and seven earths, one above another;—each 500 years' journey in width and in depth and in distance from one another. This notion of seven heavens appears to be taken from "the seven spheres,"—the Moon, Mercury, Venus, the Sun, Mars, Jupiter, Saturn, each supposed to revolve round the earth; and that of seven earths from "the seven climates." The first heavens is of emerald, the second of white silver, the third of pearls, the fourth of ruby, the fifth of gold, the sixth of jacinth, the seventh of shining light. Some assert Paradise to be in the seventh heavens. Others place above the seventh heaven seven seas of light, then an undefined number of veils or separations, seven of each kind, then Paradise, which consists of seven stages. The first stage is of white pearls, and so on. The seven earths are diversely inhabited. The first by men, genii, &c. The second by a suffocating wind. The third by the stones of Jahennem (Hell). The fourth by the sulphur of Jahennem. The fifth by its serpents. The sixth by its scorpions. The seventh by Iblees and his troops. The earth is supported by an angel. He by

a rock of ruby with 7000 perforations. It by a bull with 4000 eyes, ears, noses, mouths, tongues, and feet. It by a fish, Bahamoot. Under the lowest earth, and beneath seas of darkness, of which the number is unknown, is Hell, which consists of seven stages. The first for wicked Mohammedans. The second for Christians. The third for Jews. The fourth for the Sabians. The fifth for the Magians. The sixth for the Idolaters. The seventh for the Hypocrites. "Jahennem" is the general name for Hell, and the particular name for its first stage. Some place Hell in the seventh earth; and some have doubted whether it be above or below the earth which we inhabit. At the consummation, God, we are told, will take the whole earth in His left hand, and the heavens will be rolled together in His right hand; and the earth will be changed into another earth, and the heavens into another heavens; and Hell will be brought nigh to the tribunal of God."

(2). We proceed, next, to *things contained in the symbolical universe*, and will notice, first, certain *groups of symbols*.

[1]. *The first group* will be that brought to view in the scene of judgment in ch. iv., v. It is a *heptadal* group, consisting of

{1}. *The enthroned One*. By this unnamed One is intended the 'I am,' the 'Jehovah,' whose name might not be uttered. The triune God is symbolized; but the second person is specially contemplated; for to him 'all judgment hath been committed.' {2}. *The twenty-four elders*. Twelve being on each side of the throne, one dodecad represents the redeemed of the Legal, the other those of the Evangelic Church; and consequently the two conjointly symbolize the Church of all time in its twofold division. This symbol has doubtless been derived from, and conversely may be regarded as personified in, the twelve patriarchs, the founders of the Church of the Law, and the twelve apostles, founders of the Church of the Gospel. The lightnings, &c., are to be conceived of as extending around the elders' thrones, thus additionally marking them out as being joined as assessors in judgment with the enthroned One. It is in this capacity that they have their place around the throne. {3}. *The seven burning torches* symbolize the second person of the Trinity in his office of sanctifier acting by the Holy Spirit, or the Spirit considered as the Spirit of Christ. {4}. *The glassy sea*, or crystal pavement of heaven, shows 'holiness to be the foundation of God's throne;' and indicates that absolute purity is necessary to all who tread heaven's courts; since such alone can abide in the place, where the consuming fires of the purifying Spirit burn. Those about to be put on their trial must take their stand on a floor, which will exhibit in hideous colours the small-

est spot or stain, and within reach of fires, which will detect and consume every base alloy or counterfeit. {5}. *The four living-creatures*. These represent in the abstract the attributes of the Deity,—infinite knowledge, power, wisdom, excellence, omnipresence; and hence their position as supporters of His throne. In the concrete they symbolize these attributes as illustrated in God's works; and hence they are representatives of all creation, as their name of *creatures* and their number (that of universality) indicate. This symbol may have been derived from the leading standards of the four sides of the camp of Israel, or *vice versa* those from the creatures; and hence, in either case, the Law be considered as a particular illustration or example of the thing signified by them. The same may be said of the Prophets in respect of the four greater of their number; and also of the Gospel in respect of the Evangelists, to whom these creatures were severally assigned as their emblems. {6}. *The seven-seal roll* is the symbol of the evidence to be adduced on the trial, and representative of the historical record of the seven ages of the older Dispensation. {7}. *The lamb* symbolizes Christ as the Mediator of the Covenant.

[2]. Our *second group* will also consist of a *heptad* of parties, viz.—of the Mediator and his hosts, or of Christ under so many special characters or aspects.

{1}. *The lamb as slain from the foundation of the world* (5; 6; cp. 13; 8) represents the Saviour as He who redeems his elect by making atonement for them. {2}. *The conqueror on the white horse* (6; 2) symbolizes the victorious course on which the Mediator goes forth in Creation and Providence from the commencement of the ages, and is the character in which he will again appear at the end of them, when he puts all enemies under his feet (19; 11). {3}. *The male child* (12; 5) represents Jesus as being from his birth, through his Church, the pastor and ruler of the Gentiles. {4}. *Michael and his angels* (12; 7). These form a symbol exhibiting in their contest with the Dragon the conflict between the powers of light and darkness at Christ's death and resurrection, when the bruising of the serpent's head was completed. {5}. *The conqueror on the white horse at the head of the armies of heaven* (19; 11) represents the Mediator at his second advent at the end of the ages, putting the last enemies under his feet. {6}. *The judge on the white throne* (20; 11) is the Son of Man on the throne of his glory separating the sheep from the goats. {7}. *The angels of the Apocalypse*. These amount to *seven times seven* in seven distinct heptads. They represent the actings of Jesus on behalf of his people. See on 79.

Jesus is thus exhibited, as {1}. The Mediator of the Covenant: {2}. The Creator and Governor of the world: {3}. The incarnate

Saviour : {4}. The Vanquisher of the powers of darkness : {5}. The destroyer of the God-opposing world-power of Heathenism : {6}. The judge of all : {7}. The Protector of his people, who by his ever-watchful Providence ordereth all things according to his will and for their good. He thus appears as 'the captain of salvation;' 'the founder and finisher' or 'perfecter of the faith;' 'the foundation-stone,' 'the corner-stone,' 'the key-stone,' and 'the top-stone' of the spiritual edifice, the Church.

There are *three times seven* mystical names or titles given to Christ. Each of the seven epistles contains a descriptive title. The *seventh* seal includes *seven* in the following texts:—*a.* xii. 7; *b.* xvii. 14; *c.* xix. 11; *d.* xix. 12; *e.* xix. 13; *f.* xix. 16; *g.* xix. 17. And in the remainder of the book are the *seven* following:—*a.* i. 5; *b.* i. 8; *c.* i. 13; *d.* v. 5; *e.* v. 5; *f.* v. 6; *g.* xxii. 16. But, as the seven titles in the epistles contain *fourteen* designations, if these are reckoned separately, there will be in all *four times seven* designations. The literal names of the Saviour occur in *fourteen* places.

[3]. As the second *group* contains symbols of Christ, so does *the third* of his Church. It consists of the *four* following:—

{1}. *The two Witnesses* represent the Legal and Evangelic Dispensations as testifiers to the truth. {2}. *The sun-clothed Woman* of ch. xii. symbolizes the Church of all time, advancing to a higher stage, but persecuted by the world. {3}. *The seven churches* of ch. ii., iii. represent the universal Church in its infancy, struggling with the twin-serpents of corruption within and persecution from without. {4}. *The new Jerusalem* exhibits the Church as in course of attaining to its fullest maturity.

[4]. *The fourth group* will form a companion in the way of contrast to the third. It consists of the *seven* allies of Satan, he himself appearing under the following *seven* characters:—*a.* Apollyon, or the Destroyer: *b.* The Beast from the abyss (the abyss being Satan's proper *habitat*): *c.* The red Dragon: *d.* Satan, or the Adversary: *e.* The Serpent, or Deceiver: *f.* The Devil, or Calumniator: *g.* The Accuser.

{1}. *The Dragon*. This is a symbol of *the military power* of heathen Rome under the Cæsars, as set in action by Satan. And inasmuch as the power of the sword is brought to view as Satan's chief instrument, this is the symbol under which he himself is specially introduced on the scene. {2}, {3}, {4}. The three *Beasts from the sea, from the earth, and from the abyss*, symbolize the imperio-civil executive power in three divisions or different points of view. {5}. *The Whore* is the city and state of Rome regarded as the representative of the body corporate of

heathenism. (6). *The false Prophet* is the second beast viewed as the embodiment of the ecclesiastical power of heathenism. (7). *Death and Hades* is the complement of the whole, and serves to show the perdition to which the power of Satan embodied in heathenism conducts.—We have thus brought before us the *four* elements of the power which Satan wields against the Church,—the military, the civil, the popular, and the ecclesiastical, together with the recompense which is in store for the instruments of his wrath.

2dly. We will advert briefly to *miscellaneous symbols and emblems*.

[1]. *Four cities*, as representatives of as many bodies corporate, civil and ecclesiastical, are symbolized in the Apocalypse.

{1}. *The godly matron* of Ch. 12 ; 1, symbolizes "the holy city" of Ch. 11 ; 2, (*i. e.*, Jerusalem previous to her casting away, the "Jerusalem that now is:" A.D. 58), as representative of the Church of God generally (which is "the mother of all"), but specially of the Jewish Church, out of which the Christian sprung. {2}. *The Sodomitish Church*, having the designation of "Sodom and Gomorrah" in Ch. 11 ; 8, could, from the nature of the case, have no *female* representative. This designation is a civic appellation for Jerusalem after she had been cast off, and had virtually become a part of "the great city" (11 ; 8 : 16 ; 19). 'The faithful city is' now *worse* than 'a harlot.' {3}. *The great whore Babylon* of ch. xvii. is the symbol of Rome, as the representative of the heathen world-power, seducing and persecuting God's people. {4}. *The virgin bride*, the Lamb's wife, is the symbol of the Church of God in the Christian division or stage of it. She appears first (at the epoch of the full espousals, that is, of exaltation of the Church of Christ to the place previously occupied by the Jewish Church) simply as "the Bride." Subsequently (*viz.*, previous to the Reformation) as "the beloved city;" when no distinctive appellation is given to her. Lastly, after her reformation she is exhibited as "the new Jerusalem," descending from heaven.—The first and the last of these four, regarded under a somewhat different aspect, form part of the third group above: the third is in the same way included in the fourth group. The first and third stand connected as contrasts.

[2]. *Seven symbols* are taken *from the heavens*, *viz.*, *four* from the second heaven, and *three* from the first.

{1}. *The Sun* is in general a symbol of the highest civil or ecclesiastical power or ruler. {2}. *The moon* represents the next highest power or ruler, or the consort of the sovereign. In C. 12 ; 1, the sun seems to be the Gospel, and the moon the Law. {3}. *Stars* symbolize subordinate powers or rulers. {4}. *Storms of thunder, lightning, and hail* are

emblematical of desolating wars and 'plagues.' The several terms are used in conjunction with others to make *formulæ*, and according to the combinations the nature and severity of 'the plague' is denoted. {5}. *Clouds*. When used without any epithet, black thunder-clouds are to be understood; and then by *a cloud* a minor or more remote judgment is symbolized, and by *clouds* a more immediate or final judgment. A *white* cloud indicates an advent on a work of grace. See 1; 7: 10; 1: 14; 14. {6}. *A rainbow* is 'a token of the covenant.' See 4; 3: 10; 1. {7}. *The four winds* are used to represent the four desolating world-powers, which swept over 'the pleasant land.' See 7; 1; and cp. Ez. 37; 9: 42; 16-20: Je. 49; 36: Da. 7; 2: 8; 8: Zec. 2; 6.

[3]. In the Jewish mystical cosmogony, *the four elements*, earth, water, air, and fire, were supposed to be appropriate to the four classes of unpurified beings. The two first were assigned to men, the two last to evil spirits. The earth, as I have shown, was symbolically the abode of the people of God in their unpurified, militant state. The world of waters was assigned to the servants of the old serpent. The sea was allotted to his chief instrument, the dominant world-power. The fountains of waters were made symbolical of the outlying sources, whence his earthly kingdom was supplied with subjects. The rivers stood for states tributary or inferior to the ruling power. The region of the air was allotted to "the aerial powers" (Eph. 2; 2), that is, those evil angels, whose time of perpetual incarceration was not yet arrived, and to whom a temporary liberty of egress from their proper home in Hades was as yet allowed: cp. 9; 2: 16; 17. The lake of fire was the final abode reserved for the Devil, his angels, and his servants during "the ages of ages."—Fire is used in various emblematic significations, as will be shown in the sequel.

[4]. *Seven* things connected with *the Jewish temple* are made emblems of things ecclesiastical.

{1}. *The temple* in its most comprehensive sense is made an emblem of the Jewish religion in general: 11; 2. {2}. *The court without* represents the non-essentials of Judaism. {3}. *The altar of burnt sacrifice* stands for the principle of vicarious atonement. {4}. *The golden altar* for that of intercession: 8; 3. {5}. *The tabernacle* or holy of holies (15; 5) for the essential truths of Judaism. {6}. *The ark* for the Gospel-covenant, on which, in point of fact, the special Jewish covenant was esoterically based. {7}. *The seven candlesticks* for Christ's universal Church.

[5]. *An animal and its members*. *Fourteen* symbols and emblems derived from an animal are found in the Apocalypse.

(1). *An animal in its entirety.*—An animal in the abstract denotes a corporate body, such as a kingdom, dynasty, or constituted order or class of men.—This body may be either civil or ecclesiastical, and it will be either friendly or hostile to the Lamb according to the particular character of the animal selected. Any symbolic animal may be so far individualized as to be used to denote in particular the head or founder, or the most distinguished member of the body, of which it is generically the symbol, this member being regarded as the representative or personification of the body. See Stuart's *Com.*, § 29, p. 411; and on 13; 3: 17; 10–12.

One or two things must be noted in reference to an animal in the abstract. *1st.* If an animal as a whole represents a corporate body, a single member, as a horn or a head, can scarcely represent also a corporate body; for this would be very incongruous, and would tend to produce much uncertainty and confusion. The natural and true view would seem to be, that the body of the animal would correspond to the general body of the thing represented, and the several members and parts would stand for the rulers, officers, or distinguished members, and for qualities appertaining to the thing signified. In the case of a beast being used to represent a kingdom under a particular dynasty, the heads or horns being made representative of the several kings constituting that dynasty, each head or horn, as it was brought forward in succession, would from the nature of the case represent the kingdom during the particular king's reign; and thus the head or horn would become *pro tem.* equivalent to the beast, and the beast might be spoken of, when in strictness a particular head or horn was meant; because the kingdom under one of the kings was by necessary implication the subject of discourse.—*2dly.* No inference as to the contemporaneousness or consecutiveness of the things represented can be drawn from their being presented together in one symbolic animal; since it is obviously a defect necessarily attaching to this mode of representation, that it must very imperfectly represent chronological sequence. Thus, in the image of a man seen by Nebuchadnezzar all the parts were necessarily presented as coexistent, though none of the things symbolized were so. In this symbol, indeed, the chronological order could be in some measure represented by the relative heights of the parts of the image; yet not wholly so: the ten toes, for example, could not be elevated one above another. Hence, it would be as erroneous to infer the contemporaneous origin and existence of the things they symbolize from the fact, that no distinction of time appears in the symbols, as it would to argue that the four great kingdoms must be coexistent, because the four parts of the image were so. In Rev. 17; 3, the beast is represented with seven heads coexisting together; yet it appears from vs. 10, that the kings symbol-

ized by these heads were not coexistent, but consecutive. Various methods are adopted to represent succession, such as relative heights of parts, animals appearing one after another, horns succeeding each other; but it is obvious that these can do no more than exhibit the *principal* changes, and must fail to show the minor details of the chronological order. The context and the circumstances can alone determine in some instances, whether consecutiveness or contemporaneousness be intended.

{2}. *The horns*. As an emblem a horn denotes power or strength: see C. 5; 6: 9; 13 (cp. Amos. 3; 14). As a symbol it invariably represents a king, being specially interpreted in this sense in three places: Da. 7; 24: 8; 21: Re. 17; 12. Nevertheless, it has commonly been interpreted as meaning a kingdom; and Sir I. Newton even went so far as to say; "A horn is never taken for a single person." The question, however, really turns on the use of the word *king*, and not on the signification of a symbolic horn. It has been fully discussed, and my view vindicated in the *Guide*, p. 22; and it will be again brought under consideration in the exposition of C. 17; 10.

{3}. *The head*. *A thing relatively exalted* is the abstract idea which forms the basis of the symbolic meaning of the head of an animal. Hence it denotes in the Apocalypse both a mountain (17; 3, 9) and a king, the latter being either a king properly so called, that is, the head of an empire (12; 3: 13; 1, 3); or any ruler or chief (9; 7, 17).

{4}. *The forehead* is the symbolic place of appropriation. On it 'the servants of God' have the Father's name written (7; 3: 9; 4: 14; 1: 22; 4); and on it 'the worshippers of the beast' are branded with his mark or stigma (13; 16), and the whore has her designation inscribed (17; 5).

{5}. *The hand* is similarly used, excepting that slaves only are marked there (13; 16: 20; 4).

{6}. *The eye* is used as an emblem of watchfulness and also of wisdom, as being the chief means by which watchfulness is exercised and knowledge obtained.

Hence, the four living creatures are "full of eyes before and behind" (4; 6); and the omniscience of the Spirit of God is denoted by the

"seven eyes" of the Lamb (5; 6). When the eyes are compared to a

flame of fire, as those of Christ in 1; 14: 2; 18: 19; 12 (cp. Dan. 10; 6), they are represented as striking terror into the beholders. To

anoint the eyes with eye-salve, as in C. 3; 18, is to purify the moral vision. To wipe away all tears from the eyes (7; 17: 21; 4) is to

take away all cause for grief. {7}. *The mouth* has several emblematical significations. When it sends forth anything, it becomes a mean

of offence or destruction to an enemy; on the other hand, when simply receiving in a thing, it is a mean of deliverance, as in 12; 16:

but, when receiving to eat, the act denotes morally digesting, as in 10; 9. To have no guile in the mouth is to be free from deceit. To have

a lion-like mouth (13 ; 2) is to be fierce and voracious. {8}. *The belly* is used in 10 ; 9 in contradistinction from the mouth to form a contrast. {9}. *Wings* form an emblem (1). of the power of rapid locomotion (4 ; 8), or (2). of elevation above others (4 ; 7), or (3). of protection (12 ; 14). {10}. *The thigh* is symbolically the seat of strength or power (19 ; 16). {11}. *The feet*, including the legs, are emblematical of power to tread down enemies : 1 ; 15 : 10 ; 1, 2 : 11 ; 2 : 19 ; 15. {12}. *The tail* is made to denote a mean of injury or destruction : 9 ; 10, 19 : 12 ; 4. {13}. *The hair*. Snow-white hair (1 ; 14) is designed to convey the idea of venerableness and majesty. Hair like women's hair (9 ; 8) may be supposed to denote effeminacy (cp. 1 Co. 11 ; 14, 15) ; but the connexion appears to show, that this is rather a particular introduced in order to the identification of the parties symbolized. {14}. *The colour* attributed to an animal assigns a characterizing quality or state to the thing signified, e.g., *white* purity or excellence, *red* blood-shedding, *black* calamity, *pale* or *livid* corruption or dissolution, *scarlet* or *purple* royal dignity.

[6]. *The numbers*. Hitherto I have noticed only the principal symbols and groups of symbols, and that very briefly, because I deem it best to inquire into the meaning of the great bulk of the emblems as they occur in the course of exposition, and then also to investigate the meaning of such symbols as may appear to require special investigation. But the numbers present a case *sui generis*, and one which cannot be so conveniently treated of elsewhere ; and I therefore purpose to enter into it here at some length.

{1}. *Seven*. I shall take this number first ; because I consider it to be unquestionably *the ruling number* of the Apocalypse, and not only so, but also the basis on which all the other mystical numbers have been formed. Stuart, however, denies this, asserting (p. 102) that, "above all, the number **THREE** stands conspicuous in the whole plan, in all its parts considerable or minute. Next to this stands the so-called sacred number *seven* ; then *four*, then *twelve*, and lastly *ten*." Hence it becomes necessary, in the first instance, to offer a few remarks in refutation of his view, and in support of my own.

Stuart rests his theory on the fact, that the leading divisions and groups are tripartite, and also on "the immeasurably greater preponderance of trichotomy and triplex grouping of objects" than of septenary. Now, if the facts were so, they would not establish his view. The leading divisions might be threefold, simply because the circumstances forbade a septenary distribution. The *threes* might preponderate over the *sevens* in consequence of a subdivision of the number *seven*. There is reason to believe, that one mystical division of the latter number was into $3 + 1 + 3$; and such a division would at once

account for a numerical superiority of the *threes*, they being at the same time subordinate to the *sevens*. But I must deny, that the facts are as Stuart states. As to 'preponderance' I shall clearly show in the present work, that it is on the side of the number *seven*. And as to the leading divisions, it will appear that a tripartite distribution has been adopted only where a septenary, or even a quadripartite could not have place. Moreover, Stuart's leading divisions will be shown to be misplaced. That of the book into (a) i.-iii., (b) iv.-xxii. ; 5, (c) xxii. ; 6-21,—that of the catastrophes into (a) the Jewish in iv.-xi., (b) the Roman in xii.-xx. ; 3, (c) the Gogian in xx. ; 4-10,—that (consequently) of the præms to the catastrophes,—that of the three episodes in the second catastrophe, are all more or less erroneous. And as to his "minor trichotomies," they are either parts of heptads or of decads, or else to be accounted for by the subject not admitting of a larger distribution.

In proof that *seven* is the ruling number of the book, the following considerations may be alleged. *A priori* it is probable that it would be, as being undeniably the sacred number of the Scriptures in general. It is the prominent number throughout the Apocalypse ; for while *three* occurs only in six places, and then subordinately or incidentally rather than mystically, *seven* occurs fifty-three times. Stuart himself is constrained to admit that "the number *seven* is the presiding genius of the *main action* of the piece," as shown by all the principal groups being conformed to it. And indeed, throughout the present work this will be so fully shown to be the case on every point of view and in every respect, that I deem it unnecessary to dwell longer upon the question in this place. I shall, therefore, only add further, that the number which can be proved to be itself underived from, and on the contrary the root of other mystic numbers, has unquestionably the best claim to the pre-eminence. And this I proceed to show to be the case in respect of the number *seven*.

The symbolical origin and meaning of the number seven.—Stuart enters upon an extensive induction with the view to show, that among all ancient nations, the number *three* was "employed in designating symbolically the Godhead itself, or whatever stands in immediate connection with it, in the way of worship, rites, holy seasons, &c.," and the number *four* was used to denote "the world or universe as a production of creative power, *i. e.* of the Godhead ;" and thence he infers that "seven derives its principal symbolical significancy, from its being the result of uniting the equally significant and sacred numbers three and four," and that hence it comes to denote "the connection between God and the world." Now, it may be fully admitted, that the proofs he adduces satisfactorily show, that *three* was used as "the symbol of the Godhead in its developments, and in its relations

to the creation; and *four* as the symbol of the creation, rational and irrational, but specially of the former." But so far is his inference from being warranted, that his own argument will be found to furnish the most conclusive proof of the contrary view. The number or numbers from which another number derived its symbolical signification must be shown to have had the earliest symbolical origin and use. How, then, stands the case? On the one side we find the number seven exhibited in the first page of the most ancient writing in the world, as constituting *the cycle of creation*. From having thus been made the measure of the period in which all things were created and perfected,—a period which was to be a measure of time until its end, and also, in its septenary character, a type of 'the ages' which would measure the successive Mysteries until the consummation of all things, this number would most naturally become, from the earliest moment that a mystical signification was attached to numbers, the representative of the idea of *completeness* and *perfection*, especially as contemplated in God and His works. And that it did acquire such a signification from the earliest times,—long before any other number did, and thousands of years before the numbers three and four *could* have acquired such meanings in the way in which Stuart supposes them to have originated, there are not wanting plain indications; as, *e.g.* in Lamech's "sevenfold" and "seventy-sevenfold," in the distinction of Enoch "as the seventh from Adam," in the 777 years of the other Lamech (see *Palmoni*, p. 71), and in the repeated "seven days" of the flood. In fact, the mere circumstance, that God finished or made *perfect* and *complete* His work of creation on the seventh day, and in consequence 'sanctified it,' that it might be a day of holy commemoration, might suffice to assure us, that the number *seven* would thence acquire a sacred character, associated with the idea of perfection and blessedness,—that, in short, it would become the most sacred of all numbers. Moreover, the origin of its symbolical use from the creation would account for the general and pre-eminent reception which it is found to have had,—a circumstance which cannot be satisfactorily accounted for, either in respect of it or the other numbers, on any other theory. And what do we find on the other side to set against this argument for the symbolical priority of the number *seven*. Absolutely nothing. On the contrary, Stuart's reasonings fully confirm it. He endeavours to show, that the symbolical significations of the numbers *three* and *four* arose out of abstract reasonings on the nature of the Deity and His developments, and from modifications arising in the course of time of an original monotheism. Now such reasonings necessarily imply a long antecedent period of experience, observation, and high civilisation, to render men capable of them. Consequently, they fix the origin of the symbolic signifi-

ocations to a date very many ages posterior to the Creation, not to say, to the Deluge. And thus my opponent's argument helps to prove, that these must have been of much later date than that of the number *seven*; which, consequently, could not have been derived from a union of the mystical meanings of *three* and *four*. Looking, then, at either argument, we are brought to the same conclusion; and it is one which, as we shall see presently, is fully borne out by the more probable derivations of these from that of *seven*.

After all, however, this question of derivation is one rather of curious inquiry than of any important bearing in reference to the Apocalypse. If the evidence were as strong in support of Stuart's view as it really is in favour of the other, it would prove nothing to the purpose. Suppose the fact to be unquestionable, that the mystical significations of the numbers originated among heathen nations in the way and order, for which Stuart contends. Still, this fact would prove nothing in reference to the Jews. And even if proved in respect of them, it would yet fail to establish the symbolical precedence of *three* over *seven* in the face of the unequivocal proofs throughout the whole of the Scriptures of the preference given to the latter. Yet more, if the contrary were the case; and, as a general rule, *three* could be shown to have been esteemed a more sacred number than *seven*, even then there would remain in the Apocalypse sufficient internal proofs to demonstrate an exception in respect of it. So that Stuart has failed to establish his theory of trichotomy on many accounts.

I must notice, however, that there are strong grounds for thinking that *seven* had another symbolical use, by which it was designative of a *covenant* as being the mean of its attestation. Stuart says; "It is a curious and interesting circumstance respecting this *verb* (*i.e.* the Hebrew verb from which Gesenius derives the word *seven*), that (as used in Niphil) it means only to *swear* or *take an oath*, *i.e.*, as we may naturally explain it, to *make an appeal to seven* in solemn confirmation of anything, or in other words (if I may be allowed to use them) to *become beseeved*. What it is to appeal to *seven*, seems to be explained in Gen. xxi.; 28. When the strife between the people of Abraham and Abimelek was composed, the former took *seven* lambs and set them by themselves; and when asked by Abimelek what he meant by so doing, Abraham answered, that he designed to present them to Abimelek "as a witness" for his rights in respect to a well about which their servants had been contending; and that well he named *Beersheba*, *i.e.* the well of the oath or of *seven*, "because there they sware both of them." When oaths were made then, it would seem that the transaction was, at least at times, preceded by some exhibition of the number *seven*, and that appealing to *seven* was the end of strife between contending parties." In the transaction between Abraham and

Abimelech here referred to, a ratification of a solemn agreement or covenant was made by an appeal to *seven*. And how appropriately would *seven* be thus called to witness, if it had acquired the signification which I have supposed, and was regarded as the representative of the Creator and His creation! It would, in fact, be taking God and the universe to witness. But further, if *seven* is thus shown to have been *the signature of a covenant*, how forcibly does its introduction at the creation speak to us of that great covenant recorded "in the Lamb's book of life from the foundation of the world," which formed the substance of both Mysteries, but especially of that which was 'hidden from the ages and generations' past. From the beginning the creation is thus seen to have the seal and signature of the covenant of redemption affixed to it, with a sevenfold assurance, that that covenant would be carried out to completion. Surely, we cannot fail to see in this secondary signification of the number, a strong confirmation of the primary. We must note, too, a wonderful appropriateness in this signature of the Covenants being affixed to everything connected with them,—on their every document, thing, person, rite, and ceremony; as Stuart shows, p. 763. All have thus the infallible oath of God inscribed on them. And we cannot but discern a reason why the number *seven* was made the ruling number in that book which exhibits as by a miniature *tableau vivant* the two Covenants.

Seven, then, having obtained a symbolical signification in the way that has been shown, the attention would naturally be directed to many things in nature, which would tend to confirm this signification and exalt the sacred character of this number, and so to extend its application. Stuart remarks; "There are *sevens* in the world of nature, which, to the minds of the ancients, were striking and significant. For example, the appellation of the world in Greek denotes *order* and *harmony*. The Pythagoreans found in the seven musical tones an emblem of this harmony, especially as viewed in connexion with the seven planets, the only ones known to them. . . . Hence *Pan*, the personification of the universe, was represented as having a flute of seven reeds, emitting seven different notes. . . . Hence came the idea of *the music of the spheres*. . . . In Egypt the priests offered praise to Hermes, the author of order, by playing on a lute of seven tones; which tones were supposed to resemble the harmony of the spheres. Apollo's lyre of seven strings was a like symbol of the harmony of the universe. In like manner the Cabbalists suppose, that seven inferior Sephiroth follow on in order after the three supreme Sephiroth. The Hindoos reckoned men's members so as to make seven of them."* Stuart goes on to show how universally the number

* "Professor Wilson, writing on the Hindoo festivals, tells us, that while fasting is held to be meritorious on the day consecrated to Aditya or Ravi (the sun),

seven pervaded the cosmogonies and theosophies of the ancients. He does the same in respect of the numbers 3, 4, and 12. But this seems to be a labour little to the purpose. No competent judge will question the fact, that a preference, founded on some symbolic significations, was given to these numbers; and in the case of the Jews, it is in the power of every one who possesses a good Concordance to satisfy himself on the point at any moment. I will not, therefore, follow Stuart on this ground; but will content myself with the remark, that the mass of evidence which he has accumulated sufficiently shows (especially in respect of the Scriptures), that seven was esteemed the pre-eminently-sacred number. Indeed, one notable example alone might suffice to prove this: I mean, the circumstance that the ancient Jews (as may be seen in the *Asc. Esaiæ* and the *Test. xii. Patr.*) reckoned, that the throne of the Deity was placed in the seventh heaven. In other works of the same early date, e.g. in Enoch and 4 Ezra, seven is undeniably the ruling number.

To sum up the whole. Stuart maintains, that 'seven, when generically considered, is symbolic of union between the Creator and his creatures,' and that hence 'it easily goes over to the designation of that which is perfect, so as to be considered as the perfect number by way of eminence.' Its generic signification he considers that it derives from the union of *three*, the symbol of the Godhead, with *four*, the symbol of the creation. I am of opinion, on the other hand, that *seven* symbolizes generically perfection or completeness, and is the

every seventh lunar day is also considered sacred, especially the seventh days of the moon's increase, one of which, the *Bhaaskari Saptami*, a winter festival, is celebrated with great solemnity. In the form of prayer used in the temples, the word *seven* occupies a conspicuous place. *Saptami*, or the *great seven*, is one of the names of the deity addressed; and the worshipper says, on presenting his offering, 'Mother of all creatures, Saptami! who art one with the lord of the *seven* coursers and the *seven* mystic words, glory to thee, in the sphere of the sun.' On prostrating himself before the image of the sun, the worshipper adds: 'Glory to thee who delightest in the chariot drawn by *seven* steeds, the illuminator of the *seven* worlds; glory to thee on the seventh lunar day—the infinite, the creator!' In the *Rig-Veda-Sanhita* (a collection of sacred hymns of great antiquity, held by the Hindoos in the same veneration as the Psalms of David among the Jews) the word *seven* frequently occurs in passages like the following:—'Divine and light-diffusing Sūrya, thy *seven* coursers bear thee bright hair'd in thy car.' 'The sun has yoked the *seven* mares that safely draw his chariot, and comes with them self-harnessed.' This may be an allusion to the *seven* prismatic rays, or to the *seven* days of the week; but again we meet with the '*seven* hills,' the '*seven* difficult passes'—the '*seven* days of initiation' accomplished by Indra,—the '*thrice seven* mystic rites,' and the '*seven* pure rivers that flow from heaven.' The caste of the Brahmins is also divided into *seven* sections, which have their origin in the *seven* Rishis, or Penitents, sacred personages mentioned in the Vedas" (*Westminster Review*, Oct. 1850).

primary number, from the division of which *three* and *four* were derived as symbolic numbers. Stuart has remarked, that 'no reference can be found in the Scriptures to the *seven planets*, which unquestionably gave occasion among the heathen nations to an extensive use of the number seven.* And hence he supposes, that 'the symbolic use

* Pliny, for example, intimates that the sovereignty of each day was attributed to the planets in the order of their revolution. And

Dion Cassius says, that every hour in the day was consecrated by the Egyptians to one of the planets, and in such an order that the first hour of each day, would, once in every seven days, belong to the same planet. Fully to understand the arrangement alluded to we must, in the first place, call to mind the chief features of the Ptolemaic system of the universe. 'The mass of the earth was supposed to be the central body: above is a region of water, through which rises that portion of the earth on which animals exist. Above this is a region of air, and above this again a region of fire. Above the earth and the elementary zones are other successive zones, called heavens. Each heaven contains an immense crystal spherical surface, to which one of the heavenly luminaries is attached. The first heaven is that of the Moon; the second that of Mercury; the third that of Venus; the fourth that of the Sun; the fifth that of Mars; the sixth that of Jupiter; the seventh that of Saturn; the eighth that of all the fixed stars. The heavens of Aristotle end here: later theorists add two more; a ninth, to make the precession of the equinoxes, and a tenth or *primum mobile*, to make the diurnal revolution. All beyond this is the Empyrean heaven. The office of the *primum mobile* is to revolve from east to west in twenty-four hours carrying with it the whole of the subordinate heavens, and making all the phenomena of day and night. It was a principle of the ancient astrology, that the planets presided in succession over the hours of the day, in the order of their supposed distance from the earth. Upon this notion, if the first hour be assigned to Saturn, it will be found that the 25th (or first hour of the second day) will fall to the Sun; the 49th (or first of the third day) to the Moon; the 73d (or first of the fourth day) to Mars; the 97th (or first of the fifth day) to Mercury; the 121st (or first of the sixth day) to Jupiter; and the 145th (or first of the seventh day) to Venus. *Dies Saturni* (the day of Saturn), *Dies Solis* (the day of the Sun, &c.) are accordingly the Latin designations, that have been given to the days of the week; and from these have been formed the modern names used in different countries, either by literal translation (in the Italian, Spanish, French, and other languages of the Latin stock) or (in the Teutonic tongues) by the substitution in some cases for the classical God of the corresponding deity of northern paganism.'

'Dion Cassius further states, that the planetary theory from which the denominations of the days of the week have thus been derived is itself founded upon the doctrine of musical intervals.'

'It is a remarkable fact, that the week of seven days is not only a recognised space of time in the ancient Brahminical astronomy, but that the days (beginning with Soucravaram, the day of Venus, or our Friday) are named in succession after the same planets or heavenly bodies as among the Greeks and Latins.'

The origin of the particular ordinal arrangement of the days of the week, and also of the division of the day into twenty-four hours, may readily and with much probability be deduced from what has now been shown. When it

of seven among the Hebrews originated in a different way from its similar use among the heathen.' If so, it can scarcely be doubted, that its origin is to be traced to the seven days, in which God completed and perfected the creation of all things. Now, whether we advert to the heathen or to the Jewish origin of the signification, we shall find, that *seven* is naturally presented as the primary number, from which *three* and *four* have been derived rather than it from them. As to the latter the case is clear; for it is a heptad that appears on the face of Gen. ch. 1., while, at the same time, from the division of that heptad into six days of labour and one of rest, the numbers *three* and *four* would be readily derived by the bisection of the six and the addition of one of the resulting threes to the odd unit of the heptad. And as to the origin of the signification among the heathen, the case will be no less clear, if the symbolic use be assumed to have arisen from the number of the planets being seven. There could in that case have been no addition of three and four. Nor will any difference be made, if with more probability we suppose that the selection of

was discovered, that the number of the heavenly bodies considered to be planets was the same as that of the days in a week, it was not unnaturally supposed, that, as the year and the four seasons, the month and the day, were produced by the motions of the two principal planets,—the Sun and Moon, so the seven days must be governed by the seven planets. Hence, it seemed fitting, that the days of the week should be dedicated to the planets, just as the planets had been to certain gods. But then the question would arise, how the arrangement could be made so as to be most in accordance with the natural phenomena. At first sight there would appear to be a choice out of the three following methods only. The days might be dedicated to the planets in the order of the nearness of the latter to the earth, or in the order of their distance from the earth, or in that of their apparent magnitude and importance to the earth. But, as a matter of fact, neither of these methods has been adopted. The rejection of them may reasonably be supposed to be due to such reasoning as the following. If the days be named after the planets in the order of their proximity to the earth, the Moon's day will be the first, while the Sun's will have only the fourth place; whereas the magnitude and importance of the sun obviously entitle him to the first place. If, again, the order of distance be adopted, the same objection will occur, with the additional one, that then the Moon, which is clearly entitled to the second place, will have only the last. And if the order of magnitude be followed, this will determine only the order of two or three of the days, and will leave the arrangement of the planets out of sight altogether. But, in consequence of the relation of the number 24 to 21 ($=7 \times 3$), if the days be divided into 24 parts, the order of the planets according to their distance from the earth may be made the basis of an arrangement, by which the precedence due to the Sun and Moon will be preserved; and thus the two objects will be gained of making the order of the planets the fundamental cycle, and at the same time giving due priority to the incomparably superior planets. Hence the hours of the day have been assigned to the planets as their regulating cycle in such a way, that the first hour of each dedicates the day it commences to a new planet in due succession.

seven, rather than any other number, arose thus. As a revolution of the seasons, together with the sun's passing through the signs of the zodiac, gave rise to a *year*, a revolution of the moon to a *month* of twenty-eight days, the interval between new and full moon, or between two spring tides to a *fortnight* (fourteen nights), so the interval between each spring and neap tide or the mean between new and full moon gave rise to a *week* or *se'nnight* (seven nights). And a *se'nnight* being the lowest period in days thus astronomically marked out, the number seven was made a basis or preferential number in that mystical numerical system, which had its origin in the observation of the revolutions and motions of the heavenly bodies: see *Palmoni* passim. It is much more easy to see how such a preference or peculiar sanctity should have come to be assigned to the number *seven* (especially when we consider, that many apparent confirmations might be discovered in nature*) than to understand how it could have been primarily given to *three* and *four*: though, when it had been thus assigned to *seven*, we can readily believe, that that number may have been so divided as to make the first *three* composing it symbolical of the Deity, and the last *four* of his creation, the Deity having been generally supposed to consist of a *triad* of persons, and *four* having on various grounds (see *Stuart's Com.* p. 757) been made symbolical of the universe.

It will only be further necessary, in reference to the number *seven*, that I should advert to the use of it in the Apocalypse. It occurs *fifty-three* times; and the objects with which it stands connected are churches, spirits, candlesticks, stars, lamps, seals, horns and eyes, angels, trumpets, thunders, chiliads, heads, diadems, plagues, vials, mountains, kings. To the thing actually contemplated in each case it attaches the idea of perfectness or completeness, at the same time exhibiting it as an entirety or unit in itself, which in some instances

* Hippocrates affirms, that this number by its occult virtues tends to the evolution of all things. He, like Shakspeare, divides the life of man into seven ages. Cicero declares, that *seven* contains the mystery of all things. Censorinus says, that it is of great efficacy in everything. In the Roman notation seven letters were made to express all numbers. Tacitus, speculating on the Jewish observance of the Sabbath, says: 'It is generally supposed, that they rest on the seventh day, because that day gave them rest from their labours. . . . Others say, that they do honour thereby to Saturn: . . . or else it was, because the star Saturn moves in the highest orb, and of the seven planets exerts the principal part of that energy whereby mankind are governed: and indeed most of the heavenly bodies exert their power and perform their courses according to the number Seven.' Primasius (A.D. 550) accounts for the fitness of the number *seven* to signify unity by its being a complete number:—As man is made up of body and soul; the soul with its *three*, heart, soul, mind; the body with its *four*; hot and cold, moist and dry: and again, by the *seven* moods of a verb; and by the *seven* ages distinguishable in the spiritual history of a spiritual man, &c. This is fanciful enough.

comprehends and consists of a series of seven, but in others does not. The following may be given as examples of things signified in which the sense is derived mainly from the force of *seven* :—the universal Church represented by seven particular churches, the Holy Spirit, the Divine head of the Church, the perfected Mystery of the seven ages, omnipotence and omniscience, the Roman power located on the seven hills, the dynasty of the Cæsars. It will not be unimportant to observe, that in the symbol there are always and necessarily seven particulars, though this is not necessarily the case in respect of the thing symbolized. Through not observing this distinction between the symbol and the thing symbolized, Stuart has confounded the two together, and so fallen into error. He asks ; “ Does *seven spirits before God’s throne* mean definitely that number, or only an adequate or perfect number ? ” And he answers ; “ I incline to the latter opinion.” Now, in truth, a choice is not to be made between the two. The right answer would be ; Seven in respect of the symbol ; but in respect of the thing symbolized, the idea of perfectness would be attached by the number to whatever symbolical sense might be indicated by the context and other considerations.

(2). *Divisions of seven* : $3 + 4$ or $4 + 3$ or $3 + 1 + 3$, $6 + 1$, and $3\frac{1}{2} + 3\frac{1}{2}$.

Three. *The origin and nature of the mystical signification* attached to this number will readily be deduced from the number *seven*. When, as in respect of the latter, a symbolical sense had once been contracted by a number, the like would soon be extended to others ; and most naturally in connection with, or as arising from the original one. Now, the heptad of creation is self-divided into *six* and *one*. The *one*, as appertaining to the day of God’s rest, and as denoting the ἡ μὴ μὴ μὴ, or abstract principle of unity, would be esteemed sacred to God and to the unity of His nature. Thus Athenagoras (c. A.D. 177) says ; “ *Μονὰς ἔστιν ὁ θεὸς* : ” and Macrobius ; “ *Unitas dicitur ; ipse non numerus, sed fons et origo numerorum. Hæc monas, initium finisque omnium . . . ad summum refertur Deum.* ” The *six*, as measuring the period of toil, would acquire an unfavourable sense ; and hence might come to designate whatever was hostile to God. But the bisection of any number appears to denote contrariety to the signification of that number. And hence, when men began to seek for a numerical expression for the developments of the Godhead, or for the plurality of persons therein (to which they might be led by such forms of expression as “ Let us make man,” and other early indications), they would naturally adopt the number *three* to express *the indivisible Godhead in its plurality or in its developments as triumphing over all hostile powers*. This would be the first number, that could be chosen ; for *one* was made the emblem of simple unity, and *two* would be the obvious

symbol of division. That such a choice was made of the number *three* is confirmed, too, by the circumstance that 'the third day is designated as a special and peculiar one, in respect to various solemnities or religious usages; and this limitation of time, in a great variety of cases, is found in the Scriptures.' Moreover, its selection would be recommended or confirmed by such considerations as the following. It is 'the first number that constitutes a full *concrete* unity; and being indivisible, it represents a perfect *composite* unity.' And so 'in forms and figures purely mathematical, it bears a most conspicuous part. The triangle is the basis of almost all geometrical forms, and is itself unresolvable into any other.' Consisting of a beginning, a middle, and a terminating monad, *three* would form a suitable representative of the eternity of Him 'who was, is, and is to come:' who, as Plato says; "*according to the ancient saying*, contains the beginning, the end, and the middle of all things." The ancient world regarded the universe as being divided into three parts, the upper, middle, and under worlds. The visible universe they divided into heaven, earth, and sea. The heavenly bodies are threefold; sun, moon, and stars. Time is present, past, and future. The day contains morning, noon, and evening. Time and space have beginning, middle, and end. Man's life is divided into youth, manhood, and old age. "The universe and all things," says Aristotle, "are limited by the number three." And as the ancients considered, that the universe was impressed in some important respects with images or rather symbols of its Creator, they would naturally transfer any pervading features which they thought that they discerned in it to the Creator. Thus He might be supposed to be in some mysterious way tripartite, and the number three, not only a suitable, but a natural representative of Him. From this reference its symbolical signification would be intensified, and also extended to all representations of the Deity, and things connected with His worship. And this seems to be a more reasonable way of accounting for the symbolical origin of the number *three*, and for the tritheistical notions and tripartite figurations of the Deity which prevailed in the ancient world, than that of Stuart, who supposes that the ancients first formed Trinitarian conceptions of the Godhead in some inexplicable manner, and thence were led to attach a sacred character to the number *three* as a symbol of their tripartite Deity. More probable is it, that from the observation of real or fancied tripartitions in His works, 'God developed or disclosed came to be represented as God in a threefold relation to his creatures.'

The number *three* occurs only in six texts of the Apocalypse; and it will be hard to attach a symbolical sense to it in a single instance. The only ones which seem possibly susceptible of it are these: 16; 19;

"The great city was divided into *three* parts:" 21; 13; "On the east *three* gates," &c. The former may admit of doubt; but the latter scarcely can, for a symbolical sense (if any exist) can attach only to the entirety, *i.e.* to the *twelve* gates, being the one part of seven (3) multiplied into the other (4). How strange that it should have been contended, that a number, of which it cannot be affirmed with certainty, that there is a single symbolical example, is actually the reigning symbolical number! How passing strange, when the 53 *symbolical* examples of *seven* are contrasted with the 9 *literal* ones of *three* !!

Four. *Three*, having in the way shown above, been separated to a special symbolical use, it would become an obvious thing to assign to the remaining portion of the heptad a signification proper to it. And this number, as consisting of the *one* of Deity and the *three* of Divine developments, would most naturally be regarded as emblematic of the utmost comprehensiveness; and hence would have the idea of *universality* attached to it. Regarded in this light, it might be taken to include the Deity and all His works; or, regarded as a part of the sacred *seven*, it would denote the creation alone, the preceding *three* being representative of the Creator. The latter is shown by various considerations to have been St John's use of the number,—in particular, by the circumstance that in the scene in heaven, C. 4, he exhibits the throne of the Triune Godhead, Father, Son, and Spirit, as raised aloft above the *four* living creatures, who must be the representatives of creation. On this view, the second *three* in the divided hebdomad (3 + 3 + 1) is obviously regarded as going out into completeness in a *fourth*, specially inasmuch as in the fourth day from the third the day of God becomes included, and the septenary number of perfection is completed. Of such a procession of the number *three* a convincing proof is found in Prov. 30; 15–31; "There are *three* things, . . . yea, *four*," &c., a formula repeated *four* times: and again, in Amos 1; 3, 6, 9, 11, 13: 2; 1, 4, 6, in reference to *eight* peoples, it is said, "For *three*, yea, for *four* transgressions," &c. See also Luke 13; 7, 8.

To the foregoing grounds for making the number *four* symbolical of universality, the following (among many others) may have come in as supplementary or confirmative. The *four* quarters, into which the heavens and the earth were from the earliest times divided, comprehend all creation. (This would seem to be so natural a distribution, that it alone may have sufficed, when a symbolical signification was sought for the number *four*, to suggest the idea of universality: only the question may be raised, whether the previously existing signification did not suggest the division, rather than this give rise to that. Eze. 7; 2; "The four corners of the land." "Therefore," says Philo, "four is a number of universality in nature.") The uni-

verse, in the view of the ancients, was composed of *four* elements,* earth, water, fire, air. The heavens were considered to contain *four* great constellations. The seasons of the world are *four*: its regions *four*. The changes of the moon were reckoned to be *fourfold*. '*Four* are the ways of production;' so says the Oupnekhat. The *square* is a perfect form; and was used by the Hindoos as an amulet representative of the universe. This mystical square they divided into three times three squares; and in these they placed the unit numbers in such a way, that the sum of every row, whether taken vertically or horizontally, would be 15. Thus this square was a union of the numbers three and four. The *cube*, again, consisting of squares on every side, would be a still more perfect symbol of universality. Accordingly, this is the figure of the new Jerusalem, or universal Church (21; 16).

To Stuart's work I refer the reader for illustrations of the use of the number *four* in this symbolical sense among the Hindoos, Egyptians, Pythagoreans, Arabians, Chinese, Sabæans, Chaldeans, Persians, and Thibetans. And I will here only observe further, that perhaps the '*four streams*' diverging in different directions from the one river of Paradise may be emblematic of the universe proceeding from the throne of God; and thus indicate a consecration of the number *four* to denote universality, even from the creation.

The number *four* occurs nineteen times in the Apocalypse. It stands connected with the living creatures, angels, corners of the earth, winds, and horns of the altar. To each of these it will be found to attach the idea of universality. Not that the literal sense of the number is altogether superseded. On the contrary, it is invariably to be recognised in the symbol, and sometimes in the thing signified, just as it is in the number *seven*. None of the examples appear to call for any special comment. But I would direct attention to that of the living creatures as affording, especially when considered in connexion with its prototype in Ezekiel, a conclusive illustration of the emblematical signification of the number *four*. (See Hengstenberg on iv. ; 6).

Four appears to go out into completion in a *fifth* in the case of the four universal monarchies, which were swallowed up as it were by a fifth power that rose contemporaneously with them, surpassed them all in extent of dominion, and was contradistinguished from them during the period of its co-existence in not being a monarchy. This is the view given of them in Nebuchadnezzar's Vision. Therein, as represented by a block of stone, hewn by the art of man into the figure of a man, and which hence symbolized a single quadripartite despotic

* "For that you saw her sitting upon a bench, it denotes a strong position; because a bench has *four* feet. And even the world itself is upheld by the *four elements*" (1. *Hermas*., Vis. III. 180).

power, they stand contrasted with the unhewn stone,—‘a stone not cut out by the hands’ of any single man, which increased stealthily till “it became a great mountain (a mighty republic) and filled the whole earth,” and which swept away the kingdoms that preceded it, ‘like the wind does the chaff of the summer threshing-floors, till no place was found for them.’

As we have now seen, that the number *three* would be representative of a triangle and *four* of a square, it follows that *seven*, which includes within it or is formed by the union of *three* and *four*, is the numerical equivalent for the two forms which constitute the basis of geometry, and are the symbols of the Creator and his entire creation.

$3 + 4$, $4 + 3$, and $3 + 1 + 3$. There are examples in the Apocalypse of all these divisions of seven; and there appears to be no heptad in which there are not intimations of a distribution in one or other of these three ways,—a circumstance which affords a confirmation of the view I have taken of an origination of the other numbers from *seven*. It is probable, that the particular distribution to be made of the heptad in each instance has been governed by the circumstances or by the capability of producing parallelisms. If so, no distinct symbolical signification can attach to each mode of division.

$6 + 1$. This distribution of *seven* is obviously made in the septenary of creation.

Six. It has already been incidentally suggested, that the labour-week of creation would naturally lead to the assignation of a bad sense to this number, and be likely to cause it to be taken as *the representative of all that is hostile to God and man*. Various passages tend to confirm this view. “*Six* things doth the Lord hate.” “He shall deliver thee in *six* troubles; yea, in seven,” &c. The time of servitude and of the toil of the land was *six* years. ‘About the *sixth* hour, Jesus, wearied with his journey, sat by the well.’ “He was crucified about the *sixth* hour.” And the circumstance, that Irenæus assigns as a reason for supposing *Tetrah* to be the name denoted by the number of the beast, that it contains *six* letters, strongly favours it. But it is doubtful whether this emblematic sense is to be attached to it in Rev. 4; 8, the only place in which the number occurs. It *may* be signified there, that the original ability of the creature to soar to the Creator had been ‘subjected’ to the God of this world; or it *may* be, that the sum of the wings (= 24) is to be regarded as the actual number intended to be exhibited, and this with a view to intimate a connection between the living-creatures and the twenty-four elders. In the latter case, *six* may be considered to have no place in the Apocalypse,—a circumstance which will tend to confirm rather than negative the view I take of its emblematical meaning; for in a revelation of Jesus Christ it might be expected, that the mark of hos-

tility to him would be brought to view only under an imperative necessity.

One occurs twenty-four times. It cannot be affirmed, that it is introduced in that which I suppose to be its proper emblematical signification. Yet there is an emphatic use of it, which may perhaps be thought to include a reference to a special acting of the Deity. As examples, I may refer to C. 8; 13; "I heard *one* angel flying:" 9; 13; "I heard *one* voice:" 18; 21; "*One* mighty angel took up a stone:" 19; 17; "I saw *one* angel standing in the sun." *One* joined with a designation of time, as "*one* hour" in 17; 12: 18; 10, 16, 19, and "*one* day" in 18; 8 appears to denote a *determined but not accurately defined period*. And these phrases were probably used with a proportionate relation to one another.

$3\frac{1}{2}$. The half of seven, when used in connection with a designation of time, appears invariably to denote a *crisis of great calamity* to God's people (cp. Dan. 7; 25: 9; 27: 12; 7: Ja. 5; 17). The two instances in which it virtually occurs in the Apocalypse, xi.; 9, and xii.; 14, exhibit this signification. And it is illustrated by the Rabbins in the cases of the first destruction of Jerusalem by the Babylonians, of the second by the Romans, and of the siege of Bithur by Hadrian, each of which, according to them, lasted for the $3\frac{1}{2}$ year period of calamity; and hence they say, that Nebuchadnezzar and Vespasian will be punished in Gehenna $3\frac{1}{2}$ years.

{3}. *Aliquot parts of the divisions of seven* : 2, $\frac{1}{3}d$, $\frac{1}{4}th$.

Two. From the bisection of *four* comes *two*; and, as four is the emblem of collective *universality*, so its half appropriately represents *division*. And this idea may be discerned in five out of the eight examples of this numeral. In the two witnesses, two olive trees, two candlesticks, two prophets, two wings, there is a certain opposition to unity intended, the circumstance emphatically denoted by *two* being that a single *one* was insufficient, that is, *unity* was inadmissible. The literal use as to the things signified is merged in the emblematical only in the last of these examples. Whether in the other three examples (which are, the two woes, the two horns like a lamb, and "these two," viz. the beast and the false prophet), the use is *exclusively* literal may admit of doubt. But it certainly is not improbable, that the same idea of these *twos* forming distinct *pairs* may have been designed.

Second is the only ordinal number, which occurs in an emblematic sense. Out of the twelve examples of it, three relate to "the *second* death." And to this phrase a figurative or spiritual sense attaches; though it may perhaps be more properly considered to *result* from a *literal* than a *tropical* use of the ordinal number.

Thirds. Trichotomization of a unit appears to be emblematic of

complete dissolution. "The great city was divided into *three parts*" is the first of the three expressions, by which Babylon's reduction to atoms under the seventh vial is described. "*The third part*" occurs 14 times. What its meaning is cannot with much certainty be determined. All the examples occur under the trumpets, and relate to the disastrous effects which are symbolized under them. So that it is impossible to suppose, that the term is used in so many instances and in such a connection in its definite literal meaning. On the other hand, I cannot think it likely, that it is used *solely*, in an indefinite sense, to denote merely a large proportion. The peculiar repetition of the term unnecessarily in some places, and its omission in others, where it might rather have been looked for, indicates an ulterior object. And hence it seems probable, that the full meaning is to be sought in the completion of a mystical number by an aggregation of these *thirds*. And in support of this view, I observe, first, that in C. 8; 7 Griesbach inserts a reading, which adds another *third*, making 15 in all, or 5 units. Of these 15, twelve are in the first four trumpets, and three in the last three; or, accurately, in the last two, for there is none in the fifth trumpet. Thus, the sum of the *thirds* in the first four trumpets will give the number *four*, the symbol of universality; and that of the last three the number one. And so the completion of the introductory judgments under the first division of the trumpets, going out into consummation under the woe-trumpets, may be symbolized. But, again, another view may be taken. If we adhere to the received text, and exclude those *thirds* which occur in explanatory or repetitive clauses, that is, reckon only the disastrous effects which are symbolically predicated, the whole number will be reduced to twelve, *viz.* in T. 1, 1; T. 2, 3; T. 3, 1; T. 4, 5; T. 6, 1; T. 7, 1. And thus, all these details of judgments will amount in the course of the trumpets to the number of universality, and so may be taken to symbolize the full accomplishment of the destroying judgments in the trumpet-period. The division of "the great city" into *thirds* is obviously a distinct case; but, added to the preceding, it makes on the one view 18 or 3×6 , and on the other 3×5 . It may further be observed, that there is a distinction of stages of operation in the several introductory trumpets, which may, when each *third* is allotted to its proper stage, form them into units proper to one or more trumpets. Also, the first six trumpets are characterized by abounding in groups of *threes*. So that, on the whole, it is not unlikely, that there may be a complicated tripartite system running through them. And if it be asked, why these in particular should be so characterized, I answer, that probably there may be a mystical allusion to the Roman triumvirates, seeing that, according to my scheme, the first six trumpets are so far measured by and concerned with the times of the Triumvirs, that the

period they include might not inappropriately be designated 'The period of the Triumvirates.'

One-fourth occurs only in C. 6; 8; and there "*the fourth of the earth*" is apparently to be taken in a literal indefinite sense, this number being introduced for the sake of the parallelism with the fourth seal, the fourth living-creature, quadripartite symbol, and four instruments of destruction, all of which are included in vv. 7, 8.

{4}. *Numbers formed by additions of or to 7, its divisions, or their parts*: 10, (5, $\frac{1}{5}$, 1000, 1600, 7000, 200,000000) : 12 (24, 144, 144,000) : $3\frac{1}{2}$ (42 ; 1260) : 666.

Ten. There would appear to have been reckoned two modes of the formation of this number, $7 + 3$ and $6 + 4$; as may be gathered from the examples, which will appear in the course of this work. And as in the former the 7 of Divine demiurgic perfectness (and thence the signature of the Creator) is joined with the half of the bestial number, and in the latter the 6 of the hexæmeron of toil (and thence the mark of the Despoiler) is joined with the symbol of universality, it may hence have arisen, that the number should have a common or neutral symbolical signification, being perhaps regarded as formed in the one or the other method according to its use in each case. There can be no doubt, that this was pre-eminently *the regal or dynastic number*. It has been shown in *Palmoni* (see esp. ¶ 578-582), that every principal succession or dynasty of kings was made to coincide with it; and other proofs might be adduced, if it were necessary. On this account it may have been, that the *twelve* of civil or ecclesiastical entirety has commonly been reduced to this number; or, otherwise, that *this* has been regarded as perfected in *that*. The special adoption of this number would naturally be suggested by the number of the fingers and by the convenient methods of reckoning by them and by it.

Many indications of a preference having been given to the number *ten* might be brought from the Old Testament. For example. The tabernacle had 10 curtains, 10 pillars, and 10 sockets. The commandments were 10, divided into 4 and 6. The molten sea was 10 cubits in width, and 5 in height, and had 10 bases and 10 knobs in a cubit. There were 10 lavers, 5 and 5; 10 lampholders, 5 and 5; and 10 tables, 5 and 5. An instrument of 10 strings was perfect. So also 10 mighty men for the defence of a city. Zechariah's flying roll was 20 by 10 cubits; and he foretells that 10 men out of all languages shall take hold of the skirt of a Jew, &c. In the New Testament, too, it is preferentially selected; as in the 10 virgins, 10 talents, 10 drachmæ, 10 pounds, 10 cities, &c.

In the Apocalypse *ten* occurs nine times; in all of which, excepting C. 2; 10 ("Ye shall have tribulation ten days"), it stands connected with the dragon's or beast's horns, with the diadems on them, or

with the kings which they signify; and the kings denoted by the ten horns being distinguished into six past and four future (17; 10), it may be considered, that the decad is divided into 6 + 4.

Aliquot parts of ten.—*Five*, i. e. $\frac{1}{2}$. Some examples which have just been cited lead to the opinion, that *ten* has (like other mystical numbers) been formed into a pair of 5's. And this may be the case with the two "five months" of Rev. 9; 5; 10; as it was with the kings symbolized by the ten horns, five of whom were "fallen." These three are the only instances in which *five* occurs.

One-tenth. In the solitary instance in which this number occurs in the Apocalypse (11; 13; "the tenth of the city fell") it appears to be used to denote symbolically a *small* portion. Cp. Is. 6; 13.

Multiples of 10. From the peculiar property of 10 in being capable of indefinite multiplication on its own scale simply by the addition of ciphers (being thus self-expansive as it were *ad infinitum*), it appears to have been regarded as the number most convenient to be made by multiplication expressive of *multitudinousness*, and *unlimited or indefinable extent*. Accordingly, this idea will be found to attach to its multiples, when used symbolically; but it should be observed, that, when they are prefixed in the Apocalypse to designations of time, the use is literal.

1000 ($10 \times 10 \times 10$). The repetition of "1000 years" *six* times in Rev. 20; 2-7 seems to be a symbolical intimation, that at this point 6000 years are completed, and (as coming under the number *six*) that this 6000 years forms the labour-period of the Mystery.

1600 ($4 \times 4 \times 10 \times 10$). The square of the number of universality multiplied into the square of the number of supreme power (forming the lowest expression for indefinite extent) appears to be used in C. 14; 20 to denote the vast amount of slaughter which befell the guilty land.

7000 (7×10^3). In C. 11; 13 the rendering should be, 'there were slain names of men seven chiliads.' There is doubtless a meaning in the expression chosen. And what can it be, but that each chiliad is to be taken as a unit or integer, expressive of multitudinousness in the second degree? Then the *seven* integers will denote the perfect or destined number. 'Chiliads' occurs in the same way in the 12,000 and 144,000 of C. 7; 4, 5; 14; 1: 21; 16.

200,000,000. The expression in C. 9; 16 is literally 'two myriads of myriads.' Ciphers are multiplied to such an extent to denote, that the armies of the horsemen were so vast as to be beyond the reach of the eye to count (cp. in the Gk., Lu. xii.; 1: Heb. xii.; 22: Ju. 14).

Twelve and its multiples. *Twelve* would be formed in two ways. As 2×6 it would denote victory over the power of evil: as 3×4 it might symbolize the energetic exhibition of Divine energy. It is unques-

tionably the number of *civil and ecclesiastical polity*. Of this many illustrations may be given. The sun, passing through the 12 signs of the Zodiac, and yearly ruling the earth in 12 months, may have suggested the adoption of the signification. And it is worthy of notice, that the sun, moon, and 12 stars or constellations were used to represent Jacob's family, from whom came the 12 tribes. Previously Ishmael had begotten 12 princes. Solomon, afterwards, appointed 12 officers over all Israel. Ezra separated 12 of the chief of the priests. There were 12 minor prophets. Jesus appointed 12 apostles. And so among heathen nations, this was the chosen number in such cases. Thus, in China Yao placed 12 mandarins over his empire. In Persia there were 12 chief officers over the courts of the palace. The most ancient Egyptians were divided into 12 dynasties. They had a dodecarchy after Sethos; and reckoned that 12 demigods reigned after Pan and 7 gods. There were 12 Ionic confederacies, and 12 associations of the Achæans. 12 towns were founded by Cecrops. The Arcopagus consisted of 12 members. The Phæacians appointed 12 councillors for the king. The Etruscans arranged their magistrates by 12's. The 12 tables of the Romans are well known. There were 12 priests of Odin. Plato divides his ideal republic into 12 parts, and its metropolis in the same way. The Saracens were divided into 12 tribes. [See Bähr Symbolik, I. 201 ss., and a Conc. for the many preferential examples in the SS.]

12 occurs 22 times in the Apocalypse. 12 times it stands connected with the *chiliads* of the 12 tribes, each of which is to be regarded as an integer symbolical of multitudinousness, a fact made more evident by the 12's being expressed by numeral letters. Thus, each tribe is exhibited as a mighty polity in itself, which of course greatly heightens the idea in respect of the aggregate. 12 occurs again in connection with *chiliads* in C. 21; 16; where the cube of 12 *cuiliads* of *stadia* gives an idea of the greatness and perfectness of the new Jerusalem polity such as the longest description could not equal. Elsewhere, we have a crown of 12 stars, 12 angels at the 12 gates, the 12 tribes, the names of the 12 apostles on the 12 foundations, the 12 gates were 12 pearls, 12 fruits every month; all more or less directly connected with and symbolizing the perfection of ecclesiastical polity.

There are many instances in which 12 is divided into a pair of sixes. For example. 12 cakes, 6 in a row. 12 oxen to 6 waggons. The purifications of maidens were made 6 mos. with oil of myrrh and 6 mos. with sweet odours. On the high priest's breast-plate 6 names were on one stone, 6 on the other. Solomon's throne had 12 lions on six steps. Each of the two seraphim seen by Isaiah had 6 wings, disposed in pairs. So had the living-creatures seen by John, only

there were four of them, and consequently the number of their wings corresponded with the double duodecad of elders.

The practice of reducing in symbolical use the number 12 to 10 will be adverted to hereafter; and when the close relation of the one as the *political* number to the other as the *regal* is taken into consideration, the practice will appear less strange. Certainly, there are significant precedents in the Old Testament of the separation of 2 from 12, which may have suggested the idea of such a reduction. Thus, the series of antediluvian patriarchs contains 10 names, and the 2 sons of Noah not in the Messianic line would make 12. Again, the post-diluvian series from Shem to Abram contains 10, and Abram's 2 sons would be 12. 10 out of the 12 patriarchs twice went to buy corn. Joseph had 2 parts out of the 12. 10 tribes separated and formed the kingdom of Israel, while 2 constituted that of Judah. And so among the apostles, the 10 were filled with indignation against the 2 sons of Zebedee. Also, Peter denied, and Judas betrayed Jesus.

24 (12×2). "*Twenty* [and] *four*" is used *seven* times in connection with the elders, *six* times in reference to them, *once* to their thrones. This number clearly appears to be the symbolical aggregate of the two polities, the Jewish and the Christian, and points out the elders as being the representatives of these, considered as forming the one Church of God of all time. The 24 bullocks which were sacrificed for the consecration of the altar in the wilderness, and the 24 courses which David appointed for the service of the first Temple, may have been providentially ordained as types of the same under the old Dispensation. [24 was esteemed a sacred number by the Marcosian heretics, being the number of the letters in two quaternions of their Æons, viz. Ἀρχητος, Σειρη, Πατηρ, Ἀληθεια, and Λογος, Ζωη, Ἀνθρωπος, Εκκλησια.]

144 (12×12). The square of 12 appears to be used in C. 21; 17 (of the breadth of the walls of the new Jerusalem) to denote the perfectness of the safeguards, with which the constitution of the ecclesiastical polity symbolized by the new Jerusalem is provided. It is also virtually used in respect of the fruits of the tree of life (xxii.; 2), then denoting the unfailling and abundant supply of all the means of grace.

144,000 ($12^3 \times 10^3$) is thrice used to show the number of the sealed saints of God. As being composed in part of the square of ecclesiastical perfection, it signifies that the number of the elect persons spoken of has been completed. And as being composed in each chiliad of the cube of multitude, it symbolizes the greatness of their numbers.

$3\frac{1}{2}$ ($\frac{7}{2}$), 42 (7×6), 1260 ($7 \times 6 \times 30$). The $3\frac{1}{2}$ times of xii.; 14, the 42 mos. of xi.; 2 and xiii.; 5, and the 1260 d. of xi.; 3 and xii.; 6 have all 7 for their root. The first is used in defining the time of the

woman's nouriture and protection from the serpent. 7 in combination with 6 is selected in both places in which the beast's predominance is spoken of. And the number which has a larger appearance is taken to express the weary periods of the witnesses' prophesying in sack-cloth and the woman's sojourning in the wilderness. Perhaps too, as a secondary sense, there may be a design covertly to intimate by it, that the time of the Church's depression in the wilderness of this world would occupy 6 times 7 half-hours in the Vision. And so it will be found, that, from the commencement of the Mysteries in Ch. ii. until the time of the redemption of the Church in Ch. xx., the matter occupies 21 hours.

666 (6×111). "The number of the Beast" will be discussed under C. 13; 18. Here I will offer only a remark in reference to the symbolical aspect which such a number as 666 seems to present. The collocation of *three* 6's (the number of toil), running through units, tens, and hundreds, appears to form a climax expressive in the highest degree of all that is hostile and offensive to God and man. And this is intensified, when viewed in contrast with the *three* 8's (or 7's perfected), which the name *Iησους* gives out.

I have now briefly noticed all the numbers, that occur in the Apocalypse. Certain artificial adjustments in respect of them I reserve for the proper places in the Exposition, and shall only further under this head call the reader's attention to a few facts, which tend to show, that the principle of mystical numerosity has been carried into the most minute details.

Preludes, &c. There are *seven* Preludes in the two Mysteries. The Episodes in the Apocalypse are *four*. The Interludes are *fourteen*. Of these *seven* relate to blessings, which are set before the followers of the lamb, and *seven* to judgments inflicted on his enemies. See *Guide*, p. 196.

Doxologies. Of the portions to which this term may be applied as a general designation, there are seventeen; viz., *seven* doxologies founded on a climactic formula (see *Guide*, p. 198), *three*, which are called "songs," and *seven* miscellaneous.

Similes. Of these there are *eight* times *seven* in the Apocalypse.

The symbolical acts done by the seer are *seven*: see 1; 17: 5; 5: 7; 13: 10; 8: 17; 6: 19; 10: 22; 8.

Words. The following is a list of the number of times from 2 to 20, which the principal words (substantives for the most part) occur. *Three* times there occur 45 words. *Four* times 27 words. *Five* times 8 words. *Six* times 8 words. *Seven* times 21 words. *Eight* times 15 words. *Nine* times 1 word. *Ten* times 7 words. *Eleven* times 2 words. *Twelve* times 2 words. *Thirteen* times 2 words. *Fourteen* times 4 words. *Fifteen* times 2 words. *Sixteen* times 1 word. *Seventeen* times 2 words. *Eighteen* times 1 word.

19 times 3 words. 20 times 0. The numbers which I account to be specially mystical are put in words. Of the 18 numbers included it will be seen, that 6 are mystical and 12 non-mystical. Yet under the 6 there come 119 occurrences, while under the 12 there come only 32. With these facts before us can we doubt, that it has entered into the author's plan to go so far as even to count the principal words in order to bring his use of them, as far as was practicable, under mystical numbers? Verily, More's saying, which I put on my title-page, may be held to be literally true.

[7]. *The designations of time* : viz. *hour, day, month, year, time, season.*

In this place I propose to notice only an erroneous interpretation of one of these designations; for the discussion of this will suffice to determine whether these designations have any symbolical significations.

(1). The designation I allude to is *day*, and the interpretation is known by the title of *the year-day theory*. This theory consists simply in the one proposition, that in symbolical prophecies a day is made to denote a year. Its advocates seek to maintain it by certain texts of Scripture, and by the coincidences that will be exhibited, if the theory be admitted. I do not now intend to enter fully into the discussion of the question. Many years ago I prepared an elaborate Dissertation on this theory; but the essays of Maitland, Burgh, Stuart, and Davidson having supplied a full refutation of it, I did not proceed to publication; and I do not now consider, that there is occasion, or indeed room to add anything material to what those authors have advanced, and I myself have shewn in *Palmoni*, p. 364 ss. I purpose, therefore, to advert only very briefly to the principal arguments on either side.

i. 1st : As to the arguments in support of the theory.

There are only two texts, which appear to me to afford a shadow of evidence. They are these. Nu. 14; 34; "After the number of the days in which ye searched the land, even 40 days, each day for a year, shall ye bear your iniquities, even 40 years." Eze. 4; 2-6, where the prophet is commanded to make himself a sign to the houses of Israel and Judah, by lying before a symbol of Jerusalem, on his left side 390 days according to the years of the iniquity of Israel, and again on his right side 40 days according to the years of the iniquity of Judah. Now it is obvious to remark, that these texts furnish as strong an argument in favour of a *day-year* theory as of a *year-day* theory; for if the former furnishes an instance in which a day in the time past is made a sign of a year in the time future, the latter presents an example in which a year in the time past is made a sign of a day in the time future. And this may serve to show, that it is not

the designation of time, but the number, that furnishes the point of parallelism. That a day is made a type of a year in Numbers may be said to be purely accidental, that is, this is not an essential feature in the appointment. If there had been 40 spies, it might with equal propriety have been said, 'a year for each spy.' The number, not the designation of time, is the salient point. Again, that a year is made to represent a day disproves the position that "*miniature* is systematically employed in symbolical representation" (Faber and Elliott). Further, these texts afford at the most nothing more than precedents, showing that a day may be specially appointed to stand for a year, or a year for a day; and this would be so readily admitted by every one, that to adduce precedents must in truth be superfluous. What may justly be required of the advocates of this theory is, either to produce a text laying down a rule or principle applicable to all cases, or to establish each case by its own evidence. They cannot do the former, and consequently they must have recourse to the latter method. Under it two modes of proof only could be open to them, *viz.* the production of an appointment similar to those in the texts just cited, and the exhibition of so wonderful a coincidence between the text interpreted according to their theory and the facts of history, that the coincidence could not be deemed fortuitous, but must be allowed to be the result of the working of a special Providence, which had brought the event into conformity with a statement inspired in this sense many ages previously. Now the first of these modes of proof is in point of fact closed against the year-day theorists by the circumstance, that no other instance of such an appointment is to be found in the Scriptures. And as to the second it cannot be denied, that it is a method that must be always attended with great difficulty and uncertainty, and one that must at the best (inasmuch as the case becomes a question of estimate) leave room for great doubt and much difference of opinion. Nevertheless, this is the only mode of proof, that is open to the year-day theorists; and we must therefore proceed to examine the instances depending on it which they advance.

Daniel's prophecy of the seventy weeks (C. ix.) is commonly appealed to as furnishing a conclusive example. But in truth it does not afford an iota of evidence. *Days* are not mentioned in it. The phrase in the original is perfectly indefinite, meaning merely *seventy sevens* or *seventy heptads*. So that days or years or any other period may be meant, so far as appears on the face of the writing. Now, if *years* be supplied (as is commonly the case), there will clearly be no evidence for the year-day theory; for *days* will then not appear at all in the prophecy. And if it be asserted, that *days* are meant, and these are supposed to be representative of *years* (as the year-day theory requires), then the following insuperable and fatal objections will pre-

sent themselves. 1. The assumption, that *days* are intended is purely gratuitous, being destitute of any support. 2. The supposition, that, if *days* be intended, they are meant to represent years, is no less gratuitous. 3. On this hypothesis there ought to be shown some antecedent reality or symbolical exhibition in *days*, which may form a type or miniature representation of the greater period, as in the precedents in Numbers and Ezekiel; but nothing to the purpose can be adduced. 4. The alleged historical coincidence (on which in point of fact this example comes to depend) will not bear examination. The date of the commencement of the seventy sevens must be allowed, on any right rule of interpretation, to be fixed by ve. 1 at "the first year of Darius," say B.C. 536; and consequently the 490 years would not have their *terminus* at or about A.D. 33, which is the epoch at which they must terminate to suit the year-day hypothesis. And even when year-day theorists have selected the point of commencement, that will best suit their scheme, they are unable to make the divisions of the prophecy accord with the history without having recourse to the supposition of a hiatus, or to some other mode of *forcing* the one to agree with the other. But the truth is, that neither *days* nor *years* are intended. I have shown in *Palmoni*, p. 346 ss., and in the *Quietus*, p. 14 n., and I purpose to show further under the exposition of C. 8; 1, that the heptads are composed of quite a different unit. If this is done to the satisfaction of the reader, the question will of course be settled on this ground alone, independently of all others.

All the prophecies, in which *days* or denominations reducible to *days* are found, depend wholly, for any support they may be thought to give to the theory, on the weight of the coincidence which results, when they are interpreted in conformity with the year-day hypothesis; for they contain no internal evidence which would lead any one to suppose, that, when *days* are mentioned, *years* are meant. Of those which are popularly interpreted as having been fulfilled in the time past, there is not one, in which the coincidence has been so satisfactorily made out, and is of so striking a character, as to afford any evidence at all. To give a convincing coincidence one end at least of the chronometrical line ought to be so clearly fixed, that no doubt should exist about it. But, on the contrary, it may with truth be affirmed, that in no one of the lines is there a single point, that is so conclusively determined as to be placed beyond doubt. I cannot afford space to enter fully into the several examples, but a mere glance at them may suffice.

(a). The "*seven times*" of Nebuchadnezzar's dream (Da. 4; 16), being assumed to mean years and reduced to *days* at the rate of 360 to a year, give 2520 *days*. On the year-day principle these are (as, e.g., by Elliott) made to measure the period from Shalmanezar's in-

vasion of Israel, B.C. 727, to the French Revolution, A.D. 1790. Now we may well ask the following questions. With regard to the point of departure, what has an Assyrian invasion to do with the Babylonian kingdom, or with Nebuchadnezzar, who did not exist till a century after it took place? As to the point of termination, what coincidence with the prophecy can possibly be seen in the French Revolution? And as to the general application throughout the period, what applicability of the prophecy to the history can be discovered? Moreover, does not Daniel expressly say; "It is *thou*, O king:" "Seven times shall pass over *thee*?" And how can Nebuchadnezzar be in any way a type of the period from B.C. 727 to A.D. 1790?

(b). What Elliott designates as "the memorable prophecy of the 1260 years of the beast or antichrist, six times repeated in the Apocalyptic vision, and thrice in Daniel" is also made to end A.D. 1790, being reckoned from Justinian's decree, A.D. 530. And here again every point is open to question. The application of any part of any one of the prophecies in any respect to the period predicated is denied by many of the most able expositors; and this fact is alone sufficient to deprive a supposed coincidence of any weight as evidence. It is clearly shown in *Palmoni* and in the *Quietus*, that Daniel's prophecies relate to the Babylonian, Median, Persian, and Grecian kingdoms, and that the epoch of the 1260, 1290, 1335, and 2300 days is the profanation by A. Epiphanes, as even Mede was constrained to admit. Now, if the era of those periods is in the time of Epiphanes, it is evident (granting for the sake of argument that the days represent years), that the several periods must have terminated long before the terminal dates commonly assigned to them by year-day theorists. Moreover, it has been shown in the works above-mentioned, that these periods have, not a common *commencing* epoch (as Elliott assumes), but more probably a common *terminating* one; and that the 30 days which, it is supposed, have been appended to the 1260 to make the 1290, and perhaps also the 45 added to the 1290 to make the 1335, do really precede, and not follow those periods; and thus Elliott's scheme is entirely thrown out.—As to the 2300 years in particular, who can help seeing, that the assignation of its era to B.C. 480, the date of Xerxes's expedition, is purely arbitrary, and has arisen, not from anything in the prophecy itself, but from its falling in with the scheme which had been previously devised for the terminating epochs of the several periods?—Again, with regard to the 1260 days mentioned six times in the Revelation I shall show in the course of exposition, that these are six distinct periods, all of which occur in a history relating to the times of the Cæsars: and if this is proved to the reader's satisfaction, there will be an end to the theory by which they are amalgamated into one period, and that the

period of the Papal beast's supremacy.—As to all these prophecies, both those in Daniel and those in the Apocalypse, it should be observed, that, while the passages just noticed in Numbers and Ezekiel are commonly appealed to as precedents which sanction the application of the year-day principle to the former, there is really no parallelism of these with those. In Numbers and Ezekiel actual periods of days and years are by express appointments made types or measures of actual periods of years and days respectively. But in Daniel and the Apocalypse there are no such appointments; and, as days only are mentioned, if these are (as this theory supposes) symbolical, then they cannot be literal and actual; and consequently the cases are not parallel. There is no precedent for symbolical or unreal days being made representative of real years; nor is there anything that qualifies them to be so. It would, indeed, be a much more plausible theory, that the prophecies in question have a primary literal and a secondary symbolical signification: say, for example, that the 1260 days in Daniel had reference primarily to the profanation by Epiphanes, and that the 1260 days of that profanation were made typical of a future 1260 years of Antichrist. There would then be a type in real days, and an antitype in real years, in correspondence with the precedents in Numbers and Ezekiel. But this is not the view, that is maintained by year-day theorists. And their view, not being thus parallel, can derive no support from these precedents.—Finally, as to the character of the coincidences between the prophecies and the historical events, no unbiassed person will, I am sure, see in them anything of so striking a nature as will lead him to think, that the former were designed to refer to the latter. To attempt to show this in detail is out of the question in the space I can spare; and I must therefore content myself with this single remark.

(c). The next of "the convergent endings of the chief prophetic periods" in Elliott's diagram is the "hour, day, month, and year" of Rev. 9; 15. This period, having the fall of Constantinople in A.D. 1453 assigned as its era of commencement, is made on the year-day theory to terminate in A.D. 1849. Elliott published his work in 1844. Since then 1849 has gone by, and by falsifying Elliott's prognostication has added another to the many practical refutations of the popular scheme of prophetic interpretation.

I have now noticed all the passages, to which fulfilments have been assigned on the year-day theory. There is no occasion to advert to those, the accomplishment of which is placed in the future; because these have as yet no coincidences to offer in evidence, and the interpretation has, as I have shown, nothing else to support it.

Is. 2; 3; Eze. 16; Lu. 13; 31-33; Heb. 7; 27; Rev. 2; 10; 9; 5, 15; 10; 5-7; 11; 2; 17; 10, symbolic consistency, and cycli-

cal periods have been brought forward as affording arguments in corroboration of the year-day theory. But if the advocates of that theory have wholly failed to make out a case, there can be no place for arguments in corroboration of it. In any case I should deem the evidence drawn from these texts undeserving of serious notice. Suffice it to say, that almost all these arguments are based on the assumption of the validity of the scheme of interpretation, of which the year-day principle is itself the basis. Hence they beg the question at issue in more than one respect.

ii. I proceed now to the arguments, which may be advanced in refutation of the year-day hypothesis. Of these I must content myself with giving a bare outline, referring to other works in the case of those which do not admit of compression into a small space.

(i). As the *onus probandi* lies with the advocates of the theory, the total failure to make out even a plausible case in support of it does in strictness render arguments in refutation supererogatory. (ii). An *à priori* improbability arises from the endless confusion, that would arise from one denomination being substituted for another without notice. (iii). In general a symbol must be diverse in its nature from the thing signified. Hence one designation of time cannot properly be a symbol of another. (iv). Symbols of a diverse nature *have been* adopted to represent designations of time, *e. g.* Ge. 40; 12, 18: 41; 26. (v). On the other hand, the periods in question, while both the numbers and the designations separately are used literally, have in their entirety a mystical signification. The $3\frac{1}{2}$ year-period, as the half of *seven* years, is the period of calamity or fatality. Year-day theorists bring forward as an argument for their view, that the peculiar form and diversities of expression indicate a mystical meaning. This I here grant, and turn the tables upon them by showing, that the fact makes against their theory, inasmuch as the true mystical sense is different from that for which they contend. (vi). In some instances the designations occur in the explanations of the prophecies, where they must be used literally. Now they cannot be used in one place literally and in a parallel place symbolically. (vii). If this theory is founded on a principle (as it professes to be), it ought to hold good equally in respect of all prophecies of the same kind. But few or none of its advocates have ventured to apply it to Da. 7; 12: 10; 13: 11; 24: Ez. 39; 9, 12: John, 2; 19: Re. 20; 2, 4. (viii). If Christ's second advent was definitely fixed to a remote period, as it must have been on the year-day theory, the expectations that he held out to his first disciples were delusive. (ix). Of one head of the beast it is said (13; 5), that "power was given to him to continue 42 months." Now I shall show under C. 17; 10, that the beast's heads denote kings. And one individual could not continue 1260 years. (x). The

Apocalypse was addressed to seven churches existing in the author's time, and must have been intended to be understood by those to whom it was immediately addressed. But on this theory they could not possibly have understood it. (xi). It was also intended specially to console and encourage them under persecution. But on the year-day scheme it must either not have consoled or have done so by deceiving them. (xii). This theory, if it were well founded and could be made available, would have the effect of falsifying our Lord's sayings; 'Of that day knoweth no man;' 'It is not for you to know the times or the seasons:' also those by which he led his disciples to expect, that he would come in that generation. If it cannot be made available, *cui bono?* (xiii). "There is no passage in the Scriptures, or in any other writing, where the word *day* is figuratively put for *year*." (See Maitland's Second Enquiry, p. 76 ss. He means 'an *unreal day* for a *real year*.' (xiv). "When those who maintain the doctrine of the 1260 years have assumed, that there is such a period, they cannot agree among themselves. They differ as to what kind of years are meant—as to the time when the period began, even by whole centuries, and therefore they disagree as to the facts by which the prophecies supposed to have been fulfilled during the period, have been accomplished." (*Id.* & Stuart's *Com.* p. 799.) (xv). "The want of conviction which exists in the Christian Church, and the little real belief which any system of interpreting the supposed period of 1260 years has obtained." (*Id.*) (xvi). "The absence of appeal to the supposed fulfilments of prophecy during the 1260 years, in controversy with infidels." (*Id.*) (xvii). "The difficulties that must be got over with respect to historical facts, in order to maintain the system of 1260 years, are insuperable." (*Id.*) (xviii). "The theory in question was unknown to the early age of the Church." (*Id.*) Davidson's *Introd.* p. 533 ss.

[8]. *The parallelisms* of the Apocalypse are deserving of especial notice. They are of several kinds.

Parallelisms of stichs, consisting in the rhythmical arrangement of two or more adjoining stichs. In reference to these I may refer the reader to Stuart's remarks, § 7, f. He says; The Apocalypse "has everywhere more or less of the Hebrew rhythmic parallelism thrown into its sentences;" and he cites as examples, iv.; 2-4 : v.; 9-10 : vii.; 14-17 : xi.; 17-18 : xviii.; 4-8. There is certainly ground for thinking, that in the songs and doxologies, if not throughout the book, the stichs have been so arranged, that two or three being taken together will form bimembral divisions having a parallelism of *rhythmus* between them. And it is not unlikely, that a knowledge of these will prove to be essential to the obtaining of a correct view of the stichoical and numerical structure of the book.

Parallelisms of symbols, consisting in the reproduction or the imitation more or less close of precedents. Between single symbols and between groups of symbols, either within the book itself or in other prophetic books, parallelisms are observable. The following may be given as examples. Between the first four trumpets and the first four vials. Between the *four* angels of the *sixth* seal, and the *four* of the *sixth* trumpet. Between the 144,000 of C. 7, and the 144,000 of C. 14. Between the woman and her child, the whore and the beast, and the bride and the lamb. Between the throne of Satan and the beast on the seven mountains, and the throne of the lamb on the Mount Sion. The lamb and His, and so the beast and his, have each a name inscribed on them. As there are *four* living-creatures, the representatives in general of all the creation which gives glory to the lamb (v. ; 8, 9, 13, 14), so there are *four* instruments of Satan which represent and uphold the cause of heathenism,—the dragon, symbolizing the military or coercive power which is Satan's chief instrument,—the threefold beast, representing the imperial or despotic power,—the whore, denoting the civil or democratic,—and the false prophet the ecclesiastical. There is a marked parallelism of contrast between the gentle lamb and the ferocious blood-stained dragon, and between the chaste matron, the polluted whore, and the pure virgin. The seven seals or ages have their archetype in the seven days of creation, being similarly divided into six of labour and one of rest. In like manner, the trumpets, the proclamation series, and the vials seem to be respectively made parallel, as far as was possible, to the seven days, each to each. And thus there are made four more or less parallel series. On the first demiurgic day, *light* was made to shine on a dark world: under the first trumpet the judgment inflicted was made appalling to the eye by the *fire* which was cast upon the earth: the first angel of C. 14 came from heaven to earth to bring the *light* of "the everlasting Gospel" to the whole world: the first vial began to prepare the way for the *light* of truth by commencing the destruction of the men who have the mark of the beast. On the second day of creation the greater division of *the waters* into the heavenly and the earthly was made: under the second trumpet *the sea* (which, as receiving all the earthly waters into itself, may be said to comprehend all) was visited with a sore judgment: the second angel proclaims the fall of Babylon, which sitteth on *the many waters* of peoples, and is in itself the great city and the kingdom-absorbing *sea* (17; 9, 13, 18): the second vial converts the *sea* into blood. On the third day the lesser division of the waters was made, whence arose the fructifying *rivers and fountains of waters*, those tributaries of the sea, without which the earth could not bring forth the trees and herbs: under the third trumpet "*the rivers and the fountains of waters*"

were visited, so that "many men died of the waters:" the third angel proclaimed, that whosoever worshipped the beast should '*drink of the wine of God's wrath, poured undiluted into the cup of his indignation;*' and, instead of being of the number of those whom 'the Lamb will conduct to *living fountains of waters,*' 'shall be tormented with fire and brimstone for ever in His presence:' the third vial turns '*the rivers and fountains of waters* into blood;' and the angel of the waters praises God, for that blood was given them to *drink*. On the fourth day *the sun, moon, and stars*, which govern *the day and the night*, were appointed to their office: under the fourth trumpet *the sun, moon, and stars* were smitten, so that "the third part of them was darkened, and *the day* shone not for a third part of it, and *the night* likewise:" the fourth angel is "*the Sun of righteousness,*" coming on the cloud to take the kingdom: the fourth vial 'was poured on *the sun*, and power was given to him to scorch men with fire.' On the fifth day *the swift-moving creatures* which inhabit *the air and the waters*, whose name is Legion, and to whom the command to be *fruitful and multiply and fill the earth* was first given, were produced *from the waters*: under the fifth trumpet there issued *from the pit of the abyss* scorpion-locusts, which '*darkened the air*' like thick black smoke (even as those in Egypt had *darkened* the whole earth, and as those which Joel describes as making 'the sun and the moon *dark* and the stars to withdraw their shining'): the fifth angel invokes the reaping of the earth, that it might be as when, after the plague of locusts, "there remained not any green thing in the trees or in the herbs of the field through all the land of Egypt," but only "a desolate wilderness" (Joel ii.; 3 ss.): the fifth vial "*darkened,*" as with a locust-darkness, the beast's kingdom. On the sixth day *the wild beasts, and creeping things, and all-subduing man* were created: under the sixth trumpet the judgment was inflicted by the instrumentality of an innumerable host of *horsemen, and lion-headed and serpent-tailed horses*: the sixth angel comes from the temple to reap the clusters of the vine of the earth: the sixth vial produces *frog-like spirits* from the mouths of *the dragon, the beast, and the false prophet*, and gathers *the kings of the earth* to the great battle. On the seventh day God ended his work; and in each of the three other series a *terminus* is in like manner arrived at.

Parallelisms of description. Not only have parallelisms been formed between the symbols themselves, but also between the passages descriptive of them, when the circumstances were such as would admit of it. A remarkable instance of this will be found on comparing C. 21; 9, 10 with C. 17; 1-3, which in the original are made, as far as was possible, verbally identical. The parallelism of contrast between the whore and beast, and the bride and lamb is thus brought more strongly into view. Reference may be made under this head to the

many repetitions of the same or similar phrases or terms. St John has also had constantly in view and adopted, not only the symbols and emblems, but also the descriptive terms used by the prophets. One example of this must suffice. As "the little horn" of Daniel came upon a *ten horned* beast, had "a mouth speaking great things," a "look more stout than his fellows," "waxed great and cast down some of the stars to the earth," "magnified itself even to the Prince of the host," "cast down the place of the sanctuary," "practised and prospered," "made war with the saints, and prevailed against them," "subdued three kings and spake great words against the Most High, and wore out the saints, and thought to change times and law, and they were given into his hand for three and a half times," and then the beast was seen "because of the great words which the horn spake to be slain and his body destroyed and given to the burning flame;" so one of the heads of St John's *ten-horned* beast had "a mouth speaking great things," and no other was "like" to him, he had "power given him over all kindreds, &c.," "threw down the third part of the stars to the earth," "opened his mouth in blasphemy against God to blaspheme his name, and his tabernacle, and them that dwell in heaven," "practised" and "made war with the saints and overcame them," had three kings between him and his vicegerent dethroned,* (i. e., struck out of the list of kings), wore out "the patience and the faith of the saints," compelled "them that dwell on the earth to worship him," and this for "42 months," and then went himself "into perdition," and was a cause of the beast's being "taken and cast into the lake of fire." In this example, the descriptions are so similar, even to an identity of several phrases, that it is not surprising that they have been supposed to relate to one and the same object. But there are also points of difference, as well as other considerations, which plainly negative this view. And, on the whole, there can be no doubt that St John has only (availing himself of similarities between the persecutions of Ant. Epiphanes and Nero) sought to draw tacitly a parallelism between them, and in order to make it more striking has adopted many of Daniel's expressions.

Parallelisms of things signified. There can be little doubt, that it is intended to bring into comparison or contrast throughout the Apocalypse the Jewish and Christian churches; for they are the two great 'Mysteries' of the book. Many other parallelisms between things symbolized might be adduced; but the most decided and striking of any is that between the two destructions of Jerusalem. That, in such a book, if the one of these notable catastrophes was introduced, the other would be brought into contrast with it, approaches, (*à priori*)

* This particular does not enter into the description, but as such will appear in the exposition to have been the fact, I introduce it for the sake of completeness.

so nearly to a certainty, that an interpretation which exhibits the two in this relation is thereby alone strongly commended to our acceptance. On the scheme I offer, the symbolization of the one under the sixth seal, and of the other under the seventh,—or perhaps, in this point of view, the two may more properly be regarded as forming the termini of the sixth seal,—this contrasted symbolization is exactly such as might have been anticipated. In the light of it we see the reason and the peculiar appropriateness of the designation of Rome by the mystical name of Babylon,—an appropriation, by the way, which (together with the want of a mystical designation for Babylon) forbade the introduction of any name of the destroying power under the sixth seal. The following is a comparative summary of the points of correspondence in the history connected with the two destructions. For the sake of bringing the whole under one view, I have reserved all for this place, though many might more properly have been brought under the head of *Parallelisms of Symbols*.

In connection with the first destruction.

In connection with the second destruction.

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|---|--|
| 1. Nebuchadnezzar commanded all peoples on pain of death to worship the golden image, which he set up as a symbol of himself and his kingdom. | 1. The second beast of Rev. xiii. 'had power to cause, that as many as would not worship the first beast should be slain.' |
| 2. He was occupied 8½ years in subjugating Judea. See <i>Palmont</i> , p. 259 and the Rabbins. | 2. Vespasian spent 8½ years in reducing Judea. |
| 3. Ezekiel was commanded to eat a book full of woe. | 3. John was also instructed to eat a symbolic book. See <i>Guide</i> , p. 111. |
| 4. Isaiah's announcement was 'Babylon is fallen.' | 4. John twice makes the same. |
| 5. Ezekiel proclaimed the fiat, 'It is done.' | 5. John does the same twice. |
| 6. In Ezekiel the fowls are summoned. | 6. So are they in Revelation. |
| 7. Babylon's fire was to go up for ever (Is. 34; 10). | 7. So was the mystical Babylon's. |
| 8. The valley of Megiddo or Jehoshaphat was to be the place of affliction. (Zec. 12; 11). | 8. Armageddon is to be the place of conflict. |
| 9. The literal drying of the literal Euphrates led to the taking of the literal Babylon. | 9. The mystical drying of the mystical Euphrates prepares for the destruction of the beast of the mystical Babylon (16; 12). |
| 10. Babylon was to sink as a stone cast into the sea (Jer. 51; 63). | 10. So is the mystical Babylon (18; 21). |
| 11. Babylon was to make the voice of the bridegroom, &c. to cease, and then to be destroyed herself (Jer. 25; 10 ss). | 11. In mystical Babylon the voice of the bridegroom, &c. ceases, and Babylon's doom ensues (18; 22 ss.) |
| 12. There is a measuring of a temple (Eze. 40; 3 ss.) | 12. There is a measuring of a temple (11; 2). |
| 18. A voice like many waters (Eze. 43; 2). | 13. The same (14; 2; 19; 6). |
| 14. The earth shines with the angel's glory (Eze. 43: 2). | 14. The same (18; 1). |

<i>In connection with the first destruction.</i>	<i>In connection with the second destruction.</i>
15. Babylon sat on many waters.	15. So does mystical Babylon (17; 15).
16. Is charged with fornication.	16. So is the mystical.
17. Is represented as holding a golden cup, and making the earth drunken.	17. So is the mystical.
18. As having shed the blood of Israel.	18. As shedding the blood of the saints.
19. The blood of the world is charged on her.	19. And on the mystical Babylon.
20. She is said to be the abode of doleful creatures.	20. The hold of every foul spirit, &c.
21. The Lord's people are warned to flee from her.	21. 'Come out of her, my people.'
22. Babylon boasted, that she would never see widowhood.	22. So does the mystical Babylon.
23. Her plagues were to come upon her in one day.	23. So in the case of mystical Babylon.
24. She was to be burned with fire.	24. The same.
25. Bewailed with astonishment.	25. The same.
26. Her delights to be for ever taken away.	26. The same.
27. Her rulers were clothed in scarlet.	27. The same.
28. Heaven rejoiced over her destruction.	28. The same.
29. Was never again to be inhabited.	29. The same.
30. Of those whom Nebuchadnezzar carried captive were Adonikam's children, 666.	30. The number of the beast that ruled over mystical Babylon is 666.
31. In the symbolization connected with the first destruction, 144,000 are sealed (7; 4).	31. In that connected with the second 144,000 appear in attendance on the lamb (14; 1).

There is an important hermeneutical caution, which it is very necessary to give in reference to the parallelisms of the Apocalypse. It has been a common error of interpreters to advance these as arguments for the identity of symbols, and thus they have been made a fruitful source of erroneous interpretations. A notable example of this has just been referred to: I mean, that of the beast from the sea, which has been identified with Daniel's fourth beast, or with the little horn thereof (as by I. Williams), on the ground of some of the similarities of description, which have just been noticed. Another instance may be seen in Williams's argument (p. 385) to prove, that Babylon is the harlot of the prophets and the Jerusalem of the Gospels, because there are some similarities between the description of Babylon in xvii.; 4-8: xviii.; 7, and our Lord's account of the Pharisees! Now, a careful review of the parallelisms above-cited will show, that they have been formed between variously-related symbols. There are parallelisms of contrast and of similarity, as well as of identity. And hence no inference in favour of the identity of two symbols can be drawn from the mere circumstance of a parallelism (especially one of numbers) existing between the symbols. The inquirer cannot be too much on his guard against being misled by delusive appearances of identity of this kind.

The REVELATION of JESUS CHRIST.

PART I. INTRODUCTION: Ch. I; 1-20.

HEPTAD I.

GENERAL INTRODUCTION to the VISION: Ch. I; 1-10.

Introductory remarks. In my *Guide to the Apocalypse*, P. II. : C.III., I have investigated minutely the synthetical structure of the work. In the present exposition, therefore, I need only state, as I proceed, the results which were there arrived at, referring for the proofs to the above-named work.

The Apocalypse is divisible into an INTRODUCTION (C. 1; 1-10), a VISION (C. 1; 11-22; 5), and a CONCLUSION (C. 22; 6-21).

We have first to consider the INTRODUCTION, which consists of three parts, a title, a salutation, and an exordium. There is a remarkable correspondency between the Introduction and the Conclusion to the Vision, C. 22; 6-20: but, as I have fully exhibited the points of similarity in the *Guide*, p. 126, I need not dwell on them here.

DIV. 1. THE TITLE or DESCRIPTION of the work.

I; 1-2. Nos. 1-8. *A revelation of Jesus Christ, which God gave to him to show to his servants things which must come to pass with speed; and, sending by his angel, he communicated by symbols to his servant John (who testified of the word of God and the testifying of Jesus Christ) whatsoever [things] he beheld.*

This sentence is replete with difficulties, to discuss which fully would occupy many pages. But, as I think little good would result from such a discussion, I shall content myself with stating briefly the conclusions at which I have arrived.

1-2. *A revelation.* As there is no article in the original, the definite article ought not to be inserted in the translation. What the writer means to say is: 'This work will be found to contain a revelation or

disclosure,' &c. He does not mean to imply any reference, comparison, or distinction, one of which would be indicated by our definite article. The case is different, when 'The Revelation of Jesus Christ' is used as a title of the work. Then we mean, 'The book which contains a revelation of Jesus Christ.' But, strictly speaking, this sentence contains a description rather than a title of the work.—The Greek word signifies *an unveiling, a bringing to view*. I agree with Heinrichs, that it means here "a *manifestation or exhibition of a person*." Stuart is right so far as this, that the work contains "*a revelation of an extraordinary nature, a disclosure of things to come made by special divine arrangement and aid :*" but this appears from the sequel, and not from the purport of this clause ; for it predicates a distinct thing, as will be evident, when we have considered another question. —"Is Christ subject or object, that is, Is he the personage who is in possession of the revelation and discloses it according to his will ; or is he the individual to whom the revelation has respect, and in regard of whom it makes disclosures ?" Stuart proposes this question ; and then answers it by saying, that the next clause, *which God gave to him*, "renders it quite certain, that the first sense is the only one which the passage will bear." Now, this I deny. I maintain, that the second clause was designed to state another fact, additional to that mentioned in the first, and not to be exegetical of the first. The second, in truth, with its sequel expresses the former sense, while the first sets forth the latter. We may read the clauses either thus ; *A revelation of Jesus, which God communicated to him, and which is designed to show, &c.*, or thus ; *A revelation of Jesus, by means of which God empowered him to show, &c.* On the former construction, the second clause expresses a sentiment, which is not easy of explanation, though we may perhaps acquiesce in Stuart's exposition of it, and consider that the object in inserting that clause was to affirm clearly the Divine origin of the work. On the other hand, the signification attributed to the Greek verb on the latter construction is quite in accordance with its use elsewhere in the Apocalypse ; see, *e.g.*, 2 ; 7, 17 : 3 ; 21 : 9 ; 5 : 11 ; 3 : 13 ; 7, 15 : and moreover the sense of the passage becomes natural and free from all difficulty. I do not hesitate, therefore, to give the preference to the latter construction. The question at issue is not, however, in this instance necessarily to be decided by the construction of the sentence. For if the point raised be open to reasonable doubt, the solution thereof ought to be sought from parallel passages rather than from an adjoining clause of doubtful tenor. Now, in such passages as 1 Co. 1 ; 7 : 2 Th. 1 ; 7 : 1 Pe. 1 ; 7, 13 the phrase '*a revelation of Jesus Christ*' clearly means a manifestation of him "in the day when the son of man shall be revealed" (Lu. 17 ; 30), and there is no text in which the phrase may not mean an exhibition of and not by Jesus.

Cp. Lu. 2; 32; Ro. 2; 5; 8; 19; 2 Co. 12; 1, 7. The conclusion is, therefore, warrantable, that the phrase has the same signification here; more especially as the climax of the revelation of this book,—that which is by all allowed to be its centre-piece, *the revelation par excellence*, is ‘the appearing and manifestation of Jesus Christ’ on “the great day of the Almighty God,” exhibited in C. 19; 11–21, as “a day of wrath and of revelation of God’s just judging.” Indeed, I very much doubt, whether the phrase “an *unveiling* of Jesus Christ,” especially in the connexion in which it here stands, can possibly have any other meaning; and that, not because of the grammatical construction, but by reason of the force of the principal word, and that regarded with reference to the contents of the book. To allude here only to the symbol of Jesus (1; 13–16), which stands at the head of the whole. This is placed as a frontispiece to the Vision, indicating its subject, or as the text on which the whole is based; and thus is emblematical of Christ being the topic throughout. But, if this first clause does indeed describe the work as a *revealing, unveiling, or manifesting* of Jesus, it is of itself alone sufficient for the refutation of (I may perhaps say) every extant scheme of interpretation; for I know of none, which will satisfy this description of the book. The manifestations of Jesus are generally made to be ‘few and far between,’ being limited to two or three of the principal symbols and scenes, and to a few of the angelic beings. Now, on the contrary, I expect to be able to show, that it is designed that Jesus should be regarded as acting in the capacity of Mediator from first to last (cp. 1 Co. 10; 4, 9; Ga. 3; 19; 1 Ti. 2; 5), and that there is no single scene in which he is not either directly symbolized or to be conceived of as the principal though unsymbolized agent. To give an illustration in one or two particulars only. The greater part of the symbolizations are carried on by “the ministration of angels:” and I shall show, that all the acts of the angels are representative of actings of Jesus. A principal scene is that contained in Cs. 4, 5, and resumed in C. 20; 11–15: and in every one of its many symbols Jesus will be seen to be either represented or worshipped. Once more, the principal mystery is contained in seven seals: and in every one of these Jesus will be shown to be the chief actor. If thus I show Jesus to be revealed throughout the work in a way and to an extent that no other scheme does, I may at any rate claim to have come nearer than any other to satisfying the description given by the author himself of his work; and thus to have established an *a priori* ground of preference for my scheme.—Wherein the revelation of Jesus specially consists may be learnt from C. 19; 8, where it is declared, that “the testifying of Jesus is the spirit or soul of the prophecy,” that is, the prophecy contains an account of Jesus’s witnessing for the truth in spite of the

'contradiction of sinners,' and their efforts to suppress and stifle it, through all the ages of the old Dispensation. In particular, Jesus is revealed as persecuted in his people, as he said to Saul; "I am Jesus, whom thou persecutest." And hence his "servants" are described as "those who hold the testifying of Jesus," and as being "fellow-partakers in the tribulation and endurance of Jesus."—Here let me refer to some texts, which may be regarded as mottoes or foundation-texts of this work. Jo. 2; 19; "Destroy this temple, and in three days I will raise it up. . . . He spake of the temple of his body:" cp. Mk. 14; 58; "We heard him say; I will destroy this temple that is made with hands, &c.:" and 15; 29; "Ah thou, &c.:" and Acts 6; 14; "We have heard him (Stephen) say, that this Jesus will destroy this place (the temple), and change the customs, which Moses delivered to us." Again, Mk. 15; 38; "The veil of the temple was rent in twain from the top to the bottom." The destruction of Christ's body was the cause of the rending of the veil; and, while both were typical of the abolition of the Mosaic polity, the latter, by its exposing to view the ark of the covenant, was also emblematical of 'the unveiling of Jesus Christ,' and thus of 'the change' of the Jewish for the Christian 'customs,' which that unveiling entailed, and which it is the grand object of this book to pourtray. See also 2 Co. 3; 13 ss.; "Not as Moses, who put a veil over his face, that the children of Israel could not stedfastly look to the end of that which is abolished: . . . for until this day the same veil remaineth untaken away (*lit.* not unveiled), . . . which veil is done away in Christ:" cp. 4; 3; "If our gospel be hid (veiled), it is veiled to them that are lost."—Titles are given to this work, which are objectionable as being calculated to convey wrong views of it. For example: it is commonly called *The Revelations*. This designation implies, that it contains more than one revelation, which is not the case; for the revelation is essentially one, the whole having been seen uninterruptedly in one Vision at one time, *viz.* 'on the Lord's day.' Again, in the R. T. and in the A. V. the work is designated *The Revelation of John the divine*. This title has no authority, and it is objectionable, because it would lead a person ignorant of the contents to suppose that they related to S. John. The book contains a revelation *of* and *by* Jesus, *from* God, *through* an angel, *to* John, *for* God's servants; and, as it relates to Jesus, it ought certainly to be entitled (as the opening clause indicates, that it was intended to be), *The Revelation (or The unveiling) of Jesus Christ*.—That this is a revelation *by* as well as *of* Jesus is quite in accordance with Paul's declaration (Ga. 1; 12), that he received the gospel "by a revelation of Jesus Christ." He manifestly refers to the revelation of Jesus personally to him as he went to Damascus; and this was necessarily a revelation by Jesus also.

3. *To show.* The Greek word usually means to make perceptible by the senses, not by the mind. Hence, the term is very appropriate to the character of this revelation. At the same time the word is quite generic, and not limited to showing by a sign or symbol as that used in No. 5 would naturally be in consequence of its derivation.—*To his servants.* In critical editions the Greek pronoun is pointed in different ways, so that some make it refer to *God* as its antecedent, and some to *Jesus Christ*. Stuart rightly says; “The sense is not materially different in either case; for the servants of God are the servants of Christ and *vice versa*. That Christ is the subject of the verb seems to be clear from the tenor of the sentiment; for the sequel shows that Christ, or his angel, appears and makes all the disclosures of the book.” I may add, that the context shows the same. For, as the reference must be taken to be the same throughout the sentence, and as John was specially Christ’s servant, and it was Christ who made the communication by symbols, the servants here must be Christ’s servants. The use, too, of the phrase in this book shows the same; for it is repeatedly used as a designation of Christians; see 2; 20: 11; 18: 19; 2, 5: 22; 3.—There is no ground for limiting this phrase to any class of Christians, such as the apostles, prophets, or teachers. The expression is quite general here as elsewhere in the book. So that we find it stated at the outset, that the things are shown for the benefit of Christians in general. But then we must bear in mind, that the Christians contemplated were the then living Christians. John is instructed to write to the seven churches of proconsular Asia. And we must accordingly expect to find in the subject-matter an adaptation to their circumstances, and be prepared to think, that that interpretation has the greatest *à priori* probability, which most fully exhibits such an adaptation. We ought, too, if we would not fall into a fruitful source of error, to be careful how we transfer anything to ourselves and our own circumstances. Doctrines, indeed, will be equally true, and therefore equally applicable at all times and under all circumstances. But promises, precepts, warnings, and exhortations can only be transferred or applied to those to whom they were not addressed in so far as their circumstances are similar to those of the persons to whom they were addressed.—*Things which must take place with speed.* The expression is equivalent to *certain things*, and the things intended are evidently such as were of the highest interest to the parties immediately addressed, and which would take place in their generation. It is not said (as in some other places), *which are about to take place*; but an even greater emphasis is thrown on the almost immediate occurrence by the use of the word for *must* conjoined with *speedily*. Thus, the occurrence of the things contemplated is limited to a short period. Nevertheless, people will

persist in endeavouring to make it appear, that a period of great and indefinite length may be consistent with this statement; and they do so, not on account of anything in the book itself which really requires such an extension, but simply because the schemes of interpretation which they have thought proper to adopt imperatively demand it. To effect their object they have recourse to what are, in truth, no better than sophistical equivocations. Thus, some, adducing the often misapplied text in 2 Pe. 3; 8, allege that God's measures of time are not as ours; and that therefore a short period with God may mean a long period in man's view: as though a writer were not bound to use man's terms in the sense in which men ordinarily use them! Others, again, endeavour to make it appear, that it sufficeth if the things *began* shortly to happen: as though the statement were; 'I will show thee things, which must soon *begin* to happen!' I have sufficiently refuted these sophistries in the *Guide*, p. 80 ss.; and therefore I will not dwell on them here. I have only to observe further, that the statement before us by no means includes all the things written in this book. It refers, as I have said, only to those in which John's contemporaries were specially interested, which formed the immediate occasion for the prophecy being written, and which would be brought prominently to view. The clause itself implies a limitation to such of the things as would happen soon. And the context intimates, that not all the things in the book were included; for it runs, not 'he signified the things to John,' but 'he signified to John whatsoever he saw,' the latter being manifestly a more comprehensive phrase than the former. Again, the title "An unveiling of Jesus" implies something besides things about to happen. And further, a cursory glance at the contents of the work, apart from any interpretation, is sufficient to show the same; for the first five chapters and the last three clearly do not relate to things about to happen. The true view is, that 'The Revelation of Jesus Christ' and 'the things which John saw' designate the contents of the book generally, while 'the things which must happen soon' relate specially to those in which Christ's then living servants were most deeply interested.—*With speed.* I have adopted this phrase to intimate a difference in the original as compared with the word in C. 22; 7, 12, 20, which corresponds to the *speedily* which I have used in those texts. I do not suppose, that any difference of meaning exists, unless this phrase denotes in *quick succession* to one another.

4. *And sending by his angel.* *Sending* what? is asked. Stuart thinks, that the answer may best be derived by comparison of C. 22; 6; "The Lord . . . hath sent his angel to show to his servants things which must take place with speed." But I am inclined to think with Ewald, that both the grammatical construction here and the general

tenour of the sentence show, that the clause is intended to be taken absolutely as equivalent to *making use of an angel as his agent* : and then it will follow by necessary implication from the context, that what the angel was the agent in communicating was "whatsoever John saw."—Again, it is asked; *whose* angel? God's or Christ's? If we have rightly determined, that '*his* servants' means Christ's, then '*his* angel' should also mean Christ's. And this construction is supported by C. 22; 16; "I Jesus have sent mine angel." But, on the other hand, C. 22; 6 is adduced; "The Lord God hath sent his angel to show, &c." I doubt not, however, that "the Lord God" of this verse is identical with the "Jesus" of ve. 16; and unquestionably there can be no easier way than this of reconciling the two passages. We shall see in the sequel, that Jesus is represented (4; 2) as "on the throne" in his Divine character, and (5; 6) as "in the midst of the throne," in his mediatorial character.—Another inquiry which obviously suggests itself here is, How can this statement be verified? How is it made to appear in the sequel, that all that John saw was communicated by an angel? I answer: only on the view, that the glorious figure described in vv. 13-16 is the angel referred to, and that it is to be regarded as a standing symbol, serving as a frontispiece or centre-figure to the whole series of symbolic scenes. By that symbolic personage, as is implied in ve. 11, whatever John saw was presented to his view, and from him John received the commission to communicate the revelation to the churches. It would seem, therefore, that there can be no doubt, that this is the angelic being alluded to. But if so, inasmuch as that figure is undeniably a symbol of Jesus, we have here a clear authority for saying, that Jesus is symbolized by an angel. And further, inasmuch as he will then be exhibited in this passage as being at once the sender and the sent, we shall also be justified in asserting, that Christ is represented at one and the same time under different characters, or as acting in different capacities. So that, while in vv. 11-16 he is symbolized by the arch-angel as the great Head of the Church, who gives the commission to the seven churches, he may also be symbolized by the angels of the churches to whom the epistles are addressed, and subsequently by the other angels, by whose ministration the action of the drama is carried on. That it was not unusual in Apostolic times to make an angel a symbol of Christ may be inferred from *Hermas*; Sim. ix.; 1, 4; 'Now thou art enlightened by the angel, but yet by the same Spirit.' 'That Spirit is the Son of God.'

5. *He communicated by signs or symbolized.* It is plainly Jesus, that in ve. 11 is symbolized as making John to 'see' the signs, and giving him a commission to communicate them to the churches. Hence, this is a clear confirmation of my view, that the pronoun in this and

the preceding clauses refers to him.—The Greek verb used here means ‘to show by a sign or token, especially a sign from heaven, a portent’ or symbol [Liddell]. Hence it has been admirably chosen to describe the contents of this book, which is from beginning to end an exhibition by portents or symbols. Cp. its use in Jo. 12; 33: 18; 32: 21; 19. In these and in all other instances the verb has an object or complement following it. Hence we ought not to conclude, without positive necessity, that it is used here absolutely. But there is no such necessity; for, the particle which in the R. T. is found before the clause *whatsoever he saw*, and which in the A. V. is translated *and*, being rejected in critical editions, that clause furnishes the complement to the verb. Critics have, indeed, generally supposed the *which* of the second clause, referring to *revelation*, to be the Acc. case after this verb. But this, as Stuart says, is “a hard construction” in any case; and here it is excluded by the more easy and obvious one. Doubtless such a construction would never have been resorted to, if the supposed intervention of the particle had not appeared to leave no alternative.—*To his servant John*. Cp. C. 22; 8; “I John am he who heard and saw these things.” John was servant to Christ as Mediator; but Jesus, when appearing under the form of a ministering angel, describes himself as John’s fellow-servant: 19; 10: 22; 9.

i; 2. 6–7. *Who testified of, &c.* Various opinions have been entertained with regard to the meaning of these clauses. Some have supposed the three, Nos. 6–8, to refer respectively to the three works attributed to S. John,—the Gospel, Epistles, and Apocalypse. Others have considered, that the first two clauses taken together refer to John’s Gospel and Epistles, and that the third sets forth, that what John had recorded in his former works were things which he had himself seen. Lücke, again, maintains that all the three clauses are descriptive of the Apocalypse itself. To the last view it seems a decisive objection, that John could not have referred to his work as completed (as by using the past tense he must do on this hypothesis), when he was only in the act of commencing it (cp. 22; 8: Jo. 21; 24). To the second it has been objected, that the third clause is not sufficiently comprehensive to answer the purpose attributed to it; and this objection is fortified by reference to 1 John 1; 1, 3, where, when referring to his Gospel and Epistles, the writer twice uses the larger and more suitable phrase “seen and heard.” Both the first and second interpretations have originated in and derive their plausibility from the reading of the R. T.; and, when the particle which connects the third clause is rejected, they can scarcely be maintained. It will then be seen, that the two clauses now before us have been introduced parenthetically for the purpose of distinguishing the author from others

who bore the very common name of John, and that the third clause furnishes the required complement to the verb. That an insertion should be made for such a purpose is in itself so highly probable, and the construction is so grammatically necessary, that there would seem to be no room for two opinions on the point. And this view will probably be found to receive confirmations as we proceed to examine the several terms.—*Testified of*. In order to preserve as close a uniformity as possible with the original, I have in translating selected the English word, which might be used in all its forms, *testify, testifying, testimony, testifier*; and which is especially recommended by its having a breadth of meaning precisely corresponding to that of the Greek term, *viz. declaring or publishing freely*. In its Christian, and especially its Apocalyptic use, I believe, that the idea of suffering for the truth's sake is ordinarily associated with the Greek term. Christ is *the testifier* whose constancy could not be shaken (1; 5): Christians are his fellow-testifiers in tribulation (19; 10, cp. 1; 9), and the testifiers with whose blood the whore was drunk (17; 6): and the two Dispensations are his "two testifiers" in a hostile world (11; 3, 7). *Testifying* is a favourite term with S. John (see Jo. 1; 7: 2; 25: 3; 11, 26, 32, 33: 4; 39, 44: 5; 31, 32, 36, 37, 39: 7; 7: 8; 17: 10; 25: 15; 26: 21; 24: 1 Jo. 1; 2: 4; 14: 5; 9, 10: 3 Jo. 3, 6), and in particular it occurs so frequently in the Apocalypse in phrases similar to that before us as to wear the appearance of being used in a somewhat special or technical sense. To show this it may be worth while to cite the examples. 2. C. 1; 9; "I John . . . was in . . . Patmos through the word of God and through the testifying of Jesus Christ." 3. C. 6; 9; "I saw the souls of those who had been slain through the word of God, and through the testifying which they held." 4. C. 12; 11; "They overcame him through the blood of the lamb, and through the word of their testifying." 5. C. 12; 17; "The dragon made war with her seed, who keep the commandments of God, and hold the testifying of Jesus." 6. C. 19; 10; "I am a fellow-servant of thee and of thy brethren who hold the testifying of Jesus. Worship God. For the testifying of Jesus is the spirit of the prophecy." 7. C. 20; 4; "I saw the souls of those who had been beheaded through the testifying of Jesus, and through the word of God." What John says in No. 2 implies, that he had suffered persecution for a testifying, which was prior to his receiving the *Revelation of Jesus Christ*; and hence we may conclude, that the testifying to which he alludes in the clauses before us could not be that Revelation. Moreover, as he could scarcely have suffered that persecution for publishing his Gospel or Epistles, it is not likely that they are referred to in these clauses. And hence his testifying must have been an oral one.—*The word of God and the testifying of Jesus Christ*. Stuart asks; 'Are

God and *Christ* here each *subject* or *object*: that is, does the author speak of the word which has respect to God, and the testimony which has respect to Christ; or, does he mean the word of which God is the author and communicator, and the testimony which Christ discloses? And he concludes, that the latter is the author's meaning. To me it seems, that it is neither practicable nor necessary to distinguish between the two significations. The case is peculiar, being one in which the one sense necessarily implies the other. If the phrase, *the word of God*, means a declaration or revelation from or by God, the subject-matter of that revelation must, in the connexion in which the phrase is here used, relate to God, His nature, or will. And just so, if *the testifying of Jesus* was one made *by* him, the testimony given must also have related to him; since he gave none that did not directly or indirectly relate to himself or to 'the truth as it is in him.' Cp. Jo. 8; 18; "I am one who testify concerning myself, and the Father who sent me testifieth concerning me:" 18; 37; "To this end was I born . . . that I should testify to the truth." It seems, therefore, to me, that it is neither feasible nor desirable to decide between the two significations, so as to adopt the one and to reject the other. And I think, that we shall not err, if we receive both as being included explicitly or implicitly.—The result as to the two clauses we are considering is, that they have been inserted parenthetically for the purpose of showing, who the John that wrote this work was. They describe him as being the person who was well known for the testimony he had personally given to the truth of God as it is in Jesus. This does not, indeed, necessarily identify the author with the apostle. Yet if the author had not felt satisfied, that the description was fully sufficient to point him out to his contemporaries he surely would not have adopted it. But who besides the apostle could have ventured to assume this? While, therefore, this description does not positively prove, that the apostle was the author, it furnishes the highest degree of presumptive proof that he was. But, it may be asked, if the apostle was the writer, and if the writer's object was to make himself known, why did he not describe himself as 'an apostle of Jesus Christ,' just as S. Paul did. Two answers may be given to this question. First, it does not appear to have been S. John's manner so to designate himself; for he has not done so in any one of his works. The only indication he has given of himself is couched in terms very similar to those before us; "This is the disciple who testifieth of these things, &c." (Jo. 21; 24). Secondly, the description we find is much more in harmony with the style and subject-matter of the book, more especially as the main topic of the work is declared in C. 19; 10, and is shown by the texts above-cited to be 'the testifying of Jesus.'

8. *Whatsoever he beheld.* This clause describes the Revelation by the

outward form or manner in which it was conveyed, as *the unveiling of Jesus* does by the inward purport or object of it.—The connecting particle found in the R. T. is unquestionably to be rejected, not being found in any good MSS. or versions.

DIV. 2. *A benedictory INTERLUDE.*

I; 3. 9-13. *Blessed he who reads, and they who hear the words of the prophecy and keep the [things] written in it; for the [appointed-] time [is] near.*

9-10. *Blessed, &c.* There is here an allusion to the practice of the time (when copies of a work were scarce, and few could read) of one reading to many.—The blessedness predicated is a present one, arising from the prospect which will be unfolded of a speedy deliverance from the pressure of persecution, of an exaltation to endless felicity, and of a righteous retribution on the persecutors. That the work was primarily addressed to and specially intended for John's contemporaries clearly appears from this statement. *Hearing* and *keeping* necessarily imply *understanding*; but Christians then living could not possibly have understood the things, if they had been to commence only from their time, and extend through all future ages.

11. *The words of the prophecy.* Cp. 1326, 1566, 1578, 1606. *The words* means here *the declarations or statements*.—The article before *prophecy* refers to *revelation of Jesus Christ*, as being a synonyme of it; and thus it appears, that *the prophecy* is a third designation or descriptive appellation of the work. Although this is a prophecy in the proper sense of the English word, yet the Greek term does not necessarily imply that it is. The original word is more comprehensive, and in its Apocalyptic and its common Scriptural use signifies any work given by inspiration of God.

12. *And keep, &c.* Keep in mind the exhibitions of Jesus and the announcements of coming judgments on his enemies and deliverance of his servants; and 'observe to do' the things enjoined.

13. *For the [appointed-] time is near.* Cp. 1519. The Greek word used here denotes a fit, proper, or appointed time. To distinguish it from that which is properly (*e.g.* in 2; 21: 10; 6) translated *time* I have here and elsewhere inserted *appointed*.—But, the appointed time of or for what? Doubtless, of Christ coming; for we shall shortly see, that it is this that is repeatedly spoken of as the great event, that was then near at hand; and it is this accordingly that is symbolized in C. 19; 11 ss. as taking place soon after the time of writing. This much-desired event is assigned as the reason why the hearers and doers of the things would be blessed; because then the things promised would begin to receive their fullest accomplishment, and those faithful confessors who should have entered into rest would be admitted into the

joy of their Lord. If this was the appointed time for the consummation of the hopes of Christians, then the things spoken of in ve. 1 as about to happen will be those which are symbolized in the prophecy between the places at which it arrives at the epochs of the time present (17; 10) and of Christ's advent (19; 11). As to the date of the advent, having fully considered the questions relating to it in the *Guide*, p. 86 ss. I need not dwell on it here. I will only observe in this place, that the Greek word translated *near* occurs 30 times in the New Testament, and never with a greater latitude than a few years.

DIV. 3. *The SALUTATION of John's Epistle.*

I; 4-5. 14-20. *John to the seven churches which are in Asia: grace to you and peace from the Who is and who was and who cometh, and from the seven spirits which are before His throne, and from Jesus Christ the faithful Testifier, the Firstborn of the dead, and the Ruler of the kings of the earth.*

14. *The seven churches*, as they are subsequently mentioned, are seven which lie in a circle in the western district of Phrygia,—a part of Asia Minor known as the proconsular Asia. The number may alone suffice to show, that they have been chosen with a symbolical object, rather than because there were just *seven* and no more to which John deemed it expedient to write. The limitation to one small district, to the exclusion of the principal churches then in existence, and the arrangement of them in ve. 11 and in Cs. 2 and 3 in the cyclical order in which a traveller would visit them, shows the same. And we can have no hesitation in concluding, that the object was to make them form as a whole a symbol of the universal Church as it then existed, and perhaps more remotely of the Church of all-time. While this was the primary object, it is in itself highly probable, and the contents of the several epistles to the churches will lead us to believe, that particular churches then actually existing have been severally had in view. But if so, it can scarcely have been those specified. The symbolical method of representation, which requires a symbol to be as widely diverse from the thing symbolized as the nature of the case will permit, would forbid that the literal names of the churches intended should be used. The selection (as nearly as possible in a circle) from a limited district, omitting most of the principal churches, and even two (Colossæ and Hierapolis) in the same neighbourhood, and including some so insignificant that their existence would never otherwise have been heard of, and is still open to grave doubts, renders it highly improbable that these could have been the churches really intended. And when we notice, that S. Paul wrote to *seven*, which do appear to have been the principal churches then existing,

we can scarcely refrain from concluding, that John really had the same seven in view. And hence in expounding the several epistles I shall aim to discover from internal indications, to which of the churches addressed by S. Paul it is most probable, that each Apocalyptic epistle was intended to apply. Meanwhile I refer the reader to the *Guide*, P. I.: C. IV., for a more full discussion of the general question.

15. *Grace to you and peace.* The Divine favour and a peaceful serenity of mind are wished or prayed for. This is the usual Apostolical *salutation* in a letter; and from the use of it and of the Apostolical *valediction* in C. 22; 21, it appears, that the writer's intention was, that his *communication* should be considered to be conveyed in an *epistle*: see *Guide*, p. 126.

16. *From the Who is and who was and who cometh.* This is manifestly a periphrastic designation of the Deity, and it is a formula which is frequently repeated with slight variations: see vv. 8, 19, 20: 4; 8: 11; 17: 16; 5, and *Guide*, p. 67. Stuart has cited similar formulæ from the earliest Jewish writings and from heathen authors. For example. *Targum Jon.*: "*Ego ille qui est, et qui fuit, et qui erit. . . . Annon pater unus? Et ipse fuit, et ipse est, et ipse erit.*" *Targ. Hier.*: "*Qui fuit, est, et erit, dixit mundo.*" Plutarch states, that a temple of Isis in Egypt bore an inscription to this effect; "I am all that has been, and is, and will be; and my veil no mortal hath yet unveiled." [Note, that this Revelation purports to do this very thing.] And so Orpheus; "Jupiter is the head, Jupiter middle, and by Jupiter all things have been created." More striking still is the resemblance in Pausanias; "Jupiter was, Jupiter is, Jupiter will be." Manifestly these formulæ are equivalent to 'the past, present, and future,' that is, to perpetual duration; and they consequently describe him to whom they are applied as *the Eternal*, and therefore *the Self-existent*. But a remarkable difference is observable between this periphrastic designation as it is found in the clause before us, and as it appears in the foregoing citations. *He who cometh* is substituted as the third member in place of *He who will be*; though the latter phrase is found in the example in C. 16; 5, according to some versions. Why is this? It can, I think, be satisfactorily accounted for only on the supposition, that the change has been purposely made for adaptation to Christ. He is emphatically, according to the New Testament in general and the Apocalypse in particular, **THE COMING ONE**. The Messiah was called by the Jews "The Coming One:" "Art thou the Coming One?" (Mt. 11; 3). "Lo, he cometh:" "I am coming quickly:" "Lo, I come as a thief," are continually being repeated in this work, and especially towards the commencement and close of this Revelation, as though it were for the purpose of strongly impressing on the reader's

mind, that this is the light in which Christ was to be prominently regarded at the then existing crisis. I consider, then, that this phrase shows, that the designation is intended to be applied to Christ; and thus by it he is described as the Eternal God.. The two next clauses will furnish reason to believe, that there is here an anticipation of the scene described in Chs. iv. and v. The three principal personages of that scene,—the Triune God, the Divine Spirit, and the ever-blessed Son, as represented respectively by ‘Him on the throne,’ the seven lamps of fire, and the lamb,—are invoked here, each as viewed in the Mediator Christ, or rather Christ as the person prominently regarded in each. Christ, as sitting on the throne of judgment in quality of second person of the eternal Trinity,—Christ, as sending his Spirit to comfort, sanctify, and save his people,—Christ, as the Mediator who hath made atonement and now acts as Reconciler, is called upon to vouchsafe his favour and shed his peace upon every member of his universal Church.

17. *And from the seven spirits which [are] before his throne.* Cp. 3; 1; “These things saith he that hath the seven spirits of God:” 4; 5; “There were seven lamps of fire burning before the throne, which are the seven spirits of God:” 5; 6; “In the midst of the throne . . . stood a lamb as it had been slain, having seven . . . eyes, which are the seven spirits of God sent forth into all the earth:” 8; 2; “I saw the seven angels, who are wont to stand before God.” These five texts will bring before us all the questions, which are connected with this important and much-controverted clause. On a cursory glance it would certainly seem, that the following conclusion might be safely drawn. The seven lamps, the seven eyes, the seven spirits, and the seven presence-angels each form a symbol of the Holy Spirit or “Spirit of Christ.” But, as various opinions have been entertained on the subject, it will be necessary to state them, and to examine the grounds on which they are severally maintained.

1st, *The seven spirits* are said to mean *God*, as being a most perfect spirit. Eichhorn has maintained this opinion on the grounds, that God is called in Scripture “a spirit” (John 4; 24), and also “spirits” *sine allo discrimine*, and that “the Jews so construed Is. 11; 2 as to make *seven spirits* out of it, all of which belong to the divine nature.” As to the first argument, it is allowed on all hands, that “God is a spirit;” but this does not affect the question at issue, which is as to what ‘the *seven spirits*’ signify. The second and third statements are denied by Stuart; and this denial might suffice, until some proof is brought forward to substantiate them. But in reference to the last we may observe, that the seven spirits of Is. 11; 2 are attributed to the Messiah,—‘the branch out of the root of Jesse’ (cp. 5; 5); and this fully accords with my view. Eichhorn’s arguments, then, fail

to sustain this hypothesis. On the other hand, it is a fatal objection to it, that it reduces the clause to a mere repetition of the preceding one. For the text would, if it were adopted, read thus in respect of its meaning; 'Grace to you . . . from God, and from God.'

2dly, *The seven spirits* have been supposed to mean *the seven presence-angels* or *archangels* mentioned in C. 8; 2. Clemens Alex., Andreas, and some other ancient fathers took this view, and in modern days Beza, Drusius, Hammond, Keith, Stuart, and others have maintained it. I proceed to notice the arguments on which Stuart relies, being all I have seen that appear deserving of notice. (a). "The seven spirits *before his throne* naturally means those who stand in his presence, waiting his commands in the attitude of ministering servants." Granting, for the sake of argument, the identity of the seven spirits and the seven angels, yet both are symbols; and consequently the identity must be as between symbols. One symbol cannot represent another. So that this is the most conclusive way of proving, that the seven spirits cannot *mean* the seven angels. The true view, however, of the matter would be (as Stuart's argument goes to show), that these are different designations of a symbol of the same meaning with that which appears in the symbolic scene in heaven (4; 5) as the seven lamps of fire. Stuart's error lies in assuming, that the seven angels are literal angels, whereas all the angels of the Apocalypse are symbols. (b). The following texts, Stuart affirms, "go directly to confirm this opinion." Rev. 8; 2 in first mentioning these angels as "*the seven angels*" 'designates here *the well-known seven angels, i.e. archangels or presence-angels.*' So also Rev. 4; 5, where the seven lamps are said to be "*the seven spirits.*" I readily grant, that the seven angels, who are mentioned in Tobit 12; 15 as 'the seven who enter into the presence of the glory of the Holy One,' and who are designated "the watchers" or waiters for the Divine commands, and their several names mentioned in Enoch C. 20, and who appear to be "the elect angels" of 1 Ti. 5; 21, are had in view. But it does not therefore follow, that they are spoken of directly and literally. They are merely alluded to tacitly as the prototypes of these symbolic angels. I think then, on the whole, that there is no ground for adopting a view, which is liable to the formidable objection, that it makes the author to have associated created beings, apparently on terms of equality, with the Creator and the Mediator, while he has wholly omitted the third person of the Trinity.

3dly, *The seven spirits* may represent the Holy Ghost. And, this being the only other hypothesis that can be made, we should be necessitated, if on no other ground, yet by our refutation of the two former interpretations, to adopt this. But much more may be said in its favour. And, first, there is a very strong *a priori* probability on its

side arising from the consideration, that, if on the one hand we do not accept it, the symmetry of the invocation will be marred either by tautology or by putting creatures on an equal footing with the Godhead; while, if on the other we do receive it, the three persons of the Trinity will be alike invoked, and a conformity will be exhibited with the precedents given in the prescribed form of admission into the Church (Mt. 28; 19) and in the apostolic valediction in 2 Co. 13; 14. Secondly, it will be easy to establish, that what appears to be the most obvious and natural sense, *viz.* that the four designations brought in question belong to a symbol or symbols of the Holy Ghost, is really the true sense. The substantial identity as symbols of the seven spirits and the seven angels has already been sufficiently established. And as the former are said to be identical with the seven lamps (4; 5) and also with the seven eyes of the lamb (5; 6), both of which are manifestly symbols, it follows that there must be an identity between the whole in respect of all having as symbols the same generic signification. Hence, then, the seven spirits, the seven angels, the seven lamps, and the seven eyes are each a symbol of the same thing,—a conclusion which receives confirmation from the precedent in Ps. 104; 4; “Who maketh his angels spirits: his ministers a flaming fire” (cp. He. 1; 7), and also from other examples of a thing being represented by more than one symbol, see *e. g.*, C. 1; 20: 13; 1. But, if this be the case, of what but the Holy Spirit can they possibly be symbols? Him they represent in his nature and functions with the greatest force and propriety. The number *seven* in each case denotes perfection; and according to S. Augustine it specially represents the sevenfold operations of the Holy Spirit, and is therefore taken as a symbol of grace. The archangels in respect of their nature are spirits, in respect of their office angels or messengers. Hence, when they are made representative as spirits, they denote, that that which they symbolize is as to his nature a spirit. Now, the third person of the Trinity is emphatically “*the spirit.*” Further, these spirits are said to be “the seven spirits of God, whom Christ hath as his,” and who “are sent forth into all the world,” being by this latter statement, as well as by both ‘standing before God,’ identified with “the seven angels” or “messengers,” which are symbolically sent forth in C. 8; 2. When they appear in this character of messengers, they represent the thing signified as being one sent forth. And in accordance herewith it is said in reference to the Holy Ghost: “I will pray the Father, and he will give you another Comforter, even the Spirit of truth, that he may abide with you unto the æon. . . . I will not leave you comfortless: I will come to you” (*i. e.* by the Spirit). “The Comforter, the Holy Spirit, whom the Father will send in my name, the same shall teach you all things.” “When the Comforter, whom I will send unto you

from the Father,—the Spirit of truth, who proceedeth from the Father, when he is come, *he* shall testify concerning me, and ye also shall testify.” “If I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And when he is come, he will reprove the world concerning sin, &c.” (John 14; 16, 26: 15; 26: 16; 7 ss.) “This is that, which was spoken by the prophet Joel; ‘It shall come to pass in the last days (saith God) I will pour out of my Spirit upon all flesh.’ . . . “Jesus, having received from the Father the promise of the Holy Spirit, hath shed forth this, which ye now see and hear” (Acts 2; 16, 33). Thus, the Holy Ghost is declared to be ‘of God,’—‘obtained, possessed, and given by Christ as *his* Spirit,’—and ‘sent forth into the world at large:’ just as the seven spirits are said to be ‘of God,’ ‘possessed by Christ,’ and ‘sent forth into all the earth.’ When, again, the symbol used is seven lamps of fire burning before the throne, this denotes that the thing signified possesses in the highest perfection the power of searching and purifying the heart, and communicating spiritual light, life, and warmth to the soul. And this is an accurate description of the functions of the Holy Ghost, who, when he was first shed forth by Christ, was symbolized by a lambent tongue-shaped flame (similar to that of these lamps) burning on the head of each disciple. Once more, the symbol of the seven eyes of the lamb denotes, that Christ is possessed of the plenitude of wisdom and knowledge; for in the Sephiroth or personification of the Divine attributes the two eyes represent “wisdom and intelligence.” It is added in this instance, as also in that last noticed, “which are the seven spirits, &c.” This is for explanation; because these symbols *per se* did not sufficiently manifest their reference to the Holy Ghost. And by this addition it is shown in the present instance, that Christ puts forth his wisdom and knowledge by his Spirit. The lamb has the horns of power and the eyes of wisdom to denote, that Christ is possessed of omnipotence and omniscience. The former he exercises himself in Providence, the latter by his Spirit in Grace. That the Holy Ghost is spoken of accordantly with this is too well-known to need illustration: and indeed it has sufficiently appeared in those statements of the passages already cited, in which he is said to ‘guide into all truth,’ and ‘to show things to come.’ Finally, the *four* symbols taken together denote the universality of the Spirit’s power and agency in the exercise of his functions. So that, on the whole, the Spirit of Christ is represented as being sent forth by Christ from the Father into all the world to communicate “grace and peace,” to search all hearts, and give spiritual life and light to the souls of the faithful. When respect is had primarily to the nature of the Holy Spirit, he is mystically designated as ‘the seven spirits:’ when His being sent forth is the salient point had in view, he is symbolized

by 'the seven angels' or messengers; when he is specially contemplated as being the Spirit of Christ, the eyes of the lamb are made a symbol of Him: and when His office of purifying or sanctifying is the prominent point, seven burning torches are used to represent Him.

It now only remains, that I notice the arguments which Stuart advances against this view; though indeed they are only objections to Vitringa's arguments in support of it, and do not affect what I have alleged in its favour. Vitringa, referring to C. 4; 5, says, that the seven spirits must be something *in Deo*, not *extra Deum*; for they are that which enables him to see: and hence he concludes, that they must be the Spirit of God. To this Stuart objects, that 'the seven lamps are said to be burning *before* God, not within him; directly contrary to the assumption of Vitringa.' Again, to meet Vitringa's appeal to Is. 11; 2 (where seven spirits are ascribed to the Messiah), Stuart alleges that 'the appeal is inapposite, because there he is represented as *possessing* them, and they are not said, as in Rev. 1; 5, to *stand before his throne*.' In both instances Stuart appears to me to fall into error through not distinguishing between the symbolical and the literal use of terms. The seven lamps are symbols, and as such necessarily external to the symbolic personage on the throne. But it does not therefore follow, that the same should be the case in respect of the things symbolized: and if both symbols relate to the Godhead, it would not be so. Again, the seven spirits of Rev. 1; 5 form a symbol, but the use of the word 'spirit' in Is. 11; 2 is literal; for it denotes the fruit of the Spirit, "the spirit of wisdom," &c. Hence, the symbol may stand in the symbolic scene *before* the throne, while in the reality that which is implied in the possession of the fulness of the Spirit's gifts, namely, the Spirit himself, may inhere *in* him who is represented by the personage on the throne. Stuart goes on to ask; "Did it comport with John's views of the nature of the Holy Spirit to represent him as *subordinate*, and as standing before the throne of God in the attitude of waiting for his commands?" I answer, that there is no such representation in respect of the Holy Spirit. In the symbolic scene, indeed, when the seven presence-angels are made the prototype, the symbol formed from them is necessarily for due congruity placed in the position which the presence-angels would occupy; but such a position is to be regarded only in this as in many other instances as a part of the symbolic machinery; and no such idea as that of subordination ought to be deduced from the symbol, and transferred to the thing symbolized. Besides, the unquestionably Scriptural doctrine, that the Spirit was sent,—that he 'proceeded from the Father and the Son,' would alone suffice to justify the representation that is made.

I; 5. 18. *And from Jesus Christ.* It would have been out of place

here to have so far anticipated the symbolic scene of C. 5, as to have mentioned Christ as the lamb. Still it is in that character, that is, as the Mediator, that he is here introduced; for the titles which follow rest on his bearing that character. The Mediator is called Jesus, i.e. the Saviour, and Christ, i.e. the anointed one; and, as the Saviour and the anointed One, he is the lawfully-constituted High Priest and supreme King over all.—*The faithful Testifier*. See on No. 6. Stuart interprets thus; "One on whose testimony entire reliance may be placed." But I think, that the author in this connexion must have in view the constancy rather than the truthfulness of the testifier, and must intend to exhibit Christ as one whom no obloquy, persecution, or suffering could deter from giving his testimony. Cp. John 8; 14: 1 Ti. 6; 13; "I charge thee . . . before Christ Jesus, who before Pontius Pilate testified the good confession, that thou keep the commandment . . . , until the appearing of our Lord."—The two articles in the Greek show, that emphasis is to be laid on the adjective.—This phrase is in the Nom. instead of the Gen. case (as apposition with *Jesus Christ* required), one of the many grammatical solecisms in this book.

19. *The firstborn of the dead*. The reading of the R. T. would give *from among* or *out of*; and we have at any rate in Co. 1; 18 the phrase *firstborn from among the dead*. In various passages, e.g., Lu. 20; 35: Acts 4; 2: 17; 31, and esp. Ph. 3; 11, we find a resurrection "from among the dead" spoken of, which must mean a preferential resurrection of saints from the body of the dead in general. Here by *the dead* the context, circumstances, and historic reference lead us to belief, that saints martyred for Christ's sake, and who on this account form a distinct body ("the church of the firstborn," He. 12; 23) with whom he, as being the proto-martyr, might be classed as their head, are meant. On this view, he will be described here as taking precedence of the martyred saints in his resurrection, as they do of the great mass of the dead. And this is quite in accordance with other passages. For example. 1 Co. 15; 20; "Christ is risen from the dead, and become a first-fruit of them that have fallen asleep." [Note, that only the temporary death of *the righteous* is spoken of as a sleep.] Ve. 23. "In Christ all shall be made alive; but each in his proper order or rank: Christ the first-fruit; afterward, at his coming, they who are Christ's; then the end, when he shall deliver up the kingdom to God," and when the final judgment is to take place.—I have only briefly touched on this wide subject here, purposing to dwell on it more fully under C. xx.—This title is very appropriately given to Christ here, where his Mediatorial work and kingdom are immediately had in view, as the doxology which follows shows. For Christ's resurrection was that which completed and crowned the former, and thus entitled him to the latter.

20. *And the Ruler* (lit. *Archon*) *of the kings of the earth.* The appropriateness of this title also to the occasion has been shown in what I have just said. Christ became "King of kings" (19; 16) by virtue of taking on himself the office of Mediator, the painful duties of which he consummated at the time when, by his resurrection to an immortal life, he became 'the firstborn from the dead.'—The Greek word (which is here and in Jo. 12; 31: 16; 11 translated *Prince* in the A. V.) is not identical, though of similar derivation with that, which in the A. V. is translated *Prince* in Acts 3; 15, *Captain* in He. 2; 10, and *Author* in He. 12; 2. Of the nine chief magistrates at Athens the first was called 'the Archon,' and the second 'the king.' Hence there is an appropriateness in the relative use of the terms here.—If we suppose the term *earth* here to be used in its symbolic sense as denoting 'the territory of God's people,' the phrase will import, that Christ is the supreme ruler of the rulers of his persecuted people. And thus the assurance of having an overruling power on their side, ordering all things for their good, will be contained in this title. Cp. 17; 2, 14; 18; 9: Jo. 16; 11: Ep. 1; 22: 4; 15: Ph. 2; 9: Co. 1; 15-18.

DIV. 4. JOHN'S DOXOLOGY.

I; 5-6. 21-25. *To him who loveth us, and hath loosed us from our sins by his blood,—and he hath made for us a kingship,—priests to his God and Father: to him be the glory and the dominion unto the æons of æons. Amen.*

21. *Loveth* is a much better authorized reading than the *loved* of the R. T. It imports, that Christ not merely loved his people while he was on earth, but still loves them now that he has ascended to his kingdom in heaven.

22. *And hath loosed us.* This is the reading of the most ancient MSS. The *washed* of the R. T. gives the same meaning, the figure only being different. Both figures occur elsewhere in the Scriptures, e. g. with Ps. 51; 4, 9: 1 Co. 6; 11: He. 10; 2 cp. Mt. 16; 16: Ro. 6; 7, 18.—*From our sins.* So in Mt. 1; 21. The meaning is, from the guilt and consequently from the punishment of sin.—*By his blood.* So in 5; 9: Ep. 1; 7: Co. 1; 14: He. 9 & 10: 1 Pe. 1; 19: 1 Jo. 1; 7.

I; 6. 23-4. *And he hath made for us a kingship,—priests to his God and Father.* Here the writer, instead of using the participle in conformity with those which precede, suddenly introduces a verb.—The reading of the R. T., *kings and priests*, is rejected in all critical editions, though in many the same reading is received in C. 5; 9. If the pronoun be read as in the R. T. we shall have, *and hath made or constituted us a kingdom*, that is, a body of subjects over whom he reigns. According to the reading which I have followed we might

understand, either *he hath prepared for us a kingdom* (that is, a place or state in which we shall form a kingdom), or *he hath constituted a kingly authority for us* (that is, an authority which we shall exercise). The precedent in Ex. 19; 9 runs; "Ye shall be unto me a *kingdom of priests*." This the LXX have rendered a *royal priesthood*. And S. Peter (I. : 2; 9) uses the same phrase. On the whole, the differences are so unimportant, and all are in one place or other so far sanctioned, as to render it needless to enter into a discussion with the view to determine, which is the most probable construction. Those whom the Apostle is addressing are declared to have been constituted by Christ a kingdom or organized body over which he reigns, and they themselves have conferred upon them the highest dignity and honours, and are privileged to consecrate themselves to the perpetual service of God. This kingdom being, however, in heaven, strictly speaking those in the flesh are only constituted heirs of it: cp. Ja. 2; 5: Ro. 8; 17.—*Priests* must be regarded as in apposition with and supplemental to *kingdom*.—*To his God and Father* is the most correct rendering; cp. 3; 12, & John 20; 17; "I ascend to my God, &c."

25. *To him be the glory and the dominion*: that is, to him, who is the first-fruit and earnest of a resurrection from the dead, be the highest degree of honour and reverence rendered; and to him, who is the ruler of the kings of the earth, be unlimited dominion ascribed. We shall hereafter see (15; 8) how the Lord is symbolized as vindicating his 'glory and might.'—This is the first example of a formula, which rises by steps till it includes as many as seven terms, and which I have called the DOXOLOGICAL FORMULA: see *Guide*, p. 198.—*Unto the æons of æons*. I have greatly hesitated in using the Greek words in this phrase; but I have decided on doing so for the following reasons. The phrase usually employed, *for ever and ever*, fails to bring before the English reader that systematized scheme of ages, which, I doubt not, is had in view in the original expression, and which should be known to and kept in mind by every one, who would form a correct judgment of the scheme of the Apocalypse. The phrase *unto the ages of ages* would not serve the purpose any better than *for ever and ever*. Another reason which has influenced me in retaining the term *æon* has been, that an adjective (*æonic*) might be formed from it, which would not convey a sense (as our word *eternal* does), which, I am persuaded, was not intended to be conveyed in C. 14; 6. The Greek adjective would primarily signify *of or relating to an æon*; and, though the idea of eternal duration is ordinarily attached to it, this is a secondary and derived signification. At different times and by different writers, the words *αἰων*, *æon*, and *αἰωνιος*, *æonic*, have been used with diverse meanings. Thus, in Homer, Hesiod, Pindar, the tragic poets, and Herodotus the former denotes a man's lifetime. Afterwards, as in Æschines,

it signifies a long period. The philosophers used it, in contradistinction from *χρονος*, to denote the duration of eternal and unchangeable objects, as God and emanations from him = æons. Philo Judæus: "Εν *αιωνι* nothing is past or future, but only subsists." Arrian (as to æons); "Ὅν γὰρ εἶμι Αἰων, ἀλλ' ἄνθρωπος, μέρος των παντων ὡς ὥρα ἡμερας ἐνοστηναι μεδει ὡς την ὥραν και παρελθειν ὡς ὥραν." Aristotle derives it from *αιεν ὤν*. Even in the New Testament use the word has different shades of meaning and diverse applications. In proof of this it may suffice to observe, that in the A. V. it has been rendered by *eleven* different English words. For more copious illustration I refer to the *Guide*, p. 73 ss., and shall content myself now with remarking, in reference to the phrase before us, that it is a Hebrew superlative (similar to that of *servant of servants*, meaning a most abject slave); and, "according to Hebrew usage, the strongest expression which the language can employ in order to designate an *endless* period."—The scheme of ages to which I have alluded above was briefly this. The period of the Jewish Dispensation was divided into *seven* æons or ages, six of which, answering to the six labour-days of creation, were then nearly completed, and the seventh, the sabbatical, was at hand. This sabbatical age was expected to be a millennial period of rest, which would prove for all who should be found worthy of it the introduction to æons of æons or endless æons of inconceivable bliss.—*Amen* is added, not as a prayer, but to affirm the truthfulness of what has preceded.

DIV. 5. ANNOUNCEMENT OF CHRIST'S COMING.

I; 7. 26–9. *Lo, he cometh in the clouds, and every eye shall look upon him, even they who pierced him; and all the tribes of the earth shall wail at him: yea, Amen.*

26. *Lo*, calls the special attention to that to which it is prefixed.—It is not said indefinitely, as in C. 2; 25: 3; 3, *he will come*, nor yet *his coming is near*, but *he is in the act of coming*. The present tense is often thus used, when it is desired to give strong assurance both of the certainty and near proximity of an event, as in a case in which we might say *he is as good as come*. But there is no ground whatever for extending this expression beyond the *near* future, as an examination of the 152 places in which the present tense of this verb occurs in the New Testament will show. And hence this is another statement clearly confirmatory of what was said on Nos. 3 and 13. Cp. "I am coming quickly," 98, 145, 239, 1564, 1584, 1617 (being thus *seven* times repeated), and "I come as a thief," 210, 1090. I shall reserve all discussion of the nature of the advent, until we arrive at the symbolization of it in C. 19; 11 ss.—For Christ to come *surrounded by the clouds* denotes, that his coming is one of judgment: see Na. 1; 3: Mt. 24; 30. Compare the symbolization in C. 14; 14:

also Ex. 19; 16: 40; 34: Ps. 18; 11: 104; 3: Is. 6; 4: 19; 1: Eze. 1; 4. Of course this representation of the manner of his coming is symbolical, not literal.

27. *And every eye shall look upon him.* The next clause shows, that the one before us is not to be taken with strict literality, that is, not in its most comprehensive sense: otherwise that would be tautologous. There is, also, something highly incongruous in supposing, that the first clause speaks of all the persons who shall have ever lived on the earth previous to a future general judgment, and that then the second particularly specifies the few individuals, who took part in crucifying Christ. It can scarcely be doubted, too, that if this had been the writer's meaning, he would have expressed himself in a different manner. The circumstances of the advent, moreover, require us to construe this clause with limitation to persons then living. I have, therefore, treated the next clause as explanatory of this by rendering the Greek copulative in the way that it is frequently necessary to render it in this book and elsewhere.

28. *Even they who pierced him.* Not merely the soldier who 'pierced his side,' but in general all who were directly or indirectly concerned in putting him to death, and not only these, but those also who had in any way 'crucified' him anew by persecuting his disciples, may be considered to be included. The expression has manifestly been derived from Zec. 12; 10; "They shall look upon me whom they have pierced, and they shall mourn for him," &c.; and it is here applied in a *quasi* figurative way. John, be it observed, is the only Evangelist who has recorded the fact of Jesus's side being pierced with a spear; and in connexion with his account he refers (19; 34, 37) to the passage in Zechariah thus; "Another scripture saith; They shall look on him whom they pierced." The circumstance, that the two clauses before us form one in the prophecy as cited by S. John, supports my construction of them.—The unique reference to this prediction in the fourth Gospel and in the Revelation has been adduced as an indication, that the two works proceeded from the same author.

29. *And all the tribes of the earth shall wail at him.* *Tribes* is a term so commonly and almost exclusively used in reference to the children of Israel (cp. 7; 4 ss.), that we are very naturally led by its use to suppose, that they are had in view. So also the frequent use of ἡ γῆ, *the land or earth*, in speaking of Judea, has the same effect. This phrase, however, is probably used here symbolically. But even if so, Judea will still be meant, *the earth* (or *land* in contradistinction from *the sea*) being in the mystical allotment of the universe the symbol of the holy land. Thus, on either a literal or a symbolical construction the Jews will be meant by the phrase *the tribes of the earth*.—*Shall wail at him or because of him* means, that they shall smite their breasts

or thighs, utter piercing shrieks, and cast dust on their heads (cp. 18; 9, 19), after the manner of the Jews to express great grief and alarm. The precedent dwells much on the mourning; "They shall mourn for him as one mourneth for an only son. . . . There shall be a great mourning in Jerusalem. . . . The land shall mourn, &c."—*Yea, amen.* A double attestation (the one term being Greek, the other Hebrew) to express by the strongest affirmation possible the certainty of Christ's approaching advent. For similar examples of the use of a Hebrew and a Greek term conjointly see C. 9; 11: Jo. 1; 39, 43: 9; 7 cp. He. 7; 2: Ro. 8; 16.

The view I have taken of this text is strongly confirmed by Mt. 24; 30; "Then shall all the tribes of the earth wail, and they shall look upon the Son of man coming on the clouds." The verbal identities between this text and the one before us are so many, that it seems impossible to doubt, that they must refer to the same events: indeed, no one, I imagine, would deny that they do. But if so, inasmuch as Mt. 24; 30 forms part of a prophecy relating to the destruction of Jerusalem and to Judea exclusively, and contains one of the things of which it is declared in ve. 34, that they shall all come to pass in the then living generation,—a statement confirmed by Mt. 16; 28; "There be some standing here who shall not taste of death, till they see the Son of man coming in his kingdom," and also by John 21; 21; "If I will that he tarry till I come, &c.," implying that such a tarrying was *possible*,—it follows, that the figurative declaration of Mt. 24; 30 must have been accomplished in that generation. If so, and if our present text relate to the same coming and events, it also must have been then fulfilled. But this it could only have been on such a construction and interpretation of it as I have indicated above, and shall more fully set forth under C. 19; 11 ss.

DIV. 6. DECLARATION OF CHRIST'S DIVINITY.

I; 8. 30–33. "*I am the Alpha and the Omega,*" saith the Lord, the '*who is and who was and who cometh,*' the Almighty God.

30. The pronoun is inserted here and in other places in order to give an emphasis, in reference to the person to whom it relates.—The first and last letters of the Greek alphabet are used figuratively, as the corresponding Hebrew letters were by the Rabbins, to express the extremest limits of that to which they relate.—The question here is, to what do they relate,—to the Lord's personal existence, or to his existence as Mediator under a Dispensation? If to the former, they predicate that his existence extends as far as existence can extend, that is, *from eternity and to eternity.* But it seems somewhat inconsistent and irrelevant, that such an abstract and deep doctrine should be so unconnectedly and abruptly introduced. All the other intro-

ductory statements have the closest reference to the subject-matter of the book, and serve as announcements of the most important points and the salient topics contained in it. And so doubtless must this one. Hence I think, that this declaration has in view the principal Mystery of the book, and that, in reference to the speaker's connexion with it, he declares himself to be the *Alpha* and *Omega* of it. That such is the case seems to be indicated, too, in the climactic declaration of this verse, in which the Lord is described, not as 'he will be,' *sc.* without end, but as 'the coming one.' There is manifestly a reference to the coming spoken of in the preceding verse. And thus the *terminus ad quem* is determined to be that of the older Mystery: C. 19; 11 ss. Parallelistic completeness and congruity will lead us to conclude, that the *terminus à quo* must also be that of the Mystery, that is, the Creation. And hence I think, that the Lord here avouches himself to be the beginning and the end of the Mystery, the sole Mediator and actor from first to last. In accordance with this view we shall find, that he is symbolized as going forth at the beginning of the Mystery 'conquering, and that he may finally conquer' (6; 2), and as 'coming' at the end attended by the armies of heaven, and putting all enemies under his feet (19; 11 ss.)—This clause or a synonymous one occurs six times, 30, 40, 70, 110, 1448, 1587.—The R. T. inserts after it *Beginning and End*; but the reading is rejected here in critical editions, though admitted in C. 21; 6: 22; 13.

31. *Saith the Lord.* An important question arises here, namely, Is the Father or the Son spoken of? In almost all critical editions *God* follows *Lord* in the Greek, though the word is not found in the R. T. Hence the common rendering is *saith the Lord God*. And this phrase is generally supposed to leave no doubt, that the Father is meant. But such is not the case. For perhaps in no instance in this book does the phrase mean the first person of the Trinity, and in the greater part it is certainly applied to the second. However, when as here, both substantive and adjective are preceded by the article, they ought to be construed together; and hence I have joined *God* with *Almighty* at the end of the verse. Now the phrase *the Lord, the [or our] almighty God, or the almighty God* alone, occurs in nine places, 33, 320, 765, 1008, 1056, 1088, 1304, 1344, 1520, and in every one of these I have no hesitation in saying, that Christ is the person contemplated. So far, then, from the insertion of the word *God* leaving no doubt that the Father must be meant, it rather tends, in the connexion in which it stands, to make it more indubitable, that the Son is intended. And the fact, that in every one of the six instances just referred to, in which the same or a similar declaration to that in No. 30 occurs, it is made by Christ respecting himself, leaves no doubt on my mind, that he is also the speaker here.

32. *The Who is and who was and who cometh.* This clause by its last member tends to confirm the conclusion at which we have just arrived. See on 16.—Do this and the next stand severally in apposition with *the Alpha and the Omega*, or with *the Lord*? If with the former, they form a part of what the Lord says; but if with the latter, they are descriptive additions by the seer; unless indeed we suppose the whole verse to be spoken by the Lord,—an hypothesis, which C. 2; 8 may be thought to support. Nevertheless, the consideration that in no one of the places in which this formula occurs is there any such addition to it has led me to conclude, that the two last clauses of the verse are to be regarded as proceeding from the author.

33. *The almighty God.* Two articles in the Greek throw emphasis on the word *almighty*.

DIV. 7. EXORDIUM TO THE VISION.

I; 9-11. 34-42. II *John, your brother and fellow-partaker in the tribulation and kingdom and endurance in Jesus, was in the isle called Patmos on account of the word of God and the testifying of Jesus: I was in spirit on 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—

34. *Your brother.* So in 6; 11: 12; 10: 19; 10: 22; 9.—The article shows that, not *tribulation* in general, but a particular tribulation is had in view. Hence the phrase imports *the severe* or *the existing* or *recent persecution* on account of Jesus Christ.—The R. T. repeats *in the before kingdom*, but these words are rejected in critical editions. The kingdom referred to is the Mediatorial or millennial kingdom spoken of in ve. 6. Of it Christ is the king, and the brethren looked on themselves as fellow-partakers of it by faith in his promises.—The last phrase has been variously interpreted as meaning 'patience like that of Christ' and 'patient waiting for Christ's coming.' Both interpretations appear to have been founded on the reading of the R. T., 'patience of Jesus Christ.' But '*in Jesus*' is the preferable reading, as being that of the most ancient MSS.; and it appears to change the sense somewhat. When it is received, the clause denotes the tribulation, kingdom, and endurance, of which they became fellow-partakers by becoming "in Christ" (2 Co. 5; 17). In the epistles the churches are described as suffering under two evils, persecution or troubles from without, and trials arising from false brethren within. To these evils, the two terms here made use of appear to refer respectively; and on this view the relative order of them may best be accounted for. The brethren were fellow-partakers in persecution, and their patient endurance was sorely tried by the faults and frailties of false professors. Stedfastness under persecution and the

'showing-forth of all long-suffering' were essential to being made partakers of the kingdom. "We must through much tribulation enter into the kingdom." "If we suffer, we shall also reign with him."

35. *Was in the isle called Patmos.* Patmos lies off the south coast of Asia Minor, and is about 7 miles long by half a mile broad. As it has neither trees, brooks, nor land fit for cultivation, it may be doubted whether it can ever have been permanently inhabited; and though it is said that persons were banished there in ancient times, this appears to rest on mere conjecture. I have never seen any authority alleged for the statement; nor does there appear to exist more than a mere allusion to the island in two or three ancient writers.—It has been made a question, whether John could have obtained writing materials in so desolate a spot. It has also been alleged, that the use of the *præterite tense* shows, that the work was not written until after the seer had left Patmos. But there is a previous question to these to be considered, namely; Did the author really intend to lead his readers to believe, that he ever was in Patmos at all; or does he not merely lay the scene of his Vision in a locality, which would qualify him for being a suitable representative of the Church as then placed in the midst of an inhospitable and hostile world? Connected with this is another question prior to it, which will conveniently be considered with it, namely; Did S. John really see any Vision at all, or mean his readers to suppose that he did; or did he not represent himself as being thrown into an ecstasy, and in that state seeing a Vision, merely in order to form a ground-work, which might give verisimilitude to the symbolic pictures, which he was about to present to view. I am inclined to think, that the latter alternative in each case states what was really the truth. There is nothing to be gained by contending for the reality of the locale, of the ecstasy, and of the Vision: on the contrary, more confidence may well be reposed in statements proceeding from a person in the full possession of his faculties than in a narration of what had been seen, while in that state of unconsciousness which ecstasy implies. It would seem to have been the custom to represent such symbolizations as those with which the Apocalypse is occupied as being seen in a Vision, and in a locality appropriate to their character or to the salient point in view (cp. Ez. 3; 14, 15: 8; 3: 40; 2: Da. 8; 2): the latter for general congruity, the former because such monsters as must necessarily be depicted would appear to be glaringly unsuitable to the real world. If the author has thought proper to accommodate himself to the prevailing taste of his time by clothing his revelation in a symbolic dress, he must necessarily present it in the highest perfection of the mystical science; and consequently he must make the scene and the circumstances appropriate to the mode of representation. When John says, "I saw" this or

that (as he does in almost every sentence) the generality of readers probably conceive of his having seen the things with his bodily eyes; but that this was not the case, and that he could only have seen them in mental vision, seems evident from his having been in a state of ecstasy all the time. By the same reason, when he says that he was in Patmos, &c., he may have meant to convey, and may have conveyed to his original readers, nothing more than that he was there in mental conception or imagination. And this view receives some countenance from his manner of commencing his narration, "I was" being the usual mode of introducing an imaginary story (see Hengstenberg on C. 1; 9). It is also confirmed by a comparison of the other occasions on which he is said to have been "in spirit." In C. 4; 2 he is represented as being carried in spirit into heaven: in C. 17; 3 into a wilderness, and in C. 21; 10 to a high mountain. This heaven and wilderness and mountain are unquestionably symbolic, and congruity requires that Patmos should have been introduced in the same way. The difference in respect of the seer being said to be 'carried' to the wilderness and the mountain, but not to Patmos, merely arises from his having had a previous *locus standi* in the later instances, but not in the first. Cp. *Guide*, C. 2. Those who hold the actuality of the Vision would do well to consider, whether it would be possible for many of the symbolizations to be represented to the eye, or even to be conceived of by the mind in ecstatic vision as having an actual existence. For example. How could the High Priest be seen to hold seven stars *in* his hand, and at the same time to lay that hand on the seer? How could a sword be conceived of as issuing from his mouth? How could the four living-creatures be placed under the throne as supporters, and at the same time be seen to have wings and eyes on every part of them? How could they also be able to prostrate themselves before the throne; and moreover to hold vials and to play on harps at the same time? How could a lamb be represented as having been slain, and be seen to have seven horns and eyes; and how could he take a book? How could the seer know, that the book was written within and without before it was opened? How could the whore sit at once on the beast, on the seven heads, and on many waters? These are only a few of the difficulties which might be suggested.—Stuart, like others who have taken literally the statements respecting the locality and the vision, in arguing in support of the opinion, that John saw the things in a vision in the isle of Patmos, and wrote them down at the time, refers to the frequent injunctions to him to write or not to write, which he represents himself as having received,—to the fact that his writing epistles to the churches shows, that he was not present with any of them, and in particular that he had not returned, as Lücke contends, to Ephesus,—

and lastly to the indications (e. g. in 4; 1: 7; 1, 9: 15; 5) of intervals between the symbolizations, during which what had preceded each may have been written. Now, in reference to all these arguments it may be observed, first, that they rest on a *petitio principii*: they assume the reality of the assigned locality and of the vision. Then, they derive any weight they may seem to possess from a want of due appreciation or observation of the symbolic representations. Thus, for example, the instructions to write cannot properly be taken to have any more reality in them than any other part of the symbolizations. They are a part of the necessary symbolic machinery, so to speak, and serve either as a mode of symbolizing something specific (as in 10; 4), or to give prominence to "sentiments of peculiar importance" (as in 14; 13: 19; 9: 21; 5), or as a technical formula which may show the real author of the epistles. For, thirdly, it is a misrepresentation to speak of John as 'writing to the churches,' as though the epistles proceeded from him. They were 'addressed' by the great High Priest to the angels of the churches; and the seer is introduced as acting the part of an amanuensis merely for verisimilitude, and as a necessary part of the symbolic representation. Finally, the indications of intervals are merely technical breaks (see *Guide*, p. 199) or necessary transitions from one branch of the subject to another, not at all implying any suspension of the symbolizations. Seeing, then, that there is no sufficient reason for thinking, that the assigned locality or the vision itself were intended to be received as realities, and considering it to be more consistent and congruous with the contents of the work to regard them as parts of the symbolic machinery, I am relieved from the necessity of entering into the questions, how John could procure writing materials in Patmos, and whether he wrote the Revelation in Patmos or at Ephesus.

36. *On account of the word, &c.* See on No. 7. John, as a matter of fact, did testify to the truth as it is in Jesus, and suffered persecution for so doing; but he may here (as above intimated) merely represent himself as being driven to Patmos, *on account of* the testimony he gave, in order to constitute himself a representative of the persecuted Church.

I; 10. 37. *I was in spirit.* On the one hand I am of opinion, that the Greek phrase used here, and in C. 4; 2: 17; 3: 21; 10, does not mean (as some Futurists and others have maintained) *in imagination*: on the other, that it does not mean (as many writers construe and interpret it) *in the Spirit*, that is, the Holy Spirit. The want of the article negatives the latter construction: the inadmissibility of the former interpretation in C. 4; 2 excludes that interpretation here. See the *Guide*, p. 85. The phrase is a technical one, meaning *in a pneumatic, spiritual, or ecstatic state*; and is plainly synonymous with

the *ἐκστασις* of Acts 10; 10: 11; 5: 22; 17. It denotes the state, into which the prophets of old were represented as being brought by the Spirit of God, when they saw their visions: see Eze. 1; 1, 3: 8; 1, 3: 11; 24: 40; 1: Je. 24; 1: Am. 7; 1, 4, 7: 8; 1: Ze. 3; 1: cp. 2 Co. 12; 2.—*On the Lord's day.* Ἡ κυριακή ἡμέρα (the *dies dominicus*, Dominical day, of Tertullian and Victorinus) stands contrasted with the *ἀνθρωπινή ἡμέρα* of 1 Co. 4; 3: cp. 11; 20. That the day called in Acts 20; 7: 1 Co. 16; 2, "the first day of the week" is meant, I have, I think, conclusively shown in the *Guide*, p. 83 ss. Some Futurists have contended, that the day of the Lord's final judgment is intended; but various considerations negative this view. The difference of the phrase used here, as compared with that in 1 Co. 5; 5: 2 Co. 1; 14: 1 Th. 5; 2: 2 Pe. 3; 10, seems to have been adopted on purpose to guard against this day being confounded with the great 'day of the Lord.' There is, too, a manifest appropriateness in the Vision, which may be said to have for its basis the Lord's opening announcement, that he was he who had died and was alive again, should be assigned to the day, on which he rose from the dead, and thus became "the firstborn of the dead" (ve. 5). Again, the purport of what immediately follows in the epistles is altogether inconsistent with the supposition of its having been dictated by the Lord on the day of final judgment. John, moreover, could not have said, as he would be made to say on this interpretation, that he was in Patmos on the day of judgment. And the insertion of the article does not (as some have supposed) point to that day, because it may have been used either to give a distinction to the Lord's day over common days, or to indicate that the 'high day' of the Christian year, the Paschal day, 'on the evening of which the early Christians were wont to assemble, and wait and worship until very late in the expectation of Christ's coming,' was had in view. Let us however, for argument's sake, and on the ground of the apparent contrast between the two Greek phrases above cited, grant, that as the one from 1 Co. 4; 3 may mean 'the day of man's judging' (that is, the period of man's existence on earth, during which the opinions he forms have place), so the phrase before us means 'the day of the Lord's judging.' What will be the consequence? Not at all what the Futurists contend for on the ground of this construction, namely, that the whole of the Apocalypse is unfulfilled, and will receive its fulfilment in a period of 3½ literal years preceding the final judgment. As the place (Patmos) and everything else is symbolical, so must the time be symbolical. It is only as a part of the machinery of representation, that the author has assigned his vision to 'the Lord's day,' whether by that designation be understood the first day of a week or the day of final judgment. And if the latter be the true view, it will only follow that

the Vision has its terminus at that day, but as to the time of its commencement nothing will be decided. So that the Futurists will have gained nothing, even when their fundamental position is conceded.—That the 24 hours of the Lord's day, neither more nor less, were occupied in the evolution of the Vision I have aimed to show in the *Guide*, p. 134 ss., 177 ss.; and having fully discussed the point there, and shown how the 24 heptads into which the book resolves itself are apportioned to the 24 hours, I need not dwell on the topic here.

38. *And I heard behind me a loud voice.* It is described as *loud* in order to give an imposing effect to it.—But why *behind* him? Two reasons may be offered. First: to show the exact point at which the Vision is to be considered as commencing, namely, from the time when the seer first saw the person who spoke to him, which would be as he uttered the words, *what thou seest*: see *Guide*, p. 130 ss. Secondly (and with much more probability, if both objects were not had in view): with the purpose set forth in the following extract from Wemyss's *Clavis Symb.* p. 477; "A voice to a person from behind, in order to direct him to behold a vision behind him, will denote, that the vision relates to something past or existent, and to be observed as well backwards towards the time past, as forwards towards that which is to come."

39. *As it were of a trumpet,—saying.* "One reason why a *trumpet* is here designated as the object of comparison is the frequent use made of this instrument on occasions of great moment" [Stuart]. Another may be, that a trumpet-blast being the signal for hostile armies to engage in battle, this heralds as from afar that great battle of Armagedon, which is the climax of the symbolizations, and at which the enemies of the Lord's people are given as a prey to the fowls of the air.—The last word presents another instance of grammatical solecism in the original. I shall indicate such by a bar (—) before the word; and therefore need not further advert to them on every occasion.

I; 11. 40-41. *I am the Alpha, &c.* These two numbers are generally omitted in critical editions; but the appositeness with which they fall into the stichoical arrangement (see *Guide*, p. 193) has led me to think, that they have a fair claim to be received. They may, however, be struck out without necessarily throwing out the stichoical distribution; since some of the preceding numbers are so unusually lengthy as to admit of being divided so as to supply the place of the others.—The pronoun is inserted to lay stress on the speaker.—On *the Alpha and Omega* see on No. 30.—*The First and the Last* is a synonyme of it inserted to give emphasis. Cp. Is. 41; 4: 43; 10: 44; 6: 48; 12.

42. *And* :—With the utterance of the following words I suppose the seer's vision of the High Priest, and therefore *the* Vision in the widest sense to have commenced.

Synoptical interpretation of the General Introduction. 1–2. *The Title* describes the work by its general purport and object, as an unveiling of Jesus Christ in respect of his actings on behalf of his people. By means of this unveiling his Father commissioned him specially to show to his then living and persecuted disciples, for their comfort and encouragement, certain things which were about to happen. And he, making use of a symbolic angel as a representative of himself, communicated by symbols to his disciple John all the things, which in the course of his work John speaks of himself as seeing. The John spoken of is he, who is well known for the testimony that he gave personally in the face of persecution to the truth as it is in Jesus. 3. In an *Interlude* John declares the blessedness of those among his contemporaries, who should devoutly study the declarations, and observe to do the precepts of the inspired work which he was about to write; since the time of the Lord's coming "to give the reward to his servants, and to destroy those who were destroying the earth" (11; 18) was near. 4–5. John proceeds to convey his *Communication* to the seven churches of proconsular Asia in the form of an *Epistle*. As an introductory *Salutation* he invokes 'grace and peace' on the universal church from the triune Eternal as manifested in the person of Christ, from the Holy Spirit whom Christ possesses 'without measure' and communicates to whom he will, and from Jesus Christ, who, as the Mediator, is faithful to his testifying, a first-fruit of the martyred saints about to rise to a state of millennial bliss, and a ruler over the rulers of his persecuted people. 5–6. John, still having immediately though not exclusively in view himself and his 'fellow-partakers in the tribulation of Jesus,' ascribes all glory and dominion throughout the coming series of endless ages to him, who so loved his elect as to give himself for them, who still loveth them now that he is ascended to the throne of glory, and who hath set them free from the guilt, power, and punishment of their sins through the atoning efficacy of his blood: who hath also prepared for them a kingdom, and hath constituted them a united body under himself as their Head, High Priest, and King, as members of which they shall enjoy the dignity of kings, and the privilege of consecrating themselves as priests to the service of his God and Father.—7. John then announces the immediate coming of the Lord to execute judgment on the Jews for their rejection of him and persecution of his disciples, and declares that every individual in the land who had joined in the persecution should witness to his cost the calamitous consequences attending

the Lord's coming to judgment, and all the tribes of Israel should deeply wail thereat. 8. In reference to this coming, he declares, that the Lord himself, the eternal and almighty God who is about to come, attaches his authorization to what his servant has stated by declaring himself to be the acting Mediator of the Mystery from first to last, and implying that, as surely as he has been the Alpha, so surely he is about to be the Omega of it. 9. John having thus commenced his Epistle with a Salutation, a Doxology, and a text or motto serving to intimate the grand event which will be the central and salient topic of his Communication, now proceeds to the narration of a Vision which he had had, or might be supposed to have had. Designating himself in a way, which indicates the then afflicted state of the Church, and shows that he is to be regarded as a representative of her in that state, he first speaks of himself as having been compelled (either by the sentence of a magistrate or to escape from persecution),—and this in consequence of the testimony he had given to the truth as it is in Jesus, to take up his abode on a barren rock, separated from the rest of the world, and destitute of the comforts and necessaries of life. Thus he was qualified in respect of his outward condition to personate the much afflicted Church in the symbolizations which he was about to depict. 10. He next describes himself as chancing to fall into a state of ecstasy on a certain Lord's day, when he heard, as though proceeding from some one standing behind him, a loud and awe-inspiring voice, which thus introduced the speaker; 'I am the Alpha and the Omega, the First and the Last!' At the first sound of the voice John turned round to see who the person was who spoke to him. And by the time these words were uttered he first beheld the glorious personage from whom they proceeded. Hence, at this point (or, it may be, with No. 40) John's Vision commences.

The VISION: Ch. I; 11-XXII; 5.

The MYSTERY of JESUS. Ch's. I; 11-III.

HEPTAD II.

SCENE INTRODUCTORY to "THE MYSTERY OF THE SEVEN STARS." Ch. I; 11-20.

Introductory Remarks. We now enter on the consideration of THE VISION, which may be regarded as consisting of an INTRODUCTION (i; 11-20) and a REVELATION (ii-xxii; 5), or of "THE MYSTERY OF THE

SEVEN STARS" (i; 11-iii), "THE MYSTERY OF GOD" (iv-xx), and a SUPPLEMENT to these (xxi-xxii; 5). At present we have before us the INTRODUCTION to the REVELATION-PROPER or VISION-PROPER, which presents a scene specially introductory to the first mystery.

DIV. I. THE SEER'S COMMISSION.

I; 11. 43-51. 'What thou seest write in a roll, and send to the seven churches;—unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.'

43. *What thou seest.* If these were the first words uttered by the speaker, the seer could not have had time to turn round before they were spoken. Consequently he could not as yet have seen even the person who had spoken to him; and there will in that case be no ground for limiting the reference which is implied in these words to the epistles, and we may conclude, that they were meant to apply to the whole vision. "What thou seest" will mean 'what thou art now beginning to see and shalt see throughout the Vision.' And even if the seer was looking upon the speaker at the time these words were spoken, and we should consequently suppose them to refer *primarily* to him, the result will be the same. For this symbolic personage is clearly placed at the commencement as a Frontispiece, not to the seven epistles only, but to the whole Vision; and all that follows is a comment on or explanation of this Frontispiece,—a description of the actings of Jesus in the character in which he appears here, namely, as the mediating High Priest and Ruler of the Church of God of all time. This symbol is placed here as the centre-piece from which the whole radiates, and as the hierophant who exhibits all the scenes. This appears from its representing the Mediator of both Mysteries, from the statement in ve. 1 that it is Jesus who by his angel showed to John whatsoever he saw (see on No. 4), and from its being expressly said in the introduction to the second Mystery (4; 1), that it was the same voice that had given him his commission at the first which called upon him to see another Mystery. What, then, John was instructed to write in a book was the whole of his vision, as it is now contained in Cs. 1; 11-22; 5. Stuart comes to the same conclusion merely on the general ground, that 'the sense of the passage, in connexion with the sequel, demands that the verb be taken in a *diffusive* sense, as equivalent to *Quod visurus es.*'—*Write in or copy into a roll.* Three Greek words are used in the Apocalypse, which for distinction's sake I have translated severally *roll*, *little roll*, and *book*. Inasmuch as it is not unimportant to keep the form of the document in view (see 5; 1: 10; 2), I have thought proper to use generally the English word which would have that effect.

44. *And send to the seven churches. Send it*, namely, the roll. And, as this roll was to contain the whole of the Vision, it follows that the whole was to be sent to each church. So that, besides the message special to each contained in the several epistles, the whole Revelation was to be sent as being of universal concernment. The sending of the same to each church is an indication, that the seven churches are representative of the Church universal.—This commission John had now taken in hand to execute; and for this purpose he commenced in ve. 4 to indite an epistle to the seven churches, which was to be the medium of communicating the Revelation.—How the roll was sent, whether by a copy being transmitted to each church or by the original being forwarded from one to another, it were fruitless to inquire, even if the actual transmission of the roll were admitted; but, seeing that the names of the churches appear to be used symbolically, and that it is doubtful whether there even existed any Christian church at one or two of the places mentioned, it is more reasonable to suppose, that the direction to send the roll was only a part of the symbolical machinery (so to speak), and that the work was published in the ordinary way as one addressed to the Church in general, and certainly not transmitted to the seven symbolical churches, if to any symbolized by them.—The R. T. omits the word *seven*.—On the other hand, it inserts *which are in Asia*, a reading rejected in critical editions.—The designation being simply ‘*the seven churches*’ is an indication, that those named must be introduced symbolically; since these were not as a whole in any way so distinguished as to be entitled to be called ‘*the seven churches*’ of the Christian world: on the contrary, several of these are (as I observed on No. 14) only known from being mentioned here, while not one of the large societies to which S. Paul wrote (for his so-called ‘*Epistle to the Ephesians*’ is allowed not to have been addressed to that church), is included in the seven. Whether they are severally, or only as a whole, used symbolically may admit of doubt. I have endeavoured in the *Guide*, P. I. C. IV., to show, that there are sufficient reasons for thinking, that, while the seven as a whole represent the universal Church, each particular church represents one of those to which S. Paul wrote, though which in each case it is not likely, that, with our small knowledge of their circumstances, we should be able to determine. That they represent the universal Church was held by the earliest Commentators. Victorinus (*ob.* A.D. 303), whose exposition is the earliest extant, says; “The seven churches John made representative of the Church universal, herein following Paul, who first taught that this number represented the Catholic Church by addressing epistles to so many.” The following writers, too, were of the same opinion: Tichonius (400), Andreas (550), Arethas (600), Joachim (1150), Albert (1260), Beren-

gaud (1300), Grotius, Vitringa, Sir I. Newton, and many modern authors. Not a few have also held, that the various states of the seven churches typify the various conditions, which the Church will *successively* pass through to the end of time. This view is so purely arbitrary and destitute of any support from the book itself, or from agreement with history hitherto, that I deem it unworthy of serious refutation. Suffice it to say, that this view is clearly excluded by the fact, that the arrangement of the epistles has manifestly been made on a geographical basis. The places are found to occur in a circuit as a traveller would visit them. And it is far too improbable to be believed, that the existing state of each church taken in such an order would be typical of the successive states of the universal Church to the end of time. The chances against the order of locality and of time thus coinciding through a series of seven stages would be immensely great. The true view I take to be, that in each epistle a particular church then existing and its existing circumstances were had in view. But, inasmuch as different parts of the Church universal would from time to time be subject to like trials from without, and to similar troubles, defections, and divisions within, whatsoever was here written was written for the benefit, comfort, encouragement, and exhortation of the Church at large or of any part thereof in so far as it might be placed in similar circumstances. And I conceive that one object in addressing the several churches under symbolical names was to guard against the general application being wholly merged in the particular and immediate. See the *Guide*, p. 34, and Stuart's *Com.* § 13.

45. *Unto Ephesus.* Ephesus is appropriately named first as being the Capital of proconsular Asia, and the seat of the largest church. Here S. Paul laboured more than two years: see Acts Cs. 18 and 19, and cp. 1 Co. 15; 32: 1 Ti. 1; 3: 2 Ti. 1; 18: 4; 12. At present only a few wretched huts exist on the site of this once famous city, and the situation of the renowned temple of Diana cannot be determined with certainty.

46. *And unto Smyrna.* Smyrna lies N.N.W. of Ephesus. Owing to its excellent harbour it is still the emporium of the west of Asia Minor, and is supposed to contain at present about 150,000 inhabitants. It is somewhat singular, that so large a city should not have been mentioned elsewhere in the New Testament; and scarcely credible, that such could have been the case, if there had really existed there a church so spiritually 'rich' as the epistle to Smyrna indicates.

47. *And unto Pergamos.* Pergamos is nearly due N. of Smyrna, and is still a considerable town. My last remark in reference to Smyrna is applicable to it also.

48. *And unto Thyatira.* Thyatira lies S.E. from Pergamos, and at

present contains about 30,000 inhabitants. It is mentioned elsewhere in the N. T. only in Acts 16; 14. The Alogi in the second century denied the existence of a church in this city in S. John's time.

49. *And unto Sardis.* Sardis lay south of Thyatira. It was the capital of Lydia, the kingdom of the celebrated Cræsus, and under the Romans was still a populous and wealthy city. At present there exist only a few mud huts on its site. Here, again, we are led to ask; Could it indeed have been the case, that a considerable church had been formed here in the time of S. Paul and S. Luke, as the addressing an epistle to it implies; and yet no allusion have been made to it by either of them?

50. *And unto Philadelphia.* Philadelphia lies about S.E. of Sardis. It was once a large city, and has still a considerable population. Again, we may repeat the remark suggested by the want of any reference to this place in the other books of the New Testament.

51. *And unto Laodicea.* Laodicea lay S.E. from Philadelphia. It was once a very populous city, but has been for unknown centuries one vast mass of ruins. It was less than 20 miles from Colosse, and hence S. Paul could give the instruction in Col. 4; 16; "Salute the brethren in Laodicea; . . . and when this epistle is read among you, cause both that it be read in the church of Laodicea, and that ye also read that from Laodicea." But much uncertainty attaches to the bearing of this passage.

DIV. 2. GENERAL DESCRIPTION of the symbolical FRONTISPIECE.

I; 12-13. 52-57. *And I turned round to see the voice which was speaking with me. And, having turned round, I beheld seven golden candelabra; and [one] in the midst of the candelabra like to a son of man, wearing a flowing robe, and girt about the breasts with a golden girdle.*

52. *I turned round.* The Greek word used here, as compared with that in C. 11; 6, expresses a complete turning of the person. The action may be symbolical, and denote that, in order to obtain an insight into the deep things of God, a man must look wholly to the Saviour; since a revelation of them is made only in and by Jesus.

53. *I beheld.* This word occurs no less than *seventy* times, and hence may be regarded as a technical term, expressive of the inspired seeing of a prophet or *seer* (see 1 Sa. 9; 9). Its occurrence now for the first time is an indication of the Vision having commenced. —*Seven golden candelabra.* From the circumstance, that we have no article now in use which exactly corresponds to those spoken of here, it is not easy to decide what is the best English term to use. The things intended were doubtless similar to the candlestick which represented the Jewish Church, and which Moses was so strictly enjoined to make after the pattern showed him in the Mount (Ex. 25; 31 ss.).

That was in the shape of a candlestick, but differed from one in being constructed for use, not with a candle, but with burners to hold oil: also in having not one only, but seven lights. *Candelabrum* being the nearest term, that our language affords to denote the thing intended, I have adopted this term.—Under the theocracy there was the *one* candelabrum of indivisibility: under the monarchy the *ten* of regality (1 Kgs. 7; 49): after the return from captivity, when the civil and ecclesiastical functions were separately administered, the *two* of division (or, more strictly, one with two feeders, Zec. iv.): and here the *seven* of completeness and perfection must be representative of the Church of all time under its perfect form,—the Christian. The *seven times seven* lights denote the absolute completeness of spiritual enlightenment. The emblematic signification may be learnt from such passages as the following. “I am *the light* of the world.” “Ye are *the light* of the world.” “Among whom ye shine as *lights*” or *illuminators*.—The seven lamps of the Jewish candlestick, Josephus in one place (Wars, V. v. 5) states, signified the seven planets: in another (Wars, VII. v. 5) he says, that they represented the dignity of the number *seven* among the Jews.

I; 13. 55. *One like to a son of man*. Cp. Da. 7; 13; “I saw in the night visions, and behold one like the son of man [LXX: “a son of man”] came with the clouds of heaven, and came to the Ancient of days [LXX: “and he appeared as an ancient of days,” *i. e.*, a very aged person]; . . . and there was given him dominion, &c. (ct. Da. 3; 25; “the form of the fourth is like the son of God:” LXX, “an angel of God,” cp. Lu. 22; 69, 70): Eze. 2; 1, *et al. sæpe*; “He said unto me; Son of man, &c.,” Mt. 24; 30, *et al. sæpe*; “They shall see the son of man coming in the clouds of heaven with power and great glory, &c.,” Rev. 14; 14; “Lo, a white cloud and on the cloud one sat like to a son of man, having in his hand a sharp sickle.” From these texts we may gather, that the phrase *son of man* is a Hebraistic equivalent for *a man, a partaker in the human nature*; just as *son of God* is a periphrastic synonyme for *God* or *a partaker in the Divine nature*. *Like to a son of man* will mean *having a human form*. Christ generally designated himself ‘*the son of man*,’ probably as being a distinguished partaker in man’s nature, and also because his work of redemption was based on his taking our nature upon him. In C. 2; 18, however, he speaks of himself as “the son of God.” By others he was invariably designated by the contrasted appellation,—that of exaltation, namely, ‘the son of God;’ excepting when he manifested himself as the judge of men, and then he is spoken of as “the son of man,” in consequence of ‘the Father having given him authority to execute judgment, *because he is a son of man*’ (Jo. 5; 27). Of his being so designated there is only one instance, which is in

Acts 7; 55; 'Stephen saw Jesus standing on the right hand of God, and said; Lo, I see the heavens opened, and the son of man standing on the right hand of God.' It is decidedly erroneous to render the clause before us *one like to the son of man*, because it is not in accordance with the original, and because it makes the phrase become equivalent to *one like to Jesus*, thus representing the seer as saying in effect, that Jesus was like to Jesus. In view of the texts above cited it cannot be doubted, that Jesus is symbolized by the glorious personage here brought to view: in the clause before us the humanity of his nature, that which qualifies him to be the judge of man, is exhibited; in what follows his divinity will be depicted: and in respect of both the symbol will be seen to be modelled after the precedents in Da. 7; 13 ss. and 10; 5, 6.—We may notice here, that in the book of Enoch the Messiah is designated *Son of God*, *Son of Man*, and also (once) *Son of woman*.

56. *Wearing a flowing robe.* A loose garment reaching to the feet and perhaps having a train behind, one such as was worn by priests and kings is meant (cp. 1 Sa. 15; 27: Is. 6; 1: Sir. 27; 8: En. 14; 22). Hence it may be taken to import, that the present wearer symbolizes a priest and king.

57. *And girt about the breasts with a golden girdle.* The expression used in C. 15; 6 differs from that found here. Apparently, a narrow girdle round the waist is meant there, but here a much broader one. To the latter the idea of greater splendour would attach. Probably it was intended, that this girdle, as well as the apparel generally, should be conceived of as corresponding to those prescribed for the High Priest in Ex. 28:—"the curious girdle . . . of gold, blue, purple, scarlet, and fine twined linen." As to its emblematic signification, Ep. 6; 14 would lead us to suppose, that it denoted truth. But Wemyss asserts, that it is "the symbol of strength, activity, and power;" and he refers in proof thereof to Job 12; 18, 21: Is. 5; 27: 11; 5: 22; 21: 23; 10: 45; 5: &c. An examination of the passages will show, however, that it has a variety of figurative significations according to its material and the view taken of its use in each instance. A strong leathern girdle may denote strength, but a *golden* girdle would doubtless be emblematic of regal or sacerdotal dignity, or perhaps generally of anything ornamental, such, *e.g.* as truth in a spiritual point of view. What Diodorus Siculus says of Alexander will be in point here; "Then he put on the Persian diadem, and clothed himself with a white tunic, with the Persian girdle."

DIV. 3. DESCRIPTION IN DETAIL of the FRONTISPIECE.

I; 14-16. 58-65. *His head and hair [were] white, as white wool, as snow; and his eyes as a flame of fire; and his feet like to burnished*

brass, as though they had been heated in a furnace; and his voice as a voice of many waters:—and having in his right hand seven stars; and out of his mouth a sharp two-edged broadsword going forth;—and his countenance [shone] as the sun shineth in his might.

58. *His head . . . white.* The *white* here is to be regarded as “radiantly white” (Lu. 9; 29) or “white as the light” (Mt. 17; 2), as it was said of the raiment of Jesus at his transfiguration. The idea of the purest splendour, like that of the lightning (Da. 10; 6), should be conveyed by it. It will then be emblematic of the highest glory, authority, and excellence. In C. 4; 3 the same is expressed by “he who sat was to look upon like a jasper and a sardine stone.” “Hoar hairs” have been universally recognised as conferring a title to the deepest respect and reverence. Cp. Is. 1; 18.

59. *His eyes as a flame of fire.* So in C. 19; 12: Da. 10; 6: Enoch 105; 2, 4. “A lightning glance” is calculated to strike terror into those against whom it is directed: a scrutinizing gaze to penetrate the thoughts and intents of the heart. Hence this figure may be emblematic of the terror with which those who offend the Lord will be stricken, or of the omniscience with which he discerns the most secret things. We have already had occasion to notice, that the lamb has seven eyes, and that these have the same signification as the seven lamps of fire which are before the throne. This and the next item are repeated in C. 2; 18.

I; 15. 60. *His feet like to burnished brass.* Whatever may have been the derivation of the Greek word which is here rendered by *burnished brass* (as to which critics differ much), there can be no doubt, that the intention has been to convey the same meaning that is given by the corresponding simile in C. 10; 2; “his feet as it were pillars of fire.” In both places it is intended to represent the feet and legs of the symbolic figure as of a burning brilliancy, like that of highly polished brass or of metal heated to a white heat; and this with the view to denote, that the person symbolized is able and ready to tread under his feet and to reduce as it were to ashes all his adversaries: cp. 10; 3: 19; 15: Ps. 107; 16: Is. 65; 4: Mi. 4; 13. The prototypes may be found in Da. 7; 9 (where “his throne like the fiery flame and his wheels as burning fire” correspond to this symbolization): Da. 10; 6: Ez. 1; 7 (“their feet sparkled like the colour of burnished brass”), 27: 8; 2.

61. *As though they had been heated in a furnace.* It might have been expected, that this simile would have been used in reference to the brass, and not to the feet; but such is not the case, though in two or three MSS. and some versions the reading appears to have been adapted to suit what is the obvious sense.

62. *His voice as it were a voice of many waters.* The roaring of the

sea and the rushing deafening sound of mighty cataracts has always been regarded as grand in the extreme and calculated to inspire feelings of awe and terror. Hence this simile depicts the awe with which every utterance of the great High Priest must be received. There are many instances of its use: see 14; 2: 19; 6: Ez. 1; 24: 43; 2: cp. Da. 2; 6: 4 Ez. 6; 17.

I; 16. 63. *Having in his right hand seven stars.* 'In his right hand' as the place of honour. Cp. ve. 20; 'The stars are the angels of the churches.' In expounding that verse we shall inquire into the exact meaning of *stars* and *angels*. The stars being held in the hand denotes, that the things signified by them belonged to or were at the disposal of him who held them. Commentators have busied themselves with devising solutions of the question, How the stars should be conceived of as disposed or arranged *in* or *on the hand*. In my opinion to indulge in conjectures on such points is idle and unprofitable. The symbols never were designed to be and never were presented to the eye, and no ingenuity could frame a tolerable sketch of many of them, e. g. a slain lamb with seven horns and seven eyes holding and opening a seven-seal roll. Such monsters as the dragon of C. 12 or the beast of C. 13 are no more adapted for pictorial representation than they are for real existence.

64. *Out of his mouth a sharp two-edged broadsword going forth.* Here, again, commentators, through the want of a right appreciation of the mode of symbolic representation, have taken different views. Some, stumbling at the difficulty of conceiving of, or rather of representing on canvass a sword as placed in a person's mouth, have not scrupled to resolve this statement into a merely figurative expression, setting forth the power of the divine word to destroy. Yet this clause is more plain and precise than most of those which precede it. Its statement is not 'there went forth *as it were* a sword,' but 'there went forth a sword.' And there is no more real difficulty in conceiving of a symbolic sword as proceeding from the mouth of a symbolic figure than will be found in fifty other instances,—less, indeed, if we suppose 'the breath of his mouth' (cp. Ps. 33; 6: Is. 11; 4: 2 Th. 2; 8: 4 Ez. 13; 4, 10) to assume a sword-like shape. A sword is a common emblem of destruction or excision: see He. 4; 12: Wis. 18; 15, 16: Enoch 61; 4, and cp. Ps. 57; 4: 59; 7: Job 5; 15: Is. 49; 2. Here it is placed in the mouth to denote, that the glorious personage symbolized has need of no other weapon than the breath of his mouth. "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth." And so, "by the blast of God the wicked perish, and by the breath of his nostrils are they consumed:" "with the breath of his lips will he slay the wicked." This symbol occurs again in C. 2; 12, 16: 19; 15. In the last passage,

where the Lord is symbolized as coming to the great final conflict, it is added "that with it he might smite the nations," which shows that the symbol has not a merely spiritual signification.

65. *His countenance [shone] as the sun shineth in his might.* The prototype is in Ju. 5; 31,—a text which may have suggested the juxtaposition of the preceding symbol; "So let all thine enemies perish, O Lord" (to this the sword corresponds here); but let them that love him be as the sun when he goeth forth in his might,"—his mid-day splendour (that is, all-glorious, resplendent, and irresistible). Again, in C. 10; 2 it is said of a symbol of Christ; "His face was as it were the sun:" in 20; 11; "from his face the heavens and the earth fled away:" in 22; 4; 'his servants shall see his face.' Cp. Mt. 13; 43: 17; 2.

Having now completed our inspection of the portraiture of this symbolic figure, as depicted in *three* general statements and *seven* which enter into details, we must advert to two or three points connected therewith.—1st. It is observable, that, while the symbol, which at the commencement of the old Mystery (6; 2) represents Jesus going forth in order that he might conquer, receives the conqueror's crown, and while that, which at the end of the Mystery symbolizes him as come to achieve the final conquest, has the 'many diadems' of supreme power, the symbol before us has no crown or diadem at all. How is this? It may be satisfactorily accounted for on the hypothesis, that Jesus is primarily presented to view here in his spiritual capacity, as Mediator and Head of his Church indeed, but before he has completed his conquests or taken the kingdom.—2dly. We may here for comparison suitably advert to some symbolizations similar to that we have been considering. Da. 7; 9 ss.; "the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him:" &c. Da. 10; 5, 6; "Behold a certain man clothed in linen, whose loins were 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 his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. . . . And there remained no strength in me. . . . And when I heard the voice of his words, then I was in a deep sleep on my face. And a hand touched me which set me on my knees and on the palms of my hands." The Cabballistic doctrine of the Sephiroth or personification of the divine attributes should be compared with these, and will furnish a valuable check on our interpretations. Especially worthy of notice is it, that the number of the Sephiroth is the same with that of the items in the description of the High Priest, each being *ten*, and this *ten* similarly

divided into *three* and *seven*, of which the triad has been supposed to correspond to the persons of the Trinity, and the heptad may perhaps answer to the seven presence-angels. 'To the divine Being, simply considered, the generic appellation of the *Endless* or *Infinite One* is given.' (The analogue of this may be found in the '*Who is and who was and who cometh*' of ve. 4, in the *Alpha and Omega* of ve. 8, and in the *First and the last* of ve. 17.) 'Then to him are ascribed parts or attributes, which are arranged so as to make a kind of figure or form like to that of a man' ("One like to a son of man"). These are the Sephiroth. 1. *A crown* or regal dominion and glory answers to the head. 2 and 3. *Wisdom* and *intelligence* = the two eyes. 4 and 5. *Greatness* and *might* = the two shoulders and arms. 6. *Ornament* = a girdle magnificently adorned. 7 and 8. *Splendour* and *majesty* = the loins bedecked with glittering weapons. 9. *Foundation* = the feet. 10. *Kingdom* = the footstool under the feet. While the details in this representation materially differ from those in the symbolizations before us, it is manifest that both these symbolic figures are constructed on the same basis and general principles, and so as to give similar results. The numerical total and its division are the same in both, while the selection and arrangement of the details are different. Such (that is, generic agreement and specific diversity) appears to have been the general rule in framing such symbolizations.—3dly. From a comparison of the symbolization before us with the passages just cited, in which the Eternal is similarly symbolized, it is evident that John has intended to exhibit Jesus as being a partaker in the divine nature; for he has in the same way attributed the same attributes to him as in the precedents are attributed to Jehovah.

DIV. 4. JOHN SWOONS.

I; 17. 66-67. *And when I beheld him, I fell at his feet as [one] dead.*

In this and the next statement the author has closely followed the precedent in Daniel just cited. Indeed, it seems to have been the established rule in such theophanies to represent the seer as being so overpowered as to swoon away: cp. Ex. 33; 20: 1 Kgs. 19; 13: Is. 6; 5: Ez. 1; 28: 43; 3: Da. 8; 17, 18, 27: 10; 8, 17: En. 58; 1-3: 70; 3, 4: 4 Ez. 10; 30: 12; 5, 6. There are not, however, wanting those who conceive of this swooning and raising up of the seer as being real facts that occur. Those who do so must indeed be careless and inconsiderate readers. For, 1st, how could John be conscious of swooning, while in an ecstatic state? 2dly, How could a symbolical, and therefore a purely imaginative person lay a hand upon him. 3dly, How could he put his right hand upon him, while in it he held seven stars? 4thly, Was not this and everything seen in a vision (cp. 9;

17); and must it not therefore have been purely visionary? But, lastly, has not sufficient reason been shown for thinking, that the vision itself was visionary, that is, unreal and imaginary, being only a mode of introducing those representations by symbolical pictures which were the taste and fashion of the day? All that would be conveyed by the narration of these acts, supposing them to have been real, would be an exalted idea of the surpassing majesty and glory of the personage, a glance at whom could produce such an effect; and this is equally conveyed, if the whole is symbolical, while the incongruity, amounting to the absurd, of mixing up the real and the unreal in such a scene is avoided. So that nothing whatever is sacrificed by the view for which I contend, and consistency of interpretation is maintained.—A somewhat similar scene, in which the seer throws himself at the feet of the hierophant, and is by him raised up, may be found in C. 19; 10 and another in C. 22; 8.

DIV. 5. *The HIGH PRIEST raises and encourages the SEER.*

I; 18. 68–72. *And he put his right [hand] upon me, saying; 'Fear not: I am the First and the Last and the Living One; and I was dead, and lo! I live unto the æons of æons; and I have the keys of Death and Hades.'*

68. *He put, &c.* So in the precedent; "Fear not, Daniel" (10; 12).

69. *I am, &c.* I have connected the clauses in a different way to that of the A. V.; 1st, because the form of the phrases in the Greek indicates that which I have adopted; 2dly, because this appears to be a clause of three members parallel to that in ve. 4 & ve. 8; 3dly, because by so doing two parallelistic clauses of three members each are formed; and 4thly, because the connexion of the phrases in the A. V. exhibits a *hysteron proteron* by making *who liveth* appear to stand before *who was dead*. See on 16, 30, and cp. 21; 6: 22; 13. That these predicates of the eternal and self-existent God are claimed for Jesus is another testimony to his being 'very God.' *The Living One* in particular was 'the designation used by the Hebrews to distinguish the true God from all false ones.'

70–71. *I was dead, &c.* 'I was indeed subject to the power of death, yet only for a little while; for now I have risen to a life without end.' The basis of Christ's work of redemption is his deity,—his being the ever-living One. Then, the effecting of that work was carried out by his 'dying for our sins, and rising again for our justification.' And thus he established a title to and obtained possession of the keys of the unseen world, whereby he might give eternal life to whomsoever he would.—In this reference to Christ's resurrection there may be thought to be an allusion to the day on which these

things were taking place, as being the resurrection-day, "the first day of the week."—I may be allowed to suggest, that this reference to the death and resurrection of Jesus in close connexion with his raising the seer from a state of apparent death, and the assignment of his own death and revival as a reason why John should banish all fear, may be regarded as emblematical of the resurrection of all men being due to Christ's resurrection. "Because I live," it is virtually declared, "ye shall live also." John's swooning may denote, that in the man 'Adam all die:' Christ's raising him, that in the God-man 'Christ all are made alive.'—The *Amen* which terminates these clauses in the R. T. is, beyond all doubt, rightly rejected in the critical editions.

72. *I have, &c.* In the R. T. the two principal terms are transposed. But this reading is ill supported by MSS. authority, and is in itself improbable as involving a *hysteron-proteron*.—*Death and Hades* form a composite symbol, which in the symbolic scheme stands as the seventh and last of the enemies of Christ's people: "the last enemy is Death." Here, in C. 6; 8, and in 20; 13, 14, they are personified as two individuals (cp. Je. 9; 21: La. 1; 20: Ha. 2; 5), of whom Death keeps the keys of the receptacle which belongs to Hades. They symbolize the places, which in the system of the ancients had the general name of Hades: see under *hell* in Cruden about 50 texts. For a scheme of the arrangement of these, according to the opinions entertained in S. John's time, the reader is referred to the *Introd.* § 4: 3; [3]. In the works of Josephus may be found, "An extract out of Josephus's discourse to the Greeks concerning Hades:" and inasmuch as, though critics have denied its genuineness, I am of opinion that it has *as good* claims to be received as the production of such an author as any of the works which bear his name, I give here the following brief summary of it. 'Hades is a subterranean region, wherein the souls of the righteous and the unrighteous are detained, though not in the same place. Angels are appointed as guardians over the souls, who award temporary punishments according to the conduct of each. In this region there is a lake of fire, into which no one has yet been cast; but on a day predetermined by God for the resurrection of the bodies of all to judgment the unrighteous will be consigned to it, while the righteous will obtain an eternal kingdom. At the entrance gate of Hades, righteous persons are received by angels and conducted to a region of light (cp. Re. 21; 25) on the right hand, where the righteous have resided from the beginning of the world, and where they possess every enjoyment in the society of the just (cp. He. 13; 23), free from toil, and burning heat, and piercing cold (cp. Re. 7; 16), until they shall enter on the rest and eternal new life, which is to succeed this state. This place we call *Abraham's bosom* (cp. Lu. 16; 22). On the other hand, the souls of the unrighteous will be dragged

downwards to a place of darkness in the neighbourhood of Gehenna itself (that is, of the lake of fire—"the Hades" of Lu. 16; 23); where, by the near prospect of the fire, they will be punished by a fearful expectation of future judgment (cp. He. 10; 27); and not only so, but by seeing the choir of the fathers and of the just they will be thereby also punished; for a chasm deep and large (the 'chasm' or gulf of Lu. 16; 26) is fixed between the two places, so that a righteous person who might have compassion upon them, or an unrighteous if one were bold enough to make the attempt, could not pass from the one place to the other (cp. Lu. 16; 26). Not only will the souls of men be immortal, but their bodies also. For, although the body be dissolved for a time on account of the original transgression, it exists still, and is like to grain which is sown. For what is sown is indeed sown bare grain: but at the mighty sound of the Creator it will sprout up. The righteous will be raised in a clothed (cp. 2 Co. 5; 2), purified, and glorious condition (cp. 1 Co. 15; 37, 52); but the unrighteous with bodies not changed, and liable to diseases, and suffering from those by which they died. For all shall be brought before God the Word; since to him whom we call Christ hath the Father committed all judgment, and he will give to those who have done well an eternal fruition, but to the lovers of wicked works eternal punishment (cp. Re. 20; 11 ss.) The righteous will enjoy the heavenly kingdom, in which there is no sleep, no sorrow, no night nor day, no sun nor moon (cp. Re. 21; 4, 10, 23: 22; 5). The earth will not then be difficult to pass over, nor will there be any fearful roaring of the sea (Re. 21; 1). The righteous will continue on the earth; and, together with good angels and spirits, will form a choir to sing praises to God, with whom the whole creation also will lift up a perpetual hymn from corruption to incorruption (Re. 5; 9-14: Ro. 8; 19-23). "In whatsoever ways I find you, in them will I judge you:" so saith THE END of all things (Re. 22; 13). "To God be the glory and the dominion unto the æons of æons. Amen." (Re. 1; 6). The points of similarity to the Apocalypse in the foregoing abstract (which I have indicated by references) will be useful in the subsequent exposition. In *Enoch*, C. 22, is a passage similar in some respects to the foregoing.—*Keys*, as associated with the ideas of *locking up* and *unlocking*, are frequently used figuratively in Jewish writings: see, e.g., Ps. 9; 13: Is. 22; 22: 38; 10: Mt. 16; 18: Re. 3; 7: 9; 1: 20; 1. So also Pluto and Proserpine were represented with keys in their hands, and Juno was said to keep the keys of marriage.—That Christ's possession of the keys of Death and Hades is here affirmed denotes, that he has absolute power of life and death, to give eternal life or eternal death according to his judgment. And this power, the connexion implies, he obtained through his expiatory

death and his resurrection to an eternal life, the efficacy and acceptableness of which consisted in his being the ever-living One. And these several facts furnished the grounds why the seer had no cause to be afraid. The person who addressed him was the God-man Mediator, who had been acting as such from first to last under the older dispensation: he had now accomplished the work of redemption: in consequence he had obtained full powers over the world of spirits:—being such, and having done such great things and obtained such power for the sake and benefit of his Church, his mission could only be one of grace and loving-kindness, and calculated to confer honour and happiness on that representative of his Church, who was privileged to receive and convey it. And let it be constantly borne in mind, that John acts here and elsewhere as the representative of the Church; and his emotions and actions are simply intended to symbolize the feelings and sentiments with which the things would or should be received and regarded by the Church.

DIV. 6. THE HIGH PRIEST states the SUBJECT-MATTER GENERALLY.

I; 19. 73-75. 'Write, then, the things which thou hast beheld, and the things which are, and the things which are about to happen after these.'

The conjunction at the beginning of this sentence is not found in the R. T., but there seems to be no doubt that it is a genuine reading. The connexion indicated by it is a point of some importance. If it refers to the context which immediately precedes it, and thus shows that the command it introduces is based upon the statements therein, we ought, I think, to translate, *Write therefore*, and to dissociate Nos. 70-72 from the *Fear not* of No. 69. A good sense would be made by the close connexion of 70-72 with 73-75, as I have shown in the *Guide*, p. 68, where I adopted this construction. But I have since been led to take a different view of the connexion. Nos. 70-72 certainly seem to stand connected in the way I have just shown with No. 69 as the basis of the *Fear not*; and, if so, it does not appear probable, that they would also form the basis of Nos. 73-75. Then, we should observe, that the speaker having begun his address to the seer with these words; 'What thou seest, write in a book, &c.,' his address was cut short by the swooning of the seer, which necessitated him to digress into some words of encouragement. In the book this digression is unavoidably made to appear longer than it actually was, in consequence of the author being compelled to introduce a description of the person who spoke to him, in order to account for the effect produced upon himself. There can, I think, be no doubt, that the matter to which I have been referring, and which is contained in vv. 12-18, is digressive. And if so, in order to carry on the thread of the speaker's address unbroken, we must connect the words with

which he resumes what he began to say with those which he was uttering, when he was interrupted. That he resumes what he was saying in ve. 11 seems clear from the repetition of the word *write*, which serves as a catchword to indicate a connexion with the same word in ve. 11. Connecting, then, ve. 19 with ve. 11, we shall read:— ‘What thou seest write in a book, and send it to the seven churches. . . . Write, then, the things which thou hast beheld, &c.’ On this construction we must regard the connecting particle as continuative or transitive rather than inferential. Stuart takes this view, rendering it “*now, now then*, i. e. in addition to what has already been said.” I would add, that *possibly* this particle may have been designed to make a double reference, *i. e.* both to the commencement of the speaker’s address and to his digression, these two meeting in it as at a common terminus.

In the *Guide*, pp. 59–66, I have so fully examined the various translations and interpretations of the important text before us, that I need not do more here than state the conclusions at which I arrived there, subject however to such small modifications as I have since seen reason to adopt. This text, then, states in general and literal terms the chief subject-matter of the book. It relates not to the symbols, but to the things symbolized. The two last clauses are not in apposition with, nor both nor either of them explanatory of the first; but the three are independent of and successive to one another. Primarily and immediately they refer to the things which had, did at the time of writing, or should subsequently come under the seer’s personal observation. This appears generally from such being the most obvious and natural sense of the whole, and in particular from the wording of the third clause plainly indicating a limited time, such a limitation being by the evidently intended parallelism and equipoise between the extremes extended to the first. It is confirmed, too, by the facts, that two thirds of the historical portion of the work are devoted to events which would be comprehended within the limits thus indicated, and that these events would be those of absorbing interest to the parties for whom the book was immediately written. But, while this must be allowed to be the primary meaning of the instruction, I consider that, from the form into which it is thrown (when compared with the similar *formulae* in C. 1; 4, 8: 4; 8: 11; 17: &c.), we may infer, that it was designed to have a secondary application and a wider range, so as to extend from the beginning to the end of ‘the revelation of Jesus,’ and thus to be commensurate with the period in reference to which he is styled “the First and the Last,” that is to say, the period of his acting as a Mediator or the duration of time in reference to man.

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DIV. 7. *The HIGH PRIEST states the SUBJECT of the FIRST DIVISION of the Revelation.*

I; 20. 76—80. [*Write*] *the Mystery of the seven stars which thou didst behold upon my right hand, and the seven golden candelabra. (The seven stars are angels of the seven churches, and the seven candelabra are seven churches.)*

76. The connexion of this clause with the preceding context is a point of considerable importance. The Greek admits of three constructions. 1st, *Mystery* may be in apposition with the ‘things’ spoken of in ve. 19. 2dly, It may be the Accusative absolute. 3dly, It may be the Acc. case after the verb *write* understood.—On the first construction this sentence will furnish the symbolical equivalent for the literal statement contained in ve. 19. But this it cannot be; for no ingenuity can make it appear, that the *Mystery* of the seven churches, as it is contained in Cs. 2 and 3, corresponds to and is co-extensive with what John had seen, did see, and would thereafter see. Besides, it is unaccountable, that the symbolic equivalent should follow the literal statement,—the obscure come after the plain: this would be a palpable *hysteron-proteron*. Stuart, indeed, holds that *mystery* is ‘in apposition with and exegetical of’ the first of the three clauses in ve. 19,—*the things which thou didst behold*. But to regard the word as being in apposition with this clause is a purely arbitrary construction, arising out of and devised to afford a basis for his own interpretation. If it were in apposition with one only of the three clauses, the last and not the first would naturally be the one. But the three taken together are obviously designed to represent one undivided thing. And therefore *mystery* must stand in apposition with the whole, if with any. But this, I have just shown, cannot be the case. As to its being “epexegetical” of the first clause, it may suffice to ask; How can a symbol or a symbolic phrase be explanatory of a phrase in literal terms? And is not this in the present instance specially shown to be an untenable view by its having been thought necessary to append an explanation of this symbolic phrase to it?—To the second construction I have no objection to make; but I consider the third more grammatical and natural, and therefore preferable.—The third, as well as the second, Stuart allows to be admissible; and the style of the writer, together with the now demonstrated inadmissibility of the only other construction that makes any material difference, prove it to be the true one. It is the writer’s common practice similarly to omit a word, when he has had occasion to use it just before: see, e.g. C. 10; 6, 7: 11; 15: 13; 3: 20; 4.—The result of this inquiry is, that the first sentence in this verse will be independent of that in the preceding one. And consequently, while ve. 19

contains an instruction as to the subject-matter of the Revelation as a whole, ve. 20 will be seen to contain an instruction as to that of the first division of it in particular.—The word *Mystery* appears to be used in the Apocalypse in a somewhat peculiar or technical sense. It occurs in four places: 1; 20; “the Mystery of the seven stars:” 10; 7; “the Mystery of God:” 17; 7; “the Mystery of the woman and the beast,” with which the whore’s name of “Mystery” in ve. 5 is virtually identical, and which is the same with “the mystery of iniquity” of 2 Th. 2; 7. The term itself in its Apocalyptic use denotes a religious system or dispensation as represented mystically: and the three phrases in which it appears signify respectively the religious systems of Christianity, of Judaism, and of Heathenism, the last as upheld and actuated by the despotic and persecuting power of the Roman Cæsars. In its New Testament use generally it signifies something, which has been or is secret or hidden (1 Co. 15; 51). Thus, the Gospel is called ‘a mystery or the hidden wisdom’ (1 Co. 2; 7), ‘the mystery of the faith’ (1 Ti. 2; 9), and ‘the mystery of godliness’ (1 Ti. 3; 16): the calling of the Gentiles ‘a mystery’ (Ro. 16; 25): also, the union between Christ and his Church (Ep. 5; 32). All these are “mysteries of the kingdom of God,” that is, things relating to it, which in former times had been hidden, but which were made known through Christ to some, though not to all (Mt. 13; 11: Mk. 4; 11: Co. 1; 26: Ep. 3; 3).—*The seven stars* are declared in No. 79 to be angels of the churches. When we have there ascertained what is meant by the angels, we shall be in a better position to determine, why the Christian Dispensation is designated *the Mystery of the seven stars*.

77. *Which thou didst behold on my right hand.* The repetition of this statement (see 63 and cp. 68) seems to have been designed to direct special attention to the place where the stars were. The object of this must have been to indicate the high place, which the things signified by the stars held in the esteem of the High Priest; for to be *in* (63) or *on* (77) or *at the right hand* was to occupy the place of honour, as the following passages in the *Ascension of Isaiah* may serve to show. C. 7; ‘The prophet ascends above the first heaven, where he sees a throne with angels on the right and on the left, the former being far more glorious than the latter.’ C. 11; ‘The Beloved takes his seat in the seventh heaven at the right hand of the Great Glory, and the Holy Spirit on the left.’

78. *And the seven golden candelabra.* Observe, that the Greek is not *and of the seven, &c.* *The seven candelabra* are coupled with *the mystery*, and not with *the stars*. So that *the candelabra* do not form part of the *Mystery*. Why this is so we may best inquire under No. 80, when we have investigated the meaning of the terms.—Emphasis

is thrown on the word *golden* by the repetition of the Greek article. This may be to denote the surpassing excellence of the Church of the Gospel as compared with that of the Law: cp. 2 Co. 3; 9.

The connection of the sentence may best be shown by inverting the clauses thus:—‘Exhibit mystically the seven churches and the mystery of their seven angels.’

79. *The seven stars are angels of the seven churches.* This and the next number are introduced parenthetically for the sake of explanation; though the introduction of an explanation here is rather formal than necessary, the principal object having been to introduce the term *angels* as an equivalent for *stars*, and thus to provide a basis for the addresses of the epistles, which might avoid the incongruity of addressing them to *stars*.

The clause before us admits of two significations. It may mean, either that *stars* and *angels* are different designations of the same thing, or that *stars* is a designation of *angels*. In the former case both *stars* and *angels* will be used symbolically: in the latter *stars* will be symbolical and *angels* literal. So that the question turns on the use of *angels*,—whether it is to be taken symbolically or literally. If the latter, the clause must be read thus; *The seven stars represent angels, &c.*: if the former, thus; *The seven stars are a synonyme for angels, &c.* I am not aware, that those who adopt the first reading can advance anything more in support of their view than such texts as C. 17; 9, where the meaning of the first clause is allowed to be, ‘The seven heads represent seven mountains.’ But this goes no further than to prove, that such a sense is admissible, which is not denied. On the other hand, the following reasons may be given for holding, that the term *angels* is here introduced as a symbolical equivalent for *stars*.

1. It does not seem possible to take the term literally. *An angel* in this connexion can mean in its literal sense only one of those spiritual beings whose office is to execute the Divine will. For, though the term is applied in Lu. 7; 24: 9; 52: 2 Co. 12; 7: Ja. 2; 25 to persons sent on messages, such an application is plainly inadmissible here. If, then, spiritual beings be meant in this instance, they must be the guardian-angels of the churches. But, admitting for the sake of argument the existence of such angels (for which, however, we have no warranty), we can scarcely think it possible, that such beings would be addressed in the way that the angels of the churches are in the several epistles. Moreover, it would be utterly incongruous, that such spiritual beings should be thus literally introduced into a work, in which they are continually appearing as symbols.—Some writers have, however, maintained that by *the angel* of a church might be meant some office-bearer in it, such as a *priest* or *prophet*. A *priest*

is out of the question; since there could be none, in the proper sense of the term, in the Christian Church. *Prophets*, in the sense of inspired persons, there were. And, 'taken in this sense,' Stuart says, 'the word would designate here the *leading teacher* or *religious instructor* in the Asiatic churches.' But there is no ground for supposing, that there was one and only one prophet in each church. On the contrary, in some there would appear to have been several, if not many: while in others probably there were none who acted prominently and officially in that capacity. But it is plainly implied, that there was one and only one angel to each of the seven churches.—Again, such an officer as a *bishop* in the modern sense of the term (that is, a person having the oversight and government of a district comprehending many congregations and their ministers) would not suit the conditions here. There was probably only one church or congregation in each of the towns contemplated, and of it the angel appears to have been in some sense the minister. Nor is it likely, that the term *angel* would have been applied to such an officer; since it seems to imply an inferiority of rank in the person sent to those who send him: *Apostle* (see the Greek of 2 Co. 8; 23: Ph. 2; 25) would, of the two words, be a more suitable designation for such an one. But, indeed, with no propriety could a *bishop* or *overlooker* be *officially* designated an *angel*, *apostle*, or *messenger*, even though he might occasionally act in such a capacity.—All the foregoing hypotheses are liable to the objection, that they do not satisfy the literal sense of the term *angel*; for this term imports, that the person designated by it acts as the messenger or delegate of the party of whom he is said to be the angel. More plausible, then, is the hypothesis of Vitranga, who supposed that the officer in the Jewish synagogue, whose Hebrew designation corresponded to *legatus* or *delegatus ecclesie*, is had in view. His title compares well with *angelus ecclesie* as to the form and meaning of the phrase. "The office of the individual thus named was to superintend and conduct the worship of the synagogue; *i. e.* he recited prayers and read the Scriptures, or invited others to perform these duties; he called on the priests to pronounce the final benediction in case he himself was not a priest; he proclaimed the sacred feasts; and, in a word, he *superintended* the whole concerns of religious worship, and ordinarily took the lead in them himself. He was a *προεστως*, *president*, or an *ἐπισκοπος*, *bishop* or *overlooker*, and also a *διδασκαλος*, *teacher*, in a greater or less degree." That this officer of the synagogue was had in view I doubt not, more especially as the Jewish High Priest has so manifestly been in the mind of the author, while drawing his portraiture of the High Priest of the seven churches. But, just as the Jewish High Priest was not the person really contemplated by the symbolic High Priest, so neither was a *legatus ecclesie*, nor any

one who had a similar office though with a different designation, the person literally meant by "the angel of the church."

2. Another reason for thinking, that the term *angel* is here used to denote a symbolical denizen of heaven is, that such is its use invariably in the Apocalypse; and great confusion and uncertainty would be the consequence, if such an exception to the general rule existed in this instance as would exist, if the term meant here a corporeal and not a spiritual being.

3. The fact, that, if the seven angels of the churches are symbolic angels, there will be *seven times seven* symbolic angels in *seven distinct heptads* introduced in the Apocalypse, strongly confirms the view, that they are symbolic angels.*

4. If the churches are symbolical (being as a whole representative of the universal Church), congruity requires, that the angels of them should be symbolical. This, if men were primarily contemplated, it would not seem possible that they could be: still less could men be secondarily and really meant. Parallelism with the next clause requires the same. With what propriety could we interpret thus?—the seven stars mean seven men, actual officers of the churches: the seven candelabra mean seven churches used symbolically.

5. So far is the introduction of a second symbol from constituting an objection, that it seems to have been unavoidable in the present instance. On the one hand, the incongruity of giving a command to write to *stars* would seem to be too glaring to be tolerated: on the other, to make a symbolic personage address living individuals would appear scarcely less so; though it is true, that this is an incongruity which those who maintain any of the other hypotheses do not hesitate to attribute to S. John. Both these incongruities were avoided by the introduction of a second symbol. I may add, that there can be no more impropriety in using two symbols of one thing than in attaching two significations to one symbol. As in some cases it might be practicable and convenient to assign two meanings to a symbol, so in others it might be necessary, in order to represent different qualities, functions, or states of a person or thing, to introduce two or more symbols. Of the former there is a clear example in C. 17; 9, 10: of the latter many instances might be pointed out; e.g. the seven torches, seven eyes, and seven spirits; the dragon and the three beasts; their heads and horns; the matron, the bride, and the new Jerusalem; and the many different symbols under which Christ is represented.

* The seven heptads are as follows. 1. The seven of the churches: Cs. ii.-iii. 2. Seven previous to the seventh seal: viz., in C. 1; 12: 5; 2: 7; 1-2. 3. The seven trumpet-angels. 4. Seven under the first six trumpets; 8; 8, 13: 9; 14: 10; 1. 5. The seven proclamation-angels; C. xiv. 6. The seven plague-angels; C. xvi. 7. Seven afterwards; C. 16; 5: 17; 1: 18; 1, 21: 19; 17: 20; 1: 21; 9.

If the reasons now offered have sufficed to prove, that *angels* is substantially a symbolical equivalent for *stars*, it will remain to inquire what symbolic stars and angels signify.—Now, in the mystical system the sun, moon, and stars of the symbolic heaven, when taken together, represent respectively the king, queen, and chief nobles, or the higher, middle, and lower powers of the political firmament: but *stars*, when mentioned alone, symbolize rulers generally, without reference to any particular rank: see Ge. 37; 9: Is. 13; 10, and cp. on C. 6; 13: 8; 12: 12; 1. In particular, stars may be used to represent the highest grade of angels,—a class of “the principalities and powers in heavenly places,” as may be seen in *Enoch*, Cs. 18–21 (cp. C. 85), where ‘the leaders of the angels who cohabited with women’ (“the sons of God” of Ge. 6; 2) are represented, in contrast with ‘the seven holy angels who watch’ in God’s presence, by “seven stars, which have transgressed the commandment of the most high God,” and are ‘imprisoned in a place of fire, until the period of the consummation of their crimes in the secret year.’ S. Jude evidently had this passage of *Enoch* in his mind, when he wrote; “Wandering-stars are they, to whom is reserved the blackness of darkness until the *æon*.”—As to the symbolical meaning of *angels*, if this term has been introduced (as it must have been) to elucidate and extend the signification of the primary symbol by indicating something respecting the thing signified, which was not conveyed by that symbol, its meaning ought to be deducible in part from the sense of the term, that is, from the office of an angel. And if, as we have seen reason to think, an officer in the Jewish synagogue has been the prototype of this symbol, we may gather the meaning of the symbol in part, too, from the functions of that officer. Now, “an *angel* is a name, not of nature, but of office, as Austin observes. Both the Hebrew and Greek terms signify a messenger,” one delegated by another, and to the extent of his mission a representative of him who commissioned him. And in conformity herewith we have seen, that the prototype was a delegate or representative. He was also a president, a ruler, and an instructor. The thing signified, then, by an *angel* here should be a person exercising the functions of such officers. And, inasmuch as these angels are spiritual beings, and are manifestly delegates of (being held responsible to) the great High Priest, who is a spiritual being, congruity requires that the person symbolized be a spiritual being.—On the whole, then, in order to satisfy the generic significations of the two symbols we ought to find a spiritual being qualified to hold the offices of president, ruler, instructor, delegate, and representative of the spiritual head of the universal Church. Such an one can be found only in Christ himself. And I therefore conclude, that he is the *star* and the *angel*—the ruler and the representative of each church.

The conclusion now arrived at, it may be well to observe, will not be invalidated, if, instead of regarding the *stars* and *angels* as being independent symbols, it should be thought that the former is a symbol of the latter. Then, *the stars* would qualify *the angels* as being rulers; and consequently *the angels* would represent the things signified as being ruling delegates. What the nature or character of the delegates might be would so far remain undetermined.

In confirmation of the conclusion to which I have come I would offer the following considerations. 1. In *ve. 1* the Revelation is said to be sent by "an angel;" and by that angel, as I have shown on No. 4, the High Priest of *vv. 11 ss.*, who symbolizes Jesus, is meant. So that Jesus is in this work unquestionably represented by an angel, who is the hierophant of all 'the things:' *cp. 22; 8.* 2. Elsewhere, also, in the Scriptures the Christ is described as an angel; *e.g.* many times in the phrase "the angel of the Lord," and in *Mal. 3; 1*; "The angel [or "messenger"] of the covenant," and more especially by Stephen; *Acts 7; 30, 35, 38, 53.* 3. All allow, that Jesus is symbolized by some of the angels of the Apocalypse. But, if by some, it were more consistent and systematic, that he should be supposed to be so by all:—symbolized, that is, in respect of his functions and actings. 4. In *coeval* writings, too, both he and the Holy Spirit appear as angels. Thus, in the *Asc. Es. C. 9*; 'The Beloved One exhibits himself in the seventh heaven in surpassing glory. Angels and saints worship him. He assumes an angelic form; and they repeat the worship. Another glorious being, the angel of the Holy Spirit, is approached and worshipped.' 5. And this suggests, that we should notice, that these seven angels have probably been introduced for conformity, or as being identical, with the seven symbolic presence-angels of *C. 8; 2.* The latter, as I have shown on No. 17, are identical with 'the seven spirits of God,' which are representative of the sevenfold Spirit as appertaining to Christ, being the seven eyes of the lamb. On this view, then, Christ will be represented as administering the affairs of his Church through the instrumentality and offices of his Spirit.—This view receives confirmation from the circumstance, that in the conclusion of each epistle what is said is declared to be said by the Spirit: which must mean, that the High Priest Jesus declares it through the instrumentality of the seven angels or spirits who represent the Holy Spirit. 6. Lücke, as a proof that the Apocalypse did not proceed from the author of the Gospel by John, has alleged (*p. 387*), that, "while angels appear in that Gospel only as the agents of divine providence, they are represented in the Apocalypse as the bearers of God's revelations, which according to the Gospel are communicated only through Christ, his word and his Spirit." This objection will be wholly obviated, if the angels are in point of fact sym-

bols of Christ. 7. In Nos. 63 and 77 respectively the seven stars are represented as being *in* and *upon* the High Priest's hand. From which it would appear, that the things signified are to be considered as having their basis on and forming part of Jesus himself. 8. In C. 2; 28 and 22; 16 Jesus speaks of himself under the symbol of a star.

The only objection to the view for which I have been contending, that appears to have the least plausibility is, that according to it Christ as the High Priest dictates letters to himself as the angel of each church. But any weight which this objection may seem at first sight to possess will be seen, I think, on consideration to arise from not making due allowance for the exigencies of symbolical representation. Even in actual affairs the same kind of thing is of common occurrence. For instance, a trustee or official person may have occasion to transfer property and to keep accounts between himself in one capacity and himself in another. But in symbolical representation, where the same party, when acting in different capacities, must necessarily be represented by different symbols, it may become unavoidable, that he should be exhibited as under one symbol addressing himself under another. And this we shall find to be the case in other instances besides the one before us, *e.g.* several times in Cs. xiv. and xvi. Jesus under the form of one angel is represented as addressing himself under the form of another angel; and in C. xvii. the whore and the beast and his members, which represent one power under different aspects, are described as acting one towards another, and so also are the dragon and the beast, and the two beasts in C. xiii. Such a mode of representation is a necessary part of the symbolic machinery. And its use is perhaps less liable to objection in the case before us than in any other from the circumstance, that it is here purely *pro formâ*. The contents of the epistles clearly show, that the several churches, and not the angels, are in point of fact addressed. So that it is only nominally that Christ addresses himself as the presiding officer; and he is probably represented as doing so in order to indicate, that he is the head, not only of the universal Church, but also of every component part thereof. Besides, the peculiar character and relations which Christ sustains may alone be thought to call for and to justify the representation that is made. He is brought to view in this book as the God-man Mediator; and as such he acts on the part both of God and of the redeemed. When acting for the former he is the angel of God: when for the latter he is the angel of the churches. And when acting in the one capacity he may well have occasion to address himself in the other.

If, now, the view I have adopted has been sufficiently established, we shall be in a position to see, why the Christian dispensation is

designated "the Mystery of the seven stars." Christ being signified by the stars, this phrase is equivalent to 'the Mystery of Christ.' Thus it forms the counterpart to the phrase, which is used as a designation of the Jewish Dispensation in C. 10; 7, viz. "the Mystery of God."

80. *And the seven candelabra are seven churches.* These *seven candelabra* (see on 53) would furnish seven times seven lights, a number coinciding with that of the angels introduced into the book. "According to Artemidorus, lib. i., c. 76, a lamp-sconce signifies a wife, for which in ch. 80 he gives this reason, viz.; That as the lamp or light thereof signifies the master of the house, because he overlooks it; so the lamp-sconce signifies the wife, whom he rules and presides over." The description of the Church in this book as the "bride" of Christ shows, that this solution will hold good here.—The *seven churches* I have shown on Nos. 14 and 44 to represent the universal Church of Christ under the different phases or aspects, which the whole or parts of it might from time to time assume, and this symbolization I have shown to be made by selecting certain existing churches as specimens, and then describing their state with appropriate admonitions, instructions, and encouragements. By this means the symbolization was made to have both an immediate and a permanent application.—The genuine reading throws an emphasis on the *seven* by the use of the article, which seems to be equivalent to saying; These are *the seven churches par excellence*, since they form a symbol of the Church universal.

If the seven churches form a symbol of the universal Church, and the chief object in introducing them was to depict its state and furnish it with precepts and warnings, we may readily discern reasons why they are not in No. 78 made to form part of "the Mystery." 1. Virtually they are included in the stars; since the angels (which are an equivalent for the stars) are addressed simply as representatives or (it might almost be said) personifications of the several churches. 2. But ostensibly the candelabra form no part of "the Mystery;" in part because, as compared with the stars symbolizing Christ, there is no mystery in their denoting the universal Church; and in part because parallelism with "the Mystery of God" required that this should be in effect "the Mystery of Christ." In point of fact the mystery,—the hidden and unaccountable thing, in each case lies on the side of God and of Christ. For instance, 'the great mystery in the union that is between Christ and his Church' consists not in her taking him for her husband, but in his taking her for his bride. There is nothing mysterious or marvellous in her accepting his salvation; but his condescension and goodness in giving himself for her are unfathomable and transcend all conception. And, in point of fact, the effecting of

the union is due to him alone. So that 'the Mystery' is wholly of and by him.

On the whole, the result is, that in this division Jesus, in his capacity of Head of the Church catholic, is represented as causing the existing state of the Church to be depicted by means of communications addressed to each component part thereof through himself, as the Head and representative of each part equally as of the whole; and this with the view, that, by means of the exhibition of the faulty state of the several members and through the accompanying warnings and exhortations administered to them, the condition of the whole might be forthwith amended, while the several cases would serve as precedents to the end of time.

Synoptical interpretation of the Introduction to the Mystery of the seven stars. [In this instance, in order to avoid a break in the speaker's address, and by doing so to show more clearly the connexion between the parts which in the text are separated, I shall transpose vv. 12-18 so as to give the description of the speaker in the first instance]. The symbol which was first presented to the seer's view in his ecstatic Vision was a composite one, consisting of seven golden candelabra placed in a circle, and a glorious Personage walking in the midst of them. This symbol was designed to serve as a general Frontispiece to the Revelation at large (inasmuch as the person symbolized was the Revealer of the whole), but specially it was to form an introductory scene to the first Mystery, called "the Mystery of the seven stars." As a whole, this symbol represented Jesus, as the Head and High Priest of the universal Church, 'ordering' and guiding the whole by administering a godly discipline as occasion required in the several parts. Thus Jesus is exhibited as like to a sun in the centre of his system ("the sun of righteousness") diffusing life, health, and vigour to all around.—Entering into the details, we find that *three* particulars relating to the general appearance and habiliments of the symbolic personage, and *seven* relating to parts of his person, are specified. 1. He has the form of a man. This denotes, that, through taking upon him the human nature, he constituted a church of redeemed persons, becoming himself its Mediator, High Priest, and King, as well as the Judge of all men: cp. Ph. 2; 5-11. 2. He wears a long-trained robe. By this in particular he is shown to be a king. 3. He is girt with a broad girdle. The golden girdle of truth and righteousness denotes, that he is a mediator and priest. 4. His head is of a silvery whiteness to show, that he is one with "the Ancient of days," and venerable for his majesty. 5. His eyes flash fire to denote his all-scrutinizing and awe-inspiring powers,—his omniscience and wisdom. 6. His feet and legs blaze like pillars of fire to indicate his

omnipotence, and specially his power to consume utterly all his adversaries. 7. His voice is like the roaring of many waters to signify how terrible will be his decrees against his enemies. 8. He holds upon and in his right hand seven stars (which are angels of the churches) to symbolize, that he is to be regarded as the Prophet who instructs, the Priest who mediates for, and the King who rules over, not only the Church as a whole, but every component part thereof, even every separate congregation; and that he is the basis and source of all honour and authority, and of every function. 9. A two-edged sword proceeds from his mouth to signify, that with the mere 'breath of his lips he can slay the wicked.' 10. His countenance is resplendent as the mid-day sun to denote his surpassing gloriousness. Such is the description of the personage, who appeared to the seer. At the sight of him John swooned away, by which is signified the inability of the creature to endure the sight of its Creator and the unworthiness of even the redeemed to look upon the Redeemer. On the other hand, the condescension and loving-kindness of the Saviour towards his people is denoted by the manner and words, with which the High Priest resuscitates and raises the fallen and insensible representative of the Church. He encourages him not to be afraid; since from him who is the eternal and self-existent One, that died for his people, and now liveth to make intercession for them, and has power over the unseen state, his people can have nothing to fear. Having by these gracious words reanimated his servant, the High Priest resumed the address, which, at the time that he was interrupted by the seer's swooning, he had begun in the following terms.

'WRITE what thou art about to see in thy Vision in a book, and send the book to the seven churches which I shall specify, in order that, in the first instance, each of them may receive admonition and encouragement therefrom,—in order that, in the second place, the existing Church as a whole may be benefited by the amelioration of its several parts,—in order that, finally, the Church of the future may receive instruction from the precedents therein contained.'

'WRITE, then (1st), the things past which have come to thy knowledge, whether by thine own personal observation or by the perusal of the ancient Scriptures under the illumination of the divine Spirit, (2dly), the things present and now taking place in the world, (3dly), the things which will occur in the future until the end of time, but specially those which are now about to take place. These things shall form the subject-matter of the Revelation as a whole, the unveiling of my actings as Mediator being had in view throughout. And this subject-matter must be divided into two principal parts or Mysteries, to be called 'the Mystery of God' and 'the Mystery of the seven stars.' Though last in point of time, the present interest and para-

mount importance of the latter require, that it should take precedence.'

'WRITE first, therefore, 'the Mystery of the seven stars,' that is, an account of my administration of the affairs of my Church, and of the condition of the several parts which constitute it. This account shall be embodied in epistles addressed to the several churches which, taken together, will represent the Church catholic.'

'WRITE then, first, to the church at . . .'

The word *write*, it will be observed, is made to mark out the several divisions into which the matter dictated is divided.

The MYSTERY *of the* SEVEN STARS:

PART II. Chs. II-III.

GENERAL REMARKS *introductory to the* EPISTLES *to the* SEVEN CHURCHES.

The REVELATION or VISION PROPER (ii-xxii; 5) consists of three parts; "THE MYSTERY OF THE SEVEN STARS (ii-iii); "THE MYSTERY OF GOD" (iv.-xx); and a SUPPLEMENT to these (xxi-xxii; 5). The object in view and the immediate interest of the first led to its introduction before the second, though the latter would for the most part come first in the order of time. The form and mode of representation differs widely in these two parts. The former is only semi-symbolical as compared with the latter, the *dramatis personæ* consisting merely of the symbolic High Priest and the seer, who acts in the capacity of a symbolical amanuensis. We now proceed to the consideration of "THE MYSTERY of the SEVEN STARS." This consists of seven epistles; and these form a portion so dissimilar to the rest of the Apocalypse, that some difference in the mode I have adopted in expounding will be necessary. The several epistles neither require nor admit of introductory remarks, nor yet of concluding synoptical summaries of each. But, in place of these, some general remarks on the heptad as a whole may be usefully made; and such I now proceed to offer.

1. *On the external form of the epistles.* This septenary as a whole is conformed to the general Apocalyptic rule of division into *three* and *four*, as I have shown in the *Guide*, p. 142. In each epistle there is a tripartite division into (1). a *Dedication*, (2). a *Communication*, (3). a *Conclusion*. This has been generally considered to be the most obvious division; but that in both the first and third of these there

are contained two parts is no less obvious, and a little closer examination will show too, that the second is divided into three parts, thus making *seven* in the whole. The divisions of the first and third are patent at a glance; but those of the second could not, from the diverse character of the communications to the several churches, be made equally so, though they are indicated, as far as was practicable, by the repetition of certain phrases, and are more especially distinguished by being capable of arrangement under certain heads, as will be seen in the sequel. The result is, that the seven divisions stand thus in each epistle. (1). An address, always in the same words. (2). Various titles of the High Priest, appropriately selected in each case so as to form a suitable basis for what is to be said to the particular church. This division is always introduced by the words, "These things saith." (3). A descriptive declaration of the state of the church, manifesting the omniscient scrutiny of the High Priest, and always introduced by "I know thy works." (4). *The unfavourable side* :—blame is given, calamity announced, or threats held out. (5). *The favourable side* :—praise or encouragement is given. (The two last, 4 and 5, stand contrasted. No. 5 is omitted in the third epistle from the nature of the case, and in consequence No. 4 is divided so as to make up the heptad: the converse is the case in the sixth epistle. These two divisions, inasmuch as they contain the special portion of each epistle, necessarily could not be marked by the same phrases. Yet they do appear to have been, as far as was practicable. Thus, out of the fourteen seven begin with 'But,' as 'But I have,' 'But thou hast:' three more begin with 'Because,' as 'Because I have,' 'Because thou hast:' two more with 'Be,' as 'Be faithful,' 'Be watchful:' and the remaining two are nearly similar as precepts; 'Fear not,' and 'As many as I love,' &c.) (6) and (7). The sixth and seventh divisions are shown to be intimately connected, and parts of a larger division, by being interchanged. In the first three epistles the *exhortation* (which is always in the same words, 'He who hath,' &c.) is placed before the promise: in the last four the *promise* (which is always introduced by 'He who conquers,' &c.) is placed first.—The warning is the same *verbatim* in all the epistles, but the promise is varied. The former contains *ten* words, divided into *three* and *seven*, and the *seven* again into *three* and *four*. So, also, the unvaried words in the first division are *seven*; and those in the second *four*. Consequently, there are *three* times *seven* words uniformly the same in each epistle.

2. *On the application of the epistles.* This may be threefold. 1st: To seven particular churches of the apostle's time, though not to the seven nominally addressed. 2dly: To the universal Church as it then existed,—of which the seven churches selected would form a representation in miniature. 3dly: To the Catholic Church of the future:—

of the several states through which this or parts of this might pass, the seven churches would furnish precedents. Having already in this work (on Nos. 14 and 44) said all that appeared to be necessary on these several points, I need not dwell on them here. I would only state that, proceeding on the assumption, that the seven churches really had in view by S. John were the principal churches then in existence, namely, those to which S. Paul addressed epistles, I shall in the course of exposition point out, on the one hand, the indications which support the opinion, that the churches nominally addressed were not those which were really intended,* and, on the other, those which tend to show what church was contemplated in each case. Neither of these is a point on which to dogmatize, and as to the latter there is scarcely ground in the majority of cases on which to form a decided opinion. Be it, however, borne in mind, that there may be sufficient reasons for thinking, that the seven churches which lay in a circuit in a small district of proconsular Asia were taken to represent the principal

* In the controversy respecting the time at which the Apocalypse was written, *i. e.* whether *circa* A.D. 67 or 96, reference is constantly made to the contents of the epistles to show, that the work could not have been written at the earlier date; because the several churches could not then have been in the state, in which they are represented in the epistles to be. As the points relied upon are in general well known to students of the Apocalypse, it may perhaps suffice, if, instead of adverting to them as they occur, I give as an illustration the following extract from the *Churchman's Monthly Review* for Jan. 1847, p. 48, relating to the epistle to Laodicea. "This church is named repeatedly by S. Paul, and the epistle to Colosse was designed for its members also. There is no hint by the apostle, that its state was one of decay and coldness. Nay, they were included in that glowing description, Col. i; 6-ii; 6; 'We have heard of your faith in Christ Jesus, and love to the saints, for the hope laid up for you in heaven.' 'I am with you in spirit, joying and beholding your order, and the steadfastness of your faith in Christ.' Yet we are to believe that, in the same or the next year, the Lord Jesus addressed his sharpest rebuke to the very same Church which the apostle includes in his fervent thanksgiving! The hypothesis is monstrous, and incredible to every thoughtful and simple-hearted Christian. Again, we are told that Laodicea was destroyed by an earthquake, with two neighbouring cities, in the sixth of Nero, A.D. 61, but immediately rebuilt. And hence we may gather a second argument, of nearly equal force. Can we believe that, within six years of such a terrible visitation, the Church should not only have lost all the spiritual benefit of the judgment, but be also in their own esteem, 'rich, and increased in goods, having need of nothing,' words which naturally imply great temporal prosperity, leading to spiritual death? This is another difficulty, fatal to the Neronian date of the prophecy." Granting, for the sake of argument, the premises advanced by this writer, I deny the validity of the inference he draws from them. The facts will be equally well accounted for on my hypothesis, that the names are used symbolically, and consequently that the churches ostensibly addressed were not those which were really had in view. Hence I see in the facts only a confirmation of my hypothesis.

churches of the Christian world, with the view to form a symbol of the Church in its entirety, though we may not be able, with the very little information we possess, to point out what particular church was had in view in each epistle.

3. *On the general purport of the several epistles.* Five of the churches are more or less commended as to the general body, but censured for having among them a party of the Nicolaitans. The remaining two, Sardis and Laodicea, while not explicitly charged with being leavened with this heresy, are yet more strongly condemned than the others on account of their death-like torpor or lukewarm indifference. These two, as the worst, stand contrasted with Smyrna and Philadelphia as the best, Laodicea being specially contrasted with Smyrna. As there is no church which has not either censure or admonition addressed to it, so there is none to which a word of praise is not given or a door of hope left open.

HEPTAD III.

THE EPISTLE TO EPHESUS: Ch. II; 1-7.

DIV. I. THE ADDRESS.

II; 1. 81. '*To the angel of the church in Ephesus write.*'

See 07 79, 44ss., 80.—The reading of the R. T. gives of *Ephesus* or of the *Ephesian church*. In the second and last epistles, too, the R. T. has variations, which give respectively of the *Smyrncens* and of the *Laodiceans*. These are the only instances in which variations occur; and, in respect of both, the readings which preserve uniformity throughout are the best authorized.—From a comparison of 1 Cor. 1; 10-15: 5: 6; 16: 8; 1: 2 Cor. 2; 17: 3; 1, 3: 5-8: 10: 11; 4, 5, 20, 21: 12-13 with Nos. 85-103, and especially the *ψευδαποστολοι* of 2 Co. 11; 13 with the *ἀποστολοι* and *ψευδεις* of Nos. 89-90, Ephesus may be thought to stand here for Corinth. The word may be regarded as denoting an appeal to a court of judicature (see *Guide*, p. 31); and in 1 Co. 6; 1 such an appeal is referred to: cp. No. 88.

DIV. 2. *The High Priest's TITLES on which this epistle is based.*

II; 1. 82-4. '*These things saith he, who graspeth the seven stars in his right [hand], who walketh in the midst of the seven golden candelabra.*'

The characterizing titles assumed in each epistle are for the most part taken from the description of the High Priest in C. 1, showing that that symbolic figure is meant to be specially a frontispiece to and basis of the Mystery of the seven stars. Doubtless the titles have been selected in each instance from some appropriateness to the par-

ticular church. Probably, too, there is a relation between them and the promises with which each epistle concludes.

Graspeth. The Greek word is not the same, that is translated *holds*. This means to hold *fast, firmly, and with power*. Its substantive is translated *dominion* in C. 1; 6: 5; 13. The use of it intimates, that the High Priest retains in his own hands all authority over the several branches of his Church. The visible rulers thereof are his officers and vicegerents, and must regard themselves as responsible to him.—*Walketh &c.*, says Lowman, “is an expression taken from the office of the priests in dressing the lamps, which was to keep them always burning before the Lord. I conceive, therefore, *walking* here may be designed to signify not only a care to observe and know the true state of the churches, but moreover to assist and promote their improvement in religion, or to assist the churches in their proper character, as consecrated to the service of God, that they may shine as lights in the world in the midst of a crooked and perverse nation: Phil. 2; 15.”—Besides these general references to the churches at large, special applications to the particular church addressed were doubtless intended. The High Priest meant it to be understood, that in respect of it in particular he would hold with a tight hand the reins of authority, and would exercise a vigilant discipline over it. This will be seen to be confirmed by the contents of DIV. 4.

DIV. 3. *The RESULT of the High Priest's OMNISCIENT SCRUTINY.*

II; 2-3. 85-93. ‘*I know thy works, and labour, and thine endurance, and that thou canst not bear bad men; and thou hast tried those who say that they are apostles and are not, and hast found them liars; and thou hast endurance, and hast borne for my name's sake, and hast not been wearied out.*’

85. *Works* is generic, including good and evil, external and internal works; but in the majority of the examples of it in these epistles it denotes wicked works, as the ‘works of the Nicolaitans,’ fornication and idolatry.—*Labour* or *wearisome toil*: cp. 93; “not wearied out:” also 14; 13; “that they may rest from their *labours*, and their *works* accompany them.”

86. *Endurance* seems to refer to a long-suffering of evils entailed by false brethren: see on 34. Cp. 2 Co. 1; 7: Ga. 1; 7: 2; 4: Ph. 3; 2.

87. *Bad men*: cp. 16; 2; “a bad boil or ulcer.”

88. *Tried, i.e.*, tested, thoroughly examined their claims.

89. *That THEY, &c.* In the genuine reading of this clause the pronoun is inserted, which may consequently be taken as emphatic and implying a contrast, as though it were said; ‘they, to the exclusion of or in preference to others,’ that is, to the true apostles. Not long

before this time Paul had written to the Corinthians; "Am I not an apostle? If I be not to others, yet doubtless I am to you." "We are not, as many, which corrupt (deal deceitfully with) the word of God. . . . Need we, as some, epistles of commendation?" "We preach not ourselves." "I consider that in nothing was I inferior to the very chiefest apostles." "But what I do, that I will do, that I may cut off occasion from them which desire occasion, that, wherein they glory, we may be found even as they. For such are false apostles, deceitful workers, transforming themselves into apostles of Christ." "I thank God that I baptized none of you, lest any should say, that I baptized in my own name." "If any man think himself to be a prophet or spiritual, let him acknowledge that the things I write unto you are commandments of the Lord." Cp. 1 Jo. 4; 1ss.; "Try the spirits; because many false prophets are gone out into the world. . . . This is the spirit of antichrist. . . . They are of the world: . . . we are of God. He that knoweth God heareth us; he that is not of God heareth us not: hereby know we the spirit of truth and the spirit of error."

90. *And hast found them liars.* The passage just cited shows, that John esteemed the great lie or error of the day to be 'the spirit of antichrist,'—the setting up some person or thing in opposition to or in the place of Jesus Christ, and his coming in the flesh to act as mediator between God and man. The denial of the incarnation of Christ and the preaching of themselves instead of Jesus was 'the spirit of error,'—the lying spirit, which constituted these teachers "false apostles, deceitful workers, . . . ministers of Satan transformed into ministers of righteousness." In this sense he appears to include "liars" in the class of heinous sinners, who "shall have their portion in the lake that burneth with fire and brimstone" (21; 8), and reckons "a lie" among the deadly sins, which will exclude a man from the new Jerusalem (21; 27: 22; 15); while a characteristic of the 144000 is, that "in their mouth is found no lie" (14; 5). If we compare the text before us with C. 3; 9, we can scarcely doubt, that the persons here alluded to are the same with "them of the synagogue of Satan, who pretend that they are Jews and are not, but do lie."

II; 3. The preferable reading of this verse differs from that of the R. T. chiefly in the transposition of words, and in the omission of the last clause. Cp. the A. V.

91. *And thou hast endurance.* This is a repetition of the idea in No. 86 in order to lay stress on the implied commendation.

92. *For my name's sake.* Cp. Mt. 5; 11; "Blessed are ye, when men shall revile and persecute you; and, *lying*, shall say all manner of evil against you *for my sake.*"

85-93. This sentence contains *ten* particulars, divided into *four*,

and *three* (= *seven*), and *three*.—The *four terms* in 85–87 stand related to 88–93 as divided into *four parts*; and in three of the latter there is introduced into the Greek, for the sake of emphasis, contrast, or explanation, a *verbatim* echo of words used partially in a different sense. What I mean may be shown thus in English; ‘I know thy works,’ [‘thou hast tried, &c.’]: ‘and thy *wearisome-labour*,’ [‘thou hast not been *wearied* out’]: ‘and thine *endurance*,’ [‘thou hast *endurance*’]: ‘and that thou canst not bear, &c.’ [‘thou hast *borne*, &c.’].

DIV. 4. *The UNFAVOURABLE SIDE of this church.*

II; 4–5. 94–100. ‘*But I have against thee, that thou hast put away thy first love. Remember, then, whence thou hast fallen, and repent, and do the first works: otherwise I am coming to thee, and will move thy candlestick out of its place, unless thou shalt repent.*’

94. *But I have, &c.* This, as already intimated, is a technical break indicating the commencement of a new division.

95. *Thou hast put away thy first love* of course does not mean, that this church, after having become ‘the bride of the lamb,’ had rejected him from being her husband, that is, had avowedly renounced the faith of Christ: but it means, that the church as a whole having declined from the purity of the faith had relaxed in the fervour of her first love to Christ, and consequently in her benevolence to his members.—The use of two articles in the Greek throws an emphasis on the word *first*, which its repetition in No. 97 strengthens. Thus stress is laid on the greatness of the declension in their present state, as compared with what it was when they first believed in Christ. With all this accords well what S. Paul says to the Corinthians in both of his epistles: e.g. 2 Co. 13; 20; “I fear . . . lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults, and lest . . . many have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed.”

96. *Remember whence thou hast fallen* = Call to mind how great has been thy fall or spiritual declension.—While the word *repent* occurs twelve times in the Apocalypse, it is not found in any of S. John’s other writings.

97. *The first works* were such as “faith, hope, charity, joy, peace, longsuffering, &c.”

98. *I am coming.* In the phrase *I come quickly* (cp. 22; 7, 12, 20) the instantaneousness of the coming is forcibly expressed by the Greek verb being in the present tense, and not in the future, as the A. V. might lead the reader to suppose. In this place, however, the most ancient MSS. omit the word *quickly*, making the clause denote, that the High Priest was in the very act of coming. To accord herewith the symbolic figure should be conceived of as directing his steps,

while he utters these words, towards the candelabrum of the angel whom he is addressing.

95-100. Here again there appears to be a correspondence as between the first three and the last three of these stichs. 'Thou hast put me away.' ['I am coming to thee.'] 'Thou hast fallen.' ['I will move.'] 'Repent.' ['Unless thou repent.']

DIV. 5. *The FAVOURABLE SIDE of this church.*

II; 6. 101-3. '*But this thou hast, that thou hatest the works of the Nicolaitans, which I also hate.*'

The Nicolaitans are supposed to have been a sect of the early Church. The following summary of Stuart's remarks *in loco* will show all that is known on the subject. 'Irenæus is the earliest writer, that mentions this sect. He traces its origin to Nicolaus, one of the seven deacons mentioned in Acts 6; 5; and he states, that their characteristic tenets were the lawfulness of promiscuous intercourse with women, and of eating things offered to idols. So Eusebius, who quotes a passage from Clemens Alex., the substance of which is, that Nicolaus having a beautiful wife was jealous of her; and, being reproached with this, renounced all intercourse with her, and induced his children to live in celibacy. The tradition in Clemens' time was, that Nicolaus had used an ambiguous expression, which some interpreted as enjoying illicit pleasure, but others as commanding to mortify carnal desires. Hence Clemens supposes the sect to have arisen under his name through a perversion of what he had said. Epiphanius makes additions, which assert the dissolute life of Nicolaus after the occurrence referred to. Tertullian mentions the Nicolaitans as an extinct branch of the Gnostics. Eusebius speaks of their heresy as having lasted but a very short time. On the other hand, Irenæus, Epiphanius, Andreas, and others seem to speak of the sect as still in existence. These conflicting statements are irreconcilable, except on the view of Vitranga and Mosheim, who doubt or deny the connexion of the Nicolaitans of Epiphanius and the later fathers with Nicolaus the deacon, and suppose them to have been a branch of the Gnostics. Stuart's conclusion is, that nothing definite can be gathered from history respecting the existence and character of a sect in reality bearing the appellation of Nicolaitans during the primitive age of Christianity. He is, however, disinclined to accede to the opinion of most commentators since the days of Vitranga, who regard the name as symbolical; and he assigns as his reasons, that the name appears to have been actually current at the time, and the practices designated by it to have been well known.' To me it seems, that the most probable view of the matter may be arrived at in the following manner.

It appears from C. 3; 15, compared with ve. 14, that "them that

hold the doctrine of the Nicolaitans" is a synonyme for "them that hold the doctrine of Balaam." Hence Balaamites would be as suitable a designation for these heretics, and one by which probably they were equally stigmatized, as Nicolaitans. But the use of two such designations renders it highly improbable, that there could have existed a separate sect, who had taken to themselves such an appellation or appellations. As both names could not have been, so neither is it likely, that either was derived from their leader. More probable is it, on every account, that both were names of reproach used by the orthodox to indicate the opinions and practices of a party that had risen up in the Church, but had not separated itself so far as to form a separate sect, known by an appellation which they themselves recognized. Whether the same parties were alluded to in Nos. 87-90 as 'the bad men, who pretend that they are apostles, but are liars' is not certain; but it is most probable, that they were. If they were, it will follow from what was said on No. 90, that 'the synagogue of Satan' must be a synonyme for the same. And what is said in reference to these will help to elucidate the opinions and practices had in view. As to the nature of 'the doctrine' and 'works of the Nicolaitans,' however, we are not left in doubt; for C. 2; 14 and 20 show, that they held that it was lawful "to commit fornication and to eat things sacrificed to idols," thus in fact maintaining, either in a figurative or in a literal sense, the lawfulness of the very means which Balaam recommended to Balak in order to seduce the Israelites from their allegiance to Jehovah, and to bring them over to heathenism: see Nu. 25; 1-3: 31; 16. Literally to join in idol feasts, and in the fornications carried on thereat, was what the converts in heathen cities had been accustomed to all their lives. These, therefore, would be the practices to which they would be most strongly tempted, and by which they would most readily be led to relapse wholly or partially into their former heathenism. And how great was the danger arising from them in the early church may be gathered from the circumstance of the first Council having thought it necessary, while exonerating those, 'who from the Gentiles were turned unto God, from the necessity of being circumcised and keeping the Law, specially to enjoin them to abstain from things offered to idols, and from blood, and from things strangled, and from fornication' (Acts 15; 19 ss.: 21; 25), that is, from those practices which were characteristic of the heathen. In proportion as the standard of morality was raised and the Christian community increased, the danger from this source would be diminished, the meaning of the phrases in question would gradually become changed, until, from signifying literal fornication and idol feasts, they would come to denote merely heathenizing tendencies, tenets, and practices in general. Such a transition from a literal to a spiritual or symbolical

signification would be the more easy, and is rendered the more likely, by the frequent use of 'fornication' and its related terms in a similar spiritual sense in the Old Testament. And that such a use should be adopted in a work like the Apocalypse was almost necessary and a matter of course.

Having, then, thus arrived at the most probable meaning of the phrases above quoted, we see what was meant by 'the doctrine' and 'works of the Nicolaitans,' namely, heathenizing tenets and practices; and we are prepared to discern, that the designations of Nicolaitans and Balaamites might very naturally and with the greatest propriety have been applied to the party in the Church which adopted such tenets and practices. Both of these terms (the former of which corresponds in Greek to the latter in Hebrew) may from their derivations be taken to signify *conqueror, tyrant, or destroyer of the people*. Now, the word *to conquer* is continually being used in the Apocalypse, and more especially in these epistles, in reference to those, who should prevail in the conflict then being carried on with the beast, the dominant power of heathenism, which was engaged in persecuting and tyrannizing over the Lord's people, with the view to bring them into an allegiance to itself, which would be treasonable to Jehovah. And hence, with much propriety, those who promoted the cause of the beast and of heathenism, either by adopting heathen practices or by advocating heathenish doctrines and compliances, might be stigmatized as *Nicolaitans* or *Balaamites*, that is, *conquerors of the people*, who seduced them through the lusts of the flesh from their allegiance to their Lord, bringing them under the yoke of a tyrant, which would eventually prove their destruction. Such names may have been given to the heathenizing section by the orthodox party in the Church, though I see no conclusive reason against the view, that they were first applied to the heathenizers by the apostle.

That the converts from heathenism in heathen cities must have been exposed to the strongest temptations to relapse into their former habits and practices, especially when persecution was directed against them by the civil authorities, is self-evident. And hence we may be sure, that there would be in every Christian community so situated a larger or smaller number of timid, vacillating, or temporizing believers, who would constantly be striving to reconcile their convictions with their interest or pleasures,—seeking to secure the largest possible amount of present ease, reputation, pleasure, and profit, without wholly sacrificing their hopes for the future. Such persons would aim to soften down the differences between Christianity and heathenism, and to make it appear, that many of the tenets and practices of the latter were not incompatible with the profession of the former. This would be more or less the case in almost all the churches of the Gentiles;

and quite in accordance herewith are the indications in most of the epistles of the existence of Nicolaitans. But pre-eminently is it likely to have been true of a church situated in so luxurious, refined, and philosophizing a city as Corinth. And accordingly we find in S. Paul's epistles to the Corinthians plain indications of the mischief wrought in their church by the seductions of heathenism. Literal fornication of the worst kind was so far tolerated among them, that, instead of being horrified at it and mourning on account of it, they were 'puffed up.' 'Keeping company with fornicators' had produced divisions among them, and led many to become more like heathens than Christians, so that Paul was led to address them on this wise. 'I beseech you that there be no schisms among you; for I have been told that there are contentions among you.' 'I could not speak unto you as unto spiritual, but as unto carnal.' 'It is reported that there is fornication among you, &c.' 'Your glorying is not good. Know ye not; that a little leaven leaveneth the whole lump.' 'I have written to you not to keep company, if any man, that is called a brother, be a fornicator, or an idolator, &c.' 'Neither fornicators nor idolators shall inherit, &c.' 'The body is not for fornication.' 'Know ye not, that he who is joined to a harlot is one body?' 'Flee fornication: &c.' 'Now, as touching things offered unto idols, &c.' '*Some with recognition of the idol eat it unto this hour as a thing offered to an idol, and their conscience being weak is defiled.*' 'If a man see thee which hast knowledge sit at meat in an idol's temple, will not the conscience of him who is weak be emboldened to eat the things offered to idols, and through thy knowledge the weak brother be destroyed?' 'Neither be ye idolators, as were some of them. Neither let us fornicate, as some of them fornicated' (alluding to the seduction instigated by Balaam). 'Wherefore, flee from idolatry.' 'The things which the Gentiles sacrifice, they sacrifice to demons and not to God.' 'Be not unequally yoked together with unbelievers. What concord hath Christ with Belial? or what part hath he that believeth with an unbeliever? and what agreement hath the temple of God with idols? . . . Wherefore come out from among them, and be ye separate. . . . Let us cleanse ourselves from every carnal and spiritual pollution.' These quotations serve to show generally, how intimate and almost inevitable was the connexion between literal and spiritual fornication, that is, between joining the lascivious festivals of the heathen and becoming heathens; and hence they bear out what I have said above. They show in particular in reference to the Corinthians, that they were especially addicted to such sinful practices and compliances; and hence by almost necessary implication make it evident, that there must have been a large party of Nicolaitans, that is, of those who would strive to justify heathenizing principles and practices, in their

church. Thus these texts show, that such an epistle as the one before us would be specially apposite to that church. But if this was the case when S. Paul wrote to it, there is ground for thinking, that the Nicolaitan heresy may have become even more rife at Corinth at the time, that the Apocalypse was written. S. Paul, when speaking of idol feasts, had made such statements as the following. "Meat commendeth us not to God: for neither if we eat are we the better; neither if we eat not are we the worse." "What say I then? that the idol is anything? or that which is offered in sacrifice to idols is anything?" "All things are lawful." "Whatever is sold in the shambles eat, asking no question for conscience' sake. If any of them that believe not bid you to a feast, and ye be disposed to go, eat whatever is set before you." "Give offence neither to Jews, nor to Greeks, nor to the church of God, even as I please all men in all things." These passages, especially when separated from their contexts, might be thought to justify the opinion, that the apostle meant to allow attendance at heathen festivals: and heathenizers may have perverted them into an apparent sanction of their principles and practices; and by this means the party of the Nicolaitans have been increased.—Still, while the case in respect of the existence of the Nicolaitan party was such as I have shown, there is sufficient evidence to be found in S. Paul's two epistles to prove, that the great body of the church at Corinth 'hated the works of the Nicolaitans:' see, e.g. 2 Co. 2; 6ss. : 7; 7ss.

DIV. 6. FORMULA : *demanding attention.*

II ; 7. 104-5. '*He who hath an ear, let him hear what the Spirit saith to the churches.*'

104. *He who hath an ear, let him hear* appears to have been a technical saying (cp. Mt. 11; 15: 13; 9: Lu. 8; 8), which meant; 'Let the hearer consider well what has been said.'

105. *The Spirit* can here mean only the Holy Spirit. Ewald indeed says; 'Doubtless it is the spirit of prophecy, which enabled John to write all these things:' and even Stuart raises a question, whether "the Spirit who was in John during his prophetic ecstasy," in contradistinction from "the Spirit who dwelt in Christ (Jo. 3; 34)" is not meant. The latter appears to recognize the agency of the Holy Spirit (and hence on his view the essential result would be the same); but not so the former. Both refer in support of their interpretations to C. 1; 10. But the expression there, in my opinion, yields no support to their view. The phrase is not "*in the Spirit*" (as it is here, and as it probably would have been there, if the meanings for which they contend had been intended), but it is in *spirit*, meaning *in an ecstatic state*. On the other hand, with what propriety, I would ask,

could the High Priest be represented as telling John in a Vision to assure the churches in letters addressed to them by the High Priest himself, that what the High Priest had commanded to be written was said by the spirit of mental ability, by which the seer was enabled to write the Revelation? The true view I believe to be, that, as the symbolic High Priest represents Jesus, so the seven angels of the churches as a whole are 'the seven divine spirits' of Jesus (5; 6) which represent the seven-fold Spirit or Holy Spirit; and that the symbolization of the epistles being sent from the High Priest through these angels signifies, that the communication from Jesus is made to the church universal through the mission and instrumentality of his Spirit (cp. Jo. 14; 26: 15; 26). Consequently, each epistle is a testimony of the Holy Spirit.—*To the churches*, and not *to the church*, shows, that the letters were not intended to be severally sent to each church; and is an indication, that the true view is, that the admonition which was mainly designed for the Church as a whole was merely thrown into the form of *seven* epistles, in order that it might be brought under the number of perfection, and its catholicity be thereby symbolized. That the epistles form part of a vision is also incompatible with their being real and distinct letters, each intended to be separately sent to a particular church; more especially as the entire Vision is directed to be sent to each church (1; 11). This clause shows, that what was said to one was intended generally for all.

DIV. 7. FORMULA: *promises to those who conquer.*

II; 7. 106–8. '*To him who conquereth, to him I will give to eat from the wood of life, which is in the paradise of God.*'

106. *To conquer* is an expression used so frequently in the Apocalypse, and in such connexions, as to show, that it refers herein, not generally to the victory which all true Christians gain over the enemies of their souls, but specially to that which believers of the time then present were required to achieve in general over those, who were seeking to seduce them from their allegiance to their Lord, and in particular over the Roman beast, who was then waging a war of persecution against them. Hence, it is to such confessors, that the promises of the epistles were immediately made.—These promises become more pointed, when the tacit allusion, which they seem to make to the names Nicolaitans and Balaamites (as those names have been explained above), is perceived. For they may be thought to have in view by implication this meaning:—'*To him who conquers the conquerors will I give, &c.*:' 'Τῷ νικῶντι τῶν Νικολαϊτῶν κ. τ. λ.'

107. *To him*. The pronoun is inserted to give intensity.—*I will give to eat: sc. of the fruit*: cp. 22; 2.—*From the wood of life*. The Greek word not being the same, that is rendered *tree* in C. 7; 1, 3,

&c., I have thought it right to give its literal meaning, and shall on C. 22 ; 2 offer some remarks on the reason for the use of the term *wood* in this phrase. *The wood of life* means the life-giving or life-preserving wood, alluding to the tree of life in the garden of Eden, of which whosoever eat would "live for ever:" cp. Ge. 3 ; 22 ("the wood of life in midst of the Paradise:" LXX.). This, therefore, is a promise to give eternal life to those who should conquer. That the High Priest should make such a promise is a clear proof, that he represents the divine Mediator.—The *Test. XII. Patri.* appears to quote this clause in *Test. Levi*, 18 ; "Thou shalt give to the saints to eat of the wood of life."

108. *Which is in the paradise of God.* The R. T. inserts *in the midst of* ; but the reading is rejected in critical editions. On the other hand, some editors have adopted the reading *my God* (cp. 3 ; 12) ; but it is rejected by Tregelles. *Paradise* is a word of oriental derivation meaning a *pleasure-garden*. It is used by the LXX. as an equivalent for the word rendered 'the garden' in Ge. 2 ; 8 ss. In the New Testament it occurs only twice elsewhere. In Lu. 23 ; 43 Jesus says to the penitent thief ; "To-day shalt thou be with me in paradise:" and in 2 Co. 12 ; 4 S. Paul says of himself, that "he was caught up into paradise." Now, inasmuch as it would appear from 1 Pe. 3 ; 19, that the disembodied spirit of Jesus went between his death and resurrection into "the lower parts of the earth" (Ps. 63 ; 9 : Ep. 4 ; 9), we may conclude, that the place which he meant by paradise was that division of Hades, which is called in Lu. 16 ; 22 "Abraham's bosom." The place, however, which Paul intended by the term is shown by ve. 2 to have been "the third heavens." Again, inasmuch as "the wood of life" is represented in C. 22 ; 2 as being in the new Jerusalem, and descending with it from heaven to earth, we may presume that that holy city would be designated as paradise : cp. 3 ; 12. From these various applications of the term, I do not see, that we come to any other conclusion than that *paradise* was a general designation, which might be given to any place of unalloyed happiness, though commonly used of some condition of beatified spirits.

If we regard the promise in this division as being based on the predicates in the second, we may understand the High Priest as designing to intimate, that the object of the rigid discipline which he exercises in his Church is to bring her members to eternal life.

Inasmuch as the titles of the seven divisions would be substantially the same in each epistle, it will be unnecessary to repeat them : and as the first and sixth divisions in each instance are verbally identical, they also may be omitted.

HEPTAD IV.

THE EPISTLE TO SMYRNA: Ch. II; 8-11.

DIV. 1. *Smyrna* means myrrh, and thus denotes the sweet odour of 'the works' of the church which is here addressed. Of the seven to which S. Paul wrote, I shall show that that of Thessalonica will correspond best with the details of this epistle.

DIV. 2. II; 8. 110-1. '*These things saith the First and the Last, who was dead and lived*' or *revived*.

The predicates here are taken from the words with which the High Priest had revived and encouraged the seer, when he fainted. Hence they must have been intended to carry with them encouragement and favour. Christ's supremacy from first to last, and his victory over the powers of darkness by his death and resurrection, are called to mind as affording assurance, that his faithful servants may safely rely on him.—See on 30, 40, 70.

DIV. 3. II; 9. 112-6. '*I know thy works and tribulation and poverty (but thou art rich), and the blasphemy from those who say, that they are Jews and are not, but [are] Satan's synagogue.*'

112. In this and the two next epistles *works* and is omitted in some copies.—*Tribulation*. Cp. 1 Thess. 1; 6; "Ye received the word in much tribulation:" 2; 14; "Ye have suffered like things from your own countrymen:" 3; 3; "No one should be moved by these tribulations:" II: 1; 4; "We glory in you for your patience in all your persecutions and tribulations."

113. *Poor* literally, but *rich* spiritually: cp. Lu. 6; 20: 2 Co. 6; 10: 8; 9.—"In much experience of tribulation the deep poverty of the churches of Macedonia abounded unto the riches of their liberality."—That the church at Thessalonica was rich spiritually may be gathered from 1. Th. 1; 3ss.: 3; 6: 4; 9ss.: 5; 5: II: 1; 3, 4: 2; 13.

114-6. *Blasphemy* must have a wide sense assigned to it in the Apocalypse. Here it appears to mean calumnies or defamatory accusations.—The form of these clauses is similar to that of 88-90 in the parallel division of the preceding epistle; and this may be taken for an indication, that persons of substantially the same party as the Nicolaitans of that epistle are had in view here.—*Jews* is, I doubt not, used figuratively (like all other proper names), and denotes 'the especial people of God,' 'the true Christians' (cp. Ro. 9; 6-8: also 2; 17: 2 Co. 11; 22: Ph. 3; 5). That the persons alluded to were

within the pale of the Church is alone sufficient, all things considered, to show this. It seems, that a party in this church vehemently asserted, that *they* in particular and to the exclusion of the rest were 'the people of God;' and they spoke in injurious and calumniating terms of those who would not adopt their opinions and practices. In like manner the heresiarchs in the church at Ephesus said, that *they* were the true apostles of Christianity. This coincidence, together with others in the several epistles (see on 90, 102), indicate, that 'the Jews' of Smyrna, Thyatira, and Philadelphia, were in the main of the same party as 'the Nicolaitans' of Ephesus and Pergamos. In different churches different elements would acquire prominence, or different developments of the same general heresy take place; and hence, it may be, different designations were made use of. Or it may be, that the two names were merely meant to represent figuratively, the one the kind of name that these heretics gave themselves, and the other that which was applied to them by their opponents. However this may have been, the circumstance of two appellations being made use of does not negative the opinion, that the errors alluded to in the several churches were substantially the same, and such as might be expected to prevail among men who had been brought up as heathens, and were living among heathen friends and enemies; namely, a proneness to relapse into pagan sentiments and practices, and to corrupt the faith by admixtures of 'philosophy falsely so called.' That heathenish practices, and divisions caused by false teachers, existed in the church at Thessalonica may be gathered from 1 Th. 4; 3ss.: 5; 12-14; 2 Th. 3; 6-14.—The speaker having stated, that these heretics virtually designated themselves 'the Lord's people,' by way of strong contrast styles them 'Satan's synagogue.'

DIV. 4. II; 10. 117-9. '*Fear not the things which thou art about to suffer. Lo, the devil is about to cast [some] of you into hold, that ye may be tried, and may have a tribulation of ten days.*'

117. *Fear not.* We have seen, that the predicates in the second division are taken from the words of encouragement, with which the High Priest revived the fainting seer; and here the terms are introduced, with which he had commenced his inspiring address (1; 17).

118. *Satan* means an adversary: *the devil* a calumniator or blasphemer. The two terms appear to be used appropriately to these meanings here and in No. 116. Cp. C. 12; 9. Those who formed an heretical party in the church, hostile to God's servants, are appropriately designated 'the synagogue of the adversary.' On the principle *Qui facit per alium, facit per se*, what the devil does by those who are his tools, he is said to do himself.—*Into hold.* Cp. C. 18; 2: 20; 7: Acts 3; 4 ("and put them in hold"): 12; 4: 16; 23.

119. *That ye may be tried*:—in order that ye may undergo trial, and may show whether ye shall hold fast the faith.—*Ten days* appears to have been a phrase used by the Jews to denote a few days or a short time (cp. Ge. 24; 55: Da. 1; 12: 1 Sa. 25; 38: Ne. 5; 18: Je. 42; 7: Acts 25; 6). In like manner in some parts of Wales, when they mean a few days, they say 'two days.' This is putting a definite for an indefinite number rather than (as Stuart says) "a symbolic use of number." A symbolic use I take to be the expressing of ideas by numbers, e.g., perfection by the number *seven*.—That by a *tribulation* is meant an affliction from without the church, I doubt not; but the *ten days* limits it to one of short duration, such, it might be, as would arise from an outbreak of heathen fanaticism, like to that which Paul and the Thessalonian church had experienced: see 1 Th. 2; 2. But a comparison of the parallel epistle (3; 10) leaves no room for doubt, that this was a general and more prolonged affliction than that. The error of those who refer this tribulation to so distant a trial as the so-called 'ten years' persecution' by Diocletian is sufficiently exposed by the '*about to cast*,' a mode of expression which limits the time to a few years at most. Cp. 3; 10. Of the year-day theory, on which this interpretation rests, I have spoken in the Introduction.

DIV. 5. II; 10. 120. '*Be thou faithful till death, and I will give thee the crown of life.*'

Whether the speaker means to say 'Endure persecution even unto death,' or 'Maintain your faith until death shall come in the common course of nature,' is not certain; but the term *faithful* (see on 133), the preceding context, the promise of the martyr's crown, and the last clause in C. 12; 11, all indicate the former meaning.—*The crown of life* or *of glory*. Cp. 2 Ti. 4; 8: Ja. 1; 12: 1 Pe. 5; 4. A *crown* was the emblem, as it was also the reward of a conqueror, by which term is generally meant in the Apocalypse one who conquers the beast by enduring with steadfastness the worst, that his malice could inflict (cp. 12; 11). It will be found most important to bear in mind the wide difference between the emblematic significations of the conqueror's *crown* and the king's *diadem*.—The terms *death* and *life* are designedly brought into contrast with one another.

DIV. 7. II; 11. 123-4. '*He who conquereth shall assuredly not be hurt by the second death.*'

'The second death is the lake of fire' (20; 14). In order to heighten the contrast with the first death (spoken of in 120), emphasis is thrown on the *second* by the repetition of the article in the Greek.—The *death* and *life* of this and the fifth divisions form a parallelism with the *died*

and *lived* of the second. The dependence of the former on the latter may be thus exhibited:—‘He whose first death shall be that of a martyr has nothing to fear from the second death; for, because I who am the First and the Last died and revived, he shall die but once and shall live and wear the crown for ever.’—The promise of this epistle is for substance the same as that of the first; only in this the negative side, escape from the second death (*i.e.* the torments of hell-fire),—in that the positive side, possession of the tree of life (*i.e.* of eternal bliss), is for the sake of variety and contrast primarily presented to view.

Observe, that in the third division there are *four* distinct statements, in the fourth *four*, and in the fifth *two*, making in all in the body of this epistle *ten*.

HEPTAD V.

THE EPISTLE TO PERGAMOS: Ch. II; 12-17.

div. 1. *Pergamos* is nearly identical with the Greek word for a ‘citadel’ or ‘tower.’ Now Rome was the tower of strength to heathenism. And hence it is *a priori* probable, that the church in that city is specially addressed in this epistle. This probability will be seen to be raised almost to certainty by some of the allusions.

div. 2. II; 12. 126-7. ‘*These things saith he, who hath the sharp, the two-edged broadsword.*’

The selection of the broadsword from the particulars of the High Priest’s description, and especially the stress laid on the two epithets, preintimates, that the state of the church here addressed, or rather of a party in it, is such as to require sharp correction, if not excision. Christ seems to be represented as standing before the citadel of heathenism, ready to ‘fight against the traitors in it with the sword of his mouth.’

div. 3. II; 13. 128-135. ‘*I know thy works, and where thou dwellest,—where the throne of Satan [dwelleth]; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas [was] my faithful testifier, who was killed among you, where Satan dwelleth.*’

128. *Where thou dwellest*: “in what an impious and cruel place” [Stuart].

129. “Even where the very metropolis of Satan is, or where he sits enthroned, *i.e.* where he exercises his power of stirring up hatred and

persecution in a peculiar and successful manner" [Stuart]. This exposition might alone suffice to verify the opinion, that Rome is had in view; more especially as, on the one hand, there is no ground for thinking, that persecution had ever been carried to extremities at Pergamos, while, on the other, Rome had recently been the chief seat, if not (as some think) the only scene of the persecution by Nero. [See *Guide*, p. 30.] The opinion is, however, verified by this clause in a still stronger degree. *The throne of Satan* must be that which the dragon or Satan gave to the beast (13; 2: 16; 10), that is, it represents the imperial power obtained by the Cæsars. That power 'dwelt' or was located at Rome. And hence the church here addressed must have been that at Rome.—The term *dwelleth* (that is, has its local habitation), and not *is*, ought to be supplied from the preceding clause; and this is confirmed by the last clause in this division.—Of course it is not mentioned as a matter of reproach, but rather of commiseration and sympathy, that this church is situated in the headquarters of heathenism; and the commendation which follows is increased tenfold by the circumstance.

130. 'To name the name' of any one was to profess faith in him: cp. 2 Ti. 2; 19. Hence, *to hold fast a name* would be to adhere steadfastly to the profession made.

131. *And hast not denied my faith* (i. e. *faith in me*) expresses the same as the preceding clause, only in the negative form. The repetition is made in order to give intensity. And thus by the two clauses together, a strong testimony is given (a proportionate commendation being implied) to the exemplary steadfastness of their faith. Cp. Rom. 1; 8; "Your faith is spoken of throughout the whole world:" 6; 17; "Ye have obeyed from the heart that form of doctrine, which was delivered to you:" 16; 19; "Your obedience is come abroad unto all men."

132. *Even in the days, &c.* This mode of expression indicates, that a time of severe trial and persecution is alluded to; and thus would agree well with the supposition, that the persecution under Nero at Rome is had in view. It is not to be concluded from the circumstance, that only one martyr is mentioned, that there were not more; for this one is apparently named as having been a distinguished person among Christians, so that the persecution was signalized by the loss of him in particular.—*Antipas*, it has long and generally been held, is a symbolic name. There would appear to be two readings of the word, *ἀντίπας* and *ἀντιπας*; though the latter is destitute of authority. From one or other of these readings the following interpretations have been deduced. 1. Sakerides took it to mean generally, 'one who is against all,' that is, against the world of the ungodly. 2. As Peter was the apostle of the circumcision (Ga. 2; 7, 8), and Paul

of the Gentiles (Ro. 11; 13), that is, of *all* except the Jews, *πας, all*, being used to denote Paul, *ἀπὸ-πας* might be put for Peter, who not improbably was slain in the persecution by Nero. 3. 'One who was spoken against, reviled, or blasphemed,' might be meant. 4. The latter word might be translated 'thou wast arraigned,' and thus the proper name be eliminated altogether. As there is no good reason for doubting, that the word is a proper name, and as congruity requires that such a name be taken symbolically with a particular application, I incline to adopt the second solution, thus supposing that S. Peter is meant. Hengstenberg has conjectured, that Timothy was.

133. [*Was*]. The construction of this sentence as it stands in the Greek is so difficult as to have given rise to several various-readings, and to more conjectural emendations. The following solutions of the difficulty have been proposed. 1. To reject *in which*, so as to read *in the days of Antipas*. 2. To reject *who*, thus making *in the days in which Antipas . . . was killed*. 3. To adopt the emended reading, and translate *in the days thou wast arraigned*. 4. To supply the deficiency by introducing at the end of the sentence the verbs, with which the clause began, thus reading *in which Antipas . . . held fast my name, &c.* See on C. 2; 27: 10; 7: and cp. 2 Th. 2; 3, 7. 5. To suppose, that the substantive verb has been omitted according to the writer's common practice. The last solution appearing to me to be the most probable I have adopted it.—*My faithful testifier*. Strong emphasis is laid on the epithet by the use of two articles. 'My faithful testifier' means one who held fast his testimony even unto death, even as I myself did: see on 18.

134-5. *Who was killed, &c.* No. 135 taken with 128-9 will give; 'Thou dwellest where Satan dwells; and not only dwells, but has his throne, his headquarters, the seat of his sovereignty.' The virtual repetition, at the end of the division, of what was said at the beginning was doubtless designed to lay stress on the place intended being the stronghold of heathenism. This Rome then was.

The statements and implications contained in this division, especially on account of their stronger intimations of persecution as compared with those in the other epistles, conclusively favour the opinion, that Rome is symbolized under the name of Pergamos. In anticipation of such days of persecution there was great propriety in S. Paul's giving such precepts as the following to the Romans. 'Bless them which persecute you.' 'Avenge not yourselves.' 'Let every soul be subject to the higher powers.' 'God will bruise Satan shortly under your feet.'

DIV. 4. II; 14. 136-41. 'But I have a few things against thee, because thou hast there those who boldly hold the doctrine of Balaam,

who taught Balak to cast a stumblingblock before the sons of Israel, [viz.], to eat of idol-sacrifices and to fornicate.'

136. *But, &c.* Cp. 94.

137. *Because or that.*—"Thou hast implies, that the church has, within its own body, the Balaamites or Nicolaitans: otherwise they would not be responsible for the toleration of them." [Stuart].—*There, viz.* at Pergamos or Rome.

138. *Those who boldly hold.* The expression here (which is the same with that in 83, 130, 142, 188, 240), as compared with the parallel clauses in the other epistles (see 88, 114, 166, 184, 233), indicates an extraordinary degree of audacity in maintaining, and of activity in propagating the false doctrine. And hence it is, that the Lord is represented as appearing against this city as it were with a drawn sword.—*The doctrine of Balaam* is shown by what follows to mean teaching men to seduce the Lord's servants from their allegiance by tempting them to join in heathen rites and practices. What Balaam taught the Midianites to practise the party alluded to held in a figurative sense as a doctrine, that is, they maintained the lawfulness of making certain concessions and approximations to the opinions and practices of the heathen with the view to conciliate them.—This clause may be considered to be a periphrasis for 'Balaamites;' and on 90, 102, and 116 I have shown, that this name, Nicolaitans, Jews, and Satan's synagogue, are all symbolical appellations of the same party, namely, the heathenizers in the church. The propriety of applying Jewish designations to this party in the church at Rome in particular will be more apparent, if the contrast between Jews and Gentiles, which runs through the epistle to the Romans, and especially the passages from which the following clauses are taken, be well considered. 'Thou art called a Jew, . . . and makest thy boast of God.' 'The name of God is blasphemed among the Gentiles through you.' 'He is not a Jew, which is one outwardly, &c.' 'What advantage, then, hath the Jew? &c. Much every way.' 'Is he the God of the Jews only?' 'They are not all Israel, which are of Israel.'

139. *Who taught Balak*, as Nu. 31; 16 states.—*To cast a stumblingblock, i. e.* an occasion to fall. Cp. Ro. 14; 13; "that no man put a stumbling-block . . . in his brother's way:" 16; 17; "Mark those which cause . . . stumblingblocks, &c."

141. *To eat of idol-sacrifices, and to fornicate.* Cp. Ps. 73; 26. This clause is added to show particularly, wherein the teaching of Balaam and the stumblingblock consisted. The literal sense in this instance, as I have intimated on 102, is so closely connected in the way of cause and effect with, and would in point of fact run out so imperceptibly into the symbolical, that it would be impracticable to

draw a line of distinction between them. The case would be the same in the existing instance as in the precedent referred to. Participation in idol-feasts, where gluttony, drunkenness, and every excess were indulged in, and at which prostitutes devoted to the service of the idol attended, would pave the way for a return to heathenism in profession as well as in practice. Hence it cannot be with certainty determined, how far these clauses are to be taken literally or figuratively. To eat of an idol-offering would be to profess one's self a worshipper of the idol. So that the literal sense of the former clause would suitably represent the profession, and that of the latter the practice generally of heathenism. And if we take the clauses in both senses we can scarcely be in error. Cp. Ro. 14; 14-23; "For meat destroy not, &c." "It is good neither to eat flesh, &c."

DIV. 5. II; 15-16. 142-6. '*So hast thou also those who boldly hold the doctrine of the Nicolaitans in like manner. Repent therefore; otherwise I am coming to thee speedily, and will war with them with the broadsword of my mouth.*'

This division is for the most part verbally identical with Nos. 97-103 in the epistle to Ephesus, to the remarks on which the reader is referred. The similarity is less in the above version than in the A. V. in one respect, in consequence of *in like manner* being substituted for *which I hate*. This alteration is due to the reading of the R. T. being rejected in critical editions. The other chief differences are, that no hatred of the doctrine of the Nicolaitans is here intimated, and that the threat here is directed against the heretical party, while there it is addressed to the church. The figure of warring with the sword is derived from, and used for congruity with the basis laid down in the second division. It must be understood to denote the infliction of dire calamities or of excision.

DIV. 7. II; 17. 149-54. '*To him who conquereth, to him will I give of the hidden manna; and I will give to him a white counter, and upon the counter a new name written, which none knoweth, but he who receiveth [it].*'

150. The R. T. inserts *to eat*, but the reading is not well authenticated.—*The hidden manna* is a figure derived from the manna which God rained from heaven on the Israelites in the wilderness, and a sample of which He commanded to be laid up in the ark, where consequently it was concealed or 'hidden' (Ex. 16; 82-34, cp. He. 9; 4). This manna is called in Ps. 78; 24, 25: 105; 40 'the bread of heaven' and 'angel's food;' and Christ had before in John 6; 32 ss. made use of it as a figure to represent himself, whom he declares to be "the true bread of heaven" and "the bread of life," 'by eating

of which a man should not die,' but 'live for ever.' It is specially in this last sense, namely, as denoting the means, laid up in Christ, by which a man may be sustained through an eternal life, that the emblem is used here. And it is said to be a *hidden* manna; because this 'life is hidden with Christ in God;' for, just as the Jewish High Priest alone had access to the manna in the ark, so 'the High Priest of our profession' alone has 'in him the eternal life to give to whom he will' (Co. 3; 3). But here the parallelism stops. The Jewish High Priest might not even himself taste the literal manna: but our High Priest can and does freely offer the spiritual manna to every one who 'conquereth.' Possibly there may be a double allusion intended here, which may be thus exhibited. 'As the Israelites were induced to forsake the wilderness-manna in order to partake in idol-feasts, so have the Nicolaitans forsaken the true bread of heaven; but the Lord's people, who continue to 'feed on him by faith' here, shall be nourished unto eternal life by means of the spiritual food with which he will supply them hereafter.' Cp. 1 Pe. 1; 3-5; Co. 1; 5; 2 Ti. 4; 8.

151. *And I will give him a white counter.* Cp. C. 13; 18.—Three prototypes of this emblem have been suggested. 1. The *white* stones by which the Greeks voted for the *acquittal* of an accused person (cp. Acts 26; 10; "voice," *lit.*, voting-pebble). 2. The *tessera* given to the *victor* in the Olympic games, on which was inscribed the reward that he was to receive. 3. The plate of gold, inscribed with the incommunicable name of Jehovah, which the *High Priest* wore on his mitre, and by which he was specially distinguished. It is not necessary to suppose that any one of these was had exclusively in view. The common use of articles of the kind for such purposes would suggest the adoption of the emblem, but in adopting it the writer would naturally adapt the article to his immediate purpose. That purpose seems to me, from the context compared with the parallel promises in the other epistles, to have been to make it represent a ticket of admission to the heavenly feast on 'the bread of life.' It is objected, indeed, to this view, that it involves a *hysteron-proteron*. But such is the case in form rather than in sense. The sense is; 'I will give him admission to the heavenly feast by means of a ticket, with which I will furnish him.' Moreover, the form into which the declaration is thrown may be accounted for by the wish to give prominence to the most important idea by presenting it first, by regard having been had primarily to the allusions which have just been indicated, and by the circumstance of the counter or pebble being designed to serve secondary purposes. For, inasmuch as in the present case all the emblematical significations in which such an article was wont to be used would hold good, it is not improbable, that the symbol was adapted to subserve them. This counter, while denoting primarily, that he who possessed

it was an invited guest to the marriage-supper of the lamb, would secondarily denote, by its form as a pebble, that the possessor was one who had been *acquitted* of the charges brought against him by 'the accuser of the brethren' (12; 10),—by its white colour, that he was one who had '*gotten the victory over the beast,*'—and by the incommunicable name inscribed on it, that by the authority of the great High Priest he was to be made a '*priest and king unto God*' (1; 6).

152-3. *A new name.* Everything connected with 'the *new Jerusalem* was to be new:—a new heaven and new earth, a new people, a new song, and so here 'a new name,' and doubtless that which the High Priest calls in the parallel division, C. 3; 12, "my new name."

154. *Which none knoweth but he who receiveth it.* This clause appears to have been added to afford a clue to the name; for it immediately brings to mind, that 'the Captain of salvation' has a name, "which none but himself knoweth" (19; 12). The incommunicable character of the name suggests, that it must be substantially identical with the incommunicable name of God; but the epithet *new* requires a specific diversity. Now, we have seen on No. 16, that the unutterable name of God is equivalent to 'the who is, and who was, and who will be,' and that Christ as God (or the Godhead regarded in Christ), has given to him the similar designation of 'the who is, and who was, and who cometh.' That this, then, is the name alluded to may be accepted as being at least a plausible conjecture. This name might appropriately be conceived of as being inscribed on a ticket of admission to heaven, inasmuch as it would indicate, who was the author of the eternal life, on which the recipient was to enter at the coming of the Lord.

HEPTAD VI.

THE EPISTLE TO THYATIRA. Ch. II; 18-29.

DIV. 1. *Thyatira.* The Greek word is very similar to that for 'daughter;' and this circumstance may have suggested the prominent introduction of a feminine symbol. At any rate it is a curious coincidence, that this is the only epistle in which a woman is mentioned, and the one in which illicit sexual intercourse is most dwelt upon.—Of the churches to which S. Paul wrote, the state of that at Colosse seems to come nearest to the indications in this epistle.

DIV. 2. II; 18. 156-8. '*These things saith the Son of God, who hath his eyes as a flame of fire, and his feet [are] like to burnished brass.*'

156. The High Priest is not brought forward in these epistles under

the characterizing description of him in C. 1; 13, namely, as "like to a son of man," that is, a partaker of the human nature. But, on the other hand, his divine nature is brought to view here; and doubtless with the view to give the highest effect to the awe-inspiring attributes, which are taken from that description to form the basis of the present communication.—The phrase *son of God* occurs frequently in S. John's Gospel, but is found only here in the Apocalypse.—Both the similes were shown, on 59, 60, to have a highly threatening aspect.

DIV. 3. II; 19. 159-163. *'I know thy works, and love and faith and service and thine endurance, and thy works,—the last [to be] more than the first.'*

The good fruits here enumerated are more and more excellent than in any other epistle. First, there is a recognition of good 'works' in general: then, there are specially noticed 'love' to God and man, 'faith' in Christ, religious and charitable 'ministrations,' and 'patient endurance' of evils from within, especially from false brethren: lastly, the general statement is repeated to give intensity, with the addition that these last works were more than the first, signifying that there had been an increase rather than a diminution of their faith, love, service, and endurance, and presenting a contrast to the case of the church at Ephesus, who were exhorted to 'do the first works' (97). Thus, there are *four* details, flanked by two identical generic terms.—This church alone is commended for its 'love' and 'service,' while that of Ephesus is charged with having gone back from its 'first love.' Pergamos is praised for its 'faith.' Ephesus and Philadelphia are lauded for their 'endurance' of evils from false brethren. But in the epistles to Ephesus, Thyatira, and Philadelphia no mention is made of 'tribulation' from without, though in each there is a threat of its being sent shortly (99, 175, 236).—All that is here said to Thyatira agrees well with the circumstances of the church at Colosse, so far as they may be judged of from S. Paul's epistle. See esp. Co. 1; 3 ss.; 'Since we heard of your *faith* . . . and *love*, . . . which bringeth forth fruit, since the day ye knew the grace of God; as we also learned of Epaphras, who is a faithful *minister* (*διακονος*: *service* is *διακονια*) of Christ on your behalf, who also declared to us your *love* in the spirit: 2; 5; 'beholding your order and the steadfastness of your *faith*.'

DIV. 4. II; 20-23. 164-81. *'But I have against thee, that thou sufferest thy wife Jezabel,—who saith that she is a prophetess (and she teacheth and deceiveth my servants), to commit fornication, and to eat of idol-sacrifices. And I have given her time, that she might repent; and she willeth not to repent from her fornication. Lo, I do cast her into a*

bed; and those who commit adultery with her into great tribulation, unless they shall repent from her works; and I will kill her children by death. And all the churches shall know, that I am he who searcheth reins and hearts: and I will give to you, to each one, according to your works."

164. *I have*; insert somewhat: cp. 94 (101), 136 (142).

165. *Thou sufferest.* There are two readings here; but they give much the same sense, namely, 'thou lettest alone,' or 'leavest unrestrained to take her own course.'—By the same reason that Balaam and the other proper names are taken to be symbolical, so must *Jezebel* be here. The heretical party in the church are personified in this heathen queen, who has been selected to represent them on account of her celebrity as a persecutrix of God's people and a seducer to idolatry (see 1 Kgs. 16; 31: 18; 13: 19; 2, 10).—C. 38, &c., with the Vulgate and most of the other ancient versions omit the pronoun appended to *wife* (which has the effect of making the text read *the woman*), but some of the best authorities insert it. Good critics have received it; and it is supported by the term *adultery* in No. 175, and by a strong probability arising from the symbolization. The angel of each church is, as I have shown, the representative of the church generally, but specially of those who constitute the true church, namely, the orthodox members. Hence, when a female is made a representative of the heretical party, she is very naturally, on account of the visible union and apparent oneness which subsists between all the professing members of a church, described as the wife of the representative of the church, husband and wife being accounted as one. This mode of symbolization was, perhaps, the rather adopted in order to form a basis for charging the heretics, not merely with 'fornication,' but with the more aggravated guilt of 'adultery,' that is of violating their covenant relations. If it be objected, that, on the interpretation I have given of *the angels* of the churches, I shall by regarding *Jezebel* as the wife of an *angel* make a harlot and an adulteress appear as the wife of the Lamb, I answer; And what then? Does the guilt of an unfaithful partner cast any reflection on the husband? Is not the ancient church continually described figuratively as a harlot and an adulteress? The error of such an objection lies in pushing the symbolism farther than it will bear, or could be intended to go. The point of it in this case is intimacy of connexion and covenant-relations, and it is not to be extended to mutual approval and affection.—It is a curious coincidence, that, in connexion with the church at Thyatira, two females are brought prominently to notice. I allude to Lydia and to the 'damsel possessed with the spirit of Python' (Acts 16; 14, 40). These might be regarded as types of the two parties in the church here addressed; and hence possibly may have originated the representation of the heretical party by a female.

166. *Who saith that she is a prophetess.* There were prophetesses under the old Dispensation (as Miriam, Deborah, Hulda, &c.), and also under the new (see Acts 21; 9: 1 Co. 11; 5); and it was at first common for women to teach and to speak in public. Hence there is no incongruity in this woman's being represented as claiming to be a prophetess. The intention seems to be to exhibit her as claiming to be pre-eminently, if not exclusively, the teacher of the true faith. And doubtless the heretical party made such a claim.—The form of the clause recalls the similar ones in the first, second, and fifth epistles (88, 114, 233); and we are prepared by the parallelism to believe, that the terms *apostles*, *Jews*, *prophetess*, are merely titles supposed to be arrogated to themselves by the same party, different designations being introduced for the sake of variety or to suit the particular symbolization.

167-8. *And she teacheth and deceiveth my servants.* The reading received in critical editions has the verbs in the present indicative (with *and* preceding them) instead of in the infinitive mood as in the R. T.—*My servants* may refer either to those among the orthodox, whom the Jezebel is trying to seduce, or to those who have been seduced into joining the heretical party, according as the clauses are connected. The construction of the sentence is involved and difficult, owing to grammatical solecisms. The clause which follows the one before us we may connect either with this or with No. 165, thus reading either 'she teacheth and seduceth my servants to fornicate' or 'thou sufferest thy wife Jezebel . . . to fornicate.' On the former construction Jezebel is not here charged with fornicating; whereas the next sentence implies, that she had been. On it, too, *thou sufferest* is left without its necessary complement. And, on the view that Jezebel represents the heathenizing party, this construction would seem to make the same individuals both the seducers and the seduced. None of these objections attach to the other construction, which, therefore, I have not hesitated to adopt. We may, then, consider, that the following is the purport of the sentence:—'Thou sufferest thy wife Jezebel, who sets herself up as the teacher of the true faith, and who labours to pervert and lead astray my faithful servants, to carry on her heathenish practices unrebuked:' or, if it be thought preferable, the part following *faith* may be transposed thus; 'to carry on her heathenish practices unrebuked, and she labours, &c.' This is a heavier charge than we have hitherto found to be made against any church. While the great body of the church is allowed to be sound itself, it is accused of exhibiting such a degree of toleration towards the heathenizers as is not charged in either of the preceding epistles.

169-170. *To commit fornication, and to eat of idol-sacrifices.* This

is precisely the same charge, that was made against the Balaamites or Nicolaitans of Pergamos, the only difference being that here the clauses are inverted. See on 102, 141.

II; 21. 171-2. *And I have given her time, that she might repent.* A call to repentance is given either directly or by implication (as here) in five of the epistles. The exceptions are in the cases of Smyrna and Philadelphia, which appear to have been on the whole the most pure churches, though those which had in them 'the synagogue of Satan.'

173. *And she willeth not to repent.* The critical reading intimates a determined purpose not to repent, while that of the R. T. simply states, that she had not repented.—*From her fornication.* There is here a construction peculiar to this book in the verb being followed by a preposition, though there are similar examples in Acts 8; 22 and 2 Co. 12; 21. The intention may have been to denote such a repentance as is carried out into practice.

II; 22. 174. *Lo, I do cast her into a bed.* A bed of affliction is here brought into contrast with the harlot's bed of illicit pleasures. Cp. Job 33; 19: Ps. 6; 6: 41; 3: Mt. 8; 6, 14: 9; 2 with Pr. 7; 16: Eze. 23; 17: Lu. 16; 20. "Great tribulation is denoted; for to be tormented in bed, where men seek rest is the highest of griefs" (Wemyss's *Clavis symbolica*).

175. *And those who commit adultery with her.* Often as 'fornication' occurs in this book, *adultery* is found only here.—In a representation by symbols it is unavoidable, when it is desired to speak of the same parties sometimes collectively and sometimes individually, to mention them as though they were different parties. Hence here the individuals who form the heathenizing party are represented as entering into unlawful intercourse with the Jezebel; and again in No. 177 as being her children. This is an instance, which may serve to bear out what I said in reference to Jesus being symbolized by the High Priest, and also by each of the angels, to whom the High Priest addresses his epistles.—*Into a great tribulation.* See on 34, and cp. 112 and 119, where alone elsewhere in these epistles the word *tribulation* occurs.—If what was said on 174 be compared, it will be seen that the phrase before us is a parallelistic and explanatory synonyme for the phrase *into a bed* in that number. And this tends to confirm the explanation just given, *viz.*, that the preceding portions of the clauses are identical in signification.

176. *Unless they shall repent, &c.* See on 172-3. This clause is evidently intended to be parallel with No. 173; and hence we may conclude, that *from her works* here is a synonyme for *from her fornication* there. This fact goes far towards proving, that the term *fornication* is used figuratively, and not literally.—The R. T. text has *their* instead of *her*.

II; 23. 177. *And I will kill her children by death.* Her children must mean her adherents: see on 175.—By *death* Stuart supposes pestilence or deadly disease to be meant; but may not the phrase *I will kill by death* be more properly considered to be a Hebraism for *I will assuredly kill*, just as in Ge. 2; 17, “Thou shalt surely die,” is in the Hebrew, “dying thou shalt die,” or (as rendered by the LXX.) “thou shalt die by death?”

174-7. The three threats,—to cast her into a bed, to throw her co-adulterers into tribulation, and to kill her children, I believe to be in reality a single threat directed against one party, and merely repeated under various forms in order to give it intensity, and to form those poetic parallelisms which are prominent features in this style of composition. Nothing more can be denoted by the three threats than ‘*great tribulation.*’—I hold it to be a monstrous supposition, that there really existed, and not only was tolerated, but suffered to take the lead in a church, a woman, who, while she was not only herself a notorious adulteress and prostitute, but also a defender and inculcator of such vile practices, laid claim to special inspiration from God. Nor is it scarcely less monstrous to suppose, that the children of such a woman, who are not charged with complicity in her evil deeds, should be threatened with death merely, as it would appear, on account of her misdoings.

178. *And all the churches shall know.* This is another indication (see on 105), that these epistles were intended for the Church universal as a whole.

179. *That I am he who searcheth hearts and reins.* The first pronoun is inserted for emphasis, in order to remind the reader, that it is the great High Priest, the Lord Jesus, who makes these declarations.—The speaker lays claim to omniscience, which implies of course Godhead.—A spiritual use of the terms *fornication* and *adultery* is also implied; for an observance of, or an infliction of punishment for, literal fornication and adultery would be no manifestation of a heart-searching power. By the same reason professed heathens or a party without the church cannot be had in view; for a power of searching hearts would not be required to distinguish these.—We may see here in part, why the ‘eyes,’ which denote wisdom and intelligence, were selected to form a basis for the subject-matter of this epistle.

180-1. *And I will give to you, to each one, according to your works.* To each one is added to show, that you is to be taken distributively. So that the phrase is equivalent to *each one of you*, meaning to every individual member of the churches.—The literal example we have in this sentence of the same parties being spoken of both collectively and individually may serve to confirm what was said on 175 of the same being done symbolically in 174-7.—In C. 20; 12 the High Priest, in

the character of the Judge of all, is exhibited as fulfilling this promise, and as doing so in accordance with the rule which he here lays down.—Cp. 22; 12; “according as his work shall be.”

164-81. This division consists of *four* parts:—1. the charge against this church and the heretical party in it; 2. the opportunity given for repentance; 3. the threat; 4. the result to the church at large.

The interval which elapsed between the date of S. Paul's epistles and that of the Apocalypse would suffice to account for the want of any indications, which would enable us to identify the particular church which S. John had in view, and even for apparent differences between the accounts of the symbolical and the supposed literal church intended, if such should appear to exist on the conjecture offered. If we can discover at the earlier date any germs of the budding evil, it is as much as can reasonably be expected. Such germs may be found in the admonitions, which S. Paul thought it necessary to give the Colossians: *e.g.* C. 2; 4 ss.; ‘This I say, lest any one beguile you with enticing words.’ ‘Beware lest any man spoil you through philosophy and vain deceit, &c.’ ‘Let no one judge you for what you eat or drink, nor in respect of feast days, . . . nor beguile you by a voluntary humility.’ ‘Why . . . are ye subject to ordinances of men: which things have a show of wisdom in will-worship and humility.’ C. 3; 5 ss.; ‘Mortify your members, . . . fornication, . . . and covetousness which is idolatry.’ In C. 4; 17 the admonition to Archippus seems to indicate the commencement of a departure from sound doctrine among the ministers.

div. 5. II; 24-5. 182-9. ‘*But I say to you, the rest in Thyatira,—they as many as hold not this doctrine, who have not known ‘the depths of Satan’ (as they speak), I cast upon you none other burden. However, what ye hold hold firmly, until I shall come.*’

‘To the main body of the church, who are orthodox, and do not hold “the doctrine of Balaam” and “the Nicolaitans” (138, 143), nor have been corrupted by their Gnostic errors, I will not send threats, nor lay upon them any other task than that they repudiate such soul-destroying perversions of the truth, and cast out those who maintain them. At the same time, I exhort the orthodox to hold firmly and boldly what they have received, until I come.’

183. The R. T. has *and* in place of *the*.

184 furnishes another proof, that erroneous ‘doctrine’ rather than vicious practices was *primarily* had in view; and thus confirms the opinion, that to ‘eat of idol-sacrifices and to fornicate’ is a figurative phrase.

185. *The depths of Satan.* There is here a manifest allusion to the

heathen and especially to the Gnostic 'mysteries.' The heretics doubtless claimed to have a deeper insight into the Christian faith than others, and probably taught that the immortal soul was of too superior a nature to be affected by any gratifications, in which the perishing body might be indulged, nay, that its superiority ought to be vindicated, and an opportunity for the full manifestation of the grace of God in Christ given, by trying to the utmost 'the depths of Satan.' And so this phrase came to be constantly in their mouths. I prefer this mode of explanation to that adopted by Vitranga, Ewald, and Stuart, viz. supposing 'of Satan' to be a parenthetical, sarcastic addition made by the author to a word constantly in the mouths of the Gnostic party (as Stuart shows that *deep* and *depths* were); for this appears to me a forced and unnatural solution. Such a heresy may easily have arisen in part (as we know a similar one did in later times) from an abuse of the doctrine of free grace. Another solution offered is, that the phrase in question was customarily used by the more zealous Christians in reference to the heathen mysteries. But the change from the second to the third person plural is rather opposed to this view; and the charge made against the orthodox party (165) seems to imply, that they were too tolerant of the doings of the heathenizers to use such strong terms of reprobation.

189. *Until I shall come.* If there could be any doubt as to the person whom the symbolical speaker represents, this clause would remove it.—The prospect of Christ's coming is proposed as a motive to all the churches, except Smyrna (the most pure) and Laodicea (the most corrupt). The promises and threats therewith connected necessarily imply a coming in the time of those to whom they were proposed, or they would be altogether delusive.

DIV. 6. II; 26–28. 190–5. '*Both he who conquereth and he who keepeth to an end my works,—to him I will give power over the nations (and he shall tend them with an iron rod, as articles of pottery are broken to pieces, [he shall break them to pieces]), even as I have received from my Father; and to him I will give the morning star.*'

In this and the two following epistles the order of div. 6 and 7, as compared with that in the preceding epistles, is inverted; and a slight change is made in the introductory formula.

190. *To an end.* '*The end*' would rightly be taken to mean, that which is emphatically called 'the end,' viz. the end of the *aion* or Dispensation at the destruction of Jerusalem, when Christ should come: see Mt. 24; 3, 6, 14. But here there is no article; and the meaning is, 'who perfectly performeth my works:' cp. in the Gk., Mt. 10; 22; Jno. 13; 1: 1 Pet. 1; 13.—*My works*: i. e. the works which

I enjoin, in contrast with 'the works of the Nicolaitans,' i.e. those taught and practised by them.

191. *Power . . . even as I, &c.* 'As it is given to me to "tread under foot the wine-vat of God's wrath" (19; 15) the nations who now tread under foot the holy city (11; 2), so shall he tread down those who have trodden under foot the Son of God.' Hence we may discern the propriety of the selection of the 'feet of burnished brass,' to form part of the basis: see 158.

192-3. *Tend &c.* The figure used is that of a shepherd tending his flock; but the staff or crook being of iron conveys the idea of his driving them with force before him. Yet it should be observed, that this is the rod of correction (1 Co. 4; 21: 2 Co. 11; 25, cp. He. 1; 8 Gk.), not the cudgel of the constable (Mt. 26; 47 Gk.), nor yet the sword of excision (19; 15, 21). Still, an earthen vessel, if struck with such a weapon, would be broken to atoms; and 'so will he break them to pieces,' if occasion require.—Perhaps we should place the marks of parenthesis and read thus; (*As articles of pottery are broken, so shall he break them: and as I have received from my Father, so shall he receive from me*). Cp. Lu. 22; 29; "I appoint unto you a kingdom as my Father, &c." John 3; 35: 14; 12.—The figure of a rod is taken from Ps. 2; 6. Cp. C. 12; 5.—The emphasis laid on 'pottery' doubtless has reference to its fragile nature. The figurative promises of this passage, again, indicate that the universal Church or 'the kingdom of heaven' is had in view; for they are quite unsuitable to the believer in his individual capacity, and can describe only the glory and power of which he will be partaker as a member of the Church in her state of exaltation, and in the time when he will sing the song of the conquerors on the sea of glass (15; 3).

195. *The morning star.* Cp. Amos 5; 26: Is. 14; 12.—Doubtless the brightest of the stars, Venus, has been the prototype of the figure which is used here, the idea being that such a star shall be placed on the head of each triumphant believer, as a kind of passport to the celestial firmament, where he shall shine as the stars for ever. This figure signifies the being made partaker of Christ, who is 'a star' (Nu. 24; 17), even "the bright, the morning star" (22; 16), i.e. the all-glorious 'Angel of the Covenant.' In giving this star, all the heavenly blessings treasured up in him are bestowed, and an immortal radiance, brighter than that of the brightest star, is shed around the Christian conqueror. He is 'crowned with light as with a garment' (Ps. 104; 2).

HEPTAD VII.

THE EPISTLE TO SARDIS: Ch. III; 1-6.

div. 1. *Sardis* would suggest the Latin word *sordes*, sordid, corrupt, defiled: and hence be an appropriate symbolical representative of a very corrupt church. Possibly that to which 'the epistle to the Ephesians' (so called) was addressed may be symbolized. The introduction of the idea of defilement in a figurative sense in 213 tends to confirm the opinion, that Sardis is introduced here with a view to the name's conveying by the similarity of its sound the notion of defilement.

div. 2. III; 1. 199-200. '*These things saith he, who hath the seven spirits of God and the seven stars.*'

On 17 I have shown, that *the seven spirits* is a synonyme for the Holy Spirit; and on 79, that, while *the seven stars* in their particular application there denote the seven angels as rulers of the churches, in the more abstract sense they would symbolize the ruling powers generally or the plenitude of power. Hence I take this clause as a whole to be an equivalent for the lamb's 'seven horns, and seven eyes which are the seven spirits of God sent forth into all the earth' (5; 6), and to represent Christ as being possessed of the Spirit without measure as a spirit of wisdom and knowledge, and also of the plenitude of power:—in short, as being omniscient and omnipotent. The result would be much the same, if we should suppose, that the seven stars are to be taken in the concrete here as in C. 1; 20, that is, as an equivalent for the seven angels. For, then, by the High Priest's 'having' them it will still be signified, that he exercises all power, general and particular, in his Church. And by the High Priest's having the seven angels what can be meant, but that in some sense (symbolically) they form part of him, just as 'his eyes' and 'his feet,' mentioned in the parallel place in the epistle to Thyatira, do? And how can this be explained better than by the exposition I have given of the angels as representing Jesus in a subordinate sphere or capacity? The High Priest symbolizes him as the Head of the Church in its entirety: each of the seven angels as the head of the several parts which in the aggregate compose the universal church.—The object of the selection of these symbols to serve as a basis for the subject-matter of this epistle seems to have been to intimate, that the judgment pronounced in the case of this most corrupt church cannot fail to be a correct one, nor the threat denounced to be executed, since both proceed from infinite wisdom and power.

DIV. 3. III; 1. 201-3. '*I know thy works, that thou hast a name that thou livest, and [yet] thou art dead.*'

No censure, so strong and sweeping as this, has been passed upon any church. This is a charge of hypocrisy and spiritual death; and the charge is made, not against the minority (as in previous instances), but against the great body of the church. True, it is qualified by what follows in 205 and 212; but yet it amounts to this:—'Thou art nominally a church, but in reality destitute of that spiritual life, which is essential to the existence of a true church' (Mt. 8; 22: Ro. 6; 13: Ep. 2; 1, 5: Co. 2; 13).—The admonitions in the epistle to the Ephesians (4; 1, 14, 17 ss.) may be thought to imply a tendency to vacillation in the church addressed, which might decline into such a state of apathy as is here described.—The character of the works spoken of in this introductory formula must be determined in each instance by the context. Here and in the epistle to Laodicea it is shown, that evil works are meant; but in the other epistles good works are seen to be intended.

DIV. 4. III; 2, 3. 204-211. '*Become watchful, and strengthen the remaining [works] which were about to die; for I have not found thy works complete before my God. Remember, then, how thou hast received and heard, and keep and repent. Unless, then, thou shalt watch, I will come upon thee as a thief [cometh]: and thou shalt not know at what hour I will come upon thee.*'

'Awake' (as Paul wrote in his so-called 'epistle to the Ephesians'), 'thou that sleepest in a deathlike torpor: arise from among the dead in trespasses and sins:' throw vigour into those few remaining good qualities, which even have appeared to be in a dying state. Do this [or, I say this], since I have not found even thy best works complete in all respects, in the sight of my God and Father according to the requirements of the Christian faith. Call to mind what advantages thou hast had for hearing the truth, and with what fervour and joy thou didst at first receive it; and let the thought of this induce you to repent of your present death-like stupor, and henceforth to keep the faith as it was once delivered to and received by you. 'Watch then; for ye know not the day nor the hour when the Son of man cometh, lest coming suddenly he find you sleeping.'—*Not complete*:—'not done to the full as they ought to have been done.'—*My God*. See on 24.—*Keep*. Cp. 1; 3.—*Repent*. See on 172.—*Watch . . . as a thief*. Cp. 16; 15. What was said on 189 would hold good here.—There appears to be in 207 an allusion to some peculiar advantages for knowing the truth, which the church here addressed had possessed. If so, this would agree well with the advantages which the Ephesians had enjoyed from S. Paul's three years' residence among them. But this

remark will be pertinent only on the supposition, that Paul's Epistle to the Ephesians was really addressed to the church at Ephesus.

DIV. 5. III; 4. 212-4. '*But thou hast a few names in Sardis, which have not defiled their garments: and they shall walk with me in white garments; because they are worthy.*'

'There are a few believers among you, whose faith and conduct is irreproachable; and such shall be admitted to the highest glories of my kingdom, for they are worthy of special honours.'—*Name* is used in four different senses in this epistle. Here (as in C. 11; 13: Acts 1; 15) it means 'individuals:' in 202 'reputation:' in 216 'name:' in 217 'disciple.'—The A. V. runs *even in Sardis*, which implies a stigma upon the church here addressed far greater than is cast upon any other. But the reading on which it rests is not sanctioned by the best authorities.—There is no direct mention made in this epistle of the Nicolaitans; but, if we consider the intimate connexion, that subsisted in the view of John's contemporaries between the ideas of defilement and of sexual intercourse, and if we compare other passages (e. g. 14; 4; "who are not defiled with women:" 16; 15; "Lo, I come as a thief. Blessed he who watcheth and keepeth his garments, lest they see his shameless nakedness"), and take into account the reference to the harlot Babylon which is implied in the context, we shall scarcely be able to doubt, that the defilement here contemplated is that arising from spiritual fornication and eating of idol-sacrifices (cp. Ju. 23). If so, it may be inferred, that it was the same heresy which had corrupted the other churches, that had brought this to its state of lethargic stupor. And doubtless, not without occasion did S. Paul in his 'epistle to the Ephesians' so called give such strong admonitions respecting 'fornication and all uncleanness' (5; 3-17).—*To walk* with another is a common figure for holding intimate communion with him: cp. Ge. 5; 24: 6; 9: Ps. 89; 15: Amos 3; 3: Mi. 6; 8.—The *white garments* are obviously put in contrast with 'the garments spotted by the flesh.' They may be regarded as emblematic either of the righteousness or of the regal dignity of those on whom they were bestowed, or more probably of both. In the latter case they would denote, that those who wore them had been made 'priests and kings unto God.' Cp. 7; 9; 'a great multitude clothed with white robes.'—*Because they are worthy.* Of what? Of walking with Christ, or of receiving the white garments? If the former, it may be supposed, that they are made worthy by having the garments of righteousness given to them. But I doubt not, that the latter is the true meaning:—they are worthy to receive the garments in token of superior honour and dignity being conferred upon them, as a special reward for extraordinary faithfulness and constancy.

div. 6. III; 5. 215-8. 'He who conquereth shall thus be clothed in white garments: and I will not blot out his name from the book of life, and I will confess his name before my Father and before His angels.'

By a variation in a part of one of the Greek letters *the same* of the A. V. is converted into *thus*; and the reading is to be preferred, because it is that of the oldest *codices*,—because according to it an expression not found in the other examples of the same formula is avoided, and because an appropriate reference to the preceding context is made. The clause, read as emended, appears to show conclusively, that it is to 'conquerors,'—'those who get the victory over the beast' and his virtual adherents, that the promise of the last division is made.—*The book of life* is mentioned *four* times. Here there is a manifest reference to the approaching judgment of C. 20; 11-15, when the book of life is produced, and all 'whose names are not found written in it are cast into the lake of fire.' The statement before us should be compared with C. 13; 8 and 17; 8. If from the latter texts it would seem, that the names of the saved are written in this book 'from the foundation of the world,' the one before us implies the possibility of their being blotted out. So that the doctrine of absolute predestination will get little support from the Apocalypse.—This figure of *blotting out of a book* may have had its origin in the practice of registering the names of citizens in a book, and erasing them in case of death or forfeiture of citizenship; but, more probably in this connexion (as Horne suggests), in the military customs of the time. "The names," he says, "of those who died or were cashiered for misconduct were expunged from the muster-roll." The figure is common in contemporaneous writings, *e.g.* in *Enoch*, 2 *Esdras*, and the *Asc. Esaiæ*. See also Ex. 32; 32: Da. 12; 1: Lu. 10; 20.—*And I will confess* [or *acknowledge*] *his name* as being written in the book. This is the affirmative side of that of which *not blotting out* is the negative. So that we might read *but I will, &c.*—Nothing less than infinite wisdom and power could qualify any one to do what is here promised, or to 'try hearts and reins' in the way that the body of the epistle implies a power of doing. Hence we see the propriety of a basis having been laid in the possession of 'the seven spirits and the seven stars,' that is, of spiritual omniscience and almighty power.

HEPTAD VIII.

THE EPISTLE TO PHILADELPHIA: Ch. III; 7-13.

div. 1. *Philadelphia* may be considered to mean 'brotherly love' or 'love to the brethren;' and, with this signification in view, the

name will be seen to be most appropriately used to denote that church which was distinguished above others by the fruits of the Spirit of love. The church at Philippi will answer best to this description.

DIV. 2. III; 7. 222-5. '*These things saith the holy, the true [One]; he who hath the key of David; he who openeth, and none shall lock; who locketh, and none openeth.*'

The holy One is a title of God (Ho. 11; 9: Ha. 3; 3) and of Christ (Acts 3; 14).—*The true One* is also a title of God (1 Jo. 5; 20), and the epithet *true* is applied to Christ in ve. 14 and 19; 11. The compound title is given either to God or to Christ (it may be doubted which) in C. 6; 10: cp. 15; 3, 4: 16; 7. Most appropriately is it made the basis of an address to a church which was in general holy and true.—*The key of David, &c.* The prototype is in Is. 22; 20-5; 'And I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: . . . 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 he shall be for a glorious throne to his father's house.' Possession of the key of a house implies full access to and complete control over the house; and, as the house here spoken of is the royal house or palace of the kings of Israel, possession of its key will denote dominion over the kingdom of David. The above prophecy is considered by some to have a typical reference to the Messiah. And in accordance with such a view of it is Lu. 1; 32; 'The Lord God will give unto him the *throne* of his *father* David:' cp. C. 5; 5: 22; 16, where Christ is called '*the root and offspring* of David.' At any rate it is clear, that what Jesus means here to declare his full possession of and absolute dominion over is the Messianic kingdom of '*the son of David*' (cp. Mt. 18; 18). As a consequence of possessing '*the key of David*,' he has also '*the keys of Death and Hades*' (1; 18). He can shut up heaven against whomsoever he will, and none can procure them admittance: again, he can open the regions of the dead, and transport any of the souls he pleases to the realms of celestial bliss, and none can let him.—The appositeness of these emblematic declarations as a basis here will appear from comparing 227-8, and also from the absolute authority implied in 234-6 and 242-8.

DIV. 3. III; 8. 226-8. '*I know thy works: lo, I have given before thee an opened door, one which none can lock.*'

Cp. C. 4; 1.—This declaration has manifestly been made with reference to the basis in the second division; and hence it imports the opening to this church generally of access to '*the kingdom of heaven*'

and participation in 'the government which is on the Messiah's shoulders.' The connexion implies, that this special reward is in consequence of the specially good 'works' of this church. Such works are only what might be expected from a church to which S. Paul could write as he did to the Philippians. See, in particular, C. 1; 3-9; "I thank my God on every remembrance of you, . . . for your fellowship from the first day until now. . . . Ye all are partakers of my grace. . . . I pray that your love may abound yet more and more." C. 2; 12 ss.; "As ye have always obeyed. . . . Ye shine as lights in the world." C. 3; 15 ss.; "Let us, as many as be perfect, &c." C. 4; 14 ss.; "No church but ye only communicated to me" (cp. 2 Co. 8; 1-5). His whole epistle breathes a spirit of love to those who were distinguished for love to the brethren: *e.g.*; "My brethren, dearly-beloved and longed for, my joy and crown, my beloved."—If vv. 9-10 had been meant to be epexegetical of ve. 8, as Stuart says, I think they would have been framed and worded with a more direct reference to the figure in ve. 8.

DIV. 4. III.; 8-9. 229-234. '*Because thou hast a little might, and hast kept my word, and hast not denied my name; lo, I do give [those] from the synagogue of Satan (who say that they are Jews, and are not, but do lie),—lo, I will make them come and worship before thy feet, and know that I have loved thee.*'

Griesbach gives as a reading *not a little might*, but it appears to be only a conjectural emendation.—The Greek word which I have rendered *might* is not that which is ordinarily rendered *strength*: cp. 1; 16: 18; 3.—If we compare the phrase here with the similar ones in C. 6; 11: 9; 4: 12; 12: 17; 10: 20; 3, it will appear probable, that what the speaker means to say is, *thou hast a little, but only a little might*. At the same time it is evident from what follows, that this is meant to be one of the reasons for subjecting to the church those who distracted it. To make it appear in this light the most easy way seems to me to be to interpret thus:—'Because, though thou hast been so harassed from within and from without, that thou art nearly worn down and thine energy is well-nigh gone, thou hast contended boldly and kept the faith and hast even now some (though it be but a little) energy left, I will interpose on thy behalf, and reduce those who trouble thy peace into subjection to thee.' That this may have been truly said of the Philippian church, at the date of the Apocalypse, is rendered probable by the treatment which S. Paul experienced at Philippi (see Acts 16; 19: 1 Th. 2; 2), and by what he says in his epistle, 1; 7, 28-30.—*Kept*. Cp. 12, 190, 208, 235-6, 2 Ti. 4; 17.—*My word*, *i.e.* whatever I have enjoined. Persecution seems to be implied in these clauses: cp. 1; 9: 6; 9: 12; 17: and

see Ph. 1; 29.—*And hast not denied my name* = hast not apostatized from the true faith. Cp. 92, 130–1, 244–5; and see on 130–1, 212.—*The synagogue of Satan, &c.* Cp. the substantial agreement, but different arrangement in 115–6; and see on 102, 115–6, 169. There is here a remarkable parallelism between the two purest churches.—*I will make.* The change in the tenses should be observed. ‘*I have given or set before thee*’ (227). ‘*I do give*’ (232) *sc.* them into thy power. ‘*I will make, &c.*’ In the second example the speaker seems to stop abruptly in what he was going to say, as though words could not express what he would utter; and then he begins the sentence again in a different way.—If ‘*some of them from the Jews’ synagogue*’ be meant, the leaders of the Nicolaitan party may be had in view; and then those who at Ephesus claimed to be the true ‘*apostles*,’ and those who at Thyatira are symbolized by Jezebel, ‘*who saith that she is a prophetess,*’ may also be the heresiarchs of the party. But possibly the source whence they sprung, namely, from among the slaves of Satan, may be what is indicated by the partitive Greek preposition.—*Worship.* The Greek word so rendered is generic, and denotes either *civil* or *religious* homage. “The idea of worship here in the spiritual sense is,” as Stuart says, “out of the question. Prostration of enemies as merely humbled and subdued, in this case, is all that can be meant. Ewald supposes, that the *conversion* of these enemies is implied. Possibly it is, but this meaning is not a necessary one.”—The insertion of the pronoun throws strong emphasis on this declaration, and inferentially reflects strong light on the high character of this church, as thus; ‘*If I have loved thee, how excellent and worthy of love must thou be!*’

div. 5. III; 10–11. 235–240. ‘*Because thou hast kept the word of my endurance, I also will keep thee from the hour of trial, which is about to come upon the whole civilized [world], to try those who dwell on the earth. Lo, I am coming speedily: hold fast what thou holdest, that none take thy crown.*’

It may be observed, that I have divided and connected the two preceding sentences in a different way from that adopted in the A. V. In my division the word *Because* marks the commencement of two distinct portions of the heptad, and introduces the basis of two similarly constructed sentences, containing parallel promises. The parallelism between the sentences suffices, I think, to show, that the connexion and construction adopted by me are those intended by the writer. This new distribution has also the advantage of giving out a better sense for the clauses of the divided verse than has been obtained by Eichhorn, Heinrichs, Ewald, and others: see Stuart *in loco*.—*Because thou hast kept the word of my endurance, that is, the com-*

mandment to endure with patience even as I endured (cp. 34, 190). Endurance of evils from false brethren and teachers is certainly included (cp. on 234). And such evils the Philippians, even so early as when S. Paul wrote to them, had to endure (Ph. 1; 15: 3; 2, 17: 4; 2). This clause is manifestly parallel to *hast kept my word, &c.* in 230-1; and the parallelism may be thought to indicate, that the latter means specially 'my precept contained in such sayings as, Blessed they who are persecuted . . . for my sake; They shall give you over unto tribulation, and shall kill you; . . . but he who shall endure to an end shall be saved.'—I *also*, or II, *even* II. The pronoun is again inserted to give intensity.—*Will keep*, i. e. preserve. Cp. 230, 235. The same word is continually being used with different shades of meaning.—*From the hour of trial*. Doubtless the same trial is alluded to that is thus spoken of in the parallel epistle: 'The devil is about to cast some of you into prison, that ye may be tried, and may have a tribulation of ten days:' see on 119. Smyrna was 'to suffer;' but Philadelphia was to be spared the trial, because it had already endured so much, and was brought so low.—*Which is about to come*. The phrase expresses, not the future indefinitely, but the near future. 'Is speedily coming,' says Stuart, 'the Greek verb being used to denote the proximate future.'—*Upon the whole world*. Not 'upon the earth,' either in the literal sense or in the symbolical (as denoting the abode of the people of God: see on 29); but, as the word is the same that is used in Lu. 2; 1 to denote the Roman empire, so doubtless it is used here in the same sense, though *possibly* (as Stuart says) it may have a more restricted meaning. Persecution of Christians generally as such can scarcely be meant, since the Christians of Philadelphia are to be exempted from the tribulation. Hence the word in 236 should be rendered *trial*, and not *temptation* (as Stuart renders it); for the latter word implies an inducement to the Lord's people to apostatize.—*Those who dwell on the earth* I shall hereafter (on 571) show to be a technical phrase designative of the enemies of God's true people in the holy land.—Hence I take the purport of this declaration to be, that the Lord will preserve this church from being affected by the tribulation, which is about to come on the Roman world generally, with the special object of afflicting the Jewish adversaries of Christianity in particular. With nothing but a statement so concise and enigmatical as the one before us to go upon, I would not be understood to express a decided opinion; but I think it not improbable, that the final struggles of the civil wars which ensued on Nero's death, and the siege of Jerusalem in particular, may be the events predicted here. And this opinion receives confirmation in my view from the immediate transition that is made to Christ's coming; since I consider that coming to have had a political object in respect of the

destruction of the Jewish polity, as well as a spiritual one in reference to the 'redemption' (14; 3, 4) of his chosen ones.—*Lo*. Observe the fourfold repetition of this word. It is inserted to call special attention to the statements to which it is prefixed.—*I come speedily*. See on 13, 26, 145, 189, 210.—*Hold firmly*. See on 83, 130, 138. This word occurs six times in the epistles. As Christ firmly holds the stars, and the Nicolaitans boldly hold their heretical tenets and practices, so Christ's servants are called upon to hold his name and his doctrine with like firmness and boldness.—*That (so that or in order that) thy crown be not taken from thee or forfeited*. This is another point of similarity between the two most commendatory epistles; for 'the crown of life' is promised in the parallel division of the epistle to Smyrna. See on 120.

DIV. 6. III; 12. 241-8. '*He who conquereth,—him will I make a pillar in the temple of my God (and thereout he shall never more go forth); and on it I will write the name of my God, and the name of the city of my God, of the new Jerusalem (—that which is coming down out of the heaven from my God), and the name of me, the new [name].*'

Through changing the initial letter of the Greek word the Elzevir edition reads *people* instead of *temple*.—A *pillar* is not introduced here with the same emblematic meaning as in Ga. 2; 9, where James, Peter, and John are said to be pillars of the church. There the idea meant to be conveyed is that of 'chief supports,' but here of 'fixedness' or 'irremovability' (as, indeed, the next clause explains). We have just seen (222-5), that the author has almost wholly borrowed his basis for this epistle from Is. 22; 20 ss.; and doubtless he had the same passage in view here. For there, in the clause, "I will fasten him as a nail in a sure place," the nail is used to convey the same idea as the pillar is here. The same emblem is used in Ez. 9; 8; "To give us a nail [*margin*., a constant and sure abode] in his holy place."—*The temple* cannot mean here the spiritual temple spoken of in 1 Co. 3; 16, &c.; for the Christian 'conqueror' would be in that already. But it must mean the temple of God in heaven. Cp. 7; 15; "They serve Him day and night in His temple."—*And therefrom he shall never more go out* I take to be a clause added parenthetically in order to remove all doubt as to the sense in which a *pillar* is introduced. Cp. Jo. 10; 37.—Stuart says; "The promise is *special* on the ground, that the virtues in question are special."—*And on it I will write*. The Greek admits of either *him* or *it*; but to adopt the rendering which would place the symbolical inscription on the person symbolized, and not on the symbol is utterly incongruous, though commonly done. The two pillars of the Jewish temple doubtless formed the prototype of this one; and, as they appear to have had names

inscribed on them (2 Chr. 3; 17), so, we may presume, was it intended, that the names here mentioned should be inscribed on the pillar (which *pro hac vice* is made the symbol of the triumphant believer), and not, as Stuart says, "upon the man, the conqueror." In the epistle to Pergamos (2; 17) the promise is given of a white stone or counter with a new name written on it. Here it is said, that three names shall be inscribed on the pillar, each of which is designed to indicate either the source or the security of the conqueror's bliss.—*The name of God* alluded to is doubtless Jehovah or The who is and who was and who will be; and this name shows, that the conqueror is a servant of the one true God.—*The name of the new Jerusalem* indicates, that his 'citizenship is in heaven,' the symbolic new Jerusalem being supposed to be at this epoch in the heaven.—*The name of me, my new name*, I have shown on 154 to be 'The who is and who was and who cometh;' and this name points out the person to whom the conqueror is indebted for being made a pillar in the heavenly temple.—These three names imply three grounds of encouragement corresponding to the three threats marked by *lo*, while the four parts here correspond to the four *lo*'s. The three may be considered to furnish the following as a literal inscription; 'This is a true servant of God, to whom has been accorded a special admittance to eternal life through the mediatorial work of the universal High Priest.' The name of the lamb and the name of his Father (cp. 14; 1) show, that the conqueror is one of the 144,000, or (we may say) that this company is composed of 'conquerors.'—*That which cometh down, &c.* In C. 21; 2, 10 the new Jerusalem is exhibited as in the act of descending. This descent from heaven to earth is its characterizing feature, and hence it is mentioned here; while the name of the city is superadded, because this is the first time that the city is mentioned. Cp. He. 11; 10, 16: 12; 22: 13; 14: Ph. 3; 20.

HEPTAD IX.

THE EPISTLE TO LAODICEA: Ch. III; 14-20.

DIV. 1. *Laodicea* is compounded of two Greek words, which mean *people* and *righteous*. Hence this name represents, as accurately as a name could do, a church, in the epistle to which the people in general are described as trusting in a false righteousness, and are shown how they may obtain that, which alone will avail them before God. The state of the churches of Galatia, as exhibited in S. Paul's epistle, corresponds best, out of the seven to which he wrote, to the description here given.

DIV. 2. III; 14. 252-4. 'These things saith the Amen, the faithful and true Testifier, the Beginning of the creation of God.'

252. *Amen* means unchangeable, and this idea it conveys more or less accurately in the ten places in which it occurs in the Apocalypse: see esp. 7; 12: 19; 4: 22; 20. *The Amen*, as a designation of Christ, has been derived from Is. 65; 16; "the amen God:" cp. 2 Co. 1; 20 ("God's promises in him are . . . amen"): He. 13; 8. The assignment of this title to Christ affords a strong testimony to his Divinity. In the connexion in which it stands here it intimates, that the declarations which Christ is about to make may be fully relied on.

253. *The faithful and true Testifier*. Herewith cp. C. 1; 5; "Jesus Christ, the faithful Testifier:" 3; 7; "the holy, the true:" 19; 11; "faithful and true:" and see on No. 18.

254. *The beginning of the creation of God or of God's creating*. The six following interpretations have been given of this clause. 1. The first of the new spiritual creation, *i.e.* the first in order of those raised from the dead. 2. The beginning (in the active sense) of the creation, *i.e.* the Creator or Author of all things [Vitringa and others]. 3. The first of the beings or things that God created [Ewald and others]. 4. God's creation's reference [Myers]. 5. The Head or Lord of the creation [Stuart]. 6. The Head of the Church, *i.e.* of the spiritual Church, which consists of 'new creatures' [Wetstein, Eichhorn, and others].

The first and last of these interpretations depend partly on the sense in which the word *creation* is taken. They assign to it a figurative or secondary meaning,—a being brought to life from a state of death, either natural or spiritual. Now this construction is, to say the least, forced and unnatural. There is no allusion to the dead in the phrase, and nothing to suggest the idea of life from the dead.—All the interpretations depend wholly or in part upon the meaning of the first word. The first and third attribute to it the signification of priority in point of time: the fifth and sixth in point of rank: the second and fourth sink the idea of relative order altogether. Now, that the word does literally denote relative order, and that in point of time, and not of rank, there can scarcely be a doubt. And thus the question comes to lie between the first and third. And, inasmuch as what has just been said is sufficient to exclude the former, the third alone is left, as that which gives the natural and proper meaning of the clause.

Having thus by general considerations arrived at a conclusion, we will proceed to test the validity thereof by examining *seriatim* the chief arguments for each interpretation.—In support of the first hypothesis reference is made to C. 1; 5; "the firstborn of the dead,"—to Co. 1; 18; "who is a beginning, a firstborn from the dead," and to 1 Co.

15; 20; "the first-fruits of those who have fallen asleep." But these passages rather make against than for the interpretation by showing (especially the first), how the author would doubtless have expressed himself, if his meaning had been such as this interpretation supposes. At any rate, there can be no doubt, that the clause before us is not the proper mode of expressing in Greek such a sense. Besides, who does not see, that a resurrection is spoken of in these texts, of which nothing appears in the clause before us? Doubtless, it is a doctrine of Scripture, that Christ is 'a beginning of the creation anew from the dead.' But this does not prevent his being also 'the beginning of the creation—the original creation of God.' And, that in some sense he is so may be gathered from the very passage cited from Colossians. For S. Paul had said only just before; "Who is an image of the invisible God, a *firstborn of the whole creation*; because in him all things were created that are in heaven, &c.: all things have been created through him (*or for his sake*) and unto him. And he is before all things, and in him all things consist."—The second hypothesis appears to rest mainly on its being a Scriptural doctrine, that 'by Christ were all things created.' This is unquestionable. But it does not therefore follow, that this doctrine is propounded here. And no scholar would pretend, that the Greek word means *creator* or *author*. It is only by assuming a metonymy of the effect for the cause, that even a plausible case can be made out for this view.—The fourth interpretation is to me quite unintelligible; and I shall therefore say nothing more in reference to it than that in no lexicon could the word *reference* be found given as a meaning of the Greek word.—With regard to the fifth Stuart aims to show, that the word ἀρχῆ may mean a *head, lord, or ruler*. With this view he refers to eleven texts. But in no one of them has the word this meaning. In all it is used in the sense of powers or principalities. And because it is used to denote an office or rank, it cannot therefore be argued, that it may be applied to a person. Moreover, as it had this sense given to it as a technical or secondary sense, and was used in this sense because no other term could be found equally suitable, no argument can be drawn thence in verification of the hypothesis, that it is also used in *another* sense, and in a case in which there *was* a suitable and similar word, and one, too, which had just before been used by the writer. Strange is it, that Stuart should refer to the clause to which I allude in support of his view. He argues that, because the clause *the faithful and true testifier* here is similar to that in C. 1; 5, therefore in *the beginning* (ἡ ἀρχῆ) *of the creation of God* here 'he must have had in his mind' the next clause but one there, namely, *the ruler* (ὁ ἀρχων) *of the kings of the earth*. Whether he may have had that clause in his mind or not, there is no identity of meaning between the two clauses,

and the only point of similarity is in the first words, and this may have been purely accidental. Assuredly the former text rather raises a presumption against Stuart's view by affording a precedent to show, that, if the writer had really meant here *a ruler or head*, he would have used the proper term. We have seen, that reference is made to this same text in support of the first interpretation; and such a double reference on behalf of two interpretations so widely differing is sufficient to show, that no presumption in favour of either can be drawn from it. Again, the phrase which S. Paul uses in Co. 2; 10 in speaking of Christ, *ἡ κεφαλὴ πάσης ἀρχῆς*, *the head of every principality*, negatives this interpretation; first, by showing what term would have been used, if *head* had been meant; and secondly, by making it improbable, that the term in question should be used in two such different senses, that, by introducing the sense which Stuart contends for into this text, it would read, *The head of every head*. Once more, the meaning of the Greek word used here is, according to Liddell, 'I. *a beginning, first cause or occasion, origin*. II. *supreme power, sovereignty, magistracy*.' Nothing but the clearest necessity can justify the adoption of a meaning different to these.—The sixth interpretation is inadmissible on the same ground as the fifth. It has also been shown to be untenable on account of the figurative sense it attributes to the word *creation*. Moreover, if the meaning had been such as it conveys, the expression would have been similar to that in 2 Co. 5; 17: Ga. 6; 15.

Thus, we have by a more particular investigation been brought again to the conclusion, that the third interpretation is the only one, that can represent the natural and proper sense of the clause before us. That it does so would never have been questioned, if the ordinary meaning of the terms had alone been taken into consideration. There are other texts, too, which support this view in one way or other. For example. In Mk. 10; 6: 13; 19: 2 Pe. 3; 4 precisely the same Greek phrase, as far as it goes, the articles only being omitted, is used in speaking of the six days' work. And with what propriety can the phrase, "from creation's beginning" in these texts (or, as it is slightly varied in Is. 64; 4: Mt. 24; 21, "from the world's beginning") be taken to refer to the original creation of all things, but the same phrase in the text before us be interpreted in any of the senses, so widely differing therefrom, which we have been considering? Again, Jo. 1; 1; "In the beginning was the Word," may be thought to refer to 'the beginning,' when 'God created the heavens and the earth' (Ge. 1; 1). Co. 1; 15; Ep. 1; 4: 3; 9-11: 1 Pe. 1; 20, have been adduced by Ewald to show, that Christ is similarly spoken of in other Scriptures. He has endeavoured, too, to make it appear, that the Jews of our Lord's time held the opinion,

that the Messiah was *created* before the foundation of the world, and that our Lord himself at least recognized the opinion; but Stuart maintains, that he has failed to make good his position. Putting these last arguments, however, out of the question, there is abundant ground for saying, that the most natural meaning of the clause before us, considered simply by itself, is *the first created being*. Nevertheless, we are precluded from adopting this sense by the doctrine, that the Son was "not created, but begotten." It therefore remains only, that we adopt that interpretation, which comes nearest to the most natural one. And to this, it seems to me, we are assisted by other statements in this book. Similarly to the example before us Christ says; "I am the beginning and the end." And he is declared to be "the lamb slain from the foundation of the world." These things are said of him in his mediatorial capacity. And hence it is easy to suppose, that the statement before us was made in respect of the same, more especially as he uttered it, while appearing under a symbol representing him in that character. If, then, we suppose, that constituting him the God-man Mediator, to act on behalf of the fallen 'creature' or 'creation' from 'the beginning' to 'the end' of time was the first act in God's creative work, we can readily see how Christ might with propriety designate himself 'the Beginning of the creation of God.' Col. 1; 15, when rendered literally (as above), will be found to support this view.

The appropriateness of the three titles contained in this division, to form a foundation for what is about to be said, may be seen by considering, that the first exhibits Jesus as no less sure to fulfil his 'rebukes' to the 'lukewarm' than his promises to those who 'repent and become zealous;' the second indicates, that his testimony before the throne will be strictly according to the truth, and not according to the appearance or the profession made; the third, that his position is such as entitles him to expect implicit confidence.

There are in all in this division of the several epistles *fourteen* titles claimed by Jesus, as there are also *fourteen* promises made by him in the sixth division of the epistles.

REV. 3. III; 15. 255-7. '*I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot.*'

I know thy works. In the first three epistles this clause has another joined with it: in the last four it stands alone.—The clauses 256-9 may be construed in two ways. They may be supposed to have in view one, who, while being perfectly indifferent himself to all religion, is no less ready, on the one hand, to stigmatize as enthusiastic and fanatical all zeal than he is, on the other, to reprobate gross vices and crimes. In opposition to the sentiments of such an one the High Priest

may be supposed to say; 'I would, that thou wert either of the two characters that thou despisest rather than what thou art. Either extreme,—the cold, scoffing scepticism and licentiousness of a Pilate or a Sadducee, or the hot zeal of an enthusiastic devotee like Saul (though each is bad in itself), were preferable to the heartless *via media* of an indifferent Gallio, who cares for none of these things.' This is one view, that may be taken of these clauses. But I doubt whether it is the right one. We have perhaps, from the common use of the word *lukewarm* to express indifference, been led imperceptibly to attach a wrong meaning to this passage. *Lukewarm* is here obviously the middle point between the extremes, *cold* and *hot*, that is, between the cold unbelief of the heathen and the genuine fervid faith of the true disciple (see on 274). And it is unquestionably more probable, that the series, *cold*, *lukewarm*, *hot*, should have been intended to denote negative unbelief (that is, heathenism), mere profession (*i. e.* belief in name, but unbelief in heart and life), and sincere belief, or the natural fruits of these—want of spirituality, self-righteous formalism, and spiritual obedience, rather than cold scepticism, indifferentism, and hot fanaticism; since it is scarcely credible, that either of two opposite extremes of evil should be preferred to the mean. I think, then, that a Pharisee rather than a Gallio would be the proper type of the character, which is denoted by *lukewarm*; and that what the Lord means to say here is; 'I would, that thou wert either not a professor of my religion at all or a genuine professor,—either a Cornelius or a Paul rather than a Pharisee.'—It should not be forgotten, that the terms *cold*, *lukewarm*, *hot*, must be used, like all the other terms, symbolically; and consequently, instead of seeking for significations as near as possible to the literal, the rule applicable to symbolical interpretations requires, that the preference be given to the most remote. Hence, *lukewarmness* can scarcely stand for *indifference*.—Stuart interprets the figure used here with a reference to the pressure of dangers and difficulties. But as there is in this epistle no indication of the existence of persecution, excepting the general allusion contained in the formula *he who conquers*, such a reference seems scarcely pertinent.

DIV. 4. III; 16-18. 258-271. 'So, because thou art lukewarm, and neither hot nor cold, I am about to spew thee out of my mouth. Because thou sayest; 'I am rich and have become enriched and have need of nothing;' and knowest not, that thou art the wretched and the miserable [one], and poor and blind and naked; I counsel thee to buy from me gold refined by fire that thou mayest be enriched, and white garments that thou mayest be clothed, and the shame of thy nakedness not be manifested, and eyesalve to anoint thine eyes that thou mayest see.'

260. *About to spew.* Cp. Le. 18; 28: Ha. 2; 16. Considering the tendency of that in which this figure has its origin (namely, luke-warm water) to produce spewing, there could not have been a term used more appropriate to the description given of the character of this church. Nor would any other figure have denoted such intense disgust as this does. It seems, therefore, to exhibit the state of this church as being worse than that of any other. And after what the Mediator has just said of its state of self-righteous formalism, we cannot feel surprised, that he should express intense disgust thereat.—We have here an instance in which congruity of symbolical representation is sacrificed to force of expression in reference to the thing signified. Grammatically, the High Priest is made to speak of himself as about to spew the angel of the church out of his mouth. But this symbolical representation is doubtless generally, and very properly, lost sight of through regard being had only to the thing signified.

III; 17. 261. *Because thou sayest:*—we may venture to add, *in thine heart.*—In the first, second, fourth, and sixth epistles the heretics or heresiarchs were those, who were said to make high but false claims to superiority in the knowledge and practice of Christianity; but in this such a claim is made a charge against the church itself through its angel. This is another strong indication, that the church was at the lowest ebb.—In the doubling of the word *because* there is a point of similarity to the last epistle, only there it introduced a basis for a promise, while here it introduces one for a threat.

262. *I am rich, &c.* Cp. 18; 3, 15, 19: Lu. 12; 21; 18; 11: 2 Co. 6; 10: 8; 9 ('though he was rich, he became poor'): 1 Ti. 6; 18 ('rich in good works'): Ja. 2; 5 ('rich in faith'). I have no hesitation in saying, that spiritual riches can alone be meant here; and I marvel that such a writer as Stuart should adopt the literal construction. The general principle of preferring, in a case of doubt, the figurative to the literal sense in this book is opposed to the latter. And to show, that the literal cannot be the true sense here, it will only be necessary to try to interpret the whole passage with consistency on the literal principle. It is doubtless in the literal sense, that the angel is said to speak; but this implies the figurative as the real meaning.—There would be no necessity even in a literal work, and much less in a symbolical one such as this is, for supposing, that the saying here attributed to the angel as the representative of the church, or anything corresponding to it, had ever been really uttered by any party. This is of course only a figurative way of representing, that the prevalent (though not, it may be, the avowed) sentiment in the church was shown by the general conduct of its members to be, that they were rich and had become enriched in God's sight through their good works, and needed nothing more to make them acceptable to

him.—The use of this figure was designed to bring into strong contrast the Laodiceans, as being really 'poor' while they accounted themselves 'rich,' with the Smyrnæans, who were really 'rich' though in deep 'poverty.'—That the churches of Galatia had a bad pre-eminence for entertaining the above-mentioned sentiment may be inferred from S. Paul's epistle to them *passim*, esp. Ga. 1; 6: 3; 1 ss.: 4; 21: 5; 1 ss.

263. *And have need of nothing.* A reading which is preferred by some good critics may be construed so as to substitute *no one* for *nothing*; and the probability, that a contrast may have been intended with 'buy from *me*,' as being the only way of obtaining relief from the real though unfelt *need*, gives strong support to this emendation. If it be received, the sentiment will be, 'I have need of no one to furnish me with a righteousness in which to appear before God.'

264. *And knowest not that thou art.* The pronoun is inserted here to lay stress on the person with the view to point to a contrast between this church and its Head and Lord, as thus:—'*Thou* art in thyself wretched, but by *me* thou mayest be made rich.'—The angel, we must still bear in mind, is immediately and ostensibly addressed, but the church really.

265. *The wretched and the miserable one.* Not merely wretched and miserable as many others are, but pre-eminently '*the* wretched and *the* miserable one.'

266. *And poor.* This is antithetical to *rich* in 262. Cp. Pr. 13; 7: Ze. 11; 5, 7.—*And blind.* Cp. Is. 42; 7, 16–19: Mt. 15; 14: 23; 16–19, 26: Ro. 2; 19: 2 Pe. 1; 9.—*And naked.* Cp. Ge. 2; 25: 3; 7: Ez. 16; 36: La. 4; 21: Ez. 23; 10, 29: 2 Co. 5; 3.

264–6. We may understand the purport of these statements to be, that the members of this church generally were in the sight of God pre-eminently *wretched* in respect of their future prospects and *miserable* in their present spiritual condition, *poor* in graces, *blind* to their deficiencies, and *naked* in having no better clothing than the filthy rags of their self-righteousness.—How well all this will accord with the state of the Galatian churches may be seen by comparing Ga. 3; 1, 3, 4, 10, 22: 4; 9, 10, 19: 5; 4, 7–10, 15–26: 6; 1 ss.

In 264–6 there are 2+3 terms standing opposed to 2 in 262–3, making *seven* in all. So also there were *seven* contrasted terms in 256–9. And there will be found *three* causes and *four* effects, making *seven*, in 268–271: and again, *seven* acts or divisions in 272–8.

III; 18. 267. *I counsel thee to buy from me.* *Buy*, not by giving money; for *gold* is money, and therefore to want to buy it implies destitution of anything that could be accepted in payment: but, as in Is. 65; 1, "Come buy without money and without price." 'Give up, however, that which is in thy estimation the valuable consideration,—

thine own merit. This is a price thou must pay before thou canst have the benefit of the righteousness that is in me. And this having done, thou mayest buy through me, because I have bought thee, and paid the price of thy redemption:’ cp. 5; 9: 14; 3, 4.

268. *Gold refined by fire that thou mayest be enriched.* Cp. Is. 1; 25; Mal. 3; 2, 3; 1 Pe. 1; 7; 1 Co. 1; 5.—The sentiment is, ‘The righteousness which can be procured only from me through faith is that which alone can make you rich towards God, in contrast to the false riches of your own righteousness, which are worthless in His sight.’—In the *gold* there may perhaps be an allusion to the victor’s crown of gold (4; 4), which is promised in the epistles to Smyrna and Philadelphia.

269. *And white garments that thou mayest be clothed.* The white garments were held out as a special reward for those at Sardis who should conquer: see on 214. Here they are spoken of as to be procured in order to furnish the recipient with what was necessary to put him in a state of acceptableness: they represent not a reward, but a negative qualification. And this qualification can only be, either the righteousness of Christ imputed unto justification, or “the righteousnesses of the saints” (19; 18), which are imparted by the Spirit through the gift of Christ unto sanctification. As the former appears to be spoken of in the next preceding clause, it is probable, that the latter are intended here. Cp. Is. 61; 10: Mt. 22; 12.

270. *And the shame of thy nakedness be not manifested.* Cp. 266 (“naked”): 16; 15. This is the only clause, in which there is so much as an appearance of allusion to the existence in this church of that heathenizing heresy, which is dwelt upon more or less in the other epistles. From the association of the idea of guilt and shame with nakedness, equally as with fornication or other unlawful sexual intercourse (Ge. 9; 21: Le. 18; 6-20: 2 Sa. 6; 20: Is. 20; 4: 47; 3: Je. 49; 10: Ha. 2; 16), and from the close connexion between lewd exposure of the person and illicit commerce of the sexes, it is probable, that some species or degree of the same dangerous temporizing and amalgamation with heathenism, that is denoted by *fornicating*, is had in view here by *shameful nakedness*: cp. on 213.

271. *And eye-salve, &c.* Lit. a *collyrium* to restore diseased eyes. The sentiment may be expressed literally as follows. ‘Be willing also to receive from me sight for thy “blind” eyes (cp. 266), so that thou mayest perceive how mistaken thou art as to thy true state, and behold the happiness of those, who, renouncing their own righteousness, are saved by my grace.’ Cp. Ep. 1; 18; ‘The eyes of your understanding, &c.’

Thus, the *gold* may stand related to justification, the *white garments* to sanctification, and the *eye-salve* to the beatific vision or glorification.

If any proof of the correctness of the interpretation I have given of the word *lukewarm* were required, it might be found in the purport of this division. Herein the church at Laodicea is exhibited as being pre-eminently boastful, and more than any of the other churches priding itself on its spiritual excellence and fancied righteousness. Such a state is the very opposite to a state of listless unconcern and indifference. And hence, however faulty this church might be, the last thing that could be charged against it would be the being like Gallo in 'caring nothing about such matters.' This division shows that what it wanted was, not to be quickened from a state of apathy or deathlike torpor, but to be turned from a busy and bustling but hollow profession to a genuine heartfelt faith,—from a reliance on its own works to a dependence on the Saviour for 'righteousness, and sanctification, and redemption.'

DIV. 5. III; 19-20. 272-8. '*As many as I love, I rebuke and chasten: be zealous therefore and repent. Lo, I stand at the door and knock: if any one will hearken to my voice, and open the door, I will both come in to him and sup with him, and he with me.*'

After administering such stern rebukes, to imply (as is here implied), that a church in a state so hateful to the High Priest, as that at Laodicea must have been, was still the object of his love, and to allege his very rebukes as tokens of his love, are the most amazing proofs of his condescension and goodness that could be given. The declaration of affection under such circumstances ought to have proved the strongest incentive to repentance. Cp. He. 12; 6-8.—*Be zealous* seems to show, that *hot* in 257 is used in a good sense, that is, as meaning *fervent* faith rather than red-hot fanaticism. It might be paraphrased thus. "I would thou wert hot" with the warmth of that zeal, which proceeds from a deep repentance and an earnest faith.' Cp. Ga. 4; 17-18; 'It is good to be zealous . . . in a good cause.'—We might understand either, 'Let the consideration of my great forbearance and love move you to repent,' or, 'Let fear of the chastening which is impending over you induce you to repent:' or, perhaps, 'Let the rebuke now given suffice, that the chastening come not upon you.' The second is the natural construction.—*Lo, I stand, &c.* In 227 Christ was represented as declaring, that he had set before the church at Philadelphia 'an open door' of entrance to his marriage-supper in heaven, which 'none should shut' against her. Here, as a contrast, the church is supposed to be holding a great feast with a door barred against her Lord. And his condescension and love are placed in a wonderful point of view, when he is represented as standing at the door, craving admission, and willing not only to enter among those who manifested such aversion to his company, but to join

their feast, bringing in with him spiritual plenty, peace, and joy. Not only so,—not only is he willing to resume his proper place at the table of his church at large, but if any individuals therein are willing to rise up, and leave the society of those who reject his proposals in order to entertain him themselves, he is graciously pleased to declare, that he will accept their invitation at once,—yea, and will afterwards admit them to his own marriage-supper,—to the feast of good things which he has prepared in heaven for those who give him a welcome on earth. Cp. Lu. 14; 15 ss.: 22; 16-18.—*If any one will hearken, &c.* It was customary, when a person knocked at a door, to speak also, in order that it might be known by his voice who he was: cp. Acts 12; 13, 14: Co. 5; 2.—The angel is left out of sight here, the address being made to each member of the church individually. This would be a sufficient proof, if any were wanting, that the churches are really addressed, and the angels only introduced for form's sake.

REV. 6. III; 21. 279-282. '*He who conquereth,—to him will I give to take his seat with me in my throne, even as I have conquered, and have taken my seat with my Father in his throne.*'

The parallelisms of this promise may be transposed so as to read; '*He who conquereth, even as I have conquered (cp. Jo. 16; 33), shall sit with me, even as I am seated with my Father.*'—“The enthronization of the Redeemer here spoken of is that which was awarded to him on account of his having achieved the Mediatorial work. In our nature he then became enthroned and exalted: Ph. 2; 5-11: He. 1; 3: 2; 8, 10: 8; 1.” [Stuart.]—In the basis of this epistle Christ designates himself ‘the faithful and true Testifier.’ Now, on No. 18 it was observed in effect, that this designation is designed to characterize him as one who pre-eminently ‘witnessed a good confession’ in the conflict with the beast, and by ‘enduring temptation’ came off ‘more than conqueror.’ Hence, by comparing that clause with ‘he who conquereth,’ ‘even as I have conquered,’ we may discern a connexion in this epistle also between the introductory basis and the concluding promise.—The promise in this, the last epistle, is appropriately made the crowning one of all. In the preceding epistles the bliss to which conquerors should be admitted is depicted under a variety of emblems; but none can compare in respect of honour and bliss with that of exaltation to the same throne with the Father and the Son.—In conformity with the statements of this verse, we shall hereafter find (4; 2, 4), that the Son is represented as seated on the throne of Deity, and his servants who have conquered are symbolized as enthroned around him. Cp. Lu. 22; 30: He. 12; 2.—*In my—in his: elsewhere, ‘on the throne.’*

All the promises of these epistles,—(1). the tree of life, (2). exemption from the second death, (3) the ticket or certificate of purity to admit into heaven, and 'the food of angels' to nourish when there, (4). the being made a king and priest unto God, and admitted to shine as a star in the kingdom of the Father, (5). the being acknowledged as one whose name is written in the book of life and clothed with robes of glory, (6). the being permanently placed in the temple in heaven, and certified to be a registered citizen of the heavenly city, (7). the being enthroned with the Father and the Son,—all these *seven* are but different emblematic modes of representing what is for substance one thing, namely, the future felicity to be enjoyed by those who should come off conquerors. Now this felicity is held out by plain implication as a *special reward* to conquerors, given in consequence of their having conquered. And, if we would know what conflict is alluded to in the term *conquer*, we may readily learn from the sequel (see esp. 11; 7: 12; 17: 13; 7: 15; 2: 16; 14: 17; 6, 14: 18; 20, 24: 19; 19: 20; 4), that it is the conflict with the persecuting Roman 'beast and his armies.' But, if it be a special reward given for special service to a particular class, it must be something different from the general reward of eternal bliss, which is set before all Christ's followers alike. This, too, the doctrine that 'justification unto life is by grace, through faith, and not of works lest any man should boast,' requires that it should be; for this is a reward which, though given of grace, is given to works. What alternative is there, then, but to suppose, that the heavenly felicity, which is here promised to those who conquer in the struggle with the beast, is that preferential reign of a thousand years with Christ as kings and priests unto God, which ensues on the first resurrection, and is the portion of the holy and blessed martyrs, 'over whom the second death hath no power' (20; 4-6), but "they shall reign for ever and ever" (21; 5)? Cp. Ro. 8; 17 and 2 Ti. 2; 12; 'If we suffer with him, we shall also be glorified and reign with him.'

The OLD MYSTERY: Chs. IV-XX.

INTRODUCTORY REMARKS.

This, the old or the first Mystery in point of time, though not of order in the book, consists of three parts:—1. an INTRODUCTORY SCENE (iv); 2. the MYSTERY-PROPER, or “MYSTERY OF GOD” or OF THE SEVEN-SEAL ROLL (v-xx; 10); 3. a FINAL SCENE (xx; 11-15), being a resumption of the introductory scene of judgment.

The Apocalypse is constructed on the principle of a series of successive introductions, so that of two divisions, which are on a par *inter se*, the first will be introductory to the second (see *Guide*, p. 149). Thus, ‘the Mystery of the seven stars,’ so far as it is contained in Chs. ii-iii, is introductory to ‘the Mystery of God,’ in that it exhibits the audience addressed and for whom the Mystery is evolved from the seven-seal roll, and shows what is their present state, and what it ought to become, if they would be worthy recipients of the great things which the Lord has done and is about to do in their behoof. The two Mysteries necessarily unite at the date of writing, that is, at the epoch to which the seven epistles relate. See *Guide*, p. 139.

The reader will do well to bear in mind, that, inasmuch as the author represents himself as seeing the symbolic scenes which he describes while in an ecstatic state, that is, in a state of deadness to external objects, he would necessarily have us conceive of him as seeing them *with the eye of his mind only*. Stuart draws a distinction between seeing *with the mind* and *with the imagination*. But no such distinction could exist in fact. What he means is, whether the seer’s mind was passive under Divine impressions, or active to the entire exclusion of such. The doctrine of inspiration requires, that special Divine influence be not denied; and, on the other hand, there are abundant proofs in the book, that what is human is not excluded. So that a middle view, recognising the admixture of the divine and human (the former as to what is essential, the latter as to what is non-essential), will best satisfy the conditions. We must not forget, that all that is said to be seen is symbolical, and consequently can have had no actual existence. The scenes are a series of pictures which represent things, and equally so though they never existed but

in the author's imagination. Nor will the result be affected, if we consider the vision itself to have been merely a poetic fiction (see on No. 35).

INTRODUCTION to "THE MYSTERY OF GOD:"

PART III. Chs. IV-V.

HEPTAD X.

SCENE INTRODUCTORY to the MYSTERY-PROPER: Ch. IV.

Introductory Remarks. This Prelude exhibits the Court of heaven as sitting in judgment on those who had lived in the times of the old Dispensation, that is, during the heptad of æons or ages extending from the creation to the abolition of the Jewish polity. The door of the symbolic heaven being opened, and the seer caught up thither, he sees the triune God (manifested in the person of Christ) seated on the throne of glory, the supporters of which symbolize the divine attributes, as manifested in the works of creation. Enthroned on either side of the Judge are the representatives of the Church of God, acting as assessors in the judgment. The majesty of the judges is so exhibited as to strike every beholder with intense awe. The Spirit of Christ, as the Quickener, Sanctifier, and Comforter, illuminates the front of the throne by his sevenfold rays. And these are reflected from the crystal pavement of heaven over its wide expanse in a way that would make manifest the smallest impurity, if such existed. As often as the representatives of the redeemed creation in general glorify the Creator for some new manifestation of his attributes in His works of Creation, of Providence, or of Grace, those of the Church in particular prostrate themselves in lowly adoration before the throne, giving glory and praise to Him who sitteth thereon.—The theophany in this scene is modelled after those in Is. vi. and Eze. i. Stuart has laboured to show its appropriateness as an Introduction on his view of the book as consisting of distinct visions. On mine there is no occasion, or rather no room for doing so; since according to it this chapter is not a mere Proëm to a series of separate scenes or visions, but an essential part of the *one* Vision, though forming in particular an Introduction to the older Mystery.—The scene in the next chapter, though specialized to be an Introduction to the seven-seal roll, will be found to be a continuation of this, which is incomplete without it. Hence it will be most suitable to reserve our summary exposition of this heptad, until the details of the next have been considered.

DIV. 1. INTRODUCTORY: *the seer's rapture to heaven.*

IV; 1. 285-9. *After these things I beheld, and lo! an opened door in the heaven, and the former voice (which I heard as of a trumpet speaking with me), saying; 'Come up hither, and I will show thee things which must come to pass after these.'*

285. *After these things*, that is, after beholding the things related in Chs. ii-iii. The phrase *Mera ravra* occurs introductorily in six places, and is used as a technical mark of an important break, while at the same time it implies a unity or connexion of some kind between the two sets of things: see *Guide*, p. 199. In the present instance the connexion consists in a Visional unity. This technical phrase would not suffice of itself to mark a primary division, but this is done here, not only by a change of scene and of subject, but also in a technical way by the implied partial suspension and the augmented renewal of the seer's ecstatic state: see *Guide*, pp. 133, 139.—The *Visional* epoch of this scene is shown by this clause to be after that in Chs. ii-iii: the *chronological* epoch will hereafter be shown to be identical with that in C. 20; 11-15.

286. *An opened door in the heaven*, that is, the symbolic heaven. To indicate this I have followed the Greek in using an article here and elsewhere.—In like manner the heavens were opened to show visions of God in Eze. 1; 1, cp. Mt. 3; 16: Lu. 3; 21: Acts 7; 56: 10; 11.—*An opened door* is here merely a part of the necessary machinery, and has not a symbolical signification, as it has in C. 3; 8, 20.

287. *And the first or former voice*, that is, the voice which I heard before (see C. 1; 10),—the voice of the High Priest of C. 1; 13-16. The identity of the speaker indicates, that the two Mysteries are parts of one Vision.

288. *Which I heard, &c.* Cp. 39.—By putting this clause in parentheses, and mentally repeating *I heard* before *saying*, the meaning will be rendered more clear.—*Saying*. The best authorized reading involves a grammatical solecism, but it is not on that account to be rejected.

289. *Come up hither*. The scene being necessarily laid in the heaven, the seer's translation thither may have been merely for congruity; but possibly his exaltation may have been designed to signify, that the subsequent portion of the Vision has in some sort a higher character than the preceding; and its deeper symbolism may be thought to confirm this. Another instance of symbolical translation to heaven may be found in C. 11; 12: see also 17; 3: 21; 10.—*And I will show thee*. See on 5 and 1120.—*Things which must be hereafter*. So the A. V. But *after these things* is to be preferred to *hereafter*, as well because the former is a more literal rendering, as because it

brings to view the relation to the things contained in the seven epistles, which is lost sight of in the perfectly indefinite term *hereafter*.—It has been made a question, whether the things referred to are the things symbolizing or the things symbolized. Jenour (to serve a purpose) argues in favour of the former. But (though it would greatly facilitate the reception of my scheme) I cannot adopt this view; because the expression seems to me to mean clearly events which are about to happen, and not symbols which are about to be exhibited.—The question will, however, still remain, whether the phrase necessarily imports things future *exclusively*, so that the promise is to be understood as being strictly limited to such. That it does not, the following considerations will, I think, convince every unbiassed person. 1. According to the ordinary use of terms such a mode of expression could never be safely relied upon as being equivalent to ‘I will show thee things future, and none but such as are future.’ 2. As a matter of fact, things which were not future were subsequently shown. I do not hesitate to assert this as a *matter of fact*; because in at least one instance the meaning is so plain, that there is no room for reasonable doubt, and nothing but the trammels of a system and the compulsion of a foregone conclusion could ever have led any person of sound judgment to adopt a different view. In C. 12; 1–12 the veil of symbolism is so transparent, that any one may see at a glance, that the history of Christ’s birth and life is had in view.* And if so, the *a priori* presumption is, that all that precedes that chapter refers to events of still earlier date; and consequently that at least the portion preceding Ch. xiii. does not relate to things future at the time of writing. 3. The phrase here, excepting that it does not indicate the near future so strongly, is similar to that in No. 73; and the verse of which No. 73 forms part (1; 19) I have shown to have a meaning, which would be found to be inconsistent with an interpretation of the clause before us which would limit it to the time future. 4. Visions similar to John’s, and which have been used as precedents by him, *e. g.* Daniel’s, were not wholly devoted to the exhibition of things future. 5. The seer had just been exhibiting the then existing state of the Church as one of great tribulation, arising from persecution from without, as well as from false brethren within. When, then, he virtually goes on to state, that he will show his readers what will happen as the sequel of this state of things, what can be more natural than to understand him to mention only those things, in which they were immediately interested,—which in truth

* “The past,” says Hengstenberg, “as such is not the object of what is testified in the Revelations; but that it may, on account of its connexion with the present and the future, be drawn into the sphere embraced by the vision is abundantly plain from ch. xii.”

it was the special object of the Revelation to make known,—and which are most prominently dwelt upon, passing over other matter, on account of the less direct and personal interest which his contemporaries had in it, but not on that account precluding himself from introducing it for the sake of exhibiting ‘the Mystery of God’ in its completeness. And that such a motive was likely to operate to induce him to insert other matter is rendered highly probable by the circumstance, that it was the fashion of the day to aim at a systematic completeness, as will be shown hereafter by various examples.* The foregoing considerations (which have been dwelt upon more fully in the *Guide*, p. 113 ss.) have left no doubt on my mind, that the clause under consideration does not lead us to look only for things future in the subsequent portion of the Apocalypse.—The omission of the word *and* at the beginning of the next verse (which is the most approved reading) makes it possible to divide the sentences either thus—*which must happen after these things. Immediately I was*, or thus—*which must happen. After these things immediately I was*. The resulting difference is not material. But I think there can be little doubt, that the former is the true construction.

DIV. 2. *The ENTHRONED and RAINBOW-CIRCLED ONE.*

IV; 2-3. 290-6. *Immediately I was in spirit, and lo! a throne set in the heaven; and upon the throne [was] One sitting: and he who was sitting [was] like in appearance to a jasper-stone and a sardine: and [there was] a rainbow round about the throne,—like in appearance to an emerald.*

290. *I was* or *became in spirit*, that is, the ecstatic state was renewed. See on 37, and *Guide*, p. 133.—The seer’s translation to the heaven is assumed as a matter of course.

291. *A throne was set*. There is a description of a similar scene in *Enoch* 14; 13 ss., of which the following are some of the points of resemblance. ‘In the vision I looked, and lo! there was another habitation. . . Its floor was on fire. Above were lightnings. . . It

* That a writer, while professing to relate the history of a particular period, does not feel bound to confine himself strictly to the limits of that period, but on the contrary finds it necessary to commence his history from a date more or less antecedent to that period, every such history would probably show. But there cannot be a more apposite illustration than one which may be found in the works of John’s contemporary, Josephus. In ‘*The Wars*,’ Josephus begins by announcing his intention to write a history of the final “war which the Jews made with the Romans.” And what does he do? He straightway goes back to the time of Antiochus Epiphanes, and occupies 55 chapters with notices of the 236 years preceding, as an introduction to his history of a war which lasted *only three years and a half!* He thus devotes two-fifths of his work to matter which we should consider to be wholly irrelevant.

contained an exalted throne; the appearance of which was like that of frost, while its circumference resembled the brilliant sun; and there was the voice of cherubim. One great in glory sat upon it.'

292. *On the throne One sitting.* Cp. Da. 7; 9.—No name is mentioned as a tacit way of indicating, that the enthroned One is he, who hath the 'name which none knoweth but he himself:' and, comparing C. 19; 12, this circumstance may suffice to show, that it is Jesus that is intended. The fact, too, that this is a scene of judgment, and that 'all judgment is committed to the Son,' shows the same. So, also, do the considerations, that Jesus hath taken his seat on the throne (282), that this is 'the throne of God, even of the Lamb' (6; 16: 7; 10: 22; 1, 3), that the Judge is described in vv. 8 and 11 as 'the Coming One' (see on 16, 32) and in vv. 8 and 11 has the titles given to him which are elsewhere given to Christ (6; 10: 11; 8, 15, 17: 16; 5, 7), and that this scene is identical with that in C. 20; 11–15, where the Judge who sitteth on the throne is Christ (both of which points will be proved in due course). At the same time, it is undeniable that it is 'God who sitteth upon the throne' (7; 10, 15: 19; 4). And hence we are, I think, shut up to the conclusion, that we should regard the enthroned One as a symbol of the triune God manifesting Himself in the person of Christ. The deity of Christ is here prominently brought to view, as his Mediatorial character is by the lamb standing in front of the throne. And all this is fully borne out by what was shown on the salutation of John's epistle: see on 17.

IV; 3. 293–4. *Like to a jasper.* Probably the brilliancy of a diamond sparkling in the sun is contemplated. Cp. C. 21; 11, 18: Eze. 28; 13.—*And a sardine*, or ruby, of a deep fiery red.—Thus regarded, these stones convey a grand idea of the brilliancy, not to be endured by mortal eyes, of this divine personage.—Ezekiel (1; 26) likens him who sat on the throne to polished brass and to fire. Daniel describes the Ancient of days as 'having a garment white as snow and his hair like pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream came forth from before him.' Enoch depicts 'the Mighty one' as having 'a robe brighter than the sun, and whiter than snow. No angel was capable of penetrating to view the face of Him, the Glorious and the Effulgent; nor could any mortal behold Him. A fire was flaming around Him.'

295. *And a rainbow:* the emblem of a covenant: cp. Ge. 9; 13. So in Eze. 1; 28; 'As the appearance of the bow in the cloud, so was the appearance of the brightness round about.'—In C. 10; 1 an angel, who is specially a symbol of Christ, is described as having a rainbow encircling his head. This may be regarded as another indication, that the rainbow-circled One here is Christ.

296. *Like to an emerald.* The green prevailed over the other six

colours in this rainbow, so as to give it the appearance of being entirely green. This colour, so grateful to the eyes, makes this rainbow to be an admirable emblem of that covenant of grace, of which Christ was the Mediator. And such 'a token of the covenant' encircling the Judge's head indicates under what law those now at the bar of judgment are to be tried, and is calculated to inspire confidence in those who have 'watched and kept their garments.'

DIV. 3. *The 24 WHITE-ROBED and CROWNED ELDERS.*

IV; 4. 297-301. *And round about the thrones [were] twenty-four thrones:—and upon the thrones twenty-four elders sitting, clothed in white garments, and [having] golden crowns on their heads: and out of the throne are going forth lightnings and voices and thunders.*

297. *Round about*, that is, an equal number being arranged on either side so as to form a segment of a circle. Their being so placed in close contiguity to the Judge's throne denotes, that those who sit on them are his assessors in judgment.

298. The elders being seated on *thrones* signifies, that they represent those who have been 'made by Christ kings and priests unto God' (1; 6). Their being *elders* denotes, that they are the heads and founders, and as such the representatives, of the society founded by them. Their being seen *sitting*, and not, like the presence-angels, standing before the throne, indicates their pre-eminent dignity. But why their number is twenty-four is not so easily determined. Some say; From the number of the courses into which the priests were divided by David (1 Chr. 24). Others, as early as Victorinus, have said; From the 12 Patriarchs and 12 Apostles. But it may perhaps be thought, that the number has had its origin in the mystical significance of the number *twelve*. This is the number which denotes *government* (see INTB. p. 38), and hence is representative of a corporate body or organized society. The elders are divided by the throne into two companies of twelve each, the one of which would suitably represent the Church of the Law, and the other the Church of the Gospel, and the two together, therefore, the Church of all time. They may, indeed, be well regarded as being specially representative of the Patriarchs and Apostles; because these were the founders of the two Churches. But, on the view I take, the other hypothesis is not necessarily excluded; or, to speak more properly, the 24 courses have had the same origin. When one Church, or one division of the Church of God is exclusively had in view, the number is twelve, as in the instances of the twelve Patriarchs, and the twelve Apostles: when the Church in its entirety, as comprehensive of its two branches, then it is twenty-four, as in the constitution of the courses appointed by David for correspondence with his Messianic kingdom (Is. 9; 7: Je.

33; 17: Mk. 11; 10), in the 'twenty-five men' (24 priests and the High Priest) in Ezekiel's symbolic temple (8; 16: 11; 1), and here in a symbol of the Church universal of all time. The opinion, that here the 12 Patriarchs and the 12 Apostles are taken as representatives respectively of the Law and the Gospel; and thus, as the 24 elders or judges (for the elders and especially the 24 elders of the greater Council of the Jews were judges), are formed into a symbol of the time-coexistent Church of God, receives strong confirmation from the circumstance, that in the new Jerusalem, which is a symbol of the Church in its purifying and purified state, the twelve gates have inscribed on them the names of the patriarchs, and the twelve foundation-stones those of the apostles. This opinion is also supported by the promise which Christ made to his apostles, as the founders of his Church, that, 'when the Son of man should sit on the throne of his glory, they also should sit on thrones judging the twelve tribes of Israel' (a text, by the way, which also tends to show, that the enthroned One here is the Son of man). Compare, too, Eph. 2; 20; "built upon the foundation of the apostles and prophets:" Re. 18; 20.

299. *Clothed in white garments.* These signify here, not only nor chiefly that the wearers have been purified 'by the blood of the lamb' (7; 14), but rather that they have been raised to the highest dignity and glory as 'kings and priests unto God:' see on 23, 214.—*In* is used after *clothed* only here and in C. 3; 5 out of the twelve places in which that verb occurs. Possibly some distinction in the mode of arraying confessors is denoted.

300. *And upon their heads golden crowns.* The R. T. reads *And they had.*—*Crowns*, not (as Stuart says), "because they were kings and priests," for a *diadem* is the emblem of a king; but because they were 'conquerors.' The elders are of course the *élite* of the Church (so to speak), and as such must necessarily be taken from and be specially representative of 'those that conquer' in conflicts with 'the beasts' of the earth.—That the elders are here represented as crowned and enthroned is one indication, that the epoch of this scene is placed at a period *not prior* to the time of the seer; for we learn from the *Asc. Esaiæ*, C. 9, that in the view of John's contemporaries the saints were to be invested with their heavenly clothing, but not crowned nor enthroned, until after the humiliation and exaltation of the Beloved: and in accordance herewith is the description in C. 7; 9, 14.

301. *And out of the throne are going forth, i.e. keep continually flashing and resounding.*—*Lightnings and voices and thunders.* These three taken together form, as I have shown in the *Guide*, pp. 150, 198, one item in a sevenfold series which denotes catastrophe. To the latter place I refer the reader for what I suppose to be the signifi-

cation of each term separately. As thrown into a formula here, the terms ought not to be looked at separately, but in their purport as a whole. And their abstract signification may rightly be regarded as being in some measure modified by the place in which they occur. While they are no doubt "pre-intimations of judgments" about to be manifested, and an indication of the salient characteristic of the Mystery, they are here primarily (that is, symbolically) designed to give an aspect of awful majesty to the throne of judgment: cp. Ex. 19; 16: Eze. 1; 13, 24. The conception, which it is intended we should form of the scene, is doubtless such as this:—from time to time continually the glittering, fiery coruscations, which flash from the diamond-throne of Deity are thrown into higher relief and brilliancy by a back-ground of dark thunder-clouds, from which issue vivid flashes of lightning, indescribably appalling sounds, and loud peals of thunder. Thus an awe-inspiring grandeur is given to the Judge's throne. And it should be observed, that these thunders and lightnings are apparently intended to be conceived of as extending over the thrones of the assessors in judgment. For the circumstance, that, while the lightnings, &c., are said to proceed from *the* throne, they are not mentioned in connexion with it, but only after the elders have been introduced, appears to indicate an intention, that the thunder-clouds should be conceived of as extending over the portion of the circle in which the elders are seated, so as to give a back-ground of unity (so to speak) between the judges.

DIV. 4. *The SEVEN burning TORCHES.*

IV; 5. 302-3. *And seven torches of fire [are] burning before the throne, which are the seven spirits of God.*

Some copies read *His throne*.—Some omit *the* before *seven*.—*Torches of fire* = blazing or burning torches.—Cp. Eze. 1; 13.—Stuart says; "*Seven lamps, &c., i. e. seven resplendent beings, all radiant like burning torches, stood waiting before the throne.*" Thus he converts the symbolic torches into persons in order to get a basis for his view, that the seven presence-angels are meant. But this is a glaring perversion of the symbol. These seven torches and the seven angels of C. 8; 2 may have substantially the same signification, but they are not on that account to be confounded together. They are independent symbols, and the torches here are no more to be converted into angels than the angels there are to be converted into torches.—*Fire*, on account of its penetrating and purifying power, is made an emblem of the Holy Spirit, as in Mt. 3; 11 and Acts 2; 3. *Seven* denotes perfection. And hence, if the explanatory clause which follows had not been added, it might have been deduced from the symbol itself, that the Holy Spirit was signified. Confirmations, too, of this view may

be derived from the position which the symbol occupies immediately in front of the throne,—between the lamb and ‘the creature;’ and from the circumstance that, while the elders, the living creatures, and all the other inhabitants of heaven are represented as worshipping both the enthroned One and the lamb, the seven spirits are never introduced as doing so. But I need not dwell here upon the signification of this symbol, because I have already demonstrated its real meaning under No. 17. Suffice it to notice, that the representation of Christ in C. 3; 1 and 5; 6, as having the seven spirits as a part of himself, shows, that the Holy Spirit is brought to view here as the Spirit of Christ,—the Comforter and Sanctifier sent into the world by him; and that the place assigned to the seven torches in front of the throne denotes, that all who would come into God’s presence must first be purified by the Spirit’s grace, or they will be consumed by His fiery indignation. At the same time, the description of the seven spirits here as the ‘spirits of God’ indicates, that He who sitteth on the throne is Christ as God.

DIV. 5. *The GLASSEN SEA.*

IV; 6. 304. *And before the throne [was] as it were a glassen sea, like to crystal.*

While questions have been raised respecting the signification of many symbols, this is the only one with regard to which there is any difference of opinion as to what the symbol itself is. Some have supposed, that by *the sea of glass* is meant the pellucid pavement of heaven. Others have held, that a large vessel similar to the sea of brass in Solomon’s temple (1 Kgs. 7; 24) is designated by the phrase. The latter, it must be allowed, was a very ancient opinion; for it appears to have been entertained as early as the time, when high views of the sacrament of baptism began to prevail. The sea of glass came then to be interpreted as representing the laver of regeneration, and denoting the necessity of baptism to all who would approach the throne of God; and since that time the same view has commonly been taken by high Sacramentarians. But that this is not the true view will, I think, be made manifest by the following considerations. 1. The text itself indicates, that a vessel cannot be meant. Critics in general are agreed, that the genuine reading is ‘*as it were a sea,*’ meaning not a sea, but something which had the appearance of a sea. If so, a vessel could not have been meant. Add to this, that the general rule in interpreting requires, that in a doubtful case a word be taken in its most usual and natural sense, or as near thereto as the context will permit. In 1 Kgs. 7; 24 an exceptional use is proved by the context; but a solitary exception cannot rightly be made a precedent to decide a point in dispute. 2. The following precedents

in the Old Testament make it probable, that the pavement of heaven was intended. Ex. 24; 10; 'Moses, Aaron, and the 70 elders saw the God of Israel, and there was under his feet as it were a paved work of a sapphire stone, and as it were the body of heaven in clearness.' Eze. 1; 2, 26; 'The likeness of the firmament . . . was as the colour of the terrible crystal. . . . Above the firmament . . . the likeness of a throne.' There can scarcely be a doubt, that these were the precedents followed, and that what was the firmament of Ezekiel as seen from beneath was the floor or pavement of heaven as seen from above. 3. In C. 15; 2, 'those who had gotten the victory over the beast' are represented as standing on the sea of glass. How could they be described as standing on a vessel for holding water? We can see a significance in their being described as standing on the crystal floor of heaven; for this would symbolize, that they were those whose characters would bear the test of reflection in the heavenly mirror, even under the illuminating power of the Spirit's rays. But what significance could be attached to their standing on a basin-shaped vessel? 4. The similar description of the broad place or square of the new Jerusalem as being of 'pure gold, as it were diaphanous glass' (21; 21), favours the opinion, that what is meant here is something, like that, flat and extended. 5. Floors in the houses of the higher classes in the East were and are commonly made of costly materials, such as variegated tiles and different kinds of marbles. Thus, for example, the Queen of Sheba is described in the Koran as supposing the floor on which she walks in Solomon's hall of audience to be *a sea*. And down to the present time the parlours of the Arabs at Cairo have very costly tessellated pavements, constructed in a similar way. What, then, more probable than that the symbol here should have been suggested by such pavements? 6. Figures similar to that used here, which are in common use among poets (as when they liken waters, seas, &c. to glass or crystal), confirm this view. Cp. Hor. *Od.* 3; 13: Virgil *Æn.* 7; 759: Ovid *Her. Ep.* 15; 158.

Having now satisfactorily determined, as I suppose, what the symbol is, I proceed to offer some remarks calculated to clear our conception of the representation. First, as to the rendering. *A sea of glass* may seem to make the glass the salient idea, as though it were said 'an immensity of glass:' whereas *sea* represents the thing, and *glass* a quality of it. I have therefore preferred the phrase *a glassen sea*—in this closely copying the original, which, while it uses the phrase *lamps of fire* in ve. 5, does not use here *sea of glass*. Next, as to the conception of the prototype. It is doubtless intended, that we should primarily conceive of the sea as in a state of perfect calm, unruffled by a breeze and illuminated by the midday sun. To this the floor of heaven is compared with the view to convey an idea of its brilliancy,

smoothness, and boundless extent. The sea is *of glass* further to denote pellucidity, and perhaps also to give the idea of solidity. But, inasmuch as the glass known to the ancients was only semi-diaphanous, this sea is likened to crystal, in order to give to the pavement of heaven the idea of perfect pellucidity.

Such being the right conception of the symbol, its significance will be apparent. While giving a surpassing splendour to the symbolic scene, it will aptly denote the purity required in all that tread heaven's courts, and especially when 'the judgment is set and the books are opened.' The light thrown by the seven torches of the Spirit, on those who set foot on this pavement, will cause the smallest stain of sin to be reflected sevenfold in this heavenly mirror. And hence all sinful mortals, who enter not in the lamb's train, and so appear in the beams of the Sun of righteousness, must needs entail on themselves the sentence; Depart, ye who are fit company only for the devil and his angels.

Here let me just allude to a notion, put forth by Elliott and some other writers, of a cloud being under the throne. This is a perfectly gratuitous invention; and, not a word being said of any cloud, it is quite unwarrantable to suppose one. If we have respect to the symbolic scene only, the notion of a cloud being *in* heaven and on the pavement of heaven is monstrous; because it is incongruous, and mars the picture and the very essence of the symbolization. And if we have regard to the reality signified, it is hard to say what a cloud could denote in such a place. The idea has been taken up to serve a particular purpose; and its originators seek to support it by referring to instances in which the Judge appears in clouds. But the cases are quite different. When he is symbolized as in the act of descending from heaven to earth, the clouds are his chariot; but when he is *in* heaven, they are beneath the crystal floor which forms the firmament of the lower world.

DIV. 6. *The FOUR ZOA, and their doxology.*

IV; 6-8. 305-316. *And in the midst of the throne and around the throne [were] four living creatures full of eyes before and behind: and the first living creature [was] like to a lion, and the second living creature like to a young ox, and the third living creature having the face as it were of a man, and the fourth living creature like to a flying eagle; and the four living creatures, having each of them severally six wings, round about and within are full of eyes; and they have no rest day and night,—saying; 'Holy, holy, holy Lord! the almighty God! the 'who was and who is and who cometh.'*

305. *In the midst of and around the throne, one might have supposed, could have left no room for doubt, that the living creatures were close*

to the throne. Nevertheless, Jenour represents them as being "in the *mid-space* between the seer and the throne, and in the *outer circumference line* which surrounded the centre throne and thrones of the elders." He has evidently been led to adopt this view by the wish to make as many points of correspondence as possible with the arrangement of the camp of Israel. But I know not, that any reason can be offered in support of such a view. And, on the other hand, the author does not say 'in the mid-space between himself and the throne,' but 'in the midst of the throne,' which "plainly means" (as Stuart says) "*under* the throne." Moreover, there is no ground for saying, that if they were in such "an outer circumference line," they would be "in the mid-space between the seer and the throne," and certainly they would not be "in the midst of the throne." Could any reasonable doubt be entertained on the point, it would at once be removed by reference to the precedent in Ezekiel (1 ; 25, 26):—"the firmament was over their heads, . . . and above the firmament was the likeness of a throne." See, again, 1 Sa. 4 ; 4 ; "who sitteth enthroned above the cherubim." The dependence, too, of the symbolical signification of the four creatures on their close alliance with the throne will be found utterly to forbid their separation from it; for a separation cannot be made without their true significance being wholly lost. The true conception to form is, that, when (as in Ezekiel) the throne is in motion, the four creatures are the bearers who carry it on their heads and wings, wherever the enthroned One wills* ; but, when (as in the Apocalypse) the throne is at rest, the four creatures act as supports, the lower parts of their bodies being under the throne, and the upper parts appearing as supporters at each corner, so that the creatures may be said to encircle the throne. We might, indeed, render *in midst of and encircling the throne*. Thus, too, they form a square, which is the figure of perfection, and among the Hindoos represents the world.—The emblematic signification of this is, that all creation is absolutely subservient to the Creator, so that He has only to will, and it is done.

306. *Four living creatures*. In speaking of these creatures I shall first go through the several particulars, and then show their signification as one composite symbol.—By virtue of their nature as *creatures* they represent the creation, and the attributes of God as manifested therein.—The number *four* attaches the idea of universality to their emblematic meaning.—It is to be regretted, that in the A. V. the Greek word used here and that used in C. 13 ; 1 are both rendered by *beast*, thus making no distinction between two symbols, which are as

* Cp. Ps. 18 ; 11 ; 'He rode upon a cherub, and did fly.' Eccus. 49 ; 8 ; 'Ezekiel saw the glorious vision, which was showed him upon the chariot of the cherubims.' Augustine and Jerome call the four zōa 'the four-horse car of the Lord.'

widely diverse in signification as any two things can be.—*Full of eyes*, i.e. "ever wakeful and watchful, looking every way, seeing everything:" *behind*, to look back into the past; *before*, to look forward into the future. Hence, they are emblematic of the omniscience of the Being, who uses them as His instruments.

IV; 7. 307. *The first like a lion*. A lion is a symbol of strength, power, dominion: cp. Ge. 49; 9: Eze. 19; 2: Da. 7; 4: Am. 3; 8: Na. 2; 11. Hence, by this item the idea of omnipotence is connected with the throne of God.

308. *The second like a young ox*. The ox is the emblem of assiduous and useful labour bestowed for the good of others, and also of increase and abundance: cp. Ge. 41; 18: Pr. 14; 4: Ho. 14; 2. Beneficence appears to be the idea attached to the throne by this symbol.

309. *The third had a face as of a man*. I shall state presently the only conjecture I can make, why in this instance the similitude of the face only is mentioned. The human face may well be supposed to denote reason or intelligence.

310. *The fourth like a flying eagle*. An eagle is sometimes an emblem of royal dignity, but being here represented as having its wings expanded, it appears to denote either protection (cp. Ex. 19; 4; 'I bare you on eagle's wings:' De. 32; 11), or else high exaltation (as in Is. 40; 31; 'Mount up with wings as eagles:' cp. De. 28; 49: Is. 46; 11: Ez. 17; 1, 7); and hence would refer here either to the watchful care of divine Providence, or to the supreme exaltation of the throne of Deity.

IV; 8. 311-3. *The four having each six wings, &c.* Differences of reading give rise to different constructions of this sentence, the result being to leave doubtful, whether the author means to say, that *each had six wings about him, and within was full of eyes*, or that *each had six wings and was full of eyes roundabout* (i.e. on the outside of the wings and around the body) *and within* (i.e. on the inside of the wings and the part under them). I have supposed the latter, in part because I consider the grammatical construction on which it depends to be the easiest, in part because the word *roundabout* is superfluous on the former meaning, in part because the similar phrases in Nos. 306 and 330 seem to indicate, that the two adverbs are intended to be taken together, and in part because on this construction a meaning may be given to the statement involving less tautology as compared with No. 306. While in that clause it was stated, that the creatures, viewed as in their present state of rest, were covered all over with eyes, in this the mention of their having wings leads the author, I imagine, to state that this would appear to be equally the case, whether their wings were closed or expanded.—These eye-covered

wings signify, that the ministers of the Deity,—in other words God Himself is all-seeing, and operates everywhere at the same instant. "*Swift to do His will,*" says Stuart, "explains the leading idea attached to the symbol of the wings." Cp. 2 Sa. 22; 11: Ps. 104; 3. —The writer just named enters into a discussion respecting the manner in which the three pairs of wings were arranged on each creature. To raise such a question I consider to be quite out of place. It ought to be received as a general rule, that whatever a symbolist does not mention he does not mean to have brought into consideration, probably because the mode of symbolic representation will not bear its introduction. The precedents in Isaiah (6; 2) and Ezekiel (1; 5) can afford no guide here; because the figures of the creatures and their attitudes, and in Ezekiel the number of the wings, are different. —The circumstance, that the wings amount in the aggregate to the number of the elders may lead us to suppose, that some symbolical connexion between the two symbols has been contemplated.—Victorinus supposed the 24 wings to denote the 24 books of the Old Testament!

314. *They have no rest day and night.* Having described the creatures, their occupation is next mentioned:—needing no rest, they are unceasingly engaged in giving glory to God. From the circumstance, that one or more of them is subsequently represented as engaged otherwise than is here stated, it may be supposed, that this statement is to be taken with some limitation. But this would be, I think, a mistake. These creatures present, as has been intimated, two symbolical aspects, according as they are regarded in the abstract or the concrete. In the former, in which they are representative of the Divine attributes, they are inseparably associated with the throne of Deity, and their *trisagion* is declared to be unceasing in order to denote, that the attributes of God, His power, wisdom, goodness, &c., are ever occupied, and necessarily so by their mere exercise, in bringing increase of glory to Him to whom they appertain. Regarded in the concrete, that is, as representative of all creation, in which the Divine attributes go out into manifestation, the four creatures would be exhibited as evermore acting for or on behalf of 'the creature.'

315. *Holy, holy, holy Lord, the almighty God.* "The idea," as Stuart says, "is best expressed by the Latin: *Venerande, venerande, venerande, Domine, Deus omnipotens!*" i. e. not merely *holy* or free from stain of sin, but *worthy of all adoration*.—The *trisagion* is taken from Is. 6; 3, but adapted by John to suit the person, whom he regards as on the throne:—"One seraphim cried to another and said; Holy, holy, holy is the Lord of hosts: the whole world is full of His glory."—The threefold repetition of a word is the strongest superlative: cp. Jer. 7; 4: 22; 29: Eze. 21; 27.

316. *The almighty God, the who was, &c.*, is taken from the declaration in C. 1; 8, which I have shown to be made by Christ. Hence we have here two proofs (see on 16, 31-2), that the person seen on the throne is Christ.—The two first terms in the periphrastic designation *who was, &c.*, as compared with that in No. 32, are inverted. Whether this transposition has been made for any other reason than æsthetic variety I cannot say.

So much for the details. The general result is this. First, the four creatures in their connexion with the throne of Deity as its bearers and supporters symbolize the attributes of God. The Divine Being, inasmuch as he sits enthroned above them, is depicted as Creator, Ruler, and Lord of all; His throne, as being founded in infinite wisdom, power, and goodness; His Providential care, as extending over and upholding all the works of His hands, comprehending within its ken everything in every place, and swift to reward, to punish, and to avenge. Secondly, the four creatures, considered in the aggregate of their individual characters as being distinct and separable from the throne, represent creation in general, and the redeemed creation in particular. And if this be a correct representation of the two parts, or of the whole as viewed in opposite directions, then we may say in general, that the symbol of the enthroned one seated on the living creatures represents the Creator ruling over and administering the affairs of creation, and in particular of His redeemed creation. This view I have adopted on the following grounds. 1. A square was, as I have noticed, from the earliest times regarded as a symbol of the universe; and as the position of the four creatures at the corners of the throne would form the figure of a square, it is probable that, standing related to the throne as they do, the emblematic signification of the whole would be such as has been stated. 2. The number of the creatures denotes universality; and this is most fully satisfied on the supposition, that they represent all created things. 3. That, taken together, they form a symbol of the animated creation is rendered probable by the circumstance, that they may severally represent the classes into which all creatures appear to have been anciently divided: cp. Acts 10; 11-12; "Wherein were all the [domesticated] quadrupeds [symbol, *the ox*], and the wild beasts [*the lion*], and the creeping things [*the human-faced creature*], and the fowls of the air [*the eagle*]." The Greek word translated *creeping thing* means 'a reptile, esp. a snake,' and here stands contrasted with *winged creatures*. We may with much probability deduce hence the reason, why the the third creature is only described as to its *face*. If, as I have stated, the symbol was meant to serve a double purpose, as representative both of the attributes of God and of the living creation, a serpent would be the proper symbol of the third class. But this could not be suitably

brought in, where the primary object was to exhibit the Divine attributes; and hence the creature has a human face assigned to it, and this alone is mentioned. At the same time, it is left open to us to conceive of the creature as having a serpent's body with the face of a man. And if we do so, not only will the creature serve both symbolic objects, but there will be an appropriate allusion made in it to the history of man's fall. 4. Their nature as creatures, and their occupation in giving glory to God continually, indicate that they personate 'the creature.' 5. The purport of the refrain by the elders,—'Thou hast created all things, and through thy pleasure they are and were created,' shows, that the Creator and His creation formed the salient idea connected with the symbols of the elders and the creatures.—The following statements in reference to the four creatures furnish so many clear indications, that they represent the redeemed creation in particular,—they the redeemed at large (including those who have never known Christ), the elders the redeemed of the Church of God. 6. The lamb, the Mediator, is described (5; 6) as between them and the throne, which denotes that they need his mediation. 7. On the lamb's taking the book, they, as the representatives of the creation at large, as well as the elders, as the representatives of the Church, praise the lamb for having bought *them* by his blood *out of every nation, &c.* (5; 8). 8. They also give their 'amen' to the doxology of 'every created thing' (5; 14). 9. In their own *trisagion* (4; 8) they had virtually by the phrase 'the coming One' recognised Christ as their Messiah,—a view, which receives confirmation from the elders accompanying their response by casting their crowns before the throne. 10. The subsequent scenes in which the four creatures appear fully confirm the opinion, that they serve as God's agents and as representatives of the creation. Thus, they act in succession as hierophants of the first four seals; in the third a voice also goes forth from the midst of them: they are associated with the elders in C. 7; 11: 14; 3, songs of praise for redemption being sung before them: both join in praising God for the judgment on the great whore (19; 4), one of the zōa having previously (15; 7) acted as the agent through whom the commission for the outpouring of the plagues on her was given. Comparing C. 4; 9, it would appear that theirs are the voices, which in C. 11; 15 call Christ 'their Lord and Saviour.'

The symbol of the four zōa may be traced to the highest antiquity. It would seem, that the zōa were regarded as being, or (to speak more properly in reference to them as a symbol) as having their prototype in, the highest order of angelic beings; for they are called archangels, cherubim ('fulness of knowledge'), and seraphim (burning or fiery ones). Their origin may probably be traced to the cherubim (of whom there may have been four), which are said in Ge. 3; 24 to have been

'placed at the east of the garden.'—From the epoch of the establishment of the highly symbolical Mosaic system, the symbol appears from time to time under such modifications as served to adapt it to the immediate plan and purpose of the writer. The two winged cherubim of gold, which overshadowed the mercy-seat and looked intently towards the ark of the covenant (Ex. 37; 7),—and which probably represented 'the desire of the angelic host to look into,' and 'the earnest expectation of the creature' in reference to, the purposes and operations of the Deity in Providence and Grace, may be regarded as for substance an example, and the first example of it.—The next may be found, under a different arrangement, in the prescribed form (Nu. ii) of the camp of Israel. Three tribes were to pitch 'by their own standard, by the ensign of their father's house,' on each side but 'far off about the tabernacle of the congregation: 'on the east the standard of Judah's camp' ('these shall first go forth'): 'on the south the standard of Reuben's camp:' 'on the west the standard of Ephraim's camp:' 'on the north the standard of Dan's camp.' The standard of Judah is known to have borne the emblem of a lion (5; 5); and the other three standards, as tradition states, had as emblems the remaining three zōa respectively. Hence, the camp of 'the church in the wilderness' formed a square, with the four zōa raised aloft at each corner (I say *at each corner*, because they would obviously be placed at the head of each column so as to lead the way on the march); and thus it would form a type of the redeemed creation. The camp with the four zōa at its corners, and the tabernacle which covered the ark of God's presence within it, obviously correspond, as nearly as the different circumstances would permit, with the throne of God here as supported by the zōa and occupied by the Lord of hosts. The points of similarity have, indeed, been generally recognised, but only so as to lead to much misconception of the meaning of the symbol. Thus, for example, Jenour, has been led by the correspondencies to regard the scene before us as a representation of the Church. But of this I shall more appropriately speak presently.—The next reproduction of the symbol of the zōa may be found, under another modification of it, in Eze. i and x. The chief points of similarity to the Apocalyptic symbol are the four creatures, the throne and One on it, the rainbow, and the firmament; while points of difference are the firmament being over the creatures' heads, the introduction of wheels and of wings full of eyes, each creature having the body of a man, and each a head with four faces, only one foot to each, the hands of a man on their four sides, their appearance like burnished brass, their not being full of eyes, &c. This summary recital may suffice to show, that there exists in the zōa of Ezekiel a generic resemblance to those of John with a specific adaptation in the details to the prophet's particular

object and views. And as there can scarcely be a doubt, that Ezekiel designed to symbolize the intricacy and incomprehensibility of the actings of the Deity, His omniscience and omnipresence, so it may be presumed, that John had substantially (in part at least) the same object in view.—Another example is in Isaiah vi. Therein the scene is the temple. ‘The Lord is sitting upon a throne. Above it stood the seraphim. Each had six wings: with twain he covered his face, and with twain he covered his feet, and with twain he did fly.’ The awful majesty and the ubiquity of the Almighty are obviously symbolized here.

With these symbols the reader may compare the descriptions in Dan. 7; 9 and 10; 6: ‘His throne was like the fiery flame, and His wheels as burning fire.’

On the whole, it is sufficiently clear, that the composite symbol of the enthroned Deity supported on the zōa represents in the ancient precedents the majesty, “ubiquity, omniscience, omnipotence, and ever watchful providence of the Godhead” as manifested in creation; and to this original significance John appears to have added a special sense appropriate to his own vision.

In writings cœval or nearly so with the Apocalypse a few allusions to the zōa, more or less obvious, are found. For example. *Enoch*, C. xl; ‘I beheld myriads of myriads standing before the Lord of spirits. And on the four wings [of His throne] I perceived others, whose names were Michael, Raphael, Gabriel, and Phanuel. The voice of the first blessed the Lord for ever. That of the second blessed the elect One, and the elect who suffer for the Lord. That of the third prayed for those who dwell on earth. That of the fourth drove the impious angels out of heaven, and prohibited their accusations of men’ (cp. Re. 12; 10). 1 *Hermas* III: 130; “The world itself is upheld by the *four elements*.”

As to the interpretations which have been given of the four zōa severally and jointly by those, who have adopted the mode of procedure by which anything may be made out of anything, their name is of course Legion. Irenæus says: ‘The four-shaped cherubim are images of the dispensation of the son of God; being representative of the kingdom, priesthood, incarnation, and divinity of Christ. Primasius interpreted them as meaning the Church: Berengaud as the doctors of the Church: Joachim as the orders of pastors, deacons, doctors, and contemplatists; or (chronologically) as the apostles, martyrs, doctors of the fourth and fifth centuries, and celibates: Burgh as the partakers in the first resurrection of C. 20; 4: Williams as the body of Christ made up of the elect from the four winds: Gell as ministers of the Church in heaven. Origen made the lion denote anger, and the ox concupiscence.

Quesnel, besides other significations, regarded the lion as emblematic of authority, the ox of patience, the man of wisdom, and the eagle of heavenly-mindedness. Jenour says; 'The creatures are the representatives of the redeemed people of God, the true members of Christ's church.' "Mede regards the zöa as four churches, or rather as the churches in the four quarters of the globe. Haminond as four apostles present at the first General Council. They have also been said to signify four great empires. Others, as Woodhouse, take them to represent some orders of angelic beings. But there appears," says Williams, "to be something like a general opinion among the Fathers for supposing them to be intended for the four evangelists." Elliott considers, that, as well the elders as these living creatures, are 'the representatives of those saints, who, having departed, are with Jesus,—the spirits of just men made perfect.'

These interpretations, which for the most part have no better foundation than consistency with the scheme or the fancy of the expositor, are not in general worthy of serious consideration; but there is one which, on account of its extensive reception, seems to deserve a brief notice. I allude to that, which supposes the four evangelists or their gospels to be meant. There can be no doubt, that at an early period, in consequence of the coincidence of the number, and of some fancied correspondencies between the salient features of the four gospels and the characteristics of the four animals, some of the fathers *assigned* the creatures as emblems to the evangelists; but to say, that 'they supposed them to have been *intended* for these' is perhaps going too far. Be this as it may, how purely arbitrary and fanciful the assignation was the want of agreement in it shows. There are two versions given, the one sanctioned by Augustine and some others, the other by general tradition. And in neither has the arrangement adopted here by John been followed. Of the order in the four precedents, *viz.* Nu. ii: Ez. i; 10: x; 14: Re. iv; 7 (and it is the same in no two), that in Nu. ii has been followed by Augustine, and that in Eze. i; 10 by the common tradition. So that there would appear to be at least as much ground for saying, that the old fathers supposed the zöa were *intended* by Moses and Ezekiel to represent the evangelists, as that they were so intended by John. And how little he could have intended any such thing may be judged from the fact, that all the gospels were not written at the date of the Apocalypse, John's own gospel having been published in the opinion of some in A.D. 69, but, as others think, not till 97. If such was not the original intention, it matters little whether or not the emblematic significations of the zöa may have admitted of their being assigned, as appropriate symbols, to the evangelists, nor by how many fathers they may have been so assigned. And, even admitting that the zöa might have been

intended to symbolize the evangelists, it would not therefore follow, that they were symbols of the gospels, nor *vice versa*: still less (as some have deduced from such a signification), that they represent either the Christian Church or 'the Church of the first-born.' That the four evangelists might be and were regarded as being a particular illustration of the abstract symbolic signification of the zōa I question not.

DIV. 7. *The RESPONSE of the ELDERS.*

IV; 9-11. 317-328. *And whenever the living creatures shall give glory and honour and thanksgiving to Him who sitteth on the throne,—Him who liveth unto the æons of æons, the twenty-four elders will fall down before Him who sitteth on the throne, and worship Him who liveth unto the æons of æons, and cast their crowns before the throne, saying; 'Worthy art thou, O Lord and our God, to take the glory and the honour and the might; because Thou hast created all things, and by Thy will they were, and have been created.'*

317. *Whenever, &c.* The mode of expression, as emended by the more correct reading, coupled with the context and the subsequent joint appearances of the zōa, lead to the conclusion, that the meaning is as follows. Whenever, at certain pauses or epochs in the subsequent symbolizations, or in consequence of some new manifestation of the Divine attributes in creation, providence, or grace, the zōa (who are the leaders as it were in the doxology of all creation)—whenever the zōa intermit their ordinary *trisagion* in order to offer a special thanksgiving, then the elders, joining therein, will fall prostrate on the pavement of heaven, and laying their crowns at the foot of the throne to signify, that they are indebted for them to Him who sitteth thereon, and that they in particular owe to Him a debt of gratitude, will sing; 'Worthy, &c.' There are various instances of special thanksgivings in the course of the symbolizations, as in 5; 8; 7; 11: 11; 15-17: 14; 3: 19; 4; but these are appropriate to particular occasions, whereas that given in this passage appears to have been intended as a stated variation on certain occasions (as at the opening of each seal), with the view to intimate, that the Deity was not only glorious by reason of His attributes in themselves, but also and specially by reason of their manifestation in His works.—Surely, when we consider, that 'God created all things *by Jesus Christ*' (Ep. 3; 9), and that it is those whom Jesus bought with his blood (5; 9), that are here the especial adorers, we must be led to conclude, that it was Jesus in particular whom they recognized on the throne.

318. *Glory, &c.* Here and in No. 326 we have tripartite examples of the doxological formula (see on 25), with this difference, that in the latter the insertion of articles expresses the highest degree of each excellence that is ascribed.

320. *Unto the æons, &c.* = for ever: see on 25.

322-3. *Him, &c.* Observe the poetical parallelism with 319-320.

326. *To take the glory, &c.* There is here an allusion to that taking of the Mediatorial kingdom, which began in part at the sounding of the seventh trumpet, and is thus celebrated:—while the voices of the zōa shout; ‘the kingship of the world is become our Lord’s and His Christ’s, and he shall reign unto the æons of æons,’ the elders respond; ‘We give thee thanks, O Lord, the almighty God, the ‘who is and who was;’ because thou hast taken thy great might and assumed the sovereignty,’ &c. (11; 15 ss.).

327. *Because THOU, &c.* The worthiness is made to arise out of the fact of the Lord’s having given its existence to everything; and unquestionably there could not be a better title for claiming and receiving all the honour and glory, that can arise from any things, than that which arises from having given them being, and ever preserving them in it.—The emphasis, which the insertion of the pronoun throws on the person, may best be accounted for by the supposition, that it points to Jesus.—The expression, *O Lord and our God*, strongly indicates the same reference.

The OLD MYSTERY, or MYSTERY of GOD

or of the SEVEN-SEAL ROLL: Chs. V-XX; 10.

Introductory remarks. This Mystery consists of two parts:—1. A SCENE specially INTRODUCTORY to the seven-seal roll (v); and 2. the MYSTERY OF THE SEVEN-SEAL ROLL (vi-xx; 10).

HEPTAD XI.

SCENE INTRODUCTORY to the SEVEN-SEAL ROLL: Ch. V.

Introductory remarks. Obviously this chapter is closely connected with the preceding one, the scene being the same here as there, only specialized. But, on the other hand, its subject-matter is even more closely connected with the seven-seal roll (which it serves to introduce) than with Ch. iv. And hence it must be regarded as a special Prelude to that roll.

In this scene we have brought to view the centre-piece of the symbolic *tableau* and of the Mystery, the figure to which all the rest look, and on which they depend, the Angel of the covenant, the Daysman or Mediator in the character of ‘the lamb slain from the world’s foundation.’ Symbolized as possessed of ‘all power’ and knowledge, he is appropriately represented as standing in the middle of the crescent

formed by the judges' thrones, between the Court and the place where those on their trial are ultimately to take their stand (20; 11-15). The record of his actings from the creation on behalf of his people, which is as the evidence in the cause, is exhibited in its completed state, but impenetrably closed from view. When it has been shown, that none but he is qualified to open and unfold the historic record, it is further shown, that he, the Omnipotent and Omniscient, having been from the beginning 'in the bosom of the Father,' and being consequently conversant with and indeed the agent in all the Divine actings in providence and grace, whether past present or future, is not only able but also willing to undertake the task. Thereupon the representatives of the creation of God, and specially those of the Church, burst forth in a song of praise for the blessings of redemption and enthronization, which have been bestowed on them in consequence of his sacrifice. All the angelic hosts in countless myriads respond in a chorus of thanksgiving. The whole creation echoes and re-echoes it from its remotest bounds. And finally it is ratified by a solemn Amen of 'the creature,' and a silent adoring prostration of the Church, after the manner of both Jews and Christians at the conclusion of their religious services (De. 27; 15 ss.: Ne. 5; 13: 1 Co. 14; 16).

The object of this scene, then, is to show, that Jesus is the sole Mediator of the two covenants (for both are included in the seven-seal book), or rather of the one Covenant, since the Legal and Evangelic institutions are really based on one and the same Covenant, and open out only one way of salvation:—they are but different modes and stages of the introduction of the way of life, the Legal preparing the way by a *negative* excluding process (exhibiting first in the ante-legal state the inability of man to walk in or even to discover the road to life, and secondly under the Law his incompetency to fulfil God's will when made known to him), and the Evangelic 'bringing life and immortality to light' by a *positive* teaching (see further on this subject in the author's Discourse on *the Old and New Dispensations contrasted, &c.*).

DIV. 1. *The SEVEN-SEAL ROLL brought to view.*

V; 1. 329-331. *And I beheld upon the right [hand] of him who sitteth on the throne a roll written within and on the back, securely sealed with seven seals.*

329. *And* is constantly used in this book according to the Hebrew idiom, in which language the corresponding particle does not necessarily imply connexion with preceding matter, being used even at the commencement of independent books. See *Guide*, p. 200.—*Upon*, and not *in*, as in C. 1; 16: 2; 1. The roll lay upon the open hand to signify, that any one who was qualified was challenged to take it.—

The *right* hand, as the place of honour : but according to Hengstenberg it denotes judicial contents.

330. *A roll.* The form of this symbol is not wholly unimportant ; and, as a question has been raised with regard to it, I will offer a few remarks on the point. Ewald thought, that we should conceive of the roll as consisting of seven separate *libelli* or sheets rolled in succession around a piece of wood in the centre, the first of which was the longest, and the rest successively shorter ; so that the seals on the margin of the outside leaf might be seen by John. To this view Stuart objects, that there would then be seven rolls instead of one, and that the 'within and without' would have no significance. Eichhorn and Jenour, again, have represented the roll as consisting of one piece fastened, when rolled up, by seven seals in such a way, that *all* the seals must be broken before any part of the contents could be seen. But the manifestly successive opening of the seals shows, that this cannot be the true view. There remains only that of Stuart. And I agree with him, that the model of this roll is to be found in Eze. 2 ; 9, 10, where the prophet speaks of 'a roll of a book . . . written within and without.' The only difficulty attaching to the supposition of a single sheet rolled on a cylinder is to arrange the sealings so as to admit of successive openings, and at the same time to let all the seals be visible. But this might be effected by bands being passed at the proper intervals in the course of rolling up around two folds, and the ends secured by a seal at the side of the roll (see *Guide*, p. 79). I have thought it advisable thus to show, that this view may consist with actuality ; but I must say at the same time, that I consider, that such reconciliations with the reality of things were never contemplated in symbolical representation.

And now as to what is signified. A *roll* or *book* abstractedly would denote a record or history. The specific signification in each instance must be governed by the mode or circumstances under which the roll is brought to view. For example. The giving of a book of a covenant may be a token of the ratification of the covenant (2 Chr. 23 ; 11). Two books, one sealed, the other opened, would denote a transfer of property (Je. 32 ; 10-14). An opened roll is a symbol of publication (22 ; 10). And so on. We must proceed, then, to the circumstances in order to ascertain the meaning of this symbolic roll.—*Written within and on the back.* Some critics prefer the reading which gives *and without*. The sense is the same.—It has been proposed to point thus :—*written within, and on the back sealed.* But, besides the loss of all pertinent emblematic signification, the words *on the back* would not have been inserted, if the meaning had been such as this connexion supposes. The use of the similar phrases in 306 and 313 is also opposed to this pointing. "A roll written within and on the

back side" says Wemyss, "may be a book containing a long series of events, it being not the custom of the ancients to write on the back side of the roll, except when the inside would not contain all their writing:" see Juvenal: Sat. 1, v. 6. *Scriptus et in tergo, necdum finitus, Orestes.*

Such a roll may also, and I think with more probability, be taken to denote, that the space allotted to the writing was exhausted, and the destined contents of the roll completed. But I need not discuss the point, since both significations will be found very suitable in the present instance. The view of Elliott (devised of course to give an air of probability to his scheme), that the writing inside contained the regular course of the narrative, and that outside supplementary additions is, to say the least, fanciful, complicated, and destitute of foundation or probability. He seems to have forgotten, that what, after all, is represented as being brought to view by the opening of the seals is not 'writing,' but symbolic pictures. Whence it is evident, that this statement is not to be taken (as Elliott would take it) literally; but as a symbolical phrase designed to convey merely, that the roll was completely filled, thus signifying, that the history of the seven periods allotted to the roll had been fully written up.—From the sequel it appears, that this roll is to be regarded as representing the evidence produced on the trial.

331. *Securely sealed.* The Greek verb expresses, not merely *fastened*, but so securely fastened, that to open the roll was well-nigh impossible. The word here is not identical with that used in C. 10; 4: 22; 10.—An opened roll sealed might denote a ratified agreement: a closed roll sealed, inasmuch as its contents are wholly concealed from view, signifies that that which it represents is not known or understood, and cannot be, until some one be found to open it out. Thus, Wemyss says; "*A book sealed* is a book whose contents are secret, and have been so for a very long time, and are not to be published till the seals be removed. Horace has used this symbol, L. I: Ep. 20, v; 3. And in Is. 29; 11; "*A vision like to a book sealed,*" is a vision not understood." Cp. Ca. 4; 12: Is. 8; 16: Da. 8; 26: 12; 4, 9. The production of this roll is manifestly merely a preparation for signifying, that the purport of what is denoted can be unfolded only by the lamb.—*With seven seals.* These may be supposed to have two significations. If the seals are regarded merely as fastenings (cp. 20; 3), the number *seven*, through its denoting perfection, will attach to them the sense of a perfect and impenetrable fastening. This would doubtless make a good sense, and it may have place here. Yet this meaning is one which seems to have been already sufficiently expressed by the emphatic verb made use of; and it is still more strongly expressed by what follows in ve. 3. But, whether or not this sense may have

been contemplated as a subordinate one, certain it is from the whole subject-matter of the book being comprehended in the intervals between the successive openings of the seals, and thus included in them, that the seals represent the epochs of successive ages; and hence the number, besides showing of how many the series consists, indicates that a perfect and complete series of ages is symbolized. The distribution into seven seals shows, that the whole period comprehended is divided into seven ages by important events or crises in the history; and their successive openings, that the whole is evolved from the roll in strictly chronological order.

If, now, we suppose the period extending from the creation to the end of the millennium to be symbolized by the seven-seal roll, all the requirements of these symbolic statements will be satisfied. That period was a distinct and independent one, being that appertaining to the old Dispensation. According to Jewish and early Christian views it formed a complete series and system of ages. In sacred history it is divided into seven ages, which are clearly marked out by the great events or crises. It was the period of successive stages in man's religious history, the will of God and the way to heaven being made known to him by successive Revelations, and he being wholly unable to fathom the meaning of the older Revelation, or to appreciate the actings of the Mediator from first to last, until both were made manifest by the Mediator Himself through the Gospel (*Guide*, 109). That such is the general significance of the seven-seal roll I have fully shown in the *Guide*, P. II. C. II. On this account, and also because the statement will receive further confirmation in the course of the following exposition, I do not enter on any proof of it here.—In the *Ap. Apoc. of John* the seer beholds two books sealed with seven seals. But these are thus sealed to denote the impenetrability of things future, the one relating to future events, and the other to judgments to come.

DIV. 2. *The Proclamation of the Strong Angel.*

V; 2-3. 332-340. *And I beheld a strong angel proclaiming in a loud voice; 'Who [is] worthy to open the roll, and to loose the seals thereof?' And none in the heaven, nor upon the earth, nor underneath the earth, was able to open the roll, or to look upon it.*

332. *A strong angel.* The angel who gives such a challenge may well be supposed to be 'the Angel of the covenant;' and we shall in the sequel find confirmations hereof.—The epithet *strong* is used to give force to his proclamation.

334. *Worthy*, that is, qualified by his competency and dignity.

335. *And.* To avoid the appearance of tautology, we might either render this particle *even*, or invert the clauses so as to read *worthy to loose the seals, and to open the roll.*

V; 3. 336. After *heaven* some copies have *above*.

336-8. *The heaven, &c.* These three divisions of the symbolic universe would, according to the ancient cosmogony, comprehend every part; and hence the strictest universality is denoted.—*Underneath the world* is an expression for all that the Jews accounted to be under the earth or land, namely, Hades and 'the waters under the earth.' Cp. Is. 14; 9, 15.

339-340. *To open . . . nor to look.* We may either understand to *open . . . nor to look upon its contents when opened*, or rather to *open . . . nor even to look upon the roll*. The latter gives great force to the symbolization of the impossibility of any creature's searching out and expounding the ways of the Creator in providence and grace.

DIV. 3. *An ELDER introduces the LION of JUDAH.*

V; 4-5. 341-8. *And I wept much; because no one was found worthy to open the roll, nor to look upon it. And one of the elders saith to me; 'Weep not: lo! the Lion who is from the tribe of Judah, the Root of David, hath conquered to open the roll, and the seven seals thereof.'*

341. I. Emphasis is thrown on the person by the insertion of the pronoun with the view probably to intimate, that the seer's symbolic act of weeping is done in his capacity of acting or earthly representative of the Church. Thus his weeping denotes the grief, that the Church must feel at being apparently debarred from knowing the ways and purposes of her Head and Lord.

342. *To open.* The R. T. inserts *and to read*. The phrase, if genuine, must have been used in the same sense as in C. 1; 3, *i. e.* to read aloud, to make known to others; but it is generally rejected.

V; 5. 344. *One of the elders.* Why of them? Doubtless because one of the representatives of the Church of God was the most proper person to communicate good news, in reference to a matter in which the Church was so deeply interested, and to introduce the lamb that was slain from the foundation of the world, as the one who alone was competent to open out his own actings.

345-6. *The Lion*: "the emblem of *heros fortissimus*, inasmuch as the lion is the king of beasts: cp. Je. 4; 7." Doubtless this designation has been derived from the standard of Judah, and is given to the Messiah, because he was *of the tribe of Judah* (He. 7; 14). Cp. Ge. 49; 9; "Judah is a lion's whelp, &c." The first of the zōa, "like a lion" (4; 7), would correspond to the tribe of Judah, which marched first. Cp. 10; 3: *Test. XII Patr. XI*; "From Judah came a spotless lamb; and on his left hand was the similitude of a lion:" and in 4 *Ezra* xii the lion is Christ, the eagle rebuked is Rome.

347. *The root of David.* The Greek word means literally a *root*, but it may also mean 'a stem growing from the root.' In favour of

the latter sense the precedent in Is. 11; 1 is alleged; "There shall come a shoot from the trunk of Jesse, and a branch shall grow out of his roots" (cp. Zec. 3; 8; "my servant the BRANCH"). In support of the former the preference due to the literal sense, and the parallelism in C. 22; 16, may be advanced. In the declaration, "I am the root and the offspring of David," the two terms are not, I conceive, synonymous, but rather contrasted. And hence, assuming that the former word is used in the same sense here as there, it will mean the root or source whence David sprang, the other sense being expressed in addition in C. 22; 16. And this meaning is quite in accordance with the preceding context, in which Christ is exhibited as the divine Creator and providential Governor of all things. As such, he who raised up David from the sheep-folds to the throne, and made him a royal house, from which He himself would in the fulness of time come as the Messiah, might very appropriately be designated 'the root of David.'

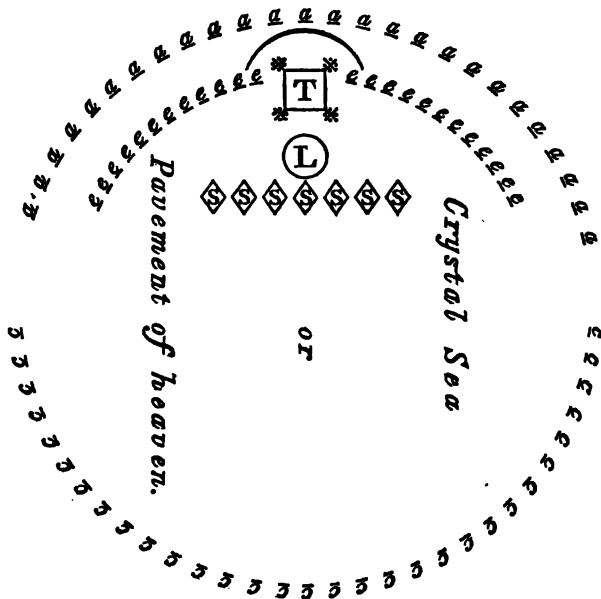
348. *Hath conquered.* The Greek word "does not merely signify, that the Messiah was able to open the book, but that he had acquired this power by a victorious struggle." The continual use of this word throughout the book in reference to a particular conflict shows, that it has a special sense given to it; and this ought not to be lost sight of. "Prevailed" is too weak a term; because a person may prevail by persuasion or interest only: whereas the Messiah conquered in consequence of his 'going forth' fighting and 'conquering' from the beginning, and carrying on the conflict 'in order that he might' and until he did 'conquer' in the end (6; 2).—*To open . . . and to loose.* Another instance, in which the Greek copulative seems to have the sense of *even*.

DIV. 4. *The LAMB takes the roll.*

V; 6-7. 349-355. *And lo! and in midst of the throne and the four living creatures, and in midst of the elders, a lamb standing, as it were slain, having seven horns, and seven eyes (which are the seven spirits of God, those which had been sent forth into all the earth). And he went and took [it] from the right [hand] of Him who sitteth on the throne.*

349-50. "*And I saw in the midst* is a reading supported by many authorities, but not by the most ancient" [Tregelles].—Perhaps we should translate *And lo! both in midst*.—At first sight it may seem, that the author means to represent the lamb as standing in the midst of the four zōa. But if our view, that they are placed as supporters of the throne, be well founded, this is clearly impossible. We must, therefore, adopt Stuart's interpretation. He says; "Plainly the writer means to say, in the space between the throne borne up by the four zōa and the elders who sat in a semi-circular form around it." That

this is the true view is, I think, strongly indicated by the form of the sentence. It does not run, *and in midst of the four zōa*, so as to lay down three outer points; but that, on the contrary, two only were intended is plainly intimated by the twofold repetition of the word *midst*. The *zōa* are mentioned merely as a part of or appendages to the throne. If it be asked; Why should they have been introduced at all? it may be answered; To bring to mind the attributes of God, and also the creation, in connexion with the lamb; and thus to intimate, that the character of Mediator in which Christ appears here has immediate reference to these, he having taken upon him the Mediatorial character in order to maintain the divine attributes in all their unsullied integrity, while at the same time he 'delivered the creature from the bondage of corruption into the glorious liberty of the children of God.' There is, I doubt not, in some measure a *constructio ad sensum* :—by which I mean, that the author, in specially mentioning the *zōa*, has been influenced by the wish to bring on the scene 'the creature' for whom Christ acts as Mediator, on an occasion when he could appear to speak of Him as standing midway between them and the throne, and thus intimate for whom Christ assumed the Mediatorial office.



The notion I have formed of the author's conception of the scene as a whole will best be shown by the accompanying diagram. The

one half of the outer circle shows the place of the "many angels" (ve. 11, see on 370), and the other half that of "every creature" to the remotest bounds of creation (ve. 12). The space on the crystal floor outside the seven spirits is left to be occupied by those on their trial, when they shall be called before the throne to receive sentence (20; 12, 13). The other items speak for themselves. It will be observed, that I have placed the lamb nearer the throne than the seven spirits. This I have done; because it seemed more appropriate, that the Spirit, who was procured and sent out into the world by the Lamb, should occupy a position between him who sent and those to whom he was sent. The requirement of the text, that the seven spirits be "*before the throne,*" is equally satisfied. And as the principle on which the symbols have been introduced in the narrative has manifestly not been proximity to the throne (nor yet precedence of rank), but the relation of significance, no inference can be drawn as to the relative positions from the seven torches being mentioned before the lamb. The latter has evidently been reserved for the special scene.

351. *A lamb.* The Greek word used invariably by John in the Apocalypse does not occur elsewhere in the New Testament, except in John 21; 15, and there in the plural and literally. In his Gospel (1; 29, 36) John uses another word, which is found also in Acts 8; 32: 1 Pe. 1; 19. The phrase "the Lamb of God" does not occur in the Apocalypse, and Jesus is never directly designated 'the Lamb.'—The term is properly a diminutive, and means a young, tender lamb. The idea of innocence associated with this animal is thus intensified. Note, that a lion having been announced, a lamb makes its appearance. Christ is exhibited in this book under both characters, an irresistible lion to the enemies of his people, a gentle lamb to his friends.—*Standing.* If this term has any symbolical significance, it can only arise from an implied contrast with *sitting*, the former denoting a state of action, and the latter of quiescence. But the word is doubtless used here simply as a necessary part of the description.—*As it were slain*, that is, its appearance showed plainly, that it had suffered a violent death. How this was shown it were idle, and pushing the symbolic representation too hard, to inquire. The object plainly is to make the lamb a symbol of one, who had been offered as a propitiatory sacrifice. And, this end being attained, it was never intended, that speculations should be carried further.

352. *Having seven horns, &c.* A horn being the emblem of power, seven horns denote the plenitude of power. So also an eye being the emblem of scrutiny and penetration, seven eyes signify the plenitude of wisdom. And thus *omnipotence* and *omniscience* are attributed to Christ.—Such an attribution confirms what was said on C. 4; 3 and 5

as to the divine person on the throne being God manifested in Christ, and the Spirit symbolized being the Spirit of Christ. For, when Jesus appears here in what is peculiarly his proper character in this book, that is, as Mediator, then, in order (it would seem) to intimate, that it was he who in his divine nature occupied the throne, and who in his spiritual nature was before the throne, he is symbolized as 'King of kings' (for omnipotence implies this), and as the possessor and giver of the Spirit (for omniscience indicates, and the clause that follows plainly states, that such is the fact).—"That in itself," says Stuart, "the expression, *seven horns*, would denote omnipotence, seems not to be correct, inasmuch as the beast of C. 13; 1 has even a still greater number of horns." As though the emblematic significance were enhanced in proportion to the magnitude of the number! This is one of many instances, which show a sad want of due appreciation of the mode of symbolic representation.—Again, Stuart raises a question, 'whether the seven eyes are indicative of Christ's *own* attributes, or symbols of that power which he possesses of sending forth the seven spirits?' And he adds; "There is some difficulty in the present case; because the seven horns seem plainly to denote the Messiah's attribute of mighty power." Unquestionably they do; and by parity of reason the seven eyes denote his attribute of infinite wisdom. And there is really no difficulty at all in the case, but what arises from his own erroneous interpretation of the seven spirits as meaning the seven presence-angels. That Stuart has found himself entangled in such a difficulty is an additional proof of the erroneousness of that interpretation.—Once more, this writer starts the question, How were the horns and eyes placed in the creature's head? And though he rightly concludes, that "it would be useless to make conjectures of this nature, as the significance of the symbols is not in any degree affected by them," he expends too many words on *quasi* conjectures. But for the erroneous notion, that the symbols were actually seen by the apostle, such questions would never be raised.

353. *Which are the seven spirits of God.* There is a reading, which would refer this clause to the seven horns; but on every ground there can be no doubt, that it refers to the seven eyes, and to these only.—*The seven spirits* are mentioned three times before. In No. 17 they are not said to be *of God*, but instead thereof *which are before His throne* is added, with an obvious allusion to the *seven torches burning before the throne*, which in C. 4; 5 are said to be *the seven spirits of God*. In C. 3; 1 the High Priest is said to *have* or *possess* them, in accordance with the symbolization of them here, as forming part of the lamb. That the seven spirits are an equivalent for the eyes and also for the torches is an unquestionable proof, that a thing may be repre-

mented by more than one symbol. And that the seven spirits are divine, possessed by Christ, and sent forth into all the world shows, that they must denote the Holy Spirit, as I have fully demonstrated on No. 17.—There is no inconsistency or incongruity in the symbol of the seven eyes thus having two significations assigned to it. It may well denote emblematically and subjectively the attribute of omniscience, and also symbolically a person, the Holy Spirit. Cp. C. 17; 9–10.—*Those which had been sent forth into all the earth.* If any reasonable doubt could exist as to the seven spirits signifying the Holy Ghost, it ought to be removed by this clause, so palpable is the allusion in it to Christ's having sent the Comforter into all the world: cp. Acts 2; 8–11, 17.—The sequence of this clause to the seven eyes shows, that the "seven eyes" engraved upon the cornerstone of the "latter house" (Ha. 2; 9), which are "the eyes of the Lord that run to and fro through the whole earth" (Ze. 3; 9: 4; 10), have been had in view. The introduction, too, in the same connexion, of "the seven lamps" indicates, that they have the same significance. 2 Chr. 16; 9 should also be compared; "The eyes of the Lord run to and fro throughout the whole earth to show himself strong in the behalf of them, whose heart is perfect toward him." The mission of the seven presence-angels, as exhibited under the seven trumpets, is an illustration of the Lord's 'showing Himself strong.'

V; 7. 354. *And he went and took.* Some copies have *the book*, but this does not appear to be a genuine reading. The objective pronoun is very commonly left out in this book.—As in Da. 7; 13 'the Son of man came near to the Ancient of days,' and in consequence 'there was given to him dominion, &c.;' so, in consequence of the lamb having qualified himself to go near and take the book from Him who sitteth on the throne, there was given unto him 'the kingdom of the world, that he might reign for ever and ever' (11; 15).—Yet again here Stuart raises the question as to the mode of representation. 'How could a lamb take a book? Had the animal a human body with a lamb's head? Or had it the hands of a man? Or did it change its form?' Such are the questions he proposes, marvelling that commentators in general have kept 'a guarded silence on the difficulty, or do not seem to have once entertained the thought, that there was any.' Yet, after speculating upon the point at some length, he is constrained to end by saying, that since 'as to the main sentiment it would not be changed by either mode of representation, one may be tempted to put the consideration of it aside, and adopt the sentiments of those who say, that we must not unreasonably dwell upon individual traits, nor press such inquiries.' Certainly this is the more judicious course. For symbolical representation was never intended to be subjected to such questioning on indifferent points, seeing that in its very nature it could

not possibly preserve consistency with the realities of the natural world in all respects; and it must be deemed sufficient, if there is no very glaring incongruity or palpable incompatibility in those points, which are directly brought into view. But indeed it might well be asked, whether there is not as much contrariety to the reality of things in an animal's having seven horns and seven eyes as in its taking a book with a cloven hoof? Symbolism is a mode of pictorial representation by means of an aggregation of natural emblems, and these will sometimes of necessity not fit into one another, so to speak. It is designed for and only adapted to the imagination, and never was nor was meant to be exhibited to the eye.

A much more pertinent and important inquiry than the foregoing is, why is it symbolized, that Christ alone of all living beings, and he only in the character of Mediator, could take and open out the seven-seal book? If that book contains a history of his acting as Mediator from the time, when the fall of man made it necessary that he should enter on the work of mediation, until that work was accomplished by his incarnation, atonement, resurrection, and ascension, and consummated in the substitution of the Christian for the Jewish polity, and the exaltation of the elect confessors to their preferential state of millennial bliss, the reason and the great propriety of the symbolization will be self-evident. But if it contains, as Præterists, Præsentists, and Futurists say, a narrative of events, which were to happen only after the Mediatorial work was finished, and those political rather than ecclesiastical, and of comparatively limited interest and influence; if its contents relate only, as the first of the three contend, to the few first centuries of the Christian era; or, as the second of the three maintain, to all the ages of that era, however long they may prove to be; or lastly, as the third of the three hold, to only a very short period at the conclusion of that era, it will be hard indeed to show any pertinency or propriety (certainly any *such* propriety as on the first hypothesis) in the symbolization. Let this question be used as a test to try the *a priori* probability of the several systems of interpretation, and I shall not fear to abide the result.

DIV. 5. *The NEW SONG of the ZOA and ELDERS.*

V; 8-10. 356-368. *And when he took the roll, the four living creatures and the twenty-four elders fell down before the lamb, each having a harp and golden bowls full of incenses (which are the prayers of the saints). And they sing a new song, saying; 'Worthy art thou to take the roll, and to open the seals thereof; because thou hast been slain, and hast bought us to God by thy blood out of every tribe and tongue and people and nation, and hast made them to our God a kingdom and priests; and they do reign upon the earth.'*

356. *When he took the roll.* This act was sufficient to show, that the lamb was the recognised Mediator, in whom all power in heaven and earth was vested; and accordingly the zōa and elders waited not for the opening of the seals, but at once burst forth in a song of praise.

357. *The zōa and the elders.* That they should be the parties to sing such a song is a conclusive proof, that they must be meant to represent those for whom the lamb acts as Mediator. And if so, the former must symbolize the redeemed creation in general, and the latter the Church of God in particular.

358. *Fell down before the lamb.* All that are in the court, even the supporters of the throne who stand nearest to the Deity and those who are enthroned with Him,—all, except those that personate God and the Spirit, prostrate themselves before the lamb, thus marking the distinction between the three persons of the Trinity and created beings.—Here, again, it might be asked, but with as little propriety as before, how an animal could prostrate itself, hold a harp and a bowl, play on the former, and sing a song, all at one time! On Stuart's view, these symbolizations ought surely to be regarded as something more than "the *mirificum*," and even as "the *monstruosum*."

359. *Each having a harp.* A *harp* in place of *harps* is the emended reading.—Stuart puts the question; 'Is it the zōa or the elders who have harps, &c.' And he answers; 'The latter, as the expression "bought us" in ve. 9 seems necessarily to indicate.' But, first, there is in the expression no such indication; for all that it has in his view arises from assuming, that the zōa do *not* represent the redeemed, which I contend that they do. Secondly, in consequence of a different reading in ve. 9 being now received as better authorized, if the reference here be supposed to be to the elders exclusively, the result will be directly the reverse of what Stuart intends, as will be seen when we come to ve. 9. Thirdly, the arrangement and natural construction of the two clauses support the opinion, that both the zōa and the elders are referred to. And, lastly and alone conclusively, though we should grant, that the participle *having* refers only to *the elders*, yet the verb *sing* being coupled to *fell down* must have the same subject, that is to say, the zōa and the elders; and consequently both these use the expression *bought us*.—It may help to show who are symbolized to compare what is said of the harp-singers of C. 14; 2 and 15; 2: see on 931, 933.—*And golden bowls.* The epithet is designed to indicate the high value set upon the thing symbolized, namely, the prayers.—The article intended is not a *vial*, but a shallow basin-shaped vessel or bowl.—*Full of incenses.* I have ventured to make a plural to suit the original, which implies a variety of sweet odours.

360. *Which are the prayers of the saints.* It may very naturally be supposed (esp. cpg. Ps. 141 ; 2 ; “ Let my prayer come before thee as incense ”), that *which* refers to *incenses* ; and Stuart affirms that it does. But the gender of the Greek pronoun shows, that it refers to *bowls* ; and by a comparison of C. 8 ; 3 it will be seen, that the incenses do not represent the prayers, but that which makes them as it were sweet, that is, acceptable to God. Hence this clause refers to the bowls, though not as distinguished from, but as inclusive of their contents.—The offering of these bowls of incense (thus explained) after the custom in the Jewish temple is a clear indication that the zōa and elders act *as representatives*.—That *the harps* denoted the praises of the saints appears to have been thought too obvious to need explanation.—The prayers and praises are not to be regarded as general, but as special to the occasion, as the song shows.—“ Of the saints ” means of the saints of the first Mystery, both those who had been, and those who at the epoch of this scene, having already entered into their rest, were about to be, admitted into glory. So that the harps and bowls are not emblematic of praises and prayers offered *for*, and still less *by* saints on earth. Perhaps, indeed, we should conceive of these as *not now* being offered at all ; but, having been offered on the earth, and perfumed with the incense from the angel’s golden *censer* (see 8 ; 4), they have ascended up to heaven, and are there kept in golden *bowls* in the hands of the representatives of the Church for “ a memorial before God ” (Acts 10 ; 4), and before Christ, who ‘ ever liveth to make intercession.’

V ; 9. 361. *They sing a new song*, that is, a song called forth by a new occasion for praise, which in this instance was the manifestation of the lamb’s worthiness to take the roll. See on 152, 932, and Ps. 33 ; 3 : 40 ; 3, &c.

362. *Worthy art thou.* The challenge was ; Who is worthy ? And no sooner has the lamb practically proved his worthiness than all creation by its representatives thus responds to the challenge ; and then all the angelic hosts, taking up this key-note, make heaven’s courts re-echo with, “ Worthy is the lamb, &c.”

363. *To take the roll and to open the seals.* The natural order is observed here : ct. 334-5.

364. *Because thou hast been slain.* Here the cause of the worthiness is explicitly made to lie in the lamb’s having by the sacrifice of himself made atonement, and so accomplished the Mediatorial work, or rather qualified himself to act as Mediator.—There is of course an allusion to the Paschal lamb. Cp. 1 Co. 5 ; 7.

365. *And hast bought* :—rather than *redeemed* : cp. 1 ; 5 : 1 Pe. 1 ; 18 ; 19. This word, as proceeding from the zōa and elders, suffices to show, that they are representatives of those bought.—*Us.* Unfor-

tunately there are in Nos. 365, 7, 8, variations of reading, some of which give rise to much perplexity and uncertainty on most important points. They are these. 1. *Us* is omitted here in A, the oldest MS. extant; and one MS., omitting *us*, reads *to our God*. Lachmann and Tischendorf recognise the authority of A, but Griesbach, Scholz, and Tregelles do not. Ewald had proposed on exegetical grounds the omission of *us* without being aware, that there was any MS. authority for omitting it. 2. In 367 the *us* of the R. T. is exchanged for *them*. It appears to be generally admitted by critics, that there is a decided preponderance of MSS. authority for this reading, so that it may be considered to be an established one. 3. *To our God* in 367 is not found in A; and, as the authority for its insertion is the same as for that of *us* in 365, the two ought in consistency to be received or rejected together, though Lachmann has inserted the phrase here. 4. "The most ancient authorities, Greek and Latin, have *kingdom*" (as in C. 1; 6) in place of the *kings* of the R. T.; and accordingly Tregelles adopts the word. But Scholz does not, and Griesbach marks it as inferior to the R. T. 5. In 368 *we shall reign* is clearly to be rejected. "The only question is between *they shall reign* and *they do reign*" (a fact, by the way, which strongly confirms the reading, *them*, in 367; since different parties cannot be spoken of in these two numbers, whatever may be the case as compared with 365). The present tense is the reading of A 38, B, and several other MSS. On their authority it is received by Tregelles. But Griesbach, Scholz, and some other critics receive the future tense.—I have thought, that it would be the most convenient way to exhibit the authorities for all these connected readings under one view; and, having done so, I proceed to speak now of the word before us. The authorities for it appear to me to be nearly balanced; and in placing it in the text I have been influenced by the rule of giving the preference to that reading which makes the most difficult sense, because it is more likely that an attempt at emendation would be made where the meaning appeared inexplicable than where it was obvious. And certainly the difficulty here, when *us* is followed by *them* and *they*, might seem to be so great as almost to baffle the attempt to conjecture what the meaning could be. It is "a serious discrepancy," says Stuart, "which Ewald found himself unable to solve." But as the difficulty attaches not to *us*, but to *them* and *they*, I shall reserve the further consideration of the point, till I come to those words.—*To God*, that is, *for* or *on account of* Him, that we should be to Him (as the sequel says) kings and priests.—*By thy blood*. "Not then," says Stuart, "simply because he had instructed them, or been the light of the world,—not merely because he had set them a perfect example, and urged them to walk in his steps,—not merely because he had sealed the truths which he had taught

by a martyr's death; all these might indeed belong to the circle of action in which, as the Redeemer of our race, the Lord Jesus would move. They did belong to it, and they are delightful truths and of deep interest. But there is a truth which ranks still higher; and this is, that Christ was our passover-sacrifice, our propitiatory offering, and thus that "Lamb of God which taketh away the sins of the world." It is not merely the light which he diffused, nor his example, nor his martyrdom as a faithful witness; but HIS BLOOD which redeems our lost race from their bondage and their perishing state, and makes them free and "alive to God." Let the reader carefully compare with the sentiment here, Matt. 26; 28: 20; 28: John 10; 11: Eph. 1; 7: Acts 20; 28: Col. 1; 14: Heb. 9; 11-14: 1 Pe. 1; 18, 19: Gal. 3; 13: 1 John 1; 7: Is. 53; 5-10; which, however, are only a few of the numerous texts of the like import. If there be any such thing as a central point to Christianity, considered as a religion distinct from all others, it seems to be the doctrine here brought to view by our text. No wonder, that it should call forth the rapturous praise and adoration of all the heavenly world, when the Lord of Glory presented himself in a form, which was an emblem of the astonishing sacrifice which he had made, and made as the Redeemer of our perishing race!"

366. *Out of every tribe, &c.* This is a quadripartite FORMULA OF UNIVERBABILITY occurring in seven places, as I have shown in the *Guide*, p. 197. It ought to be regarded as a whole, without analyzing it (as expositors are apt to do) into its several parts. Thus regarded, it imports generally in this instance, that people have been redeemed by the blood of Christ out of every nation under heaven.

V; 10. 367. *And hast made them*, that is, formed them into, constituted them.—Now comes the question, Who are the parties spoken of? It may seem at first sight, that the reading of the R. T., *made us*, is much the most natural one, and that the transition to *made them* is so abrupt, and the meaning it gives so inexplicable, that the former is decidedly to be preferred. And doubtless the many readings, that are found in this text, have had their origin in the attempts at emendation of puzzled commentators. The difficulty arises, however, only from the true view not being discerned. None exists on my scheme. It will be found to attach only to the rejected reading. I hold (as I have stated), that the zōa symbolize all the redeemed creation, including both those who, having at any time been in covenant with or having had the knowledge of the true God, constitute the Church of God, and those who, having never known Him by name, but yet virtually served Him by living up to the best of their light and opportunities, have the benefit of the redemption that is in Christ Jesus: while the elders symbolize the former alone. But not

all those even of the latter body are privileged to have the high honour and bliss of being made 'a kingdom and priests to God.' For, as C. 20; 4-6 shows, it is only confessors, or the faithful who have maintained their faith under circumstances of more than ordinary trial (cp. 2 Ti. 2; 12), that shall be admitted to the preferential millennial reign with Christ, and be made priests of God. Hence, when the zōa and elders, after having said *hast bought us*, make a change and say, *hast made THEM a kingdom and priests*, if they be supposed to have in view the last-named class (being a part of their own body), no difficulty will exist: while on the reading, which would represent them as saying *hast made us* (the whole body of the redeemed) *a kingdom and priests*, a difficulty would be created by the contrariety to the doctrine of a preferential reign, as taught in C. 20; 4-6, which would then be introduced. And be it here observed, that the reading which omits *us* in 365 is quite compatible with the view now indicated. For, when it is received, the rendering must be (cp. 11; 9) *hast bought some out of every tribe . . . , and hast made them a kingdom and priests*. The only difference will then be, that the general body of the redeemed will not be mentioned at all. And although their being mentioned on the other reading is a reason for preferring it, the omission of them by no means necessitates the rejection of this.—*To our God a kingdom and priests*. This has appeared to be so extraordinary and inexplicable an association of terms, that almost all critics and expositors have adopted the reading *kings and priests* (see on 365). Nevertheless, a little consideration might have sufficed, I think, to show that, however strange the emended reading may sound, it gives the best sense. For, while we can readily understand how the most distinguished among the redeemed may be made priests to God, and a kingdom to or for God (that is an organized body for Him specially to reign over), what sense can we attach to their being kings to God?—The wording here is different to what it is in C. 1; 6, and gives a somewhat different meaning; since there the emended text runs; *He hath made for us a kingdom [or a kingship],—priests to his God and Father*. But the different statements are not only compatible with one another, but equally easy of reception. There can be no difficulty in supposing, that God has constituted a society of the elect in heaven, consecrated to His special service,—that this society is limited to those, who from time to time shall have been pre-eminently distinguished for stedfast adherence and devotedness to His truth,—that the members of this goodly company will enjoy such pre-eminence of rank and authority over others, that they will be as kings,—and that God by Christ will honour them by specially presiding over them, so that they will form a kingdom to God: and in these propositions all the statements of the two texts are comprehended. Cp. on 24.

368. *And they do reign on the earth.* As intimated under 365, I have exchanged the future for the present tense on the ground, that the latter has the weight of ancient authorities in its favour. It becomes in consequence necessary to inquire in the first place, what is the epoch referred to? It is of course that of the scene in which the speakers appear. Now, on the view of those who suppose the epoch of the scene before us to be that of the author's seeing the vision (and all expositors, as far as I am aware, take this view), this statement must be perfectly inexplicable. But the truth is, that this is not its epoch, as the following illustration will help to make evident. In a court of justice the deposition of a witness before a magistrate is in some cases received in evidence; and it is clear, that the facts deposed to must have taken place before the trial began. The same must be the case in the instance before us. This scene represents the court of heaven sitting in judgment; and the seven-seal roll is produced as the evidence in the trial. The whole of what is recorded in it must, therefore, have been supposed to have occurred previous to the epoch of this scene; and as the roll only terminates with C. 20; 10, the date of the scene will be that of the resumption of the scene of judgment in C. 20; 11. And now, in order to show how far the statement before us may be considered to have been verified on the view I take, I must for the present assume, that the terminating date of the seven-seal roll is *circa* A.D. 1500. Referring to such texts as the following, "The Lord shall *reign* in Zion:" "He shall *reign* over the house of Jacob:" "As sin hath *reigned* unto death, even so might grace *reign* to life:" "Death *reigned* from Adam to Moses:" "Ye have *reigned* as kings without us, &c.," I might argue, that the word *reign* should be taken with the same latitude in this as in those texts, and that the clause may be understood to mean a virtual reigning through the prevalence of the principles, which the confessors maintained. But I must confess, that such a construction does not appear satisfactory to myself. For it is not a reign of principles,—an upholding of the same doctrines and sentiments, that is here spoken of, but a reign of persons. And I therefore much prefer the following solution, premising that, while persons are spoken of, it is clearly not as individuals of any particular time, but as a class of a certain character. I conceive, then, that the intention of the author (or rather of the "angel" (1; 1), the High Priest Jesus, by whom the revelation was given) was to convey, that the class of persons who held the truth of the Gospel in the greatest purity, and with the greatest energy, zeal, and fidelity, and which class in the author's time was under the power of the sword, and continually subjected to persecution, should at the epoch of this scene come to possess the power of the sword itself: they who had been the oppressed and persecuted

confessors should become the prosperous and rising rulers of the world. And such was the case at the epoch, to which I suppose this scene to refer. At the era of the Reformation 'those who held the word of God and the testifying of Jesus' began to be delivered from the thralldom of the Pope, and rapidly rose to a height of power such as was never known in the world before,—such as was fully sufficient to justify its being said of them in the figurative mode of expression which is always used more or less in the Apocalypse; *They reign on the earth.*

The purport, then, of this important passage will on the whole be as follows. Christ was qualified to open out his actings in providence and grace during the ages of the first Mystery, in consequence of his having taken on himself the office of Mediator, and by his atoning death purchased to himself a people out of every nation under heaven, "the called, elect, and faithful" of whom, who had entered into their rest previous to the epoch of this scene of judgment, he had constituted in heaven a kingdom of kings, over which he reigned in person; while their brethren, who at this epoch remained on earth, he had delivered from the power of their persecutors, and elevated to the highest standing in the world.

DIV. 6. RESPONSE of the ANGELIC HOSTS.

V; 11-12. 369-376. *And I beheld, and I heard a voice of many angels around the throne and the living creatures and the elders (and the number of them was myriads of myriads, and chiliads of chiliads), saying with a loud voice; 'Worthy is the lamb that hath been slain to take the might and riches and wisdom, and strength and honour and glory and blessing.'*

369. *And I beheld and I heard.* These phrases have doubtless been introduced here to call special attention to, and to intensify what follows. —*A voice of many angels.* These are of course to be conceived of primarily as being symbolical angels, in congruity with the whole of the scene. But at the same time this is an instance in which, by reason of the impossibility of finding a suitable symbol widely differing (as the general rule requires) from the reality, the reality is necessarily made a symbol of itself.

370. *Around.* The genuine reading gives the same word that is used, when it is said, that the four zōa were *around* the throne. Here the meaning must be, that the angels formed a semicircle at the back of that made by the 25 thrones. Thus they would encircle the Lord and his redeemed ones, giving praise to the former on account of the beneficence manifested to the latter; and hence the appropriateness of the arrangement may be discerned. The angels are elsewhere also represented as taking an interest in the 'heirs of salvation,' e.g.

He. 1; 14. Cp. *Enoch* 60; 13; 'The Cherubim, Seraphim, Ophanim, and all the angels of power glorify the Lord.'

371-2. *And the number, &c.* The precedent in Da. 7; 10 runs; "Thousand thousands ministered to him, and ten thousand times ten thousand stood before him." The phrases are precisely the same as here, but the smaller numbers are placed first. Cp. also *Enoch* 40; 1; "I beheld thousands of thousands, and myriads of myriads, and an infinite number of people, standing before the Lord of spirits." The statement of the number is thrown into this particular form, in order that by the *four* terms universality may be denoted.

V; 12. 374. *Worthy, &c.* The difference between the song of the zōa and elders, and the responses or choruses of the angels and of all created things, in respect of the former only speaking of redemption, is a confirmation of the opinion, that the zōa and elders are symbols of the redeemed creation.

375. *To take*: that is, not now to receive (for he already possesses them), but to receive the honour and glory which is due to him, who possesses all *power, &c.*—*The* might and riches, *&c.*, that is, the aggregate of the highest degree of each.

376. *And strength, &c.* This is a heptadal example of the doxological formula, divided into three *plus* four terms: see on 25 and cp. 318 and 326. The *seven* terms denote, that this is a *perfect*, and therefore the highest possible ascription of praise and adoration which could be made. It ought certainly thus to be regarded in its entirety, rather than by an exposition of the meaning of each term separately after the manner of Stuart. The meaning of the several terms is obvious enough.

DIV. 7. *The angelic RESPONSE is re-echoed by all CREATION.*

V; 13-14. 377-384. *And every created thing, which is in the heaven, and upon the earth, and underneath the earth, and such as are upon the sea, and all [things] in them I heard saying; 'To Him who sitteth upon the throne and to the lamb [be] the blessing, and the honour, and the glory, and the dominion, unto the æons of æons.' And the four living creatures said; 'Amen.' And the elders fell down and worshipped.*

377. *Every created thing.* The word here is the most comprehensive that could be used, more so perhaps than that translated *creation* in C. 3; 14, and *creature* in Ro. 8; 19, 20, 21, but *creation* in ve. 22. Hence I cannot agree with Stuart, that 'intelligent agents only are designated.' He argues, that only rational beings are meant from the circumstance, that the author after using a neuter noun puts the participle in the masculine, which he supposes to be done by a *constructio ad sensum*. But this is too uncertain a conjecture to be relied upon. Better in every point of view is it to suppose, that inani-

mate things are (at least poetically) included, in the same way that the Psalmist (148; 7-10) calls upon the floods to clap their hands, and fire, &c., to praise the Lord. There is not a word here, that gives any countenance to Stuart's opinion, that the angels who preside over the sea, &c., are meant; and the preceding introduction of a doxology by the angels is opposed to it.

378. *In the heaven, and upon the earth, &c.* The seven-seal roll was introduced in ve. 3 with a similar formula to this, with which the scene of its introduction closes: see on 336-8.

379. *And all things, &c.* The sense appears to require, that we should render the conjunction here by *even*. There will then be *four* terms of specification, and by the *four* universality will be even more strongly denoted than by the terms themselves regarded separately, all-comprehensive though they are.

380. *To Him who sitteth upon the throne and to the lamb*: that is, to Christ as God and as Mediator.

381. *THE blessing, &c.*: that is, the highest degree of each separately. With the *quartad* of universality here compare the *triads* of 318 and 326, and the *heptad* of 375-6.

382. *Æons*. See on 25.

V; 14. 383. *The four creatures, &c.* Wherein is the propriety of their saying Amen to the doxology of creation, if they do not form a symbol of it in general?

384. *The twenty-four elders . . . worshipped Him who liveth for ever and ever* is the reading of the R. T., but not of the majority of the most important *codices*.

A summary view of the symbols contained in Chs. iv. and v. may appropriately be taken in this place, on account of the substantial unity of the scenes depicted in these chapters. The primary symbols, or those which represent the Creator and different parts or members of his creation, are *seven*. 1. *The enthroned one* is a symbol of the triune God, manifested in the person of Christ as the Judge of all. The authority, majesty, and terribleness of the Godhead are denoted by his appearance being like to a mingling of the fiery red of the ruby with the brilliant sparkling of the diamond. The emerald rainbow signifies, that this court of judgment is held under a covenant of grace; and the roll held in the Judge's hand is the record of the covenant, which is to be produced as the evidence on the trial. The gloriousness and purity of heaven, and the spotlessness requisite in all who tread its courts, are denoted by the crystal floor, which extends from beneath the Judge's feet to heaven's remotest bounds. 2. *The four creatures* surrounding the throne symbolize in the abstract the attributes of the Judge, and in the concrete the whole animated creation,—'the crea-

ture,' which since the creation and fall has been 'travailing in pain, expecting and waiting for the revelation of the children of God, in hope that the creature also shall be delivered from the bondage of corruption.' 3. *The twenty-four elders* symbolize a part of this redeemed creation, namely, the church of God of all time. More strictly speaking it may be said, that the zōa and elders are symbols respectively of representatives of the redeemed creation in general, and of the universal Church in particular, the former denoting the types of the generic divisions of the animated creation, and the latter the now triumphant and glorified founders and heads of the Jewish and Christian Churches, to whom the promise was made, that they should sit on thrones as the assessors in the judgment. 4. *The slain lamb*, placed in the centre in front of the throne, and midway between it and those who are on their trial, is the omnipotent and omniscient One, who has acted as Mediator from the creation, and in whom alone is redemption through the vicarious atonement of his death. The character in which Christ is here symbolized, that of Mediator, accounts for the lamb's position midway between the Judge and those on their trial. 5. *The seven flaming lamps or torches* represent the Holy Spirit as the Spirit of Christ, which had been sent forth by Him into all the world to be a Quickener, Sanctifier, and Comforter, to all who were willing to receive Christ into their hearts. 6. *The myriads of myriads of symbolical angels*, forming an outer circle around the Judge and the redeemed, symbolize the countless hosts of heaven. 7. *All created things of the symbolical universe* in like manner are made to represent all that exists in the actual creation, animate and inanimate.

On the present occasion, when the Mediator is about to unfold the history of Providence and Grace, on his taking the first step towards doing so, the redeemed in general and the Church in particular, as being those who are most deeply interested in this history, first break forth into a song of praise for their redemption. The angelic hosts then take up the strain, and respond in a hymn of highest praise to the Lamb. Lastly, all creation,—angels and redeemed, things animate and inanimate, are poetically represented as being constrained to burst forth in one universal chorus, ascribing all honour and glory to Him who sitteth upon the throne and to the Lamb. When the peals, with which heaven's vaulted roof has thus been made to echo and re-echo, have subsided into still silence, the representatives of the redeemed crown the whole with a solemn Amen. And then the representatives of the Church, amid the deep silence which prevails, prostrate themselves in silent adoration before the ever-living One.—There is something highly poetic, artistic, and sublime in the way in which this doxology to the Lamb is represented as swelling higher and higher,

and louder and louder, through successive stages, and then is made in the most solemn manner to subside into deep silence, and an attitude of expectation of the coming revelations.

Here let me notice, that commentators in general appear to regard the scenes we have been contemplating as being purely imaginary,—I mean imaginary, not only as respects the symbolical representation, but as having no reality corresponding to it,—as being a poetical introduction to the seven-seal roll, furnishing it with a kind of standing scenery, but having in reality no place in time or space. But this is assuredly a great mistake. There is no other part of the Apocalypse, which is regarded as being mere “drapery” (as Stuart expresses himself), and nothing else; nor ought this to be. The scene of judgment in C. 20; 11–15 has a formidable reality enough attributed to it, while this is held to be *vox et præterea nihil*. Yet in truth the latter is identical with the former.

The MYSTERY of the SEVEN-SEAL ROLL.

PART IV. Chs. VI–XX; 10.

INTRODUCTION TO THE EXPOSITION.

My exposition of the seven-seal roll is based on the fact, that an æonic scheme (or scheme of ages) was generally received at the time, that the Apocalypse was written. The existing state of things was supposed to be destined to continue through seven ages, of which the first six would be periods of trial (corresponding to the labour-days of the Demiurgic week), and the seventh a millennial period of sabbatic rest. The duration assigned to the whole was 7000 years. And the termination of the first six was believed to be then near at hand. Consequently the theory was, that the first six ages would extend from the creation to a period not far distant when the apostle wrote.—That the facts were as I have stated may be seen by the citations made in the *Guide*, p. 98 ss. I have there shown, that the earliest Christian writers, and Jewish Rabbins as early as B.C. 200, held such a theory. I have also shown (p. 73 ss.), that the New Testament Scriptures abound with allusions to such a scheme of ages,—allusions which imply, that the theory was generally received and well founded.

Having regard, then, to a theory so generally received, when a symbolic book of that age is brought before us, which is found to be divided into seven periods, the seventh of which includes a millen-

nium of sabbatic rest, the *à priori* presumption, that the book has reference to the same series of ages, seems to me to be so strong as to be almost irresistible. It is greatly strengthened, too, by the circumstance, that all Christian writers appear to have unhesitatingly referred the book to those ages down to the time, when the expiration of the sixth millennium forbid (according to their view) such a reference.

Proceeding, then, on the warrantable hypothesis, that the seven-seal book relates to the period between the creation and the near future of the apostle, I have shown in the *Guide*, P. 2: C. 2, the compatibility of its seven principal divisions with the periods, into which the sacred history between the creation and the second destruction of Jerusalem is divided by the salient events, *viz.*, the Deluge, the Call, the Exode, the first building of the Temple, and the first destruction of Jerusalem. I have also demonstrated *à priori*, and independently of any scheme of interpretation, some of the principal epochs. Hence, the proof of my exposition is substantially complete at the point of commencement of that of those, which depend wholly on the coincidences, or fancied coincidences with the symbolizations, which history by a process of torture (expanding here and contracting there, colouring this resemblance and extenuating that incongruity) can be made to yield. I allege in support of my scheme two series of verifications, the one independent of questions of interpretation, the other arising out of the agreement of the facts of history with the symbolizations. And, while prepared to challenge comparison in respect of coincidence in details with any of those schemes, whose sole dependence is on such coincidences (little trustworthy as they are, generally speaking, in reference to abstract symbolizations,—as the history of Apocalyptic interpretation abundantly shows), I rely not principally on these; but look to them only as *corroborative* attestations of a proof already in the main complete. It is on this ground, that is to say, in the confidence that I have a different source of proof, as well as a greater cogency of argument, to rely upon than is ordinarily possessed; and also under the persuasion, that I have prepared the way by excluding other systems in having shown their incompatibility *as systems*, with the demonstrable, and in the *Guide*, C. 3, demonstrated structure of the book, that I have been emboldened to lay the present scheme before the public.

And here let me beg the reader's especial attention to the wide difference, that exists between a scheme, which adopts a series of epochs independently marked out (as, *e. g.*, in the Index of a 4to Bible printed in 1703), and to which the several divisions of the sealed roll are virtually assigned beforehand, and all those, in the concoction of which the authors have taken a space of thousands of years, with full liberty to portion it out in any way, in which they could best make

the events of universal history furnish coincidences with the symbolizations, when these also should be arbitrarily arranged, by the assumption at pleasure of retrogressions and parallelisms in them, so as to make them square with the series of events assumed and adjusted to suit them. Taking into account the wide scope for application which abstract symbols afford, is there any portion of history, to which the roll might not plausibly be made to refer on such a method of procedure? Or is it surprising, that the schemes of Apocalyptic interpretation, many of them wide as the poles asunder, have been innumerable? I, on the other hand, take not the liberty of judging for myself as to the general reference of the seven seals; but I adopt the view which I find indicated in coeval works. I make no selection for myself of the historical epochs, but take those which I find laid down by all historians as the great crises in the sacred history. I do not arbitrarily arrange the several parts of the roll with a view to my particular scheme of interpretation; but in the *Guide*, P. 2, C. 3, have demonstrated its structure and arrangement *à priori*, and "without supposal of any interpretation whatever," from the statements and indications contained in it. These differences, as compared with the practice of all other expositors, must be allowed to place the widest distinction between the exposition now offered and those of other commentators. And if, while placed under the three immense disadvantages now enumerated, I succeed in giving, if only an exposition in itself *as probable* as others, that exposition will be entitled to claim general reception:—how much more, if my exposition be found to be far more probable, self-consistent, and natural! [See further in the *Guide*, p. 96.]

Here let me offer some considerations, which will be found, I think, to furnish strong confirmations of the view I take of the general reference of the seven-seal roll.

In the first place I would call attention to the circumstance, that it appears to have been the custom of Jewish writers and speakers in the apostle's time, when about to address themselves to a particular topic, to recite by way of introduction the salient points in their national history from a more or less remote period; and this they did on occasions, on which such recitations appear to us to be little to the purpose. Thus, for example, Stephen, when called upon to answer the charge of having said, that 'Jesus would destroy the temple, and change the customs which Moses appointed,' begins his defence with the history of Abraham, the going down into Egypt, and the departure thence. Paul, again, in his 'word of exhortation' at Antioch commences with referring to the bondage, the invasion of Canaan, and the times of the Judges, with no other apparent object than to make the recitation a kind of introduction to what he was going to say

about David. In Heb. xi., again, the Jewish history is traced biographically from the creation. And Josephus (as already noticed), when undertaking to write the history of the last Jewish war of 3½ years, commences 230 years previously, and relates the history of the same period that comes within the scope of his Antiquities. Other examples might be found in speeches recorded in his works. If, then, it was the custom of the apostle's time thus to retrogress, what is more probable than that he may have conformed to it? Or what exception can reasonably be taken to the supposition, that he has done so; especially when it is considered, that the matter which may be considered as introductory bears a very small proportion to the proper subject-matter of the book, as compared with the relative proportions of the two in some other examples?

Another literary feature of the apostolic age appears to have been a taste for exhibiting parts or the whole of the national history in an allegorical or symbolical dress; and sometimes there is a manifest aiming at systematic completeness by making the allegory extend from the creation to the advent of the Messiah to introduce the millennial age. If such was really the case, can we doubt, that the Apocalypse is a work of a similar character, adapted to the prevailing taste, and depicting the same history? It matters little, whether the compositions to which I allude were of a somewhat earlier or later date than the Apocalypse; for they will equally show what was the taste and fashion of the time. If they were earlier, they would be precedents: if later, and framed in imitation of the Apocalypse, they will serve to show what was the earliest view taken of its contents. Before, however, I adduce illustrations in confirmation of the above statement, it may be expedient, that I should give a brief account of the works from which the allegories will be taken. And at the same time I will avail myself of the opportunity to notice some other works of a similar character, which I have had or shall have occasion to cite, though they may not furnish much that bears on the point immediately in hand.

1. THE SIBYLLINE ORACLES are contained in *fourteen* books, but Bks. IX and X are not known to be extant. The oracles were professedly delivered by the heathen Sibyl, but are really the productions of writers (mostly Christian) of different ages from *circa* b.c. 200 to *circa* a.d. 500. Many of the Fathers appealed to them as inspired effusions. Bks. I and II are of late date, not being quoted till the fifth century. Bk. III. 1-30 is ascribed to *circa* 40 b.c. Vv. 35-99 are considered to be the oldest piece in the work, say *circa* 200 b.c. Vv. 100-133 are attributed to a Jew of about 25 b.c. Vv. 134-271 are supposed to have been prior to the Christian era. The remainder is of various dates before and after the Christian era. Bk. IV appears to have been

written by a Christian soon after the destruction of Jerusalem. Bk. V is made up of a great variety of compositions, written for the most part by some Christian Jew about the epoch of the destruction of Jerusalem. Bks. VI–VIII are assigned to the second, third, and fourth centuries: Bk. XI to the first: Bks. XII–XIII to the third: Bk. XIV to the fifth.—In the first, second, and fourth books there are passages relating to schemes of ages. To these I have adverted in the *Guide*, pp. 99, 100. Bk. XI (the date of which is near to or before the Christian era) contains a Sibylline representation of Jewish, Grecian, Macedonian, Roman, and Egyptian history from the Flood down to Julius Cæsar.—The *Oracles* are generally of an enigmatical or Apocalyptic character.

2. THE TEST. XII PATRIARCH. was composed about the same time as the Apocalypse, and in a mystical style, most of the testaments containing Messianic passages. Its author was a Christian Jew, [See the *Guide*, p. 108, in reference to the *seven jubilees*.]

3. THE SHEPHERD OF HERMAS was written by some Christian not later than A.D. 150. It consists of four Visions, twelve Mandates, and ten Similitudes. This work presents but few points of resemblance to the Apocalypse, beyond its general symbolical or allegorical character; and its introduction of angels.

4. THE APOCRYPHAL APOCALYPSE OF JOHN “belongs to a late age (say *circa* A.D. 400), and is deserving of little consideration.” It speaks of “a book with seven seals, as thick as seven mountains” (Re. 5; 1), of “the new Jerusalem descending, adorned as a bride for her husband” (Re. 21; 2), of the angels singing the *trisagion* (Re. 4; 8). But as the particulars, in which it resembles the Apocalypse, have apparently been borrowed from that work, little use can be made of it.

5. THE ASCENSIO ESAIÆ was originally written in Greek (doubtless by a converted Jew), and probably in A.D. 69. Lücke, indeed, assigns it to the second or third century; but the arguments he advances are insufficient to establish his position: and the numbers in connexion with the plain reference to Nero’s persecution are, I think, conclusive in favour of the date assigned by Dr Laurence.—This Apocryphum had been lost sight of for many centuries; and it was only in 1819 that an Ethiopic translation, which had been accidentally discovered by Dr Laurence, was published by him. While the work professes to contain “*The ascension of Isaiah*” and “*The vision which Isaiah saw*,” it speaks of ‘truths relating to the faith of the Beloved, the destruction of the world, the clothing of the saints, their departure and change, the coming from the seventh heaven and taking the form of man, the rejection, crucifixion, and ascension of the beloved.’ ‘Afterwards,’ it says, ‘disciples forsake the doctrine of the twelve apostles respecting the second advent of Christ, and contend much about the

proximity of his coming.' It alludes to Nero as 'the matricide,' who will 'descend from heaven, erect his image everywhere, have power 3y. 7m. 27d., and after 332 days, on the coming of the Lord, be dragged into Gehenna.' The second part contains an account of Isaiah's visit to the seven heavens, and of the Beloved's descent to earth, his incarnation in the womb of Mary, his history while on earth, his conquest of the powers of darkness, and final ascent to reign at the right hand of God.

6. **THE BOOK OF ENOCH** was discovered by Bruce in Abyssinia, incorporated in the Ethiopic copies of the Old Testament. An English translation was published by Dr Laurence in 1821. From internal marks and from references made to the work by the earliest Christian writers, it has been assigned to the latter half of the first century. The quotation from it in Jude however, may be thought to imply an earlier date; though the hypothesis may be adopted, that the *book of Enoch* borrowed from a more ancient tradition, to which Jude had referred.—Enoch is represented as announcing, that what he sees has reference "to a distant period" (meaning the time of Messiah), and is intended for the benefit of 'the elect and righteous, *who are to exist in the time of trouble?*' Angels are his guides and interpreters. His work consists in part of visions, some of which commence from the creation, and trace out the sacred history in an allegorical manner, near akin to that of the Apocalypse, concluding with a Millennium and general judgment. The author's Messianic views appear most prominently in three divisions, which are styled "Parables." The title of the second conveys, that it has respect to those "who deny the name of the Lord of Spirits, and who will be judged and punished by the **ELECT ONE**" (the Messiah).

7. **THE FOURTH BOOK OF EZRA** (called 2 Esdras in the Apocrypha) was esteemed an inspired work by many of the Fathers. It now exists in Latin, Ethiopic, and Arabic versions. Clement quotes from a Greek copy of it, which some suppose to have been the original, but others think that it was written in Hebrew. It is considered to have suffered both by excissions and interpolations. The author appears to have been a Christian Jew. The date of the work is generally believed to be not later than the first century, but some think that it was written before the Christian era.

I now proceed to give abstracts of the passages, to which I have alluded. In doing so I will insert in brackets, as I proceed, the literal names of the things signified, though what is denoted is in general sufficiently obvious. I will also append a few remarks to each abstract.

Enoch, Cs. 84–89.—C. 84. Enoch relates to Mathusala "another vision" which he saw. 'A white cow [Adam] sprung forth from the

earth. Afterwards, a female heifer [Eve]; and with her two heifers, one black [Cain], the other red [Abel], the former of which struck the latter. The female produces a white cow [Seth] and many cows, and black heifers ["the daughters of men," whom "the sons of God" seduced].—C. 85. A single star [Lucifer] falls from heaven. Many stars ["the sons of God"] project themselves; and, from their copulation with the young cows, proceed elephants, camels, and asses [the 'giants' and 'men of renown'].—C. 86. The earth cries out. From heaven come forth white men,—one [Noah] and three with him. The three elevate Enoch to a high station.—C. 87. The first casts down the first star into a deep valley. One of the three casts down the other stars.—C. 88. One of the four (as a cow) builds a large ship, in which the four dwell. Seven cataracts pour much water, &c., &c. [The Deluge]. The four go forth. Of the three, one is a white cow [Shem], one a red [Japheth], and one a black [Ham]. In time a white cow [Abram] is born: ve. 17. It brings forth a wild ass [Ishmael] and a white cow [Isaac]. The latter produces a black wild sow [Esau] and a white sheep [Jacob], which bears 12 sheep. Eleven of these deliver the twelfth to the asses [the Midianites], and these deliver it to the wolves [the Egyptians]. The bondage in Egypt, the Exodus, the giving of the Law, the entering into the pasture of Canaan, Joshua and the Elders, the alternate servitudes and deliverances by the Judges, are then described in the same allegorical manner: vv. 25–66. 'Another sheep [Samuel] conducts them: ve. 67. When dogs, foxes, and wild boars begin to devour them, a ram [Saul] delivers them: ve. 68. He begins to tread upon the sheep, and then the former sheep [Samuel] is sent to a still different sheep [David], who is raised up to be a ram [a king], after the dogs [the Philistines] have caused the first ram to fall: ve. 72. Another ram [Solomon] succeeds, who builds a tower [the temple] for the Lord of the sheep: vv. 77–83. Then the sheep wander [the schism], and the Lord sends some [Elijah and the Prophets] to them, whom they kill: vv. 84–88. He makes a great slaughter among them, departs from the place, leaves them in the power of the wild beasts [Pul, Tartan, Rabsaris, Rabshakeh, Sennacherib], and forsakes the house of their fathers and their tower: vv. 89–93. He resigns the sheep to *seventy* ["hireling"] *shepherds* [heathen rulers], that they might overlook them; but requires an account to be kept of all the excess and slaughter, that they might commit above what he should command them, intending to require it of them: vv. 94–100. Then they began to kill and destroy more than it was commanded them. . . . *They* [the Babylonians] *burnt the tower* [the temple], *and overthrew the house* [the nation: b. c. 588]. Every shepherd destroyed more than was ordered: vv. 101–106. Then *he* [the Mediator] *who wrote down, ascended, remained, and exhibited*

each of his books to the Lord of the sheep,—all which they had done, &c. *He took the book up in his hands, read it, sealed it, and deposited it*: vv. 107–109. [In these sentences a grand epoch of termination is plainly indicated, as it is also by what follows; and yet not a full end].—*After this, I saw shepherds overlooking for twelve hours*: ve. 110. [Probably the short duration of the joint reigns of Darius and Cyrus, forming the Median kingdom, is signified.] And three of the sheep [Zerubbabel, Joshua, and Zechariah] departed [under the Persians], and began building the house that was fallen; but the wild boars [the Samaritans] hindered them: vv. 111–112. Again they began to build [under Ezra and Nehemiah]: ve. 113. The sheep were blind, and so were the [Persian] shepherds: vv. 114–115. Thus were they delivered up [B.C. 324] to the [Macedonian] shepherds for a great destruction, who trode them under foot: vv. 116–117. *Then he who wrote the book ascended and interceded for the sheep*, pointing out every act of the shepherds, and testifying before the Lord against them all: ve. 118. [Here another grand epoch, yet not equal to the first, is indicated by the same formula; and, as a further break and mark of division, there is added the following measure of the period.] During this time [747–324] thirty-seven shepherds were overlooking: others then received them: C. 89; 1.—*After this I saw all the birds arrive; eagles, the avest, kites, and ravens*. [Probably these four represent the four kingdoms into which, according to Daniel, Alexander's empire was divided.] The eagle [probably the Ptolemies] instructed them all [in setting the example by being the first to rule over the Jews]: ve. 2. They began to devour the sheep, &c. I also cried out . . . against that shepherd [A. Epiphanes] which overlooked the flock: vv. 3–6. I observed likewise during the time, that twenty-three shepherds were overlooking, who completed in their respective periods fifty-eight periods: ve. 7. [This marks the termination of the second numerical division, extending from B.C. 324 to 45, when Julius Cæsar was made DICTATOR PERPETUUS.]—Then [A.D. 26] were small lambs [a new “people of God,” the Christians] ~~born~~ of those white sheep [Jews brought to repentance by John Baptist's preaching]: ve. 8. These began to open their eyes and to see, crying out to the [black] sheep; but they were deaf, blind, and obdurate in the last degree: ve. 9. Ravens [Jewish persecutors] flew down upon those lambs: ve. 10. They seized one of them [*the* lamb of God]. Tearing [the lambs, now grown to be] the sheep in pieces, they devoured them: ve. 11. I saw also, that horns [rulers or chiefs, viz. the apostles] grew upon those lambs; and that the ravens lighted down upon their horns: ve. 12. I saw, too, that a large horn sprouted out on an animal among the sheep; and that their eyes were opened. [This appears to represent Christ, after his ascension, operating by

his Spirit 'to open men's eyes, to turn them from darkness to light, and from the power of Satan to God.'] He looked at them. Their eyes were wide open; and he cried out to them: ve. 14. Then the dabelat saw him; all of whom ran to him. [I suppose that the 'elect' of Rev. 17; 14 are meant. The horn of the dabelat is Christ as head of the Church. He is designated in many places in this book "the Elect One."] And besides all this, all the eagles, the ravens, &c. were still carrying off the sheep, . . . and devouring them: ve. 16. Then the ravens contended with them. They wished to break his horn [to root out the Lord's people]; but they prevailed not over him. I looked till the shepherds [Vespasian and Titus, cp. C. lv], the eagles, &c., came; who cried out to the ravens to break the horn of the dabelat, . . . and to kill him. But he struggled with them, and cried out that help might come to him: ve. 20. Then I perceived, that the man came who had written down the names of the shepherds, and who ascended up before the Lord of the sheep. He brought assistance [cp. Re. 19; 14], and caused every one to see him descending to the help of the dabela: ve. 22. I perceived likewise, that the Lord of the sheep came to them in wrath [by the Roman invasion of Judea: cp. *En.* lv], while all those who saw him fled away [the Christians fled to Pella]; all fell down in his tabernacle before his face; while all the eagles, &c. assembled [to the siege of Jerusalem: cp. Rev. 19; 17, 21], and brought with them all the sheep of the field [but no longer 'of the fold': alluding probably to Herod's party]: ve. 23. All came together, and strove to break the horn of the dabela. [This refers probably to the persecution by Domitian.] Then I saw, that the man, who wrote the book at the word of the Lord, opened the book of destruction, *of that destruction which the last twelve shepherds wrought*: ve. 25. ["The native princes of Judah after its delivery from the Syrian yoke;" says Laurence. Rather, "*the 12 Cæsars.*"] And he pointed out before the Lord of the sheep, that they destroyed more than those who preceded them. [Cp. Rev. viii-xviii; esp. 11; 7: 12; 12 ss.: 13; 7, 16: 17; 6: 18; 24. At this point the writer appears to enter on the future.] I saw also, that the Lord of the sheep came to them, and taking in his hand the sceptre of His wrath seized the earth, which became rent asunder [cp. Re. 16; 18]; while all the beasts and birds fell from the sheep, and sank into the earth, which closed over them. I saw, too, that a large sword was given to the [white] sheep, who went forth against all the beasts, &c. [cp. Re. 19; 15]; but they fled from their face: ve. 28. And I saw a throne erected in a delectable land; upon this sat the Lord of the sheep, who received all the sealed books: which were opened before him [cp. Re. 20; 11-12]. Then the Lord called the first seven white ones [Re. 8; 2: 15; 6]; and commanded them to bring before Him

. . . the first star, which fell down first [Satan]; and they brought them all before Him : ve. 32. And He spoke to the man who wrote in His presence ; who was one of the seven white ones, saying ; Take those seventy shepherds, to whom I delivered up the sheep, and who receiving them killed more of them than I commanded. . . . First, the stars [evil angels] being found guilty, went to the place of punishment. They thrust them into a place, deep, and full of flaming fire, and full of pillars of fire : ve. 33. Then the seventy shepherds being found guilty, were thrust into the flaming abyss. [Cp. Re. 19 ; 19-20 ; 4.] The blind sheep, also, were all thrust into an abyss of fire on the right of that house [the valley of Hinnom]. *I stood beholding Him immerge that ancient house, except its pillars, &c.* [cp. Re. 11 ; 2]. . . . They deposited it in a place on the right side of the earth : ve. 38. [The end of the old Mystery, or Jewish Dispensation.] I also saw, that the Lord of the sheep produced a new house [the Christian Church], great, and loftier than the former, which he erected in the place of the first, which had been concealed. All its pillars were new, and its ivory new, as well as more abundant. And while all the sheep which were left were in the midst of it, all the beasts and birds worshipped them, obeying them in everything [the Millennial or the new Jerusalem state]. Then those three, who were clothed in white [the Trinity], and who before had caused me to ascend, while the hand of Him who spoke [the Mediator] held me, raised me up, and placed me in the midst of the sheep, before the judgment [of Re. 20 ; 11-15] took place : ve. 41. The sheep were all white, with wool long and pure. Then all who had perished, every beast and every bird, assembled in that house. All the sheep would have been inclosed in that house, had it been capable of containing them ; and the eyes of all were open, gazing on the good One [cp. Re. 22 ; 4]. I saw, too, that a white cow was born, whose horns were great ; and that all the beasts and birds were alarmed at him, and entreated him at all times : ve. 45. [Christ, ruling in the new Jerusalem state, seems to be meant.] Then I saw, that the nature of all of them was changed, and that they became white cows ; and that the first, who was in the midst of them, spoke, when that word became a large beast, upon the head of which were great and black horns ; while the Lord of the sheep rejoiced over them, and over all the cows.' [It is hard to say what is meant here, or wherein the distinction between the sheep and the cows consists. But probably the latter are intended to represent Jews and Gentiles, as having been now brought into one fold.] The Vision unquestionably purports to contain the history of mankind through all time ; for it concludes with these words, "all was come and gone by ; every individual circumstance respecting the conduct of mankind was seen by me : " ve. 50.

The portion of this Vision, as to the meaning of which there is room for difference of opinion, is that which follows the allusion to Elijah. The guide and measure, which have been furnished to this portion in the seventy shepherds and their threefold division, have been so misapplied by commentators hitherto as to lead them widely astray. Abp. Laurence reckoned the divisions thus. Assuming "a little mistake" [!] in the first division, viz. that 37 has been put for 35, he selected 19 out of the *twenty* kings of Judah, and 16 out of the *twenty* of Israel, thus making 35. For the second division he chose 4 Babylonian, 11 Persian, and 8 Macedonian monarchs. In the third, he included 11 Asmonæans and Herod. Stuart (following Lücke and Hoffmann) says, that 70 being used *symbolically*, exactness is not required. He adopts Hoffmann's objection to Laurence's interpretation of the last twelve, viz., that the Ethiopic obliges us to translate in C. 89; 25 thus: *which those twelve shepherds wrought*, referring to those of whom the author had just been speaking, and who are unquestionably *foreign* kings, who had exercised dominion over Judea. He adds, that as the context shows, that the fifty-eight periods, during which the twenty-three shepherds bore sway, reach to the time when the struggles of the Jews for freedom began, they must extend from the exile to the time of their more violent struggles, that is, according to Hartmann, to the period of Antiochus III. Thence, twelve Syrian and Egyptian kings may be computed to the time, when Simon was acknowledged as king by Demetrius Nicator.

Now, I do not hesitate to say, that both these schemes are altogether erroneous. 1. The fact that 70 is used symbolically does not render it any the less definite. The two numbers 70 and 72 arise from an artifice of the mystical system (as shown in *Palmoni*), and both must be made out. 2. All the shepherds without exception are said to have exceeded their commission; and in consequence all are condemned to the lake of fire. It is impossible to suppose, that this can have been meant of all the kings of Judah (even if of those of Israel), and perhaps still less of the Asmonæans. Consequently, neither of these series can be included in the reckoning. 3. There can be no reasonable doubt, I think, that the shepherds, as a whole, are meant to represent foreign kings. And it is quite incongruous to take them to mean in part legitimate native sovereigns, and in part foreign conquerors and tyrants. 4. The care of the sheep was not resigned to the seventy shepherds, until a period subsequent to, and apparently *long* subsequent to, the time of Elijah (C. 68; 87, 94). Consequently, the reckoning of the kings cannot commence before such an epoch. This, again, excludes the kings of Israel and Judah. 5. In each division, on both schemes, the lists of kings are arbitrarily made out, that is, names are inserted and omitted without any definite rules or

principles of procedure. In particular, Stuart does not show, how twenty-three kings are to be made out between the exile and the Antiochian conquest of Judea; nor how twelve thence to Simon. In the former period there may be reckoned twenty-eight kings: in the latter Bell gives only seven to the accession of Demetrius, including that monarch as well as Antiochus the Great. Again, Laurence has no good ground for including either Mattathias or Herod. 6. Stuart appears to make out seventy "periods" instead of seventy *shepherds*. He says; "The twenty-three shepherds bore sway during fifty-eight periods. The remaining periods to be completed (in order to make the round number 70) are the twelve under the twelve kings mentioned in C. 89; 25." Thus, by treating the periods as being equivalent to king's reigns in the latter instance (though not in the former), he makes out seventy periods, and not shepherds. At the same time, he leaves out the first thirty-seven shepherds entirely. Or if (as is probable), there is a mistake in the passage just cited, he must intend to adopt Laurence's hypothesis, and to reckon thirty-seven kings of Judah and Israel. 7. It must certainly be allowed, that, according to Laurence's translation, the most natural construction is to refer the fifty-eight periods to the twenty-three shepherds, as Stuart does. But when it is considered, that, while on this view no reason can be given, why the fifty-eight periods have been introduced, nor what duration they represent, on the other their introduction may be accounted for by the supposition, that they are meant to represent kings' reigns, and to intimate that the $37 + 23 = 60$ reigns are to be reduced by the mystical method, in order that, on the whole, the $37 + 23 + 12 (= 72)$ may be reduced to the predicated number 70, there can scarcely be a doubt, that the author's intention was, that the 58 periods should be taken as referring to the $37 + 23$ shepherds; and so Laurence understood him. 8. The kings who, on Hartmann's construction, are twelve Syrians, are not spoken of (as they ought to be on his hypothesis) as "shepherds," but as "eagles, ravens, &c.:" see C. 89; 10-24. 9. The Vision is obviously intended to relate *in strictly chronological order* the history of mankind from the creation to the last judgment and final millennial state; whereas these schemes make the first division of the seventy shepherds to consist of Jewish and Israelitish kings, who were contemporaneous. 10. The *HISTORICAL terminus ad quem* of the Vision reaches down to the end of the first century, as I trust the exegetical hints I have given above will have sufficed to convince the reader. Consequently, the two *termini*, within which seventy foreign kings ruling in succession must be found, will be these:—the first at the time of the earliest invasions of Judea after the epoch of Elijah; the final one *circa* A. D. 100.—From what has now been shown it will follow, that the expositions given of the latter

(and only important) part of the Vision by the above-named writers are wholly erroneous;—that the date of the book, as deduced by Laurence from his scheme to be about B.C. 30, is too early;—and that that of Lücke, Nitzsch, De Sacy, and others, *viz.* from A.D. 70 to 100, is nearer the truth.

Having, now, demonstrated the erroneousness of previous expositions of the three divisions contained in this Vision, I proceed to show what is in my opinion the true one. It is as follows.

div. 1. The kings included in Ptolemy's Canon under the head of "BABYLONIANS" from Nabonassar to Nabonadius	} 20
[At this epoch the book was deposited for the first time.]	
The joint reign of Darius and Cyrus is not made a separate item in the Canon, probably because the time of the MEDO-PERSIAN kingdom being only as it were "12 hours," no addition was made by it to the chronological computation. For the same reason Labosordacus may have been omitted. These two, then, might or might not be reckoned, as suited the computation	} 2
"PERSIANS." If the whole be reckoned, there will be (see <i>Palmoni</i> , 278, 280)	} 14
ALEXANDER THE GREAT	} 1
	35 + 2
'During the foregoing time 37 shepherds were overlooking:' 89; 1.	
[At this epoch the book was deposited for the second time.]	
div. 2. Of those kings, who would come under the head of "GREEKS," according to the distribution of the Canon, there were Alexander II. and Philip Aridæus, 2, of the Ptolemies, 5, and of the Seleucidæ to the time of the Roman conquest of Judea, 16. (See Bell's Tables).....	} 23
	58
'During the foregoing time 23 shepherds were overlooking, who completed (with those that had preceded them) 58 periods.'	
div. 3. "ROMANS." "The twelve Cæsars" of Sustonius...	} 12
	70 + 2
'He resigned to 70 shepherds the care of the sheep.'	
["37 + 23 + 12" = 72.]	

I proceed to advert to the recommendations and to the objections, which may be alleged in reference to this scheme. 1. It may be observed, that the whole number is equally divided at the era of the Grecian kingdom. The first moiety measures the period, which in the Canon is reckoned from the era of Nabonassar; and the second commences from the Philippine era of the Canon. 2. The whole are *foreign* kings. 3. The five kingdoms of Daniel's visions, the Babylonian, the Medo-Persian, the Grecian, the Egypto-Syrian, and the Roman, are seen to be had in view, and to have a due prominence given to them. 4. Important crises appear at the points at which such are indicated by the breaks and the formulæ in the narrative. This is more than can be said in respect of Hartmann's scheme. 5. The series commences at the chronological point indicated, that is, at the epoch of Tiglath-Pileser's reign and conquest of Judea and Samaria; for this synchronizes with the era of the Canon, *viz.*, B.C. 747. 6. There is no arbitrary selection made of the kings. All the 'Babylonians,' all the 'Persians,' all the 'Greeks,' and all the 'Romans' are included.—It may, however, be objected, that the first fifteen kings are not Assyrians, but Chaldæans. To this, I answer, that the accounts of the Assyrians are so uncertain and contradictory, that it is not unlikely, that the writer would adopt a computation, which he found ready to his hand,—which was generally received,—and which just answered his purpose, rather than follow doubtful lists. This he might very reasonably do; because Babylonia appears to have been subject to Assyria from the time of Tiglath-Pileser, as the circumstance, that the era of the Canon is that of Tiglath-Pileser's accession tends to show. It may further be observed, that it would be easy to make out a list, containing the same number of Assyrian kings, which would have as good a claim to be deemed authentic as any other. It must be borne in mind, that the number *seventy* was evidently taken arbitrarily and beforehand as being a mystical number,—that it was predetermined, that its bisection should be placed at the era of the Grecian kingdom (the second era of the Canon),—and that it was a point settled by Daniel's prophecies, that there must be *four*, and *only* four kingdoms ruling over the chosen people prior to the time of the 'stone cut out without hands.' To satisfy these predetermined conditions it was necessary, that the Assyrians and Babylonians should be taken together as forming one kingdom, and that the numbers should be made out in the best way they could be.—Again, it may be objected, that all the Syrians whom I have included did not rule over Judea. To this I reply, that the condition of making out seventy *heathens* and *foreigners* required, that they should be reckoned in place of the Asmonæans,—that the latter were always more or less under the influence of the neighbouring powers,—that,

though one or two of them assumed the diadem, it was more by sufferance than because they had attained to full sovereign power or held it by a recognised right,—and lastly, that, whatever might be the fact, it is evident that it did not suit the author's theory to allow, that the Jews attained to the rank of a *kingdom* under the Asmonæans. This he shows in making Enoch say; "I was not able to perceive, that the sheep again entered that house;" for this was only a mystical way of saying, that the kingdom of Judah was never set up again. His scheme evidently required, that the Jews should be under the prophetic kingdoms during the whole of the period. Consequently, he could not recognise the title of the nation to the rank of an independent kingdom during any part of it. 7. The circumstance, that the several heathen kingdoms seem to have been measured by septuagintal periods of years, is worthy of notice in this connexion. In round numbers there may be reckoned as follows:—to the Assyrian division of the first kingdom two seventies; to the Babylonian one; to the Persian kingdom three; to the Grecian four; to the Roman two: thus making *twelve* seventies, *viz.*, from B.C. 747 to A.D. 93. We may notice too, that parallel with this line of seventy heathen ["hireling"] shepherds, there were computed seventy 'true shepherds' of God,—this having been the number of the High Priests from the founding of the first to the destruction of the second temple (*Palmoni*, p. 551). Again, in correspondence with the former, there were reckoned seventy civil rulers from the schism to the second destruction of Jerusalem (*Palmoni*, p. 554). There were also seventy from the creation to the Babylonian destruction (*Palmoni*, p. 423). I need scarcely remind the reader of the seventy generations of Luke, or of other Scriptural seventies. From another place in *Enoch* (x; 15, where the fallen angels are sentenced to be bound for seventy generations) it may be inferred, that this was accounted the perfect number for generations. See also 4 Ezra 14; 46. 8. In reference to the statement, that "the last twelve shepherds destroyed more than those who preceded them," I can scarcely anticipate an objection. The persecutions of Christians, the oppressions of the Jews, and the final destruction of their nation by the Cæsars, fully bear out this statement.

The bearings of this Vision on the interpretation of the Apocalypse are most important; and scarcely less, if we adopt the opinion, that it is of prior date to the Apocalypse, than if we take the contrary view. Even if, with Ewald, we think that S. John borrowed from it, still its value in this respect will not be diminished; inasmuch as it will show none the less the modes of thought then current, and especially the systematic completeness *ab initio* which writers aimed at. But this view is not deserving of serious consideration. Enough has been already shown to prove, that the book was written after the de-

struction of Jerusalem. And many other proofs might be added. Thus, the Roman invasion of Judea is alluded to in C. 55, and again in C. 92; 12. There seem to be, also, many allusions to the writings of the New Testament; e.g., cp. C. 38; 2 with Mt. 26; 24: C. 46: 3-4 with Lu. 1; 51-2: C. 48; 5-6 with John 1; 1, 2, 18. And, in particular, many phrases, ideas, and modes of expression appear to have been borrowed from the Apocalypse; as, in what is said of the four archangels in C. 40 from iv-vi: in C. 47; 1 ss. from vi; 9: xi; 16-18: of "the book of the living" in C. 47; 3 from xx; 12: in C. 48; 9 from xiv; 10: in C. 50; 1 from xx; 13: perhaps in such phrases as "Son of man," "Son of woman," "my Son:," and in many others, which I have already pointed out, or for which I must refer to Stuart's *Com.* p. 50 ss.

Assuming then, as I think we may safely do, that the author of Enoch was a Christianized Jew, who wrote after, but not long after S. John, and that he was acquainted with the Apocalypse, he may be considered to have furnished us with the general view taken of that work at a time when we cannot doubt, without calling in question the inspiration of the book (22; 10), that a correct knowledge of its meaning as a whole was possessed. *The vision before us has apparently been modelled on or in conformity with S. John's sealed book.* And hence it affords strong grounds for believing, that the *terminus à quo* of the latter was placed at the creation, and that it had a *terminus ad quem* soon after the author's time assigned to it. This Vision, also, in parallelism with the lamb's opening the seals, exhibits Christ as the Mediator who acts throughout, and who records in "books" all the actions of men. These are made "sealed books," until the final day of reckoning. Yet an account is given in at certain epochs to "the Lord of spirits," apparently with reference to the periodical beatification of the *souls* of the saints. Again, Christ is introduced under different characters; for I doubt not, that it is he who is 'the Lord of the sheep,' the registrar of the shepherds' conduct, the intercessor on behalf of the sheep, and 'the horn of the dabela.' The four kingdoms also, and the progressive aggressions of the Roman power, and its exceeding the four in respect of oppression of God's people, are all brought to view, just as I shall deduce them from Daniel and the Apocalypse. The first or Babylonian destruction is brought into due contrast with the second or Roman, just as it is in the Apocalypse.

Turn we now to another somewhat similar scheme of Enoch's, contained in C. xcii. The following is an abstract of it.

'Enoch spake from a book, and said; Concerning the children of righteousness, the elect of the world, the plant of righteousness [believers in Christ] will I speak. *I have been born the seventh in the first week. In the second week great wickedness shall arise.* ["The

wickedness of man was great in the earth :” Ge. 6 ; 5.] The end of the first [world] shall take place ; and he shall execute the decree upon sinners. [*The Deluge.*] In *the third week* a man of the plant of righteous judgment shall be selected [*the Call of Abraham*] ; and after him the plant of righteousness shall come for ever. [“ If ye be Christ’s, ye are Abraham’s seed, and heirs, &c.”] In *the fourth week* the visions of the holy and the righteous shall be seen [dreams of Joseph and others], the order of generation after generation [the genealogies of the tribes], and an habitation shall be made for them [in Canaan after *the Exode*]. In *the fifth week* the house of glory [*the Temple*] and of dominion [“ the king’s house”] shall be erected. In *the sixth week* all those who are in it shall be darkened, the hearts of all of them shall be forgetful of wisdom [the schism and apostasy of Israel and Judah], and in it shall a man [Elijah] ascend. The house of dominion shall be burnt with fire [*the first destruction* of Jerusalem] ; and all the race of the elect root shall be dispersed [the captivity]. In *the seventh week* a perverse generation [*the Romans*] shall arise, abundant shall be its deeds, and all its deeds perverse. The righteous [believers in Christ] shall be selected from the plant of everlasting righteousness ; and to them shall be given the sevenfold doctrine of his whole creation. Afterwards there shall be *another week*, the *eighth* of righteousness, to which shall be given a sword to execute judgment and justice upon all oppressors. [In this sentence the writer enters upon the future, and appears to have in view what is symbolized in Rev. 19 ; 11-21.] Sinners shall be delivered up into the hands of the righteous, who during its completion shall acquire habitations by their righteousness, and the house of the great King shall be established for celebrations for ever. [The first resurrection, enthronization, and reign with Christ of Rev. 20 ; 4-6.] In *the ninth week* shall the judgment of righteousness [the judgment of Rev. 20 ; 4] be revealed to the whole world. Every work of the ungodly shall disappear from the earth : the world shall be marked out for destruction : and all men shall be on the look-out for integrity. [A description of the millennial state.] On *the seventh day of the tenth week* [*i.e.*, at the termination of the 7000 years] there shall be an everlasting judgment, which shall be executed upon the Watchers [the judgment of Rev. 20 ; 11-15]. The former heaven shall pass away : a new heaven shall appear ; and all the celestial powers shine with sevenfold splendour for ever [cp. Rev. 21 ; 1]. Afterwards there shall be many weeks [“ the ages of ages”], which shall eternally exist in righteousness : neither shall sin be named there for ever and ever’ [cp. Rev. 21 ; 27 : 22 ; 5].

Laurence says ; “ In the mode of reckoning here adopted, it is evident that a day stands for a hundred years ; so that consequently a

week is made to express a period of seven hundred years." In conformity with this view, he and Murray arrange the chronology of the whole in periods of 700 years. Now this is clearly erroneous. If, instead of being guided by the above hypothesis, they had paid attention to the contents of the several portions, they must have seen, that the author could not have contemplated such a chronological distribution into periods of uniform length. The events had in view under the first six weeks are described with sufficient clearness to leave no doubt, that they are such as I have indicated. And it will be found, that, on a scheme which assigns 700 years to each week, the events will not accord with their dates in the history according to either the Hebrew or the LXX chronology. The truth is, that the author has assumed, as his starting-point, the 7,000 years duration of the existing state of things. The number *seven* has probably suggested the distribution into *weeks*. This would lead to the adoption of *ten* symbolical periods; but with no intention of equalizing the historical periods,—much less, of carrying the reckoning so far as to *days*. When *the seventh day* is mentioned, it is merely as the *last day*, just as the *tenth week* is the *last week*. So that, when it is said; 'On the seventh day of the tenth week there shall be an everlasting judgment,' the meaning is merely, that the judgment shall take place at the termination of the seven millennia.—Stuart was of opinion, that, in the seventh week, 'the corruption of exiled Jews, and the conspicuous piety of a part of them,' were had in view; and in the eighth Judas Maccabæus and the restoration of Jewish worship and privileges. But to me it has seemed more probable (especially on comparing *ve. 2*), that in the former a new religion, conveying perfect instruction respecting God's ways in Providence and Grace, is spoken of. If so, this must be the Christian religion: and then the eighth week must relate to a time after Christ.

With the foregoing scheme we may properly compare *the parable of the labourers in the vineyard*; for in it the same system of ages is represented, though on a different scale. The twelve hours stand for the twelve half millennia, which compose the labour-period of the Jewish mystery. The third hour of the day will correspond to *A.M. 1500*; and *A.M. 1487* is the LXX date of Enoch's translation. So that those called at the third hour will represent the converts of Enoch's preaching. Similarly, those called at the sixth hour (*circa A.M. 3000*) may symbolize those, who were instructed by Job's example and experience. The ninth hour will terminate at the date of Elijah's prophesying and translation. The eleventh hour will close at *A.M. 5500*,—the LXX date of Christ's birth, and which may be accounted the epoch of the calling of the apostles.

We will now proceed to consider two passages in 4 *Ezra xi-xii* and

xiv, which are of considerable interest in connexion with my view of the Apocalypse. But, as the whole work is replete with allusions, which bear more or less on my exposition, I will, in the first instance, give a summary of the greater part of it.

In the Introduction (i-ii, which I see no sufficient grounds for not receiving as a genuine part of the work), Ezra introduces himself as having a commission given to him by the Lord to show to His people, that the calamities, which have come upon their nation, are judgments for their rebellious and ungrateful conduct. The Lord recites the chief events of their history in order to prove how much He had done for them. He 'would have gathered them, as a hen gathereth her chickens under her wings,' but now their 'house is desolate.' He goes on, C. 1; 35 ss.; "Your houses will I give to a people that shall come, which, not having heard of me, yet shall believe me, . . . I take to witness the grace of the people to come, whose little ones rejoice in gladness; and, though they have not seen me, . . . yet in spirit they believe." The mother of the ancient people is next represented as a widow and forsaken, and as casting off her children, C. 2; 2 ss. The Lord then adopts in their place "MY people," for whom 'the kingdom and the everlasting tabernacles are prepared.' The "mother" [the Church] is called upon to embrace her new children; for whom twelve trees, twelve fountains, and seven mighty mountains (Re. 17; 9: 22; 2) have been prepared. Then follow sundry New Testament precepts, after which a division is marked at ve. 33. Ezra in his own person next calls upon *the heathen* to look for their "shepherd; for HE is nigh at hand, that shall come in the end of the age." "I testify my Saviour openly." "Behold the number of those that be sealed for the feast of the Lord, . . . and have received glorious garments." "I Esdras saw upon the Mount Sion a great people, whom I could not number, and they all praised the Lord with songs. And in the midst of them, there was a young man of a high stature, taller than all the rest, and upon every one of their heads he set crowns, &c. (Re. 14; 1 ss.). And I asked the angel; Sir, who are these? And he said to me; These be they, that have put off the mortal clothing, and put on the immortal. And this is the son of God, whom they confessed in the world. Now are they crowned, and receive palms (Re. 7; 9 ss.). Then the angel said unto me; Go thy way, and tell my people, &c." [Thus the introduction, while having a reference to, is distinguished from the body of the work. It manifestly intimates what the subject of the work will be, viz., the casting away of the Jews, and the grafting of the Gentiles into the Church of God. The two mysteries are plainly brought into contrast. As to the references to the New Testament Scriptures, and to the Apocalypse in particular, they seem to be too plain to admit of doubt. And in the above, as

well as in the subsequent allusions to the Babylonian destruction of Jerusalem, an eye appears to have been had to the Roman. It cannot be too carefully borne in mind throughout, that the real Babylon is brought to view only as a symbol of the mystical Babylon. In mentioning Malachi, among the twelve prophets, who should be guides for the rising people, the author seems to have forgotten, either that he was writing in the character of Ezra, or that Malachi lived long after Ezra's time.]

First division.—*The symbolical allegory* opens thus (C. iii); "In the thirtieth year after the ruin of the city, I was in Babylon." [The ruin of the first city was in B.C. 587: the real Ezra's commission is dated 457: difference 130 y. May it not be inferred from the glaring discrepancy, that the author has chosen to substitute his own era in relation to the second ruin of the city, viz., A.D. 100, for that of Ezra, in order to intimate mystically, what was the Babylon he really had in view. If so, the time of his writing synchronized with the extinction of the dynasty of Cæsars?] From contemplating "the desolation of Sion, and the wealth of them that dwelt in Babylon," Ezra is led to utter complaints and to question the Lord's dealings. The thoughts are carried back (as we have seen was the practice in similar productions) to the creation. Adam's *original purity*, and the *fall of man in him*, Noah and the flood, Abraham and the covenant made with him, the choice of Jacob, the bondage in Egypt, and the giving of the Law are recited. The mention of the latter leads to the introduction of "the *first Adam*" (of course implying the second), and to a plain allusion to Rom. 8; 8 ss. "So the times passed away, and the years were brought to an end" [during which there was no city or temple]. 'Then thou didst command David to build a city and to offer incense.' But the inhabitants *in consequence of their inbred corruption* doing wickedly, their city was destroyed. [Here we are brought to the actual starting-point, as the repetition of "*the thirtieth year*" intimates. In the comparison between Babylon and Zion which follows, the Roman destruction is doubtless alluded to. The sentiments are such as might well be felt by a Jewish Christian (such an one as Paul),—especially seeing how generally the Christians were regarded by the heathen as being a sect of the Jews, and how greatly those of Palestine suffered in the war.]—In C. iv Uriel is sent to show Ezra his incompetency to fathom the ways of God. This he does by proposing three questions and a parable. In reply, Ezra proposes the great question of the book; "*Wherefore is Israel given up as a reproach to the heathen,*" &c. To which the answer is; "*If the place where the evil is sown* [the Dispensation of law, under which the corruption first "sown in the heart of Adam" remained uncured,—if this] *pass not away, then cannot it* [the Gospel] *come that is sown with*

good." Ezra having asked; "How and when shall these things come to pass?" the angel answers; . . . 'Did not the souls also of the righteous ask; . . . When cometh our reward? And Uriel answered, When the number of seeds is filled in you' [an answer apparently equivalent to, 'When the number of your brethren is completed,' cp. Re. 6; 10, 11]. He then tells Ezra in effect, that God had affixed a limit to the time,—“the time of the harvest” (cp. Re. 14; 15) which could not possibly be exceeded, and that the days which remained, compared to the time that had gone by, would be but as the few scattered drops to a copious shower which has passed over. He is not empowered to tell Ezra, whether he may live to see the end; but of the tokens of what shall happen he may tell him in part. [Doubtless, in the 'giving over of the people whom Thou hast loved unto ungodly nations,' the calamities which attended the Roman destruction of Jerusalem are really had in view.]—C. v. 'As concerning the signs ["of thy coming and of the end of the world:" Mt. 24; 3], the days come, that they which dwell upon the earth [Rev. 13; 8, &c.] shall be taken in great number, . . . But iniquity shall increase [Mt. 24; 12]. The land . . . shalt thou see wasted suddenly [by the Romans]. If thou livest, thou shalt see after the third trumpet, that the sun shall suddenly shine again in the night, and the moon thrice in the day. [What third trumpet, but that of Re. 8; 10 can be meant? Is there not some allusion to the sun and moon of John's fourth trumpet?] Then shall happen fearful prodigies.' [Those mentioned are similar to those of which Christ prophesied (Mt. 24; 6, 7, 24, 29), and of which Josephus (Wars VI. v. 3) writes.]—At ve. 13 the end of the first night's vision of 'the signs' is marked, and the first seven days fast prescribed.

Second division.—With ve. 23 begins Ezra's second argument to show, that God has not dealt justly with Israel in casting them off, and 'scattering His only one people among many.' In ve. 31 Uriel comes to instruct him, and asks; 'Canst thou love Israel better than He that made them?' Ezra answers; 'No, Lord; but . . . I labour to comprehend the way of the Most High, and to understand part of His judgment.' The Lord shows him by similitudes, that he cannot; and then answers his argument, that the perfect way might have been introduced at once instead of by slow and painful stages, and in particular that "our mother [the Church of God], of whom thou hast told me that she is young [*i.e.*, as the Church of Christ], draweth now nigh unto age [*i.e.*, as the Jewish Church]." Ezra asks to be shown "by whom thou visitest thy creature."—C. vi. The Lord answers, that before the foundation of the world [Rev. 13; 8], He, and He alone, decreed and made all things, and by Him alone will they be ended. [Hence it is evident that by Uriel, the Lord, is meant Christ, the Creator and Mediator: so that Christ is here symbolized by an angel.]

Ezra inquires ; ' When shall be the end of the first [Dispensation], and the beginning of the next ? ' The only answer is, That Esau and Jacob at their birth, when the hand of Jacob held the heel of Esau, are a figure [of the two Mysteries : cp. Ga. 4 ; 22 ss.]. For Esau is the end of *the world*, and Jacob the beginning of it that followeth. At ve. 12 Ezra asks to be shown "*the end of the signs.*" It is given him to stand on a spot unmoved [the Christian Church] in a great earthquake [the overthrow of Judaism], and to hear a mighty sounding voice, and "the sound of it was like the sound of many waters" [Re. 14 ; 2 : 19 ; 6], and it said ; ' The days come, that I will begin to visit them that dwell on the earth, and to make inquisition of them, and when the affliction of Sion shall be fulfilled. And when the world [the Mystery] that shall begin to vanish away shall be finished (Re. 10 ; 7), then will I show these signs : *the books shall be opened* before the firmament, &c. [cp. Re. 20 ; 11 ss.]. A recital of prodigies follows similar to those before ; and on the sounding of the trumpet [qu. the seventh ?] we are evidently brought again to the scenes of the Roman invasion (as in Mt. xxiv), and to the substitution of Christianity for Judaism. ' Whoso remaineth *shall see my salvation, and the end of your world.* Evil shall be put out. Faith shall flourish. Corruption shall be overcome. *The truth . . . shall be declared.*'—In ve. 31 Ezra is promised to be told greater things *by day*, if he will fast again seven days. He is warned, "not with the times that are past to think vain things" [*i. e.*, to entertain Jewish prejudices]. And thus the second Vision ends.

Third division.—Ezra prepares himself by a second fast of seven days for a third Vision. [The clause (vi ; 35), "that I might fulfil the three weeks which he told me," shows, that a week is to be reckoned between the Introduction and the Allegory ; and thus proves the genuineness of the former.] In his third address or soliloquy, Ezra recites the seven days work of creation in order to show, that the world was made "*for our sakes.*" Seeing, then, he argues, that 'thou madest the world for our sakes, and as for the other people who also come of Adam, thou hast said that they are nothing, but be as spittle, why are we thy people given into their hands ? Why do we not possess an inheritance with the world ? how long shall this last ?'—C. vii. The angel returns and shows Ezra by similitudes, that it would have been useless to prepare good things for men, unless a way had been opened for their attainment,—that Adam's transgression rendered necessary such a preparatory Dispensation,—and that he must 'consider the thing that is to come [Christianity] rather than that which is present' [Judaism]. Again, he shows Ezra, that the righteous and the wicked are treated according to their deserts. [Then he proceeds to a more explicit revelation.] "Lo, the time

shall come, that these signs which I have told thee shall come to pass; and *the bride* shall appear (Re. 19; 7), and the coming forth shall be seen, that now is withdrawn from the earth. . . . For MY SON JESUS shall be revealed and those with him shall be made glad in 400 years. After this, MY SON THE CHRIST shall die, and all who breathe. The world shall be turned into the old silence seven days, like as in the first beginning. [Here we again reach the epoch of Re. xx, and have, perhaps, a type of the Ages of a new Mystery.] After seven days, the world that yet awaketh not shall be raised up, and all that is corrupt shall perish. The earth shall deliver the dead, and Hades the souls. The Most High shall appear on his judgment throne. Righteousness, truth, and faith shall alone endure, and sin for ever cease. [Here comes in the passage from the Arabic and Ethiopic. The abrupt transition without it, equally with the natural sequence when it is inserted, prove its genuineness.] Sinners shall be consigned to the abyss. Paradise shall appear in its glory. A *hebdomad* of years is the appointed number of these things. [Perhaps the meaning may be, that seven mystical years, each containing 1000 common years, is the appointed duration of the existing state of things.] *God has ordained two worlds* [= Mysteries]. Then follow reasonings on the doom of the wicked, and inquiries respecting the future state. Ezra asks, whether prayers for the dead are lawful. He is told, that they are useless. He replies [Here the received text resumes, ve. 36]; Abraham and others interceded for the wicked, and why should not intercession for the dead be allowed? The answer is, that this life is a state of probation; not so, the next. 'Then I said, *This is my first and last saying, that it had been better not to have given the earth unto Adam; or else, to have restrained him from sinning.* . . . O Adam, thou art not fallen alone; but *we all that come of thee* (Rom. 5; 18). What profit is it to us, that immortal life is proposed to us; whereas we have done the works that bring death?' Ezra, however, ends by admitting the great goodness, &c. of God.—C. viii is a dialogue on the text, "Many be called, but few chosen." Ezra argues, that, as God disposes all things according to his pleasure, He might save all, especially his chosen people. For them Ezra intercedes, and is in part accepted. He is told, that they who have sinned acted as free agents, and consequently deserve to be punished. "And therefore is my judgment now *at hand.*" Ezra replies; 'Now hast thou showed me the wonders thou wilt do in *the last times*; but *at what time* thou hast not showed me?'—C. ix. The angel answers; 'When thou seest part of *the signs* past of which I told thee,—*when there shall be seen earthquakes and uproars* [Mt. 24; 7], then shalt thou understand, that the Most High spake of those things from the beginning. Every one that shall be saved by . . . faith, shall see my salvation; for I have sanc-

tified them from the beginning' [Rev. 13 ; 8]. Ezra complains again, that more perish than are saved. He is told, that this arises from man's corrupted heart, which has made it necessary for the Lord to select in the first instance 'a grape of the cluster, and a plant of a great people, and to let the multitude perish.' In conclusion, further communications are promised if he will, not now fast, but go into a field, where no house is builded, and eat only flowers for seven days. [This seems to be an intimation of the coming of a new and better state of things.]

Fourth division.—At the end of the fourth week, Ezra, sitting on the grass, begins to address the Lord again (ix ; 27). 'Unlike,' says he, 'to the custom in other cases, the *Legal dispensation perisheth not with those who received it.*' And when I spake thus, I beheld a woman in deep affliction. She told me; 'I was barren thirty years, when God gave me a son.—Ch. x. On his wedding-night he died. I fled from the city, and intend to fast here, until I die.' Then I reproved her for grieving thus for one son, when Sion our mother is full of all heaviness, and much humbled. I said; 'If thou shalt acknowledge the determination of God to be just, *thou shalt receive thy son again in time, and be commended.*' But she refused to be comforted. So I proceeded further to console her by the consideration of the greater adversities of Sion,—'*our sanctuary laid waste, our altar broken down, our temple destroyed, &c.* ; and, which is greatest of all, the seal of Sion hath lost her honour, for *she is delivered to them that hate us.* Wherefore, put away thy sorrows, and the Highest shall give thee rest.' And while I talked with her, lo, her countenance on a sudden glistened exceedingly. With a cry, at which the earth shook, she vanished; and a vast city appeared in her stead. I fell as one dead, when Uriel came and raised me up (Re. 1 ; 17). He thus interpreted the Vision. 'The woman was Sion [*i.e.* the Church of God; first, as under the Law, and personified in Ezra himself and his conduct; and then, as exhibited in perfection in the Evangelic Jerusalem,] as a city builded. [The woman's 30 years' barrenness represented primarily the 30 years preceding Solomon's building the temple; but these probably were meant to stand for the 3000 years, during which there was no 'house of God.'] The bearing of a son was Solomon's building the city and temple. The nourishing meant the inhabitation of Jerusalem. The son's death stood for the destruction of Jerusalem. The great end of the Vision was to console thee by showing thee Zion's glorious state [under the Gospel]? "Therefore I commanded thee to go into the field, *where no foundation of any city was.* For, in the place wherein the Highest *beginneth to show His city,* there can no *man's building* be able to stand." 'Therefore fear not; but go see the beauty and greatness of the building [of God], as much as

thine eyes be able to see ; and then shalt thou hear as much as thine ears may comprehend. To-morrow at night shall the Highest show thee Visions of the high things, which the Highest will do *to them that dwell upon the earth in the last days*' [of the Law].

Fifth division.—Cs. xi-xii. Ezra accordingly sees a Vision, which, with its interpretation by the angel, was as follows. There came up from the sea [cp. Re. 13; 1] an eagle, which had *twelve* feathered wings, *eight* contrary feathers or little wings, and *three* heads. This eagle represented the kingdom, which was seen in the Vision of Daniel, but was not expounded to him :—that which remained of the four beasts, that is, the fourth, which overcame all the previous beasts, and had power over the world with great fearfulness and much oppression. The feathers or wings and the heads represented kings, who ruled in succession [though some of the eight seem to have been in part contemporaneous with the others]. First, the twelve reigned, of whom the second reigned longer than any other, insomuch that none attained to the half of his time. Then there came a voice, not from the heads, but from the midst of the body of the eagle, which said to the feathers ; Watch not all at once, but in turns. This voice signified, that, after the time of that kingdom, there should arise great strivings, and it should stand in peril of falling ; nevertheless it should not then fall, but should be restored again to his beginning. In process of time the feathers that followed [meaning apparently the eight] stood up on the right side ; and some of them ruled, and some were set up, but ruled not. The time of the eight, who arose ' in him,' was but small. After this the twelve feathers appeared no more, nor the [first] two little feathers, which perished the middle time approaching : and there was no more upon the eagle's body, but three heads that rested, and six little wings. Then saw I also, that two little feathers divided themselves from the six, and remained under the head that was upon the right side ; for the four continued in their place. [In C. 12 ; 21, "four shall be kept until their end begin to approach ; but two shall be kept unto the end."] And lo, the feathers that were under the wing, thought to set up themselves and to have the rule. One was set up, but shortly it appeared no more. And the second was sooner away than the first. And when the two that remained thought to reign, the middle and greatest head (which was joined by the two others) devoured them. And this head put the whole earth in fear, and ruled with much oppression. But suddenly it appeared no more. Then the two heads which remained ruled in like sort. And lo, the head on the right side devoured that on the left. These three heads signified, that, in his last days the Most High shall raise up three kingdoms, and they shall rule over the earth with more oppression than any before them. One of them

shall die upon his bed, yet with pain: the second shall be slain by the third, who at the last shall fall by the sword himself. And whereas thou sawest two feathers under the wings passing over the head that is on the right side, it signifieth that these are they, whom the Highest hath kept unto their end: this is the small kingdom and full of trouble, as thou sawest.—During the life-time of the eagle there came a roaring lion out of the wood; and in the name of the Most Highest commanded it to appear no more. And lo! the head that remained, and the four wings, and the two that went unto it, and set themselves up to reign, and their kingdom was small and full of uproar, appeared no more. And the whole body of the eagle was burnt. This lion was the anointed One, whom the Highest hath kept for them, and for their wickedness unto the end. He shall set them alive before him in judgment, and shall rebuke them. For the rest of my people he shall deliver with mercy, and shall make them joyful until the coming of the day of judgment.—The angel here enjoins Ezra to wait yet seven days more.

Sixth division.—C. xiii. After twice seven days Ezra sees another Vision. A great wind blows on the sea, and therefrom comes a man surrounded by the hosts of heaven [the Messiah]. A multitude of men from the four winds assemble to make war upon him, but they become sore afraid; while he raises up a great mountain [M. Zion], and takes his station on it (cp. Re. 14; 1: 19; 11 ss.) He lifts not up his hand against them, but fire goes forth from his mouth, and consumes them. Then he descends from the mountain, and a great multitude come to him, of whom some were glad, and some sorry.—The angel thus interprets. ‘The man from the sea is he who will liberate the creature. The fire from his mouth is the destruction, that will take place at his coming. When the signs shall happen which I showed thee before, *my son* shall be revealed, and shall stand on M. Sion, and shall rebuke the nations. The peaceful multitude gathered to him are the ten tribes whom Salmanasar carried captive.—After another three days I will tell thee wondrous things.’

Seventh division.—Cs. xiv ss. On the third day the voice, which spake to Moses from the bush, speaks to Ezra from a bush. ‘Henceforth thou shalt remain with my Son, until the times, which wax old, are ended. For the world’s duration is divided into twelve parts [the Ethiopic has *ten*]; and ten parts and a half are gone already. Now, therefore, set thine house in order.’ [What follows presents nothing worthy of notice.]

We will now proceed to advert to the two passages, to which I alluded at the outset.

The first is *the Vision of the eagle and the lion.*

The interpretations which have been given of this Vision are as

follows.—According to Abp. Laurence, the twelve wings represent the first seven kings who reigned in Rome, and five others who aspired to dominion: the eight little wings are persons who aimed at supreme command, as Sulpitius, Marius, &c.: the three heads are Sylla, Pompey, and Cæsar. According to Gfroerer and Stuart, the twelve wings represent the twelve Cæsars, and the eight “tributary and dependent rulers over Judea” or “some of the provinces.” According to a reviewer of Stuart in the *Churchman's Monthly Review*, 1847, p. 46, the twelve are the Cæsars, the feathers are the succeeding emperors, with two provincial generals, down to Severus and his two sons (who are the heads); and Macrinus and his son answer to the two last feathers.

Laurence's interpretation may safely be rejected without investigation. That of the reviewer has a strong point in respect of the heads; but the history of the emperors who followed the Cæsars is so entirely different from that of the eight little wings, that the latter unquestionably cannot have been intended to represent the former. Stuart's view is decidedly to be preferred on the whole, and it has a strong point in the duration of the second emperor's reign; but the history of the eight wings cannot be satisfactorily made out, and still less can that of the three heads. The two last interpretations proceed on the assumption, that the author of Ezra supposed the fourth beast of Daniel to symbolize Rome under the Cæsars. But I am not satisfied, that such was the case. I have no doubt, that the fourth beast was intended to represent the Egypto-Syrian kingdom; and in order to show, that the author may have taken the same view, I will offer the following, as being at least as probable an interpretation as either of the foregoing, though not free from difficulties. The twelve wings may represent the twelve Egyptian and Syrian kings from Ptolemy I to Demetrius II, these being the kings that reigned with more or less authority over Judea. The time of the great strivings will be the period of the Maccabean conflicts. The eight little wings will signify the eight Asmonæans, who subsequently ruled over the Jews, ‘the small kingdom and full of trouble’ being Judea during the contests of the brothers Hyrcanus and Aristobulus. The three heads will be Sylla, Pompey, and Cæsar, the second of whom reduced Judea into subjection to Rome, deposed Aristobulus, and deprived Hyrcanus of the regal dignity. On this scheme the history of the divided state of the Grecian kingdom is traced uninterruptedly down to the reign, in which ‘the lion’ of Judah,—the man-child who was to rule the Gentiles with a rod of iron, came into the world. And it is worthy of notice, that the number of the kings is the same with that in the second division of Enoch's chronological allegory, though the periods are only in the main identical.—I do not offer this scheme as being

satisfactory ; for I have been unable, after a prolonged investigation of every hypothesis, that appeared likely to lead to the solution of the riddle, to find any that was not liable to serious objections. And, in truth, the statements in reference to the eight wings (if indeed only eight are spoken of), and still more those relating to the three heads, are so complicated, and those in the explanation appear to be in several respects so incompatible with those in the allegory, that I have come to the conclusion, that there is no prospect of being able to arrive at a certain solution of the whole.

I turn, then, to the other passage to which I alluded, namely, that in the *seventh* and last division relating to the world's duration.

Allusion is doubtless made in it to the same chronological computation, which has been had in view in the parable of the labourers in the vineyard. By 'the world's duration' must be meant the labour-day period of the existing state of things, corresponding to that of the first six seals, and exclusive of 'the age to come' or sabbatical period. To this twelve semi-millennia, amounting to 6000 years, are evidently intended to be assigned. The 'ten and a half parts which have passed' will be equivalent to 5250 years. If, then, in 'the thirtieth year after the ruin' of Jerusalem by the Babylonians (which is the symbolical date of the book, see C. 3 ; 1), the time past was reckoned to be 5250 years, in the thirtieth year after the ruin by the Romans (which may be taken to be the historical correspondent to the symbolical date), the world's age would be 5908 years. This brings the date of writing to an epoch sufficiently near to the end of the 6000 years to be in accordance with the statements, which affirm or imply the near expiration of that period in the author's view.—Stuart expresses a confident opinion, that the reading of the Ethiopic version, *viz.*, "ten parts," instead of *twelve*, is the correct reading. How he could adopt such an opinion, seeing that 'ten parts and a half,' as a part of the former, are next spoken of, and that consequently such a reading must involve the supposition of a second error, I cannot imagine. More probably the *ten* has been introduced by some copyist, who had in his mind the ten weeks' computation of *Enoch*.

There now remain only one or two points more, to which I deem it expedient to advert in this Introduction.

The chronological computation, that ought to be adopted in expounding, is unquestionably that which the author of the work himself had in view. This must undoubtedly have been the LXX or longer chronology ; since the LXX recension was that, which was in general use at the time that he wrote, and which both he and the other authors of the New Testament made use of, as clearly appears from their quotations and references. And this chronology continued in use, and

had unquestioned authority allowed it, down to the time when the expiration of the 6000 years, and the non-appearance of the long-expected Paradisiacal millennium, brought it into disrepute, and led to the substitution of the shorter Hebrew reckoning in its place.—Various estimates of the duration of the period between the creation and the vulgar era may be made from the data furnished in the LXX; but five and a half millennia may be taken to be in round numbers the most probable representation of it, and this was the computation adopted by Africanus, Hippolytus, Ephrem Syrus, and others. Another half-millennium, to make up the 6000 years of the six labour-periods, will bring us to A.D. 500, which may be accounted the epoch of the completed subversion of the Roman empire by the northern nations. The millennium will then terminate at A.D. 1500, the epoch of the great Reformation of the Christian Church.—And here I may be permitted to notice *en passant* a remarkable coincidence. The Alexandrian computation places the creation in B.C. 5502. The discovery of America, which opened a new world to Christianity, wherein it has made far more rapid progress in the first three centuries than it made in the same time at its beginning in the old world, took place in A.D. 1498. $5502 + 1498 = 7000$, thus giving exactly the duration specified.

Among early Jewish writers, who have adopted the scheme of ages above referred to, may be mentioned R. Ketina, Elias, Jarchi, Eliezer, Philo, the Rabbins generally in the *Gemara*; and among Christians *Enoch*, *Esdras*, *Sibylline Oracles*, *Test. XII Patr.*, *Gospel of Nicodemus*, Barnabas, Methodius, Lactantius, Jerome, Hilary, a Syriac poem of the sixth century, Tichonius, Primasius, Andreas, Ansbert, Haymo.—Calmet states, that ‘the times preceding the birth of Christ have been generally divided into six ages,’ and he gives the same epochs, that I have mentioned above.

The following interpreters have supposed, that the sealed book had reference wholly or partially to the Old Testament, or to the Old and New Testaments or Dispensations: Hippolytus (A.D. 230), Victorinus (303), Tichonius (400), Hilary (429), Primasius (550), Bede (730), Ansbert (770), Haymo (820), Berengaud (twelfth cent.), Joachim (1196), Bibliander, Adams. “Many striking testimonies from the very ancient commentators on the Apocalypse, all of whom appear to have considered the sealed book to be the Old Testament Scriptures, may be found in Adams’s work; ‘*The opening of the sealed book shown to be a symbol of a future republication of the Old Testament.*’” [11]

As specimens of the endless variety of schemes and applications, which have been devised for the whole or parts of the seven-seal roll, or for the Apocalypse in general, I subjoin the following.—*Andreas*: The seven-seal book is the book of God’s purposes. *Augustine* and

the old fathers considered, that the seals related to the period between the two advents. So did *Andreas*, *Anselm*, and *Chytræus*. *Victorinus* made out, that the first four seals reached from the ascension to the judgment: while *Foxe* and *Faber* have made them relate to the four prophetic empires: and *Ribeira* to the time between the apostle and Trajan. According to *Joachim Abbas* the sealed roll symbolizes the history between Abraham and Christ, and also that between Christ and the Millennium. *Berengaud* and *Bibliander* interpreted the seals as symbolizing the events from the creation to the consummation, and with them the trumpets and vials are each parallel: *Frere*, the seals as denoting judgments on Western Rome; the trumpets on Eastern Rome. *Bullinger* considered the sealed roll to relate to the period between John's time and A.D. 1557: *Nicholas de Lyra* and *Bale*, to the history of Christendom to the end: *Brightman*, to the political history from Trajan to Constantine: *Daubuz*, to the Gospel: *Lowman*, to A.D. 95-323: *Abauzit*, *Harenberg*, *Herder*, *Hartwig*, and *Zullig*, to the Jews and the destruction of Jerusalem. According to *Pareus* the first six seals relate to Church history from Christ to the judgment: according to *Pyle*, to Pagan Rome from A.D. 33 to 312: according to *Todd*, to the signs and circumstances of Christ's second advent. *Todd* affirms, that the sealed book represents Christ's investiture as judge: *Burgh*, that it is the title-deed of Christ's inheritance: *Wetstein*, that it is a book of divorcement from God to the Jews. *Præterists* make nearly the whole of the Apocalypse relate to the first century, or to the first three centuries: *Futurists*, to a short period at the final advent: *Præsentists*, to the whole history of the Church. *Alcassar's* scheme is this: Cs. i-xi relate to the Jews and the destruction of Jerusalem; xii-xx to the overthrow of heathen Rome and the establishment of the Romish Church by Constantine and his successors; xxi-xxii to the Church of Rome in heaven. *Bossuet* was of the same school: Cs. v-xi relate to the Jewish enemies of the Church; xii-xix to heathen Romish enemies. *Grotius* and *Le Clerc* substantially as Alcassar, excluding the Romish application. *Mede*: Cs. vi-ix and x-xix synchronize and extend from A.D. 1 to 1600. *Hammond*: Cs. vi-xi relate to persecutions of the Jews; xii-xix to the Roman persecutions and growth of the Church; xx-xxi to the millennium. *Vitringa*: Cs. i-iii = the internal state of the Church to the end of time; iv-viii; 1 = the external state of the Church from A.D. 96 to the end; viii; 2-xi; 19 = pagan and Christian Rome; xii; 1-xxii; 3 = papal Rome from Constantine to the destruction of the beast, and the absorption of the kingdom of grace in the kingdom of glory. *Paræus*, *Von Honegg*, *Spener*, *Whiston*, *Driessen*, *Bengel*, *Jurieu*, *Cressener*, *Fleming*, *Daubuz*, *Pyle*, *Sir I. Newton*, *Bp. Newton*, *Scott*, *Davison*, *Allwood*, *Basset*, *Gauntlett*, *Frere*, *Habershon*, *Fysh*, *Keith*,

Bickersteth, Barnes, are of the same school as Mede, making endless minor variations. *Lowman*: iv-xxii contain seven periods of Church history, from A.D. 96 to the end. *Wetstein, Herrenschneider, Eichhorn, Stuart*: i-xi (or vi-xi or vi-xii) relate to the Jews; xii ss. to heathen Rome. *Bp. Walmsley*: the seals, trumpets, and vials relate to the sufferings and triumphs of the Church of Rome during the same seven ages; I. the 300 years to Constantine; II. the next 100 years of the Arian heresy; III. A.D. 406-620, judgments on Western Rome; IV. Mahometanism and fall of Eastern Rome, to 1520; V. 300 years from 1520; VI. the last earthly state; VII. the heavenly state. *Woodhouse*: the seals, trumpets, and vials are synchronical on the whole, the seventh seal extending to C. 22; 5, and being parallel with the first six. The three series depict the *spiritual* or internal state of the Church from A.D. 33 to the end of time. *Cuninghame*: vi-vii, the first six seals symbolize the history of the Church from A.D. 33 to 1792; viii-xi, the seventh seal includes the seven trumpets, which relate to the invasions of Eastern and Western Rome during the period of the first six seals; xii-xix relate to the same period; the vials commenced contemporaneously in 1792. *Faber*: the whole relates to 'the seven times' of Nebuchadnezzar, viz. from B.C. 657 to A.D. 1865: iv-ix from B.C. 657 to A.D. 1697; x-xiv (which is the little book) from A.D. 604 to 1865; xv-xxii from 1789 to the consummation. *Lacunza and Irving*: "the sealed book is not a revelation, but a book relating to a forfeited inheritance, namely, the inheritance of the earth forfeited by Adam." *S. Lee*: the seals, trumpets, and vials commence, but do not terminate consecutively: they synchronize, and each series unfolds the events of Daniel's seventieth week, i.e. from A.D. 33 to 320. *Croly*: the seals extend from the fourth century to the consummation; the trumpets and vials are parallel, beginning from the thirteenth century. *Todd*: vi-vii, viii-xi, xii-xiv, xv-xvi, xvii-xxii; 5, form five parallel series. *Elliott*: vi-vii = prosperity, decline, and fall of pagan Rome, A.D. 96-313; viii-ix = destruction of Western Rome by the Goths, and of Eastern by the Saracens and Turks, 395-1453; x-xi; 14 = the Reformation, 1453-1468; xii-xiv and xvii = the Papacy and the Church (retrogressive); xi; 15-19, xv, xvi; 1-12, xiv; 6-8, the French Revolution, 1789-1830; from xiv; 6 and xvi; 13 to the end = the present and the future. *Davidson*: iv-xi = the fortunes of Christ's followers to the destruction of Jerusalem, or the triumph of Christianity over Judaism; xii-xix = the sufferings inflicted on the Church by heathen Rome, and the triumph of Christianity over heathenism; xx-xxii; 6 = the future state of the Church on earth, the judgment, and the heavenly state. *Wordsworth*: the seals and trumpets are synchronical, and relate to the period from the nativity to the consummation;

xii-xix relate to the Papacy and the Church; the millennium is the period between the two advents. *Huntingford*: iv-xi; 18, xi; 19-xix, xx, these three synchronize on the whole, and describe the period between the two advents; xxi-xxii = the condition of the redeemed after the judgment. *Gell*: iv-x, xi, xii-xvi, xvii-xix, are four parallel lines relating to the history of Rome, the Papacy, and the Church, from A.D. 96 to the second advent. *Isaac Williams*: "a continuous account of Christianity;" the first six seals relate to Christ's coming to judgment on Jerusalem; the trumpets are judgments and sufferings of the Church from Christ to the consummation. *Hengstenberg*. Seven groups. i; 4-iii; 22, the epistles. iv; 1-viii; 1, the seals, in which 'the Church, harassed by the persecutions of the world, has the image of her heavenly king placed before her eyes, as he visits the persecuting world with divers judgments.' viii; 2-xi; 19, the trumpets, 'the plague of war is represented under a series of symbols, as that by which God continually during the course of ages chastises anew the heathenish opposition that is made to his kingdom.' xii-xiv, 'the three enemies of God's kingdom, Satan, the God-opposing worldly power, and earthly, physical, demoniacal wisdom.' xv-xvi, the vials, which 'unfold the plagues, that, during the course of centuries, accompany the ungodly world-power.' xvii-xx, 'the destruction of the three enemies.' xxi; 1-xxii; 5, the erection on the new earth of the kingdom of glory. Thus Hengstenberg deals almost exclusively in vague generalities. *Jenour*: the epistles and the chapters which follow them synchronize (some of the chapters being supplemental to others), and represent the history of the Church to the Millennium and first resurrection. *W. H. Scott's* scheme is so complicated and extravagant as not to allow of any idea being given of it in a moderate space.

I will now bring this Introduction to a close with quoting some texts, which may be regarded in the light of mottoes to the seven-seal book:—'God . . . hath in these last days spoken unto us by his Son, whom He hath appointed heir of all things, by whom also he constituted the ages.' 'By faith we understand, that the ages were arranged by God's command.' 'Christ hath appeared once for all at the consummation of the ages to put away sin.' 'When the *pleroma* [or complement] of the time was come, God sent forth his Son.' 'We [the first Christians] on whom the ends of the [terrestrial and celestial] ages have met together.' 'Neither in the present age, nor in that which is about to come.' 'The harvest is the consummation of this age.' 'Having made known unto us the mystery of His will, . . . in the economy of the complement of the seasons, to gather together all things in Christ.' 'The Law was instituted and administered through angels in a Mediator's hand.' 'Are they not all

ministering spirits?' 'For unto the angels hath he not put in subjection the world to come.' 'The Law was the shadow of good things to come, and made nothing perfect, but the bringing in of a better hope did.' 'By so much was Jesus made a surety and a mediator of a better covenant.' 'In that He saith, "A new covenant," He hath made the first old.'

The SEVEN-SEAL ROLL.

*HEPTAD of the Seals, with HEPTADAL Epilogue included
in the sixth :*

Nos. XII-XIII : Chs. vi-viii ; 5. B.C. 5500 to A.D. 1500.

HEPTAD XII. Ch. vi.

DIV. 1. THE FIRST SEAL = *Creation to Deluge* : A.M. 1-2200.

VI ; 1-2. 385-392. *And I beheld, when the lamb opened one of the seven seals ; and I heard one of the four living creatures saying (as of a voice of thunder) ; ' Come.' And I beheld, and lo ! a white horse, and he who sat on him having a bow : and a crown was given to him ; and he went out conquering, and in order that he might conquer.*

VI ; 1. 385. *When the lamb opened one of the seals.* Observe that the numeral (*one*) is used, and not the ordinal (*first*), as in all the other seals, and in the first trumpet and first vial. Possibly this difference may have been made to intimate to the reader at the outset, by a *constructio ad sensum*, that the seals are necessarily not placed at the termination, but at the commencement of the several ages. The mere breaking of the first seal would bring to view only the seal-epoch or point of departure of the first age, and not the symbolization of the age itself. In order to make the latter visible a further act would be necessary, *viz.* the unfolding of the roll as far as to the second seal. So that, by the breaking of the first seal it could not be said, that the *first* age was beheld. Moreover, the introduction of a living-creature, subsequent to the opening but prior to the appearance of the æonic symbol, and also the repetition of *I beheld*, seem to be designed to mark a distinction between the opening to view of the seal-epoch, and the exhibition of the symbol.—It will be found important that it should be borne in mind, that, strictly speaking, each seal stands at the head or commencement, and covers the introductory epoch of its age ; *e.g.*, the second seal covers the year of deluge, which is the division between the first and second seals, and constitutes the commencing epoch of the latter.

386. *And I heard one of the four creatures say.* No. 385 affords a precedent for regarding the *one* here as being really equivalent to *the first*; and this is confirmed by *the second, &c.*, which follow. The first would be the lion of Judah (cp. Nu. 2; 9: Re. 4; 7). Now, if the rider on the white horse be in a special manner symbolical of him, who had just been described as "the lion of the tribe of Judah," the propriety of this creature's acting as his hierophant must be too self-evident to require a word of illustration.—It may further be observed, that the division which marched under the banner of the lion pitched on the east side. Hence, in the selection of this creature for the first seal, there may have been also intended an allusion to the quarter in which the human race was located at its creation, and whence it went forth on its migrations: cp. Ge. 2; 8; "The Lord planted a garden *eastward* in Eden."—But why are these creatures introduced in the first four seals? And why is an order assigned to them? The latter question we will consider in reference to each as it occurs. In reference to the former I offer the following conjectures. They may be introduced as being symbolical bearers of the knowledge and will of God. Or, it may be, to give more emphatically a character of homogeneity to these seals by denoting, that they are distinguished from the rest in having some quality in common, thus dividing the heptad (as is usual) into a quartad and a triad. Or perhaps the object may have been to intimate, that some attribute of the enthroned One is to be seen specially illustrated in the several ages.—It is worthy of notice, that four spiritual beings are similarly introduced, and in a similar scene to that presented in Chs. IV-V, in the 'First Parable' in the book of Enoch. After an announcement of the time of judgment and separation between the righteous and the wicked, and of the descent from heaven of 'the holy and elect race' (cp. Re. 19; 14: "the hosts from the heaven followed him," and 17; 14: "those with Him are elect and faithful"), the prophet is caught up to heaven, where he beholds a countless number of saints and angels, unceasingly engaged in praising God (cp. 4; 1, 8 ss.: 5; 8 ss.). Myriads (5; 11) stand before the Lord of Spirits: and *on the four sides of Him are four archangels, who successively address Him*, supplicating Him for success in the different tasks assigned to them (see p. 183).

387. *As of a voice of thunder, i. e., as it were a sound of a clap of thunder.* But some MSS. read *as in a voice*, and some *as a voice, i. e.* as a clap of thunder.—Why in this, and only in this instance, is the creature said thus to speak? In C. 10; 3 the rainbow-crowned angel, who is universally allowed to be a symbol of the Mediator, is described as crying out with a voice like the roaring of a *lion*, and it is added; "When he cried, the seven thunders uttered their voices." Now, I doubt not, that those thunders have been had in view. In both scenes

Jesus is the principal figure. And his introduction with the accompaniment of the angry threatening of thunder, which gathers strength as it approaches the goal of his advent to the great battle in C. 19; 11 ss., is meant to portend the fearful vengeance that he is about to take on the enemies of his people.—*Come*. The most ancient MSS. do not give, as in the R. T. of this and the three next seals, *and see*. The call of the received reading could only have been addressed to the seer; and its object must have been to announce, that something was coming which was worthy of more than ordinary attention: but that of the preferable reading may have been addressed either to the seer or to the horseman; and as in each seal the going forth immediately follows on this call, and in the first two the text runs as it were, 'Come, and he came forth,' I should incline to the latter construction. In this case the intention may have been to introduce the horseman as the real though unseen actor in the events of the period.

VI; 2. 388. *And I beheld, and lo! a white horse*. The being mounted doubtless gives to the rider the character of a warrior. But the horse must also have an emblematic signification proper to itself; and what this is may best be gathered from the commonly received characteristic of the horse, *viz.*, swiftness. On this account,—I mean, as being significant of the rapidity of the sun's motion (that is, of the swift lapse of time), no doubt it was, that horses were consecrated to the sun, and were represented as yoked to his chariot (cp. 2 Kgs. 23; 11). And to the horse may be applied literally the very words which were spoken figuratively of time, "*fugit cito pede*." Partly with the same object of denoting the *rapidity* of the advent of the four kingdoms, which in succession ruled over Judea, horses appear to have been used as symbols of them in Zec. 1; 8 and 6; 1-8. And as the latter passage is the precedent of the first four seals, it may be expected to help us in determining the meaning of the horses in these. The four horses therein, red, black, white, and grisled (the pale of John), distinguish the four kingdoms as well as denote their characteristics. They thus mark out the period or age proper to each. And such I take to be the office of the horses in the four seals, their colours at the same time indicating the general character of the several ages which they represent. So that, in short, a horse becomes generically an emblem of a period of time between two epochs in virtue of its capacity for swift transition from point to point, and its colour specifically denotes the characteristic of the particular period.—As tending to corroborate what has now been advanced I may refer to a passage in *Hermas* (Vis. IV.), in which a sea-monster is described as having a head striped with black, red, golden, and white. These colours are then explained as being cha-

racteristic of ages: the black of this dark age; the red of the wicked age, which must perish by blood and fire; the gold of those, who will come out of the fire purified; the white of the age to come, wherein all will be pure and clean.—In the case before us the white colour must denote some peculiar excellence and purity in the pristine age. And, despite the depravity which had spread through the human race towards its conclusion, purity may well have been selected as the characteristic of the primeval period, when the race was fresh from its Creator's hands.—The difficulty of selecting any one general feature, capable of being symbolized by a colour, and adapted to distinguish each age from the rest, should be borne in mind in estimating the probability of the solutions now to be offered.

389. *And he who sat on him had a bow.* To ride signifies to rule, and to ride a *white* horse to appear as a victor and rule by right of conquest. Thus, Wemyss says; "In Ps. 45; 5 רכב, *receb*, to ride, is translated in the LXX. by βασιλευν, to reign; and in several other places to ride signifies to have dominion: De. 32; 13: Ps. 66; 12: Is. 58; 14. Agreeably to this the Indian and other interpreters say, that if any one dreams that he rides upon a generous horse, it denotes that he shall obtain dignity, fame, authority, prosperity, and a good name among the people; in short all such things as may accrue to a man by good success in martial affairs. As a horse is a warlike, so is he also a swift creature, and is therefore not only the symbol of conquest, but of the *speediness* of it: Joel 2; 4: Hab. 1; 8: Jer. 4; 13." When a general set out on a distant expedition, and when on his return victorious he was decreed a triumphal entry, it was customary for him to ride on a white horse. Hence to sit on a white horse may be emblematic of a conqueror.—That the rider here represents the Mediator Jesus seems to me evident from the following considerations. 1. The mode of description shows, that he must be meant. For, what other person could be understood by such a paraphrastic description? Or, with what propriety could the same mode of expression be used in reference to any other being, that is used whenever the Mediator is brought to view as God on the throne; as *e.g.*, in C. 4; 2: 20; 11: 21; 5? The similarity may even be thought to intimate, that Jesus appears in these seals as a partaker in the Divine nature. At any rate it precludes the supposition, that any other than he is meant; since utter confusion must arise, if such an abstract mode of description were used of different parties indiscriminately. 2. In C. 19; 11 another warrior goes forth 'to war' and to conquer, crowned with many diadems, and having a sharp sword. The points of resemblance are such as to leave no doubt in my mind, that the two symbols represent the same person. And if so, inasmuch as the latter is "the Word of God," the symbol before

us must represent the same august personage (cp. 14; 14). In that case, Jesus will be exhibited here as the Alpha going forth at the beginning, and there as the Omega coming to execute judgment at the end, of the terrestrial ages of the Mystery. 3. Jesus was regarded in the apostolic age as having been an agent in and from the Creation. See *Guide*, 65 ss., 77. In particular, in the work before us he is described as "the lamb slain from the foundation of the world," and as keeping "the book of life" therefrom. And in cœval works are passages to the same effect. Thus, in *Enoch*, C. 48; "The Son of man is invoked before the Lord of Spirits, and *was invoked before the creation of the sun and stars.*" "THE ELECT ONE and the Concealed One existed in His presence before the world was created. "All the angels of the Lords, viz. of THE ELECT ONE and of the other power who was upon the earth over the water on that day (sc. of creation, cp. Gen. 1; 2) praise him." 'All shall praise the Son of Man, who from the beginning existed in secret.' And in *Hermas*: SIM. viii; 12; "The Son of God is more ancient than any creature; insomuch that he was in council with his Father at the creation of all things." Again, in VIS. II the Church is represented by a woman, who "appears old, because the church was constituted before the beginning of the world." Now, she could not be constituted before her Mediator existed as such.—The *bow* in the rider's hand (the arrows being understood to be included in the single term) denotes his ability to strike his enemies at the remotest distance. None can escape the reach of his bow. For, 'His arrow goeth forth as lightning:' 'He will pierce the heathen with his arrows:' 'He will make his arrows drunk with blood:' 'He hath bent his bow; He ordaineth His arrows against the persecutors:' 'His arrows are sharp in the heart of His enemies:' 'His bow was made naked.' If, however, it be thought, that the omission of the arrows was designed, and that the emblematic meaning is to be derived from the bow taken by itself, we may perhaps be guided to the signification by an incident, which happened to the Marquis of Wellesley, and which is thus related by him. 'Numbers of Sikhs came to the durbar at Kurnaul. Each of them presented a *bow*, desiring it to be observed that he added no arrow. Kurrum Sing then bade the Minister step forward, and in the name of the whole explain the nature of the present. They wished it to be understood that, in delivering the bow to me, they had put the emblem of power into my hand; and that they had not offered any quiver with it because they themselves were the arrows to be directed at my pleasure against any foe.' In the instance before us the arrows may be the angels of the Apocalypse.—It should be observed, that the horseman had the bow at the time of his going forth. This denotes, that he possessed the far-reaching and irresistible might from the very first.

390. *A crown was given to him* :—the *crown* of the conqueror (1 Co. 9 ; 25 : 2 Ti. 2 ; 5), not the *diadem* of the king. The difference is important. Of the latter Christ possesses the “many” (as the consequence of having obtained the former), when, at his second advent at the end of the Mystery, he comes as “King of kings and Lord of lords” (19 ; 12, 16). The stress, however, is to be laid on the giving. He had not the crown, as he had the bow, at his going forth ; but, according to the custom of crowning a commander on his setting out with a laurel crown as a presage of victory, one was given to this horseman in token that, though in point of fact not as yet a conqueror, but only “the Captain of the host of the Lord,” he would assuredly prove victorious, and return a conqueror. There may, also, be a reference to Jesus’s being finally “crowned with glory and honour” as the Redeemer. As God he would properly hold the bow from the first ; but the crown awarded to him as Redeemer, he would more appropriately receive only subsequently, in order to denote, that his conquest of sin and Satan was a later work. His earliest triumphs began in this first age in his degrading Satan, ‘sparing not the angels that sinned,’ and exterminating sin from ‘the old world by bringing in the flood on the ungodly.’

391. *He went forth conquering*. The horseman’s being seen conquering in the very act of going forth imports, that his victories would commence from the beginning. This Christ’s did, inasmuch as no sooner was sin introduced than the First Cause of it received a chastisement.

392. *And that he might conquer*. The wound, which at the first he inflicted on “the old serpent,” was but as a ‘bruising of the heel,’ preliminary to and as an earnest of that ‘bruising of the head,’ which *the Conqueror* (as Jesus is virtually designated here) would finally inflict on him.

Mention has incidentally been made of a homogeneity between the first four seals. In respect of the symbols, this consists in each being a mounted horseman, and in his being introduced by one of the living creatures in each instance. It will now be proper to inquire, wherein the corresponding homogeneousness in respect of the things symbolized consists ; for it is not to be believed, that such a uniformity has been introduced in the symbolizations without a meaning and object. In reference, then, to the primary symbols we ought to look for a uniformity of some kind in the relation of the horses to their riders, that is, of these four ages to the Lord Jesus Christ. Now, these ages extend from the creation to the building of the first temple to the true God. Consequently, during them there existed no house of God (cp. p. 231) ; and the Lord was never worshipped, nor the Redeemer’s sacrifice typified, in a temple made with hands, as a pattern

of the true temple in heaven. Thus, these ages were distinguished as forming the ante-temple period. That which is denoted by the living creatures may be expected to lie in some truth predicable of mankind at large; since the four form a symbol of the redeemed creation in general. And the fact, that all mankind were during these ages on an equal footing in respect of all being alike destitute of a fixed, organized, and located worship of God may be thought to satisfy this feature in the symbolization.

It appears to have been a general rule in the mystical system, that the first of a series, regarded as its founder or foundation, should be made representative of, and sometimes be put for the series. Many illustrations might be given; but it must suffice here to cite the instance of Nebuchadnezzar. In the interpretation of the "great and terrible image," he himself is said to be "the head of gold," which in point of fact represented his kingdom, or the dynasty or series of kings founded by him. Similarly, inasmuch as the head was a part of one composite image, which had a unity only in its entirety, he would stand for, or as the representative of, the whole series of kingdoms symbolized by the image. And in like manner I doubt not, that the symbolization of the first seal has been designed to be a representation in miniature of the whole series of ages. While specially exhibiting Jesus as Lord of all in the first age (wherein his power was signally manifested in the work of creation, and his first victory achieved when the old serpent received a curse), it is adapted also to denote the triumphant course, which he, as the Mediator, would pursue throughout the whole series of ages. Specially with a view to this the clause is added, which describes the horseman as 'going forth conquering' from the first, 'and in order that he might conquer' unto and at the last, when he should come attended by the armies of heaven (19; 11 ss.).

This will be as appropriate a place as any to advert to the question; *Are we to conceive of the several scenes as having been depicted on the different divisions of the roll?* Unquestionably they could not actually have been so; because they are described as being *tableaux vivans* of a nature, which would not admit of such a pictorial representation, as, e.g., when the seer is said to go and take a roll out of the hand of one of the symbolic angels, and eat it; or when the lamb, who is engaged in breaking the seals of the roll, is also introduced as a symbol in the roll. Yet it is evident, that the scenes were intended to be conceived of as being connected with and assigned to the several divisions of the roll, and that each had its proper place and order therein. For if not, what purpose did the roll serve? It would, at any rate in respect of the connexion of the symbolizations with it, be a symbol devoid of use or meaning. We must not however, as I have repeatedly

remarked before, press this or such like questions too far. The nature of symbolic representation will not admit of actual verisimilitude on all points. We must remember, that these are only unreal symbols, present to the imagination in a supposed ecstatic vision, and not to the bodily eye. And just as in a dream, the dreamer is wholly unconscious of any incongruity in things in themselves most incongruous and incompatible one with another, so must such incongruities be passed over in symbolic scenes, in relating which the seer, having placed himself in a similar position, is entitled to an equal latitude. Thus, we properly may, as I doubt not it was intended that we should, *conceive of the tableaux* as being depicted, or exhibited somewhat after the nature of dissolving or life-like views, on or in connexion with the successive divisions of the roll. The uses of the roll, on the whole, will then be these:—to make it appear, that the lamb alone was qualified to open out its contents, and thus to indicate, that he is the Mediator from the beginning to the end; to show, by its being written within and without, that it contained a completed history of the seven ages; to symbolize the division of the whole period into seven ages by certain great epochs, and to denote that the symbolizations between every two of the seal-openings belonged to a distinct age; and, lastly, to bind together as it were the whole of the symbolizations between the introductory and concluding scenes (iv, xx), and to show that they were introduced into and formed a part of those scenes.

The following are some of the interpretations, which have been given of this seal.—The progress of the Gospel after the ascension [Victorius, Andreas, Anselm, Bale, Ribeira, and others]. Things relating to Christ foretold in the Old Testament [Hilary, Bede]. Christ riding to victory [Tichonius]. The period from Abraham to Moses, and that from Christ to A.D. 98 [Joachim]. The elect or the age before the flood [Berengaud, Bibliander]. Persecutions from time to time [Luther]. Progress of the Gospel to the consummation [Bullinger]. The Assyrian kingdom [Foxye]. The slaughter of the Jews by Artabanus [Wetstein]. The Babylonian kingdom [Faber]. The destruction of Jerusalem [Pyle]. Vespasian to Nerva [Bp. Newton]. A.D. 33-312 [Cuninghame]. Establishment of Christianity by Constantine [Croly]. Christ going forth at his second advent to redeem his inheritance [Burgh]. A.D. 96-180 [Barnes]. By all the old fathers, and by almost all commentators, Christ has been recognised in the horseman. But Berengaud supposed God to be meant: Bp. Newton Vespasian: Herder Aretas: Elliott Roman emperors.

DIV. 2. THE SECOND SEAL = from the Deluge to the Call : A.M. 2200-3500.

VI; 3-4: 393-399. *And when he opened the second seal, I heard the second living-creature saying, 'Come.' And there went out another, a*

red horse, and to him who sat on him, to him it was given to take the peace out of the earth, and that they should slay one another; and there was given to him a great sword.

VI; 3. 393-4. *When he opened the second seal, I heard the second creature say; 'Come.'* The second in C. 4; 7 is the one like a young ox: and the standard of the second division of Israel,—that of Reuben, was pitched on the south side; and marched immediately before the ark of the covenant. Now, all the history we have of this age is contained in two chapters, which give an account of the re-peopling of the earth, and the dispersion of nations. The increase of the human race must, indeed, have been miraculous, if, as computed in the received chronology, it overspread two continents in 400 years. But, in any case, the ox being the emblem of fertility and increase is a suitable indicator for this period. In the short history of it we meet with two notices, one to the effect that "mankind journeyed from the east" (the quarter of the first creature, see on 386), the other that "Abram journeyed, going on still toward the south" (the quarter of the second creature). It would seem, therefore, to have been a principal object in the history to trace the migration of a chosen stock from their original starting-point in the east through the promised land in the south. And this migration took place immediately before, and in order to, the making of a covenant with 'the father of the faithful.' Thus, this creature, and the circumstances connected with it as an emblem, seem sufficiently appropriate to the recorded occurrences of this second age.

VI; 4. 395. *And there went out another.* It is remarkable, that, while the same formula is used for introducing the other three horsemen, this differs from it in two respects, *viz.*, in omitting the *I beheld, and lo*, and in inserting *there went out another*. Why has this variation been made? I can offer no other conjectures than these:—either that it is an adaptation to the requirements of the stichöical distribution, or that it is an intimation of a commencement in some sort *de novo*. It looks rather like a mystical way of saying:—'Note in respect of this age a difference from the others. The thing signified by the horse is indeed the same, a mundane age: and yet it is in some sort "another,"—a different thing; inasmuch as it has respect to a new world. An intimation of this will be proper. And therefore, as of the first it was said (though not introductorily), "he went forth;" so here the same statement shall be made.'—*A red horse.* *Red* is generically an emblem of any blood-shedding, that is (as "the blood is the life"), of any destruction of life. The question is put to this very horseman (I mean, Jesus; for of course the same person must be symbolized by the rider in each instance); 'Wherefore art thou *red* in thine apparel?' And he is said to answer; 'I will tread

them in my anger, and their *blood* shall be sprinkled on my garments.' See also Ps. 68; 23: 75; 8: Na. 2; 3: Ze. 1; 8: 6; 2. So, likewise, we have seen, that in *Hermas*, 'the red is the wicked age, which must perish by blood and fire.' And this was spoken in reference to that anticipated judgment, which was placed in contrast to the catastrophe here primarily symbolized by the red colour. For at the commencement of this age occurred that universal cataclysm, which shed the blood, that is, took the life of the whole animated creation,—an event undeniably proper to be made the characteristic of the age in which it occurred. This was the judgment 'by water and blood,' as that which *Hermas* had in view was the judgment 'by blood and fire;' meaning, that water in the one case, and fire in the other, was the cause of the bloodshedding.

396. *And to him who sat on him.* The colour of the horse here reflects on Jesus the character of *the Destroyer*. How fully 'the Lord's executing judgment, as Enoch prophesied to them,' by 'bringing in a flood on an ungodly world' would justify this title, it needs not to show.

397. *To him it was given.* Emphasis is laid on him as the agent by a virtual repetition of the pronoun. The object of this may be to impress on the reader's mind, that the Mediator is the real, though unseen, actor in all the events in which his people are interested, whether they may appear to be for evil or for good.

398. *To take THE peace out of the earth.* The R. T. has a preposition which is properly rendered *from*: but the better reading would give *out of*. Again, the A. V. omits the article before *peace*, which ought by no means to be omitted without the insertion of some equivalent;—since it is strongly emphatic (cp. Gk. of 1; 4: Lu. 12; 51: Jo. 16; 33). The article here points to a state of things, which might emphatically be called '*the peace*,' that is, to a state previous to the occurrence of any war, and to the introduction of that relative condition of mankind, which would necessarily be, not only the cause of continual wars, but also the prolific source of discords of every kind: I allude to the confounding of tongues. When "the whole earth was of one language," the human race was as one united family; and accordantly therewith they are described as journeying together. When their 'language was confounded, so that they could not understand one another's speech,' the natural effect would be such as the object of the appointment was, namely, to scatter them abroad, and to separate them into different nations and families, thus sowing the seed of endless wars and contentions. This, as a first cause,—followed as it was by a firstfruit in the first recorded war,—better than any other event in all history, suits the statement before us. On account of it, moreover, the age might well be depicted as a blood-red one,—more espe-

cially as it would be a cause operating to take peace from the earth as long as the race should exist on it. And this infliction is specially attributed to the Lord; "*The Lord* did there confound the language of all the earth, and thence *the Lord* did scatter them abroad upon the face of all the earth."

398. *And that they should slay (or butcher) one another.* Griesbach puts the copulative in his class of 'probable, but not certain omissions.' Whether it be received or rejected, the connexion of this clause with the preceding may be construed in the same way, namely, that this states the consequence that followed from that, or this the positive and that the negative side.

399. *And there was given to him a great sword.* He had it not, then, at his going forth; and (as in the case of the crown in the first seal) this subsequent giving must denote reference to an event of later occurrence in the age. Now, at the terminating epoch of the age, we find a narrative of events, which will perfectly answer to this symbolization. In Gen. xiv is an account of the *first* "war" recorded in history, and that an invasion of the holy land. But, indeed, such a predatory incursion of confederated clans as that of Chedorlaomer and his allies is scarcely worthy of being regarded as a formal war; and it is, therefore, most appropriately symbolized by "a large butcher's knife" (for such is the proper meaning of the Greek word), and not by the broadsword of war (cp. ve. 8: 19; 15, Gk.)—I have said, that this incursion took place at the terminating epoch of the age. And yet I have named an event prior to this incursion, namely, the Call of Abram, as that epoch. It is, therefore, necessary to explain, that I include under the designation of 'The Call' the making of the covenant with Abram. This was the all-important event, to which the former was but preparatory. The call to leave his country, and go into Canaan, was utterly insignificant in comparison with the call to be 'the father of the faithful,' and 'the friend of God.' The two mark out a period, which I regard as forming the epoch,—the transition or boundary period between the second and third ages (just as the year of Deluge is between the first and second); and which, therefore, is common to both.

The following are a few of the interpretations, which have been given of the second seal.—Martyrdoms after the apostolic age [Andreas]. Periods from Joshua to David, and from John to Constantine [Joachim]. The righteous before the Law [Berengaud]. Wars in general [Luther]. Early heretics [Bale]. Wars, Roman, Gothic, &c. [Bullinger]. From the Flood to Moses [Bibliander]. The Persian kingdom [Foxe and Faber]. Wars of Marcus Antoninus [Brightman]. Robbers in the times of Felix and Festus [Wetstein]. Arian herey [Walmsley]. Period to Adrian [Mede]. A. D. 319 to 500 [Cuning-

hame]. Corruptions of Christianity from A.D. 320 [Woodhouse]. Martyrs previous to the Jewish war: 33 to 66 [Lee]. 95 years from Trajan [Bp. Newton]. Slaughter of Jews from Vespasian [Daubuz]. Fall of Western Rome: 395 to 476 [Croly]. Wars between the Jews and Romans [Fuller].

DIV. 3. THE THIRD SEAL = *from the Call to the Exode* : A.M. 3500-4000.

VI; 5-6. 400-408. *And when he opened the third seal, I heard the third living creature saying, 'Come.' And I beheld, and lo! a black horse, and he who sat on him having a yoke in his hand. And I heard as it were a voice in midst of the four living creatures saying; 'A choenix of wheat for a denarius, and three choenices of barley for a denarius, and hurt not the oil and the wine.'*

VI; 5. 400-1. *When he opened the third seal, I heard the third creature say, 'Come.'* This was the creature, which 'had a face as a man;' and hence would be emblematic of wisdom. Consequently it was a suitable hierophant of an age, in which the Mediator's wise dealings on behalf of his people will be seen to have been signally manifested.

402. *And lo, a black horse.* The black colour indicates, that the Mediator now appears as a *Chastener*: and it is emblematical of an age of calamity; "in particular," says Wemyss, "of affliction caused by famine." Cp. Lam. 5; 10: 'Our skin was black like an oven, because of the terrible famine:' Job 30; 30: Je. 4; 28: 8; 21: 14; 2: Jo. 2; 6, 10: Na. 2; 10: Mal. 3; 14: He. 12; 18: Ju. 13: Re. 6; 12.

403-4. *And he who sat on him held a yoke.* In each of the other three seals three things are predicated in reference to the rider, but in the present only this one. Probably this arose from one feature being available, which would be sufficiently characteristic in itself alone for the identification of the age.—For the following reasons I think it indubitable, that the Greek word here means *a yoke* for attaching oxen, and not *a pair of balances*, as rendered in the A. V. 1. The former is its proper and literal meaning; and it has the sense of *the beam* of the balance only remotely. 2. If the word had been intended to denote *the balance itself*, it would probably either have been put in the plural, or have had another word prefixed to it. 3. It is always used for *a yoke* in the N. T.: cp. Mt. 11; 29, 30: Acts 15; 10: Ga. 5; 1: 1 Ti. 6; 1. 4. When taken to mean *a balance*, it is usually interpreted as having substantially the same signification with the preceding and succeeding statements; but such a threefold repetition is not to be adopted, if one which shows a difference in the meanings of the three statements be fairly admissible. If, then, *a yoke* be the symbol, there can be no doubt, that "a yoke of bondage" is the thing symbolized. As Liddell says; 'metaph., *the yoke* of

slavery:’ and so in Ge. 27; 40: De. 28; 48: Is. 9; 4: Je. 28; 2; and, in particular, of the Egyptian bondage in Le. 26; 13. But if the other signification be adopted, the symbol would be susceptible of two interpretations. To eat ‘bread by weight is a symbol of scarcity as in Le. 26; 26: Eze. 4; 16’ [Wemyss]. On this interpretation, the symbol becomes identical with the others in this seal. But a more usual signification of *a balance* would be the strict observance of justice; as in Job 31; 6: Ps. 62; 9: Da. 5; 27. And in this sense it would aptly denote Joseph’s administration in Egypt. I have noticed this rendering and its possible significations to show, that I have not rejected the former on account of its incompatibility with my scheme.

VI; 6. 405. *And I heard a voice in midst of the four creatures say.* This is the only instance in these four seals of an interlocution. In it the two details, which, as compared with the things predicated of the horseman in the other three seals, are wanting in this, are supplied.—It is usual to attribute this voice to the enthroned One, who sits in the midst of the four creatures. But if He had been intended, the expression would have been, as in C. 21; 5; “He who sat on the throne said;” or, at least, as in 16; 17: 19; 4: “A voice from the throne.” I think, therefore, that it is intended, that the voice should be conceived of as proceeding from the four creatures; and that it is said to be heard in their midst to convey the idea of their voices all joining in one so as to form one conjoint utterance. And thus, inasmuch as they conjointly represent the creature in general, there will be symbolized a universality in respect of those things to which their utterance refers.—Their voice, if addressed to any one in particular, can be addressed only to the horseman. And such an address to him shows plainly whom he represents; for who but the God-man can exercise authority over the powers of nature?—The utterance of the four creatures may either be regarded as a requisition, made with the view of announcing the submission of nature to its Lord, and at the same time intimating the extent of the calamity to which it refers; or it may be considered to be simply a mystical way of making an announcement of a certain state of things, and as not being addressed to any one in particular.

406. *A chœnix of wheat for a denarius.* A *chœnix* was a measure less than an English quart, and contained the ordinary daily allowance for a man’s sustenance. A *denarius* was a Roman coin equivalent to 8½d. It was the ordinary daily wage of a labourer (Mt. 20; 2, 9). The usual cost of a *chœnix* of wheat was an eighth of a *denarius*; but in time of plenty twice or three times as much might be bought for the same. If, then, a man had to give his day’s earnings for his own necessary food alone, nothing would remain for other necessaries, or

for the maintenance of his family. Consequently, that this was a famine price is evident. Among us a labouring man might generally purchase twelve times the quantity with a day's wage.

407. *And three choenices of barley for a denarius.* Barley is commonly worth about two thirds of the price of wheat. Here its value is only one third. Hence it is represented as being comparatively abundant; though still at a price implying a scarcity of it. The quantity would be only one fourth of that, which a labourer among us might purchase with a day's wage.—*Wheat* and *barley* in this passage seem to represent what are esteemed in different classes to be the bare necessities of life: wheat those of the higher classes; barley those of the very lowest, for this grain was given as food to common soldiers only as a punishment. If so, the symbolization will represent the higher classes as being reduced to the last degree of affliction; but the poorest not to the same extent, though still as being in great distress.

408. *And hurt not the oil and the wine.* Some interpret this clause in the same sense as the two preceding; though (as Eichhorn has remarked); "A scarcity of oil and wine would contribute nothing towards making a famine." Thus, *e.g.* A. Clarke says; "Be sparing of these: use them not as *delicacies*, but for *necessity*; because neither the *vines* nor the *olives* will be productive." He here falls into two errors: one in taking symbols literally, and the other in making it appear, that the consumers are addressed. The rectification of the latter error will establish the true meaning. The horseman, if any one, is unquestionably addressed. And the exhortation to him must import; 'Damage or diminish not the oil and wine,' that is leave them in their usual abundance. It would not appear, that great plenty is implied. The verb is always used to express positive injury or wrong-doing; and the prohibition goes only to the extent of signifying, that this should not take place, so as to occasion a scarcity of these articles.—The copulative may be taken in the adversative sense it frequently has (*e.g.* in Mt. 11; 19: Mk. 12; 12: Jo. 7; 30: 1 Co. 12; 5, &c.), so as to read; *But injure not, &c.*—It is not without an object, that *oil* and *wine*, and not *olives* and *vines* are the terms made use of. For *oil* and *wine* is the figurative expression for *every luxury*, as may be gathered from various passages; *e.g.* De. 11; 14: Pr. 21; 17: Je. 31; 12: Ps. 104; 15. And they are unquestionably introduced here as symbols of luxuries.

We have now seen, that '*atra fames*' is one, and 'a yoke of bondage' another, characteristic of what is symbolized under this seal, and that the former is depicted as universal, and further particularized as not extending to luxuries, yet bearing most severely on the higher classes. The symbols, when they are allowed (as they have

now been) to speak for themselves, and to have their natural significations, thus give out statements, which appear to be so incongruous, if not incompatible one with another, that it is no wonder, that those who have been sailing on a wrong tack have made shipwreck on them; or that, in order to get rid of the great difficulty arising from the last clause, one (Eichhorn) has recourse to "*positio mere ornans*," and another (Ewald) to '*apte dictum* for the heightening of the picture of distress,' and another (Stuart) to "an inexplicable clause," while "the mass of interpreters *sicco pede eam sententiam praterunt*." The fact is, the conditions here are such, that it is scarcely possible that any false scheme should be able to satisfy them all. And hence it may reasonably be inferred, that that which does so fully must be the true one.

Now, in the age to which I have assigned the symbolization of this seal (or, I might rather say, to which it has been assigned by the sacred and other historians, who have divided the ages by seven great epochs), the famine and bondage in Egypt are so unequivocally the distinguishing events, that I suppose no one, who might be asked to name its characterizing events, would hesitate in mentioning these. Unquestionably this was *the* bondage, and this *the* famine of the whole sacred history. Indeed, if we take into account 'the allegory of the bondservant and the freewoman,' the 'sojourning of the three patriarchs in the land of promise as in a strange country,' the long servitude of Jacob to Laban, and the sale of Joseph to be a slave; and again, the famines that drove Abram into Egypt and Isaac to Gerar, it may be truly said, that famines and bondages form the chief subject-matter of the whole history of the period. *The* famine and *the* bondage are described by the strongest figures, that could be used to depict their severity. "The iron entered into their soul." "The ill-favoured kine eat up the fat kine, but were still as ill-favoured as before." "The famine consumed the land, so that the plenty was not known by reason of that famine following, so very grievous was it." In particular, the universality of the latter is repeatedly and emphatically affirmed. "The famine was over all the face of the earth." "All countries came into Egypt to buy corn; because the famine was so sore in all lands." "The famine was sore in the land" of Canaan. With how great propriety, then, is this age characterized as the *black* age of bondage, that is, as the age of the famine and the bondage. At the same time, it would appear from the present, which Jacob was able to send to Joseph,—a present esteemed worthy the acceptance of the Governor of all Egypt, that there was no deficiency in those productions, which are accounted luxuries. It is further to be observed, that, when 'the famine had become so very sore, that there was no bread in all the land, and the land fainted by reason of the famine,

Joseph bought up, first, all the horses, and flocks, and cattle, and asses, and then the Egyptians themselves and their lands to be servants unto Pharaoh; and the people he removed to cities from one end of Egypt to the other.' Such a result would necessarily be fraught with affliction to the higher classes, in proportion to the exaltation and wealth they had previously enjoyed, and the greater sacrifices they would consequently have to make. And thus the rich were comparatively much greater sufferers from the calamity than the poor. And the symbolization is fully satisfied in every particular.

Such is the interpretation I propose. But, while I entertain no doubt in reference to the main features of the symbolization (that is to say, that bondage and famine are depicted under this seal), nor yet in reference to the application intended, I agree in the general opinion, that the three declarations made by the voice from the four creatures are of somewhat doubtful application. And I will therefore offer an alternative interpretation of them, and one which may perhaps commend itself to some persons more than that which I have just given. Possibly the point of the symbolization in these three statements lies in their relative order. They may be intended to convey, that grievous famine should be succeeded by comparative abundance, and this by a state of great prosperity. If so, the history of the children of Israel during this period will be accurately depicted. They first experienced a 'sore famine' in Canaan. Then they enjoyed comparative plenty in Egypt: 'the best of all the land of Egypt was theirs.' Subsequently, how great was their prosperity may best be judged by their marvellous increase. "They had possessions in Goshen, and grew, and multiplied exceedingly." "They were very fruitful, and increased abundantly, and multiplied, and waxed exceedingly mighty; and the land was filled with them."

Let me add, that it is not improbable, that both the significations I have suggested may have been had in view; for it is quite in the manner of symbolical representation to use symbols with a twofold meaning, when the circumstances will admit of doing so: see C. 17; 9-10.

I subjoin, as before, specimens of the interpretations, that have been given of this seal.—Lapsing of professors [Andreas]. Heresies after Constantine [Anselm]. Periods from David to Elijah, and from Constantine to Justinian [Joachim]. Doctors of the Law [Berengaud]. Famines in general [Luther]. Arians, &c. [Bale]. Scarcities since Claudius [Bullinger]. From Moses to Christ [Bibliander]. The Grecian kingdom [Foxe and Faber]. Early heresies [Ribeira]. Famine under Severus [Brightman]. The famine in Claudius's reign [Wetstein]. A.D. 406 to 620 [Walmsley]. A.D. 500 to 1200 [Cunninghame]. The darkness of the middle ages [Woodhouse].

Dearths preceding and during the siege of Jerusalem [Lee]. 42 years from Severus [Bp. Newton]. Period to the Severi [Mede: Sir I. Newton]. The papacy [Croly]. Scarcity under the Antonines [Fuller].

DIV. 4. THE FOURTH SEAL = *from the Exode to the first Temple :*
A.M. 4000-4500.

VI; 7-8. 409-416. *And when he opened the fourth seal, I heard a voice of the fourth living creature saying; 'Come.' And I beheld, and lo! a pale horse, and he who sat upon him, his name Death, and Hades followed with him. And there was given to them authority upon the fourth of the earth to kill by broadsword, and by hunger, and by death, and under the wild beasts of the earth.*

VI; 7. 409-10. *When he opened the fourth seal, I heard a voice of the fourth creature say; 'Come.'* The insertion of *voice* is a doubtful, but the best-accredited reading, and it receives some support from the participle which follows being read in concord with it in some copies. Yet its genuineness may well be doubted, seeing that it is scarcely possible to assign a reason for its insertion here, and not in the parallel places (unless, indeed, to suit the stichoical distribution), and also because the word may so easily have crept into the text through a copyist's catching his eye on the same word a few lines above.—*The fourth creature* is the flying eagle, which may here, in congruity with the symbols that follow, be regarded as emblematic of a power swift and irresistible in seizing and tearing in pieces its prey. It will then be seen to accord well with the character of the events symbolized under this seal. And, as the emblem on the standard of the fourth division of Israel's hosts,—that of Dan (who was to be "a serpent by the way, an adder in the path"), it will suit them better than any other of the four.—This creature calls forth or announces the Mediator in the character of a *Devastator*.

VI; 8. 411. *And lo, a pale horse.* The colour intended is a yellowish green, cadaverous or livid,—in fact, that of a putrefying corpse. Hence, it is commonly applied as an epithet to death, as in "*pallida mors*" (Horace). Elsewhere in the N. T. it is applied only to grass: C. 8; 7: 9; 4: Mk. 6; 39. It denotes, also, the incipient state of fainting or collapse of the system, as in Is. 29; 22; 'Jacob's face shall not now wax pale.' And in Jer. 30; 6 we read; 'Why are all faces turned into paleness? It is even the time of Jacob's trouble; but he shall be saved out of it. For I, the Lord, will break the yoke from off his neck, and burst his bonds, and strangers shall no more serve themselves of him.' This passage will form our best guide to the emblematic meaning of the colour in the text under consideration. It shows us how a *pale* horse may be an apt emblem of an age, during

which the body-politic was continually labouring under 'mighty oppressions,' and in a state bordering on complete disorganization and even dissolution.

412. *And he who sat upon him.* The preposition here used differs from that in the three previous instances. It means *on the upper side, over and above*; and a comparison of the places in which it occurs in the N. T. will, I think, lead to the conclusion, that it is introduced here to denote a mode of sitting, different to that which is usual with a horseman: cp. 20; 3: Mt. 27; 37: Lu. 7; 39: 11; 44: 19; 17, 19: Jo. 3; 31. The posture in this case must be that of sitting sideways, and may have been adopted to facilitate the conception of Death's striking his victims with his dart or "sting."—*His name was DEATH.* The mode of designation may intend, that the rider was not Death himself, but appeared in his character *pro hac vice*. The article is prefixed to *death* (and also to Hades), which it is not, when the term *death* is used immediately afterwards. This is, because death is here personified as an individual. So, also, in Je. 9; 21; "Death hath climbed up through our windows," &c.; and in *Paradise Lost*; "Death his dart shook," &c.

413. *And HADES followed with him.* Hades is the receptacle of departed spirits. Here, as in the case of Death, this is personified, being apparently intended to be conceived of as of one riding behind Death, and carrying something of the nature of a bag or sack, into which he puts the souls, which Death has struck down. I say, *behind* Death; because the want of any mention of another horse, and especially the form of the sentence indicates this. There are two readings here. They would, when strictly rendered, give respectively; *followed him, i.e. followed after, at an undefined distance*; and, *followed with, i.e. accompanied him.* The latter is unquestionably the true reading. And the meanings of the two phrases as now stated will be fully borne out by comparing in the Gk., C. 14; 4, 9: 18; 5: 19; 14; with 14; 13: Lu. 9; 49: see also 1; 7: 17; 12.—The R. T. has *follows*, but no material difference arises.

The symbol of the pale horse, then, exhibits Jesus as the inflicter of death and destruction, consigning souls to Hades. And with how much propriety may be judged from similar representations. Thus, in C. 1; 18 he speaks of himself as having "the keys (*i.e.* being master or keeper) of Death and Hades;" and it is precisely in the capacity of Lord of Death and Hades, that he appears here. In C. 20; 13, 14 he is symbolized as causing Death and Hades to give up their dead; and then (in relation to the then existing Mystery) for ever abolishing them. And in 1 Co. 15; 54-57 he is represented as causing his people to triumph over Death and Hades. Indeed, seeing that 'death and destruction are the Lord's,' who but Christ, as God,

could be fitly represented as having power over death and the unseen world? Or who but he could have power to wield "the four sore judgments of God," as this horseman is represented as doing? Have we not, then, under this seal also a convincing proof, that none but Jehovah-Jesus can be intended by the riders of the horses?—It is very probable however, that, in consequence of the unhappy rendering of *Hades* by *hell* in the A. V., many readers may be staggered by the interpretation, which I have given of the phrase before us. Let such be assured, that they have no other ground for being so than such as arises from an erroneous, though it may be a deep-seated impression. The Greek word *hades* does not denote the place of torment, but the abode between death and the judgment of the souls both of the righteous and of the wicked: see pp. 11, 97.

I will here just mention (without, however, laying any stress on the circumstance), that the text *might* admit of a different construction, so as to read; *And he who sat upon him (his name was Death and Hades) accompanied him.* On this construction there would be an adaptation of the words to the inner signification rather than to the symbols, the meaning being, that destruction kept pace step by step, as we say, with the progress of the age. There would then be only one horseman; and the reading of the succeeding words (to which a preference is given in some critical editions), "and there was given to him," would accord best with such a construction. But, as only the symbolization, and not the ultimate meaning, would be affected by the change, it would not be worth while in any case to press the rendering.

414. *And authority (or power) was given to them over the fourth of the earth.* The result in respect of the real meaning will be the same whether the reading *to him* or *to them* be adopted; since the double symbol represents but one person.—*The earth* must now be taken symbolically; since in this age first there is a 'holy land,' separated from the rest of the world, and the people of God are put in possession of it. Symbolically, then, *the earth* will not mean 'the round world,' but the land in contradistinction from the sea, as in C. 10; 2. And since the latter represents the territory of the opposing heathen world-power, the former will stand for 'the Holy land' of God's people, *i. e.* for Palestine (see p. 11).—But it was over only a *fourth part* of this earth, that authority was given. And the attempts, that have been made to bring *the whole* under the statement, whether by supposing each judgment to affect a distinct fourth (a supposition so improbable as to be absurd), or by alleging the authority of Jerome in the Vulgate for reading *four parts*,—these are too palpably futile to need refutation. The plain fact is, that during this period only about a fourth of Palestine was actually in the possession of the

Israelites; and it is this fourth, that is intended.—Let me take occasion here to notice the number of *fours*, that are completed in or brought under this seal; the *four* homogeneous seals, the *four* creatures, the *four* equestrian symbols, the *four* sore judgments, and the *fourth* of the earth = *four* fours, and a *fourth* (*Guide*, p. 194).

415-6. *To kill by broadsword, and by hunger, and by death, and under the wild beasts of the earth.*—*To kill by the sword* is plainly a literal expression. Here it is the *broadsword* of regular war, not the *butchering knife* of marauding expeditions or civil strife (as in ve. 4), that is used.—*Hunger* is equivalent to *famine*; and it also can only be taken literally.—*Death*, in like manner, must stand for a *deadly disease*, and so for the *pestilence*, which was accounted so sure of the victim stricken by it, as to be tantamount to the very stroke of death (cp. 2; 23). Observe, that ὁ Θαυαρος is said to kill by θαυαρος.—*Wild beasts* might be taken symbolically for *heathen enemies*; but congruity with the other three terms requires, that it be understood literally. And this construction is confirmed by the precedent in Eze. 14; 12-21; for we have here the very same terms, that are used there; “the sword, and the famine, and the noisome beast, and the pestilence.” And if there the *four* phrases are used to make a formula expressive of a universality of calamities, much more so here. We should regard them, then, in this light as a whole, and not seek to find occurrences answering to each separately. All that we may rightly expect to find is a prolonged series of disastrous visitations. And this view of the clause, as being THE FORMULA OF DEVASTATION, is confirmed by other examples, in which the fourfold form is preserved, while the terms are more or less varied; as in Le. 26; 14 ss. (‘wild beasts, the sword, pestilence, famine’): Je. 15; 2, 3 (‘death, the sword, famine, captivity’; and, ‘four kinds; the sword, the dogs, the fowls, the beasts’): Eze. 5; 17 (‘famine, evil beasts, pestilence, the sword’): Mt. 24; 7 (‘wars, famines, pestilences, earthquakes’): and Re. 18; 8 (‘death, mourning, famine, fire’); and negatively in Re. 7; 17 (of ‘hunger, thirst, sunstroke, heat’): in Re. 21; 4 (of ‘death, sorrow, crying, pain’). On the whole we may conclude, that, while the terms regarded separately cannot be said to be used otherwise than in a literal sense, yet taken as a whole they form a mystical formula, the use of which is quite in congruity with a symbolical representation.

That the history of the Jewish people, during the interval between the Exode and the building of the first Temple, pre-eminently corresponds to such a symbolization as we have now been considering no one, I should think, will deny. Though delivered from ‘the house of bondage,’ they scarcely had a national existence. Theirs was, politically, a state of death rather than of life. After they obtained a settlement in Canaan, cruel ‘oppressions’ were the rule

rather than the exception. Death, in all his horrid forms, was continually stalking through the small portion of the promised land, of which they seem to have obtained or kept possession. It was said to them; 'Thou mayest not consume the heathen at once, lest the beasts of the field increase upon thee.' But, of a truth, what between the heathen on the one hand, and the beasts of the field on the other, they were themselves at times well-nigh exterminated. The general impression, that I gather from the perusal of the four books of Joshua, Judges, and Samuel, is such, that if I were required now to assign such colours to the several periods of the Jewish history, as would form the most appropriate emblems of their respective states, morally, socially, and politically, I should unquestionably assign to that before us the *pale* or *livid* hue of death.

As in the previous instances, so in this I will subjoin a few examples of the interpretations of this seal.—Famine under Maximin [Andreas]. Hypocrisy from A.D. 400 to the judgment [Anselm]. Periods from Elijah to Isaiah, and from Justinian to Charlemagne [Joachim]. The prophets [Berengaud]. Pestilences in general [Luther]. Popery and Mahometanism [Bale]. Pestilences since Decius [Bullinger]. From Christ to Constantine [Bibliander]. The Roman kingdom [Foxe and Faber]. Trajan's persecutions [Ribeira]. Wars, &c., under Decius [Brightman]. Pestilence in Claudius's reign [Wetstein]. A.D. 620 to 1520 [Walmsley]. A.D. 1200 to 1500 [Cunninghame]. Popish persecutions [Woodhouse]. The Roman destruction of Jerusalem [Lee]. A.D. 1073 ss. [Bickersteth]. 50 years from Maximin to Diocletian [Bp. Newton]. Period to Gallienus [Mede: Sir I. Newton]. The third century [Daubuz]. A.D. 1789 [Croly].

GENERAL REMARKS ON THE FIRST FOUR SEALS.

It will be proper in this place to notice an error, into which some have fallen in reference to these seals. Misled by the coincidence of the number, and of some of the symbolizations, they have taken them to represent the 'four sore judgments' of Ezekiel. But the coincidence is only partial. On the one hand, 'the noisome beast' is not to be found in the seals; and on the other, the Conqueror of the first seal is wanting in the four judgments. And in each of the three seals, in which the sword, or famine, or pestilence may be found, much besides is symbolized. Further, inasmuch as the four judgments are included under the fourth seal, they could not be distributed among the four. This interpretation, therefore, is clearly erroneous. In point of fact, the view might with more plausibility be entertained with respect to the second, third, fourth, and fifth seals. For in these (the first being regarded as an introductory syllabus or representation of the whole series) it might be thought, that there are

represented war, famine, pestilence, and (by necessary implication) persecutors, who, in figurative language, are 'the wild beasts of the earth.'

INTRODUCTORY REMARKS ON THE LAST THREE SEALS.

In contradistinction to those which precede them, these are heterogeneous, that is, they have no generic resemblance or common bond of union. The period which the first includes may be described, as the age of Jewish independence and national exaltation. That of the second, as the age of captivity and subjection. That of the third, as the millennial Sabbath. The first and second of these were characterized respectively by possessing the first and second Temples.

DIV. 5. THE FIFTH SEAL=*from the first Temple to the first Destruction* :
A.M. 4500 to 4900.

VI; 9-11. 417-430. *And when he opened the fifth seal, I beheld underneath the altar the souls of those, who had been slain through the word of God, and through the testifying which they held. And they cried with a loud voice, saying; 'How long, O Master, the holy and true, dost thou not judge, and take vengeance for our blood from those who dwell on the earth?' And there was given to them a white robe, and it was declared to them, that they should rest yet for a time, until there should have been completed both their fellow-servants, and their brethren, who were about to be killed, as they also [had been].*

VI; 9. 417. *And when he opened the fifth seal.* It is remarkable, that in this instance, and in this only, the second article is omitted. Perhaps a metrical or a stichical requirement may have occasioned the omission. Or, possibly, as the effect is to throw less stress on the number, an intimation may be intended, that the symbolization of this seal is not to be so rigidly confined within its termini as those of the others. If so, it will not be difficult to discover in what respect this is the case. The souls, though they represent primarily and chiefly martyrs of the fifth age, are not to be limited to these to the exclusion of any who preceded them, if such there were.

418. *I beheld underneath the altar.* *Underneath, i.e.* in the place where the ashes of victims were wont to be thrown.—*The altar.* Two temples with their appendages are to be conceived of as existing in the symbolical universe, those on the earth being "patterns," or rather "copies"—"antitypes of those in the heavens," which are "the true," and "the types" of these (cp. He. 8; 5: 10; 23, 24, and ct. 11; 1 with 14; 7). From the earth being the scene of all the other seals, and from the relation in which this passage will be seen to stand to the following chapter (see on No. 482), we may conclude, that the temple which the altar implies is that on the earth. And as

this is "the altar," but the other "the golden altar," we may infer (as also from the sacrificed souls being under it), that this is the altar of burnt-sacrifices, 'at the bottom of which all the blood of the victim was to be poured' (Le. 4; 7).

419. *The souls of those who had been slain.* It would seem to be impossible, that any other mode than this of symbolizing those, who had suffered for their faithful adherence to the true God, and whose 'blood cried for vengeance,'—I mean, than by their disembodied spirits or *umbræ*, could have been devised; and the description which is superadded seems to leave no room for doubt, that by 'the souls' such are meant. This is one of the cases, in which the law of necessity compelled a departure from the general rule, that the symbol be widely diverse from the thing symbolized.—Observe, that it is not said 'who had been killed' (cp. 415), but 'slain' (cp. 351, 398), that is, in the nature of sacrifices.—It is usual with Præsentist expositors to interpret these souls as meaning the martyrs, who had been slain in the persecutions of the previous periods. But, allowing them all the advantage they can derive from the suggestion offered on No. 417, such a mode of making the symbolization of one seal run through others is clearly inadmissible; since it would be subversive of the very object for which seals are used, namely, to divide the Mystery into and to distinguish between periods.

420. *Through (for the sake of) the word of God, and through (in consequence of or on account of) the testifying which they held.* Two negative proofs (as strong as it is possible for such to be) of the fact, that this seal does not refer to Christian times may be derived from this clause. 1. In six other places expressions similar to the above occur, excepting that in every one of them the latter clause reads thus:—*the testifying of Jesus.* Why has a variation been made here? Why, in connexion with the mystical Babylon, do we find the whole represented as "drunk with the blood of the martyrs of Jesus," but no similar representation made here? Can any other reason be assigned than that the words of *Jesus* were inapplicable in this place; because these were not *Christian* martyrs? Testifiers for the revealed truth of God they were, but not testifiers to 'the truth as it is in Jesus.' 2. Those, of whom these were the souls, are said to have been *slain*; but their brethren, who, "through the word of God and through the testifying of *Jesus*," had suffered under the Roman beast, are said (20; 4) to have been *beheaded*, according to the Roman mode of executing criminals. Why, again, this difference, but because the one lived under the Roman supremacy, but the other in times anterior to it?

VI; 10. 421. *And they cried with a loud voice, saying.* In the Greek the participle is put in the masculine, to agree with a noun in

the feminine,—one of the many apparent solecisms, but which has probably been introduced designedly to make a concord *ad sensum*.

422. *How long, O Master, the holy and true.* There is manifestly a tone of remonstrance or reproach adopted here, such as, when addressed to God, would be more accordant to the spirit of the old than to that of the new Dispensation.—A *Futurist* (Rev. J. Kelly) has remarked; “It is to be observed, that they cry unto the ‘Lord,’ ὁ Δεσπότης, a word usually translated (not Lord, but) Master, its co-relative being ‘servant.’ Perhaps this consideration of itself should suggest to us, that the parties contemplated were Jewish worshippers.” The word occurs elsewhere only in Lu. 2; 29: Acts 4; 24: 2 Pe. 2; 1.—The epithets *holy* and *true* are repeatedly applied in the Apocalypse to God or Christ. They have here the force of pleas in support of the remonstrance, as though it were said; ‘Because thou art ‘the holy One,’ thou art bound by thy holiness to avenge thine holy ones, that have been slain;’ ‘Because thou art *true*, thou art pledged to perform thy promises to thy servants.’

423. *Dost thou not judge and take vengeance for our blood.* This, again, is not a prayer, which would proceed from those, who had been enjoined by their Master to “pray for (blessings, not for vengeance on) those who despitely used them, and persecuted them,” and to return good for evil.—The precedent, on which this whole passage appears to have been modelled, is in Ps. 79, wherein some of the very same martyrs may have been had in view. ‘The dead bodies of thy servants have the heathen given to be meat to the fowls, . . . their blood have they shed like water; . . . How long, O Lord! . . . Pour out thy wrath upon the heathen. . . . Let our God be known among them by the revenging of our blood.’ Such sentiments were suitable enough to a Dispensation, of which the law was; ‘An eye for an eye.’ Of those who lived under it our Lord spake, when he said; “Shall not God avenge his own elect, who cry day and night unto him?”—It should be observed, that no answer is given to this imprecation of vengeance, probably on the principle, that “Vengeance is mine, saith the Lord.”

424. *From those who dwell upon the earth?* The general rule of interpreting requires, that *the earth* here be taken symbolically. (See on 414, 571.) Indeed, if the term be taken literally, the phrase will be converted into a vague and unmeaning periphrasis. Palestine, then, must be meant; and, this being the scene of the slaughter, the general reference will be well-nigh established.

VI; 11. 425. *And there was given to them [severally] a white robe.* The R. T. has this clause in the plural (*white robes, &c.*); but the singular is the best accredited reading, and it is also the most forcible mode of expression, as denoting an honour done to each individually.

Wemyss says; "The redeemed are said to be clothed with white robes, as expressive of the favour and acceptance of God, and as marks of approbation, honour, and dignity; for such garments were usually sent by princes as presents, and as tokens of royal favour, granted only on special occasions: see Lu. 15; 22: also 2 Sam. 13; 18, where kings' daughters are said to be so apparelled." Cp. Ge. 42; 42: Ze. 3; 4.—It is to be observed, that 'white robes' are never said to be given to any but these martyrs. The term invariably used during the times of Christianity is *garments*, which, in reference to the saints, is always put in the plural, even when a single individual is spoken of, as in C. 3; 5, 18. Christ alone has a *garment* (19; 13, 16). Not to advert here to the force of the number used, surely a distinction must be intended by the use of different terms: and what it can be, if not to denote a difference between Jewish and Christian martyrs, or the honours awarded to them respectively, I am at a loss to conceive.

426-7. *And it was declared to them, that they should rest yet for a time.* We must not understand this clause as though it read, *they should wait a time*; for in so doing we should lose the very force of the expression. The Greek word invariably means in the N. T. being in a state of rest, or taking rest or refreshment; as in C. 14; 13; "that they may rest from their labours:" cp. Mt. 11; 28: 26; 45: Lu. 12; 19. These confessors, then, are virtually told, that they should be admitted into a celestial, though not perfected state of bliss, in which they must wait for a time longer.—Some read 'a *little* time;' but Griesbach and Scholz unhesitatingly reject the word for *little*. It *may* be (but I would not rest anything on this), that we ought to take a *time* in a definite, mystical sense, namely, as denoting 'The Great Year' of which Josephus speaks in *Ant.* I. iii; 9, as containing 600 common years. Assuming the epoch of the completion of the number of their fellow-servants to be the second destruction of Jerusalem in A.D. 70, this duration would give, as the date of the scene before us, B.C. 530, which, for a round number, assigned in such a manner, would be a sufficiently near approximation to the date which I assign to it. I shall have occasion to discuss more fully the use of the word *time* under C. 10; 8.

428-30. *Until [the appointed number of] both their fellow-servants and their brethren, who were about to be killed, as they also had been, should have been completed.* An appointed number for completeness is plainly implied. Now we shall shortly see (in C. 7; 4), that the 'servants of God' of the fifth seal likewise had their appointed number; and that it was 144,000. When, then, we find another 144,000 subsequently mentioned (in C. 14; 1), can we resist the conclusion, that this is the number of 'the fellow-servants and brethren?' And if this be the fact, there will be 144,000 of the parties who suffered previous

to the first destruction, and 144,000 of those previous to the second destruction of Jerusalem.—The repetition of the copulative and of the pronoun in the Greek indicates, that two classes are had in view. These must be,—the ‘fellow-servants’ the Gentile, the ‘brethren’ the Jewish, Christians, who together composed the later 144,000.—The insertion of *little* in No. 427 (if it be a genuine reading), and the use of a verb (*about to be*), which ordinarily denotes the near future, may be readily understood, even though the intervening duration be as long as I have intimated. It is quite natural, under the circumstances, and with the latitude that is taken in symbolical representation, that the event so greatly longed for should be spoken of as being close at hand.—In this clause, as it was to be made applicable to both the classes of martyrs, we find the generic term *killed*, which will include both the *slain* and the *beheaded*, appropriately used. The variety of the terms made use of helps to show, that a literal, and not a spiritual or metaphorical killing is meant.—*Completed*, that is, made complete or perfect in respect of the predetermined number.

Sentiments similar to those in this seal may be found in coeval writings. Thus in 4 *Ezra* 4 the *souls* of the just are said to have once inquired, when their harvest-time would come; and the archangel Jeremiel told them, that, when the number of the wicked should be completed, God would bring about the time, which he had decreed. And, again, in *Enoch*, C. 47; 4; ‘The blood of the righteous shall be avenged: the supplications of the holy ones for its avenging shall be heard.’

It will now be proper to show, that there actually were such martyrs, as have been brought before us, in the age to which I refer this symbolization. For this purpose it might suffice to adduce the fact, that the majority of the Jewish kings, from the time that Jeroboam set up the golden calves, were patrons of idolatry, and in consequence persecutors of the adherents of Jehovah. But, in particular, the persecution by Jezebel in Ahab’s reign may be referred to; and the rather, because from the seer’s finding a parallel to Jezebel in the church at Thyatira, and from his allusions in C. 11; 5-6 to Elijah’s history, it is manifest, that he had this portion of the narrative constantly present to his mind. The scene on Carmel, the flight of Elijah, his request that he might die, his despairing complaint (“I have been very jealous for the Lord; because the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life to take it away”), Obadiah’s concealment of 100 prophets, Jezebel’s renewal of the persecution, and the difficulty afterwards in finding ‘one prophet of the Lord’ (1 Kgs. 22; 7),—all these will be too fresh in the reader’s recollection to make more particular

reference necessary. The books of the prophets, too, furnish abundant evidence to the same effect. And in the New Testament the frequent allusions to the persecution of the prophets show the opinion entertained at that time:—indeed, it may be thought, that a parallelism between the persecutions, which preceded the Babylonian and Roman destructions, is had in view in the words; ‘Blessed are ye, when men shall persecute *you*; for so persecuted they *the prophets*.’—Moreover, there can be no doubt, that those who suffered at the hands of the heathen in their many invasions of Judea, and especially in that which terminated in the destruction of the holy city, would be included in the number of the confessors. So that that number must have been in the whole a very large one.

Various considerations may be brought forward to account for the selection of this persecution as the characterizing feature of the age, and to demonstrate its appropriateness for the purpose. 1. The Apocalypse is concerned mainly with the *religious* history of the people of God; and consequently no event could be of so great importance in the author’s view as a persecution, the object of which was to exterminate the true faith. 2. But what renders this peculiarly proper to be made the characteristic of the age is, that it is the *first recorded instance of persecution for religion’s sake*. 3. The principal reason, however, for adopting this symbolization doubtless was to make, in conjunction with those which follow under the sixth seal, a parallelism between the two destructions of Jerusalem, in order to present, by means of the symbolizations in C. vii, the highest possible encouragement to endurance and steadfastness to those confessors, for whom the book was primarily written. It is in accordance with this view, that we find symbolized in close connexion with the two destructions,—with the former, martyred souls crying for vengeance and receiving a promise of reward, 144,000 sealed on their foreheads as ‘the servants of God,’ and ‘a great multitude,’ who had ‘come out of the great tribulation,’ enjoying a state of bliss and glory before the throne of God,—with the latter, souls of martyrs sitting on thrones as judges, ‘144,000 having his Father’s name written on their foreheads,’ and a preferential life and reign of 1000 years declared to be theirs. The implied argument, then, would run thus:—as surely as the former company of confessors, who endured unto the end, have entered into rest, and are represented as receiving their reward; so surely shall you, who are included in the latter company, if you endure unto the end, receive the like, yea, the greater reward, which is set before you.

As before, I append a list of some of the interpretations of this seal.—Sufferers under pagan Rome [Tertullian]. Christian martyrs [Victorinus]. Cry of the saints on account of the miseries of the

three preceding periods [Anselm]. The periods from Isaiah to the Captivity, and from Charlemagne to Joachim's time [Joachim]. New Testament martyrs [Berengaud]. Martyrdoms in general [Luther]. Martyrs under papal Rome [Bale]. Martyrdoms by pagans and others [Bullinger]. The period from Constantine to the papal Antichrist [Bibliander]. Persecutions by Gallienus and Diocletian [Brightman]. Persecutions from Decius [Daubuz]. Souls of Christian martyrs in Judea [Wetstein]. A. D. 1200 to 1700 [Vitranga]. A. D. 1520 to 1820 [Walmsley]. A. D. 1500 to 1552 [Cuninghame]. Christian martyrs of all times [Woodhouse]. Rest from persecutions, A. D. 311 to 604 [Faber]. Persecutions of Jews [Lee]. Height of papal power, A. D. 1438 ss. [Bickersteth]. Martyrs after Diocletian [Bp. Newton]. A short time before the consummation [Croly]. Persecution, A. D. 270 [Fuller]. The souls of Old Testament martyrs [Williams].

DIV. 6. THE SIXTH SEAL = *from the first to the second Destruction:*
A. M. 4900-5570.

VI; 12-VII; 17. The view I take of the chronological and epochal computation of the goal of this seal has been explained in the *Guide*, p. 77 ss., 144 ss., and will be adverted to under the seventh seal: C. 8; 1: 19; 21: and Introd. to C. 20.—This seal differs from those which precede it in having an Epilogue (vii) appended to the symbolization-proper of the seal, or (more strictly speaking) of its characterizing event. The latter will of course come first for consideration.—*The characterizing event* of the seal (vv. 12-17) is divisible into *seven* parts:—*four* of dissolution, affecting the earth, the sun, the moon, the stars; and *three* of vanishing away, viz. of heaven, of mountains and islands, and of *seven* classes of persons, who utter a cry of *four* parts.

VI; 12-17. 431-452. *And I beheld when he opened the sixth seal. And a great earthquake happened: and the sun became black as sackcloth of hair: and the whole moon became as blood: and the stars of the heaven fell unto the earth, as a fig-tree casteth her untimely figs, when shaken by a great wind: and the heavens vanished away, as a roll rolling itself up: and every mountain and island were moved out of their places: and the kings of the earth, and the grandees and the chief captains, and the rich and the mighty, and every servant and every freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and to the rocks; 'Fall on us, and hide us from the face of him who sitteth on the throne, and from the anger of the lamb; because the great day of his wrath hath come; and who is able to stand?'*

VI; 12. 431-2. *And I beheld, when he opened the sixth seal. And a great earthquake took place. Earthquake occurs seven times in the*

Apocalypse: see *Guide*, p. 198. It denotes a political catastrophe or revolution: and so Artemidorus and the Oriental interpreters explain it. We find 'earthquakes' mentioned in connexion with the second destruction of Jerusalem in Mt. 24; 7, as here with the first. And precedents may be found in Is. 24; 20 ss. ('The earth shall reel to and fro . . . The moon shall be confounded, and the sun ashamed,' &c.): Jo. 3; 16 ('The sun and the moon shall be darkened, . . . the heavens and the earth shall shake,' &c.): Am. 8; 8.—Note, that the primary symbolization of the sixth seal stands under No. 432 = 3×144 . 36 (or $\frac{144}{4}$) more stichs bring us to the number in which the 144 chiliads,—the secondary symbolization of this seal, is brought on the scene. Thus, there seems to be a numerical link connecting the political catastrophe, and the 144 chiliads, for whose sake the judgment was sent.

433. *The sun became black, as hair-sackcloth.* *The sun* is the symbol of the sovereign or the supreme power. *Black* denotes the direst calamity: see on 402. The precedent is in Is. 50; 3; "I clothe the heavens with blackness, and I make sackcloth their covering."

434. *The whole moon became as it were blood.* Doubtless black blood, such as that of a corpse, is meant; and the signification is the same as in the case of the sun, the subject here being either the consort of the sovereign, or (more probably in this instance) the chief ecclesiastical authority.

VI; 13. 435. *The stars of the heaven fell unto the earth, i. e., the nobles and chief officers in church and state were deprived of their rank and offices.*

General precedents are Is. 13; 10; 'The stars, sun, and moon shall be darkened:' and so in Ezé. 32; 7: Joel 2; 10, 31: 'The earth shall quake, the heavens tremble, the sun, moon, and stars be dark. The sun shall be turned into darkness, and the moon into blood.' Ct. Is. 30; 26.

436. *As a fig-tree casts her untimely figs.* Cp. Is. 34; 4; 'The heavens shall be rolled together as a scroll: and all their host shall fall, . . . as a falling fig from the fig-tree.'

VI; 14. 438-9. *And the heaven vanished, as a scroll rolling itself together.* The luminaries of the symbolical heaven having been extinguished, its very firmament (denoting the political constitution, and the bonds and framework of society) is conceived of as vanishing *in toto*,—an effect which might be supposed to be produced by a black cloud passing over it.

440. *And every mountain and island were moved out of their places.* Cp. 16; 20: Ps. 46; 2. *Mountain* has several figurative meanings, the generic idea common to them being that of exaltation. In this connexion (if each term is to have a specific meaning assigned to it,

which I much doubt) magistracies and courts of justice may most probably be meant.—‘*Islands* signify riches, revenues, commerce, and the like’ (*Cl. Sym.*). The Jews called Tyre *the isle* (Is. 23; 2), and every place to which ships resorted *an island*; and thus they appear to have associated with the term the idea of great wealth gained by trading.—The result is this: *all jurisdictions and sources of wealth were taken away.*

VI; 15. 441-4. *And the kings of the earth, &c.* In this, the *seventh* division, *seven* classes of men are brought forward. Doubtless we ought not to look at the terms separately, but as a whole. And, thus viewed, the number denotes completeness, and so indicates, that all classes and descriptions of men are included. Taken with what precedes, a revolution the most complete and universal is admirably symbolized. And the force of the symbolization is strengthened by its being doubled. For, in the former division respect was had to men in their public or official capacities, and in this to the same in their private capacity, as forming classes.—While the several terms cannot be regarded as symbolical or even figurative, they are yet to be taken in that wide sense, in which the mystical system delights, as being most in congruity with itself: *e.g. kings* stands for rulers in general.—There is a reading, which would give *strong* instead of *mighty*, but it is not of equal validity; and the circumstance, that the term which stands related to Rome is not used here affords some indication, that Rome is not had in view.—*Grandees and chief-captains* occur together in Mk. 6; 21.—The last six terms are obviously arranged in pairs.

445-6. *Hide themselves in the caves and the rocks of the mountains.* The limestone mountains of Palestine abound with caves and rocks. And hence we may with probability infer, that this was the place really, though not symbolically, present to the seer’s mind. In speaking of this country we find Isaiah (2; 10, 19, 21) using the same figure; “Enter into the rock.” “They shall go into the holes of the rocks, and into the caves of the earth for fear of the Lord, &c.” Cp. Job 30; 6: Je. 16; 16. And many illustrations of the propriety of the terms in respect of Palestine may be found in Scripture; as in the rock Rimmon, where the Benjamites found a place of refuge (Ju. 20; 47); Etam, where Samson kept garrison; Maon, Adullam, Engedi, where David concealed himself. See also Ju. 6; 2: 1 Sa. 13; 6: 1 Ki. 18; 4: 19; 9: He. 11; 38: and in Josephus the account of Herod’s destroying the robbers, who had sought refuge in the caverns of the cliffs.

VI; 16. 447. *And they say to the mountains and to the rocks.* A change is here made from the past to the present tense, in order to bring the scene in a more vivid and present manner before the mind.—Although the mountains of the symbolic scene are addressed, yet a

symbolic signification is not to be attributed here, as it is in 440. The symbolism here lies in the aggregate, not in the details of the representation; though perhaps it would be more accurate to say, that this is a poetical figure merely.

448. *Fall on us, and hide us.* The precedent was written by Hosea (10; 8) in reference to the overthrow of *Israel*. Here his words are applied to the *first* destruction of *Judah* and Jerusalem. In Lu. 23; 30 they are again quoted in Christ's prophecy of the *second* destruction.

449. *From the face of Him who sitteth on the throne.* We are probably to understand (as I have shown on 292) that Christ *as God* is meant by this periphrasis.

450. *And [or even] from the anger of the Lamb.* Stuart, who refers this passage to the second destruction, asks; "Could this be well said of *heathen* Gentiles, who had no knowledge of the Saviour?" Whatever weight the objection may have in respect of heathens, it has none in reference to Jews of an earlier epoch, who, though they lived long before the Saviour's time, could see in their Paschal lamb the type of an atonement, and 'drink of that spiritual rock which followed them, which rock was Christ.' And, that there is neither figurative nor literal incongruity in the lamb being mentioned here, a very little consideration may suffice to show. In the first place, it must be borne in mind, that it is the symbolical kings who are in dread of the *symbolical* lamb, whom they behold, as the Mediator, engaged in opening the seals. Next, as in this book the Lamb is represented as being the actor from the beginning, and as 'having been slain from the foundation of the world' (see on 389), there can be no actual anachronism in his being introduced at this epoch. Even the poetical license (of which, as a poetical composition, this work is entitled to avail itself) would alone justify the representation, which exhibits Jews of the epoch of the first destruction as recognising in the Avenger the Lamb of God. Nothing is more usual than for parties to be poetically represented as doing or saying that, which they would naturally do or say, if they knew all the circumstances.—I do not hesitate, then, to regard this as another illustration of the design to represent the Lamb, as being the prime mover and actor in all things, which concern his people, from first to last.—As in 449 Christ is presented to view *as God*, so here *as Mediator*. And, that one person only is contemplated in both clauses appears from the *constructio ad sensum* in 451 in saying *his*, and not *their anger*. The exclamation may be understood thus; 'Hide us from the wrath of Jesus, whether in his character of God, or in that of Mediator.'

VI; 17. 451. *Because the great day of his anger hath come.* As here the first destruction of Jerusalem, so in C. 16; 14 the second destruction (at any rate, inclusively), is designated 'the' or 'that great day.'

—It should be observed, that the Babylonian destruction, probably to make it a more striking precedent for the Roman, is here represented to be an avenging judgment from the Lamb for the persecution of his people, implied in the symbolization of the fifth seal. And in this light (that is, as a punishment for the apostacies of the Jews, and for the persecutions of Jehovah's adherents which attended them) the first subversion of the Jewish polity is constantly predicted by their prophets. And so, in like manner, in the book before us is the second overthrow exhibited, as the treading of the wine-press of the wrath of God for worshipping the beast, and for shedding the blood of his saints (16; 10, 20).

452. *And who is able to stand?* Not 'to endure it,'—the anger, but *to stand*,—to show a bold front in the Lamb's presence now that he is angry, confronting as it were his wrath, like an undismayed adversary. Cp. Nah. 1; 6; "Who can stand before his indignation?" &c. —In C. 8; 2 *standing* is a token of respect. And hence we see, that the attitude may denote defiance or deference according to the circumstances.—In C. 15; 2 we are shown, who shall be able to stand in the Lamb's presence.

The symbolization of this sixth seal has been supposed by Præterists, and by some early writers, to depict the Roman destruction of Jerusalem. By Elliott and others of the same school it has been interpreted, as denoting the subversion of Paganism by Constantine. Both (in contradistinction from those, who suppose the future and universal judgment to be symbolized) proceed on the same general principle as myself, *viz.*, that a limited, and political or ecclesiastical catastrophe is really had in view. As to the particular application, it must now be left to each reader to judge for himself, whether either of those just referred to, or that which has now been laid before him, is best authenticated. To me it appears, that the overthrow of the Jewish polity by Nebuchadnezzar and the Babylonians possesses verifications, which the others want,—is free from fatal objections, to which the others are obnoxious, and is entitled on every account to be preferred.

The following are a few of the other interpretations of this seal.—The last persecution [Victorinus]. The earthquake at Christ's death [Arethas]. Persecution by Antichrist [Anselm]. The periods from the Return to Malachi, and from the time present [Joachim]. Political revolutions in general [Luther]. Convulsions in Antichrist's kingdom [Bale]. Heresies, Mahometanism, and Popery [Bullinger]. From A. D. 606 to 1431 [Bibliander]. Revolution under Constantine, and the last judgment [Foxye]. Raging of Diocletian [Brightman]. Troubles before the second destruction of Jerusalem [Wetstein]. Triumphs of the Reformed churches [Woodhouse]. Judgments to

the end of Daniel's seventieth week [Lee]. French Revolution, A.D. 1789 [Bickersteth]. A.D. 313 [Faber]. A future universal war [Croly]. Consummation of things temporal [Williams].

BIPARTITE EPISODE OF THE SIXTH SEAL :

HEPTAD XIII : Ch. vii.

The sealing of THE 144 CHILIADS, and the blessedness of THE PALM-BEARING MULTITUDE.

DIV. 1. *The FOUR ANGELS of THE WINDS.*

VII ; 1. 453-458. *After this I beheld four angels, standing on the four corners of the earth, firmly holding the four winds of the earth, that no wind might blow on the earth, nor on the sea, nor on any tree.* -

VII ; 1. 453. *After this I beheld four angels.* I have observed in the *Guide*, p. 199, that the phrase *after this* is used technically for disconnexion, with the view to mark an important break in the symbolization ; and in accordance therewith it here distinguishes between the characterizing event, and the supplement which is appended to it in this particular seal only. It serves also as a basis, by means of which, through the repetition of the phrase in ve. 9, a division of the Episode into portions synthetically parallel may be indicated. But these technical uses do not deprive the phrase of its ordinary signification. By this it states the order, not *necessarily* of the events signified, but of the symbols seen. As, however, the narration necessarily proceeds in the order of seeing, and consequently there would be no occasion for this phrase in reference thereto, it is reasonable to suppose, that its insertion has been made with a view to the things signified, and because there appeared to be a special need to mark the sequence of the events following on those which had been last symbolized. But if (as I shall show presently to be the case), the "four winds" symbolize the four prophetic kingdoms, how, it may be asked, could the action of these be represented, as it is in vv. 1-3, as commencing only after the Babylonian destruction of Jerusalem, when that destruction was effected by the first of those kingdoms ? The explanation is to be found in the circumstance of the one series of events overlapping, or being partially contemporaneous with the other (the conclusion of the earlier being parallel with the commencement of the later series), and in the necessity for symbolizing the one series before the other. The one series has for its subject the servants of Jehovah, who suffered for his sake during the times of the Jewish monarchy :

the other the avenging chastisements by the four kingdoms. Now, it is obvious, that the former would not be made complete, until the latter had so far acted as to effect the overthrow of the Jewish monarchy. And hence, though the latter was, as a whole, consecutive on the former, its action was necessarily for a short period contemporaneous with that of the former. If, however, we do not construe the retention of the winds from acting, so strictly as to exclude all operation of the four empires on the chosen land, but suppose their symbolical loosing to date from the actual and complete establishment of their power thereon, then the one series will be wholly consecutive on the other, the overthrow of the Jewish polity forming the line of demarcation between them.—The reason for the emphatic marking of the sequence of the one series on the other it is not, I think, difficult to discern. On the one hand, the certain completion of the appointed number of the saints (seeing that the sealing does not take place, until the persecuting Jewish power has been overthrown) is thereby indicated. On the other, the equal certainty of the prolonged chastisement of that power, in fulfilment of the promised avenging of the blood of his saints (seeing that the avengers of blood have been already prepared, and are only kept back by a special intervention of Providence, in order that opportunity may be given for completing and certifying the appointed number of the martyrs)—this is no less implied.—How valuable a precedent, in reference to the circumstances existing at the time when this Vision was published, the symbolization before us would afford, if its intended application was such as I suppose, should be constantly borne in mind. In order the better to draw out such a precedent was doubtless the reason for expanding this seal, by the introduction of a supplemental Episode, to an extent to which none of the previous ones approximate.—The seer appears to have beheld these angels from the heaven ; for there is no intimation of any removal, since his visionary transportation thither in C. 4 ; 1.—The *four angels*, herè as elsewhere, can have no visible reality answering to them ; but, conjointly with the sealing angel, must be symbolical of the Providential actings of the Mediator.—Their *number* has obviously been determined, in part by that of the winds (one being assigned to each wind), and in part by the number required to make up the heptad of angels, of which they form part.—The same four will be again brought to view in the *sixth* trumpet, and as being in like manner placed under restraint.—The object in their introduction here is (as I have already intimated) to denote, that, the devastating powers being fully prepared to commence their action, they are detained through the special mercy of the Lord towards his saints, until the last 'ten righteous within the city' have been made secure of their crown.—The angels should be conceived of as holding the winds

firmly, with the object of letting them loose the very instant that the word is given.

454. *Standing on the four corners of the earth*: that is, at the four extremities, North, South, East, and West, of the terrestrial portion of the symbolic earth. The idea meant to be conveyed is, that the Lord has prepared hosts of avenging enemies, who as it were environ the Holy land on every side, ready to sweep away its wealth and its people, as soon as, one by one, they shall be suffered by him to 'go up against it.' Universality or completeness in the number of the desolating hosts is denoted both in the number, and by the phrase, as may be seen by comparing the same phrase in C. 20; 8.—The *standing on the earth* shows, that the scene of the sealing is to be conceived of as placed in Judea, and doubtless on Mount Sion (ct. 14; 1). The sealed appear in the second part of this episode in heaven (vv. 9, 15). We may hence conclude, that the intention is to represent them as being made secure of entering into their heavenly inheritance, while yet 'suffering affliction as the people of God.'

455. *Holding fast the four winds of the earth*. The Greek word expresses *holding with a strong grasp*, implying that the winds are struggling to get loose, like coupled dogs eager to spring upon their prey.—What the *winds* denote is a very important question, inasmuch as on the determination of it the whole interpretation will be found to hinge. It needs not to say, that the number of the meanings assigned has been almost as great as that of the expositors of the book; some writers resting in the emblematic signification, so as to make the holding in of the winds to denote a state of calmness; while, among those who rightly adopt the symbolical sense, there is little agreement as to what four kingdoms are meant. Nevertheless, I do not despair of satisfactorily determining the signification by the help of precedents, in conjunction with the emblematical meaning. As to the latter, we can at once see (especially if we take into account the effects of the Simoom and Sirocco, of which the Eastern nations have such bitter experience), with how much propriety a devastating wind may be made an emblem of a vast army of ruthless invaders, who sweep away everything, so that a country is 'as the garden of Eden before them, and behind them a desolate wilderness.' Cp. Job. 1; 19: 8; 2: 30; 15, 22; Is. 41; 16. And as to the former, 'the use,' says Wemyss, 'which the prophets make of the symbol is to denote incursions of enemies. Thus, in Da. 7; 2 the prophet has a vision of the four monarchies, expressed by the symbol of "four winds striving upon the great sea." In Je. 49; 36 ss. the symbol is both used and explained; "I will bring against Elam four winds from the four extremities of the heavens," &c., i.e., enemies directing their force against them from every quarter.' And so in Je. 51; 1; 'I will

raise up against Babylon a destroying wind.' See also Je. 4; 12: Da. 2; 35. And in Zec. 6; 1, 5, the same four monarchies as in Da. 7; 2 having been symbolized by four chariots, the interpreting angel says; "These are the four spirits" (*lit.* winds). Again, in Ezekiel's prophecy of the resurrection of the dry bones, C. 37 (which "bones are the whole house of Israel," of which it is subsequently said; "I will take the children of Israel from among the heathen, and will gather them on every side," &c.), the prophet is commanded to 'Prophecy unto the wind, and say; Come from the four winds, O breath, and breathe upon these slain, that they may live.' For the understanding of this text it may suffice (without adverting to the play upon the double or even treble sense,—wind, breath, spirit, in which the same word appears to be used) to observe, that in the first instance *the wind* seems to be used for the four powers regarded as forming one whole (just as they are exhibited in Nebuchadnezzar's image), and afterwards *the four winds* represent the same viewed as independent monarchies. Then, the passage may be thus paraphrastically interpreted; 'Proclaim unto the devastating power as a whole, and say unto it; Thus saith the Lord; Issue your decree, O ye four desolating powers, and command that my people, who by you have been politically slain, be restored to their national existence.' From a consideration of these passages, in connexion with the epoch at which the Vision has arrived, it must, I think, be evident that *the four winds* in the place before us will rightly be taken to symbolize the four great kingdoms of prophecy. Possibly, with more strictness they might be interpreted to mean (as in Da. 7; 2) the strivings among the nations, which gave rise to those kingdoms. But the two significations are so intimately and inseparably connected, that there is no occasion to distinguish between them. Nor need we here determine specifically, which were the four kingdoms. This will be more conveniently done, when we come to the details of the seventh seal. It will suffice to add, that, if such be the meaning of the winds, their *holding in* must denote the restraining of the domination over Palestine of these kingdoms, or of the causes which gave birth to them, until such time as the Lord's elect should be made complete and secure.—It may not, however, be amiss to subjoin some confirmations of the interpretation now given. 1. The defining phrase *of the earth* will furnish one. 'Winds of heaven' is the ordinary *literal* phrase. It would seem, therefore, that the term *earth* is to be taken, here as elsewhere, symbolically. And if so, the Holy land will be meant by it. Then, 'the four winds of the Holy land' can mean only the four kingdoms, which the Lord had decreed should successively have dominion over it. 2. The term *wind* is used in a like figurative sense in cœval writings. Thus, in *Enoch*, C. 55, after mentioning the treading down of the

land of the elect by the Medes and Persians, and the arresting of their course (meaning, doubtless, by the Macedonians), the prophet sees 'another army of chariots borne along upon the wind from the east, west, and south,' the invading Romans being symbolized by it. 3. The earliest expositors (to say nothing of the many modern ones) have understood these *four winds* to denote the four great monarchies; e. g., Primasius (550), Bede (730), Ansbert (770), Berengaud (1250).

456. *That no wind should blow on the earth*: that is, that no power should fully and finally establish its sway over the territory of God's people. The singular (*no wind*) appears to have been introduced, instead of the plural (*they, the winds*) being used, partly to give emphasis, but still more for appropriateness to the separate and consecutive action of the kingdoms.

457. *Nor on the sea*: that is, on heathendom; see Intr. p. 11.

458. *Nor on any tree*. Trees are commonly used in figurative representation to denote men of different classes. For example. In Jotham's parable, Ju. 9; 8. In Joash's, 2 Chr. 25; 18. In Is. 2; 13: 10; 17-19: 14; 8: 37; 24: 61; 3: Je. 11; 16: 22; 7, 23: Eze. 17; 24: 22; 47: 31; 5: Da. 4; 10: Zec. 11; 2. Again, in *Hermas*, Sim. II-IV, dead trees are used to represent the wicked, green trees the righteous (cp. Ps. 1; 3). And 'the Oneiro-critics are very full in this particular, the blowing down of trees by the wind being made to signify the destruction of great men.' In like manner, in all the four places, in which the word occurs in the Apocalypse, it has the same generic signification. The specific application in each instance must be determined from the context. In that before us the higher classes of the Holy land and of heathendom *may* be denoted; but, rather (as I judge from the related terms and from the epoch), a third division of the world, which can be no other than the land of Israel in contradistinction from that of Judah,—the former regarded as having become, especially since the carrying away of Israel and the transplantation of heathens into Samaria (2 Kgs. 17), the territory of a class of mongrel religionists, intermediate between Jews and heathens.—The perfect calm, that would result from no wind being allowed to blow on any tree of the symbolical world, so that 'not so much as a leaf would move,' is a beautiful figure of a state of absolute non-action.

In this and the next Divisions of the Episode, the Lord is represented as having ordained, and prepared by His Providence, four mighty powers to avenge the sufferings of His saints at the hands of the Jews by the calamities, which they should in succession inflict on that nation; but, at the same time, as restraining the action of these powers, so that none should rise to the rank of one of the universal monarchies of prophecy, until the number of His elect had been made

complete, and celestial bliss assured to them. The moral of this, in reference to the persecuted saints of John's time, was, that the Lord would even suspend the ordinary course of his Providential actings, rather than that a single one of His people should fail to receive the recompense of his patient endurance ;—so sure is the reward of all who trust in Him, and 'endure unto the end.'

DIV. 2. *The SEALING ANGEL.*

VII ; 2-3. 459-466. *And I beheld another angel ascending from the sun-rising, having a seal of a living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying ; 'Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the servants of our God upon their foreheads.'*

459. *And I beheld another angel.* That this angel is specially a representative of Christ will appear from what follows.

460. *Ascending from the sunrising.* I think we lose somewhat of the force of the symbolization by rendering the Greek phrase *from the east* in this place ; and it may be observed too, that when in C. 21 ; 13 the phrase is (with more propriety than here) translated *the east*, the Greek word for *sun* is omitted. The preference is given to the particular place, not as a quarter of the heavens, but as the spot where the sun first appears, and in order that the angel may more appositely represent Him, who is not only "the morning star" (22 ; 16) and "the day-spring (or sunrising) from on high," but also the sun of the spiritual sphere, "the Sun of righteousness." This angel, then, rising resplendent with Aurora's beams, specially exhibits Jesus as the sun, that comes to bring on a bright day of celestial glory for his elect. I ought to observe, however, that in *Enoch*, C. 24 ; 2, 8, the east is made the Paradise of God, where the Lord of glory dwells ; but, on the other hand, in *Eze.* 1 ; 4 : *Job* 37 ; 22, and in eastern countries generally, the north is accounted the place of the special residence of the Deity.

461. *Having a seal of a living God.* Here the signet or stamp with which the impression is made, and not the thing impressed (as in other places) is obviously meant.—The fact of this angel carrying God's signet would alone be sufficient to show him to be a special representative of the Lord Jesus ; for it is by the Spirit of Christ, that the elect are 'sealed unto a day of redemption.'—From the peculiar and specially appropriate omission or use of one, two, or three articles in different phrases in the Apocalypse, I cannot but think, that the meaning is not precisely the same, when no articles are used, as when they are. On this account, as well as to carry out the principle of observing the strictest literality in translating, I have indicated the absence of articles in the Greek by using our indefinite articles. 'The

seal' would mean some particular seal; whereas, there being only one, no occasion for intimating a distinction exists: though perhaps *a living God's seal* would best express the meaning. The phrase '*a living God*' may be used; partly because he '*who was dead and is alive again*,' and is '*the resurrection and the life*,' is meant; and partly because the emphasis is intended to lie on *living*, not on *God*; for it is as '*the Giver of life*,' in accordance with his own sayings,—'*because I live, ye shall live also*:' '*I will give to those who are athirst from fountains of waters of life*,'—that Jesus here comes forth from the place of light and life.

462. *And he cried with a loud voice to the four angels.* So imperative a tone of command could be proper only to the Lord of all.—This is the *fourth* repetition of the number *four*; and the fourfold repetition may be designed strongly to denote universality and completeness in the thing signified by the winds.

463. *To whom it was given to hurt the earth and the sea, saying.* If there could be room for doubt as to the object with which the winds were prepared, it would be removed by the word *hurt* here.—But why are *the trees* omitted in this place? Perhaps because the comparative insignificance of the thing signified by them, that is, the Samaritan Israelites, was thought to render a threefold repetition superfluous; or perhaps the stichoidal arrangement made the omission necessary.

VII; 3. 464. *Hurt not the earth, nor the sea, nor the trees.* The order of the terms, here and in Nos. 456-8, seems to indicate the relative importance attached to the things signified by each.

465. *Until we shall have sealed.* The *until* necessarily implies, that the *hurting* should take place as soon as the sealing was completed. And this fixes the epoch of the sealing to be that of the first destruction of Jerusalem; since that event was the *actual* era of Nebuchadnezzar's image, that is, of the commencement of the four monarchies as prophetic kingdoms, which from that era, *in point of fact*, finally established their injurious sway over the territory of the Jews, of the Heathen, and of Israel.—Although *the sealing* has the same generic signification here as in C. 5; 1, *viz.*, that of making the thing sealed secure, yet it carries with it a specific sense, which is the very opposite of that implied in 5; 1. For, here the special object of the sealing is to make manifest to all, but there to conceal from all.—The only conjectures I can offer to account for the plural number being used here are, either that the royal style suitable to the "*King of kings*" is adopted, or (which I think more probable) that the intention is, that the sealing angel should be conceived of as being accompanied by '*the hosts of heaven*' (as in 19; 14), so that the immediate accomplishment of the sealing may be indicated.

466. *The servants of our God upon their foreheads.* *Servants* is the

generic term, but *saints* would be the more specific designation of *Christians*. So that a negative indication may perhaps be seen in the use of the word *servants*, that Christians are not had in view.—The word *our*, if it does not refer to angels who accompanied the sealing angel, will apply to the four and the one. In this case it may have been designed to guard against the erroneous inference, which might be drawn from the circumstance of the four angels and the one taking apparently opposite sides, that they were not alike servants of the same Lord, 'sent forth to minister to those who should be heirs of salvation.'—The Romans marked their soldiers on the hand, and their servants on the forehead. The followers of the beast were marked either on the hand or on the forehead; denoting that they would be received by him in any capacity, either as soldiers or as servants. The servants of God were sealed on the forehead only; because the time of their service as soldiers was past, and they were now sealed as servants unto a state of glory: see C. 22; 4; "His servants shall see his face, and his name shall be on their foreheads;" and cp. 9; 4: 14; 1. To be servants, that is, slaves unto men is, indeed, the deepest degradation; but to be the servants of God is the highest honour. And, as a badge of this honour that may be known and read by all, as well as for an assurance of glory to the wearer, the seal of God is placed on the forehead. And be it observed, that, in respect of some of the very parties to whom we suppose this symbolization to have reference, the angelic hierophant in Eze. 9; 4 is commanded to go through Jerusalem, and set a mark upon their foreheads.

DIV. 3. *The NUMBER of THE SEALED.*

VII; 4. 467-469. *And I heard the number of the sealed, a hundred [and] forty-four chiliads sealed out of every tribe of Israel's sons.*

467. *And I heard the number of the sealed.* Observe, that the parties themselves do not appear to have been seen at this stage of the symbolization: only their number was stated to the seer. One reason for their not being seen now would appear to have been, that the especial object at present was to set forth their number with absolute exactness; and they were far too many to admit of the supposition, that they could be counted by the seer with perfect accuracy (see an instance of the same in C. 9; 16). Another probably was; that they were to be brought forward *in propria persona* in the scene which follows; and it was desired to make the distinction between the two scenes as broad as possible.

468. *A hundred and forty-four chiliads sealed.* See on 432, and cp. 14; 1: 21; 17.—Observe, that the word is not *χιλιοι*, *thousands*, as in 11; 3: 14; 20: 20; 2, &c.; but *χιλιαδες*, *companies or bands containing 1000 each*, as in 11; 13: 14; 1, &c., and after the manner of

marshalling the armies of Israel in regiments of 1000 men, each commanded by a chiliarch (De. 1; 15: Ju. 6; 15, "my thousand:" 1 Sa. 12; 19: cp. Re. 6; 15).—The best authorized reading gives the number in words, and not in numerical letters, as the R. T. does; but the component items which follow are expressed by letters without any variation of reading. All the other numbers in the book, excepting 'the number of the beast,' are given in words. Why the exceptions have been made must be matter of conjecture only. There may have been some mystical reason, though adaptation to the stichical arrangement would furnish a sufficient one.—The number before us and similar ones are unquestionably not to be taken literally, though they can scarcely with propriety be designated 'symbolical,' since they want the essential characteristics of a symbol, *viz.*, to be representative of a substantive existence, and to be generically diverse from the thing symbolized. This number, on the contrary, represents a company virtually, but indefinitely, measured by number.—To arrive at the true import of this figurative expression we must resolve it into its component parts. These obviously are '144' and 'a chiliad;' and perhaps to point them out as such was a reason for the subsequent adoption of numeral letters. Now, 1000 is a number which might well be, and frequently is (*e.g.* in Ps. 90; 4: Da. 7; 10), used indefinitely to denote a very large number; and much more might 'a chiliad,' as carrying with it the idea of a body having a unity and completeness in itself, be so used. But 144 is not a number, which can be thus explained; and we must therefore adopt a different method in respect of it. Now we observe, that each one of the twelve tribes is represented as furnishing twelve chiliads, a number apparently suggested by that of the tribes, and adopted because it is that which denotes dynastic or civic completeness. But the square of any number denotes completeness in the thing signified in the superlative degree (see Stuart's *Com.* pp. 115, 758, 767). Hence, the square of twelve, *i.e.*, 144, is a figurative expression for completeness in the highest perfection. So also we may observe, that 1000 is the cube of 10. And thus we arrive at the conclusion, that these compound numbers convey two ideas, *viz.*, absolute completeness, and great though undefined magnitude. Thus, while the number of the sealed from each tribe is exhibited as great and complete in itself, that from the whole is symbolized as being indefinitely vast, and so perfectly complete, that it can no more be destitute of one of its members, than a square can be a unit less on one side than on the other (say 11 inches by 12), and yet be a square.

469. *Out of every tribe of Israel's sons.* The rendering of *Israel's sons* follows the original *verbatim*, there being in the Greek no article, as there is in the same phrase in 2; 14 and 21; 12, and in every

other instance but one in the New Testament, in which the phrase occurs. *Children* is not so exact as *sons*, because it would include daughters, which the original in strictness would not. For instance, the posterity of Dinah, Israel's daughter, would be included; whereas the intention probably was here emphatically to exclude them, just as they were excluded from the original computation. *Sons* only were reckoned in Jewish genealogies.—On the meaning of the phrase *sons of Israel* an important question depends, namely, whether those really intended by the 144 *chiliads* are Jews or Christians? The latter can be meant, only if the term *Israel* is used either spiritually or symbolically; and accordingly one or other of these uses is contended for. But, in point of fact, a *spiritual* use will not affect the question. For the 144 *chiliads* must be generically the same with the body of which they formed part; that is, must be either Jews or Christians according as *the sons of Israel are*. And, whichever be the truth, of that body there can be no doubt, that they form 'the spiritual seed;' and consequently the body itself must be the professing Church. The question, then, is simply, whether the use of the phrase is symbolical or literal. Now, doubtless, the general analogy of the book would incline us *à priori* to expect the former; but various arguments will show conclusively, that the latter is really the use.

1. This is not any part of the designation of the symbol (which is 'the 144 *chiliads*'), but rather a descriptive addition for elucidation; and as such has the nature of an explanation, which must be literal.
2. Even if this were not the case, it might be alleged, that it is not easy to see with what propriety *sons of Israel* could be used in a symbolical sense.
3. But if it might be so used, there seems to be no propriety in its being introduced as a designation of the body of professing Christians, more especially as the Law of the Israelites and the Gospel of Christians stand opposed to one another as Scripture-contrasts. We can understand the literal 'Israel' being put for the spiritual 'Israel' (Ro. 9; 6, 27); but this is a different thing from the literal *sons of Israel* being put for literal Christians.
4. If a whole be symbolical, its parts ought to be symbolical. If, then, the name *Israel* be symbolical, the name of each of its component terms should be symbolical. But if none would attempt to assign a distinct symbolical meaning to each of the twelve tribes, neither can such a sense be rightly attributed to the whole.
5. If the intention had been to use a symbolical term, 'Jews' would have been adopted, that term being (as I have shown on No. 115) the symbolical synonyme for 'Christians.' So that, in all probability, the phrase in question was expressly selected to guard against the error of attaching a symbolical meaning, where a literal use was intended.
6. While thus 'Jews' would be the symbolical term, *sons of Israel* is never used in the New Testament but in its

literal sense; and in particular in the two other places in which it occurs in the Apocalypse (2; 14: 21; 12) it is used literally. Consequently, it could scarcely be introduced symbolically, on account of the misconception to which such a double use would be likely to give rise. 7. The emphatic mention of the tribes, and the subsequent distribution of the 144 chiliads among them, shows, that the Christian Church cannot be meant; since such a division never existed in it. Indeed, as the specifying of the twelve tribes, and the intimation that the number of those who were sealed had only then been made complete, and that they had only just come out of 'the great tribulation,' necessarily implies the existence of the tribes at the time referred to, these are considerations, which alone ought to constrain us to refer the symbolization to an epoch when the twelve did exist, that is, to a period not later than the first destruction of Jerusalem. 8. In the parallel symbolization in C. 14; 1-5, the 144 chiliads are not described as *sons of Israel*, nor is there any mention of the tribes; but those having the lamb's name on their foreheads are represented, as being 'followers' of, and 'a first-fruit' to the lamb. Is it not the natural inference, that two distinct companies are intended, the earlier being Jews, the later Christians (including, it may be, converted Jews and Gentiles)? 9. It cannot reasonably be doubted, that by 'the tribes' in C. 1; 7 the Jews are meant; and the use of the term generally, especially as contrasted with 'the nations' or 'Gentiles,' concurs with this passage to show, that 'the tribes' is a technical expression for the Jewish people. For these reasons we may, I think, without hesitation conclude, that the use of the phrase in question is literal; and consequently that Jews, and not Christians, are had in view. But, while I hold, that this designation and those of the tribes are used literally, I would guard against its being supposed, that this detracts from the symbolical character of the scene before us. The designations in question were necessarily used for description and explanation; since, in the nature of the case, symbolical terms could not be introduced. This is one of the exceptive cases, which, in so abstract a system as the symbolical, must inevitably arise in many cases in which it would become necessary to particularize. But the scene itself, consisting of the four winds, the four angels, the sealing angel, and perhaps the 144 chiliads, loses none of its symbolical character on account of the introduction of such descriptive designations.—There are some, however (M. Stuart *e.g.*), who take the term *Israel* literally; but suppose Jews converted to Christianity, previously to the second destruction of Jerusalem, to be meant. To refute this view it may suffice to refer to the seventh and eighth arguments above, relating to the division into tribes, and the parallelism with the Christianized Jews of

C. 14; 1-5.—Yet another view is that of Ewald, who contends, that all Christians are comprehended here; since, at the time the Apocalypse was written, they bore the title of Jews. True indeed it is, that Christians were then regarded *by the heathen* as being a sect of the Jews. But it is impossible to believe, that the converts from among the Romans, Corinthians, Ephesians, &c., were regarded by themselves, or by other Gentiles, as being civilly or nationally Jews, still less, comparing Paul's epistles to them, that they would be spoken of as Jews by a Jewish writer; or, even if as Jews, yet surely not as *sons of Israel* belonging to *the different tribes*.—If, now, the arguments, which I have alleged against these several views, are as conclusive as I take them to be, the schemes of the Futurists, of the Præterists, and of those who have been variously designated as belonging to the Futuro-Præsentist, Præsentist, Continuous, or Historico-Protestant school, will alike have received a fatal blow. For where is the scheme, that can hold its ground, if the scene before us must be referred to the period of the existence of the twelve tribes of Israel?

DIV. 4. *The QUOTA of EACH TRIBE.*

VII; 5-8. 470-481. *Out of Judah's tribe 12 chiliads sealed, out of Reuben's tribe 12 chiliads, out of Gad's tribe 12 chiliads, out of Aser's tribe 12 chiliads, out of Nephthalim's tribe 12 chiliads, out of Manasses's tribe 12 chiliads, out of Simeon's tribe 12 chiliads, out of Levi's tribe 12 chiliads, out of Isachar's tribe 12 chiliads, out of Zaboulon's tribe 12 chiliads, out of Joseph's tribe 12 chiliads, out of Benjamin's tribe 12 chiliads sealed.*

VII; 5. 470. *Out of Judah's tribe 12 chiliads sealed.* Why is such an expanded and tautological specification as this in vv. 5 to 8 given, when a single statement, to the effect that there were 12 chiliads out of each tribe, would have sufficed? The requirements of the stichical arrangement may furnish an answer; yet it will probably be deemed scarcely a sufficient one. Still, I can imagine no other, unless a wish to exhibit something special in the nomenclature or arrangement of the tribes may have influenced the author. And in truth we do find more than one peculiarity. Comparing this list with the other enumerations of the tribes we observe the following differences. 1. The *order* of the names is different. In point of fact it differs in all the five former lists; *sc.*, Ge. 29-30: 49: De. 33: Eze. 48; 1-27: 31-34. 2. There are two *omissions* in this list, *viz.*, of Dan and Ephraim. 3. On the other hand, there are two *insertions* not usually made, *viz.*, of Levi and Joseph. On these points I will speak in reviewing the names as they occur.—*Judah*, though its patriarch was the fourth-born, is placed first. Doubtless this was, because the banner of this tribe took the lead, and it was the royal and ruling

tribe, and specially because the lamb had been described as 'the lion of Judah,' and hence Judah might be accounted as spiritually the first-born, and therefore entitled to take precedence.

471. *Reuben* comes next as the first-born after the flesh.

VII; 6. 472-3. *Gad* and *Aser*. Why Zilpah's sons should stand next I cannot even conjecture.

474-5. *Nephtalim* and *Manasses*. Bilhah's two would be found next, if Dan were not altogether left out. Various conjectures have been made to account for the omission of Dan; as, e.g., that *Manasses* stands for Dan, either by an enigmatical signification, the word denoting *he who ought to be passed over*, or by a corruption of ΔAN into MAN, which was taken for an abbreviation of MANASSES. Andreas assigned as a reason, that 'the Antichrist is to arise out of Dan!' Another conjecture is, that the omission is due to Dan's having been described by Jacob as 'a serpent by the way;' and it would not appear befitting, that sons of the serpent should have a place among the elect. The most probable solution appears to me to be, that Dan is not inserted for the simple reason, that Dan did not contribute its quota to the number of God's confessors, either because the tribe had become extinct, or because it had become wholly given to idolatry from having been so long the head-quarters of the idolatrous schism, which Jonathan, "son of Manasseh," originated (Ju. 18; 12, 30, 31), and which Jeroboam revived (1 Kgs. 12; 30). This solution, if well founded, will verify our assignation of the 144 chiliads to the regal period.

VII; 7. 476-7. *Simeon* and *Levi*. When the territorial distribution of the tribes is had in view, Levi is of course left out. But in such a case as the present, when a contribution of confessors to the cause of God is in question, the priestly tribe *præ aliis* might be expected to furnish its quota; and hence the propriety of the insertion of Levi is obvious.

VII; 8. 478-9. *Isachar* and *Zaboulon*. These two were Leah's sons.

480. *Joseph*. The father's name appears to be put for his son Ephraim's; and for this substitution there is a precedent in Nu. 13; 8, 11. The reason of it in this instance may perhaps be found in the name of Ephraim having come to denote a distinct and schismatical people.

481. *Benjamin*. It may be observed, that the two tribes, which formed the kingdom of Judah, are the extremes in this list, and that to these two only is the word *sealed* appended in the best authorities.

From what has already been shown, an arrangement in pairs will probably have been noticed. First are placed Leah's most distinguished offspring, Judah the first-born spiritually, and Reuben the

first-born naturally. Next, the two sons of Rachel's handmaid. Then would have come the two sons, that Leah's handmaid bore; if it had not been necessary to substitute another for Dan, both to supply Dan's vacant place, and to keep up the number *twelve*; and Joseph having 'one portion above his brethren,' a convenient place was given here for its insertion. Then follow the two, who were associated together in a treacherous and 'cruel' alliance (Ge. 34; 25: 49; 5-6), Simeon and Levi. Next come the two of Leah's second bearing, Isachar and Zaboulon. And lastly, Joseph and Benjamin, the beloved Rachel's two.—Perhaps, to preserve the association of the original names may have been one reason for the substitution of Joseph for Ephraim.

The following are a few of the interpretations of the 144 chiliads sealed.—Martyrs [Tertullian]. The virgins of the Church [Methodius]. Converted Jews [Arethas]. The elect,—the same as in C. 14 [Joachim]. The elect alive at one time [Berengaud]. Pagan and papal hindrances of the Gospel [Bullinger]. Preservation of the redeemed amid the convulsions attending the last judgment [Foxe]. Preservation of Christians from Constantine to A.D. 1300 [Brightman]. The elect of the Jews [Daubuz]. Jewish Christians warned to withdraw in A.D. 66 [Wetstein]. The character of the primitive Christians [Pyle]. The conversion of the Jews [Woodhouse]. A.D. 323 to 337 [Lowman]. Separation of true from false Christians [Faber]. Spiritual Israel from Constantine to Theodosius [Bp. Newton]. Literal Israelites [Todd]. The preservation of the faithful during the first six trumpets, A.D. 400 to 1500 [Mede]. Jews at the second advent [Burgh]. Dangers to the spiritual interests of the Church from prosperity [Fuller].

DIV. 5. THE PALM-BEARING MULTITUDE.

VII; 9-10. 482-492. *After these [things] I beheld, and a vast multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing before the throne and before the lamb,—clothed with white robes,—and palm-branches in their hands; and they cry with a loud voice, saying; 'The deliverance [be ascribed] to our God, who sitteth on the throne, and to the lamb.'*

VII; 9. 482. *After these things I beheld, and a vast multitude.* The introductory phrase, as I remarked on No. 453, denotes a wider division than ordinary; and as the chapter has manifestly a distinctive unity in itself, I have designated the portion contained in it a bipartite Episode. The first part of this Episode contains *four*, and the second (which begins with this phrase) *three* of the heptadal divisions.—There may also have been another object had in view in the use of the introductory phrase here, namely, to intimate a wide difference between the times of occurrence of the things signified in the two

parts, the scene of the first of which is laid on the earth, but that of the second in the heaven.—The omission of the *lo* is sanctioned by the oldest authorities; and hence we might read *I beheld also a vast multitude*, though the rendering above is most in accordance with the author's style and mode of expression.

Several questions relating to this *vast multitude* have to be considered.

First: is it *generically* identical with the 144 chiliads, that is, if the 144 chiliads are Jews, does the vast multitude consist of Jews, or may it be composed of Gentiles, either heathens of the period preceding the first destruction, or converted heathens of the time of the author or of some future epoch? Passing by all arguments drawn from private systems of interpretation as wholly destitute of validity, I know of nothing, that can be advanced from the passage itself in favour of the latter alternative, except the clause which follows:—“out of every nation, and tribes, &c.” This, it may be thought, could not have been said of Jews. In reference to it, however, several considerations may be offered, which will perhaps be deemed to remove all the difficulty, that it seems to present. 1. This clause ought not to be taken in the sense, which its terms regarded separately and literally would bear; for it is manifestly a fourfold technical formula. As such, it is used only as a symbolical superlative of great intensity (see the *Guide*, 197); and in this place merely heightens the conception of the vastness of the multitude by intimating, that they were gathered from every quarter. 2. The chief weight of the argument would lie in the use of the word, which is generally in the New Testament rendered by *Gentiles*, but here (in the A. V.) by *nations*. But it is to be observed, that, while in order to bear the sense which *Gentiles* has, the Greek would naturally have been in the plural, it is in fact in the singular. And what is very remarkable is, that this is the only one of the four terms which is put in the singular, while, in the six other examples of this formula, it is in the same number as the rest. Does not this look very much as though the word had been designedly put in the singular, in order to guard against the supposition, that these were *Gentiles*, and to give a mystical intimation, that they were of one *nation*? 3. If we suppose, that “sons of Israel,” who had been carried into captivity by the Assyrians and Babylonians, are had in view, all difficulty will vanish: indeed, the terms will then be in the most exact accordance with the facts. Each of those nations had subjugated and incorporated in their kingdom many peoples. So that, while the captive Jews (that is, strictly speaking the souls of such) might be said to have come out of a single *nation*, they would also come from *tribes, and peoples, and tongues*. 4. A parallel instance may be found in

Acts 2; 5, 11, where the parties, who are described in similar terms as "a multitude out of every nation under heaven," speaking many "tongues," were "Jews." And how such language as this may be used in reference to the "gathering of the dispersed of Judah from the four corners of the earth" may be seen in Is. 11; 11 ss. The foregoing considerations have led me to think, that this clause presents no obstacle to the adoption of the former alternative; and the grounds, on which I deem the vast multitude to be generically identical with the 144 chiliads, will be stated in answering the next question.

Secondly: is the vast multitude *absolutely* identical with the 144 chiliads (that is, do the two consist of the same individuals, say the martyred Jews of the fifth seal-period), or do the 144 chiliads consist of these, but the multitude either of the great body of confessors of the same period exclusively, or of these conjointly with the martyrs? These questions do not admit of easy or certain solution; but the following considerations incline me to think, that the 144 chiliads represent the martyrs, and the multitude the martyrs and confessors jointly. 1. The first part of this Epilogue is incomplete, if the parties who are mentioned in it do not appear in the second. In the first the 144 chiliads are said to be sealed, but no mention is made of their being rewarded in any way. Unless, therefore, they are included in the second part, we seem to have an unfinished story,—a beginning without its appropriate conclusion. Their appearance, too, appears to have been purposely reserved for the second part (since it is emphatically said, that their number was "heard" only in the first), a unity being thus given to the Epilogue in respect of its having the same subject in the main, and at the same time a division of it is made into two parts in respect of the non-appearance in the one section, and the appearance in the other of the principal parties. 2. The description of the multitude as 'vast,' such as 'none could number,' and 'out of every nation,' *etc.*, appears to be adapted to comprehend a larger number than the 144 chiliads. 3. Their coming 'out of every nation,' *etc.*, seems specially to suit the case of the Jewish confessors, who had been carried into captivity. 4. It cannot be doubted, that the 144 chiliads, if included in the multitude, must form the most distinguished portion of it. And if so, they must be the martyrs of the fifth seal: as appears also from both being designated (6; 11: 7; 3) 'servants of God,' neither as saints. But there are marks, which indicate, that the vast multitude is identical with or comprehensive of those martyrs. For example, a white *robe* (not a *garment*) is given to each of the martyrs, and a state of 'rest' is promised to them; and so also the multitude appear clothed in white *robes*, and enjoying a state of rest. Again, the multitude are said to have come out of '*the great tribulation*,' referring either to that described under the fifth, or to that under the

sixth seal, or including both. The multitude must, therefore, either include or be identical with the 144 chiliads. 5. The saints, who were similarly circumstanced previously to the Roman destruction, are in C. 20; 4 divided into enthroned martyrs and confessors. The latter are said to have a preferential rest of 1000 years awarded to them. The former must *à fortiori* have been included in the number to whom this rest was accorded; and therefore in the number of the confessors. Now, the parallelism, that is unquestionably meant to be drawn between the circumstances of the two destructions, renders it highly probable, that, in the case of the Babylonian destruction now before us, we should have represented by the 144 chiliads the martyrs, and by the multitude the body of confessors in general, including martyrs and non-martyrs. On the whole, we may safely come to the conclusion, that the vast multitude is not limited to the 144 chiliads, but that at the same time it includes these with confessors in general.

Thirdly: what is the *epoch* of the scene before us? I assume now, that I have shown satisfactorily, that the parties symbolized by the multitude are those had in view (directly or by implication) under the fifth and sixth seals, and in the 144 chiliads. In the fifth seal we have a part of them (namely, the martyrs) represented as crying from the earth for vengeance on their persecutors, and receiving a promise of admission into an incipient state of rest, with the gift of a white robe to each to qualify him for it. Then, under the sixth seal, the vengeance implored is executed, the number of that company of confessors being made complete in 'the carrying away into Babylon.' Next, the 144 chiliads of martyrs are represented as receiving, simultaneously with the destruction brought on their enemies (that is to say, as soon as the completion of their number admitted, and before the sway of the four devastating powers should be reckoned to begin), the mark which would give them a preferential admission into the realms of bliss. Finally, the vast multitude is exhibited as having so recently entered heaven, that the white-robed palmbearers are described as of *ἐρχόμενοι*, 'those who are in the very act of coming out of the great tribulation,' and as breaking forth into their first thanksgiving for their 'deliverance.' Now, the close connexion of these events, naturally if not necessarily, leads to the conclusion, that they are closely connected in point of time. And I therefore infer, that the scenes in this Epilogue have substantially the same epoch with that of the sixth seal to which they belong, *viz.*, *circa* A.D. 588.

An objection may, indeed, be taken to this view on the ground, that none can be admitted into heaven, until the judgment has taken place. To this I might make several answers. 1. I might deny the truth of the assertion. 2. I might say, that a representation in such a symbolical scene as this does not necessarily involve heaven

being meant. The intermediate abode of departed "souls" (as these are described in C. 6; 9 to be), that in which Abraham and Lazarus existed, and to which the penitent thief was to go, may be had in view. 3. But I would prefer to show, that it was quite in accordance with the views entertained about the time, that the Apocalypse was written, to regard the saints of this epoch as having at once entered into bliss. And this I can do from the *Ascensio Esaiæ*, C. 9. In the second part of this work, *viz.*, 'The Vision which Isaiah saw in Hezekiah's reign,' statements, of which the following is a summary, may be found. 'The prophet receives permission from his 'Lord God, the Lord Christ,' to ascend to the seventh heaven. There are angels innumerable, and all the glorified saints *invested with their heavenly clothing, but not yet crowned or enthroned, nor to be so until after the humiliation, exaltation, and glorified state of the Beloved.* The Beloved is to descend through all heavens, unknown to the angels as he passes; because he assumes their respective forms. He will assume the form of man, be reputed as flesh, be crucified, rise from the dead on the third day, and after 545 days ascend to glory, bringing many saints with him; and *then shall thrones and crowns be given to them all.* Books recording all that is done on earth are here shown to the prophet [cp. Rev. 20; 12], and clothing, crowns, and thrones are pointed out, which are reserved for saints who are in future to come thither. The Beloved here exhibits himself in surpassing glory. Angels and saints worship him. He then assumes an *angelic* form; they still repeat the worship [cp. Rev. 19; 10]. Another glorious Being, the Angel of the Holy Spirit, of similar appearance, is approached and worshipped, although he does not actually change his glory into one like that of the angels. The prophet is bidden to worship him. Finally, the Beloved, the angel of the Holy Spirit, and all the saints and angels, approach and worship the Father.' I have here quoted more than was requisite in reference to the point in hand, with a view to the illustration in the sequel of some other points. At present I am only concerned to direct attention to the fact, that, in the apostle's days, departed saints of the regal period were believed to have received their white clothing, and to have entered into glory; though they had not received the thrones and crowns reserved for them, and would not do so, until Christ had entered on his kingdom. This, as it seems to me, is sufficient to remove the objection.—But it does more. Taken in conjunction with the facts, that the palm-bearers here are 'clothed with white robes,' but 'stand before the throne,' having neither thrones nor crowns assigned to them, while the martyrs of C. 20; 4 are virtually said to be crowned (cp. 2; 10: 3; 11) and enthroned, and to be made kings and priests of God and of Christ, it leaves, I think, no room to doubt, that the

former symbolize glorified saints who had lived before Christ's coming, and the latter (taking the context into account) such as had suffered subsequently to his glorification. If so, I may venture to say, that this one item alone should suffice, by the consequences to which it will lead, to entail the rejection of all other schemes of interpretation, and the adoption of that which I propound.

483. *Which none could number.* The sealed servants of God were numbered. Hence, when construed strictly, this clause affords another proof, that the multitude contained more than the 144 chiliads.

484-5. *Out of every nation, and tribes, and peoples, and tongues.* See on 366, 482, and *Guide*, p. 197.

486. *Standing before the throne and before the lamb.* The elders of C. 4; 4 and the martyrs of C. 20; 4 are seated on thrones; but these, like the presence-angels of C. 8; 2, stand in the attitude of servants: and so the 144 chiliads are designated in ve. 3.—The relative positions of the throne, the lamb, and the multitude, the lamb being in the midst (5; 6), denotes, that this animal represents the Mediator between God and the multitude.

487. *Clothed with white robes.* See on 213, 425.—A solecism in grammar here has doubtless given rise to the various readings.

488. *And palm-branches in their hands.* The palm-branches are emblems of their having obtained a victory: that is, in the present case, not succumbed under the pressure of idolatrous persecutions or seductions. Gregory the Great on Ezekiel says; "What is meant by palms here, but the rewards of victory? For these are wont to be given only to conquerors. Hence also" (doubtless referring to the text before us) "it is written of those, who *in the contest of martyrdom* have overcome the ancient enemy, and now rejoice *as victors* in their native region, that they have palms in their hands."—Here let me observe by the way, that, in the triumphal procession of Jesus into Jerusalem, the Jews symbolized by the act of carrying palm-branches, what they also expressed in words, namely, that they escorted the all-conquering "king of Israel," who came to be 'the saviour' of his people. [N.B. "Hosanna" means 'save us:' and Pliny speaks of "the royal palms."]—The palm-branches may also have been intended to denote, that the bearers of them were now entering on a state of immortality. For the palm has been an emblem of immortality among all nations, the ancients having a notion, that the palm would rise under a weight, and thrive in proportion to its being depressed,—that it was immortal, or that, if it died, it would revive and live again. Hence, the fable of the bird called the *Phoenix* has been supposed to have been borrowed from the palm-tree, the Greek word for which is *phoenix*.—Yet again, in putting palm-branches in the hands of this multitude, there may have been an intention specially to denote, that

they represented Jews. For Wemyss has remarked; 'Judea was denoted by a palm-tree, because that country abounded particularly in palms, and because the Jews used the leaves in their sacred rites, and they had a solemnity called by that name. Whence on Roman coins we see a palm-tree, and a female sitting sad under it, with this inscription, *Judæa capta.*' This suggestion is rendered the more probable by the circumstance, that the 144 chiliads, 'who had gotten the victory over the beast' (14; 1: 15; 2), have not palms in their hands. So that the palms may have been intended to distinguish between the two companies as being respectively Jews and Christians.—If these three significations be taken to be included under this emblem, the palm-branches will in some sort supply the place of the express statements which are found in reference to the martyrs and confessors of C. 20; 4. For they will denote, that this multitude consists of those 'who have gotten the victory over the beast' that persecuted them, and that they will in consequence be made 'kings and priests unto God and reign with Him.'—The last remark suggests to me to call attention to the absence of all mention of the beast in reference to these persecuted ones, and indeed prior to C. 11; 7. The continual allusions to him subsequently to C. 13; 1 present a striking contrast, indicating strongly, that he did not come on the scene previous to the epoch of C. 13. How, then, can Chs. vi-xii be supposed (as by many Præterists they are) to refer to a place and a time (Judea and the post-Christian epoch), where and when the beast (Rome) was especially active?

VII; 10. 489. *And they cry with a loud voice, saying.* The rendering of the A. V. may suffice to show, that we should naturally have expected the verb to be in the past tense. Yet there can be no doubt, that the present is the correct reading. And probably it was not without an object, that this tense was used. For, unless I greatly mistake, it was intended to convey the idea of the multitude breaking forth into a song of praise at the very moment of their entering heaven, even while in the act of taking their places before the throne.

490. *The deliverance be ascribed to our God.* Doubtless the Greek expression may refer either to a deliverance of the highest description possible, that is, to "salvation" (as the A. V. has it), or to a special deliverance before mentioned or implied. The circumstances have led me to think, that the latter is the reference intended. And the fact, that salvation does not appear to be expressed in the Apocalypse by this Greek term, but as 'a life and reign with God,' tends to confirm this construction. The 'deliverance,' then, which the multitude ascribe to their God is that, which they have experienced from bitter persecutors and enemies on earth, not the 'salvation' which they may

thenceforth enjoy in heaven.—Observe, that the wording is, not to *God*, nor simply to *Him who sitteth on the throne*, but to *our God, &c.* This seems to be another indication of the generic identity of the multitude with the 144 chiliads; for these are in like manner spoken of as *the servants of our God*.

491. *Who sitteth on the throne.* Other readings would give, to *him who sitteth upon the throne of our God*.

492. *And to the lamb.* This clause and the reading just noticed, taken together, might be regarded as a pleonasm importing only one person. The received reading, by rendering it *even to the lamb*, would give the same result. And the same sense would be obtained by supposing (as suggested on No. 380), that Christ is contemplated in the first clause as God, and in the second as the Mediator. By either of these three methods, the ascription would be (as it would seem to be most suitable and consistent, that it should be) to the Lord Jesus alone.—But how can Jews be represented as giving thanks to Christ as the lamb? That, in fact and in truth, he was their Deliverer, there will, I suppose, be no question; since he is plainly set forth as the Mediator from the beginning. How Jews, who had never believed in or known him, could recognise him as such, can alone present any difficulty. And this will be removed by the following considerations. *As to the reality*, a perfect knowledge of Him, to whom they owed their past deliverance and present bliss, would assuredly be communicated to the recipients of his favours on their entrance into bliss.—And, *as to the symbolical representation*, it is quite consistent with congruity, that they, who beheld 'a lamb as it had been slain' placed midway between them and the throne of their Judge, should see in it the mediator who rescued them.

DIV. 6. DOXOLOGY of the ANGELIC HOSTS.

VII; 11-12. 493-501. *And all the angels stood around the throne, and the elders, and the four living creatures; and they fell on their faces before the throne, and worshipped God saying; 'Amen: the blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the might, and the strength [be ascribed] to our God unto the æons of æons: Amen.'*

VII; 11. 493. *And all the angels stood around the throne.* The angelic hosts are only brought forward elsewhere on the occasion of the lamb's taking the roll,—an occurrence which is placed at the epoch of the final and full admission of all the redeemed of the first Dispensation to glory (see on 368). Then, 'myriads of myriads and chiliads of chiliads' are heard 'around the throne, and the creatures, and the elders,' singing a sevenfold doxology to 'the slain lamb,' just as they do here (on the occasion of the admission of the first perse-

cuted saints) 'unto our God.'—In contrast herewith it is declared in C. 14; 10, that 'every one who worshippeth the beast shall be tormented before the holy angels.'

494. *And the elders, and the four living-creatures.* The elders appear to be specially brought forward here in their character of assessors in the judgment: the zōa as symbols of the attributes of the judges. The latter are therefore mentioned after the great Judge's coadjutors: cp. 5; 6, 11.—That the two symbols are brought to our notice on such an occasion as the present is an indication, that they cannot have more limited significations than I have attributed to them (see on 298, 316). If the elders were merely representative of the patriarchs and apostles, or of the church of the Gospel, and if the zōa had any of the significations mentioned on p. 183, with what propriety could either be brought prominently to view in the scene before us?

495-6. *And fell before the thrones on their faces, and worshipped God, saying.* The prostration of the angels is not mentioned on the parallel occasion in C. 5; 11, probably because the act would not have appeared suitable to the ideal scene (cp. 370).

VII; 12. 497-501. '*Amen. The blessing, and the glory, and the wisdom, and the thanksgiving, and the honour, and the might, and the strength [be ascribed] unto our God unto the æons of æons. Amen.*' The *amen* does not mean *so be it*; but *this* (that is, the doxological declaration of the multitude) is *true*. The doxology before us differs from the one on the parallel occasion in having an article before each noun, while in that it is placed only before the first noun: also, in *thanksgiving* being substituted for *riches*. The two are alike in having each seven terms. The force of the article is to express each quality in its highest degree and excellence. The sevenfold form of the doxology denotes the *ne plus ultra* of perfection in the aggregate. See on 25, 318, 376.—*Æons of æons*. See on 25.—That the doxology is begun and ended with an *Amen* implies, that it is a perpetual and unchangeable ascription of praise.

DIV. 7. EXPLANATION by an ELDER.

VII; 13-17. 502-520. *And one of the elders addressed me saying; 'These who have been clothed with the white robes, who are they? and whence come they?' And I answered him; 'My lord, thou knowest.' And he told me; 'These are they who come out of the great tribulation. And they have washed their robes, and made them white in the blood of the lamb. On this account they are before the throne of God, and serve him day and night in his temple; and he who sitteth upon the throne will tabernacle over them. They will hunger no more, nor thirst any more; neither will the sun strike them, nor any scorching heat: because the lamb, that is in the very midst of the throne, will tend them, and*

conduct them to fountains of waters of life; and God will wipe every tear from their eyes.'

VII; 13. 502. *And one of the elders addressed me, saying.* Why an elder in particular? Because, as the elders were the representatives of the redeemed Church, one of their number would be the most fitting hierophant to introduce this company of the redeemed, and to describe their present state and future prospects. See on 344.

503-4. *'These who have been clothed with the white robes, who are they? and whence come they?'* The white robes furnish a strong mark of identification with the martyrs of the fifth seal: see on 425.—The first question has obviously been proposed only to afford an opening for the explanation which follows; and it is to be observed, that no answer is given to it, unless Nos. 508-9 may be thought to contain one. The seer could not with propriety ask an explanation from such exalted judges, and therefore one of their number is made to open the way. The precedent is in *Zec. 4; 1-6.*—The second question is not one that might have been expected; and it could scarcely have had any other object, than to connect the palm-bearers with parties contemplated in the fifth and sixth seals. The insertion of it shows at any rate, that the origin of the multitude is a point, which it is important to note well. And the answer will make manifest, that the *whence* has in view, not the place, but the circumstances of their origin.

VII; 14. 505. *And I answered him; 'My lord, thou knowest.'* This is the second time in this Mystery, that the seer takes part in the symbolical representation. His interposition in this instance is to be regarded, rather as forming part of the machinery of the drama, than as having a specific signification in itself; though of course, here as elsewhere, he is to be looked upon as the representative of the Church, and the explanation given to him as being designed for the Church's benefit.—In *THOU knowest* the insertion of the pronoun in the Greek shows, that it is meant to be emphatic, and thus to make the phrase equivalent to, *THOU art more competent to give me that information than I thee.*

506-7. *And he told me; 'These are they who come out of the great tribulation:'* or *the coming ones.* They are spoken of as though in the very act of coming in order to connect them closely, both as to persons and time, with the parties described or implied in the fifth and sixth seals.—The Greek reads *the tribulation, the great [one]*. The doubled article may serve a twofold purpose:—to throw emphasis on the greatness of the tribulation, and to make a reference to a tribulation before spoken of. This may be either that described in the fifth or that in the sixth seal, or more probably both are included, with special reference to the latter.—We may perhaps see in this clause the answer

to the second question, and in that which follows the answer to the first.

503-9. *And they have washed their robes, and made them white in the blood of the lamb.* Inasmuch as the lamb is set forth as 'slain from the foundation of the world,' and as 'a propitiatory for the sins of the whole world,' there is no incongruity in this multitude of Jews being represented as partakers in the benefit of his death, though they lived long before he made the propitiation: cp. Ro. 4; 22 ss.: 5; 18: 1 Co. 15; 22: He. 7; 27: 9; 15, 26-28: 10; 14 ss.: 39 Art. 10, 18.—A. Clarke has remarked on this clause; 'The white robes cannot mean Christ's righteousness; for this cannot be washed in his own blood: but a righteousness wrought in them by his blood and the power of his Spirit.' There is a palpable fallacy in this argument. It is not said, that the 'white robes' were washed in the blood of the lamb, but that '*their robes*' were washed, and in consequence became white; meaning, that they were 'found in him having no longer their own righteousness, but the righteousness, which is of God through faith in Christ.' The parallelism may be accurately exhibited thus. The blood is the cause, the washing the connecting means, the whiteness the effect. So Christ's atonement is the procuring cause of pardon and reconciliation (with which the Spirit's grace unto sanctification is inseparably connected), the application of the atonement by faith according to knowledge is the means, the saint's righteousness and 'meetness for the inheritance' the result.—*White garments* have, as I have before observed, two significations. They denote the qualification for or means of procuring, and also the possession of the reward. See on 213.

VII; 15. 510. *On this account they are before the throne of God. On this account, namely, that they have washed, &c., and that they have come out of the tribulation.* This reference to both may perhaps be thought to show, that the clauses in 506-7 and 508-9 are not to be kept distinct from one another, as answers respectively to the two questions.—The multitude being represented in this symbolic scene as *before God's throne* must import, that they are in the seventh or highest heaven, as we have seen (on 482), that in the *Asc. Esaiæ* such parties are described as being.

511. *And serve Him day and night in His temple.* *Worship* is the common and generic term, which does not necessarily mean more than *do homage, yield submission to*; but here the word used is that from which the *latreia* of the Church of Rome, meaning that highest worship which is due to God alone, has been derived.—*Day and night* = unceasingly: cp. 12; 10: 14; 11: 21; 25.—There are those who would take *heaven* in this passage literally, but *temple* figuratively. What inconsistency! Unquestionably the whole scene is symbolical

and unreal, as being visional or ideal. But all the details are alike representative of corresponding realities. And that there is a temple in the heavens, of which the earthly temple was a copy and anti-type, may be gathered from Heb. 9; 23-24.

512-3. *And He who sitteth upon the throne will tabernacle over them.* Not "dwell among," but 'pitch his tent over' them, *i. e.*, be "a tabernacle for a covert to them from every storm" (cp. Le. 26; 11: Is. 4; 6: 16; 4: 32; 2: Eze. 37; 27). Sometimes 'tabernacle' is used in contrast with 'dwell' or 'dwelling-place' to denote transitoriness of residence. But this is not the case here. The idea meant to be conveyed is that of protection and defence from enemies.—The parties here spoken of doubtless belong to the same company as those who are said in C. 12; 12 to 'tabernacle in the heavens,' and who are there called upon to exult over the dragon's downfall. To the same great company do or will belong 'the tabernaclers,' whom in C. 13; 6 the beast is said to revile. In the new Jerusalem state "the tabernacle of God is with men:" 21; 3.

VII; 16. 514-5. *They will hunger no more, neither thirst any more.* As God tabernacling over them would be, as 'a strong tower' of defence against all enemies from without, so also will they be exempted from all evils, which arise from within.

516-17. *Neither will the sun strike them, nor any scorching heat.* None of those calamities, which may be regarded as proceeding more immediately from the hand of God, shall befall them.—The precedent (with which cp. Ps. 121; 6) is in Is. 49; 10: "No sun nor mirage shall smite them." By the sun smiting, a sun-stroke is obviously meant. By the mirage would be denoted that vaporous exhalation from a sandy desert, which is occasioned by great heat, and which often deceives and leads the traveller astray. If this be the figure made use of, the meaning will be, that these palm-bearers should no more be led astray by any of the delusions of time or sense. But the LXX render the Hebrew word by the Greek equivalent for *the Sirocco*; and hence the destructive Simoom may be had in view: and in this case the two clauses will have generically the same signification.

The purport of the four last clauses is, that the palm-bearing multitude shall be delivered from all the evils, internal and external, to which flesh is heir. Hence, being relieved from suffering, they will enjoy the 'rest' promised them in C. 6; 11.

VII; 17. 518. *Because the lamb, that is in the very midst of the throne, will tend them.* He is said to be *in the midst*, either by a *constructio ad sensum* in consequence of the occupant of the throne being really the same person as he who is symbolized by the lamb, or because the lamb was standing 'in front' of the throne, and so *midway* between the throne and the multitude: see on 349.—But why should

the clause, *that is, &c.*, be introduced so emphatically in this particular place? If the former view be taken, the intention would seem to be to intimate, that the multitude in having the lamb have 'the Lord' God, the almighty Judge, for 'their shepherd' (Ps. 23; 1): if the latter, that the Mediator is their guide. I am, however, inclined to think, that the design is to combine the two ideas; and thus to exalt the conception of the safety and happiness of the multitude by intimating, that they will continue under the constant and special care and protection of him, who is at once their Mediator, their Judge, and their God. And he *will tend them* with all the watchfulness, with which a shepherd tends his flock.

519. *And conduct them to fountains of waters of life.* Whether 'living springs of waters' or 'springs of waters of life' (which might be rendered 'water-springs of life') be the preferable reading is doubtful; but it is immaterial which, since the ultimate result will be the same. The thing signified is the enjoyment of an ever-renewed health and vigour in the sunshine of God's countenance, with all the blessings attendant thereupon.—In John 10; 14, with the same meaning, Jesus promises to give 'a living water,' which shall be 'a fountain of water springing up unto an eternal life.'—And in the new Jerusalem (22; 2) there is 'a river of water of life.' The '*river*' may be thought to indicate, that that includes a higher or more completed state of bliss than this; and such we may well believe to be the case, if we have respect to the concluding passage in the description of the new Jerusalem,—a passage which is very similar to the one before us,—and in particular to its last clause, "they shall reign for ever and ever."

520. *And God will wipe away every tear from their eyes.* How beautiful a figure to denote the removal of every cause of sorrow and affliction!

In this description of the heavenly state the author has evidently taken Is. 25; 4-8 for a precedent: 'Thou hast been . . . a refuge from the storm, a shadow from the heat, . . . as the heat in a dry place. . . . He will swallow up death in victory; and the Lord God will wipe away tears from off all faces.'

The parallelism of the elder's statements, in reference to the palm-bearing victors under the first Temple, with those relating to the martyrs who 'gained the victory over the beast' under the second Temple, is manifest. The latter, like the former, 'came out of great tribulation' (1; 9; 2; 9, 10; 13; 7; 20; 4): through the blood of the lamb they had been 'clothed in fine linen, resplendent, pure, and white' (3; 4, 5; 14; 4; 19; 8, 14): they are 'before God's throne' (3; 21; 14; 5; 22; 3), and sing 'a new song' before it (14; 3; 15; 2): they 'serve God and the lamb' unceasingly 'in his temple' (3; 12:

22; 3): they have 'God's tabernacle with them' (21; 3): they have 'the tree of life' to satisfy their 'hunger,' and 'the river of life' to assuage their 'thirst' (21; 1, 2): there is no sun to 'strike them' (21; 23): the lamb is their 'light' (21; 23): 'His name is in their foreheads' (22; 4): 'they follow Him whithersoever He goeth' (14; 4): 'He giveth to him that is athirst of the water of life freely' (21; 6): 'God will wipe away every tear from their eyes' (21; 4): He hath 'avenged' their blood (18; 20): and henceforth they have 'rest' from their labours, and are 'blessed' (14; 13). It is true, that some of these texts relate to the new Jerusalem state; but it must be remembered, that the new Jerusalem did not descend from the heaven, till long after the epoch when the victors over the beast were translated thither. So that the statements may be applicable to them in the highest sense.

In conclusion I would notice, that the blessedness of this multitude is set forth in *ten* statements. Of these the *three* first state their privileges; the *four* next their blessedness *negatively*, by showing the evils from which they have been set free; and the *three* last their bliss *positively*, in exhibiting their high honour and felicity. Thus, when either of the extremes is taken in conjunction with the mean, it forms the *seven* of perfection.

I subjoin some of the interpretations, which have been given of the great multitude.—Sufferers under a future Antichrist [Tertullian]. The body of the Church [Methodius]. The same as the 144,000,—the elect [Tichonius]. The heavenly state [Andreas]. The elect of the seventh seal [Berengaud]. The elect of the Gentiles [Daubuz]. After A.D. 1600, same period as seventh trumpet [Mede]. Primitive Christians [Pyle]. Gentiles at the second advent [Burgh]. The conversion of the Gentiles [Croly]. A scene on earth [Lee]. The saints who are to be preserved under the ruins of the six trumpets [Williams].

HEPTAD OF THE SEALS

resumed and concluded.

Remarks introductory to the seventh seal. The Episode of the sixth seal being concluded, we proceed to that portion of the seventh, which is introduced into the *heptad of the seals* to make it complete. The seventh seal consists of three parts:—1. A **PRELUDE** (viii; 1-5): 2. **THE SEVEN TRUMPETS** (viii; 6-xix), which form the epochal or transition period between the sixth and seventh seals, and consequently are common to both: 3. **THE SEAL PERIOD PROPER**, being a millennial period (xx; 1-10). This seal being so extensive, and containing within itself many heptads, necessarily could not be comprehended as a whole in the heptad of the seals. In consequence, the prelude to it

was made to supply its place in that heptad, which it might appropriately do, because it contains an intimation or syllabus of the subject-matter of the principal portion of the seventh seal.—I do not now enter into any confirmation, or any further elucidation of the statements I have just made, nor into any explanation respecting the terminal dates that I assign to this seal; because I have fully treated these topics in the *Guide*, pp. 78-80, 103, 145 ss., and shall have more suitable opportunities hereafter to touch on such points as may require notice.

DIV. 7. THE SEVENTH SEAL = to the Reformation, A.M. 7000:

The Prelude.

VIII; 1-5. 521-540. *And when he opened the seventh seal, a silence took place in the heaven as it were half-an-hour. And I beheld the seven angels who stood before God: and to them were seven trumpets given. And another angel came; and he took his stand upon the altar, having a golden censer; and many incenses were given to him, to give to the prayers of all the saints upon the golden altar, which [is] before the throne. And the smoke of the incenses [given] to the prayers of the saints, went up before God out of the angel's hand. And the angel took the censer, and filled it from the fire of the altar; and cast [it] into the earth. And there came thunders and lightnings and voices and an earthquake.*

VIII; 1. 521-3. *And when he opened the seventh seal, a silence took place in the heaven, as it were (i.e. about) half an hour.* There is a manifest distinction observable between this symbolization, and those which follow it. So that, strictly speaking, it may be regarded as not forming part of the prelude-proper, but standing by itself, to serve a purpose which I shall presently set forth.

In speaking of *the silence*, I will first show what conception we should form of the scene which it implies, and then advert to its signification.

As to the former, we should bring before our mind's eye the scene described in Chs. IV-V; and then conceive, not only of a sudden cessation of the doxologies of the heavenly host, and in consequence a silence ensuing so complete, that the rustling of a single leaf (so to speak) might have been heard, but also of an entire suspension of the action of the drama. The result will be, that a dead stillness, at once the effect and the cause of awe-stricken feelings, ensues,—a stillness, like the lull that precedes and forebodes a fearful tempest, or (to adopt a simile, which I have just met with in the *Times*), as “the tranquillity, which is said to precede an earthquake.” [Here is ‘the tranquillity,’ and in ve. 5 is ‘the earthquake.’] And this dread silence is continued for a length of time, which, though comparatively short, seems interminable.

In proceeding to show the meaning of this symbolization, I will, in the first instance, quote from Cruden. He says; 'This word *silence* does not only signify the ordinary silence, or refraining from speaking; but also, in the style of the Hebrews, it is taken for *to be quiet, to remain immoveable*. Josh. 10; 12, 13; "Sun, stand thou still upon Gibeon" (*Hebrew*, be silent). "And the sun stood still, and the moon stayed (were silent) at the commandment of Joshua." And in Prov. 26; 20; "Where there is no tale-bearer, the strife ceaseth," *lit.*, "is silent." *Silence* is taken for an entire ruin or destruction,—for a total subjection. Isa. 15; 1; "Ar of Moab is laid waste, and brought to silence," *i.e.*, is utterly destroyed. The term is also used to denote calamities endured or apprehended. Jer. 8; 14; "The Lord our God hath put us to silence," *i.e.*, has brought great calamities upon us. Ps. 94; 17; "Unless the Lord had been my help, my soul had almost dwelt in silence." Jer. 8; 14; "Let us enter into the defenced cities, and let us be silent there," *i.e.*, let us hasten to some place of strength to secure ourselves, and let us sit still, and not say a word to provoke so potent an enemy, as the Chaldeans are.' The meanings here given by Cruden may be resolved into these two:—a suspension of action, and the apprehension or endurance of grievous calamities, such as may entail utter ruin. Both of these will be found to be included in and to form the bases of the significations, which I have assigned to this symbolic *silence*. For, in the *Guide*, pp. 105, 130, 177, 204, I have shown, that it may have been designed to serve three purposes.

1. *Symbolically*, it may be ominous of the coming of the final catastrophe; and, as the calm before a hurricane, so it portends the approach of that tempest of Divine vengeance, which will sweep away all opposers.—It does not, as Hengstenberg says, *directly* symbolize "the annihilating stroke of ruin;" for it announces that only indirectly, obscurely, and as from a distance, the heavenly hosts being represented as stricken, on beholding as it were in the far horizon the rising cloud no bigger than a man's hand, which is the harbinger of the coming tempest,—as stricken, I say, with somewhat of that awe, which the prophet calls on earth's inhabitants to exhibit, when he says; "The Lord is in His holy temple. Let all the earth keep silence (as awe-stricken) before him:"—an awe, which the Jews manifested by the silence they kept, while the priest was offering incense in the holy place; and the heathen likewise by the *Ευφημία*, *Σιγή*, and *sacrum silentium* required during the offering of sacrifices. Afterwards, we shall find cloud upon cloud rising with deeper and deeper darkness, until the tempest and the earthquake in their intensest force rend the heaven and the earth, as in C. 14; 17-21.—Neither is Hengstenberg nearer the truth in asserting, that "the

silence is that of the creature frightened at the presence of its Creator, when appearing as Judge." This will be evident, if it be called to mind, that it is the inhabitants of heaven, not of earth, that keep silence.

2. *Stichoically*, the half hour's silence may denote an elimination to that extent (that is to say, of 'about 30 minutes' or stichs) in the subsequent evolution of the seventh seal. The explanation of this must be sought in the *Guide*, pp. 177-9, as I cannot afford space to repeat it here, and moreover it has nothing to do with my immediate object at present, which is exposition. "Silence," says Wemyss (and he gives illustrations from Pliny, Livy, and the Scriptures), "signifies any ceasing from action." And this symbolized ceasing from action before the prelude proper, if the prelude as a whole contains a kind of syllabus of the principal portion of the seal, ought to have something corresponding to it in the subsequent symbolizations. What it can be, if not an elimination, or striking out of the stichoical reckoning, of a portion of the symbolizations, I am at a loss to imagine. That portion I have in the *Guide* shown probably to be the 36 stichs contained in C. 12; 1-9.

3. *Chronologically*, the half hour's silence may on the same principle mark out a period, which in the symbolizations of the seal is passed over unnoticed. In order to the explanation of this I must make a few preliminary observations. In the *Guide*, p. 77 ss., I have proved that the sixth seal ends in A.D. 70. Yet the symbolizations show, that the first trumpet of the seventh begins in B.C. 70. How is this? The explanation has been fully given in the *Guide*, pp. 78-80; and I may therefore content myself here with the following brief statement. To the sixth seal appertains the history of the Jewish nation and religion, until the overthrow of both in A.D. 70. To the seventh belongs that of the increase of the heathen world-power of Rome from its first coming in immediate contact with the chosen people in B.C. 70, and also that of the rise of the spiritual power of Christianity from the birth of its founder. Thus, during this period, consisting of two septuagintal periods, it may be said, that there were four powers or forces on the scene, two of them (the civil and the ecclesiastical powers of Judaism) declining and vanishing away, and two (*viz.*, the civil power of Rome, and the ecclesiastical power of Christianity) augmenting till they effected the destruction of the first two. So that this was a period of transition (see *Guide*, 74) common to the two seals; and which might, therefore, in different aspects or from different points of view, be regarded as belonging to either seal, though the form of the roll made it necessary, that it should be allotted to one, and the seventh seal was selected as being that, to which on the whole it would be most appropriate. Now I have shown

(*Guide*, 105-8, 136), that the evolution of the labour-day period of the old Mystery (*i.e.*, of the first six ages of the seven-seal book) occupied 12 hours of the Lord's day, and that (while the Mystery as a whole comprehended 7000 years) this period included 6000 years. But 6000 years to 12 hours gives 250 years to 'half an hour.' And reckoning back from B.C. 70, the era I have assigned to the commencement of the first trumpet, brings us to B.C. 320, as the beginning of the half-hour's silence. This was the epoch of the division of Alexander's empire, the last of the four great monarchies symbolized in Ch. 7; 1. So that the symbolization would be to the effect, that the 'iron and clay' or 'divided' condition of that kingdom was passed over in silence, *i.e.*, that no symbolization of it would be given in the seal.—But, it may be asked; How could the symbolization of this be introduced under the seventh seal, when the thing signified would seem to belong to the sixth? I answer, that it might; because the prospective aspects and bearings of the period were primarily had in view. From the commencement of the divided state of Alexander's kingdom, Rome began to rise into pre-eminence, as the ruling world-power. And though she did not come into actual contact with the Jewish nation till B.C. 63, her proceedings and influence more or less affected that state; and, in particular, to her interference with Antiochus Epiphanes may in part be attributed the persecution and 'desolation,' which the Jews accounted a calamity, inferior only to the two destructions of their city and temple. Having chiefly in view, therefore, the rising power of Rome, which would belong to the seventh seal, this period might without impropriety be brought under that seal. And since there was a ground of justification for such an arrangement, it was doubtless made for this reason:—that the symbolization could be conveniently included under the half-hour's silence, as one of its significations, while it could not readily, for several reasons, be introduced under the sixth seal.—It may further be asked; why should the 'partly strong and partly broken' state of the Grecian kingdom have been marked out as being passed *sub silentio*? The answer may be found in the fact, that that state may be said to be the subject of the greater part of the visions in Daniel; for the previous portions of those visions, relating to the three preceding kingdoms, bear the appearance by their comparative conciseness of having been introduced, not so much for their own sake, as for completeness, and as introductory to this portion of the history. This period, then, having been so fully symbolized in Daniel, it may have been considered, that there was no occasion or no room for any further representation of the same kind; even though its history was of such deep interest, that it might have been expected, that it would not have been passed over without notice. And such an expectation may have led to the inti-

mation being given, that it was not passed over undesignedly. If, now, this hypothesis be well founded, the book of Daniel should be regarded as an integral portion of John's Vision, and as necessary to be inserted in this place, if we would take a view of the Jewish history as symbolized in its entirety. Such being the case, and moreover the bearing of Daniel's chronological prophecies on my scheme being most important, I will insert here such a brief notice of that book, and synoptical sketch of those prophecies in particular, as may suffice to give the reader a general idea of their relations to the Apocalypse, and of the support they afford to the present exposition of it.

I have only to observe further in reference to the half hour's silence, that I have not ventured to assert, that all the three significations which I have propounded have been had in view. I have only suggested, that they may have been ; and I leave to the reader to attach what weight he thinks proper to the coincidences, on which they severally depend. This, however, I would beg him to bear in mind, namely, that all the three significations are based on one and the same generic sense,—that of a void, a something wanting, which in reference to the present and the past would lead us to look only for an omission, but in respect of the future for vague apprehensions and anticipated evils, such being the general effect that the unknown produces in the mind. He should remember, too, that it is the manner of symbolical representation to avail itself of the wide generic sense, which a symbol must necessarily have, to give to it divers applications. In reference to the third signification in particular, I may state, that it will be seen in the sequel (on 628) to be supported by a very remarkable coincidence. And if it be received, it will serve, by its reference to a period anterior to the proper era of the trumpets and of the seal, to account for the isolated position, which the half hour's silence seems to hold at the opening of the seal, and previous to the commencement of the prelude. With regard to all the significations I would call attention to the fact, that, however useful they may be in giving support to particular points, no one of them is essential to the validity of my scheme, nor would my exposition be materially affected, even if all were to be rejected.

THE PROPHECIES OF DANIEL PARALLELIZED AND EXPOUNDED.

The most convenient method of exhibiting Daniel's chronological prophecies and their applications, in a small space, will be to give abstracts of them in parallel columns, inserting within brackets, as I proceed, such hints as may serve to indicate the application of the

abstract and special symbolizations, and appending in a final column such a sketch of the history referred to, in those parts of the several prophecies which enter into details, as may serve to elucidate them as a whole. By this method an exposition of each prophecy separately, and of the whole collectively (as far as the occasion requires), will be made in chronological order; while at the same time the parallelisms in the several prophecies, which indicate an identity of reference, will be brought into one view. In the first instance, however, the syn-
 thetical structure and apocalyptic character of the book must be noticed.

I. *The structure and contents of the whole book.* These will best be exhibited by the following TABULAR VIEW.

Chap.	Contents.	By whom seen, or the actors.	Date.	Description.	Relating to, or time included.
1.	INTRODUCTORY.	{ Nebuchadnezzar and the 4 "children." }	1st of Cyrus.	Historical.	{ 1st of N. to 1st of C. = 70 y.
2.	Dream of an IMAGE.	by Nebuchadnezzar.	2d of Neb.	Symbolic Vis.	{ The 4 kms. & final power.
3.	THE GOLDEN IMAGE.	by Nebuchadnezzar.	in N.'s reign.	Historical.	{ The "3 ch." in N.'s reign.
4.	Dream of a TREE.	id.	id.	Symb. Vis.	N. (& his km.?)
c. 5.	A HAND writing.	by Belshazzar.	last yr. of B.	Symb. Revel.	End of 1st km.
a. 6.	Daniel in lions' den.	Daniel, Darius, &c.	1st of Dar.	Historical.	2d kingdom.
a. 7.	Dream of 4 BEASTS.	Daniel.	1st of Bel.	Symb. Vis.	{ 4 kingdoms & "time of end."
b. 8.	Vis. of RAM & GOAT.	Daniel.	3d of Bel.	Symb. Vis.	{ 3 kingdoms & "time of end."
d. 9.	The "70 SEVENS."	Daniel.	1st of Dar.	Enig. Revel.	{ 3 kingdoms & "time of end."
f. 10-12.	"THE SCRIP-TURE OF TRUTH."	Daniel.	3d of Cyrus.	Enig. Revel.	{ 3 kingdoms & "time of end."

The letters prefixed to the last six items indicate the chronological order. From these it will be apparent, that the order of time is altogether disregarded in the arrangement of the last eight chapters. It must not, however, be thence inferred, that the book consists of a number of separate pieces, which have been put together without any regard to order or plan. On the contrary, there is discernible a most complicated, systematic arrangement, in connexion with a mystical, numerical system, similar to that of the Apocalypse. In consequence of the last Vision having been wrongly divided into three chapters, twelve divisions are made in the A. V., whereas there are really *ten* natural divisions in the book. Of these, *five* are Visions, and *five* are narratives. The contents of the several divisions will show the reason, why chronological order has not been observed in the arrangement of them. After *the Introduction* (which points out the time comprehended in the whole book, and thus establishes its unity), there first occurs a symbolic Vision of a generic and abstract character, which exhibits the *termini* within which the whole would be in-

cluded, and presents a picture in miniature of the four great kingdoms, and of the power that was to succeed and surpass them. This power during their time would be only as a little "stone;" but, between their downfall and the second—the Roman—"time of the end," would fill the earth as "a great mountain." Thus this Vision was general, and more comprehensive than any of the others. And in it a general outline having been sketched out, it was proper, that the details relating to the founder of the first kingdom should next be introduced. Accordingly the account of the golden image follows: and then Nebuchadnezzar's dream of a tree. Having thus entered upon details, and doubtless in order to avoid breaking the close connexion, in which it was desired to place the four last prophecies, the other details relating to the first and second kingdoms were transposed to this place. The consequence is, that the particulars lie together, and the four co-terminous prophecies together; and the general result of the arrangement stands thus. I. Introduction. II. General Outline. III. *Four* Details. IV. *Four* Prophecies.

But while the book thus appears, on a first inspection of it, to contain *ten* divisions, it will be found on more accurate investigation, that some of these are subdivisions, and that the author's plan has been to divide his work into *seven* more or less parallel sections. The fact, that the Masorites traditionally divided the book into seven parts, is sufficient to show, that this is the true view of its structure. And that John, who has in so many instances followed its precedents, has in like manner divided his seventh trumpet into *seven* partially synchronizing lines of crisis, tends to confirm this view. The following, then, will be the correct exhibition of the synthetical arrangement in the order of time. I. After an Introduction (i), the account of an image seen by Nebuchadnezzar (ii), of the copy he made of it (iii), and of his own destiny (iv). These form one division, as having reference to Nebuchadnezzar as the founder of the fourfold kingdom. II. The Vision of the four beasts (vii). III. The Vision of the ram and the goat (viii). IV. The handwriting on the wall (v). V. Daniel in the den of lions (vi). VI. The seventy sevens (ix). VII. "The scripture of truth" (x-xii).

II. *The twofold signification and mystical character of the whole.* The whole of the seven divisions were intended, I doubt not, to bear two senses, a literal and a mystical. As to the symbolical portions this is clear: and the historical were no less meant to be typical of future events. The history of 'the three children' represented the treatment which 'the children of Israel' would receive under the Babylonian kingdom, and their ultimate deliverance. Daniel's being cast into the den of lions did the same under the Median kingdom.—That the mystical character of the book, in respect of numerosity, is identical with that of the Apocalypse is manifest. The numbers *three, four, seven, and ten*, and arrangements of words and divisions so as to tally with these numbers, pervade the whole work.

I. *Nebuchadnezzar's dream of an IMAGE and a STONE*: C. ii. II. *Daniel's dream of FOUR BEASTS*: C. vii.

GENERAL, in reference to the four kingdoms.

¹ 'In the second year of Nebuchadnezzar [= B.C. 606] he dreamed dreams. ²⁴ And Daniel showed the interpretation thereof, saying; ^{21, 22} Thou, O king, sawest a great, and bright, and terrible image, which signified, that ²⁷ 'thou art a king of kings [the founder of several dynasties of kings]; for God hath given thee universal dominion.' [As the image was a unit in itself, so must the kingdoms be regarded as forming a unit, the unity consisting in their having dominion over 'the Lord's heritage.'

¹ 'In the first year of Belshazzar [B.C. 555] Daniel had a dream; and he told the sum thereof, saying; ² I beheld the four winds strive upon the great sea. [The four kingdoms arose out of the contentions of the heathen nations.] ³ And four great beasts came up from the sea, diverse one from another.' ¹⁷ These signified 'four kings, that should arise' [in succession, and found four kingdoms, alike as being heathenish and holding God's people in subjection, but diverse locally and politically.]

1. THE BABYLONIAN KINGDOM: 70 years from B.C. 607 to 538.

²² 'THE HEAD was of gold' (cp. 3; 1).—²⁰ 'Thou, O king, art this head of gold' [that is, as the representative in particular of his own kingdom, in quality of its founder, the kingdom being really contemplated, as ve. 39 shows. But as the four kingdoms were regarded as forming one whole, of which Nebuchadnezzar was the founder, the whole would be considered as his kingdom in a wider sense.*]

⁴ 'THE FIRST BEAST was like a lion, and had eagle's wings. [A lion for strength: eagle's wings for rapidity of conquest.] I beheld, till its wings were plucked, and it was raised from the earth, and was set upon a man's feet, and a man's heart was given to it' (cp. 4; 16). [The proper Babylonian kingdom was brought to an end; but the series of kingdoms, represented by the image of a man in C. ii., still existed.*]

2. THE MEDO-PERSIAN KINGDOM: between one and two years from B.C. 538 to 536.

²¹ 'ITS BREAST and ITS ARMS of silver.'—²⁰ 'After thee shall arise another kingdom inferior to thee.' [The kingdom of Darius the Mede was inferior to that, over which

⁵ 'THE SECOND BEAST was like a bear [in respect of its power to crush]. It raised up itself on one (side or) rib (cp. Gen. 2; 21). [In the alliance of the Medes and

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As the parallelistic arrangement of the Visions causes vacant spaces to be left here and there, I purpose to avail myself of these to insert various Notes.

In this place I will make some *miscellaneous remarks*.—1. The reader should observe, that the several kingdoms are introduced only in consequence of their having stood in relations to, and in so far as, and for so long as, they have been connected with the people of God. Thus, the Babylonian kingdom only comes into the prophetic view from the time of Nebuchadnezzar's invasion of Judea. And in the divided state of the Grecian kingdom, each division exclusively comes on the scene in its turn, no notice being taken of either (except in so far as its connexion with the other made an incidental notice unavoidable) during the time, that it did not rule over 'God's heritage.' 2. It will be well to take notice, that the time of the little horn's 'war on the saints' is variously designated as '*the Vision*,' 'the end,' 'the last end,' 'the time of the end,' 'the last end of the indignation,' 'the latter days,' 'the consummation.' 3. The space which is devoted to the first three kingdoms is insignificant as compared with that which is given to the fourth, although the duration of the former was nearly double that of the latter:—the period of the Apocalyptic 'silence' occupies five-sixths of the whole subject-matter of the Visions. So, also, the space occupied by the $3\frac{1}{2}$ years' crisis of the fourth kingdom is out of all proportion greater, than that which the 150 years' duration of that kingdom has allowed to it. In these respects the book of Daniel furnishes a precedent, which has been closely followed in the Apocalypse. For in it the space allotted to the first six seals is insignificant as compared with that accorded to the seventh; and so, again, is that given to the seventh seal as compared with that allowed to its seventh trumpet. In both books there can be no doubt, that 'the crisis' is the real topic of the book, and that the previous matter has been introduced more for systematic completeness than for its own intrinsic interest; and the events have been dwelt upon just in proportion as their proximity to, and intimate connexion with the crisis increased their interest (cp. Dan. 10; 14).

III. *Daniel's vision of a RAM and a HE-GOAT: C. viii.*

IV. *The revelation to Daniel of the SEVENTY HEBDOMADS: C. ix.*

2. **THE MEDO-PERSIAN KINGDOM: about one year from B.C. 538 to 536.**

1-3. 'In the third year of Belshazzar [B.C. 553] I saw in a vision A RAM with two horns.' * 'The two horns are the kings of Media and Persia' [Darius and Cyrus: LXX. : "The ram having horns

1. 'In the first year of Darius [B.C. 538] I Daniel understood by books the number of the years, whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy

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Nebuchadnezzar reigned, in power and much more in magnificence. —The signification of the metals is not to be derived from each separately, but from their relative values. And, thus regarded, they will denote a progressive inferiority in the kingdoms in respect of grandeur.]

Persians, the former power at first had the supremacy, but subsequently became merged in the latter.] It had three ribs in its mouth between its teeth. [Three powers, the Babylonian, the Median, and the Persian, were incorporated into the kingdom of Darius.] And it was said unto it; Arise, devour much flesh.' [This denotes its rage for conquest.]

3. THE PERSIAN KINGDOM: 204 years from B.C. 536 to 332.

³². 'ITS BELLY and ITS THIGHS [or SIDES] of brass.' ³³. 'A third kingdom of brass, which shall bear rule over all the earth.' [In consideration of the vast extent of the Persian kingdom, it might without impropriety, in the mystical mode of expression, be described as a world-wide kingdom: cp. 2; 37, 44: 7; 6: 8; 4. The accordance of this statement with those in the two next columns shows plainly, that the third beast and the ram symbolize the same kingdom as this portion of the image.]

⁵. 'ANOTHER BEAST like a panther [for ferocity], which had on its back four wings. It had also four heads: and dominion was given to it.' ['Four wings' appear to denote here rapidity of conquest, and universality of dominion in correspondence with the statement in the first column. The 'four heads' symbolize four kings. And in accordance herewith four Persian kings will be found to be mentioned in C. 11; 2 (see col. 5). Why only four Persian kings are mentioned I am unable to explain; but there can be no doubt, that such is the case in C. 11; 2-3.]

4. THE GRECIAN KINGDOM: 284 years from B.C. 332 to 48.

³⁴. 'ITS LEGS of iron.'—⁴⁰. 'The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things: and as iron breaketh all these, shall it break in pieces and bruise.' [See the next two columns. The similarities in the three descriptions clearly indicate identity of reference.]

³⁵. 'ITS FEET part of iron and

⁷. 'A FOURTH BEAST, dreadful, and terrible, and exceedingly strong. And it had great iron teeth, and nails of brass. It devoured and broke in pieces, and stamped the residue with its feet. And it was diverse from all the beasts that were before it.'—

³⁶. 'The fourth beast shall be a fourth kingdom, and shall devour the whole earth.' [The history of
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is a king of the Medes and Persians."']² 'The two horns were high, but one was higher than the other, and the higher came up last.' [The power of Darius and Cyrus was great. That of Darius was supreme at first; but ultimately that of Cyrus became the greater of the two, so that he superseded Darius.]

years in the desolations of Jerusalem.' [Darius reigned little more than a year. Perhaps 371 days may have been reckoned from the date of this prophecy to the end of the 70 years, and this period made a type in days of the 371 years over which the prophecy extends.]

3. THE PERSIAN KINGDOM : 204 years from B.C. 536 to 332.

¹ 'I saw the ram pushing westwards, and northwards, and southwards; so that no beasts could stand before him. He did according to his will, and became great.' [This is an accurate description of the manner, in which the first Persian kings pushed their conquests in all directions; and it is in exact accordance with the statements in reference to the third beast and the lower part of the body of the image, thus proving an identity of reference in the three. Cyrus overran Lydia westward, then Armenia northward, then Babylon southward.]

² 'The man Gabriel informed me and said : Seventy hebdomads are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to seal up [to complete] the vision and prophecy (cp. 12; 4, 9), and to anoint a holy of holies. ³ From the going forth of the edict to build Jerusalem unto the Messiah the prince shall be seven hebdomads, and threescore and two hebdomads : the street shall be built again, and the wall, even in troublous times.'

4. THE GREECIAN KINGDOM : 284 years from B.C. 332 to 48.

¹ 'And lo, a HE-GOAT came from the west on the face of the whole earth.'—² 'The rough goat is [the kingdom founded by] the king of Grecia' [LXX. : a king of the Greeks.]—³ 'And he touched not the ground. [This denotes the rapidity of Alexander's conquests.] And he had a notable horn between his eyes.'—⁴ 'The great horn is the first king [Alexander].

[It is evident, that in ve. 24 the duration of the period to which this prophecy refers, and its subject generally are stated; and that in ve. 25, and the two which follow it (which two will be considered, when we come to the epoch to which they relate), the period is broken up into parts, and the details relating to the several parts are given.—The first point for in-

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part of *clay*.'—⁴¹ 'And whereas thou sawest the feet and toes, part of potter's clay and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay.' [The legs appear to represent specially the state of the Grecian kingdom under Alexander; the feet specially that under his immediate successors; the toes specially that under the Egyptian and Syrian kings: but all three represent the Grecian kingdom generally. In the part before us the strength of the kingdom on the whole under Alexander's generals, and at the same time the weakness arising from their divisions, and contests with one another, is accurately depicted.]

⁴² 'And as THE TOES of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly brittle. ⁴³ And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men (cp. 11; 6, 17); but they shall not cleave one to another, even as iron is not mixed with clay.' [The ten toes represent the ten kings specified under C. xi. The divisions between the Greek dynasties of Egypt and Syria, and the futile attempts they made to form a union by matrimonial alliances (as I shall show in the exposition of C. xi.) are here symbolized.]

5. THE ROMAN KINGDOM.

⁴⁴ 'Thou sawest till that a

Alexander and his immediate successors is accurately depicted here. His kingdom differed from the three previous ones in coming from the land of liberty in the West (cp. 8; 5), while they were Eastern despotisms. The contrast between the men of the West and those of the East, as exhibited in Xerxes's expedition (cp. 11; 2) and in the retreat of the 10,000, appears to have been had in view.]

⁷ 'And it had TEN HORNS.'—²⁴ 'The ten horns out of this kingdom [beast: *Theod.*] are ten kings, that shall arise.' [There can be no doubt, that these are the same kings, that are symbolized by the ten toes of the image; and a sketch of whose history is given in C. xi., in the exposition of which a list of the names will be found.]

Note. A horn is commonly said to denote a kingdom, either directly or in consequence of its symbolizing a king, and *king* being commonly put for *kingdom*. So also a beast is said to represent equally a kingdom (*i. e.*, a dynasty of kings) or a king. Now, that the whole and a part of a symbolic beast should thus take interchangeably the significations proper to one another, seems at first sight so improbable, and so fraught with confusion, that we may well hesitate to receive it, as being a general rule. And there is in truth no ground for the assertion. There is no instance in the book of Daniel, in which a beast is really said to symbolize a king, or a horn a kingdom. In the [To page 312.]

⁷ And the goat smote the ram, and broke his two horns, and cast him to the ground, and stamped upon him. [Alexander conquered Media and Persia.] ⁸ Therefore the he-goat waxed very great: and when he was strong, the great horn was broken.' [Alexander died at the height of his power, and in the prime of life.]

⁹ 'In place of the great horn came up four notable horns towards the four winds of the heavens.'—¹⁰ 'Whereas four stood up for it, there shall stand up out of the nation, but not according to his power, [four kings, who shall found] four kingdoms.' [The LXX. and Theod. have 'four kings shall stand up out of his nation, but not in (or by) their power.'—After Alexander's death, his empire was eventually divided as follows. Cassander obtained Macedon: Lysimachus Thrace and Asia Minor: Seleucus the upper Asia: Ptolemy Egypt, Palestine, and Syria. These were all of Alexander's nation, but of course did not possess his power: (cp. 11; 4).]

Note. In this Vision the interval between the disruption of Alexander's kingdom and the rise of the little horn [Antiochus Epiphanes] is passed over without notice. Consequently, there is a break here in the chronological continuity; and a vacant space is left, of which I purpose to avail myself to advert to THE EXPOSITIONS WHICH HAVE BEEN GIVEN OF THE IMAGE AND STONE, AND OF THE FOUR BEASTS.—Three interpretations have been put forth. I. The

quiry is as to the epoch of commencement of the seventy hebdomads. This is so plainly stated in ve. 25, that nothing but a pre-determination to divert the prophecy from its natural application could have led to two opinions on the subject. Having in view 2 Chr. 36; 22: Ezra 1; 1: Is. 44; 28: Jos. *Antiq.* XI. i, it seems impossible to doubt, that 'the commandment' spoken of is the edict of Cyrus in B.C. 536, to which reference is made in those passages. And I therefore do not hesitate to receive B.C. 536 as the era of the prophecy.—As to the general application, the reference of all the parallel prophecies to the Jews and their oppressors, and the circumstance, that they all have their termini in the persecution by Antiochus IV., afford the strongest *a priori* presumption, that this also has the same general reference and the same terminus.—We come, then, next to inquire, whether the specified duration will consist with the termini thus indicated. Now, it is most important to observe, that the Hebrew phrase which states the duration is a perfectly indeterminate mystical expression. It is clearly wrong to render it by 'seventy weeks;' since this phrase means seventy sevens of days: whereas the original expresses simply hebdomads, which may consist of days, or years, or any other period. Manifestly neither days nor years will suit the limits, that have been marked out. But it is observable, that the actual dura-

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STONE was cut out without hands, which smote the image upon its feet, that were of iron and clay, and broke them to pieces. ²⁵ Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth.'—
 “ ‘ And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed. And the kingdom shall not be left to other people; but it shall break in pieces and consume all these kingdoms; and it shall stand for ever.’ [The Roman power was of a different character to those which preceded it in respect of its being a republic, while those were despotic monarchies. Hence, a symbol of the like generic nature in being a stone, but specifically diverse in not having been hewn into an image, is made use of.—This power was not raised to the rank of a universal kingdom, like those which preceded it, by the hands of a single great conqueror; but rose up by degrees: whence its power seemed more immediately to be conferred upon it by the special workings of Divine providence.—Its government was not placed in the hands of a dynasty of individuals, who would be likely to look more to their own aggrandizement than to the strengthening of the state; but was administered by the nation at

texts which are alleged to prove the contrary, it is sufficiently evident, either that an elliptical mode of speaking is used, or that the author has in view the case of a king, who was the founder of his kingdom, and *as such* is made the representative of it. In the latter case, but in this only, the king and his kingdom are spoken of interchangeably. Thus, in C. 7; 17; “the four beasts are four kings,” the author has immediately in view the kings who founded the kingdoms; and he speaks elliptically, leaving out the clause, ‘who shall found four kingdoms,’ which would have been added in a full statement. That he really intended ‘kingdoms’ is evident from the statement, that follows in ye. 23; ‘The fourth beast shall be a fourth *kingdom*.’ And so unquestionable did this appear to the LXX., that they have used the word for ‘kingdoms’ in ve. 17. Again, C. 8; 20; ‘The ram having two horns are the kings of Media and Persia,’ *might* be explained in the same way. But I suppose no one will doubt, that what the author means to say is; ‘The two horns of the ram are the kings.’ C. 8; 21, again; ‘The goat is a king of Grecia,’ may be similarly explained. On the other hand, in ve. 22 it is said; ‘Whereas four horns stood up for it, four kingdoms shall stand up.’ Here, again, it is clear, that the author speaks elliptically, having primarily in view the kings, who founded the kingdoms. For he goes on to say; ‘In the latter time of *their* kingdom.’ The previous sentence, therefore, being made complete, would read thus; ‘Whereas four horns stood up, four kings shall arise, who shall found four kingdoms.’ That the author used horns to symbolize kings, and not

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commonly received opinion is, that the kingdoms represented by the several parts of the image, and by the four beasts respectively are (1.) the Babylonian, (2.) the Persian, (3.) the Grecian, (4.) the Roman; that the ten horns symbolize ten contemporaneous Gothic kingdoms, the little horn the Papacy, and the unhewn stone the Church of Christ. II. Lacunza, and after him Maitland, Browne, and other Futurists, have held, that the kingdoms symbolized are (1.) the Babylonian and Medo-Persian; (2.) the Grecian; (3.) the Roman; (4.) Antichrist's adumbrated in Ant. Epiphanes. III. Stuart and others name (1.) the Babylonian; (2.) the Persian; (3.) Alexander's empire; (4.) that of his successors to A. Epiphanes.—The following objections have been or may be alleged against the first view. 1. The Persian kingdom was not "inferior" to the Babylonian. 2. "The Greek empire," Lacunza asserts, "did not 'bear rule over the whole world.'" But to this objection, it would be a sufficient answer, that the statement might be made in reference to Alexander's empire with as much propriety as to any of the others. Such statements are to be taken as being comparative and mystical, and not as though they were literal. 3. The symbolizations are in my opinion so plain as to leave no room for reasonable doubt, that the Grecian empire is the fourth kingdom. If so, three must be found before it, and the Roman cannot be included in the four. Consequently the ten horns cannot represent Gothic kingdoms, nor the little horn the Papacy. 4. It will also follow hence, inasmuch as the unhewn stone is said to rise up in the days of the kings of the fourth kingdom, and to sub-

tion of the captivity (to which 70 mystical years are attributed in ve. 1, and with an apparent reference to this *seventy sevens*) was about 53 years (see *Palmoni*, p. 351 ss.). Now, if we reduce the period before us on the same scale, we get ($53 \times 7 =$) 371 years. And 371 years from B.C. 536 will bring us to B.C. 165, which is the very year of the purification of the temple after its profanation by Ant. Epiphanes,—the event, I doubt not, alluded to in ve. 24, especially in the clauses, 'to complete the vision, and to anoint the Holy of holies.'—So far nothing could be more exact than the results of my hypothesis. It remains to inquire, how far it will satisfy the details. The first division of the seventy is seven hebdomads, which will become equivalent to about 37 years. Now, according to a computation of Josephus, there were 37 years between the 1st of Cyrus and the 20th of Xerxes,—the year in which Nehemiah received his commission to act as a messiah to the Jews in bringing about a restoration of their city and temple. This I take to be a satisfactory fulfilment of the first division. In reference to the second I would first call attention to the ambiguity of the construction in the latter part of the 25th verse. The LXX., indeed, appear to have been so entirely unable to comprehend it, that they have altered the numbers, and given a totally different meaning to the verse. To me it appears to be a very probable sup-

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large. In course of time the dominion of Rome was extended over all the countries, which had been included in the four preceding kingdoms: and such was its duration, as compared with that of each of those, that it might well in the mystical style be said to be endless.—The rise of Rome to be a world-power was contemporaneous with the existence of the Syrian and Egyptian remnants of the empire of the Greeks: and it dealt a deadly blow to those kingdoms, as we shall see on C. xi. Its assumption of the protectorate of Egypt [B.C. 202], and the defeat it inflicted on Antiochus the Great in his career of conquest [B.C. 190], were its first steps to the empire of the East. All traces of the ancient despotisms vanished at its approach: and it stopped not, till it had brought the whole known world into subjection to it.—Note, that the inverse order is observed in speaking of the destruction of the image; and thus the several kingdoms are virtually enumerated in the ascending order. The idea is, that the several parts of the image crumble to pieces in succession before the mighty power of Rome: first, the ‘iron’ leg of Syria; next, the ‘clay’ leg of Egypt; next, the lower half of the body—the ‘brass’ of Persia; then, the upper half—the ‘silver’ of Media; and lastly, the ‘golden’ head of Babylonia.—We may observe too, that no allusion whatever is made in this prophecy to the persecution by Ant. Epiphanes; and yet this per-

kingdoms is manifest from C. 7: 24; ‘The ten horns out of this kingdom (or beast) are ten kings, that shall arise.’ (N.B. Ten kingdoms could scarcely arise in succession out of one kingdom.) And that, again in this instance, the LXX. took the same view appears hence:—that, whereas in C. 7; 17 they put ‘kingdoms’ for ‘kings,’ in C. 8; 22 they have ‘kings’ in place of the ‘kingdoms’ of the Hebrew.

‘The time of the end.’

⁶ ‘And lo, there came up among the ten horns another little horn (cp. 8; 9), before which three of the first horns were rooted out LXX.: [withered]. ²⁰ And in this horn were eyes like the eyes of a man, and a mouth speaking great things, and a look more stout than its fellows. ²¹ And it made war with the saints, and prevailed against them.’—²² ‘The little horn is another king, that shall arise after the ten: and he shall be diverse from the first, and shall subdue [or humiliate] three kings. ²³ And he shall speak great words against the Most High, and shall wear out the saints, and think to change times and laws. And they shall be given into his hand, until a time, and times, and half a time. ²⁴ But the judgment shall sit, and his dominion shall be finally taken away. ²⁵ And the kingdom, and the dominion under the whole heavens shall be given unto the saints.’—²⁶ ‘I beheld, till an ancient of days did sit:—¹¹ even till the beast was slain, and his body destroyed. ¹² As concerning the remaining beasts, their power was reduced; but a continuance in life was granted to them for a time and a season [cp. LXX.]. ¹³ And one like a son of man came to the ancient of days [LXX. approached as an ancient of days];

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vert that kingdom, that this stone cannot represent the Church, but must symbolize the Roman power. I may add, that the Church is not 'a kingdom' in the sense, in which the term is used in these Visions. —The second hypothesis is obnoxious to the following objections. 1. However little difference some writers may consider to have actually existed between the Babylonian and Persian kingdoms, it is clear that, in the view of the seer (cp. C. 8) and of ancient writers (see, e.g., Ptolemy's Canon), they were considered to form distinct kingdoms. Besides, the ruling powers in the two sprang from different countries, and from different races. 2 and 3. The third and fourth of the above objections hold good here, and disprove the hypothesis as to the three last kingdoms.—Stuart's view does not differ materially, that is, for any practical purpose, from mine. The question between the two is merely, whether a distinction should be made between the Medo-Persian and the Persian kingdoms, or between those of Alexander and his successors. I have adopted the former division chiefly for the following reasons. 1. There is a distinction of nation between "Darius the Mede" and "Cyrus the Persian," but there is none between Alexander and his successors. 2. A distinction between the kingdom of "the Medes and Persians" and that of the Persians appears to be recognized in Daniel, but none between the Greeks. 3. If Alexander and his immediate successors be accounted to form the third beast, it will be impossible to make out the ten horns of the fourth beast. 4. In Bk. IV. of the *Sibylline Oracles* (circa A.D. 70) the five kingdoms specified are the Assyrian, the Median, the Persian, the Macedonian, and the Roman.

position, that the peculiarity in the construction has been purposely adopted to indicate a connexion of the last clauses ('the street shall be built again, and the wall') with both the seven hebdomads, and the sixty-two. If so, these clauses must be taken in different senses in reference to the two periods. If taken in a literal sense in reference to the seven hebdomads, they will have received an accomplishment in 'the street and the wall of Jerusalem being built again in troublous times' by Nehemiah. And, taken in a tropical sense, they will have been fulfilled in the progressive re-edification of the national polity, which went on during the sixty-two hebdomads. But, whether this supposition of a double sense be well founded or not, my interpretation will not be affected. For the event, in which the sixty-two hebdomads has its goal, is the cutting off of the Messiah or anointed one, and the destruction of the city and the sanctuary. And consequently what I have to show is, that on my scheme such events occurred at the end of that period. Now the sixty-two hebdomads, on the scale of reduction adopted above, will become equivalent to about 328½ years; and as this period commences in B.C. 499, it will end in B.C. 171 or 170. This was just about the time, that the anointed High Priest Onias was put to death: and it was in 170, that Epiphanes took and plundered the city and temple of the Jews, as I shall presently show.]

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secution is what is termed "the vision" *par excellence*, and is the chief topic in all the other prophecies: in point of fact, is the great "end," for which the whole of the visions were vouchsafed. This omission may be accounted for by the vision before us having been intended to furnish only a preparatory general outline, extending over a greater space of time than any other, but not entering into details like the rest.—In reference to the statements, that the fifth kingdom should 'fill the whole earth,' and 'stand for ever,' the hyperbolism which characterizes mystical representations should not be forgotten. These clauses are commonly taken as they would be, if they occurred in a literal narration. But this is clearly erroneous. Only construe the whole uniformly, allowing to these and similar clauses the same latitude, that is necessarily given to the rest, and no difficulty will exist.]

Note. It cannot be denied, that it was a very early opinion among Christians, that the Roman was the fourth kingdom. But whether the opinion was held so early as the second century (as is commonly said) may be doubted. Barnabas, indeed, is supposed from what he says in C. 3; 4-6 to have entertained it. But whether he meant more than to assign a secondary application to the fourth beast (after the practice that then prevailed of giving to everything in the Old Testament an applica-

¹⁴ and there was given to him dominion, &c.' [The general history of the little horn (which is mentioned or alluded in four out of the five prophecies), and also the elucidation of the numbers, will be found in the fifth and sixth columns. Under each of the visions I shall notice only the specialties, which will not find place in the general exposition.—

^{15, 16} The *rooting out, subduing, or humiliating of three of the first horns before him*, I take to be a mystical intimation of a reduction of the ten, by the exclusion of three from the reckoning, in order to bring the little horn under the mystical number *seven*, that is, *seven* going out into completeness in an *eighth*. The elimination would be effected by leaving out Alexander, his brother, and son, thus reckoning only the Egyptian and Syrian kings, who amounted to eight. This is a parallel case to, and a precedent for the *seven heads* and an *eighth* of Rev. 17; 9-11; and in the exposition of that passage my view will be fully stated.—²⁰ *Eyes like the eyes of a man* would denote wisdom, if used in a good sense; but, as they are manifestly introduced here with the view to stigmatize the horn, they must be emblematical of cunning and deceitfulness.—²⁰ *A mouth speaking great things* will denote a person given to bragging and blasphemous expressions.—²⁴ The little horn was *diverse from the first horns* in respect of his conduct towards God's people. The former kings patronized the Jews, but this one persecuted them.—²⁵ *To change times and laws* means to change religious ordinances,—to compel the saints to apostatize.—^{2, 24} *The setting of the judgment before the ancient of days* is com-

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⁹ 'And out of one of the four notable horns came forth a little horn (cp. 7; 8), which waxed exceedingly great towards the south, and towards the east, and towards the pleasant land (cp. 11; 22, 41).
¹⁰ And it waxed great, even to the host of the heavens: and it cast down some of the host and of the stars to the ground, and stamped upon them (cp. 11; 33).
¹¹ Yea, it magnified itself even to the prince of the host (cp. 9; 25, 26), and by it the daily sacrifice was taken away, and the place of his sanctuary was cast down.
¹² And a host was given it against the daily sacrifice by reason of transgression; and it cast down the truth to the ground, and it practised and prospered (cp. 9; 24-27; 11; 31; 12; 11).
¹³ And I heard one holy one saying; How long shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue? ¹⁴ And he said unto me; Unto 2300 evenings-mornings: then shall the sanctuary be cleansed' (cp. 7; 25; 12; 7, 11).—
¹⁵ 'And Gabriel said; Lo, I will make thee know what shall be in the last end of the indignation [to the children of thy people: *LXX.*]. For yet it awaiteth an appointed hour of accomplishment' [cp. *LXX.*].—¹⁶ 'In the latter days of the kingdom of the four kings, when transgressions have been brought to the full [cp. *LXX.*], a king of fierce aspect (cp. 7; 20), versed in dark machinations, shall stand up. ¹⁷ And his power shall be established, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. ¹⁸ And through his policy also he shall cause craft to

¹⁹ 'And at the end of the sixty-two hebdomads Messiah [or the anointed one] shall be cut off (cp. 11; 22), but not for himself [not for any cause he has given]. And the people of the prince who cometh [Epiphanes] shall destroy the city and the sanctuary: and the end thereof shall be with a flood (cp. 11; 22), and unto the end of the war desolations are determined (cp. 11; 31 ss.). ²⁰ And he shall confirm a covenant with the chiefs for one hebdomad (cp. 11; 30). And in the middle of the hebdomad he shall cause the sacrifice and the oblation to cease (cp. 11; 31). And upon the battlements shall be the abominations of the desolator, until he be consumed (cp. 11; 45). And the determined judgment (cp. 11; 36) shall be poured out upon the desolated.' [The more full exposition of these verses will be given presently in the history of Epiphanes. It may suffice here to complete the exhibition of the coincidences with the numbers. Carrying out the same reduction of the mystical years as before, the one hebdomad will give about 5½ years, and consequently the half about 2¾ years. The first half will bring us to *circa* B.C. 168, as the year in which the daily sacrifice was made to cease: the second half may be reckoned to give B.C. 165, as 'the end of the desolations and of the abominations of the desolator.' The facts are, that in B.C. 168 Epiphanes 'laid waste the sanctuary, forbade sacrifices to be offered,

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tion to the Christian Church) may be questioned. So, also, the passage in 2 *Ezra* 12; 11 is, as I have shown, of doubtful interpretation. That *the Jews* have always understood the fourth beast to denote the Grecian kingdom, there can be no doubt. Josephus so interprets it (*Ant.* XII. vii. 6 : cp. X. xi. 7); yet with singular inconsistency he appears to have in view the Christian interpretation in the account he gives of the image and the stone. But the passage I allude to (like many others in *the Antiquities*) savours strongly of a Christian hand.

Note, that Josephus (*Ant.* X. xi; 7) interprets the ram as signifying the *kingdoms* of the Medes and Persians, the he-goat as the kingdom of Alexander and his successors, and the little horn as Antiochus Epiphanes.

Note. Conclusive refutations of the opinions, that the Babylonian, the Median, and the Persian kingdoms were reckoned as one, and that the Greek kingdom was not divided into two,—that of Alexander, and that of his successors, may be found in Birks's *Four Prophetic Empires*, pp. 13, 18.

monly, but with great inconsistency, taken literally. It is a symbolical representation like all the rest, and simply denotes in a most solemn manner, that the irrevocable and irresistible decree of Jehovah is given on the subject.—^{u-12} The decree was, that *the beast should be slain*. *Beast* here is individualized, as appears from the phrase which follows,—*the remnants of the beasts*. The two expressions can only refer respectively to Ant. Epiphanes, and the Syrian and Egyptian kingdoms. In the former the Syrian rule over Judea came to an end. The latter continued in existence, till the time came, that Rome took the kingdom [B.C. 48]; but they were shorn of their dominion.—In the interval the Jews *took the kingdom*, that is, they were independent, and not as before under the power of a universal empire.—Vv. 13-14 are a symbolization of the world-wide dominion, which the Messiah will ultimately establish, when the saints will enjoy the highest honours and the supremacy for an unlimited period.]

prosper in his hand, and he shall magnify himself in his heart, and in peace shall destroy many (cp. 11; 21-36). He shall also stand up against the prince of princes (cp. 9; 26: 11; 22); but he shall be broken without hand (cp. 11; 45). ²⁰ THE VISION OF THE EVENINGS-MORNINGS which was told is true. Therefore seal the vision (cp. 12; 4); for it shall be yet many days [until its accomplishment: cp. 10; 1.]' [¹ Out of the descendants of Seleucus, the founder of the Syrian kingdom, came Ant. Epiphanes. He enlarged his dominions on the south and east of Syria, and also towards Palestine, overrunning Egypt more than once. ^{10, 25} His successes, acting on an insane temper, which would brook no opposition to anything that he chose to order, led him to try to exterminate the worship of Jehovah; and in doing so he persecuted and slew some of the most distinguished men among the Jews. ¹¹ He sold the High Priesthood, and deposed the rightful High Priest; and afterwards abolished the worship of Jehovah. —All the other particulars appear to suit the history of Epiphanes (as it will be given in the sequel) so accurately, that no elucidation can be necessary. The only clause, of which the application is not quite clear, is in v. 24; *his power shall be mighty, but not by his own power*. The meaning most probably is, that he shall exercise an arbitrary authority over the Jews: not, however, in person, but by the governors whom he will place over them. Considering the enigmatical character of all the statements, and the little knowledge we possess of the details of the history, we may fully expect to meet with statements, of which we cannot clearly see the meaning and application.]

and set up the abomination that maketh desolate on the altar; and that in B.C. 165 Judas Maccabæus retook Jerusalem, purified the temple, and restored the daily worship. But it is manifest, that the numbers in such a mystical scheme can be only rough approximations. The salient events in a history are not governed by the number *seven*, so that, three events being mentioned, all should happen in accordance with the septenary scale, and that the whole period included should amount to exactly *seventy times seven*. If the statement relating to the whole admits of an historical solution, and if those relating to the details can be approximately made out,—this is as much as can reasonably be expected: especially when, as in the present instance, two parallel mystical computations of the period included in the three last Visions have been made. For I shall show in my note on the numbers, that the period, which in the Vision under consideration is divided into 70 (69+1) hebdomads, is in the preceding Vision divided into two mystical periods. And the latter of these two, containing 2300 days, is clearly identical with the one hebdomad. Whence I have been led to conclude, that the scale of reduction has been intended to be applied only to the seventy hebdomads as a whole, and to the period that remains, when 2300 days are subtracted from the whole. The last division, then, into demi-hebdomads will give only remote approximations to the actual periods.

V. *Daniel's vision* of THE SCRIPTURE OF TRUTH: Cs. x-xii.

INTRODUCTION.

¹ 'In the third year of Cyrus[*'s* joint reign, and first of his sole reign = B.C. 536] a thing was revealed unto Daniel, but the time appointed was long [so in 8; 26]. ² I Daniel was mourning three full weeks [= 21 *days*]. ⁴ And on the 24th day of the first month [Nisan, being 3 *days* after the feast of unleavened bread], as I was by the river Hiddekel [cp. 8; 2], I saw a certain man clothed in linen [Gabriel, representing the Mediator], and he said unto me; ¹² From the first day, that thou didst chasten thyself, thy words were heard, and I am come for thy words. ¹³ But the prince [the ruler or commander] of the kingdom of Persia [probably Cambyses, who stopped the rebuilding of Jerusalem] withstood me 21 *days*; but lo, Michael, one of the chief princes [probably the Artaxerxes of Ezra and Nehemiah] came to help me; and I remained there with the kings of Persia. ¹⁴ Now I am come to make thee understand what shall befall thy people in the latter days: for yet the vision is for many days (cp. 8; 19, 23). ²⁰ And now will I return to contend with the prince of Persia: and when I am gone forth, lo, the prince of Greece [Alexander] shall come. ²¹ But I will show thee that which is noted in'

'THE SCRIPTURE OF TRUTH.'

2. THE MEDO-PERSIAN KINGDOM: *about one year from B.C. 538 to 536.*

[538-536].—^{21:1} 'Also I in the first year of Darius (cp. ix; 1, 21: col. 4) stood to strengthen him.' [This appears to be an intimation of a retrogression and recommencement from B.C. 538, showing consequently, that the preceding portion is in the nature of an Introduction.]

3. THE PERSIAN KINGDOM: *204 years from B.C. 536 to 332.*

[536-485].—² 'There shall stand up yet three kings in Persia' [Cyrus, Cambyses, and Darius Hystaspis: or Cambyses, Smerdis, and Darius].

[486-465].—'And the fourth shall be far richer than them all; and by his strength he shall stir up all against the realm of Greece.' [The description in this sentence leaves no room for doubt, that Xerxes is meant.]

4. THE GRECIAN KINGDOM: *284 years from B.C. 332 to 48.*

[332-323.—1. *Alexander.*] ² 'And a mighty king [Alexander] shall stand up [B.C. 332], who shall rule with great dominion, and do according to his will.'

[323-301.—2-3. *Philip Aridæus and Alexander II.*] ⁴ ‘And as soon as he shall have stood up [as the ruling power of the world], his kingdom shall be broken, and shall be divided towards the four winds of the heavens (cp. 8; 8). [In 301, after many conflicts and changes, Alexander’s ambitious generals divided his empire as follows. Ly-simachus took the North: Seleucus the East: Ptolemy the South: and Cassander the West: but the kingdom of the Seleucidæ, being spoken of in relation to Egypt, is called in the prophecy the North.] Not to his posterity, nor according to his dominion with which he ruled (cp. 8; 22): for his kingdom shall be torn up for others beside those.’ [Though Alexander’s son was made king in name, he was but a puppet in the hands of those, who seized upon the empire, and destroyed it by rending it in pieces.]

[323-283.—4. *Ptolemy Soter.*] ⁵ ‘And the king of the south shall be strong [Ptolemy Lagi, king of Egypt]. [*For of the south the LXX. have throughout of Egypt.*] And one of his princes shall be strong above him, and shall have dominion: his dominion shall be a great dominion.’ [Seleucus Nicator, one of Ptolemy’s generals, having been sent by him as viceroy to Babylon, effected his independence, and founded the Syrian kingdom of the Seleucidæ: B.C. 312, which eventually wrested Judea from the Egyptian kingdom.]

[283-247.—5. *P. Philadelphus.*] ⁶ ‘And in the end of years they shall join themselves together. For the king’s daughter of the south shall come to the king of the north to make an agreement. But she shall not retain the power of the arm. Neither shall he stand, nor his arm. But she shall be given up, and those who brought her, and her son, and he who strengthened her for a time.’ [After an interval of about 30 years, and towards the end of the reign of Ptolemy II, he made peace with Antiochus II: and, to cement the alliance, stipulated that Antiochus should repudiate his wife Laodice, and marry his (Ptolemy’s) daughter Berenice. On Ptolemy’s death, however, Antiochus, being relieved of his fear of him, recalled Laodice. She, unable to forgive the insult she had received, poisoned Antiochus, and murdered Berenice and her infant son.]

[247-221.—6. *P. Evergetes.*] ⁷ ‘But a branch out of the same roots [as Berenice] shall stand up in the place of him who strengthened her, who shall come with an army, and shall enter into the fortified places of the king of the north, and shall operate against them, and shall prevail. ⁸ He shall also carry captives into Egypt their gods, with their princes, and their precious vessels; but he shall desist from the king of the north for some years. ⁹ Then the king of the south shall enter into his kingdom for a time [cp. LXX.], and shall be forced to return into his own land.’ [Ptolemy III, brother of Berenice, invaded Syria, and laid prostrate for a time the power of that kingdom. He

carried off great plunder, and many captives; and in particular he recovered the sacred spoil and images, which Cambyses had taken from Egypt. He made a ten years' peace, however, with Seleucus (Callinicus). But, Seleucus having broken it, the war was renewed. Eventually Ptolemy was compelled by commotions at home to abandon his conquests, and return into Egypt.]

[221-204.—7. *P. Philopator.*] ¹⁰ 'But his [the king of the north's] sons shall collect great forces. And one shall enter and pass through [Egypt]. And he shall arm himself again, the second time, even to his fortress [shall he reach]. ¹¹ But the king of the south shall fight with him. And he [of the north] shall set forth a great multitude; but the multitude shall be given into the hand of him [of the south]. ¹² And when he hath defeated the multitude, his heart shall be lifted up; but, though he shall cast down many myriads, he shall not be strengthened. ¹³ For the king of the north shall return, and shall set forth a multitude greater than the former.' [Seleucus III,—B.C. 226-223,—declared war against Egypt, but was assassinated before he could carry it into effect. His brother, however, Antiochus III, surnamed *the Great*, invaded Egypt in 218. Overtures of peace being made, he pretended to accept them. But in 217 he renewed the war, and laid siege to Raphia, a fortified town on the borders of Ptolemy's kingdom. His forces amounted to nearly 70,000 men with 102 elephants. Nevertheless, he was signally defeated, with the loss of nearly 15,000 slain and taken prisoners. But Ptolemy, giving himself up "to his wonted indolence and evil habits of living," neglected to improve his victory; and in consequence derived no advantage from it. On the other hand, Antiochus gained time to recruit his forces, and prosecuted his conquests with great success.]

[204-198.—8. *P. Epiphanes.*] ¹⁴ 'And in those times many shall stand up against the king of the south: also the lawless among the people shall exalt themselves to establish the vision, but they shall fall. ¹⁵ So the king of the north shall come, and cast up a mount, and take the most fenced cities. And the arms of the king of the south shall not withstand, neither his chosen people. ¹⁶ But he who cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which shall be subdued by his power.' [When Antiochus again made war upon Egypt, a party among the Jews joined his standard, being influenced probably by the hope of making Judea an independent kingdom. But in this they were disappointed. For their casting off the yoke of Egypt only prepared the way for the more galling one of Syria, and for the accomplishment of the vision in the setting up of 'the abomination of desolation' by Antiochus Epiphanes. In 198 Antiochus III defeated the army of Ptolemy V, laid siege to Sidon, and took it, and

all the other fortified cities of Coelesyria. He would without doubt have finally conquered Egypt, but for the interference of the Romans, who had been left guardians of Ptolemy by his father. He obtained possession of Palestine however. And hence,

here the Egyptian dynasty ends, and the Syrian begins.]

[198-187.—9. *Antiochus the Great.*] ^{17.} 'He shall set his face to come into the strength of [*i.e.* to weaken] his [Ptolemy's] whole kingdom: and with proposals of alliance he will effect [his purpose]. And he shall betroth to him [Ptolemy] his daughter, corrupting her. But she shall not stand [abide] for him, nor be for him [*i.e.* for his ultimate advantage]. ^{18.} After this shall he turn his face unto the isles, and shall take many. But a prince shall make his reproach [insolence] to cease, and turn the disgrace on himself. ^{19.} Then he shall turn his face towards the strongholds of his own land. But he shall stumble and fall, and not be found.' [Antiochus, being forbidden by the Romans to prosecute the conquest of Egypt, sought to effect his purpose by detaching Egypt, in the first instance, from her alliance with Rome. To accomplish this he betrothed his daughter Cleopatra to Ptolemy, giving Coelesyria as her dowry. But he failed in his object. For, having taken Rhodes and other islands in 'the great sea,' the Romans made war upon him; and he was totally defeated by Scipio, B.C. 190, and by his conduct in the battle brought himself into utter contempt. Being now compelled to conclude a ruinous peace with Rome, he was driven to place garrisons throughout his kingdom in order to extort supplies from his subjects. And in an attempt to plunder the temple of Belus at Elymais he was slain.]

[187-175.—10. *Seleucus Philopator.*] ^{20.} 'Then shall stand up in his estate a raiser of taxes in the glory of the kingdom. But within few days he shall be destroyed, neither in anger, nor in battle.' [For nine years Seleucus IV had to pay an annual tribute of 1000 talents to Rome. The unsparing exactions from his subjects, to which he was in consequence compelled to have recourse, obtained for him the name of 'the tribute-raiser' or 'tax-gatherer.' He even attempted to despoil 'the glory of his kingdom,'—the temple at Jerusalem (see 2 Macc. iii). A few years afterwards he lost his life by a conspiracy.]

'The time of the end.'

[175-164.—11. *Antiochus Epiphanes.*] ^{21.} 'And in his [Philopator's] estate shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries [by bribes, the heir being a hostage at Rome].

[B.C. 171.] ^{22.} And with the arms of the overflower shall they be overflowed from before him, and shall be broken: yea, also the prince

of the covenant (cp. 8; 11: 9; 26). ²³ And after the league made with him he shall work deceitfully; for he shall come up, and shall become strong with a small people (cp. 7; 8, 25: 8; 23-25). ²⁴ He shall enter peaceably even upon the fattest places of the province. And he shall do that which his fathers have not done. He shall scatter among them the prey, and spoil, and riches: yea, and he shall forecast his devices against the strongholds, even for a time.

[B.C. 170.] ²⁵ And he shall stir up his power against the king of the south with a great army. And the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand; for they shall forecast devices against him. ²⁶ Yea, those who ate of his food shall destroy him, and his army shall be overthrown: and many shall fall down slain. ²⁷ And both these kings' hearts shall be to do mischief; and they shall speak lies at one table. But it shall not prosper; for yet the end shall be at the time appointed. ²⁸ Then shall he return into his land with great riches; and his heart shall be against the holy covenant. And he shall do exploits, and shall return to his own land.

[B.C. 168.] ²⁹ At the time appointed he shall return, and come into the south; but the latter time shall not be as the former. ³⁰ For the ships of Chittim [LXX.: 'the Romans'] shall come against him. Therefore he shall be grieved, and return, and have indignation against the holy covenant: so shall he do: he shall even return, and have intelligence with those who forsake the holy covenant (cp. 9; 27). ³¹ And armies shall stand on his part; and they shall pollute the sanctuary of strength, and take away the daily sacrifice, and place the abomination that maketh desolate (cp. 8; 11: 9; 26). ³² And such as do wickedly against the covenant shall he corrupt by flatteries; but the people who know their God shall be strong, and do exploits. ³³ And those who understand among the people shall instruct many: yet they shall fall by the sword, and by fire, and by captivity, and by spoil, many days. ³⁴ Now, when they shall fall, they shall be helped with a little help: but many shall cleave to them with deceits. ³⁵ And some of them of understanding shall fall, to try them, and to purify, and to make them white, even to the time of the end. ³⁶ For yet for an appointed time a king shall do according to his will. And he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished; for that which is determined shall be done (cp. 7; 20, 25: 8; 11, 19-25: 9; 26-27).

[B.C. 167-166.] ³⁷ Neither shall he regard the god of his fathers, nor the desire of women, nor regard any god; for he shall magnify himself above all. ³⁸ But in his estate shall he honour the god of forces; and a god, whom his fathers knew not, shall he honour with

gold, and silver, and precious stones, and pleasant things. ³⁸ Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory; and he shall cause them to rule over many, and shall divide the land for gain. ⁴⁰ And at the time of the end shall the king of the south push at him. And the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships: and he shall enter into the countries, and shall overflow and pass over [*the LXX. have*: and he shall enter into the country of Egypt]. ⁴¹ He shall enter also into the glorious land [*LXX.*: my land], and many countries shall be overthrown [*LXX.*: be offended: *Theod.* be impoverished]. But these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. ⁴² He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. ⁴³ But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be in his train.

[B.C. 166-5.] ⁴⁴ But tidings out of the east and out of the north shall trouble him. Therefore he shall go forth with great fury to destroy, and utterly to make away many. ⁴⁵ And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.' ⁴⁶ 'At that time shall Michael [the Mediator, acting by Judas Maccabæus] stand up, the great prince who standeth for the children of thy people. And there shall be a time of trouble, such as never was, since there was a nation, even to that time. And at that time [B.C. 165] thy people shall be delivered.'

⁴⁷ 'And one said to the man clothed in linen; How long shall it be [from the beginning] to the end of these wonders? [*LXX.*: When shall be the accomplishment of the wonders of which thou hast told me, and the purification of these (the holy places)?] ⁴⁸ And the man clothed in linen swore, that it shall be for a time, times, and half a time (= 3½ years, cp. 7; 25: 8; 14: 9; 27); and when he [Epiphanes] shall have accomplished the dispersions of the holy people, all these things shall be fulfilled [*LXX.*: in a time, times, and half a time shall be the accomplishment of the liberation of the holy people, and then shall all these things be accomplished.] ⁴⁹ From the time, that the daily sacrifice shall be taken away, and an abomination that maketh desolate set up, there shall be 1290 days. ⁵⁰ Blessed he who waiteth and cometh unto 1335 days.'

THE HISTORY OF ANTIOCHUS EPIPHANES.

The following sketch of the facts in the history of Antiochus IV, which are alluded to in the several prophecies, will, with the notes

appended to the several passages, and with the elucidation of the several numbers, supply all that is requisite for the right understanding of the portions, which relate to the profanation of the Holy of holies.

The history of this period in the two books of the Maccabees opens with some statements, which bear on one or two previous points in the prophecies. 'Alexander made many wars, and went through to the ends of the earth; insomuch that the earth was quiet before him: whereupon his heart was lifted up (cp. 8; 8). And after his death his servants put crowns upon themselves: so did their sons many years. And there came out of them a wicked root, Antiochus Epiphanes (cp. 8; 9).'

'In those days [B.C. 175] went there out of Israel wicked men, who persuaded many, saying; Let us make a covenant with the heathen that are round about us. Then they went to the king, who gave them licence to do after the ordinances of the heathen. Whereupon they built a gymnasium at Jerusalem, according to the customs of the heathen, and made themselves uncircumcised, and forsook the holy covenant.' 'Jason, the brother of Onias the High Priest, laboured underhand to supplant his brother. He offered the king 360 talents for the High Priesthood: and, besides this, 150 more, if he might have licence to set up a gymnasium, and to write them of Jerusalem by the name of Antiochians. Which when the king had granted, and he had gotten the rule into his hand, he forthwith brought his own nation to the Greek fashion; and the royal privileges granted to the Jews he took away. And such was the height of Greek fashions, and increase of heathenish manners, through the exceeding profaneness of Jason, that ungodly wretch, and no High Priest, that the priests had no courage to serve any more at the altar; but, despising the temple and neglecting the sacrifices, hastened to be partakers of the unlawful allowance in the place of exercise. And Jason, when Antiochus came to Jerusalem, received him with an illumination and great rejoicings.'

'Three years afterwards Jason sent Menelaus to bear the money to the king. But he took the opportunity to obtain the High Priesthood for himself by offering 300 talents more than Jason. On occasion of an insurrection the king came to Jerusalem' [This appears to have been on Epiphanes's *first expedition* to Egypt, in which he defeated Ptolemy VI's generals, B.C. 171].

About this time Menelaus procured the death of Onias, and many sacrileges were committed in Jerusalem by the Greeks with his consent.

'About the same time [B.C. 170] Antiochus prepared his *second expedition* into Egypt. And when a false rumour went forth, that he was slain, Jason assaulted and took Jerusalem, and slew the citizens

without mercy. But Antiochus, having overrun all Egypt, and got Ptolemy into his power, on his return assaulted and took Jerusalem under the impression, that the Jews had intended to revolt. He ordered his soldiers to spare none they met; and accordingly they slew old and young, men and women. In three days 80,000 were slain, and no fewer sold than slain. Yet was not Antiochus content with this; but presumed to go into the most holy temple of all the world; Menelaus, that traitor to the laws and to his own country, being his guide. And taking the golden altar, the candlestick, the table, the censers, and all the holy vessels with polluted hands, and pulling down with profane hands the things that had been dedicated by other kings, he gave them away, causing great mourning in Israel in every place. So, when Antiochus had carried out of the temple 1800 talents, and spoken very proudly (7; 20, 25) he departed, leaving governors at Jerusalem to vex the nations.'

Ptolemy VI being in the hands of Antiochus, the Egyptians made his brother P. Euergetes king. Whereupon Antiochus made a *third expedition* into Egypt [B.C. 169]; in which, under pretence of restoring the kingdom to Philometor, he renewed the war, defeated the Egyptians, and laid siege to Alexandria. But, being unable to reduce it, he left Philometor as the nominal king, retaining in his own hands Pelusium, the key of Egypt on the side of Syria. He hoped, that the quarrels of the brothers would exhaust the resources of the country, and facilitate his reduction of it. But in this he was disappointed. For they, seeing through his ambitious designs, agreed to rule jointly.

'Hereupon Antiochus undertook a *fourth expedition* [B.C. 168], entered and subdued Egypt, and was on the point of laying siege to Alexandria, when he was met by ambassadors from Rome, who peremptorily required him to depart from Egypt; and the imperious mandate was obeyed. Returning through Palestine, he vented his spleen by ordering that great persecution of the Jews related in the books of Maccabees.' The following is an abstract of the two narratives. 'After two years [from 170] the king sent his chief collector of tribute unto the cities of Judah, who came to Jerusalem with a great multitude, and spake peaceable words unto them; but all was deceit (7; 20). For when they had given him credence, he fell suddenly upon the city, and smote it very sore, and destroyed much people of Israel. And when he had taken the spoils of the city, he set it on fire, and pulled down the houses and walls thereof on every side. But the women and children took they captive, and possessed the cattle. Then builded they the city of David with a strong wall, and put therein a sinful nation, wicked men, and fortified themselves therein, and made it a place to lie in wait against the sanctuary.'

Thus they shed innocent blood on every side of the sanctuary, and defiled it; insomuch that the inhabitants of Jerusalem fled because of them. Whereupon the city was made a habitation of strangers. Her sanctuary was laid waste like a wilderness: her feasts were turned into mourning: her sabbaths into reproach: her honour into contempt. As had been her glory, so was her dishonour increased, and her excellency was turned into mourning. Moreover king Antiochus wrote to his whole kingdom, that all should be one people, and every one should leave his own laws. So all the heathen hearkened to the commandment. Yea, many of the Israelites also consented to his religion, and sacrificed to idols, and profaned the sabbath. For the king had sent letters by messengers unto Jerusalem, and the cities of Judah, that they should follow the strange laws, and forbid sacrifices and offerings in the temple, should profane the sabbaths, pollute the sanctuary and holy people, set up heathen altars and groves, sacrifice swine's flesh and unclean animals, leave their children uncircumcised, and dedicate the temple to Jupiter Olympius; and that whosoever would not do according to his commandment should be put to death. Then many of the people were gathered unto them. And the true Israelites were driven into secret places, even wheresoever they could fly for safety. Now the fifteenth day of Casleu in the 145th year [= Nov. 168] they set up the abomination of desolation upon the altar, and builded idol-altars on every side. And, when they had rent in pieces the books of the law which they found, they burnt them with fire. And wheresoever any book of the covenant was found, or if any consented to the law, the king's commandment was, that they should be put to death. Now the five and twentieth day of the month they sacrificed upon the idol-altar, which was upon the altar of God: at which time they put to death certain women, that had caused their children to be circumcised. And they hanged the infants about their necks, and rifled their houses, and slew them that had circumcised them. But many chose rather to die than to profane the holy covenant.' 'Then was the temple filled with riot and revelling by the Gentiles, who dallied with harlots, and had commerce with women within the holy places. And on the day of the king's birth every month the Jews were forced to partake of the sacrifices, and to go in procession to Bacchus, carrying ivy. Some, who refused to eat swine's flesh, were first mutilated and tortured in the most horrid manner, and then put to death.'

Mattathias was the first to resist. He slew the king's commissioner, pulled down the idolatrous altar, and then fled with his sons to the mountains. Mattathias shortly died [b.c. 167], and his son Judas Maccabæus then became the leader of the Jews.

In b.c. 166-5 Antiochus being called to suppress revolts in Armenia

and Persia (cp. 11; 44) placed the half of his army under Lysias, with a charge to sell the Jews for slaves, and utterly to destroy Jerusalem, and the whole nation.

In B.C. 165 Judas with 10,000 men totally defeated Lysias with 60,000, and slew 5000. He then proceeded to cleanse the sanctuary, and restore the temple-worship. This was effected on the 25th of Casleu, 'the very day on which the worship had been broken off, and the temple made desolate by Antiochus three years before' [Josephus, *Ant.* XII. vii. 6]. 'During this time Jerusalem lay void as a wilderness. There was none of her children, that went in or out. The sanctuary also was trodden down, and aliens kept the stronghold. The heathen had their habitation in that place; and joy was taken from Jacob, and the pipe with the harp ceased.' 'But now they kept the dedication of the altar eight days. Moreover, Judas with the whole congregation ordained, that the dedication should be observed from year to year by the space of eight days.'

About the same time, according to the authors of the books of the Maccabees [it must have been early in 164], Antiochus, in attempting to plunder the temple of Persepolis, was defeated and put to flight by the inhabitants. At the same time tidings reached him of the defeat of Lysias and his other generals. Transported with rage, he hastened to devote the Jews to destruction. 'Therefore commanded he his charioteer to drive without ceasing. For he had spoken proudly in this sort (7; 20); That he would come to Jerusalem, and make it a common burying-place of the Jews. But the Lord Almighty smote him with an incurable plague; for as soon as he had spoken these words torments of the inner parts came upon him. Howbeit he nothing at all ceased his bragging, but still was filled with rage, breathing out fire in his rage against the Jews. But the worms rose up out of the body of this wicked man, and while he lived in sorrow and pain, his flesh fell away, and the filthiness of his smell was noisome to all his army. Now he began to repent, and to make vows to God of the great things he would do for His people, if he were spared; but all in vain. For this murderer and blasphemer having suffered most grievously, as he entreated other men, so died he a miserable death in a strange country in the mountains.'

'Antiochus was a prince of dissolute and undignified character. He was fond of childish diversions, and used for his pleasure to empty bags of money into the streets to see the people's eagerness to gather it. He bathed in the public baths with the populace, and was fond of perfuming himself to excess. He invited all the Greeks he could at Antioch, and waited upon them as a servant; and he danced with such indecency among the stage players, that even the most dissipated and shameless blushed at the sight. Given up to drunken-

ness, to low debauchery, and to gross buffoonery, he received from his subjects the well-merited nickname of *Epimanes*, or the Madman, in parody of his assumed title of *Epiphanes*, or Illustrious.'

Antiochus Eupator succeeded his father, but within two years was murdered by his cousin Demetrius, who ascended the throne in B.C. 162. In his reign Judas Maccabæus gained a decisive victory over Nicanor: 5 Mar. 161. In 151 Simon, brother of Judas, "freed the Jews from the dominion of the Macedonians, and permitted them to pay tribute no longer" (Jos. *Ant.* XIII. vi. 7).

Note. It will be observed, that there is nothing to be found in the history, as recorded in the books of Maccabees, which corresponds to the statements contained in vv. 38-43 of C. xi. Two hypotheses may be made with the view to remove the apparent discrepancy. It may be supposed, that these verses contain a retrogression, and recapitulation of what had been said before: or it may be thought, that there is an omission in the history. The latter is much the most probable supposition. A retrogression is in itself improbable, for it would be unnatural; and besides, occurrences are mentioned in these verses, to which no allusion had been made before. On the other hand, it is highly probable for the following reasons, that the authors of the Maccabees may have omitted some circumstances in the history of Epiphanes. 1. They do not profess to write a complete history of him, but only notice his doings in so far as the Jews were affected by them. This the latter may not have been sensibly by the events related in vv. 38-43, from the circumstance that he had already done them the utmost injury, that he could inflict upon them. 2. Ve. 44 opens with an allusion which shows, that reference is made in it to the news of the revolts in Armenia and Persia, which must have reached Epiphanes in B.C. 166 or 165. Hence the few preceding verses should in due chronological order relate to events in B.C. 167-166. Now this was the time, when the Jewish troubles were at their height. And the authors of the history may well be supposed to have had their thoughts so full of them (as, indeed, the length at which they dwell on them shows, that they had), as to have spared no words for Epiphanes's expeditions to the neighbourhoods of Edom and Ethiopia. Thus, in this as in some other instances, our inability to show how some details were fulfilled may be satisfactorily accounted for by our want of full information as to the history. It may be added, however, that the absence of Epiphanes from Judea, and the success of Judas are alone sufficient to show, that the former must have been engaged elsewhere with the bulk of his forces; for the Jews could not possibly have withstood the whole power of Syria, if had been brought to bear upon them.

ON THE NUMBERS IN THE SEVERAL VISIONS.

The period-defining numbers which occur are as follows. 1. '3½ times' (7; 25), meaning 3½ mystical years. The number of days intended will depend on what year is supposed to be meant. 1240, 1242, 1274, or 1278 days *may* have been had in view; but, more probably (following the general rule of mystical commutation), 1260 days. Yet Josephus (*Ant. X. xi. 7*) assigns '1296 days,' and also '3 years' (which may mean either 1080 or 1095 days), and in three other places '3½ years,' to the oppression by the little horn. 2. '2300 evening-mornings' (8; 14). 3. '70 hebdomads,' divided into '7 + 62 + 1' (9; 24-27). 4. '21 + 3 + 21 + 1290' (=1335 : C. 10; 3, 4, 13; 12; 11). 5. '3½ times' (12; 7). 6. '1335 days' (12; 12).

That all these are mystical numbers there can be no doubt. The fact has been sufficiently established in *Palmoni*; but I will add here a few illustrations in respect of some of the numbers. 1. The difference between 2300 and 1260 is 1040, which is in years the most exact luni-solar cycle possible. 2. 1260 years contains four of the exact cycles of 315 years. 3. Hence, 2300 years is a cycle = 1040 + (4 × 315). 4. 1290 years is also a cycle. 5. 1335 years wants only 'the perfecting monad' to make one. The foregoing facts may serve to indicate the probable origin of these numbers as mystical numbers. Many illustrations of the use of these numbers as mystical measures may be found in Browne's *Ordo Saeculorum*, p. 424, ss.

If, then, all the numbers that occur in these Visions have a mystical character, they cannot all have also a strictly historical character; for the events of history do not fall out in accordance with certain selected numbers. Artifices or adjustments of some kind or other must, therefore, be used to make the two agree. And, knowing (as we do) scarcely anything of the mystical mode of computing, it is not to be expected, that we should be able to determine the several periods with certainty or accuracy: more especially as we have but an imperfect acquaintance with the facts, and are furnished only with a few dates. Nevertheless, the periods may be marked out with as much precision as can reasonably be expected, as I shall presently show. I would only beg the reader to observe, that any scheme must *necessarily* be to a certain extent only approximative and conjectural.

I have indicated in No. 4 of ¶ 1 in this note, that numbers, which in Dan. Cs. 10 and 12 precede the 1335 days of C. 12; 12, amount to that number. Not that the latter is actually composed of the former items; for the first three and the last of these items are separated by a long interval. But I apprehend, that the first three items have been placed in the position they occupy in reference to the last, to indicate mystically, that the number 1335 (as being the sum of those

which stand at the beginning and the end of the Vision) is a measure of the period, over which the Vision extends. And this I shall proceed to show to be actually the case.

The era of 'the seventy sevens' prophecy is the third of Cyrus's joint reign and first of his sole reign (see Da. 9; 1, 25, and cp. Ezra 1; 1). Doubtless the same epoch has been taken for the numerical computations, which measure the Persian and Macedonian kingdoms in the other prophecies; for all the internal indications are in accordance with such a view. The goal of all is 'the cleansing of the sanctuary,' and 'anointing of the Holy of holies,' at the termination of the '3½ times' (7; 25: 8; 14: 9; 24: 12; 7, 11). But there appears to have been appended, in the way of supplement or rider, a short period extending to the "extermination and judgment" of "the desolator" (7; 26: 9; 27). The reconsecration of the temple took place "25th Casleu" (December) 165. It was celebrated by an eight days' festival, which would end 3rd Tebeth. But the full restoration was effected only, when they had "builded up the M. Sion with high walls, &c." (1 Mac. 4; 52 ss.). For this re-edification seven times seven days (ending 23rd Shebat=February 164) may most probably have been allowed, and the termination thereof may have been reckoned to coincidence with the time of Epiphanes's death; for it took place early in B.C. 164. The exact era of the prophecies appears, from what is said in C. 10; 1-4, to have been the first of Nisan. Now, from 1st Nisan, 536, to 23rd Shebat, 164, there would be 135,800 days, which is equivalent to 133,500 + 2300 days; that is, if we set apart the 2300 days, which are assigned in C. 8; 14 as the duration of "the transgression of desolation," exactly 100 periods containing each 1335 days will remain as the length of the interval between the edict of Cyrus for the rebuilding and the first mandate of Epiphanes for the spoliation.—Here I may take occasion to observe further, that, inasmuch as the 2300 days is equally bisected at the profanation on the 25th Casleu, 168, and there were 1150 days from that event to the victory of Judas Maccabæus over Nicanor on "13th Adar" in 161, there would be also 2300 days from the lowest depth of depression to the event, which was accounted the completion of the Jews' deliverance, insomuch that they appointed it to be kept as a festival-day for ever (2 Mac. xv).—I have noticed the computation of the 'seventy sevens' in the exposition of C. ix. And therefore I have only occasion to mention here, that from 21st Nisan, 536, to 3rd Tebeth, 165, there would be 135,730 days,—a number containing seventy times seven periods of 277 days each.

So much for the numbers which measure the whole period between Cyrus's edict of restoration, and the re-edification by Judas Maccabæus. I will now show, how the period designated 'the transgres-

sion of desolation' may be laid out, so as to exhibit each of the periods mentioned in the several Visions. This will best be done in a tabular form.

1. August 171 } to Mar. 168. }	From the commencement of the 2300 days } in Antiochus's first plundering the } temple, selling the High Priesthood, } and putting the High Priest Onias to } death, till his sending his collector of } tribute to plunder, and lay waste Jeru- } salem	Days- 907
2. To May 168.	Thence till 'the setting up of strongholds' } for the reception of a garrison 'to lie } in wait against the sanctuary'..... }	45
3. To June 168.	Thence till the 'laying waste the sanc- } tuary'..... }	30
4. To Dec. 168.	Thence till the 'sacrificing on the idol- } altar which was on God's altar'	168
5. To Dec. 165.	Thence till the 'cleansing'.....	1092
6. " "	The festival of the purification.....	8
7. To Feb. 164.	Thence till the death of 'the desolator'....	50
		2300

This table gives the following results. 1. From 'the desolator's magnifying himself to the prince of the host, and casting down the sanctuary,' to 'the cleansing of the sanctuary' are '2300 days' (8; 14); and this period is bisected at the setting up of the idol-altar. 2. From the second laying waste of Jerusalem to the cleansing are '1335 days' (12; 12). 3. From 'the defiling and laying waste of the sanctuary by the garrison in the city of David' to the cleansing are '1290 days' (12; 11). 4. From the 'changing of times and laws' (7; 25), *i.e.* the proscription of the worship of Jehovah, and the 'giving of the saints into his hand,' to the cleansing, and the delivery of the saints out of his hand, are 'three times and a half' (7; 25; 12; 7) or '1260 days.' 5. From 'the setting up of the idol-altar' on the altar of God to the cleansing and restoration of God's altar are 'three years' (2 Mac. 10; 5). Thus all the periods named are made out.

The foregoing collation and interpretation of Daniel's prophecies should suffice, I think, to convince every unbiassed person of the truth of the following statements, even without a direct refutation of the arguments, by which Birks and others of his school labour to establish the contrary. 1. "The four kingdoms, both in the vision of the great image, and of the four beasts, do" *not* "denote the empires of Babylon, Persia, Greece, and Rome;" but those of Babylon, Media, Persia, and Greece. 2. "There *is*" the clearest "internal proof of the little horn of the fourth beast and of the he-goat denoting the same power," or rather 'person.' 3. "The prophecy of the seventy weeks is" *not* "fulfilled in weeks of years." 4. "Daniel's prophecies are continuous, and begin with some chief event near to the date, when they were given:" and hence it follows, that there cannot be wide gaps in the prophecies, and that, as the prophecy in C. ix was given in "the first year of Darius" [= B.C. 538], the seventy weeks, even if legitimately to be interpreted as "weeks of years," would not extend to "the fall of Jerusalem," nor yet to the advent or the ministry of our Lord. 5. "The exposition of *kings* as ruling *dynasties* is" *not* "confirmed either by reason or Scripture usage." [Contrast the maxims in Birks's *Four prophetic Empires*, p. 11 ss.] 6. The fifth kingdom of Dan. ii. is not the Church of Christ, but the Roman power. 7. Consequently, the fourth division of the image, and the fourth beast, are not identical with the beast of the Apocalypse, which does represent the Roman power. 8. The crisis of Daniel's last four prophecies is one and the same (as the correspondencies between the mystical statements in each clearly show); and in it the profanation by Antiochus Epiphanes is symbolized.—The clearness of the symbolization of the history of Antiochus leaves no reasonable ground for doubt on the latter point; and hence we are compelled to refer the fourth divisions of the symbols in the first two Visions to the Grecian kingdom. The first divisions are allowed by all to symbolize the Babylonian kingdom. Consequently, we are constrained to find two kingdoms between the Babylonian and the Grecian. This can only be done by supposing a distinction to be drawn between the kingdom of Darius *the Mede* and that of Cyrus *the Persian*. It may serve to remove any difficulty, that may be felt in adopting this view, to consider, that the emblematic signification of the number *four*, as denoting universality, has in all probability given rise to the assignation of the number of kingdoms; and to carry it out a distinction has been drawn in a case, where there was room for entertaining a doubt, whether one or two kingdoms should be reckoned. The prophecies exactly agree with this view, inasmuch as in two instances two symbols are used to represent the Medo-Persian and the Persian kingdoms, but in a third instance only one symbol: thus showing, that

there was a unity between these kingdoms, such as did not exist between the others, but at the same time not a complete identity. It has doubtless been this peculiarity, in conjunction with the natural propensity to make the prophecies apply to times current and future, that has led to the general misapplication of the symbols.

THE PRELUDE-PROPER.

VIII ; 2. 524. *And I beheld the seven angels who stood before God.* The article is introduced in consequence of the descriptive clause which follows, and does not imply any previous mention of these angels, as Stuart's argument on C. 1 ; 4 (see on 17) to identify these *angels* with the *spirits* there mentioned, aims to make it appear. I agree with him, that "*the seven angels*" designates 'the *well-known seven angels.*' But, that it does so is alone sufficient to remove the necessity for supposing a reference to any previous mention of them. The presence-angels, who are so often mentioned in cœval works as holding the place of honour nearest the throne, are here made the prototypes of the symbols in order to denote, that the occurrences about to be effected by such agents must be of the highest importance. Cp. Lu. 1 ; 19 : Test. XII. Patriar. ("the glorious angels of the presence of the Lord") : Tob. 12 ; 15 ("I am one of the seven angels who enter into the presence," &c.) : En. 20 (where the names of the seven 'watchers' or presence-angels are given). Hence, Milton writes in *Par. Lost*, Bk. 3 ; l. 648,

"Th' archangel Uriel, one of the seven
Who, in God's presence, nearest to his throne,
Stand ready at command, and are his eyes
That run through all the heavens, or down to th' earth.
Bear his swift errands over moist and dry,
O'er sea and land."

These angels, in the aggregate as a heptad, are specially representative of the Holy Spirit, as I have shown on No. 17. Hence, by them Christ is represented as acting by his Spirit ; and this because the missions they have to execute are more immediately connected with the introduction and defence of the Gospel, which is "the ministration of the Spirit."—*Who stood or are wont to stand.* These angels are to be conceived of as having been occupying their accustomed place (watching and waiting to do the will of the Lord : see on 452) ; but at the end of the half-hour's silence they approach the throne to receive their mission, and so the seer's attention is specially directed to them.

525. *And to them were seven trumpets given.* A trumpet is an emblem, says Wemyss, of "a denunciation of judgments, and a warning

of the imminent approach of them, as in Je. 4; 19-21: 42; 14: 51; 27: Am. 3; 6: Zep. 1; 16:" Joel 2; 1. Hence, a *heptad* of trumpets is emblematical of a finality or the *ne plus ultra* of judgments.—The precedent is in the encompassing of Jericho by *seven* priests with *seven* trumpets for *seven* days (Jo. 6; 4). Just as then on the *seventh* day they compassed the city *seven* times, so here it will be seen, that the *seventh* trumpet contains *seven* lines of judgment, which result in the destruction of great Babylon and the overthrow of the enemies of the saints.—That the angels did not come forward having the trumpets, but these were given to them, appears to denote, that their commission was to be reckoned to date from the epoch, at which the Vision has now arrived. This I consider to be *v.c.* 70.

An obvious inquiry here would seem to be (though I do not recollect to have seen it made by any expositor); Why have these seven angels been thus brought on the scene to receive a mission, and then made to stand aside as it were, and wait while another angel is introduced as making intercession, they not being allowed even to prepare themselves previously to sound? An answer may be found in the circumstance, that the ordinary office of the seven was to intercede for men, to execute missions of mercy towards them. But they were now to lay aside this office, and to assume that of ministers of judgments. And hence it was fitting, that they, who had long been messengers of mercy, should now be summoned to stand as witnesses of the acceptance of the prayers of the saints, and of the issuing of the Divine decree in consequence. This, in point of fact, was the virtual giving to them of their commission; or, at any rate, the indication of its objects. That the ordinary office of the presence-angels was to act as intercessors may be learnt from many passages collected by Stuart (Exc. 1; 6) from 'cotemporary Christian writings,'—*Enoch*, *Test. XII Pat.*, and *Tobit*. And that ministers of mercy should be converted into ministers of judgments gives great force to the symbolization.—Another object in the arrangement may have been this,—to signify, that the making an end of intercession, as symbolized in this prelude, had reference to those, who would be the subjects of the action of these angels.

VIII; 3. 526. *And another angel came.* The act which he performs shows, that this angel must *specialy* represent the Mediator Jesus.

527. *And he took his stand upon the altar.* Because the souls of the martyrs are represented in the fifth seal as crying from 'underneath the altar,' therefore the angel here takes his stand *upon* it, in order that he may be in a position to apply to their cries as they ascend, the incense that will render them acceptable. True, neither the altar nor the saints are the same. For the altar here is that of burnt-offering in the heaven, but there the corresponding one on the earth.

And here (this being a preludial syllabus of the seventh seal) the reference is prospective to the saints of that seal, but there it is retrospective to those who had lived under the fifth seal. This, however, makes no material difference; since a parallelism is doubtless to be understood in this, as in other circumstances connected with the two destructions of Jerusalem. And as in the former case, the presence on the altar of the interceding angel, without whose mediation no prayers could be accepted, must necessarily be assumed; so in the latter cries from souls under the altar must be taken for granted, and indeed martyrs and their imprecatory cries are implied throughout the seventh trumpet of this seal; see C. 11; 7-10, 18: 12; 11, 13-17: 13; 7, 15: 14; 13: 15; 2: 16; 6: 17; 6: 18; 20, 24: 19; 20: 20; 4.—A precedent for this symbolization may be found in Am. 9: 1; 'I saw the Lord standing upon the altar, and he said; Smite the lintel . . . and I will slay the last of them with the sword,' &c. Cp. Eze. 9.

528. *Having a golden censer* : in order that in it he might collect the saints' prayers as they ascended to heaven.—Why *λιβανωτος*, which means literally *frankincense*, and not *λιβανωτης*, a *frankincense-burner*, or rather *θυμιατηριον*, a *censer*, has been used, I cannot conjecture.—There are many allusions in the symbolization before us to the services of the Jewish temple. In particular, the service of the great day of atonement seems to be had in view here. "On other days," says Sir I. Newton, "it was the custom of the priest to take fire from the great altar in a *silver* censer; but on the day of expiation the high-priest took the fire from the great altar in a *golden* censer; and when he was come down from the great altar, he took incense from one of the priests who brought it to him, and went with it to the golden altar; and while he offered the incense the people prayed without in silence."—But, I apprehend, these allusions to the temple-services have led to much misconstruction of this passage. Because the symbols have been derived thence, some have sought as far as possible to assimilate the entire symbolization with the temple-service: whereas the two differ widely. The silence here has its own definite duration, independent of the offering of incense; and, moreover, precedes the offering. Most of the details are essentially different. And it will be seen, that, while the temple-service consisted in making atonement and intercession for sin, this symbolization would more correctly be described, as representing the making an end of expiation and mediation. We shall, nevertheless, do well to compare carefully Lev. 18, esp. vv. 12, 13; "Aaron shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercyseat that is upon the testi-

mony, that he die not."—We may note by the way, that the allusions to the temple-services imply, that the temple was in existence at the time of writing; for it is very unlikely, that symbolizations would have been derived from it, if it had ceased to exist.

529. *And there were given to him many incenses.* The angel's coming with his censer unfilled, and then many kinds of incense being *given to him* may be designed to signify, that all atonement and mediation must proceed from the Mediator; since they would be inefficacious in any other hands than his.—*Much incense* conveys only the idea of quantity; whereas, I believe, the Greek expression is meant to express also, and primarily, a variety in the kinds of incense, so as to give the largest conception possible, both in respect of quantity and quality (cp. Ex. 30; 34, 35). To express the same with literality I have ventured to coin a plural.—In C. 5; 8 (see on 360) the 'golden bowls filled with incenses' are said to represent the prayers of the saints. From the two places it is evident, that, strictly speaking, the incense represents that which makes the prayers acceptable, *viz.*, the merits and intercession of the Mediator. Cp. Ge. 8: 21; Ps. 141; 2: Lu. 1; 10. The priest offered the incense within the temple, while the people were offering their prayers without.

530. *That he should give [or apply them] to the prayers of all the saints.* The direct complement of the verb is elsewhere also occasionally omitted, as in C. 1; 11: 2; 4, 7, 17: 3; 8: 8; 5: 11; 3: 14; 19: 18; 21.—Some render *with the prayers*: some *for*. *i. e.*, *on behalf of* or *in aid of*. The latter can scarcely be said to be grammatically admissible: and still less so is the *de* (= *of*) which the Rhenish version uses. Not one of these exhibits the primary idea, which the most literal (as given above) does; though the first two are implied in the literal rendering.—With regard to the question, Who are the saints intended? I have already remarked, that, if this be the prelude to the seventh seal, they must be the martyrs and confessors, whom we subsequently find so frequently spoken of under that seal. The use of the article tends to confirm this view by showing, that a particular class or company of saints is had in view.—And as to the particular character of their prayers, there can be no doubt, that they would be supplications for the speedy coming of the Lord to 'judge,' and as similar to those we have met with in the parallel case under the fifth seal, as the difference between the two religions would permit; and indeed what follows necessarily implies, that they were such.—If, then, such were the petitioners (*viz.*, as we shall see, Christians, whether converts from Judaism or from heathenism), and such their petitions, the subjects of the coming judgments must be the Roman beast and his coadjutors, whether Jewish or heathen.

531-2. *Upon the golden altar which is before the throne.* The angel

should be conceived of as first standing upon the brazen altar of sacrifice, and there receiving in his golden censer the prayers of the martyred saints, as they rise from beneath that altar : then, as entering into the heavenly temple, where he places them upon the golden altar of incense, which is before the mercyseat of God's throne, and applies to them the perfuming incense, which is derived from the blood of the lamb, and with which they are supposed to ascend before the throne. Thus is symbolized, that these prayers of the saints will be made to enter with acceptance into the ears of the Lord of Sabaoth.

VIII ; 4. 533-6. *And the smoke of the incenses given [or applied] to the prayers of the saints went up before God out of the angel's hand [with acceptance].* This statement clearly shows, that it is the perfumes of the incense (that is, the acceptableness of the Mediator's merits), that causes the prayers to be accepted. The statement was scarcely necessary to the completeness of the symbolization ; and hence we may infer, that it was added to affirm with strong emphasis the assurance of acceptance.—We might have expected, that the odoriferous smoke would have been said to go up *from the altar*. But doubtless the object in representing it as proceeding from the angel's hand, while in the act of casting the incense on the burning coals, has been to keep strongly before the mind the fact, that all the acceptableness of the prayers is due to their coming from the hand of the mediating 'angel of the covenant.'

VIII ; 5. 537-9. *And the angel took the censer, and filled it from the fire of the altar, and cast [it] into the earth.* The angel, having emptied his censer on the altar of incense, returned to the altar of burnt-sacrifices, and there refilled it with live coals, and then cast censer and all down upon the symbolic earth. This I take to be the mode of proceeding intended, though doubts may be entertained on two points. 1. It may be thought, that the altar of incense is the one that is meant. But this could not have been the case for the following reasons. If it had, the epithet *golden* would unquestionably have been inserted here, as it is everywhere else. Coals from the altar of atonement would best accord with the general purport of the symbolization. Congruity also requires, that the coals with which, and the altar on which the souls had been sacrificed should be made use of for the present purpose. And, still more conclusively, there would be no coals on the altar of incense, but such as had just been placed there by the angel. 2. It may be supposed, that only the contents of the censer, and not the censer itself, were thrown. But the natural grammatical construction is in favour of the other view : and, unless I am greatly mistaken, the throwing away of the censer was meant to be the chief feature in the symbolization. The casting from it of

the fiery coals would denote only the decreeing of vengeance on the inhabitants of the earth; but the throwing of the censer itself would further signify, that atonement and intercession were now become impossible.—If, now, I have correctly described the symbolization, its meaning will be sufficiently obvious. It represents the issuing of a decree from the throne of God for retribution to come upon the enemies and persecutors of his people; and, moreover, that this decree is made unconditional and unchangeable. The subjects of it will be the occupants of Judea, if the term *earth* be taken symbolically; but, inasmuch as it here stands contrasted by implication with *the heaven*, and not with *the sea*, it is more reasonable to suppose, that it is used in this place literally; and in this case it will denote the inhabitants of what was then commonly accounted to be coextensive with the world, that is, the Roman empire, which would include in it Judea. But, indeed, the term may be taken symbolically, and still have the same signification in consequence of its standing contrasted with *the heaven*, and not with *the sea*. For, in such a contrast, *the heaven* may properly denote Christians and Christianity, and *the earth* the adversaries of these, Jewish and heathen. On either construction we may suppose, that Judea has been had prominently in view. C. 14; 19, where (as I shall show) the destruction of the Jewish polity is symbolized, tends to confirm this. There an angel 'from the temple in the heaven' (who has for a companion one 'from the altar') is, in like manner as here, represented as *casting* his sickle unto *the earth*, and then, having reaped the vine of the earth, casting [it] into the wine-press of the wrath of God. The detailed symbolizations of the seal, too, generally accord with this view. In them will be found expanded and reiterated representations of the issuing of such an irrevocable decree, as we have found to be summarily announced here.—The prototype of this scene may be found in Eze. 10; 2 ss., where the symbol has reference to the first, as this has (inclusively) to the second destruction of Jerusalem. An illustration of it, too, may be seen in Cæsar's conduct, when the head of Pompey was brought to him. "He ordered it to be burnt with the most costly perfumes, and placed the ashes in a temple dedicated to Nemesis, the avenger of inhuman deeds." Similarly here, the coals, wherewith the saints had been offered in sacrifice as it were, are burnt with perfumes, and cast on the territory of those who had sacrificed them, in token that vengeance was about to be taken on the latter. Moreover, inasmuch as the symbolization has reference to the events which arose out of Christ's preaching, an illustration of it metaphorically, and a key to it in a secondary and religious sense may be found in those words of our Lord, recorded in Mt. 10; 34 and Lu. 12; 49 ss.; "I am come to cast fire into the earth. . . . Think not, that I am come

to cast peace on the earth. I am come to cast not peace, but a sword."

540. *And there came thunders, and lightnings, and voices, and an earthquake.* These terms, as I have shown elsewhere (on 431, and *Guide*, 151, 198), compose a FORMULA OF CATASTROPHE; and the four-fold character here denotes the universality of the catastrophe in respect of the thing affected. We have seen, that *the earthquake* in C. 6; 12 symbolized the first destruction of Jerusalem; and so here this announces briefly and as from a distance that, which the earthquake in the preludial syllabus of the seventh trumpet (11; 19) symbolizes as near, and which that in the seventh vial of the seventh trumpet of this seventh seal (16; 18) represents as arrived at the epoch of accomplishment, namely, the second destruction of "the great city" Jerusalem, and also the overthrow of all other hostile powers, to wit, "the cities of the nations," and "great Babylon." And in like manner we find *the thunderclaps* announcing the coming judgment as "proceeding out of the throne of God" in the Introduction to this Mystery (4; 5),—in this syllabus of the seventh seal,—in the announcement of the end at the Christian era (10; 3),—in the syllabus of the seventh trumpet, and in the last vial. *As a whole*, this formula pre-intimates that, which is symbolized at large in Cs. 8–19 as being accomplished by progressive stages, namely, the complete and universal overthrow of the antagonistic Jewish and heathen powers.—As it appears to be meant, that the *thunders, &c.* came forth in consequence of the censer being cast on the earth, it will hence be signified, that they represent the fulfilment of the Divine decree for judgment to take effect.

In composing this preludial scene it is not improbable, that the author had before his mind's eye Ps. 18; 8, 12, 13, 14; '*The earth trembled and quaked. There went a smoke out in His presence; and a consuming fire out of His mouth, so that coals were kindled at it. At the brightness of His presence his clouds removed hailstones and coals of fire. The Lord thundered out of heaven, and the Highest gave his voice, hailstones, and coals of fire. He cast forth lightnings, and consumed them.*' We may also compare De. 32; 24: Ps. 120; 4: 140; 10 ("let burning coals fall on them"): Pr. 25; 21–22 ("thou shalt heap coals of fire on his head:" quoted in Ro. 12; 20 in connexion with, "Vengeance is mine. I will repay; saith the Lord."): Hab. 3; 5 ("Burning coals went forth at His feet").

As a whole, it is, I think, sufficiently clear, that this prelude represents, that the grand subject of the seventh seal (that, to which all the symbolizations of the seal relate, either as introductory thereto, or as descriptive thereof) is a persecution of God's saints similar to that depicted under the fifth seal. After intimating, that the Antiochian

persecution, with the events of the fourth kingdom which led to it, will be passed over in "silence," the prelude signifies, that 'the saints,—the 'brethren and fellowservants' of the true Israelites of old, will cry unto the Lord, and he will hear their cry, and will come to help them.' Closing His ears against all intercession, he will take summary vengeance on their adversaries.—The moral is, that those saints should 'be strong and of good courage,' and 'endure to the end.'

As a few specimens of the endless variety of expositions of the seventh seal I subjoin the following.—The saints' rest [Anselm]. From Malachi to Christ [Joachim]. Christ's first advent [Berengaud]. Period from A.D. 1431 to the judgment [Bibliander]. A type of the ages to follow [Brightman]. Subjection to Julian [Sir I. Newton]. The Sabbath of rest [Lee]. The millennial state [Vitranga]. Christ's second advent [Burgh].—*The half hour's silence.* The beginning of eternal rest [Victorinus]. Corresponds to Daniel's 45 days [Bede]. The Sabbath [Joachim]. A time of respite before the end [Aquinas]. The peace under Augustus [Berengaud]. A pause in the Vision [Anselm]. The millennium [Bale and Vitranga]. The peace procured by Constantine [Brightman]. An interval of rest to the seer [Pareus]. A.D. 380 to 395 [Sir I. Newton]. A respite granted to Agrippa's entreaties [Wetstein]. A pause between the visions for solemnity [Bp. Newton]. Peace of the Church [Croly]. A silence for hearing the prayers which follow [Burgh]. A few days after the death of Theodosius [Elliott].

Having now arrived at the end of the heptad of the seals, I would beg the reader to pause, and give due weight to the following considerations. 1. The ages, which I have pointed out as being those which the seven seals were designed to represent, have not been arbitrarily selected by me (after the manner of expositors in general), but are those into which writers of the apostolic age, and of all subsequent ages, have divided the history of the chosen people; and to which, moreover, symbolical works of a similar character to the Apocalypse and of contemporaneous date have been shown to relate. 2. Despite this independent assignation of the seal-symbolizations, no difficulty whatever has been experienced in making the symbolizations, and the history of the several ages, accord with one another. No occasion has arisen for forcing; nor do I think, that it can be said, that there is in any instance anything strained, unnatural, or improbable. 3. On the contrary, it may safely be affirmed, that, if not all, yet at any rate most of the coincidences are striking, and not to be paralleled in any other exposition. In particular, I may instance the reference of the symbolization in the second seal of the destruction of life, and the introduction of war, to the Deluge and the first recorded war:—of the

symbolization in the third seal of bondage and famine to the bondage in Egypt, and to the famine which drove the Israelites thither :—of the symbolization in the fifth seal of martyrs for God's truth to the Israelites of old, who *first* suffered for the truth's sake :—of the symbolization in the sixth seal of a universal political catastrophe to the destruction of the Jewish nation and polity by the Babylonians :—and, perhaps I may also specially mention (by reason of the parallelism that is made), the intimation we have found in the prelude to the seventh seal of a corresponding persecution and catastrophe in that seal, which can be none other than those under the Roman kingdom. —If due weight be given to these considerations ; and if on the one hand it be considered, whether on the whole a more probable exposition of the seals has ever been given, and on the other, whether, supposing the events had in view to have been those which I have mentioned, any better symbolization of them could be devised, I cannot but anticipate, that the reader's verdict will be in favour of the interpretation I have given.

Synoptical interpretation of the heptad of the seals with an included epilogue. 1. Under the *first seal* Christ, in his capacity of Mediator and Head of the Church, is represented as going forth, at the beginning of the first age, 'conquering' (which he did by the curse inflicted on the old serpent), and 'in order that he might conquer' at the end (which he did by 'bringing in the flood upon the world of the ungodly,' 'whereby the world that then was perished'). This symbolization is designed to be a type or representation in miniature of the Mediator's triumphant course from the beginning to the end of the ages. By the bow Christ is symbolized as being possessed of all power from the first ; and by a crown being given to the rider, that he is about to prove a conqueror. This age is characterized as one of purity, comparatively speaking. 2. Under the *second seal* the Mediator is represented as coming to take away the peace, which had hitherto prevailed on earth, and to send contention and the sword of strife. The source of this abruption of peace lay in the seeds of discord, which were sown in the confounding of tongues and the dispersion of nations ; and the first overt act resulting therefrom was in the earliest recorded warfare, namely, that of the 'four kings with five in the vale of Siddim.' This age is characterized as being one of great destruction of life ; and, as it commenced with the deluge, no other could equally well answer to such a description. 3. The salient features of the *third seal* are famine and bondage. An age of wide-spread calamity is indicated. Descending to details, three degrees or stages of progress seem to be denoted :—famine, competence, plenty. The history of the period between the Call and the Exode fully accords

herewith. For the most part it consists of accounts of scarcities and bondages; but in particular it contains the narratives of the most extensive famine, and the most celebrated bondage, that are on record. 'The famine, that was over all the earth,' was the means in the hand of Providence of bringing the chosen race into the enjoyment of a competence, which led to a state of great prosperity; and this was succeeded by a 'hard bondage.' 4. Under *the fourth seal* a state of calamity, disorganization, and devastation in the portion of the holy land occupied by the chosen race is symbolized. And therewith the history of nearly the whole of the period between the Exode and the building of the first Temple fully accords. 5. The symbolization of *the fifth seal* is so clear as to leave no room for doubt, that martyrs are represented, though the applications of the symbolization have been as many and various as in other instances. The sentiments put in the mouths of these martyrs seem to me to show clearly, that they must have lived under the Dispensation, in which retaliation in kind was the law. And hence I feel satisfied, that those who suffered for the truth's sake at the hands either of the idolatrous kings of Israel and Judah, or of the heathen invaders of Judea, are intended. These are represented as being admitted into the temporary and incipient state of bliss, with an intimation, that they should be promoted to the highest degree of happiness and glory, as soon as the appointed number of their Jewish and Gentile fellow-confessors under the Roman beast should have been made complete. 6. In *the sixth seal* a political catastrophe or overthrow is clearly symbolized. The whole framework of the state is represented as being convulsed and subverted, as it were by an earthquake. The sovereign rulers are deposed. The princes and nobles are degraded and ruined. The higher and lower jurisdictions are set aside, and the sources of the nation's wealth and prosperity taken away. Men of every rank and degree are compelled to abandon their means and their homes, and are driven in the utmost consternation and alarm to seek shelter where they may. And all this is attributed to the anger of the Mediator on account of the persecution of his faithful servants. No events recorded in history will suit this symbolization so well as those, which were consequent on the invasion of Judea by the Babylonians. *An Episode* of seven parts is inserted after the symbolization-proper of the sixth seal, and as supplemental thereto. It is divided into two principal portions, of which the first contains the sealing of 144 chiliads of 'the servants' of the Lord, and the second the beatification of a vast multitude, who have come out of 'the great tribulation.' (1). The Mediator is symbolized as having prepared, and now holding in readiness for action a company of devastators, consisting of four great powers,—the Babylonian, the Medo-Persian, the Persian, and the Grecian,—

powers, that should exercise lordship over the holy land, and bring its people into bondage, in retribution of the ill treatment, which His servants had received at the hands of the idolatrous kings of Israel and Judah. (2). But the action of these kingdoms he is represented as restraining, until the last 'ten of the righteous ones' who should suffer for the truth's sake, in the doomed city and state of the Jews, should have been made secure of the reward prepared for such. The righteousness of these procures the 'sparing' for a while, not only of the kingdom of Judah, but also of the territory of the Israelitish Samaritans, and even of heathendom. (3). The number of the redeemed being too great for the seer to count, it is made known to him by a voice from heaven, and shown to be, not only immensely great, but also absolutely perfect and complete, so that not a single individual is wanting. (4). It is also shown, that the appointed number from each tribe of the sons of Israel is accurately complete. (5). In the second part, 'a vast multitude' of victorious confessors are represented, as making their appearance in the Divine presence through the Mediator, and, as they enter into the seventh heaven, breaking forth into a song of praise to God and the lamb for their deliverance out of 'the great tribulation' of the fifth and sixth seals. These are symbolized as being sons of Israel, who, having 'gotten the victory over the beast' of their time, have been gathered together from every quarter, and are now, in fulfilment of the promise made to such in the fifth seal, admitted into the immortal rest of heaven, in precedence of the great body of the righteous, and in earnest of the higher glory to be conferred on them, when the time shall arrive for the distribution of 'crowns' and 'thrones.' In this multitude are included the 144 chiliads of martyred confessors, and those who had been confessors, but not martyrs. (6). In response to the palm-bearers' song of praise, the angelic hosts, being led to contemplate anew the wonders and blessings of redemption, prostrate themselves before the throne, and burst forth into a doxology, in which they ascribe to God every excellence in the highest degree and to the greatest extent. (7). Because by symbolization to the eye, the past history or future condition of the beatified confessors could not be depicted, one of the representatives of the body to which they belong comes forward to make a statement in reference to these points, and for the benefit of the Church at large. The multitude are declared to have come out of the tribulation of the fifth and sixth seals, in order to show, that they were confessors of the regal period. This tells at once the tale of their past history. As to their future state, it is described as being one of unmixed happiness, and due to their steadfast adherence to and confession of the truth of God. Their delightful employment will be to serve God without interruption, and with free access to His imme-

diate presence. He will ever keep them from all hurtful things. They will be exposed to no perils from without, nor suffer from any evils within. For 'the Lord Himself will be their shepherd; and they can fear no evil, because He is with them, and His rod and staff, they comfort and protect them.' He will secure to them everlasting bliss, and will keep far off from them every cause of sorrow. 7. After the Epilogue follows in due course *the seventh seal*. But, inasmuch as this was to be expanded to a great length, and to consist itself of many heptads, it necessarily could not as a whole be included in the heptad of the seals. Hence a preludial syllabus has been prefixed to it; and this has been made to supply its place, and to complete the heptad. Preceding this prelude, and immediately consequent on the opening of the seal, is a half hour's silence, which (besides other significations, that it may have) symbolizes, as I think, the passing over in silence of the Antiochian persecution, with the events symbolized in Daniel's prophecies as having led to it. The prelude itself, after introducing the angels of the trumpets (with the view to intimate, that they are the agents in the events to which it refers, and thus to show, that it relates to the occurrences symbolized under the trumpets),—the prelude in the first place depicts the rendering acceptable in God's sight of the prayers of saints, by the application to them of the Mediator's merits, and as a consequence of his intercession. It thus indicates by implication, that a persecution, similar and parallel to that of the fifth seal (the sufferers in which must be 'the fellow-servants and brethren' therein spoken of), forms the chief subject-matter of the seventh seal. This symbolization is followed by another, which represents the making an end of intercession, and the issuing of a Divine decree for the condign punishment of the persecutors. We have seen, that in the former instance the saints who testified to the truth under the idolatrous kings of Israel and Judah, and the destruction which came upon Jerusalem at the hands of the Babylonians, are had in view: and in this there can be no room to doubt, that the testifiers to the truth as it is in Jesus, and the destruction of Jerusalem by the Romans, and subsequently of Rome herself, are the subjects of the prophecy.

*HEPTAD of the Trumpets, with two HEPTADAL Episodes
included in the sixth:*

Nos. XIV, XV, XVI: Chs. viii; 6–xi. B.C. 70 to A.D. 70.

HEPTAD XIV: Chs. viii; 6–ix and xi; 15–19.

VIII; 6. 541–4. *And the seven angels, who had the seven trumpets, prepared themselves, that they might sound.*

This verse serves merely as an introductory heading to the trumpets.—The trumpet-soundings are so many herald-blasts of coming judgments. They are as it were an encompassing of the seat of the Roman beast. The miniature prototype of them is to be found in the encompassing for seven successive days of the devoted Jericho. As on that occasion there were for six days single perambulations by the seven priests and single blasts of the seven trumpets, but on the seventh day seven perambulations and seven blasts, so here the seventh trumpet exceeds in dimensions, and much more in its effects, all the preceding six put together.—The trumpet-heptad forms (as I have shown) the seal-epoch or epoch of crisis between the sixth and seventh seals : to which, therefore, it is common, and between which it stands as a transition-period. It extends *chronologically* from B.C. 70 to A.D. 70, including *historically* the rise of the civil power of Rome relatively to the Jewish nation, the rise of the religious power of Christianity, and the downfalls of the civil and the religious powers of Judea and of Rome.

The following are a few of the interpretations of the trumpets as a whole, or of their two principal divisions.—Various classes of Christians [Tichonius]. Judgments previous to the consummation [Andreas]. They regress to the Christian era, and extend to the end, being parallel with the seals [Joachim]. They represent seven heresies from Tatian to Mahomet [Luther]. Heresies from the apostles to the Reformation [Bullinger]. The history of Christendom from the time of writing to the consummation [Fexe]. They are all future [Ribeira]. Ecclesiastical history from Constantine to the Reformation [Brightman]. From the first to the second advent [Pareus]. Gothic ravages [Jurieu]. Judgments from which the 144,000 are delivered [Burgh]. *The first six* : from A.D. 337 to 750 [Lowman]. Troubles before Vespasian's arrival [Wetstein]. *The first four* = judgments on the Jews [Bossuet]. Tumults under Florus [Herder]. Judgments on inanimate things at the second advent [Todd]. A.D. 410 to 476 [Barnes]. *The first three* relate to troubles previous to the destruction of Jerusalem [Lee]. *The last three* relate to heathen Rome [Bossuet].

DIV. 1. THE FIRST TRUMPET. *The civil war in Judea, ending in the accession of the Idumean dynasty* : B.C. 70 to 40.

VIII; 7. 545-549. *And the first sounded : and there came hail and fire mingled in blood ; and they were cast unto the earth : and the third of the earth was burnt up ; and the third of the trees was burnt up ; and all green grass was burnt up.*

VIII; 7. 545. *And the first sounded : and there came hail and fire mingled in blood.* The ordinal numbers in all the seals, except the

fifth, are emphasized by the repetition of the article, but none in those of the trumpets. The emphasis may, perhaps, have been intended to indicate the complete consecutiveness of the things symbolized in the seals one on another, that is, that the whole series proper to one would in each case be completed before the next began. Its omission, then, would denote, that there was not the same full consecutiveness in the case of the trumpets. The successive soundings may mark a succession in the commencements of the events; but the events, or the effects of them, proper to one may not have been ended prior to the commencement of another or other later series, and so the events of the earlier trumpets have been more or less contemporaneous with those of the later. A review of the symbolizations of the first four, especially as compared with those of the first four vials, will confirm this. 'The earth,' 'the sea,' 'the rivers,' 'the heavens,' are affected in succession, thus following an order which seems to have been suggested by the nearness of relation of the parts of the universe to man. But events would not actually occur in conformity with such a natural order: and still less would they (as is the case in the vial-series) a second time follow the same order. The inference is, that the events symbolized in one or both of these series cannot in their entirety be represented in consecutive order. And the most probable view of the three series would appear to be, that the seals are substantially consecutive, the vials in the main contemporaneous, and the trumpets partly one, and partly the other, that is, their commencements only are relatively consecutive.—*Hail* is an appropriate symbol of the irruption of hostile forces, and of the devastation which they cause; inasmuch as a hailstorm comes on suddenly, sweeps everything before it, and does irreparable injury to standing crops (cp. Eze. 13; 11). It is so interpreted by the Oneirocritics. And Wemyss says; "A tempestuous shower may be the symbol of war. Thus Pindar compares war to a shower: *Isthm. Od.* 6. And Hannibal compares Fabius Maximus hovering on the hills to avoid a battle, and afterwards coming down to snatch the victory out of his hands, to a cloud on the top of a hill, breaking out afterwards into a shower, with storms and flashes (*Plutarch on Fabius*)." But there is no ground for the statement so commonly put forth, that *hail* implies an irruption from the North. Cp. Job 37; 22: Pr. 25; 23: Ca. 4; 16. It cannot have so specific a sense; and in particular to assign this sense here is to violate congruity of interpretation, since the same signification cannot be attached to the accompanying terms, *fire* and *blood*, nor yet in the other examples in C. 11; 19 and C. 16; 21. The precedents will fully confirm this. Job 38; 22-3; 'The hail . . . against the day of war.' Is. 28; 2 (relating to Shalmanezzer: cp. 30; 30); 'The Lord hath a mighty and strong one, who, as

a tempest of hail, . . . shall cast down.' Is. 32; 19 (as rendered by Lowth);

" But the hail shall fall, and the forest be brought down,
And the city shall be laid level with the plain."

Eze. 38; 9, 22 (of Gog); 'Thou shalt come like a storm.' 'I will plead against him with *blood*, . . . and great *hailstones*, and *fire*.' See *Guide*, 199.—There can be no doubt, that, in the first four trumpets and vials, the writer had his eye on the Egyptian plagues. But in his use of the terms there is all the difference, that can exist between what is literal, and what is symbolical; and much error has arisen from overlooking this difference. In the trumpet before us the seventh plague has been had in view: 'So there was *hail*, and *fire* mingled with the *hail*, . . . and the hail smote every herb, and brake every tree' (Ex. 9; 24: cp. Jos. 10; 11). Hence, elsewhere we frequently find 'fire' or 'thunderbolts,' and sometimes 'blood,' associated with 'hail.'—*Fire* appears to be used as a symbol of some dire mean of destruction, which is not specified (as in C. 11; 5: 13; 13: 16; 8: Ps. 66; 12: Is. 42; 25: 66; 15: Eze. 20; 20–22: Zec. 13; 9); and sometimes, more specifically, with a reference to the evils arising from civil wars (as here and in C. 9; 17–18).—*Blood* is another symbol of evils arising from hostile contentions; but, by reason of the nature of a symbol to be diverse from the thing symbolized, it would even less than *hail* or *fire* denote actual bloodshedding. "The blood is the life thereof;" and hence it may be, that (as Grotius says) 'blood denotes every kind of immature death;' or, politically, a deadly corruption in the body politic. Cp. Eze. 14; 19: 32; 16: 39; 17.—In the *mingling* of hail and fire in blood there seems to be an incongruity, which may possibly denote some apparent contrarities in the things signified. I would not, however, lay any stress on this conjecture. Nor do I think it possible to assign any distinct significations to the three symbols. I am more inclined to believe, that the three have been introduced, partly for the sake of congruity with the other trumpet-symbolizations (in which we shall find the number *three* constantly appearing), and partly (in the nature of a superlative) to intensify the idea of the resulting calamities. With the latter object in view, rather than as denoting distinct things, they are frequently associated together in Scripture.

546. *And they were cast unto the earth.* Congruity with all the accompanying terms, and especially with *the sea, rivers, &c.*, of the following trumpets, requires that *earth* here be taken symbolically. The use of the same terms (*earth, sea, trees*) in the corresponding passage in C. 7; 1–3 confirms this (see on 454–6). So taken, the Holy land will be denoted. And this is a most important point to have de-

terminated; because it fixes *the scene* of the events; and, if it does not accurately fix *the epoch*, it goes far towards doing so, and absolutely excludes those interpretations, which assign an epoch, that is inconsistent with a Jewish reference.

547. *And the third of the earth was burnt up.* This clause is omitted in the R. T.; but authorized by the most ancient authorities, and received in all the best editions.—*A third* is commonly said to be “a rabbinism, expressing a considerable number,” as *e.g.*, in *Rab. Mard.*; ‘When R. Akiba prayed, . . . the world was struck with a curse; and then the third of the olives, the third of the wheat, and the third of the barley was smitten.’ The term ‘considerable’ is indeed indefinite and comparative, but yet it may be doubted whether ‘inconsiderable’ might not be well substituted for it. The passages quoted in support of the former do not bear it out; and a fraction less than a half seems ill-adapted to represent a considerable portion of a thing. The contrast, too, of *the third* of the earth with *the whole* of the grass is opposed to such a construction here. And it may further be remarked, that a contrast is apparently intended between the first four trumpets and the first four vials in respect of the third parts only being affected under the former, while the wholes of the objects are brought to ruin under the latter; and this tends to support the same view.—*The earth* here may properly be taken to include not only the country itself, but also its constitution and institutions.—*Burnt-up.* The Greek word expresses emphatically complete destruction. The reference in it to the *fire* of the first clause seems to show, that that (whatever it may mean) represents the chief instrument of the calamities. But its use in respect of *the earth*, *the trees*, and *the grass* shows, that we must take the term in a loose generic sense, and not attempt to interpret it with any literality.

548. *And the third of the trees was burnt up.* *Trees* (as I have shown on 458) are commonly made symbols of men or classes of men; and, standing in connexion with *grass*, will denote the higher classes as opposed to the lower.

549. *And all green grass was burnt up.* C. 9; 4 shows, that *grass* means men (cp. Is. 37; 27: 40; 6: 1 Co. 3; 12). But in that text a distinction is made between *the grass* and *the green thing*. Whence we may infer, that the insertion of the epithet *green* here is not without a special object; and I know not what it can be, if not to limit the statement either to those of the lower classes who were in a thriving condition, or to those who were regarded as being on the Lord’s side, just as in *Hermas* ‘the green trees are the righteous.’ Cp. Job. 5; 25: 8; 12, 16: 15; 32: Ps. 23; 2: 37; 35: 72; 16: 90: 5; 92; 7, 14: Is. 15; 6: 35; 7: 44; 4: Je. 11; 16: 17; 8: Ho. 14; 8.

The generic sense which results from our inquiry into the symboliza-

tion of this trumpet is as follows. At the commencing epoch a war, and apparently a civil war, which was productive of grievous calamities of various kinds, began in 'the good land' inhabited by God's people. A part (but comparatively an inconsiderable one) of the country, the institutions, and the higher classes, together with the whole of the more thriving part of the population, suffered greatly, their prosperity being withered as by the scorching of fire.

As to the historical application, it can of course only be determined by having previously ascertained the epoch and the locality, to which the symbolizations refer. The latter has been ascertained above (on 546), and both have been demonstrated in the *Guide*, p. 103 ss. And time and place having been thus determined, we have a sure basis for a particular interpretation. Turning, then, to the history, I find (in Bell's Chronology under Palestine) this record ; "Hyrceanus II, B.C. 70. Deposed by Aristobulus II, 65. The contest of the two brothers decided by Pompey at Jerusalem, 63. DEPENDENT UPON ROME, 63." And hence it appears, that the seven years from B.C. 70 to 63 (which dates I adopt as the eras of the first and second trumpets) were a period of civil war between two brothers ; who (or whose shares of the evils brought upon their country) may possibly have been specially represented by *the hail* and *the fire* respectively, and the relationship between them by these being mixed together *in* or *by blood* ; or else, possibly, *the hail* and *the fire* may stand for the brothers, and *the blood* for the deadly enemy, whom they conjointly were the means of introducing. Be this as it may, certain it is, that this civil war gave occasion for the interference of the Romans, and that to it were traced all the evils, which subsequently came upon the Jews. For thus writes Josephus, after carefully fixing the commencement of the evil at B.C. 70 ; "Hyrceanus and Aristobulus occasioned the misery which came upon Jerusalem by levying war upon one another. For *now we lost our liberty, and were deprived of that country, which we had gained by our arms from the Syrians*" (*Ant. XIV* : iv ; 5). And again (*Pref. to Wars*, 7) ; 'Their quarrel brought upon their country the Romans and Pompey.' Independently, then, of the evils which the civil war itself must have brought upon the Jewish nation, looking at it as the cause of the intervention of the Roman power (which is the ground of its introduction here), it is appropriately symbolized as withering to some extent the country and its institutions, the upper classes, their privileges and powers, and universally the body of the people in respect of those liberties, which caused them to be prosperous and well-affected. With regard to the last Josephus tells us, that they were opposed to both the brothers, and 'complained that, though these two were the posterity of priests, yet did they seek to change the government of the nation to another form in order to enslave

them.' And some idea may be formed of the miseries, which the civil war entailed on the people, from the changes which took place. Hyrcanus first took the government as the lawful heir. Aristobulus then rebelled; and, having defeated his brother, compelled him to abdicate. A solemn treaty and reconciliation took place between them; but Hyrcanus broke it, fled to Aretas, king of Arabia, and shortly returned with 50,000 men to make war upon his brother. The latter, being shut up in Jerusalem and reduced to extremities by famine, obtained the assistance of Scaurus, Pompey's lieutenant; and when, through fear of the Romans, Aretas and Hyrcanus retreated, he pursued and 'slew above 6000 of them.' Hyrcanus then fled to Pompey, and by bribes and abject supplications (such as his brother was too proud to make) induced him to march into Judea. Jerusalem was given up to Pompey by the party of Hyrcanus; but that of Aristobulus defended the temple for three months against all the force of the Romans, suffering hardships surpassed only by those of the last Roman siege. When the temple was at length taken, 'many of the priests were slain at the altar,' says Josephus (*Wars* I: vii; 5), 'as preferring their sacred duties to their own preservation. The greatest part were slaughtered by their own countrymen of the adverse faction. Very many threw themselves down the precipices; while some set fire to the buildings, and were burnt with them. Of the Jews 12,000 were slain, but of the Romans very few. Yet, amidst all these calamities, nothing so sensibly affected the nation, as that the Holy place, which had hitherto been seen by none, should be exposed to strangers; for Pompey and his attendants went into the sanctuary (whither it was not lawful for any to enter but the High Priest), and saw what was deposited therein.'

Pompey's intrusion into the Holy of Holies is thus related by Tacitus (*Hist.* V. 9); "Cneius Pompey was the first of the Romans who subdued the Jews, and entered the temple by right of conquest. It thus became generally known, that it was an empty building, with not a single statue of the gods in it, and with *arcana* void of decoration. The walls of Jerusalem were dismantled: the temple was left standing."

Such a war, and siege, and profanation of the temple by the Romans, occurring at the commencement of a *septuagintal* period before the Christian era, might well be regarded as parallelistic to, and prefigurative of that more dire war, and siege, and destruction of both the city and the temple by the Romans, which, at the close of a *septuagintal* period after the Christian era, put a final end to the Jewish nation and polity. And hence it would form a most suitable commencement for the transition-period, or period in which "the ends of the ages met together" (1 Co. 10; 11). Pompey made Hyrcanus

High Priest, but deprived him of all authority beyond Judea, and even of many towns within it, and placed Judea itself under the Prefect of Syria, and made it tributary to the Romans (b.c. 63). The calamities, however, which the war between Hyrcanus and Aristobulus superinduced, did not terminate here. Aristobulus and his children were carried captive to Rome; but his eldest son, Alexander, made his escape, levied war upon Hyrcanus, took Jerusalem and other strong places, and would again have deposed Hyrcanus, if Gabinius and Mark Antony had not come to the assistance of the latter, and defeated Alexander in a great battle. The war, however, continued; but eventually the Romans prevailed. Gabinius then divided the country into five provinces, restricting the authority of Hyrcanus to that in which Jerusalem was situated, and to the care of the temple. "So the Jews were now freed from monarchical authority, and were governed for the future by an aristocracy." But now Aristobulus made his escape, and renewed the war. It continued for some time; and in one battle alone 5000 out of 8000 of his forces are said to have been slain. Eventually Aristobulus was carried back to Rome. But then his son Alexander 'got together a very great army, and set about killing all the Romans that were in the country.' In the battle that ensued '10,000 of his men were slain.' Next comes Crassus (b.c. 54), and strips the temple of all the gold, which Pompey had left. Then Cassius, in his flight from the Parthians, carries 30,000 Jews into slavery. Finally, two Edomites (Antipater and Herod) obtain the procuratorship of the country. For a time they make Hyrcanus their puppet. And in the end the whole of the beloved Asmonean race is exterminated by the cruel Herod. Thus was the unhappy Judea, from the time of the contention between the two brothers, until the accession to power of the Idumean family, and the Parthian invasion (say from b.c. 70 till *circa* b.c. 40), a prey to civil war and to an irresistible foe. Well might it be represented as being deluged 'by hail and fire, mixed together with blood.'

Lest exception should be taken to my having carried down the history, appertaining to this trumpet, to a date later than the commencements of those which follow, I must beg the reader to call to mind what was shown on No. 545; and to consider that, as the principle of the symbolical arrangement in the first four trumpets is territorial (*the earth, the seas, the rivers, and the heavenly bodies* being affected in succession), it must follow, that it cannot be also chronological as between the several trumpets; but that, at the most, the commencements only can be relatively consecutive, the events proper to each division, of whatever date they may be, being necessarily assigned to that division. I have limited this observation to the first four trumpets; because there is a wide distinction observable between them and

the three last. The latter are not arranged on the territorial principle. They are marked off from the former by an emphatic break (8; 13), and are distinguished as 'The Woe-trumpets.' And the comparatively great expansion of them indicates, that the first four (each of which is contained in a single sentence) stand in the relation of an introduction to the three last, just as the first four seals do to the three last. The septuagintal period, too, may be regarded as being divided into two periods of 30 and 40 years respectively.

The following are some of the interpretations given of this trumpet.—It is directed against Judaism [Bullinger]. Against Tatian's heresy [Chytræus]. The destruction of Jerusalem [Foxe]. Against Arianism [Brightman]. Incursions of Alaric and the Goths [Mede, Sir I. Newton, Elliott]. From Trajan to Gallus [Vitranga]. Jewish persecutions of Christianity [Woodhouse]. A.D. 376 [Cunninghame]. A.D. 395 ss. [Faber]. The Albigenses [Croly].

DIV. 2. THE SECOND TRUMPET. *The wars of the first Triumvirate, which resulted in Julius Cæsar's becoming Emperor: B.C. 63 to 48.*

VIII; 8-9. 550-555. *And the second angel sounded: and as it were a great mountain burning with fire was cast into the sea: and the third of the sea became blood; and the third of the created things which [are] in the sea, those having souls, died; and the third of the ships was destroyed.*

VIII; 8. 550-1. *As it were a great mountain burning with fire was cast into the sea.* As a symbol a mountain represents a kingdom or state (see on 440, and Is. 2; 2: 11; 9: Da. 2; 35, 44-5: Zec. 4; 7) and especially a heathen kingdom (Eze. 6; 2-6: Je. 2; 23: Mi. 4; 1); because "mountains were the forts of Paganism" (Wemyss).—*Burning with fire* is commonly supposed to mean, that the mountain was an eruptive volcano; but perhaps it may intend, that the mountain was enveloped in flames. The difference will affect only the force of the symbol; for in either case the power of the mountain to dry up the sea, that is, of the thing signified to devastate and destroy, will be denoted. The same symbol is used in reference to the literal Babylon in Je. 51; 25; "Behold I am against thee, O destroying mountain, saith the Lord. . . . And I will . . . make thee a burning mountain," that is, an extinct volcano.—"Great disorders and commotions," says Wemyss, "and especially when kingdoms are moved by hostile invasions, are expressed in the prophetic style by carrying or casting mountains into the sea: cp. Ps. 46; 2: Rev. 6; 14: 16; 20."—*The sea* is, as I have shown in the *Introd.* p. 11, the territory of the nations or Gentiles.

552. *And the third of the sea became blood, i.e., a portion of heathendom became politically disorganized.* The suggestive precedents are

in Ex. 7; 19 ss. ('The waters of Egypt were turned to blood, and the fish died'), and Am. 7; 4 ('The Lord called to contend by fire, and it devoured the great deep, and did eat up a part').

VIII; 9. 553-4. *And the third of the created things which are in the sea, those having souls, died.* If the *created things* (cp. 5; 13) is to be taken in the widest sense as inclusive of things animate and inanimate, then not only men but institutions would be denoted by it. This may be the case. But I am more inclined to think, that the animate creation alone was contemplated. For the form of the expression seems to imply, that the whole *might* have died. The limiting term $\psi\upsilon\chi\eta$, too, is not used to express *life*, but a *soul* as a symbol. Compare Chapters 6; 9: 16; 3: 20; 4. Also, there seems to be no propriety in reckoning the living things to be a third of the animate and inanimate. And the parallel case in the second vial leaves almost no doubt on the point. *The created things*, then, will be a synonyme for *the fishes*. And these are elsewhere made symbolical of men: see Mt. 13; 47. *Souls* denote symbolically in the Apocalypse the more excellent part of mankind: in a religious point of view the righteous; and hence in a political the defenders of liberty and free institutions. So that this clause will import, that those men, who were the upholders of liberty, perished or were politically annihilated.

555. *And the third of the ships was destroyed.* The term may denote merchant-ships in contradistinction from ships of war. And hence it has commonly been supposed, that trade, commerce, or "moveable riches" is symbolized. But perhaps *the ships* in this connexion may rather signify the inanimate things of the sea, or those by which it is rendered serviceable to man. In this case the political institutions, by which men are connected together in communities for their mutual benefit, would be denoted. Either signification would give an appropriate sense.

The generic result is as follows. A powerful kingdom appears in the territory of heathendom, as being as it were in a state of conflagration, setting on fire and consuming everything with which it comes in contact. The consequence is, that a portion of that territory becomes politically disorganized,—a part of its inhabitants, *viz.*, the friends of liberty and free institutions, are either slain or politically annihilated, and a part of the political ties which bound its different divisions together, or the means by which the public and social weal were promoted, are severed or destroyed.

The historical application will now be readily shown.—The prophecy in Dan. C. 2, is taken up here from its terminus in vv. 35, 45 (see on 522). The power of republican Rome is the 'stone cut out of the mountain without hands,' which (first in Antiochus Epiphanes's time) 'smote the image [the quadripartite kingdom, of which Nebuchad-

nezzar was the founder and 'head'] upon its feet of iron and clay [Syria and Egypt], and brake them in pieces;' and then "became a great mountain, and filled the whole earth." This power is here brought to view under the very same designation of "a great mountain." And, remembering that the heathen powers appear in prophecy only in respect of, and to the extent of their connexion with God's people, it will at once be seen, how appropriately Rome is introduced as a blazing mountain, setting the sea on fire and filling it up [*i.e.*, overrunning and devastating the heathen world, subverting its governments, destroying its liberties, and carrying off its wealth, until it has absorbed the sea-girt world into itself, or made itself almost coextensive therewith, as the universal world-power],—how appropriately, I say, at the epoch (B.C. 63), at which it absorbed Judea into itself, seizing its capital, profaning its temple, disposing of its highest civil and ecclesiastical offices, and robbing it of the kingly dignity. To dwell on the wars and conquests of Pompey and Cæsar at this epoch cannot be necessary. It might well be said, that they carried 'fire and sword' into all the known world, deluged a great part of it with blood, slew multitudes of its peoples, and destroyed its sources of wealth and freedom: in a word, they 'set the world on fire' as it were. At Pompey's triumph alone "there appeared the names of 15 conquered kingdoms and 800 captured cities." [There are expositors, who would see in 'the destruction of the ships' an allusion to the expedition of Pompey against the pirates of the Mediterranean, by which he is said to have added so "greatly to his reputation"! While thus the wars of these two great Generals (which may be considered to have raised Rome to the rank of a prophetic 'kingdom' or universal world-power) may be symbolized by the casting of a great mountain enveloped in flames into the sea, the consequences to which their wars conducted appear to be had more especially in view in what follows. Pompey and Cæsar, having both attained the acmè of power in the Republic by their military exploits and influence, and each being unable to brook a rival, led the forces of the East and the West against each other, expended the best blood of the Republic in civil war, annihilated the foundations of liberty and those who defended them, and loosened the bonds which held the Republic together, and gave to it its wealth and power. And so we find an historian saying; "From Pompey's death (B.C. 48) we date the extinction of the Republic. From this period the Senate was dispossessed of its power; and Rome was never without a master." Hence, from the close of this period may be dated the emersion from the sea of the beast with ten heads (13; 1), *i.e.*, the conversion of the Republic into a despotism by the setting up of the Imperial power of the Cæsars. And so it appears, that, as under the first trumpet is

symbolized the civil war between the two last of the Asmoneans, which led to the loss of Jewish liberties, and to the absorption of Judea into the empire of Rome, so under the second are symbolized those wars of Rome upon the nations, and specially that civil war between the Roman Generals of the first Triumvirate, which resulted in the loss of the liberties of Rome, and led to the conversion of the Republic into an Imperial despotism. In reference to Judea, then, the blazing mountain was cast into the sea in B.C. 63: in reference to heathendom in B.C. 48, the era from which the empire is reckoned to commence.

Here let me take occasion to notice a stichoical coincidence. Pompey may be regarded as being the prominent person, and the one in the ascendant under this trumpet, as Cæsar is under the next. For the former had the authority of the Senate in his favour, and fought on the side of liberty, and had Judea under his government. His ascendancy, then, may be considered to have come to an end with the last stich of this trumpet. The number of that stich is 555. Now the sum of the letters in Πομπειος, taken as numerals, is 555. Perhaps in this coincidence some confirmation of the opinion, that Pompey was had in view under this trumpet, may be rightly seen.

The wars of the two Triumvirates and their results may be regarded as forming the principal subject of the first six trumpets. Whether or not the *triumvirates* being their grand topic may have suggested the so frequent introduction of *the third*,—the repetitions of which in the first four amount to *twelve*, thus giving an average of *three* to each of the four,—I leave to the reader to judge.

Interpretations of the second trumpet.—The Manichean heresy [Bale]. Heresy of Marcian [Chytræus]. Christianity absorbing heathen Rome [Marlorat]. Period to Aurelian's time [Foxe]. Episcopacy [Brightman]. Genseric and the Vandals [Mede, Sir I. Newton, Faber, Elliott, and many others]. Period to Gallienus [Vitranga]. The Goths [Daubuz]. Heathen persecutions of Christianity [Woodhouse]. A.D. 395 [Cuninghame]. Spanish armada [Croly].

DIV. 3. THE THIRD TRUMPET. *The reign of the first Emperor,*
J. Cæsar : B.C. 48 ss.

VIII; 10-11. 556-564. *And the third angel sounded : and there fell a great star burning as it were a torch : and it fell upon the third of the rivers, and upon the fountains of the waters : (And the name of the star is called Wormwood,) and the third of the waters becomes wormwood, and many of the men died from the waters ; because they were made bitter.*

VIII; 10. 556-7. *And there fell from the heaven a great star, burning as it were a torch. As the place of origin is not mentioned in the*

preceding trumpets, it may be presumed, that the introduction of *from the heaven* is not in this instance merely a part of the machinery, but that *the heaven* has a special signification attached to it here. If so, it would seem that this clause must import, either that the star was a scourge specially sent by God, or that the thing signified operated to produce its evil effects from the highest political station (see p. 11). That the act of falling is not here the point of the symbolization is made evident by the consideration, that the degradation of the thing signified could scarcely be productive of the evil effects, which are attributed to it, and to produce which was the object of the falling. Taking all the circumstances into account, I think that the latter alternative gives the true solution.—*A great star* must denote a mighty Potentate or ruler (see p. 106).—*Blazing like a torch or firebrand* must be added to heighten the conception of its fearful character, and so of that of the ruler signified. In Is. 7; 4 Pekah and Rezin, enemies of Ahaz, are called ‘the two tails of smoking firebrands.’ And so, when Hecuba dreamt, that she brought forth a torch, this was interpreted to mean, that the child would prove to be the ruin of his country: and hence Euripides called Paris ‘the bitter representative of a torch.’ In like manner Horace, speaking of Hannibal, compares him to a blazing torch. And streams of fire like torches, of which Livy gives instances, were looked upon as ill omens. Thus, among the omens of the destruction of Jerusalem mentioned by Josephus are ‘a star resembling a sword which stood over the city, and a comet that continued a whole year.’ But ‘a star burning like a torch’ may be a description of that sort of comets, which from their shapes are called *lampadias*. And thus, what is by Aristotle called *Κομήτης* is in the author of the description of the Olympiads called *Λαμπρας*, the term used in our text. How great was the terror formerly excited by a meteor or comet, such as must be had in view here, is well known.

558–9. *And it fell upon the third of the rivers, and upon the fountains of the waters.* “Waters are peoples” (17; 15); and hence *rivers and fountains of waters*, which flow into and feed the sea, are greater or less outlying countries, which are or may be made tributary to a parent or dominant state, thus contributing to augment its wealth and aggrandizement. And so the Oneirocritics say; “As all rivers run into the sea, so the wealth of the world flows to a great king:” and; “New rivers running into the sea signify new revenues accruing to a kingdom from distant nations.” But rivers and springs, as flowing through and fertilizing a country, may also symbolize the internal sources, political or physical, of a nation’s wealth, strength, and well-being. And the circumstances make it probable, that this sense is primarily, if not exclusively, the one intended here.—It is to be observed, that a distinction is made between the rivers and the foun-

tains. For, while (following the precedent in the first trumpet) a third only of the rivers, at the same time the whole of the fountains, is stricken by the star. Probably the difference intended is the same here as there, namely, that a part only of the higher, but the whole of the lower class of institutions, dependencies, or sources of wealth were injuriously affected.—By Elliott the rivers are taken literally!

VIII; 11. 560-1. (*And the name of the star is called; Wormwood*). This clause is manifestly introduced parenthetically in the middle of the sentence, in order to show why the waters became wormwood.—*Is called*: in C. 9; 11 the phrase is *hath his name*.—*Wormwood*. That this is intended as a symbolical designation to point out, and to identify a particular individual, there can be no doubt. The *star* shows, that a man and a ruler is meant. The insertion of the article in the Greek (as in the best editions) may be meant to intimate, that, not the herb wormwood, but the name of a man is intended; and perhaps, also, to throw emphasis on the word as being used to denote that, which is *wormwood par excellence* and in the highest degree. And the circumstance, that, while the Greek word is feminine the masculine article is prefixed to it, further shows, that the word is used as the proper name of a man. But, if this be a name given to identify an individual, we ought by some means or other to be able to discover the individual. The meaning of the term itself will not help us much. We may paraphrase it as '*He who makes bitter*' or '*The Bitter scourge*.' But, while this indicates the character attributed to the individual, it affords little or no clue to his identification. And unquestionably, if we expect to find one, we must look for it in the mystical system: and where with more chance of success than in the science called *Gematria*? Proceeding in accordance with it, then, I offer the following solution. The reading adopted in the best editions is $\delta \alpha\psi\upsilon\theta\omicron\varsigma$. But, considering that it was a common practice in *Gematria* to vary the spelling as might be requisite to produce the coincidence desired, and moreover that there is a reading $\alpha\psi\omega\theta\iota\omicron\upsilon\varsigma$, if not $\alpha\psi\upsilon\theta\iota\omicron\upsilon\varsigma$, there can be no difficulty in supposing the substantive to have been originally written in the last-named way, and subsequently altered by some copyist, who noticed the wrong spelling, but did not understand the motive for it. The amount of the numeral letters in the first phrase would be 1110, in the last 1120. Now Cæsar's name might be written abbreviated either Ιουλιος Κωρ or Κωρ . The former gives 1120: the latter 1110. Either of the readings, then, would suit to produce the coincidence; but I have been inclined to prefer the last, because it seems to be indicated, and the coincidence itself to be rendered more probable, by another arising out of the stichoical reckoning. 560 stichs have been completed,

when the name of the star is given. And the number 560 is the half of 1120. On the whole, and until any better solution is offered, and taking into account that it suits the epoch and circumstances well, I must think, that '*The wormwood*,'—'*The bitter scourge*,' is given as a mystical name to, and at the same time as a descriptive designation of Julius Cæsar.—But, I may further adduce another coincidence. Ἡρώδης, *Herod* = 1120. Herod may, therefore, be had in view; and this name also will suit the epoch and circumstances. Which, then, is to be preferred? If *the rivers and fountains* are to be interpreted territorially, and as standing related to the sea, Cæsar must be supposed to have been meant; because there were no outlying dependencies on Judea, which could be affected by Herod. But if these are to be taken as related equally to *the earth* and *the sea*, and hence as denoting generally the sources of national prosperity, then either Cæsar or Herod may be intended. Now it will be seen presently, that they must be taken in the latter sense; and hence we can derive no solution of the question from the context, and we must leave it to be decided, if it be necessary to make any choice (which I do not consider, that it is), on special grounds.—Note that, when the names of Cæsar and Pompey are numerically reckoned, the former is double the latter.

562. *And the third of the waters becomes wormwood.* Water 'in a barren and dry land,' where it was often extremely scarce, was much more highly prized than it is among us; and hence it became an emblem of life, as in "the water of life" (21; 6). And so here *the waters* signify the essential requisites of a nation's healthful existence. That in this place 'peoples' cannot be meant (as in 17; 15) appears from the circumstance, that the corruption of the waters was the cause of men's dying. The turning, then, of the third of them into wormwood must denote the changing of a part of the institutions of a nation, in a way to render them hostile to the liberties, happiness, and prosperity of the people. In accordance with this interpretation is that given by the Indian interpreter, C. 187, that 'for a king to provide *pure* water for his people signifies, that he will relieve, liberate, and make joyful the oppressed;' since this implies that, on the other hand, for him to make the waters which support his people bitter must denote his injuring and enslaving them.

563-4. *And many of the men died from the waters; because they were made bitter.* *Many*, but not *the many*, i. e., the greater part.—*The men.* Although the Greek word for *men* commonly has the article before it, yet this is not the case invariably: see e. g., Lu. 5; 10, cp. 32, 35: 12; 36: Acts 14; 15: 15; 26: 2 Ti. 3; 8: He. 6; 16. I therefore venture to think, that the article does not in this case, at any rate in the N. T. use, necessarily lose its distinctive force (as is commonly supposed); and I have in consequence, here and in some other places,

inserted the English article. In the present instance I suppose, that those men who were opposed to, and in consequence suffered from the acts of 'the great chief,' are allusively pointed to by it.—To remove all room for doubt, the effect of the action of the star, namely, *to embitter the waters*, that is, to render them unfit to sustain life, is more explicitly stated in the last clause: so that this is epeexegetical of the last but one preceding it.

As precedents suggestive of this symbolization I may refer to Ex. 15; 23 and Je. 9; 15: "They could not drink of the waters of Marah, for they were bitter:" "I will feed this people with wormwood, and give them water of gall to drink." And I would specially direct attention to a passage in 4 *Ezra* v, in which the Romans are being spoken of, and wherein it is said, that, *after the third trumpet*, great prodigies shall happen, and 'even he shall rule, whom they look not for that dwell on the earth' (see p. 228). One of the prodigies is, that 'salt [or bitter] waters shall be found in the sweet.'

The generic purport of the third trumpet is this. A renowned chief, carrying with him 'fire and sword' wherever he goes, and who has attained to the highest station in the political world, inflicts a deadly blow upon those political institutions, which are the palladium of the people's liberties, and the main source of their prosperity and happiness. In consequence, the constitution of the country is corrupted into a despotism, and many of its defenders are ruined or slain. The name of the chief is Julius Cæsar.

The historical application scarcely need be laid before the reader, now that the time and the person have been so clearly marked out. Cæsar having levied war upon 'the Senate and people of Rome,' and defeated their General, Pompey, compelled them to receive him as '*Imperator*.' By the steps he took to secure to himself the Imperial power, he became indeed to them and their institutions 'a bitter scourge.' Prideaux writes thus (I. 229); "Cæsar fought fifty battles; and in these he is said to have slain 1,192,000 men, which sufficiently proves him to have been a terrible scourge in the hand of God for the punishment of the wickedness of that age in which he lived; and consequently he is to be reputed the greatest pest and plague, that mankind then had therein." "Through the ambition of Pompey and Cæsar, the whole Roman empire being divided into two opposite factions, there was produced hereby the most destructive war that ever afflicted it." "Cæsar raised vast sums of money by admitting foreign states into alliance with the Romans, and by granting to foreign kings the confirmation of their crowns. Thus, he extorted from Ptolemy Auletes alone nearly 6000 talents." Scipio, again, Pompey's father-in-law, "grievously pillaged and oppressed Syria with all manner of exactions, to raise money for the carrying on of the war on behalf of his

son-in-law." Every part of the empire suffered in like manner. What were esteemed to be the bitter fruits of Cæsar's converting the Republic into an Imperial despotism may best be shown by a few extracts from the speech of the Consul Saturninus to the Senate, on the occasion of the assassination of Caligula, when it was supposed, that Rome had regained its liberty. He is reported by Josephus (*Ant.* XIX : ii ; 2) to have spoken thus :—"Although it be a thing incredible, O Romans ! because of the great length of time, that so unexpected an event hath happened, yet are we now in possession of liberty. As to our ancient state, I have heard of it by the relations of others, but as to our later state, during my lifetime, I have known it by experience ; and I learned thereby what mischiefs tyrannies have brought upon this commonwealth, discouraging all virtue, and depriving persons of magnanimity of their liberty, and proving the teachers of flattery and slavish fear, because it leaves the public administration not to be governed by wise laws, but by the humour of those that govern. For since Julius Cæsar took it into his head to dissolve our democracy, and by overbearing the regular system of our laws, to bring disorders in our administration, and to get above right and justice, and to be a slave to his own inclinations, there is no kind of misery but what hath tended to the subversion of this city ; while all those that have succeeded him have striven one with another to overthrow the ancient laws of their country, and have left it destitute of such citizens as were of generous principles ; because they thought it tended to their safety to have vicious men to converse withal, and not only to break the spirits of those that were best esteemed for their virtue, but to resolve upon their utter destruction. Of all which emperors, who have been many in number, and who laid upon us insufferable hardships during the times of their government, this Caius, who hath been slain to-day, hath brought more terrible calamities upon us than did all the rest. . . . For tyrants are not content to gain their sweet pleasure, and this by acting injuriously, and in the vexation they bring both upon men's estates and their wives ; but they look upon that to be their principal advantage, when they can utterly overthrow the entire families of their enemies ; while all lovers of liberty are the enemies of tyranny." Josephus goes on to state, that, when Cherea demanded of the Consuls the watch-word, and they gave 'Liberty,' it was 'the subject of wonder to themselves ; for it was a *hundred years* since the Democracy had been laid aside when this giving the watch-word returned to the Consuls (A.D. 41) : for, before the city was subject to tyrants, they were the commanders of the soldiers.' From this statement it would appear, that in some sort the loss of the liberties of Rome was reckoned to have taken place, when the first Triumvirate was formed (A.D. 60), that is, about the epoch of

the sea being turned into blood by the casting of the burning mountain into it.

If any one should prefer to take *the rivers and fountains* in a territorial sense, it would be easy to show, that the history of the period, to which I refer this trumpet, will agree well with such an interpretation. Cæsar's wars were chiefly carried on against or among the nations dependent on or adjoining to Rome; and hence he was pre-eminently a cause of bitterness to these. Not to speak of his wars in Gaul and Britain, and then in Spain, he defeated Pompey in Thessaly, subjugated Egypt, conquered the king of Bosphorus, returned to Africa and defeated Cato, Scipio, and Juba, and finally crushed the power of his adversaries by overcoming Pompey's sons in Spain (B.C. 45). "Hereon he was made *Dictator perpetuus*, and had many other honours and powers granted to him, whereby he had the whole authority of the Roman state put into his hands: and so was made, though not in name, yet truly and in effect, sovereign prince of their whole empire" (Prideaux). After Cæsar's death Cassius levied heavy contributions on Judea, and sold into slavery all the inhabitants of some of the cities, which were slow in furnishing their quota. Dolabella, again, exacted contributions throughout Syria generally. But Antony surpassed both.

Hitherto I have interpreted the symbolization of this trumpet with reference exclusively to *the sea*, i. e., the heathen world. But if *the rivers and fountains* be understood (as I have shown, that they must be in this instance), as denoting the sources of a nation's wealth and well-being, they will admit of a reference to *the earth* of the first trumpet equally as to *the sea* of the second. And as it is quite in accordance with the genius of the mystical system to avail itself of the capability of a symbolization to have a double reference,—and moreover we have seen reason to think, that Herod, as well as Cæsar, may be pointed at in the name *Wormwood*,—I do not hesitate to give the symbolization before us a secondary application in respect of Judea.—One of the first acts of Cæsar, when he had 'got Rome and the empire under his power,' was to make Antipater 'procurator of all Judea.' Antipater, indeed, allowed Hyrcanus to retain the name of king; but 'he made a cypher of him, and under great decency of behaviour to him took the real authority to himself.' 'He constituted his eldest son, Phasaelus, governor of Jerusalem and of the parts about it; and sent his next son, Herod, with equal authority into Galilee.' Herod soon acquired so much power, that he was able to set at nought the authority of Hyrcanus and the laws. He comported himself in such a manner, that 'the chief men of the Jews were alarmed; because they saw, that he was a violent and bold man, and much disposed to act tyrannically. So they came to Hyrcanus, and

represented to him that Antipater and his sons had already seized upon the government, and that it was only the name of a king that was given to him; for they were manifestly shown to be absolute lords, since Herod had slain Hezekiah and his adherents without trial, and contrary to law.' When at length Hyrcanus had been prevailed on to summon Herod to answer for his conduct, he appeared with a guard, and effectually overawed his accusers. On his return he levied an army, and marched to Jerusalem to dethrone Hyrcanus; and he would soon have done so, if he had not been prevailed on by his father and brother to withdraw. The former having been poisoned, Herod obtained the Procuratorship of all Syria, with a promise of being shortly made king of Judea. Hyrcanus became a mere puppet in his hands. He levied heavy contributions on Judea to enable him to secure the friendship of the Romans. And how bitter a scourge he subsequently proved to the Jews, changing their laws and customs, introducing to their great horror heathen games and practices, massacring their most distinguished citizens, and perpetrating many enormities, is too well known to make it necessary for me to dwell further on the subject.

Interpretations of the third trumpet.—Arianism [Bullinger: Vitringa]. Heresy of Origen [Chytræus]. Period to Decius and Gallienus [Foxe]. Odoacer: A.D. 490 [Mede and others]. Attila and the Huns: A.D. 450 [Sir I. Newton: Elliott]. Heretics [Woodhouse]. A.D. 441 [Cuninghame]. A.D. 476-602 [Faber]. Revocation of the Edict of Nantes [Croly]. Genseric: A.D. 455 [Barnes].

DIV. 4. THE FOURTH TRUMPET. *Subversion of the Roman and Jewish Constitutions: B.C. 44 ss.*

VIII; 12. 565-568. *And the fourth angel sounded: and the third of the sun, and the third of the moon, and the third of the stars was stricken, that the third of them might be darkened, and the day might not shine the third of it, and the night likewise.*

The sun, moon, and stars "denote the different degrees of power or governors in the same state. And so the Oneirocritics say, that the sun is the symbol of the king and the moon of the next to him in power. And therefore the stars, when mentioned together with the sun and moon, must mean governors or rulers of an inferior kind" (*Cl. Sym.*: p. 427): see on 79, 433-5. But, while in some instances the king, queen, and inferior rulers of a state will doubtless be symbolized, the generic sense of the sun, moon, and stars, taken together, is unquestionably capable of comprehending more than these. As being *the whole* of the heavenly bodies, they may represent the rulers and chiefs of a nation generally, without reference to the offices they may hold, or the designations given to them. Thus, for example, the

office-bearers and chief citizens in a republic, or a royal family who had been deprived of their dignities, might be represented by the heavenly bodies with as much propriety as the king, queen, and nobles of a monarchy.—The infliction of a *stroke*, *plague*, or *wound* (cp. 9; 20: 11; 6: 13; 3: 15; 1: Gk.), upon a third of these denotes the overthrow or destruction of a part of the chief rulers.—Their being partially *darkened* in consequence signifies, that the functions or offices of the rulers were obscured or to some extent annihilated, darkness being ‘the symbol of adversity.’ Cp. Is. 13; 10: ‘*The burden of Babylon. . . . The stars shall not give their light. The sun shall be darkened, and the moon shall not shine.*’ Eze. 32; 7. Jo. 2; 2, 10, 31.—The partial non-illumination of *the day* and *the night* can only mean, so far as I can see, that a most disastrous effect was produced on the political constitution of the country. “The idea,” says Stuart, “is, not that one third part of the time or length of the day, &c., was totally dark; but that the luminaries by day and night being shorn of one third of their usual splendour,” the day and night became proportionably dark, *i.e.*, in plain terms, the constitution underwent a change greatly for the worse.—There is a reading of No. 568 which would give the following sense:—*and the third of it [or of them] might not shine, the day and the night likewise.* But this reading has probably arisen from a conjectural attempt at emendation, with the view to remove a difficulty, and make the sense easier.—The frequent repetition of *the third* being manifestly superfluous as far as the sense is concerned, we may well suppose, that it has been introduced with some other object in view. What this could be, if not either that which was suggested in the exposition of the second trumpet, or to help out the stichoical distribution, I cannot imagine.—The ninth Egyptian plague (Ex. 10; 22: “There was thick darkness in all the land of Egypt”) may have suggested this symbolization.

Generically this trumpet represents the overthrow or destruction of the principal rulers in the state; and in consequence thereof, such a change in respect of the highest offices and functions, that a deadly blow was inflicted on the constitution.

To *the historical application* we have not in this instance the guide, that has hitherto been afforded us in a clue being given to the time, or the place, or the chief actor; and we must therefore depend on the correctness of our general scheme, and on the data on which we determine the epochs of the adjoining trumpets. But, if these be determined on satisfactory grounds, there can scarcely be a doubt as to the reference of the symbolization before us. Possibly indeed it may be thought, that the assassination of Cæsar is here symbolized; and it is certainly a curious coincidence, that Josephus, Virgil, Pliny, and others should have recorded, that the sun was actually darkened at

the time of Cæsar's death, or (as they say) 'turned away his light as unwilling to behold the horrid crime.' But the death of a single individual will not satisfy the symbolization; nor will it suit the general view taken of the emperors, that the death of one of them should be represented as productive of so great a calamity. Undoubtedly the deaths of the Roman senators, who rose and fought in the cause of freedom, and in particular of Brutus and Cassius, who had been constituted by the Senate Generals of the forces of the Republic, were primarily had in view. And there may also be included the 300 senators and 2000 of the equestrian order, who are said to have been proscribed under the second Triumvirate. With Brutus and Cassius the last hope of Roman liberty and republican institutions expired. While the names and forms of the Republic were retained, and decrees continued to be issued in the name of 'the Senate and people of Rome,' the functions of the Senate were virtually abrogated, and the Senate-house became no better than a registry for the mandates of the emperors. The slaughter of all those men of eminence, from whom the jealous Triumvirs fancied they might have anything to apprehend, effectually took away the last hope for freedom; and ultimately the restored Republican constitution was more completely superseded, and the Imperial despotism more securely established in its place than before. That the temporary success of Brutus and Cassius was regarded as a restoration of the Republic, and the re-establishment of the Imperial *régime* by Augustus as in some sort a commencement of the empire *de novo* is evident from the fact, that in some computations Augustus is reckoned as the first emperor.

But the symbolization of this trumpet not being connected with *the sea* more than with *the earth*, and the circumstances (together with the precedent in the third trumpet) justifying a double application, I do not hesitate to apply it also to the latter, that is, to Judea. And it will represent well the havoc, which Herod made in the Jewish royal family. Antigonus, Hyrcanus, Mariamne grand-daughter of Hyrcanus and wife of Herod, Alexandra her mother, Aristobulus her brother, his own brother, his eldest son Antipater, and his two sons by Mariamne, besides many of the chief men among the Jews, all fell victims to his jealousy and suspicions. And thus was the hope of the restoration of the Jewish line extinguished; and the government secured to 'a private person, an Idumæan or half-Jew, of a vulgar family, and of no eminent extraction,' who changed the ancient constitution, made and unmade High Priests at his pleasure in violation of the law and customs (*Ant.* XV: 3; 1), and grievously oppressed the people.

Interpretations of the fourth trumpet.—Heresy of Pelagius [Bullinger]. Heresy of Novatus [Chytræus]. The Goths, &c. [Foxe]. The

Vandals [Brightman]. Totila : A.D. 541 [Mede : Sir I. Newton]. Arianism to Valentinian III [Vitringa]. Chosroes : A.D. 603-616 [Faber]. The final 'distress of nations' [Lee]. A.D. 454-476 [Daubuz]. The Heruli [Pyle : Elliott]. Darkness of the truth [Woodhouse]. A.D. 476 [Cuninghame]. A state of general confusion [Croly].

INTERLUDE BETWEEN THE FIRST FOUR AND THE LAST THREE TRUMPETS.

VIII ; 13. 569-572. *And I beheld, and I heard a single eagle flying in midheaven, saying with a loud voice ; ' Woe, woe, woe to those who dwell on the earth from the remaining voices of the trumpet of the three angels who are about to sound.'*

VIII ; 13. 569. *And I beheld, and I heard one [or a single] eagle flying in midheaven.* The seer is said to hear as well as to see in this instance, in order to give emphatic force to the statement. We are to conceive, not only of an eagle as being seen flying with the unparalleled swiftness proper to that bird, but also as of a fearful rushing noise being heard to proceed from the flapping of its wings. And the object is to convey an idea of the terror, which the thing signified is calculated to excite.—The numeral *one* is unquestionably a genuine reading. It is inserted in a similar manner in three other places : 9 ; 13 : 18 ; 21 : 19 ; 17. From a comparison of the whole, the object in using it will be seen to be to give a certain force to the expression by indicating, that the action of the subject will be *one*, undivided and concentrated.—*Eagle*, and not *angel* (as in the R. T.) is the genuine reading. But, from what follows we must understand, that an angel, who has assumed the form and appearance of an eagle, is meant. But why of an eagle? Partly perhaps to denote the swiftness, certainty, and firm grasp with which the prey, *i.e.*, the subject of the three woes, will be seized. But still more, if I mistake not, to intimate, that Rome is had in view, the eagle having been the ensign of Rome. This is a similar case to that in Eze. 17 ; 3 ss., where two eagles are made symbols of Babylon and Egypt, and to that in 4 Ezra xi., where an eagle is symbolical of (perhaps) Rome. See also De. 28 ; 49 : Je. 48 ; 40 : Is. 46 ; 11. But how comes it, that the Roman eagle is made the denouncer of the woes, when Babylon (=Rome) is the principal subject of at least the great woe of the seventh trumpet? I answer that this proclamation has reference exclusively to Judea, as appears from the clause ; " Woe to them that dwell on the earth." A distinction is probably intended here between the 'woes' and the 'judgments' of the three trumpets, in that the former have reference to Judea alone, but the latter to Rome chiefly. With how much propriety on this view Rome, the subverter of the Jewish polity, is symbolically indicated as being 'the messenger' of the woes, must be self-evident. To her is virtually transferred the

saying in Hosea 8 ; 1 ; " Set the trumpet to thy mouth. She shall come as an eagle against the house of the Lord ; because they have transgressed my covenant." It must not, however, be forgotten that, inasmuch as the herald of the woes is an angel, who has assumed an eagle's form for a special purpose, the real denouncer of the woes is Christ the Mediator. The appearance of an eagle is here given to the symbol of Him to indicate the instrument, that He in His Providence would make use of.—The *flying in midheaven* is intended to lead us to conceive of the eagle, as being midway between the symbolical heaven and earth, in the very act of making a swoop at his prey. This is a most forcible emblem of the swift and sure speed, with which the judgments of the Lord were hastening on the adversaries of His true people, and the inevitable and irresistible might with which, when stricken, they would be torn in pieces.—In 1 Chro. 21 ; 16 David is represented as seeing the destroying angel, who was about to smite Jerusalem with the pestilence, " standing between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem." Hence I infer, that the midheaven was accounted the appropriate place for the announcement of the coming judgments of God.—We have a companion-picture, in the way of contrast, to the one before us in C. 14 ; 6. Here the angel, who has assumed the appearance of an eagle, proclaims threefold woes as being about to come on those, who dwell on the earth. There ' *another* angel is seen flying in midheaven with the good news of the approaching Sabbatical æon to proclaim to those who are abiding on the earth, &c., and saying with a loud voice ; Fear God, because the hour of His judgment is come.' Doubtless in the *another* there is a reference to this as the first.

570. *Saying with a loud voice.* The *loud* voice gives emphasis to the threatening character of the announcement.

571. *Woe, woe, woe to those who dwell on the earth.* A *woe* is given for each of the three trumpets ; but that of the third will be seen to be *sevenfold* those of the two first. That the three ' *woe's* may be taken to denote the *ne plus ultra* of calamity may be inferred from the expressions in Homer and Virgil :—' Threefold and fourfold happy the Greeks' (*Od.* v ; 306) : ' *Terque quaterque beati*' (*Æn.* i ; 93).—*Those who dwell on the earth* is one of three descriptive phrases, which are used in the Apocalypse to denote as many different classes of persons. 1st, This phrase is used as a mystical designation of the enemies (Heathen, or Jewish, or both, as the case may be) of God's people, whether Jews or Christians, in the Holy land : that is, when the latter are had in view as being God's people, it may refer either to Jews or heathens ; but, when the former, to heathens only. It occurs *fourteen* times. It has been borrowed from the ancient Scriptures : see Je. 10 ; 18 : Ps. 33 ; 8 : Is. 18 ; 3. 2dly, *Those who are seated on the*

earth is the phrase used in the passage just referred to (14; 6) to denote persons in Judea, who may be disposed to welcome 'the gospel of the coming kingdom,' but to whom it has not been proclaimed. Cp. Lu. 1; 79: 21; 35. 3dly, *Those who tabernacle in the heaven* is used in C. 13; 6 (cp. 12; 12) as a technical formula, designative of the true servants of Christ. This phrase manifestly presents a contrast to the first in both its principal terms. The servants of the Lord are represented as having only a tabernacle or tent in the symbolical heaven; because they have not yet attained to that 'continuing city' in the true heaven, which is 'to come' (He. 11; 10, 16: 13; 14): but the enemies of the Lord's people are described as *dwelling* on the earth; because they deem themselves lords paramount and masters of Judea, either by right of conquest or of inheritance.—The collation of the three clauses may perhaps be thought to confirm the opinion, that the 'woes' of the three last trumpets are distinguished from their 'judgments' by the former affecting only those who held Judea as its masters or owners, while the latter are unrestricted, or have reference to Rome and heathenism.

572. *From the remaining voices of the trumpet of the three angels which are about to sound.* Observe, that it is not said (as we might have expected, that it would have been), *from the trumpets of the three remaining angels*, nor yet *from the voices of the trumpet*. Doubtless the object in the singular *trumpet*, but plural *voices*, has been to indicate a certain unity between the three last trumpets, while intimating at the same time a diversity in them. In one point of view the soundings of these trumpets are so far alike, that they may be regarded as forming a single trumpet: while yet their tones are so far different, that they have not one but three 'voices.' The unity no doubt consists in their being all 'woe-trumpets:' while the diversity may perhaps lie in the different character of their judgments, or the different objects on which these primarily fall, Judea being the subject in the first, the Roman world-power in the second, and both in the third. At any rate, while the first four trumpets are homogeneous in respect of the symbols which are affected being all taken from different parts of the universe, but heterogeneous in respect of the things signified by those symbols; the last three are heterogeneous in respect of their symbols, but homogeneous in being characterized as productive of woes.—That the trumpet of these three is said to be *about to sound* indicates, that the soundings were near at hand at the time of this proclamation. Taking as its date b.c. 40, and the Christian era as that of the seventh trumpet, there will be an interval of forty years to the last sounding; and this is the longest period to which the expression would probably be applied, and to so long a period only in consequence of the series commencing imme-

diately. This expression, then, effectually excludes the schemes of those interpreters, who place intervals of many centuries between the soundings. Take, for example, Elliott's. He, after making the fourth trumpet end *circa* A.D. 500, places the era of the fifth at *circa* A.D. 600, that of the sixth at *circa* 1500, and that of the seventh at *circa* 1800.

We have now seen, how broad a distinction is drawn in the symbolization between the first four and the last three trumpets. The reason for making this distinction doubtless was, to frame a parallelism with the seals. The author's plan was, that in each case the first four should be introductory, as being more remotely connected with the points of chief interest. Accordingly, they in each instance are very concise, while the three last are expanded, and enter into details.

DIV. 5. THE FIFTH TRUMPET. *Invasion of Judea by the Parthians :*
B.C. 40 SS.

IX ; 1-11. 573-616. *And the fifth angel sounded : and I beheld a star from the heaven fallen to the earth. And the key of the pit of the abyss was given to it. And it opened the pit of the abyss. And a smoke went up out of the pit, as the smoke of a great furnace ; and the sun and the air was darkened from the smoke of the pit. And from the smoke came out locusts into the earth. And power was given them, as the scorpions of the earth have power. (And they were instructed, that they should not hurt the grass of the earth, nor any green thing, nor any tree ; except the men who have not the seal of God upon their foreheads.) And it [sc. power] was given to them, not in order that they should kill them, but that they should be tormented five months : and the torment of them [was] as it were a scorpion's torment, when it stingeth a man. And in those days shall the men seek Death, and shall not by any means find him ; and they shall greatly desire to die, and Death fleeth from them. And the likenesses of the locusts were like to horses prepared for war. And upon their heads [were] as it were crowns like to gold : and their faces as it were men's faces. And they had hair as it were women's hair. And their teeth were as it were lions' teeth. And they had breast-plates as it were iron breast-plates. And the sound of their wings [was] as the sound of chariots of many horses, when they charge in war. And they have tails like to scorpions, and stings [in their tails, some read]. And their power in their tails [is] to hurt the men five months. They have a king over them, the angel of the abyss, whose name in the Hebrew is Abaddon, and in the Greek language he hath [as his] name Apollyon.*

This trumpet is divisible into seven parts, which I shall indicate by titles before the numbers.

IX ; 1. (1). *The fallen star. 573. And I beheld a star from the heaven fallen unto the earth.* We may with advantage compare this

star with that in the third trumpet (see on 557). In the first place, the epithet *great* is prefixed to that, which it is not to this. Now it has been shown, that that symbolizes Julius Cæsar, and it will appear in the sequel, that this represents Antigonus, son of Aristobulus. On these interpretations the propriety of the use of the term *great* in the former instance, but not in the one before us, must be self-evident. In the next place, that *star* was seen in the act of falling, but this as having already fallen. The difference in the meaning must be this. The act of striking with great force and speed from a high position, so as to inflict a 'bitter' stroke, is denoted there; but here the prostrate and degraded condition of the *star* itself (i.e., of the Prince symbolized by it) is signified. This will accurately agree with the circumstances of Cæsar and Antigonus respectively. Again, the insertion in this instance, but not in the former, of the place of the fall confirms the last inference by showing, that, as in the third trumpet the act of descending with force from a high elevation was the point of the symbolization, so in this it is, not only the actually fallen state, but the vast extent of the fall. And hence we may further infer, that in this instance we ought not to look for specific significations of the terms *heaven* and *earth*; since the object of their introduction here is only to measure and indicate the extent of the fall.—Compare what is said of the king of Babylon in Is. 14; 12, 15; 'How art thou *fallen*, O Lucifer (or *day-star*)! . . . Thou shalt be brought down to hell, to the sides of the pit.'

574. *And the key of the pit of the abyss was given to it. The giving of a key* in this instance manifestly symbolizes the bestowal of power to open.—Observe, that it is not *the key of the abyss* (as in C. 20; 1), but *of its pit*. The pit, well, or 'chasm' (Lu. 16; 26) of the abyss is indeed the entrance-passageway into the abyss; but yet quite a different place, and having a different symbolical meaning, from the abyss itself (see pp. 12, 97). The latter denotes the *ne plus ultra* of all that is horrible and detestable; and hence is reserved to be the place of emergence of the hated Roman beast (C. 11; 7). Odious and destructive as are the locust-marauders, they are a degree better than the beast that causes "the abomination of desolation;" and hence they emerge only from the place which leads to the abyss, not from the abyss itself.—Here we may notice an appropriateness in the symbolical locusts being made to issue from that pit, the mouth or opening of which was supposed to be in the earth, and according to Jewish cosmogony situated somewhere about the Dead Sea. For the real locusts are said to be produced in and to emerge from the earth, and their name in Hebrew is from *geb*, which means a *pit*.—The *key* of this pit may be any base means by which bad men may be influenced, such as bribes, and promises of plunder and gain.—It would be wear-

some to call attention always to the expression *there was given*, so often is it repeated. Let it suffice, then, once for all to notice, that this phrase appears to point to a power behind the scenes (so to speak), *viz.*, the Daysman or Mediator, as being the real though unseen mover by his Providence of all the springs, which cause the actors to move on the symbolical stage.—In the A. V. an attempt has apparently been made to keep out of sight as much as possible the incongruity of a key being given to a star by rendering to *him*. Such attempts are not only wrong, but futile, as I have sufficiently shown. No doubt a person is symbolized, but even on that very account he could not be brought into the symbolization.

IX; 2. 575. *And it opened the pit of the abyss.* The opening of this pit by the star is intended to signify, that the emergence of the locusts (that is, the invasion of the marauders signified) is due to the action of the Prince symbolized by the star.

(2). *The smoke from the pit.* 576. *And a smoke went up out of the pit, as it were the smoke of a great furnace.* Smoke has a good or bad signification according to its origin: ct. C. 8; 4. Here, as proceeding from the pit of hell, it is a most noxious exhalation, "a smoke in the nose" (Is. 65; 5). And hence, as being "an adjunct of war and destruction" (as Wemyss says), it denotes the concomitants of these: and so the Oneirocritics explain it. The precedent is in Ge. 19; 28; "The smoke of the country (Sodom and Gomorrah, where now the Dead Sea is) went up as the smoke of a furnace." 'That part of the underworld, where Satan and his coadjutors are confined, was conceived of as a mixture of darkness, and smoke, and fires. Here was confined the dark conglomerated smoke, that proceeded from the fire,' in which the damned were tormented; and hence it is said (C. 14; 11); "The smoke of their torment goeth up for ever." The opening of the pit (which, as I have said, was supposed to be in the plain, where Sodom and Gomorrah stood) would allow this smoke to find a vent. But, with reference to the thing signified, we may most fitly compare Is. 14; 31; "From the north there cometh a smoke"; *i.e.*, as Lowth observes, 'a cloud of dust raised by the march of the army of Hezekiah,' or perhaps rather of the king of Assyria. See also De. 29; 20: Jos. 8; 20: Ju. 20; 40: Ps. 37; 20: Œn. vii; 76–81. And in the *Shepherd of Hermas*, Vis. IV, there is a similar symbolization to that under consideration. Hermas 'sees first a *great cloud of dust*, and then on nearer approach a huge monster like a whale, vomiting forth fiery locusts. This beast was the symbol of oppression to come.' And it manifestly corresponds to 'the king' of the locusts of ve. 11, and to the great red dragon of C. 12. In the passage before us the army of the Parthians will hereafter be shown to be symbolized. This it might be with a special propriety, inasmuch as, consisting (as

we learn from *Josephus* and from *Trogus Pompeius* in *Justin*, l. 41; 2, 3) almost wholly of cavalry, its advance would be made in a vast cloud of smoke-like dust.

(3). *Effects of the smoke.* 577. *And the sun and the air was darkened by the smoke of the pit.* This effect would literally be produced by the march of large bodies of cavalry. But of course the statement is to be taken symbolically. And thus viewed, *the sun* denotes the Sovereign.—*The air* occurs only here and under the seventh vial: and in such connexions it can scarcely mean anything but the political atmosphere or government.—The Greek verb *may* have been put in the singular to indicate, that it is to be taken distributively with each substantive; since it has a somewhat different literal meaning appropriate to each, as thus: The sovereign was deposed: the government was subverted. And this *darkening* was effected by the locusts: *lit.*, by the Parthian troops.

IX; 3-5. (4). *The locusts : their commission.* 578. *And from the smoke came out locusts into the earth.* The numbers, habits, and devastating powers of locust-swarms are too well known to need description. As to their signification Wemyss rightly says; "In the sacred writings the locust is everywhere the symbol of hostile armies."—See Joel Cs. 1, 2, and cp. *Guide*, p. 112.—The suggestive precedent may have been the eighth Egyptian plague: Ex. 10; 12-15. See also De. 28; 38, 42: Ps. 78; 46: Je. 46; 23: Na. 3; 15, 17: Am. 7; 1. More specifically, the troops of horse, which were despatched in all directions to collect plunder, will be denoted by these locusts. And truly what *Josephus* says in *Wars* V. 7 may be transferred to these plunderers: "As after locusts we see the woods stripped of their leaves, so in the rear of Simon's army nothing but desolation remained." We may learn hence, that it is the desolation caused by the locusts, and not their vast numbers, that is the point of their symbolical significance.—The addition *into the earth* has doubtless been made for the purpose of fixing the locality: and it is most important as showing beyond doubt, that Judea is the scene of these locusts' ravages; for it is of course the symbolical earth that is meant, and this, here as elsewhere, must signify Judea.

579. *And power was given to them, as the scorpions of the earth have power.* Power to the locusts is *authority* to those signified by them.—'A scorpion' is explained by the Oneirocritics of a wicked enemy. "For the scorpion is constantly shaking his tail to strike, and the torment caused by his sting is very grievous." Cp. Eze. 2; 6: Ecclus. 26; 7. (*Cl. Sy.*) The scorpion appears to be emblematical of special agents of the devil; for in Lu. 10; 19, 'serpents, and scorpions, and all the power of the enemy,' are mentioned in connexion with Satan's falling from heaven, just as here with the star's fall. The

precedent may be the fiery scorpions of De. 8; 15. That a class of men is meant here the sequel places beyond doubt. And, to speak more specifically, that none could be more appropriately represented as scorpions than the farmers of the revenue and tax-gatherers, such as those from whom the Jews had long suffered endless extortions (as may be seen in Josephus, *e.g.*, in *Ant.* XII: iv; 5), even until the name of *publican* had become a synonyme for all that is bad and detestable, will scarcely be questioned. In our Lord's time they appear to have been regarded as the very imps of Satan. And let it be observed, that the scorpions are represented as indigenous to the earth, but the locusts as foreign to it; which exactly suits the view now propounded. For, in the power of the scorpions of the earth being given to the locusts who invaded the earth, will then be denoted, that the latter had conferred on them, the same authority of the civil power for levying contributions, as was ordinarily possessed only by the officers of the crown.

IX; 4. 580-6. (*And they were instructed, that they should not hurt the grass of the earth, nor any green thing, nor any tree, except the men who have not the seal of God on their foreheads.*) The close connexion of No. 587 with 579 makes it evident, that this verse is inserted parenthetically.—The first verb appears to be put in an indefinite form, in order to intimate a tacit reference to the unseen Mediator; and this reference may account for the sentence being put in parentheses. Their being *instructed* would, then, amount to this, that their actions were overruled by the God of Providence, so that they should not *act injuriously* towards His servants.—If the locusts symbolize men, there can scarcely be any doubt, that those whom they were not to hurt must be men. And if any doubt can exist, after what has been said on Nos. 458 and 548-9, as to the signification of *the grass, &c.*, *viz.*, that these terms denote the lower, middle, and higher classes, it will be removed by this passage.—Green things are the sole food of the real locust; yet these locusts are forbidden to injure *any green thing*. This is a striking instance of the incongruity, that is sometimes unavoidably entailed by the symbolical mode of representation. The congruity of the sign must be sacrificed (as is the case here) to the thing signified. And what can be signified in this instance, but different classes of men? Indeed, the exception made in favour of a particular class of men, and also the reference to the subjects of the locusts' torment in No. 593 as being men shows, that such must be meant. How absurd, then, is the exultation of those (as, *e.g.*, Faber and Elliott), who, interpreting this trumpet as relating to the Saracens, exult in finding passages to the effect, that Abubeker gave orders "not to destroy palm-trees," or similar precepts in the Koran, thus giving to this clause, and this only, a literal sense!—Probably, how-

ever, the phrase *any green thing* is not to be taken here in its literal and comprehensive sense, because it would then be equivalent to the three phrases, of which it itself forms one. But in this connexion it seems rather to stand for the class of vegetables, which are intermediate in size between grass and trees. Of course my remark above in reference to the green things will, on this view, only be so far affected as this,—that it will be applicable to the three phrases rather than to the one.—It may be observed, that the order of the classes as compared with the same in C. 8 ; 7 is inverted. What the object, if any, may have been I know not ; unless to indicate, that the plague of the locusts fell most heavily on the lower-classes. Possibly, the exception is meant to apply only to the trees.—If this construction be adopted, the result will be, that the locusts might affect injuriously only those of the higher classes, who were not avouched to be God's true servants : if the other, such of all classes.—But it may be, that the descriptive phrase, *those who have the seal, &c.*, is a technical designation for those, who claimed or were held to be on God's side ; because they maintained the cause of the Jewish line against the virtual government by an Idumean : and the omission in some copies of the words *of God* may be thought to favour this view. In this case it may have been meant, that the instructions given to the locusts proceeded from the Prince, whom the star symbolized ; and gave a sanction to their rapacious proceedings in levying contributions and plunder from the people of the land, provided they did not injure those, or those of the higher classes, who were on the Prince's side.—But yet another view may be taken. For Josephus states (*Ant. XIV : iii ; 2*), that, at the commencement of the civil war, a considerable part of the nation was opposed to both the brothers alike ; and, when their cause was heard by Pompey, this party represented to him, that “ the nation was opposed to kingly government, because it had formerly been the usage of their country to be governed by the High Priest of the God they worshipped, who, without assuming any other title, administered justice to them according to the laws and constitutions transmitted to them from their forefathers ; that it was true, indeed, that the two contending brothers were of the sacerdotal race, but they had changed the form of government in order to enslave the nation.” Possibly this party may have been had in view ; and nothing is more probable than that the two rival factions, in order to propitiate those who held a neutral position, should have been disposed to abstain from molesting them.—A similar exception to the one before us, but in favour of the beast's adherents, may be found in C. 13 ; 17.—As to *the seal, &c.* see on 465-6.—The *only* of the R. T. is rejected in critical editions. Yet Elliott relies on this word for his interpretation of the sentence.—The proper grammatical construction would

be, that they should not hurt the grass, &c. ; but [that they should hurt] the men, &c. Whence it may perhaps be thought, that the institutions of the country are had in view in the former part of the sentence, and a particular class of men in the latter part.

IX ; 5. 587-9. *And it was given to them* (the locusts), *not in order that they should kill them* (the several classes) ; *but that they* (the several classes) *should be tormented five months.* *But that they* (the locusts) *should torment them* would have been the correct mode of expression. There can be no doubt as to the meaning ; and we can therefore only regard the actual expression as a grammatical solecism. Griesbach, indeed, in his margin puts the verb in the active voice ; but this would appear to be only a conjectural emendation, having no MS. authority.—The *it* refers to *power* (= authority) in No. 579.—The term *kill* must be taken in the loose sense, which is appropriate to the mystical system in the case of a word, that cannot be strictly symbolical. Thus *to kill* may mean only to degrade or ruin.—*To torment* in this connexion will mean to harass, plunder, and cruelly oppress.—The idea of locusts killing or tormenting men completes the incongruity noticed on No. 580. The writer has in part been compelled to leave the sign, and so far to speak wholly of the thing signified.—*Five months* or thereabouts was supposed to be the duration of the locusts' existence and ravages. And no doubt the period here was derived from that circumstance. But this very fact is opposed to the supposition, that any minute numerical exactness is to be assigned to it ; such as, that it should be resolved into 150 days, neither more nor fewer. Five months must be taken as a very loose approximation in reference to the locusts' time : and much more so may it be in respect of the thing signified by them ? There is, therefore, in this instance no basis of numerical exactness, such as year-day theorists require, to justify the assigning of 150 years as the period really contemplated. And hence, if that theory were as well-founded, as I hold it to be destitute of foundation, it would still have no sure ground to go upon in this particular case. The object in introducing the five months here may have been ; in part, to show a congruity with the symbol, where the circumstances would admit of doing so ; and in part to enlarge the idea formed of the extent of the plague. And in truth no stronger figure could have been used for the latter purpose ; since, as locusts pay but flying visits to one place, to represent them as feeding on one locality during the whole period of their existence, is to depict in the strongest colours the disastrous character of the calamity inflicted. I do not, however, mean to contend, that no historical period was had in view by the five months. On the contrary, I am satisfied, that one, more or less nearly corresponding to that of the locusts, was contemplated ; and I think, that the men-

tion made again in ve. 10 of the *five months* leaves no doubt on the point.

590-2. *And the torment of them was as the torment of a scorpion, when it stingeth a man.* It has been supposed, that the weapon of war, of which Isidore gives the following description, is meant here. 'A scorpion is a poisoned arrow, which, when it wounds, deposits poison in the wound: whence it has the name of Scorpion.' But assuredly one kind of scorpion must be meant throughout the symbolization; and what is said of it in vv. 3 and 10 shows, that the animal, and not the weapon, is had in view.—The force of this simile is to convey, that the calamity entailed by these marauding plunderers was the same in character and severity, as that endured at the hands of greedy farmers of the revenue, who by their extortionate exactions would strip a man of all that he possessed.

IX; 6. (5). *The locusts: their effects.* 593-6. *And in those days shall the men seek Death; and shall not by any means find him: and they shall earnestly desire to die, and Death fleeth from them.* This is a general description in highly poetic terms of the intolerable nature of this 'woe.' Death is personified (as the insertion of the article indicates): and, instead of his pursuing men *cito pede* according to his wont, these men are represented as being driven by their insufferable anguish to seek after and pursue him; but to no purpose. What figure could more vividly portray the intolerable character of a plague? Cp. Jer. 8; 3, and Job 3; 21; 'which long for death, but it cometh not,' &c.—It is evident that, not men in general, but a particular class of men, *viz.*, those just indicated, are meant: see on 563 and 585.—The changes made in the tenses are singular. The present had been used. Now the future is introduced. And again the present is reverted to; for the most ancient authorities have the last verb in the present. I do not think, that any difference in point of time can possibly be assigned; but the changes must be attributed to poetic effect.

IX; 7-10. (6). *Description of the locusts.* 597-8. *And the likenesses of the locusts were like to horses prepared for battle.* Having described the terrible nature of the plague inflicted by these locusts, the writer proceeds, in order to heighten the conception of the calamity that such fearful creatures would be likely to produce, to describe their appearance in detail. And first he notices their aspect, as it appeared at a first glance and on a front view. *They were like caparisoned horses.* This I take to be a reflection from the thing signified to the sign: I mean, that the general appearance of the former is transferred to the latter. This is done in part for effect, since nothing is more terrible than a large body of horse in battle array; and in part for the better identification of the thing symbolized, which is in this

instance the Parthian cavalry. It has been observed too, that 'the locust has a head very much resembling that of a horse, insomuch that the Italians call them *cavalette*, i. e., little horses. In Joel 2; 4 this is noticed. And the Arabians say; 'The appearance of horses adorns their heads and countenances.' It will be observed, that the resemblance here spoken of extends only to the heads; and so it is probably intended to do in our text, though the A. V. extends it to 'the *shapes* of the locusts.' The Greek term is, indeed, in itself applicable to the creature as a whole; but the nature of the case seems to show, that it is here used with limitation to the bust or forefront, just as our word 'likeness' commonly is.

599-600. *And upon their heads [were] as it were crowns like to gold.* Before proceeding further with these details I would observe, that the expositor who should deem it indispensably necessary to find something in the thing symbolized to correspond to every particular of such a description would probably fall into errors. While some of the details have doubtless, in order to facilitate identification, been introduced with a reference to characteristics of the invading host, others may have respect merely to the general effect of the whole.—The suggestion of the former object, implying as it does an apparent approximation to literality in some of the details, leads me to make another observation, viz., that the apparently literal interpretation of one or two particulars of a symbol, which may or may not result from such a transference from the thing signified to the sign, is obviously a very different thing from a literal interpretation, either of an entire symbol, or of figurative terms not being parts of symbols. When one thing is made a symbol of another, it may often happen, that parts of each correspond, and bear the same names; and hence, when the part of the one is made representative of the corresponding part of the other, it may be thought, that this is giving a literal interpretation. But such is not the case. The literality is in appearance only: and the appearance arises from the accidental or necessary coincidence of a part of the symbol with the same part in the thing symbolized. Several illustrations of these remarks will occur as we proceed.—For the item before us we may see a precedent in Nah. 3; 15-17; "Make thyself many as the locusts. . . . Thy crowned are as the locusts."—Observe, that these locusts' crowns are not said to be golden crowns, as those of the Son of man (14; 14) and the elders (4; 4) are. But they are 'as it were crowns,' and 'like to gold.' The difference shows, that these are meant to be described as only tinsel imitations of crowns,—sham crowns of no real value. The signification will be, that these invaders laid claim to a dignity and authority, which were in reality spurious.

601. *And their faces [were] as it were men's faces*, that is, not alto-

gether such, but distorted resemblances.—The object of this particular may be merely better identification by making a further resemblance between the sign and the thing it signifies ; but perhaps also to denote the cunning sharp-sightedness after gain and plunder, which characterized the invaders, and especially their perfidiousness, the peculiar characteristic of the human face being its capacity for dissembling, and concealing the emotions and sentiments.

IX ; 8. 602. *And they had hair as it were the hair of women.* Cp. Je. 51 ; 27 ; “The locusts bristling with hair.”—This is an item, which may have been designed either to denote the effeminacy or lustful licentiousness of the invaders (1 Cor. 11 ; 14), or else, from being a striking characteristic of the invaders, it may have been introduced for identification. The latter view has been generally taken. And hence it has been alleged as a mark of coincidence by many Præsentist expositors, that the Saracens, and by Hengstenberg with much more appositeness, that “the barbarous Parthians wore long hair.”—If this view be well founded, we have here an illustration of the remark made under No. 600.

603. *And their teeth were as it were lions' [teeth].* So in Joel 1 ; 4, 6 : —“hath the locust eaten. . . . For a nation is come up upon my land, strong, and without number, whose teeth are the teeth of a lion.” ‘The teeth of a locust are very strong and sharp. Pliny says, that they bite through everything, even the doors of houses.’ This may be an emblem of the rapacity of the invaders, extending even to a readiness to ‘devour widows' houses.’

IX ; 9. 604-5. *And they had breastplates as it were iron breastplates.* “Iron,” says Daniel (2 ; 40, cp. 33, 41 : 7 ; 7), “breaketh in pieces and subdueth all things.” ‘The locust has a very hard skin, like armour. Hence Claudian says ;

“Cognatus dorso durescit amictus ;
Armavit natura cutem,” &c.’

This particular may have been mentioned, either from the coincidence of the thing signified with the sign in respect of it, or to denote that these ruthless invaders were inaccessible to any of the motives which ordinarily move men. They had made their breasts harder than iron, and it were equally vain to seek to turn them from their course by persuasion as by force.

606-7. *And the sound of their wings [was] as the sound of many-horsed chariots rushing into battle.* So in Jo. 2 ; 4-5 ; “like the noise of chariots . . . , as a strong people set in battle array.” ‘Bochart says, that locusts may be heard at six miles' distance, and that, when they are eating, the sound of them is like that of a flame driven by the wind.’—This item seems to be intended to heighten

the conception of the terribleness of the charge of these bodies of horse.

IX; 10. 608. *And they have tails like to scorpions.* There is here another remarkable change in the tense, viz., from the past to the present. It is reasonable to look for some object in these changes; but I can suggest no other in this instance, than to mark a distinction in the time to which the hinder part, as distinguished from the head and shoulders, of the scorpion-locusts relates; I mean, that the thing signified by the former was present after that denoted by the latter had passed away. For, it should be observed, that the tails of the locusts are not said to be like the tails of scorpions, but *like scorpions*; the intention being, I suppose, to represent the animal as a compound creature, half locust, half scorpion. In this case, as having the mouth of the former, and the sting-armed tail of the latter, it would possess the injurious qualities of both. This scorpion-locust would then symbolize two powers closely connected, of which the scorpion would represent natives of the country (No. 579), and the locust foreigners (No. 578). And the sting of the scorpion might be left behind, when the locust had winged its flight away: in plain terms, the native plunderers and oppressors of the Jewish people would remain, when the Parthian invaders had retired.

609. *And stings.* Some copies, by changing the place of the copulative, make the text read *and stings in their tails; and their power, &c.* But the other reading has the sanction of the most ancient *Codices*.

610-11. *And their power in their tails [is] to hurt the men [before mentioned] five months, or, In their tails [is] their power to hurt, &c.* The present, not the past tense should be supplied in conformity with the change in No. 608.—Is this the *five months*, that was mentioned in No. 589? If the same had been referred to, the article would doubtless have been inserted, as in all similar instances of intended reference. I conclude, therefore, that this is a different *five months*, one proper to the hinder portion, as the former was to the fore part of the scorpion-locusts; and therefore occurring at a later period. But it does not necessarily follow from *five months* being assigned to each period, that the actual durations of the real periods were the same. The symbolization would be satisfied by a remote approximation in one or both periods to this duration, as well as or better than by an exact coincidence; since it is in a high degree improbable, that the latter would occur in fact. The two *five months*, it must be remembered, have been inserted rather for congruity with the locust-period, than from their literally representing the actual facts.

IX; 11. (7). *The locusts: their king.* 612-16. *They have over them a king, the angel of the abyss, whose name in the Hebrew [is] Abaddon,*

and in the Greek he hath [his] name *Apollyon*. The copulative *and* at the beginning of the verse is omitted in critical editions. The omission, considering how invariably the word is inserted at the beginning of sentences, indicates a break of some importance.—The attributing a *king* to these locusts is, not only not done for congruity with real locusts, but in opposition to what is the case among them; for of them it is said in Prov. 30; 27, that ‘they have no king over them.’ We may therefore conclude, that this particular has been introduced for some strong reason, connected with the thing signified. I shall probably be able to show hereafter, that the object was to identify the chief of the scorpion-part of the locusts. Here it will only be proper to observe further, that both the break just noticed, and the place at which mention is made of the king, *viz.*, at the end, and not (as might have been expected) at the beginning of the description of the scorpion-locusts, lead us to think, that the intention may have been to connect the king specially with the scorpion portion. Of course the term *king* may be taken here, as elsewhere, in the wide signification appropriate to symbolical writings, *i.e.*, as meaning a king or any other ruler or chief.—Observe, that the king is not said to be *the angel of the pit of the abyss* (whence the locusts came), but *of the abyss*, which is the hold of Satan, and the place of emergence of the Roman beast. He is thus emphatically connected with Rome and Satan.—Further, he is described as being not merely *an angel*, but *the angel*. And thus it is intimated, that the person signified is pre-eminently a tool of Rome, and an agent of the devil. Both points will be seen to connect this king specially with the scorpion part of the symbol.—*Apollyon* means a destroyer.—“*Abaddon*,” says Stuart, “is literally *destruction*. It is also a name sometimes given to Sheól; *e.g.*, in Pr. 15; 11: Job 26; 6. The Hebrews seem to have denoted by it the *lowest recesses* of the great abyss; and so the Rabbins employed the word.”—But why has this king’s name been given in two languages? Some say; To indicate his character, and at the same time to stigmatize him as *the Destroyer*. But this answer furnishes no reason for the introduction of the two names; since one would have served the purpose equally well. Nor will the hypothesis of a necessity for translation serve to account for the two having been inserted; since there could be no necessity, as far as appears, for the insertion of the one which was not likely to be understood by the immediate readers. Further, though the reason assigned may serve, as far as it goes, to account for the insertion of a name, yet such a name wholly fails to answer the purpose of a *proper* name. It may serve to denote the *character* of the party, but it is far too general to point out an individual. To identify, then, the person intended, and to account for the introduction of the two names, we must look further than the

meaning of them. And if I mistake not, I shall be able to show, when I come to the particular exposition, that the solution is to be sought, and may be found in the science of *Gematria*, by the help of which the two names conjointly are made to indicate numerically some of the chief parties, brought on the scene by the invasion of these scorpion-locusts, and in particular him, who may well have been regarded as their king,—as the tool of Rome, and the agent of the devil.

On a review of all the details it cannot, I think, be doubted, that these, or the similes which give point to them, have been derived to the symbol from the thing that it symbolizes: I mean, that, an immense swarm of locusts having been adopted as the basis of the symbolization (on account of the devastation which is caused by those insects, and because of their having been used in the ancient Scriptures as symbols of armies), the individuals composing the swarm have had their principal parts and members assigned to them from the characterizing points in that which they represent. And it is evident, that almost all the specialties are taken from an army, and from one composed mainly of cavalry. The locusts have, as they advance in a mass, the appearance of a body of horse, fully accoutred for battle. They wear the conqueror's crown. Their countenances are those of fierce warriors. They wear their hair long, as did one nation of that time in particular. They have iron coats of mail. They make a noise in their onslaught, like that of war-horses and chariots in a charge. They have a Commander-in-chief at their head. If, then, the symbol, as to its accessories, has been framed from the thing symbolized; and if there are sufficient indications, that the latter must have been an army composed in the main of cavalry, it will follow, that the symbol must represent such an army. And, this being the case, there can be no room for doubt as to the particular application.

Let me here call attention to the circumstance, that, while an angelic hierophant is commonly introduced to give explanations to the seer, as to those particulars which could not be represented to the eye, and which therefore he could not be supposed visionally to be cognizant of, in this trumpet the seer himself virtually gives such explanations (see vv. 3, 5, 6, 10). This would suffice to show (if there were any occasion for proof on such a point), that the Vision and the symbolizations are merely a poetic mode of representation.

Generic signification of the fifth trumpet.—At the epoch at which the Vision has here arrived (b.c. 40), a Prince, who had fallen from the summit of the political firmament, is brought on the scene. By means of 'a golden key,' he is enabled to procure the assistance of a host of ruthless barbarians from a foreign land. These dethrone the reigning

sovereign, and overthrow the existing government. They send detachments over Judea, which have the same authority given them for levying contributions, as was possessed by the ordinary tax-gatherers, and others employed by the sovereign in the collection of the revenue. An overruling Providence, however, protects the servants of God, and exempts them, whether of the lowest, the middle, or the highest degree, from the injurious treatment which others experienced. Yet this treatment was not such as is ordinarily endured at the hands of invaders, who merely pass through a country. It was worse. Death inflicts torture only for a moment; but this plague lasted for five months. It was of that kind, which is inflicted by the farmers of revenue, and by the rapacious soldiery, whom they employ to extort money by every kind of cruelty and villany. And such was the misery it entailed, that the unhappy victims would have preferred death to it. How great it was may be further judged from a description of those who inflicted it.—It must be premised, that they consisted of two parties, whence a compound symbol,—a scorpion-locust, is used. (1). We will first speak with reference to the front or locust-proper part; because this represents the party, which was the first to plunder and oppress the people. On a front view, they presented the appearance of a large body of horse fully equipped for war. They arrogated to themselves a dignity and authority, which did not really belong to them. Their countenances betokened rapacity and villany. Their long hair denoted their effeminacy or lustfulness. Their lions' teeth indicated their voracity and cruelty. Their iron-coated breasts showed their cold and selfish hardheartedness. The horrible uproar that they caused added the terror of clamour, confusion, and all discordant sounds to their terror-striking appearance. (2). We now turn to the hinder or scorpion-part of these locusts. This (it has been intimated) represents the party native to the land, as the other did that, which consisted chiefly of foreign invaders. Their scorpion-shape shows them to be the most bitter and cruel of extortioners and oppressors. And their oppression may be set down as having lasted, like the former, five months. But the chief feature to be noticed in respect of these is their king; for he is the prime agent of the heathen and Satanic power of Rome,—to him may be attributed all the 'destruction' which these scorpion-locusts wrought, and by considering in conjunction the designations given to him, may 'he who hath wisdom' learn his real name, and thus obtain a clue to the whole symbolization.

Historical application.—The locality to which the fifth trumpet relates is shown by No. 578 to be Judea; and the time is ascertained from the commencing epoch of the next preceding trumpet to be *not earlier* than B.C. 48. Taking these data as our guides, we shall find

in the Jewish history in the years B.C. 40 to 37 events exactly corresponding to the symbolization before us. After repeated renewals of the civil war, which began between Hyrcanus and Aristobulus at the era of the first trumpet (*viz.*, in B.C. 57 by Aristobulus's son Alexander, in 55, in 52, and again in 49 by the same), Alexander having been put to death by Pompey, and Aristobulus poisoned, Antigonus, the younger son of the latter, laid claim to the crown. He appealed first to Cæsar, as he was passing through Palestine in B.C. 47. But, through the influence of Antipater, his suit was rejected in favour of Hyrcanus and the Idumean family. In B.C. 42 however, having obtained by bribery the assistance of one of 'the tyrants,' whom Cassius had set over Syria, he endeavoured to regain the kingdom by force; but was repulsed by Herod. In B.C. 41, 'all Syria and Palestine, being grievously oppressed with the taxes which were imposed on them, joined in calling in the Parthians against the Romans, which put the whole country in the utmost misery and confusion' (Prideaux's *Con.* III. 242). In B.C. 40, 'when the Parthians had possessed themselves of Syria, Antigonus induced their king's son by the promise of 1000 talents, and 500 women taken from the principal families and of the Jewish stock, to undertake his restoration. In consequence, two divisions of the Parthian army marched into Judea; and, the one taking the sea-coast and the other the middle of the country, they swept it in its length and breadth.' Judea, owing to intestine broils and foreign commotions, seems to have been at this time little better than a nest of robbers. Troops of banditti infested the country, and the populace appear to have been pretty equally divided between the parties of Herod and Antigonus. The consequence was, that, 'while the Parthians were ravaging Carmel, many Jews joined the standard of Antigonus for the purpose of making an incursion into the country. And after one battle had been gained, a host of turbulent and disaffected marauders (the progress of whom through the country must have been marked by every enormity) advanced to Jerusalem. A battle was fought in the market-place, in which Herod's party had the advantage; but that of Antigonus seized and held the temple. Daily encounters took place, and slaughters were made continually.' A body of Parthian cavalry, which Pacorus, the Parthian commander, had brought forward, appears now to have arrived, and for a time to have allowed the two parties to weaken one another by their conflicts. "But while," says Josephus (the substance of whose narrative I have been quoting), "there were daily skirmishes, the enemy waited for the coming of the multitude out of the country to the Pentecostal festival. And when the day was come, many myriads of people were gathered together about the temple, some in armour and some without; and of these Herod slew a very

great number." Such a concourse would necessarily add greatly to the confusion, outrages, and opportunities for plundering afforded to the Parthians. They appear, however, to have done little in the way of slaughtering the people, leaving this to their own countrymen. But now was the "natural perfidiousness," for which "the barbarians" were notorious, brought to bear. On the proposal of Antigonus, that Pacorus should be admitted in order to mediate, the latter gained admittance into the city with a body of horse. Being received into the house of Phasael, the elder brother of Herod, and hospitably entertained there as a guest, he availed himself of the opportunity to ingratiate himself into Phasael's confidence, that by this means he might get Hyrcanus, Herod, and Phasael into his power. He succeeded in entrapping Hyrcanus and Phasael on the pretence of escorting them on an embassy to the Parthian governor of Syria, as being the most likely way to obtain such a settlement of the kingdom as they desired. Herod was too wary to be caught, and "entreated Phasael not to expose himself to the snares laid for him; because the barbarians are naturally perfidious." 'Phasael, however, and Hyrcanus set out with Pacorus, the latter leaving behind him a troop of horse on the pretext of affording assistance to Herod in restoring order, but with secret instructions to take the first opportunity to carry him off also.' On arriving in Syria, Phasael became aware of the plot that had been laid for them, and "reproached the Parthian governor to his face for his treachery, and especially because he had been induced by bribes; and he promised him, that he would give him more money for their preservation, than Antigonus had promised to give for the kingdom. But the sly Parthian endeavoured to remove his suspicion by apologies and oaths, and then went away. Whereupon the Parthians who were left, and had it in charge, seized and bound Phasael and Hyrcanus, who could do no more than curse their perfidiousness and perjury. In the meantime, Pacorus was sent back; and he laid a plot how to seize upon Herod by deluding him, and getting him out of the city, as he was commanded to do." But Phasael found means "to inform Herod of the perfidiousness of the Parthians; and he straightway went to the most potent, as to the lords of the rest, to remonstrate with them. But they, though knowing the whole matter, dissembled with him deceitfully, denying the truth of the statements." Herod, however, was not to be imposed upon; and, 'while they were consulting how they might best seize him, he escaped by night with his family, taking the road to Idumæa.' "Nor (the historian goes on) could any enemy of his, who then saw him in this case, be so hardhearted as not to have commiserated his fortune, while the women drew along their infant children, and left their own country, and their friends in prison, with tears in their eyes and sad lamentations."

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The Parthians pursued Herod, and harassed him in his flight. And the Jews fell upon him, even more heavily than did the Parthians, so that he had to maintain a running fight, until he arrived at Masada. Leaving the women there, he himself escaped into Arabia. As for the Parthians in Jerusalem, they betook themselves to plundering, and spared nothing that they could lay their hands on; though they found not so much as they hoped, because Herod, having long suspected their perfidy, had caused his principal treasures to be removed into Idumæa, and others had done the same.' "The Parthians then proceeded to such a degree of injustice, as to fill the country with war without denouncing it, to demolish the city Marissa, and not only to set up Antigonus for king, but to deliver Phasaël and Hyrcanus bound into his hands, in order to their being tormented by him." 'Antigonus himself bit off Hyrcanus's ears, in order that he might never be able to officiate again as High Priest. Phasaël escaped torture only by beating out his own brains against the wall of the prison. And Hyrcanus was carried off in fetters to Parthia.'

Thus far I have thought it advisable, even at the risk of appearing to digress somewhat from the matter in hand, to give the historian's narrative (as nearly as the necessary abridgment would permit) in his own words; lest it should be thought, that the facts were coloured, suppressed, or in any way unduly modified to suit the symbolizations. That, in general, an invasion by an army of Parthians would correspond to such a locust irruption as is described in this trumpet, I need not show; because almost all expositors have agreed in supposing, that an invasion either by Parthians, or by some other people whose characteristics were similar to theirs, is here symbolized. But, in reference to the details, it may be expedient, that I should offer a few remarks, in order to make more manifest the application of the quotations that have been made; and truly, with respect to the details, I need not fear to challenge comparison with any other exposition. In Antigonus, then, we see the 'fallen star:' and he was a little star as compared with the former 'great' one, viz., Julius Cæsar. By means of bribery he procured the irruption of detestable 'barbarians,' who came from a region, detested only in a less degree than those infernal regions, which are appropriated to the Roman beast as his fitting habitation. And, through the machinations of the commanders of these, he who was 'the sun' of the Jewish system politically and ecclesiastically, the High Priest Hyrcanus, was deposed, and the government administered in his name was subverted. The Parthian troops overran Judea with the speed and destructiveness of locusts, being assisted and emulated by multitudes of robbers and villains of every description, who flocked to the standard of Antigonus. This prince, in order to obtain the *douceur* which he had promised, con-

ferred on these hordes of rapacious villains the same powers for levying contributions, that were ordinarily possessed by the farmers of the taxes. And as there was added moreover a license to seize and carry off the women of the principal Jewish families, a sting of especial malignity was thereby superadded to the ordinary iniquities and cruelties practised by such persons. These powers and this license, however, contained an exception in favour of those who should espouse the Prince's cause, or at the least remain neutral. The barbarians were occupied in their work of ravishment and spoliation for a period, which, as it approximated to that of the natural locusts' ravages, may be set down as 'five months.' Such were the sufferings they entailed, that it may be said (poetically), that death would have been preferable to them.—These Parthians asserted the authorization of a king, who had no right to the title. Their countenances, their long hair, their lions' teeth, their mailed breasts, and the fearful noise they made in their advance, indicated perfidy, lust, cruelty, ironheartedness, and a terror-striking aspect: and to what an extent they must have manifested these evil qualities may be judged from the extracts that have been given.

Having now made evident the reference of the locust-heads to the bands of Parthian horsemen, we proceed to the scorpion-tails of these noxious insects, adducing first (as before) extracts from the Jewish historian's narrative.

Herod, having been refused an asylum in Arabia, 'went thence to Rome with all speed.' 'By promising a large sum of money to Mark Antony,' and in consequence of that Triumvir's regarding 'Antigonus as a seditious person and an enemy of the Romans,' he succeeded in inducing Antony 'to get him made king of the Jews. As for Cæsar [Augustus], Herod found him even better disposed than Antony. So the Senate was convoked; and when it had been represented, that Antigonus was an enemy of the Romans, 'because he had taken the government by means of the Parthians, and that it would be for their advantage in the Parthian war, that Herod should be king,' a decree was made to that effect. This led to a prolongation and increase of the troubles in Judea. After the Parthians had withdrawn, the civil war continued for three years. Four armies of ruffians ravaged the unhappy land:—the forces of Antigonus, those of Herod, those which the Roman general sent to assist Herod, and the large bands of robbers, 'whose skill was that of warriors, but their boldness the boldness of robbers.' It was little less than a protracted war, that Herod had to wage with these before he could exterminate them. Meanwhile, one Roman general after another being bribed by Antigonus remained quiescent; and, quartering their troops on the wretched inhabitants, they occupied themselves in levying contributions. A

new general, whom Antony sent to Herod's assistance as soon as the Parthians had been repulsed, was even worse. He received bribes from both parties; and, "playing booty on both sides, he squeezed each of them to the utmost, and truly served neither. He helped Herod, indeed, in reducing Joppa, and went with him to the siege of Jerusalem; but there managed so, that by encouraging his soldiers to mutiny, he made it end only in the sacking of Jericho, to the utter ruin of that place, and then dismissed the army into winter quarters, which he made Herod provide for them." Of another Roman commander it is said, that he 'pretended friendship to Antigonus; but went as a spy to discover his affairs, though he did not herein comply with Herod. But when Antigonus perceived his intentions, and defended himself against him as against an enemy, being in a rage at his disappointment, he slew all the Jews he met with, without sparing those of Herod's party.' Hereupon Herod was fain to set out for the Euphrates to make complaint to Antony, and "to inform him that he stood in no need of such helpers, who did him more mischief than they did his enemies." During his absence his brother Joseph was defeated and slain by Antigonus "with the loss of his whole army;" and 'the entire Roman cohorts which accompanied him were destroyed.' 'After this defeat the Galileans revolted, and drowned those who were of Herod's party in the lake. A great part of Judea also rose against Herod.' But on his return with Roman succours he defeated the Galileans, 'overran their country, demolished five cities, burned them, and destroyed 2000 men in them.' Of another engagement it is said, that 'the multitude of those slain and lying in heaps was so great, that the conquerors could not pass along the roads,' 'nor was there a more frightful spectacle in all the war than this, where an immense multitude of dead men lay heaped upon one another.'— I have now given a brief sketch of the miseries, under which Judea groaned for three years. The consummation of the calamity was the siege of Jerusalem by Herod and Sosius. 'In the spring of the third year since he had been made king at Rome (*i. e.*, in B.C. 37) Herod pitched his camp before the temple. Having his enemy in great contempt, he himself went to Samaria to solemnize his marriage with Mariamne, Hyrcanus's grand-daughter; and on his return brought back a greater army. Sosius also joined him with a large army, which he sent before him through the midland part, while he marched himself along Phenicia. Herod's dependence was upon the decree of the Senate, by which he had been made king; and Sosius relied upon Antony, who sent the army that was under him to Herod's assistance.' "Now the multitude of the Jews that were in the city were divided into several factions. Some gave out, that, as the times were, he was the happiest and most religious man, who should die first. [This is

a remarkable coincidence with ve. 6.] Others fell a robbing; and this because there was no food left either for the horses or the men."—But I must not occupy more space than one or two extracts, relating to the capture of the city, will require. "On the pouring in of the army there was a slaughter of vast multitudes everywhere; for the assailants were not willing to leave one of their adversaries alive. So they were cut to pieces by great multitudes, as they were crowded together in narrow streets, and in houses, or were running to the temple; nor was there any mercy shown either to infants, or to the aged, or to the weaker sex: yea, though the king besought them, none would stay his hand from slaughter, but they slew people of all ages, like madmen." Herod also strove to prevent the pillaging of the city, "asking Sosius repeatedly in the most earnest manner, whether the Romans by thus emptying the city of money and men meant to leave him king of a desert." It was only by paying a large sum of money himself, that he was able to ransom the city from being utterly desolated. He himself, however, "slew those of Antigonus's party." And that unhappy prince was sent in chains to Antony, whom Herod induced by large bribes to behead him: and thus perished, as a common criminal, the last of the Asmonean princes. To procure the money to give to Antony, Herod 'spoiled all the wealthy men, nor was there any end of the miseries he brought upon the people.' 'As he had made his way to the throne through a great deal of blood, so he found it necessary to establish himself in it by the same means, putting daily to death such of the opposite faction as he most feared, among whom were all the counsellors of the great Sanhedrin,' and ultimately Hyrcanus himself.—This must, and may well suffice to show, that the venom from the stings of the scorpion-tails inflicted even more misery and destruction on the Jews than the lions' teeth of the locust-heads.

Two particulars yet remain to be illustrated.

The first is, the "*five months*" during which these scorpions are said to have power to act injuriously upon the people. I take it, that the time of Herod's besieging Jerusalem is here referred to, and that this has been specially mentioned (as having been the climax and consummation of the 'torment') to make a coincidence with the locust-period, and thus to form a parallel at the end of the period with the *five months* of the Parthian locusts under Antigonus at the beginning of it. In exact accordance with the statement Josephus says (*Wars*, I: 18; 2); "Though they had so great an army lying about them, they bore a siege of *five months*."—And here let me notice by the way, that the historian emphatically connects this siege with that by Pompey. He says; "This destruction befell Jerusalem on the solemnity of the Fast, *as if a periodical revolution of calamities had*

returned, since that which befell the Jews under Pompey:—this having happened 27 years to a day after that.” Other indications are noticed in *Palmoni*, p. 407 ss., of a design to make out a parallelistic connexion of the civil war between the brothers Hyrcanus and Aristobulus, which led to the siege and ‘destruction’ of Jerusalem by Pompey, with that between Herod (acting nominally for Hyrcanus) and Antigonus, which led to the siege and ‘destruction’ by Sosius. And this connexion tends, I think, to confirm my interpretations of the first and second, and fifth trumpets.

The second particular to be illustrated is “the king.” And I think there can be little doubt, that Herod is the person intended. He was king of Judea *de jure* (assuming the right of Rome to appoint a king over that country) from the commencement of this period, and he became king *de facto* at the end of it. Perhaps too the wording ‘king over,’ and not of ‘the locusts,’ may have been designed to intimate, that the ruler intended was not, in the national view, the rightful, though the actual king. Herod was also the agent and servant of Rome; and hence would be mystically described as ‘the angel (or messenger) from the abyss.’ And after what has been shown of his proceedings there can be no question, that he would appropriately be designated, *The Destroyer*. But, it is further to be observed, that Herod obtained, held, and exercised the regal office during this period only through the influence, and under the supreme authority of Mark Antony, in whose division of the Roman world Judea was situated. And therefore to Antony, in respect of him as well as of other kings, might be given that title of “King of kings,” which Antony actually gave to his two sons by Cleopatra. And thus the actual circumstances may have suggested the giving of the name in two languages, in order to intimate in a mystical way, that, while the regal authority was virtually one, yet it resided in two persons, of different tongues and nations. But this is not all. We may find a further and more cogent reason for the double insertion of the name:—namely, in order to the identification, by the science of *Gematria*, of the parties intended, and perhaps also the indication of some connected circumstances. Thus:—(1). Numerically $\text{Ἡρῴδης} = 862$; and $\text{Μάρκος} = 431$, or half 862; and thus the name of the king in Hebrew is connected by a numerical link with that of Antony. (2). Still more to the point is the following coincidence. $\text{Ἡρῴδης} = 860$. And $860 \times 3 = 2580$. Now 2580 is the numerical amount of the letters in the names Ἡρῴδης (*Herod*) and Ἀντωνίου (which may stand for Antony). It is not, however, so much this coincidence merely, that I rely upon, as on the character of the number itself. For it is a multiple of 1290 and 430, which are numbers of constant occurrence and special significance in the mystical system, as may be seen in *Palmoni*, *passim*. In parti-

cular, 1290 is the number of fatality, being used sometimes for the 1260 day or $3\frac{1}{2}$ year period, which is the prophetic half-week. For instance, the same period that in Dan. 7; 25 is ' $3\frac{1}{2}$ times' (=1260 days), and in C. 9; 27, a 'half-week,' in C. 12; 11 is '1290 days;' and this last is the complement, which, with the 21 days of C. 10; 3, the 3 days of ve. 4, and the 21 days of ve. 13, gives the measure of '*The Scripture of truth*,' the 1335 days of C. 12; 12 (see on 522). I may further notice here, that 1290 is the numerical value of the phrase $\Theta\epsilon\omicron\upsilon\nu\omicron\varsigma \eta \sigma\omega\tau\eta\rho$, *Son of God or Saviour*; and hence possibly, as the average of the two names is 1290, there may be a latent mystical signification somewhat to this effect:—'The Saviour, the Son of God, whom and whose religion Herod and the Roman beast will be symbolized (in Chs. 12-13) as labouring to destroy, will finally triumph over them.' (3). Again, $\text{'Αββαδων} + \text{'Απολλων} = 2321$. And $\text{Υρκανος} + \text{Σωσιος} = 2321$; where Hyrcanus may be an equivalent for Herod, since the latter professed to act in the name of the former; and Sosius for Antony, inasmuch as he was his lieutenant. (4). Once more, $\text{'Αββαδδων} = 864$. And $\text{Ιερουσαλημ} (C. 21; 2) = 864$. Hence Antony may be connected by a numerical link with Jerusalem, as an indication, that he was by deputy its captor, and the disposer of its fate. These coincidences, clustering as they do around the two names, afford at any rate reason to suppose (taking into account the mystical character of the book, and the occurrence of other similar coincidences), that they have been introduced with a view to the identification of the principal parties and circumstances. "That such modes," says Stuart, p. 79, "of designating names, which were not intended to be spoken out directly, and yet were designed to be made known to the reader, were common in ancient times, appears plainly from the Sibylline Oracles:" and he proceeds to give examples.—It may be observed, that I have slightly varied the spelling of the names in one or two instances. This is done in accordance with what Elliott has shown to have been the practice in the mystical system, and which indeed would obviously be necessary in a multitude of instances to produce the required coincidences. I have, also, in one instance omitted the unit letter, the 'monad' being, according to the Platonists and Pythagoreans, 'the comprehensive, restorative, and helping number,' which might be reckoned or omitted as the occasion required.

Before closing the exposition of this trumpet, I must notice the propriety, with which a biform symbol has been made use of under it. While the followers and allies of Antigonus and of Herod formed two contending parties, they were yet as one in reference to the people of the country, inasmuch as they alike brought miseries and calamities upon them, and were alike esteemed odious (at any rate by 'the

righteous' or strictly Jewish party), on account of their seeking to set aside the direct Jewish line of Kings and High Priests, and in order to effect this bringing in the hated heathen to domineer over the land.

Interpretations of the fifth trumpet.—The Patharini [Joachim]. Preachers of Antichrist or devils in hell [Aquinas]. The Papacy from Gregory [Chytraus]. Benighted priests of the middle ages [Bale]. Arians [Luther]. Mahomet and the Popes [Marlorat]. The Papal clergy [Bullinger]. Marauding armies [Ribeira]. The mendicant orders [Brightman]. Mahomet and the Saracens [Mede, Daubuz, Sir I. Newton, Pyle, Bp. Newton, Cuninghame, Faber, Elliott, Wordsworth, Williams]. Alaric and Ataulphus [Vitranga]. Robbers in Vespasian's invasion [Herder]. Popery [Fuller]. Invasion of Judea by the Romans [Lee]. The French revolution of 1792 [Croly]. Evil spirits [Todd].—*The five months* = 150 days. 150 years of the begging friars [Brute]. 150 years from Mahomet's flight [Daubuz]. 300 years from A.D. 637 to 936 [Bp. Newton]. A.D. 612 to 762 [Faber]. French republic and empire, each 11 years [Croly]. Smaller portion of Daniel's seventieth week [Lee]. 150 years from A.D. 605, or from 612, or from 629 [Elliott]. Figurative of evil or of mercy [Williams].

INTERLUDE BETWEEN THE FIFTH AND SIXTH TRUMPETS.

IX; 12. 617–618. *The one woe hath passed away: lo, there are coming yet two woes after these things.*

617. Two variations of expression may be noted here. (1). Usually (as in C. 4; 1: 8; 7) the ordinal adjective is used in such a connexion. (2.) But here the numeral with an article is employed, while commonly the numeral without an article is used. In the phrase made use of the order of occurrence is not expressed by the proper force of the terms; though it may happen, as in the case before us, that this is attached to it by the context. The force of the article is to make a contrast with something that follows, as in C. 17; 10; "*The one is, the other, &c.*" Here it is signified, that the *one* woe, great as it has been, is but a small portion of the calamities, for *two* more woes are yet to come.

618. I would not attach much importance to the rendering *after these things*, in preference to *hereafter*. Yet, as the former is the most strictly literal, and as the very object may have been to mark a strict consecutiveness of the things signified in the last three trumpets severally,—a consecutiveness which could not be predicated in respect of those symbolized in the first four trumpets,—I have preferred it to the latter; because this might be so taken as not to convey such a sequence, namely, if it were understood to mean 'after the utterance of this declaration.'—Griesbach intimates, that there are *codices* which

remove the last words of this verse to the beginning of the next, so as to make the latter read; 'And after these things the sixth angel sounded.' But this reading is of no authority, and in itself highly improbable.

The angel with the eagle's form must be understood as interposing with this proclamation, while flying in midheaven. And the object of this interludial insertion must have been to make a decided break, denoting a chronological sequence or an interval between the fifth and sixth trumpets.

This will be the most appropriate place to introduce a few verses from two chapters in *Enoch*, in which the two trumpets divided by this Interlude appear to be had in view.—C. 54; 9 ss.: "Then shall princes combine together, and conspire. The chiefs of the East, among the Parthians and Medes, shall remove kings, in whom a spirit of perturbation shall enter. They shall hurl them from their thrones, springing as lions from their dens, and like famished wolves into the midst of the flock. They shall go up, and tread upon the land of their elect. The threshing-floor, the path, and the city of my righteous people shall impede the progress of their horses. . . . In those days shall the mouth of hell be opened, into which they shall be immersed: hell shall destroy and swallow up sinners from the face of the elect.—C. 55. After this I beheld another army of chariots, with men riding in them. And they came upon the wind from the east, from the west, and from the south. The sound of their chariots was heard . . . from the extremities of the earth unto the extremities of the heaven."—The coincidence in these two chapters in succession presenting such strong points of similarity to the fifth and sixth trumpets has led me to think, that the latter have been had in view. If so, it is evident, that the Parthians were believed to be symbolized in the fifth trumpet, at a time when its true reference was most likely to have been known.

DIV. 6. THE SIXTH TRUMPET: B.C. 30-1.

This trumpet consists of three parts. 1. The trumpet-proper (C. 9; 13-21). 2. The episode of the opened roll (C. 10). 3. The episode of the witnesses (C. 11; 1-13).

PART I. THE SYMBOLIZATION-PROPER. *Conflict between Augustus and Antony, and restoration of the empire: B.C. 30 ss.* A new era of computation begins.

IX; 13-21. 619-656. *And the sixth angel sounded. And I heard one voice out of the four horns of the golden altar which is before God, saying to the sixth angel, who hath the trumpet; 'Loose the four angels, who have been bound upon the river, the great [river] Euphrates.'* And

the four angels, who had been prepared for the hour, and day, and month, and year, in order that they should kill the third of the men, were loosed. And the number of the armies of horse [was] two myriads of myriads. (I heard the number of them.) And thus I beheld in the Vision the horses, and those who sat upon them, having fiery red, and dark blue, and yellow breastplates. And the heads of the horses [were] as lions' heads. And out of their mouths goeth forth fire, and smoke, and brimstone. From these three plagues were the third of the men killed,—from the fire, and the smoke, and the brimstone, which goeth forth out of their mouths. For the power of the horses is in their mouth, and in their tails; for their tails are like to serpents having heads, and with them they do hurt. And the rest of the men, who were not killed by these plagues, repented not from the works of their hands, that they should not worship the false gods, and the idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk; and they repented not from their murders, nor from their sorceries, nor from their fornication, nor from their thefts.

This trumpet, like the fifth, is divisible into seven portions, which, as before, I shall indicate by titles before the numbers.

(1). *The mandate from the four horns.* IX; 13-14. 619-23. *I heard one voice out of the four horns of the golden altar which is before God, saying to the sixth angel who hath the trumpet.* I cannot think, that *μία*, *one*, has been introduced here and in C. 8; 13: 18; 21: 19; 17, without an object; or as merely equivalent to *τις*, *a certain one*, as Stuart says. And there can be no doubt, that Elliott's explanation of it, as meaning *one and the same*, does not give the usual and proper sense of the word, whether or not it may sometimes admit of that signification being attributed to it. The object of its insertion here has, I think, been to denote the strength or power, which the concentration of forces in one possesses. The voice comes from *the four horns*. The *four* denotes universality: the *horns* power. And the concentrating of these into one voice attaches to that voice the idea of the *maximum* of strength, importing that it goes forth with an imperativeness and power, which is perfectly irresistible.—But why does it proceed from *the four horns*, and not 'from the altar' merely as in C. 14; 18 and 16; 7, or 'from Him on the throne?' And why from *the golden altar* rather than from the brazen altar of burnt-sacrifice? That the altar of incense is pointed at emphatically is evident from the repetition of the Greek article; and this is the altar of acceptable intercession,—that from which in C. 8; 3 the coals of vengeance were thrown on the earth. 'To lay hold on the horns of an altar' is to seek refuge, and to find safety under the protection of the God, to whom it is dedicated (cp. 1 Ki. 1; 50: 2; 28). For an irresistible mandate, then, commanding the unloosing of destroying

powers, to issue from the only place of safety, and as it were from the Intercessor himself, denotes in the strongest manner possible, that the woe is irrevocably decreed, and that there is no chance of escaping it left, the very mean of protection being changed into the instrument of vengeance. The addition, *which is before God*, may have been designed to add yet further force to the symbolic statement by intimating, that the command is issued under the sanction of Him who sitteth on the throne. In reference to the going forth from *the four horns* we may further notice, that, inasmuch as the priest was commanded (Lev. 4 ; 7) to put some of the victim's blood on the horns of the altar of incense, this symbolization may carry with it an allusion to the avenging of martyred saints (cp. C. 6 ; 10). And we may surely conclude, that we have here symbolized one instalment of the vengeance, which was announced in C. 8 ; 3-5 as being about to be inflicted, in answer to the prayers of the saints.—But why is this mandate given to *the angel of the sixth trumpet* ? Perhaps because he is one of "the seven angels who are stationed before God," ready at all times to execute His commands. Perhaps, also and more specifically, to intimate a parallelism with the *sixth seal* : and this is rendered the more probable by the circumstance, that the insertion of *the sixth* here is redundant ; for the meaning would be complete without it. Under that seal, in C. 7 ; 3, an angel is brought to view as restraining the four angels of the winds from hurting the earth and the sea. And doubtless the intention in this place is to intimate, in particular, that the angel of the sixth trumpet, who is here called upon to let loose the four angels, is the same with the angel of the sixth seal, who there restrains the four angels ; and generally that there is a parallelism of contrast between the events symbolized in the two places. Here the command is ; 'Loose the four angels : ' there it virtually is ; 'Loose not the four angels.'—Tregelles adopts a various reading, which leads him to render the last clause thus ; *saying to the sixth angel, 'Thou who hast the trumpet,' &c.* So emphatic an address to the angel, as the holder of the trumpet, would even more strongly lead to the supposition, that a parallelism with the sixth seal was hinted at. But, while receiving the reading, I have not adopted the rendering : first, because the latter is not necessarily involved in the former (for many similar instances of grammatical solecism occur in the Apocalypse, e.g., in C. 1 ; 5) : and secondly, because Tregelles's rendering does not seem to give so natural a sense, nor is the pertinency of the clause in such a connexion very obvious ; for what could the angel's holding the trumpet have to do with his loosing the four angels ?

624-6. 'Loose the four angels, who have been bound upon the river, the great Euphrates.' Under the sixth seal, the four angels were seen

standing on the four corners of the symbolic earth, holding in the four winds, but being on the point of letting them loose, when they were restrained from doing so for a time by the mandate of the angel from the east. The difference between the simple holding in hand on command, and the lying bound so as to be absolutely incapable of motion is this, that in the former case a merely temporary suspension of action is denoted, but in the latter a state of complete non-action, to be loosed from which implies a commencement *de novo*,—an entirely new course from the epoch of the loosing. And in accordance herewith we shall see presently, that a new era of the existence and antagonistic action of the great beast, or heathen world-power, with which the Apocalypse is concerned, has been placed at the chronological epoch to which this trumpet relates.—In the view of the ancients the winds were actuated by spirits, or (like most other inanimate things) they had presiding spirits or guardian-angels set over them, who controlled their movements (cp. p. 275). Hence, as the winds, and the angels of the winds, stood to each other in the relation of instrument and agent, what could be predicated of one might be transferred to the other. And consequently to restrain the angels (as in C. 7; 1–3) was to restrain the winds; and so here to loose *the four angels* is to loose the winds, that is, to give a new start to what is signified by them. What, then, do these four angels symbolize? Inasmuch as we have identified them with those of the sixth seal, we must take their meaning to be generically the same. And hence, while in themselves, here as elsewhere, as angels they must symbolize the Mediator as the ‘First great Cause,’ in that which they here imply, namely, the four winds, they denote one or more devastating heathen powers in antagonism to God’s people. In the former instance I have shown, that they represent the four great kingdoms of prophecy,—the Babylonian, the Median, the Persian, and the Grecian. But the chronological progress of the Vision forbids us to suppose, that these can be meant here. And, if we have rightly determined the epoch of this trumpet, none but the Roman kingdom can be meant,—that which in Daniel’s first prophecy was ‘the little stone cut out without hands, which rose up in the days of the fourth kingdom and broke it in pieces, becoming itself a great mountain, that filled the whole earth.’ And there are not wanting indications in the text, both in what it does and in what it does not contain, which show, that *one* kingdom, and that one the Roman empire, is symbolized. At present we must notice only those, which the sentence under consideration affords. And, 1st, the omission (in this place as compared with the former) of the *four* winds is significant. If these had been mentioned, the reader could scarcely have done otherwise than suppose, that four kingdoms were meant. But, by the omission of any allusion to these,

he is left at liberty to understand, that one kingdom only is intended. And such a supposition is favoured (and it may have been a part of the design, that it should be) by the parallel example just given in the case of the voice from the four horns. It may have been meant, that an inference should be drawn thus. Just as *one* mighty voice came out of the *four* horns, so *one* irresistible wind proceeded from the *four* angels. In order to convey the idea, that the fifth kingdom was *at least* equal in power to the aggregate of the four which preceded it, it is intended that the four angels should be conceived of as joining together to blow one concentrated hurricane over the symbolic sea and earth. 2. The circumstance, that the commission is given to *one* angel to loose the *four* is a strong confirmation of the same. Thus the four are represented as having their power to act given them by one, and as proceeding from one ; and so a certain unity is mystically attributed to them. 3. This view is further indicated by the angels being bound together in one place. The consequence would be, that their action would commence from one spot, that is, the winds which they severally sent forth would unite and form one wind, representing one resistless power. On the former occasion, the angels were exhibited as about to let loose the winds from the remotest corners of the earth, thus denoting kingdoms having their origins in regions remote from one another. 4. The assertion of a binding, but without any date being assigned to it, accords well with the view, that Rome is meant. The Roman beast, that is, the Imperial kingdom, was bound or its power of action taken away, when Cæsar was assassinated. But the epoch of the loosing (that is, of the restoration of its power of action) being that alone which it was desired to mark, there was no motive for noting that of the binding, and to have done so, even if practicable, would only have served to obscure, if not to obliterate the date of loosing. 5. But that which shows most clearly, that the Roman empire is symbolized, is the locality of the binding, and therefore of the going forth after the loosing. (But first note, that the angels are bound *upon* a *river* ; because the chief river of a country, as being a principal source of its prosperity, is made an emblem of its wealth and strength ; and because by being unbound *on* it their action will commence upon it, and thus by setting in motion its waters will aptly denote the putting forth of the whole resources and strength of the country.) They are bound on *the Euphrates*. Now, as the Babylon of the Apocalypse is allowed on all hands to mean Rome, the river of Babylon must in consistency be taken to mean the river of Rome, the Tiber. And consequently the unloosing of the angels from the Euphrates will symbolize the going forth anew of a *Roman* power. 6. This is confirmed by the intimations of the exceeding greatness of the power. We have seen, that a union of the power of the four

angels to form one mighty hurricane appears to have been designed : and this concentration of the four of universality into one may have been meant to denote a kingdom having universal dominion. Again, in the phrase we are at present contemplating, we find emphasis laid on the fact, that the river is 'THE great Euphrates.' And herein is a striking accordance with Daniel's prophecy, which labours to exalt our idea of the greatness and universality of its fifth kingdom, especially as compared with those that preceded it. Now, of what kingdom but the Roman *empire* could such greatness and universality be predicated? It alone occupied the territory, which had been previously held (more or less) in succession by the four kingdoms, which Nebuchadnezzar's image represented; and it added thereto so much more, that it was regarded as comprising "the whole habitable world" (Lu. 2; 1). Of the Imperial power of Rome it might truly be said, that it equalled that of the four former kingdoms united. 7. The characteristics and the power of the four kingdoms of Daniel's prophecies will be found to be symbolized by the ten-horned beast of C. 13, as being united in the single Roman power. And this renders it probable, that the same is the case here, where that power is represented as coming anew on the scene. 8. The exposition about to be given of the consequences of the loosing, conjoined with the place which this trumpet occupies in the Vision, will, I think, leave no doubt, that Rome alone can be meant. 9. The cry of Jesus, son of Ananus, foreboding the Roman destruction of Jerusalem, is worthy of notice in this connexion, "A voice *from the four winds*, a voice against Jerusalem and the holy house, and a voice against this whole people." On the whole, then, I think we may conclude, that the special purport of this mandate may be stated in plain terms thus:— 'Give a new start or era of existence to the Imperial power of Rome, which has been laid prostrate.'

It may be convenient, that I should here state connectedly the view I take of the bindings and loosings of the angels of the winds.—Under the sixth seal, they were bound for a brief space (606–588) by the retention of the action of the powers symbolized by Nebuchadnezzar's image, in order to allow of the number of the servants of God being made complete. The four powers were then loosed in succession, *viz.*, in B.C. 588, 538, 536, and 332. Each power was necessarily bound again in the loosing of that, which succeeded it; for there could be but one world-power existing at a time. The completion of the binding of the four may be considered to have taken place in B.C. 165, when Judas Maccabæus freed his country from the Syro-Grecian yoke. The four, as concentrated in one, were loosed again in B.C. 63, when republican Rome reduced Judea under its dominion; but the reckoning is made from the commencement of the cause of the

reduction in B.C. 70. This power was only loosed, however, *as a wild beast*, when Cæsar set up an imperial despotism in B.C. 48. As such, it was bound again by Cæsar's assassination; but fully and finally loosed in the restoration of the empire by Augustus in B.C. 30.

Before quitting this sentence I may properly notice, that in Daniel (10; 4-5: 12; 5-6, cp. 8; 13-16) in like manner four angels are introduced, of whom one was 'upon' or 'above the waters of the river.'

And I would mention (if only to show, how little expositors will hesitate to do any violence to a text, in order to make it suit their preconceived views), that Stuart interprets these four angels to mean evil angels or demons. Suffice it to say, that in no instance in Scripture does the term *angel*, standing alone, ever mean an evil angel. On the other hand, Wordsworth says "angels of God," and makes them mean the Gospel! But Præsentists generally interpret them of Saracenic powers.

The name *Euphrates* in this place, and in C. 16; 12, is so commonly taken in its literal sense, and such a construction of it is so vital a point in a multitude of schemes of interpretation, that I deem it worth while to append a few arguments in refutation of such a view; though what has been said ought to suffice. 1. A literal acceptance of the term is opposed to the whole genius of the book. 2. Such an acceptance would make this a solitary exception, at variance with every other instance; for in no case, that would admit of diversity, is a distinct substantive object, such as a river, introduced in a literal sense. 3. The omission altogether of the name of Babylon and of the river thereof under the sixth seal, where the reference is to the literal Babylon, tends to show, that the use of the terms, here and elsewhere, must be symbolical; while, at the same time, the subsequent symbolical use of the names accounts for the absence of any designative term under the sixth seal. Such terms could not be used in the same work, both in a literal and a symbolical sense, without producing confusion and unintelligibility. They must, therefore, be used always in a literal, or always in a symbolical sense. But both congruity and convenience prescribed the latter use. And therefore here, as elsewhere, the use is symbolical. And in consequence, as there were no recognized mystical names for Babylon and Euphrates, no designation of either is introduced under the sixth seal. 4. The strong emphasis thrown on the epithet *great*, both here and in C. 16; 12, may have been designed to mark a contrast of the symbolical with the literal Euphrates, Rome ("the city of the Tiber:" *Conybeare*) being very *great* in wealth and power as compared with Babylon (the city of the Euphrates). 5. I do not find, that any

admissible argument has been, or can be alleged in favour of a literal construction. Whatever is advanced rests on the author's particular scheme. But this will give it no weight with any one, who does not receive that scheme.

(2). *The four angels loosed.* IX; 15. 627-630. *And the four angels, who had been prepared unto the hour, and day, and month, and year, that they might kill the third of the men, were loosed.*—*Prepared.* The word used is the same that occurs in ve. 7: "horses *prepared, equipped, or caparisoned* for war." These angels, then (that is, the power which they symbolize), had been specially made ready for the purpose mentioned.—*Unto, for or in order to operate during* the period specified. But Elliott asserts, that this preposition is "to be taken in the sense of *at the termination of that time;*" and he represents the angels as being prepared during the period to act at its expiration. His construction is pronounced by a competent critic to be "utterly wrong;" since "not one instance is to be found in any author, in which the preposition signifies *at the end of.*" And Stuart, who has no purpose to serve, and must therefore be allowed to be an unbiassed witness, represents the loosing as being intermediate between the preparation, and the action for the specified period. The meaning clearly is, that the angels had been prepared previous to their being loosed: whereas according to Elliott's view they must have been loosed first; for the Ottomans must surely be considered to have been let loose, when they entered on their career of conquest.

The hour, &c. The interpretations of this very peculiar period have been, in my opinion, as unsatisfactory as they are numerous.

Let us, first, briefly notice the solutions, which have been propounded. 1. The phrase is supposed to be a mystical expression for an indefinite time,—*any day, &c.* But if this had been the meaning, the wording would have been different. No article would have been inserted, and the phrase would have run (as Stuart says) *ἐν ὧρα κ. τ. λ.*: or perhaps as the similar fourfold phrase in Gal. 4; 10; "days, and months, and times, and years." 2. On the other hand, some have supposed, that the object of the expression is to denote the last degree of definiteness and precision. Thus, Stuart says; "prepared for the particular year, month, day, and hour, destined by God for the great catastrophe which is to follow." But if the intention had been to express this sense, an article would have been inserted before each term: and further, the order of the terms would have been inverted; as is shown both by the fact, that Stuart, in order to express his idea, actually does transpose them, and also by an example in Mt. 25; 13 and Mk. 13; 32; "ye know neither the day nor the hour," meaning 'ye know not the exact time.' 3. It has been suggested, that the passage may mean; 'The first angel to slay for one hour, the second

for a day, the third for a month, and the fourth for a year.' To this view Elliott objects, that 'the angels appear all four completely combined together, and as all acting by one and the same agency, that of the horses and horsemen, until the accomplishment of their common object, the slaying of the third part of men.' 4. Primasius made this period equivalent to the $3\frac{1}{2}$ times. 5. 'At any time, and for any time.' Joachim. 6. Birks has proposed to translate thus; 'The angels prepared for that hour and that day were loosed both a month and a year.' This suggestion, like the three last-mentioned, is not deserving of serious consideration. 7. Elliott understands the prefixed article 'as marking the aggregation of the periods.' And in this view I quite agree. But he and others proceed to apply the year-day principle to this period, some making it give out $391\frac{1}{4}$ years, others $391\frac{1}{2}$, and others $396\frac{1}{4}$, according as they suppose an old Egyptian or a Julian year, and a day of twelve or one of twenty-four hours, to be meant: though how (as Elliott does) they can reckon the one day to contain only 12 hours, while they must necessarily reckon each of the 396 days to contain 24 hours, I cannot understand. Now, to this method of interpretation I have two objections to make, one general, and the other special. 1st. The theory in general, which forms the basis of this solution, I unhesitatingly reject; and I have, as I think, sufficiently shown its baselessness in the Introduction, pp. 41 ss. But in saying, that I deny the validity of the year-day theory, I mean only, that I do so, as it is advanced by its advocates, and in the way in which alone it will serve their purpose, that is to say, as a general rule or principle available for the interpretation of all symbolical prophecies, fulfilled or unfulfilled. I deny not, that a day may be shown to represent a year (and no less a year a day) in two cases: one, when it is expressly stated that it is so used, as in Nu. 14; 34: Eze. 4; 5: the other, when the fulfilment of a symbolical prophecy carries with it a coincidence sufficiently strong to produce a conviction, that a mystical signification was designed. In the former instance, the peculiar sense depends entirely on the specific assignation of it; though, in point of fact, the one denomination is never made to mean the other, but, in the examples referred to, a period consisting of the one is made a measure of a period to contain as many of the other: and, as in neither of the examples is the one denomination made a symbol of the other, there is in these not even a precedent for the year-day principle. In the latter instance, the belief in a mystical sense must of course entirely depend on, and be proportioned to, the strength of the coincidence. Neither instance can possibly go beyond itself, so as to establish a general rule or principle. 2dly. I have specially to allege against the introduction of the year-day principle for the solution of the mystery in this particular instance, that the principal term appears to

exclude that theory. The word always used in the Greek of Daniel, and in the Apocalypse, when the mystical period of $3\frac{1}{2}$ times is spoken of, is *not used* here, which it is reasonable to suppose that it would have been, if the *year* had been meant to be understood in a mystical sense. The use in this place, and in this place only in the Apocalypse, of the most common term for an ordinary year, shows conclusively, I think, that the phrase is intended to be taken literally.

Having now considered the solutions, which do not appear to me to be satisfactory, I turn to that, which has, I think, better claims to be received.

In laying it before the reader I must first adduce some precedents to show, that a measure for a period in the future is often in the Scriptures derived from some period or occurrences in the past, in some instances a type of the former, framed after the measure of the latter, being interposed between the two. 1. The butler's three branches and the baker's three baskets in Ge. 40; 10 ss. were severally made symbols and measures of three days following. 2. The seven fat kine with the seven lean kine, the seven full ears with the seven lean ears, in Ge. 41; 18 ss., were respectively made measures of seven years of plenty and seven of famine, which were about to come. 3. The 40 days of the spies' journeying (Nu. 14; 34) were made a measure of the 40 years of the Jews' wandering in the wilderness. 4. The seven times of Nebuchadnezzar's banishment from among men (Da. 4; 33) appear to have been taken as a measure of the seven decads, which his proper kingdom lasted (cp. Is. 23; 15); and both these are measures of the duration of Nebuchadnezzar's quadripartite kingdom, as symbolized by the composite image; for $b.c. 607 - 47 = 560 = 7 \times 10 \times 8$. 5. Perhaps a mystical 70 sevens in days at the end of the Captivity (as suggested on p. 311), measured after the 70 years of captivity, has been made a type of the 70 sevens in Dan. ix. 6. Eze. 4; 1-8 will furnish a striking precedent. There the prophet is commanded to form a type of the siege of Jerusalem, by lying round a drawing of that city. He was to lie 390 days on his left side to bear "the years of the iniquity of Israel," and then 40 days on his right side to bear the iniquity of Judah, "each day for a year." There was to be a day, then, for every year, during which in past time Israel or Judah had committed iniquity.—But why 390 days for the one, and 40 for the other? The measure, which determined the former, we may without doubt find in the 390 years of the duration of the kingdom of Judah. That of the latter cannot be so readily pointed out. But if it be considered, that the last 40 years of the 390, commencing from the 13th year of Josiah, is marked off as it were in several ways; viz., by being a 40 years defined to a single day (see *Palmoni*, ¶ 398, n. 1), by beginning from the year of Josiah's great

Reformation and ending with the destruction of Jerusalem, by being the precise time of Jeremiah's lamentations and prophesyings of evil to the devoted land (who thus became during the last 40 years 'the prophet of the carrying into captivity,' just as Moses had been during the first 40 years 'the prophet of the deliverance from the Egyptian bondage, and of the settlement in the promised land'), and finally by being the period during which, after the most solemn warnings and exhortations had been given in vain, the cup of Judah's iniquities was filled to the brim, and an irreversible sentence of 'utter destruction' was pronounced against the land,—if, I say, the distinguishing of the last 40 years of the 390 in these respects be considered, little doubt can, I think, be entertained that this was the period, which was taken to form the measure of Ezekiel's 40 days. And this view is somewhat confirmed by the coincidence with sacred numbers and periods, which arises from 40 years being thus cut off from the 390; for there will then be left 350 years, which would make either five *septuagintal* or seven jubilee periods. Possibly, however, the 40 years may be dated from the 18th of Josiah, the year of his great Passover. For Ezekiel begins (C. 1; 1) by speaking of a "thirtieth year;" and the synchronism which follows shows, that he must mean the 30th from Josiah's 18th year. And it was only in the 40th therefrom, that the captivity was made complete by the final carrying away of captives by Nebuzar-adan (Jer. 52; 30). Certainly, one or other (and it matters not to our present purpose which) of these nearly synchronous periods must have been made the precedent.—What has now been shown must suffice here in reference to *the measure* of Ezekiel's type. For more full particulars, and for some thoughts on points not essential to the point in hand, I must refer to *Palmoni*, ¶ 400-1.—That *the type itself*, while retrospective in respect of its measure, was prospective in respect of its realization, necessarily results from the nature of a type. This is further evident in the instance before us from the difference observable between it and its precedent. In the latter the 40 forms part of the 390; but in the former it is additional to it. Such a variation could only arise from adaptation to a realization which was to follow.—*The realization*, which formed the antitype, was the siege of Jerusalem by the Babylonians. There are indeed differing statements as to the duration of that siege. For example, Josephus states that it lasted eighteen months. But, in making such a statement, we may well believe, that he assigned only a round number, with the view probably to intimate a coincidence with the duration of the invasion; for to the latter he attributes just double the time. But what we have to look to here is the view, which Ezekiel took of the length of the siege. Now I think it evident, that he meant to make his first two prophecies typical, both as to their dates

and their contents, of the Babylonian siege. The first (of which this type forms part) represents the going forth of the messengers of Jehovah, as "a whirlwind out of the north," to encompass Jerusalem for its destruction (4; 2: 5; 5). The second (Cs. 8-19) symbolizes the accomplishment of the destruction by the burning of the city by fire (8; 3: 9; 8 ss.: 10; 2), and the carrying into captivity (12; 11: 15; 6). And as these two refer respectively to the commencement and the termination of the siege, so doubtless is the interval between their dates meant to indicate the duration of the siege. The interval is 14 months, which might give within three days of the predicated number: and, as 430 has undoubtedly been taken as a round number and a mystical number, this is a sufficiently near approximation to it. In this period is included a month in round numbers (but which might have been reckoned as 40 days), that intervened between the taking and the burning of Jerusalem. So that the antitype of 390 days and 40 days, exactly corresponding to Ezekiel's type, may be found in the siege and destruction of Jerusalem by the Babylonians. And thus we have in Ezekiel a precedent of a measure in years of a type in days, which is realized in an antitype in days. 7. Another similar precedent may perhaps be found in Luke 13; 32-3. There Jesus, in "journeying towards Jerusalem" at the conclusion of his ministry, is represented as saying; "I cast out devils and do cures to-day and to-morrow, and the third day I shall be perfected." The mode of expression is so peculiar, that we may well believe, that he had a deeper meaning, than appears at a glance. He probably had in his mind the spiritual exorcisms and cures, which he had been occupied in working during the three years of his ministry; and he framed his mode of speaking so as to make a coincidence with those years, intending that the three days of His weary progress before His death should form a type of the three days, which, after His death, he should occupy in passing through the grave and gates of Hades.

We are now prepared to see, that the hour, day, month, and year, may have been constructed on the same principle, and that the number of days contained in this period may stand in a similar relation to a precedent in years, that the days of the Babylonian siege did to the years of the iniquity of Israel and Judah. Such a view is, indeed, almost implied in the statement, that the angels *had been prepared* from some remote period against the hour, day, month, and year. Resolving this period, then, into days on the prophetic scale of 360 days to a year, and 30 days to a month, we obtain $391\frac{1}{4}$ days. This may be regarded, as being the very period which in Ezekiel is specified in round numbers,—a coincidence, which may be thought to add some probability to our hypothesis: as also does the small fraction of a day; for it would seem scarcely possible, that so small

a number could have a realization, except in a precedent on the scale of years.

If, now, we proceed to look for a precedent or measure in years of such a period, we must of course seek for one in the history of Rome, having its terminus in a crisis brought about by Rome. I say, 'in the history of Rome;' because I have shown, that the four angels indirectly represent a Roman power: and, 'in a crisis brought about by Rome;' because these angels were to slay during the specified period a third of the men. Now, unquestionably, the first great crisis had in view in the Apocalypse is the overthrow of the Jewish polity, and the destruction of Jerusalem by Rome, the mystical Babylon. And I therefore take that destruction to be the consummation and goal of the crisis, feeling much confirmed in the view by the parallelism, which will be made with Ezekiel's type of the destruction by the literal Babylon. This second destruction took place in A.D. 70. And consequently, if we take the period in round numbers as being 390 years, we are brought to B.C. 320 as the era of its commencement. And here we meet with a coincidence, which is strikingly confirmative of my hypothesis. For I have independently shown (on 521-3, and *Guide*, p. 105), that there is reason to believe, that this very epoch has been made in some sort an incipient era of commencement of the seventh seal, in respect of the rise of that Roman power, with which this seal is mainly concerned. And that the Roman power may be considered to have been prepared from the time of Alexander may be seen by a reference to Bell's Tables, in which B.C. 333 is given as the date of "the rising power of Rome." In accordance herewith is what Prideaux says (II; 278); "The Romans having forced Pyrrhus, after a six years' war to leave Italy, and return again into Epirus with baffle and disappointment, their name began to grow of great note and fame among foreign nations; whereon Ptolemy Philadelphus sent ambassadors to them, to desire their friendship; with which the Romans were well pleased, thinking it no small reputation to them, that their friendship was sought for by so great a king." The year 320 B.C. has, however, been taken only as a round number. And if we proceed to greater exactness, we shall find still closer coincidences. The death of Alexander, which took place in June 323, is made the era of a new computation in Ptolemy's Canon, called the Philippine era: and it was his death, that gave rise to the division of the Grecian empire between certain kings; and, "in the days of these kings," says Daniel (2; 44), "shall the God of heaven set up a kingdom [the Roman], which shall break in pieces all the kingdoms" symbolized by the image, that is, shall conquer the territories, which had, more or less, in succession constituted those kingdoms. As being, then, the era of a new reckoning, as well as the epoch from which the action of

the Roman power may have been considered to have commenced, that is, from which it "had been prepared," the year 323 may be taken to contain the date of commencement of the $391\frac{1}{4}$ years. Assuming June 19, 323 B.C., to have been the day of Alexander's death, the $391\frac{1}{4}$ years will expire July 3, 69 A.D. This was the day, according to Tacitus and Suetonius, on which the legions took the oath of fidelity to Vespasian as emperor. The hour, day, month, and year, or 391 days, being then added will reach to Aug. 4, 70. And this was the very day, on which the temple was burnt by the Romans, and of which Josephus thus speaks; "And now that fatal day was come, according to the predestined circuit of the ages: it was the tenth day of the month Lous [= Sunday, Aug. 5], *the same on which the holy house was formerly burnt by the king of Babylon* [4 Aug. B.C. 588]. . . . One cannot but wonder at the accuracy of this period thereto relating; for the same month and day were now observed, as when the holy house was burnt by the Babylonians." The Rabbins say; "Five heavy afflictions have befallen our ancestors on the seventeenth of Tammuz, and as many on the ninth of Ab [or Lous]. . . . On the ninth of Ab, God decreed that they should not enter the promised land, the first temple was desolated, the second also, the city Bither was taken, and the holy city was destroyed by Rufus ploughing over its site." Josephus appears to differ from the Rabbins as to the precise day. But he does not really do so; for he, like them, makes the event to have happened on *the Sabbath* (which would be the ninth of Ab = Aug. 4), and the coincidence he speaks of with the day of the first destruction requires that day. The discrepancy may be readily removed thus:—the fatal firebrand was thrown towards the evening of the Sabbath, that is, just before the night of tenth of Lous began, throughout which the fire raged.—Thus it appears, that, at the termination of the precedent in years, which would form a measure of the specified period in days, there is placed (just as in the instance in Ezekiel relating to the first destruction) a period, we may say, of "an hour, day, month, and year," which has its terminus at the final great catastrophe of the Jewish polity.

In order to act in a special manner during this period in slaying the inhabitants of Jerusalem, the Roman power is in effect said to have been "prepared" of old, that is, from the era of the precedent. And how efficiently it so operated may readily be shown, especially if we attribute to it (as we justly may) the slaughter of which, though not the immediate instrument, it was yet the cause. Vespasian, while acting as the servant of another, had laid waste and reduced to subjection the whole of Judea, except Jerusalem. When on the point of marching from Cæsarea to commence the siege of the metropolis, he received the news, that Vitellius had usurped the imperial

authority. This led to a suspension for a time of the hostilities against the Jews; and when they were renewed on Vespasian's accession, it was under his own authority, and by his son Titus. The respite which was thus afforded to the Jews, instead of being a benefit to them, proved only a prolongation and augmentation of their miseries. Three factions occupied different parts of the city, and were incessantly engaged in combats with one another. To state the unutterable calamities they brought on the inhabitants would require many pages; but one exclamation of the historian must suffice here. "O most wretched city," cries Josephus (*Wars* V : i. ; 3), "what misery so great as this didst thou suffer from the Romans, when they came to purify thee from thine intestine hatred!" And when we find it stated, as we do in *Wars* IV : vi ; 2, that Vespasian refused to march against Jerusalem on the ground, that, 'if they attacked it at once, they should but cause their enemies to unite their forces against themselves, whereas, if they left them to destroy one another, as they were doing, they would fall an easier prey to the Roman army':—when, I say, we see the Roman general deliberately refraining from pressing on the siege, on the ground that the city would be more easily and speedily captured by such a course of conduct, we are justified in accounting the siege to have virtually commenced from the time that he so acted. And that this view was taken by contemporaries may be inferred from what Josephus says in speaking of the murder of the High Priest by the zealots:—"The death of Ananus was the beginning of the destruction of the city, and from this very day may be dated the overthrow of her walls and the ruin of her affairs." So that the hour, day, month, and year will be the time of the siege of Jerusalem in Vespasian's reign, that is (as we shall see hereafter), "under the eighth head, the beast that was, and is not, and yet is," at sight of whom "all the dwellers on the earth stood amazed." How great was the slaughter made during that siege is too well known to need to be dwelt on. Josephus asserts, that 1,100,000 persons perished, and that 97,000 were sold for slaves. Such a number will well satisfy the statement, *that they should kill the third of the men*. Indeed we may notice (though not as attaching any value to the approximation to literal accuracy, but as a curious coincidence with this statement), that 1,100,000 does not greatly exceed *one-third* of the number of the then inhabitants of Jerusalem according to the estimate of Josephus, *viz.*, 3,000,000.

I have rendered '*the men*'; because I feel satisfied, that, here as in other places (see on 585), not men in general, but a particular class or division of men is meant, and in this instance, that the inhabitants of Jerusalem are tacitly pointed to by the Greek article.

We may notice, that a contrast is apparently made between the

extent of the evil wrought by these angels and that by the locusts. These *kill*; but the locusts are forbidden to kill, and allowed only to *hurt* (vv. 4-5). Spoliation was mainly the work of the latter, but slaughter of the former.

The result of our inquiries into the meaning of this difficult *verse* may be stated in plain terms as follows. *A new era of commencement,—an entrance on a new course of action or existence, was at the epoch of this trumpet given to that Roman power, which had been prepared since the Philippine era, or epoch of the divided state of the fourth kingdom (a space previous to the crisis of 391 $\frac{1}{4}$ years), in order that during the siege of Jerusalem, for 391 days in the reign of Vespasian, it might slaughter the inhabitants.*

It is proper, however, that I should lay before the reader another way, in which the passage under consideration may be construed. The last clause may be taken in connexion with *loosed* instead of *prepared*, so as to read; *The four angels, who had been prepared for the hour, day, month, and year, were loosed, that they might kill the third of the men.* And it must be allowed, that this is a construction which seems to acquire great probability from the clause in *ve. 18*; “By these three plagues were *the third of the men killed.*” The effect of this construction will be, not necessarily to affect the reference of the hour, day, month, and year, but to make the killing spoken of immediate instead of remote,—that of this trumpet instead of that of the seventh,—of the Roman forces, and not of the inhabitants of Jerusalem. According to it the angels were prepared during the same time, and with the same object, namely, to operate during the hour, &c.; and they were loosed at the same time, namely, at the epoch of this trumpet: but the work of killing the third of the men was their first act after their loosing, while that for which they had been specially prepared was the last. The symbolization may be put into plain terms thus:—*The Roman power, which had been prepared of old to operate during the final period of the Jewish state, had at this epoch a new era of commencement given to it, that it might slay a third of the peoples constituting the Roman empire.*—Two objections, however, lie against this view. 1st. The re-establishment of the empire by Augustus ensued on the slaughter, rather than caused it. 2dly. There is a remarkable want of any connexion, in the symbolization, of the horse (who killed the third of the men) with the four angels. So that it is natural to conclude, that there was an express design to avoid connecting the two, lest it should be supposed, that the third killed by the horse, and the third killed by the angels, were identical, which they were not. This circumstance of two thirds being mentioned is the only apparently strong point in favour of this view: and if it be considered how constantly ‘thirds’ are used throughout the

trumpets, it will probably be thought, that the coincidence is purely accidental. Unquestionably the thirds are introduced figuratively: and if we substitute in the two places the literal equivalent, say either *considerable* or *inconsiderable*, all coincidence will be gone. So that I do not hesitate to give the preference to the former construction. According to it, the primary object of the statement before us must be to mark the epoch of commencement of this trumpet; and the sentence must be considered to have been introduced as a kind of heading to the symbolization of the trumpet. At the same time, the angels are doubtless to be conceived of as symbolically sending forth the armies of horse; for these are the instruments and agents of the fourfold wind. So that the loosing must be regarded as occupying a period of time, namely, from the declaration of war between Antony and Augustus till Augustus became "SOLE RULER IN B.C. 30."

It only remains to show, that such an era of commencement, as I have spoken of, has a place in history at the epoch of this trumpet. And this will easily be done. Two eras are assigned to the commencement of the Imperial power of the twelve Cæsars who constitute the beast of the Apocalypse, some writers computing from the accession of Julius Cæsar, A.D. 48, and some from that of Augustus, B.C. 30. So equally divided are the Roman and Jewish authorities, that Stuart has found it necessary to devote a considerable portion of his third *Excursus* to a discussion of the question, which era ought to be received? In Ptolemy's Canon the series of Roman emperors begins with Augustus. This justifies us in saying, that B.C. 30 was an era of commencement. The beast, which had been bound by Cæsar's death, was loosed again by the accession of Augustus. A new life was infused into him, and he entered anew on his tyrannical course of action.

The year B.C. 30 was on other accounts a distinguished epoch, and therefore one proper to be made the era of a trumpet. After the immense slaughter at Actium, and for the second time only since the days of Numa, the temple of Janus was closed, and remained so till after the Saviour's birth; and it is especially remarkable, that it was again closed in A.D. 71 after the termination of the Jewish war. This year, again, forms a parallel to that of Christ's ministry, A.D. 30, the two similarly dividing the two septuagintal periods, which together constitute the period of crisis or transition between the sixth and seventh seals.—And this leads me to call attention to the series of numerical parallelisms from the vulgar era. In B.C. 70 arose the cause, which led to Judea being brought under the Roman yoke: in A.D. 70 the Jewish polity was finally subverted by the Romans. B.C. 320 was the era of the half hour's silence, or period of the divided state of the fourth kingdom, during which Rome was 'growing' into

the world-power: A.D. 320 was the epoch of the substitution of Christianity for heathenism as the religion of the empire. B.C. 500 may be accounted in round numbers the time of the restoration of the Jewish nation: A.D. 500 the time of Rome's downfall. The actual dates give in round numbers a millennium: $535 + 475 = 1010$.

(3). *The armies of horse.* IX; 16. 631-633. *And the number of the armies of horse [was] two myriads of myriads.* (*I heard the number of them.*) The attentive reader cannot fail to be struck with the abrupt transition, which is made at this verse. The four angels are brought on the scene, as though they were going to be the principal actors. They are even announced, as being destined to perform a certain work. Then on a sudden they are lost sight of, no further mention being made of them. With equal abruptness a new symbol, having apparently no connexion with anything that precedes, is brought forward, and forms the whole of the remaining symbolization of the trumpet. How is this extraordinary transition to be accounted for? I can imagine but one solution,—namely, that the horse are substantially identical with the angels, that is, that virtually the same thing is symbolized by the two. This may well be the case; for a little consideration of the nature of symbolic representation may suffice to show any one, that it ~~is~~ not be impossible in many cases to depict the requisite circumstances and varieties of action by a single symbol: and hence recourse must be had to two or more symbols, connected more or less remotely with the principal subject. Such appears to be the case in the present instance. The thing signified admitted of three symbols, a symbol of it viewed in its efficient cause, a symbol of it in the abstract, and a symbol of it in the concrete. The proper symbol or symbol in the abstract of a heathen power, regarded as carrying on a devastating war, would be a mighty wind. But in the present instance this symbol could not be made use of for reasons already stated, and still more on account of its unsuitableness to represent a work of slaughter, such as was required to be exhibited under this trumpet. The symbol of the efficient cause,—the four angels of the winds, could be made to denote the going forth anew of the devastating power; and it was introduced for this purpose with a peculiar propriety, as serving specially to keep in view, that all is due to the unseen action of Him, whom the Apocalyptic angels primarily represent, thus helping to fulfil the promise and title of the work as “an unveiling of Jesus.” But propriety manifestly forbade the putting of the cause for the instrument, further than the giving of the mission went. And hence, after this, the symbol of the thing in the concrete must be substituted. Such a substitution may in this way be satisfactorily accounted for. And that it has really been made can, from what follows, scarcely be doubted. I conclude then,

that, while the angels represent the Roman power as an instrument in the hand of the Mediator, *the armies of horse* form a symbol of the forces of that power, going forth to a work of devastation.

But the question arises here; Why *the armies*, and not *an army*, as we might rather have expected? Stuart says; "Because of the immensity of the multitude." And this reason might be accepted, if no better one could be given. But, taking into account what follows, I am inclined to think, that a better may be given, namely, that *armies* are meant, and not an army.

The word (in the received and approved text) rendered *horse* is an adjective in the singular, meaning 'of or belonging to a horse.' It is sometimes used substantively to denote the cavalry of an army, including the horses and their riders; and this signification is generally attributed to it here. But, while cavalry are undoubtedly contemplated (cp. ve. 17), I doubt whether the term has not here a more special sense in reference to the thing signified. To make my meaning clear, we must first see what *the armies of the horse* represent. Stuart and most interpreters take these armies (which most unquestionably form a symbol) literally, as meaning real cavalry. Thus, e.g., Stuart remarks, that "horsemen are the appropriate troops of the East:" and Elliott and others of his school say, that the Ottoman Turks, "who came in vast multitudes from the banks of the Euphrates, and consisted chiefly of cavalry," are meant. So that, Præterists and Præsentists alike interpret both the Euphrates and the horse literally. The latter, in particular, quote with much satisfaction from Gibbon, that "all the troops of Othman had consisted of loose squadrons of Turkoman cavalry;" and they even go so far as to see in the tails of these horses the horse-tail standards of the Turkish pashas! As a necessary consequence of taking a symbol literally, they must wholly miss the true interpretation. Since the nature of a symbol is to be as widely diverse as possible from the thing it symbolizes, we may expect anything rather than cavalry to be denoted. No one supposes, that by the horsemen of the seals horses and their riders are meant. Nor does any one take the reality of "the armies on white horses" of C. 19; 14 to be mounted men or angels. With what reason or propriety, then, can these "armies of horse" be interpreted literally? The interpretation is made the more obviously untenable (may I not say inexcusable?) by the circumstance, that, only in the last trumpet armies consisting of cavalry are held to be symbolized by locusts. And is it for a moment to be believed, that the author would perpetrate such an incongruity, as at one moment to symbolize a thing by a symbol widely differing from itself, and the next moment the same thing by a symbol substantially identical with itself?—in the fifth trumpet making locusts mean cavalry: in the

sixth making cavalry mean cavalry? No: if we would divine the true signification of these armies of horse, we must be guided by the precedent, which the author has just given us, and look for something, which, while possessing some one or more features in common with the symbol, is in its nature very different from it (see p. 8). Now the two most salient features in bodies of horse are, that they are terrible and destructive in their mode of attack, and that in them the warriors are borne into battle on the backs of the horses, seeming at a distance, through the mode of using the spear or javelin, to strike the foe from their horses' heads. The thing, which in warfare presents features most similar to these, while in itself generically diverse, is a fleet of vessels of war. These, in ancient warfare, were most terrible and destructive in their onslaught by means of the arrows, darts, and other missiles, which the combatants showered upon their enemy as they were borne into action on the backs (it may be said) of the ships: and their aim was to strike the hostile vessels with the brazen-headed prows, in a manner very similar to the lancers' charge. I know not, then, that anything else can, with more *a priori* probability, be supposed to be meant than such a fleet. But if so, inasmuch as the vessels are the distinguishing characteristic of the mode of warfare, and to these *the horses* correspond, as *those that sat on them* do to the men on board the vessels, possibly the literal equivalent for the phrase *the armies of the horse* may be 'the crews of the vessels.' The various reading, *rov irrov* for *rov irrikou*, may be thought to give some countenance to this view. And the large number, referring as it must do to the crews, and not to the vessels, still more strongly recommends it. But, be this as it may, fleets of vessels of war are more likely than anything else to be denoted by the symbol.—The adoption of cavalry as a symbol may have been suggested by the Parthian cavalry having just been in the author's mind, or possibly by the mention of Euphrates, the plains watered by this river furnishing large bodies of horse.—Stuart observes; "It is remarkable, that the writer says nothing of the *horsemen*, excepting that he describes a part of their armour in ve. 17." This is accounted for on the view, that the writer regarded the *horses* as being the characterizing portion of the symbol. That he should have done so will accord well with the interpretation just given; but it will be a circumstance scarcely explicable on any other.

We come next to "*the number of the armies of horse.*" It is *two myriads of myriads* = 200,000,000, or about one-fourth of the present population of the globe, and more than the then known population. "Of course," as Stuart says, "all *literal* exposition is out of the question." But if so in respect of the number, why not also of the

symbol? Primasius read even a larger number, namely, 800,000,000. Compare Ps. 68 ; 17 ; "The chariots of God are 20,000 ;" but the true rendering is said to be '200,000,000 angels.' We may suppose that this has been the precedent followed. And there can be no objection to regarding these 'armies,' as being in a certain sense "the armies of God" (as Wordsworth says), that is, in the sense in which all instruments used by Him may be said to be His instruments.—To speak, however, of this number as a symbolical one would, perhaps, be scarcely an accurate mode of expression. It should rather be described as hyperbolically indefinite, that is, designed to give only a general idea of vast numbers.—But why "two myriads of myriads?" There seems to be something peculiar and specific in the *two*. We could understand myriads of myriads, but not *two* myriads of myriads, as being an indefinite expression. The idea of a *pair* seems inseparably associated with the number *two*, especially from its frequent use in the Scriptures, e.g. ; in the pair of witnesses, olive trees, and candlesticks ; in the pair of clean beasts in the ark ; in the pair of turtle doves ; in the pair of goats ; in the two trumpets ; in the "two nations" of Israel and Judah ; in the disciples sent forth by twos ; in the "two covenants." Not improbable, then, is it, that the *two* was used to convey the idea of two armies. On this supposition the peculiarity of its introduction will be fully and naturally accounted for. Then the statement will virtually be, that the number of each army was '10,000 times 10,000,' or "myriads of myriads" (cp. 5 ; 11). The plural *armies* instead of *army* tends to confirm this view. So, also, does the circumstance, that the subject on which the armies of horse act is not directly stated in this trumpet, in the same way that it is in the preceding trumpets. It is only in ve. 18, that the subjects of their action are mentioned ; and there the allusion is only indirect, and as it were incidental. This circumstance will be fully accounted for on the view, and only on the view, that the horse form two armies, which operate against one another ; for in such a case the nature of symbolic representation would scarcely admit of the subject being directly introduced : or, if it would, an expansion of the symbolization would have been requisite to an extent, greater than appears to have been allowed to these trumpets.

The clause *I heard their number* appears to be introduced parenthetically. The object of it is to exalt the idea of the number by intimating, that it was too great for man to count (see on 467). The speaker may be supposed to be the angel under the form of an eagle, who acts as the hierophant, interposing a word thrice in the three last trumpets.

We may now gather up the meaning of this verse as follows.
Under the guidance of an overruling Providence, two vast naval arma-

ments, collected from all parts of the Roman world, are gathered together.

(4). *The description of the horses.* IX; 17. 634-636. *And thus I beheld in the Vision the horses, and those who sat on them, having breastplates of the colour of fire, and jacinth, and brimstone.* Stuart supposes the word *thus* to refer to what precedes, viz., the great multitude of the horse. To me it seems more natural and correct to read it in connexion with what follows, thus: 'After this fashion I saw the horses, &c., namely, as having breastplates, &c.' The common use is in favour of this construction, as in Mt. 1; 18: 2; 5: Jno. 21; 1: Heb. 4; 4.—The Greek article shows, that we ought not to read (as Stuart does) *in vision*, but *in the Vision*. And this phrase thus indicates, that a particular portion of the Revelation is to be distinguished from the remainder, as containing "the Vision." The 'seeing' is shown to have begun at C. 1; 12 (see on 43). And we may gather thence, that "the Vision" occupies the whole book, excepting the Introduction (C. 1; 1-11) and the Conclusion (C. 22; 6-21).—But why should the mention of "the Vision" have been introduced in this particular place, and in no other? The history of the exegesis of the book shows, that there was special need in this case to guard against these armies of horse being supposed to be 'realities of the natural world.' And hence we may suppose, that, as a precaution against a very probable error, a reminder was given, that they were seen only in the Vision.—*The horses* are here distinguished from their riders. If we are to make a corresponding distinction in the thing signified, the latter would represent the crews and combatants, and the former the vessels which bore them into action.—*Having breastplates, &c.* This clause is commonly and naturally supposed to refer to the riders only. Yet, for the following reasons I cannot but think, that it has a double reference, having in view adaptability in part to the sign, and in part to the thing signified. 1. The introduction of the word *thus* appears to have been made, in order to indicate a reference to both horses and men, as I have just intimated. 2. The mention at all in this place of the horses can be accounted for only by the supposition of a reference in some way to them. If the men only had been contemplated, why should not horsemen only have been specified? 3. The distinction made between the horses and their riders accords well with this view. Congruity with the sign would require, that the breastplates should be attributed to the men. On the other hand, on our view, conformity with the thing signified would make it desirable to place them rather in connexion with the horses, or at any rate with the whole of this compound symbol. By distinguishing, then, between the horses and the riders, and putting the breastplates in closest connexion with the men, while they would grammatically relate also to the horses

(cp. vv. 18), both objects would as far as possible be attained. And there would be no more incongruity in attributing breastplates to the horses, than in representing fire, &c. as proceeding from their mouths, or their tails as having heads (see vv. 18, 19). The *colours* attributed to the breastplates, *viz.*, a glaring red, a deep blue or blackish red, and a yellow, must be intended to denote the terrific aspect, which the foes present to one another as they advance.—These *breastplates*, flashing divers colours, not inaptly represent the appearance of the ships, as they would go into action with their brass-covered beaked prows glittering in the sun, perhaps painted and having sails and streamers of divers colours, so that with poetic licence it might be said, that they reflected “all the colours of the rainbow.”

637. *And the heads of the horses as it were lions' heads.* The locusts had the *teeth* of lions. The beast of C. 13; 2 has the *mouth* of a lion. An adaptation to the requirements of the symbolization is made in each case.—Now and henceforth the description is limited to the horses, that is, to the ships of war, to which the work of destruction is attributed. This is just what we should expect in the case of a naval engagement, in which it is usual even now to speak of *the ships* as doing everything; and with much more propriety would such a representation be made, when the ships themselves actually effected a great part of the destruction by means of their brazen-headed prows. But a difficulty is hereby presented to the great bulk of interpreters, which has been constantly overlooked, and never fairly met.—The present statement, then, would represent the strength and appearance of the keel's point, which was necessarily made as strong as possible for the purpose of striking the enemy's vessel, and which sometimes had the shape of an animal's head.

638. *And out of their mouths goeth forth fire, and smoke, and brimstone.* *Fire*: see on 545. *Smoke*: see on 576. To be tormented with *fire* and *brimstone* is the *ne plus ultra* of torment: see C. 14; 10. Cp. Acts 2; 19; “blood, and fire, and vapour of smoke.” But the precedent is in Eze. 38; 22; “I will rain on Gog hailstones, fire, and brimstone:” cp. De. 29; 23: Ps. 11; 6: Is. 34; 9-10. The three have perhaps, in some measure, been introduced in the symbolic picture for the sake of correspondence with the breastplates, the fire answering to the fiery red, the smoke to the dark hyacinth, the brimstone to the yellow. In the reality they will represent the means of offence, which would be thrown from the heads (the mouths as it were) of the vessels as they approached each other, *e.g.*, arrows, darts, smoking fireballs of sulphur, and other combustibles.—It may perhaps be advisable, that I should remind the reader here, that, while I hold that the symbol as a whole must be generically diverse from the thing it symbolizes, I maintain, that it must sometimes be unavoidable, and

necessary for identification ; that some of the details of the former be more or less identical with those of the latter : see p. 8.

(5). *The injury done by the horses.* IX ; 18. 639-643. *From these three plagues were the third of the men killed, [to wit], by means of the fire, and of the smoke, and of the brimstone, which proceedeth out of their mouths.*—A *plague, wound, or scourge* in the Apocalypse signifies any means or cause of offence, injury, or destruction.—*The third* must, as before, be used indefinitely : see on 547. We may notice, that emphasis seems to be laid on *three* plagues killing a *third* of the men. Also that, as this third makes twice *six* thirds of effects produced in *six* trumpets, thus making *four* wholes,—the number of universality or completeness, it may be signified, that the hurting is in some sort complete. This completeness can be only that of the first six trumpets in contradistinction from that of the seventh. That of the latter is equal to that of the whole of the former ; for it occupies the same space of time that is occupied by the six, the one filling the first 70 years from the Christian era in one direction, the other the first 70 in the other direction.—*The men killed* will on our view be primarily the combatants in the naval engagement.—But I am much inclined to think, that the statement has been intended to have a further and more figurative signification, by referring to the downfall and destruction of one great party in the Roman state,—one which had a *third* in the second Triumvirate.—I of course suppose that, here as elsewhere (see on 585, 630), the article is used with a tacit reference to *the men*, who are immediately had in view in the particular symbolization, and not for the purpose of indicating any previous mention of the same. It were absurd to suppose, that a third of mankind at large can be meant.—*By means of*, lit., *out of*. The change in the preposition is peculiar, and not easily accounted for. But it is a doubtful reading.—*Which proceedeth*. Although the verb is in the singular, there can be no doubt, that it refers to all the three means of destruction.

I may here appropriately illustrate this passage by a quotation from Adams's *Roman Antiquities*, p. 410. "The Romans sometimes employed fire-ships, or threw firebrands, and pots full of coals and sulphur, with various other combustibles ('*Stuppea flamma manu, telisque volatile ferrum spargitur.*' AN. B. 8 : l. 694), WHICH WERE SO SUCCESSFULLY EMPLOYED BY AUGUSTUS AT THE BATTLE OF ACTIUM, THAT MOST OF ANTONY'S FLEET WAS THEREBY DESTROYED (Dio. L. 29 ; 34, 35). Hence ; '*Vix una sospes navis ab ignibus*' (Hor. Od. 1 : 37 ; 13)." Since a destruction by means of projectiles, which carried with them fire, smoke, and sulphur, was the prominent feature of the battle of Actium, with how great propriety was such a symbolization as that before us adopted, if the intention was (as I believe it to have been) to repre-

sent that battle! The use of combustibles would appear to have been a novel feature in naval engagements. The novelty alone would insure for them a prominent place (such as we find in this passage) in a symbolization of the battle of Actium. But how could this be effected, otherwise than by the assignation to the symbol of the things themselves?

(6). *The horses' means of doing injury.* IX ; 19. 644-646. *For the power of the horses is in their mouth, and in their tails ; for their tails are like to serpents, having heads, and with them they do hurt.* The R. T. reads ; *their powers are.*—I know not, that any reason can be assigned for *mouth* being here put in the singular, when it had just been used in the plural, and is followed by *tails* in the plural ; nor am I aware that any difference can be contemplated.—*Tails like to serpents, not to serpent's tails :* see on 608.—*Heads* would probably have been used as being the natural contrast to *tails*, if it had not been too great a violation of congruity to speak of heads as ejecting means of assault. But we may regard the mouth as being for this reason put for the head ; and say, that *the heads and tails* of the horses (i. e., of the ships) stand for the prows and sterns of the vessels. These, one or both (some ships having a prow at each end, so that they might be moved either way without turning), were drawn out to a point, which was covered with a strong beak of brass in order to strike the hostile vessel, so as to sink, or disable it by sweeping off the oars. Not improbably the beak was often made to represent a serpent, with the head of which the blow would be given. From the prows and sterns every kind of deadly missile was thrown. And on these accounts it is said, that *the power of the horses is in their mouths and in their tails.*—The following quotation from Adams's *Rom. Ant.*, 404, will illustrate this text. "Ships of war had their prows armed with a sharp beak (*Rostrum* or *Rostra*), which usually had three teeth or points, whence these ships were called *Rostratae* ; and, because the beak was covered with brass, *Ærata*. Ships, when about to engage, had towers erected on them, whence stones and missive weapons were discharged from engines (*Æn.* 8 ; 693). Some ships of war were entirely covered : others uncovered, *except at the prow and stern, where those who fought stood.*" Florus says (iv : 11 ; 4), that the ships of Antony resembled floating castles and towns : Virgil (*Æn.* viii ; 691), floating islands or mountains : so Dio (l. 33). It was to a kind of light galleys, called *NAVES LIBURNÆ*, which could be manœuvred with greater celerity than Antony's 'floating islands,' that Augustus was mainly indebted for his victory. Ships were accustomed to have an ornament in the stern, and sometimes on the prow, made of wood, like the tail of a fish, called *APLUSTRE* ; and on this was erected a pole with a flag or streamer on the top, called *FASCIA* or *TÆNIA*. The *APLUSTRE* may pos-

sibly serve to account for the *tails like serpents*, and the many-coloured *FASCLE* for the *breastplates of red, and blue, and yellow*. But some ships had coloured sails, which may still further serve to illustrate the latter emblem.—This verse (which concludes the description of ‘the horse-armaments’ or fleets) corresponds in the closest manner, and even verbally, with the final one in that of the locusts. The parallelisms throughout the two descriptions are worth looking at in juxta-position. The numbers of both ‘armies’ (cp. Joel 2; 25: “the locust . . . my great *army*”) are, explicitly or by implication, exhibited as being prodigiously large. [N.B. The army of the Parthians was as large in relation to Judea as those of Augustus and Antony to the Roman world.] Both are let loose from confinement. The locusts come out of “the smoke” of the pit; the horses vomit forth “smoke:” the former are from “the pit of the abyss;” the latter destroy by fire and brimstone, which are the torments of the nethermost lake. The locusts may only “hurt,” not kill; the horse-armies both “hurt” and “kill:” the former may not hurt three classes; the latter kill by “three plagues:” the former are restricted to one class of men; the latter to “one third of the men:” the former have an appointed time, and so have the latter. The one were “like horses, which had been prepared for a battle;” the other were armies of horse, “which had been prepared” for an appointed work. The heads of the one were crowned, and their “teeth as lions’ teeth;” the heads of the other were as lions’ heads; the one had breastplates of iron; the other of various colours: the one had “tails like scorpions,” and “in their tails was their power to hurt;” the other had “tails like serpents, and with the heads of them is their power to hurt.” On a review of the whole it would appear, that there is a generic identity between the two scourges with particular diversities. Under both trumpets destroying hosts are symbolized; but as acting under different circumstances, and in different spheres,—the one on the territory of Judaism, the other on that of heathendom, the one on land, the other on the sea. This, together with the circumstance, that the reality symbolized under the fifth trumpet (namely, cavalry) is made the symbol under the sixth, will fully account for the correspondencies and dissimilarities, observable between the two symbolizations.

(7). *The effect on the rest.* IX; 20–21. 647–656. *And the rest, &c.* The unsuitableness of referring this statement exclusively to the combatants in the battle of Actium confirms what was said on 640, and shows that, besides an immediate reference to that battle, the whole passage was designed to have, more or less, an ulterior and wider application to the two great parties, into which the Roman world was then divided. So that, *the men*, in this more comprehensive sense, will be the Roman heathen in general, the slain *third* the subjugated adhe-

rents of Antony (of whom the men slain in the engagement might be regarded as a type), and *the rest* the Roman world in general, and the triumphant party of Augustus in particular.

648. *Who were not killed by these plagues.* Elliott says ; “ those of the six trumpets.” Such a reference would agree well with the view I take. The six trumpets may be said generally to relate to the history of the Roman world during the period of the two Triumvirates. And consequently, if their plagues are referred to, the application of these two verses will be *directly* and *exclusively* such as, and *much more comprehensively* in point of time than, I have just intimated. In that case, these two verses must be considered to be a parenthetical statement, introduced at the end of the proper symbolizations of the first six trumpets, and relating to them. But as, after what had just been said in *ve. 18*, it may be thought, that ‘ the three plagues ’ are referred to, I have deemed it best to give an interpretation, based on such a reference.

649. *Repented not of :* or perhaps preferably *from*, the force of the preposition being to intimate, that they did not so repent, as to alter their course of conduct.—*The works of their hands* is a technical phrase frequently used in the Old Testament to denote the making of images to worship : see, *e.g.*, “ They worship the work of their hands : ” *Is. 2 ; 8 : 37 ; 19 : Je. 1 ; 16 : 10 ; 3, 9, 15 : 25 ; 6, 7, 14 : 44 ; 8 : 51 ; 18.* Hence we are prepared to see, that image-worshippers, that is, *heathens*, must be had in view in this passage,—a fact confirmed by the use of similar phrases in reference to heathens in other texts, *e.g.*, *C. 2 ; 5 ; “ Repent, and do the first works : ” ve. 22 ; “ except they repent from their works : ” 16 ; 11 ; “ they repented not from their works. ”* That *vv. 20, 21* are not symbolical is manifest ; and it is scarcely less evident, that they will not admit of being interpreted figuratively or spiritually. The truth is, that *vv. 18-21* are appended to the symbolization, after the manner of a supplement, to supply what could not be symbolically represented. And, as partaking of the nature of a descriptive explanation, they must be taken literally in respect of what they predicate.

650. *The false-gods.* “ Devils ” are certainly not meant : and, as another word is used in *C. 16 ; 14, and 18 ; 2*, in a somewhat different sense, and I have rendered it by ‘ demons,’ I have thought, that ‘ false-gods ’ would most suitably and accurately be used here to express the meaning of this term. Compare *Acts 17 ; 18, “ strange gods : ”* also *1 Co. 10 ; 20 : 1 Ti. 4 ; 1.* There can be no reasonable doubt, that the deities of the heathen are intended here.

651-52. *The idols, &c.* This clause is taken almost *verbatim* from *Dan. 5 ; 23*, where it relates to the heathen Belshazzar’s gods. Cp. also *Ps. 115 ; 4 ss. ; “ The idols of the heathen are silver and gold,*

the work of men's hands, &c."—Observe, that three connected terms occur in the Apocalypse; *likeness, image, idol*: and from the last come *idolater* (21; 8) and *idol-offerings* (2; 14, 20). A comparison of these will help to show, that *idols* here must mean images of *heathen* deities.—Stress is thrown by the articles in the Greek on the materials of which the idols are made, in order to suggest more emphatically the utter impotency and worthlessness of such things as deities to worship.—How can such epithets as *gold, silver, &c.*, possibly be interpreted figuratively?

This one verse alone goes far towards overthrowing the schemes of all Præsentists and of most Præterists; for it indicates strongly, especially when taken in connexion with the place in which it stands, that this trumpet relates to the heathen and the heathen world; whereas the schemes of the former compel them to apply this verse to Christians, and those of many of the latter to Jews. The terms introduced were constantly used, as I have shown, in reference to heathen gods and images; and in the place whence the description is taken the words were spoken of such. Stuart, whose scheme compelled him to refer this passage to the Jews and to Judea, was constrained to say in his *Introd. to Chs. VI–XI*; "I concede, that the most easy and natural interpretation of vv. 20–21 would be to apply them to *heathen idolaters*." And he rests his justification for adopting a different interpretation on the ground, that "the context forbids such an application." Now I have shown, that this is not the case; and in so doing have cut the ground from under him.

IX; 21. 653–56. *And they repented not*. The repetition of this phrase in vv. 20 and 21 is peculiar, as Stuart has noticed. A similar repetition may be found in C. 16; 9 and 11, where also *heathen* Romans are spoken of; "They blasphemed the God of heaven, and repented not from their works." In the present instance the object of the repetition was, I think, to mark a division corresponding to that of the two tables of the Law; for under the first 'repented not' are specified two idolatrous sins against God, and under the second four offences against man. Thus, under the *sixth* trumpet are enumerated *six* sins, under the second of which *six* epithets are inserted. And there may be observed arrangements of words into classes of *four, eight, and four* respectively.—In these two verses five sins, *idolatry, murders, &c.*, are specified, all of which are mentioned in the enumerations in C. 21; 8 and C. 22; 15, except *thefts*. Hence, possibly, *thefts* may contain a special allusion to the plunderings and exactions of the contending factions of Augustus and Antony. Be this as it may, with what propriety, I would ask again, can these terms, any more than the preceding, be interpreted figuratively or spiritually? All ought to be, if any are. Or who can deny, that these are *pre-*

eminently heathen vices? So that, whatever case may by ingenuity be made out as against Jews or Romanists, in order to save a favourite scheme of interpretation, it must be allowed, that the scheme, which supposes heathens to be had in view, stands on the surest footing here at any rate.

Generic signification of the sixth trumpet.—By a method which indicated in the strongest manner, that the time of forbearance towards His ancient people was at an end, and that the decree would be irreversible, the Mediator Jesus issues His mandate to withdraw the temporary restraint, which had been put upon the rising world-power, that had now embodied in itself the might and dominion of the four that had preceded it. In consequence the beast, who had set up his throne at Rome, and had been of old prepared to effect in an appointed time the destruction of God's now rejected people, is permitted to enter on a new career. To revivify him and start him on this new course, two mighty armaments are collected from all parts of the world, and go forth equipped for mutual destruction. In the naval engagement which ensued a vast slaughter took place. But this was but a miniature representation and feeble type of the disastrous consequences, which were entailed on the Roman world in general. The balance of power was lost. Free institutions were subverted. The people became the slaves of tyrants. The chains of Judea in particular were riveted; and that course of oppression commenced, which superinduced her final and complete destruction. Nevertheless, the effect was not to turn men from their sins to God, nor from the service of dumb idols to looking for His son Jesus from heaven, but they went on still in their wickednesses.

Historical application.—The *locality*, to which this trumpet relates, is shown by clear internal marks to be heathendom (see on 650-6), and in particular the Roman empire (see on 626).—The *commencing epoch* is obtained thus. That of the preceding trumpet has been shown to be b.c. 40. Hence, according to our principle, that the era of each trumpet commences some years later than that of the next preceding one, we may *a priori* expect to find that of this trumpet about b.c. 30. But we can in this instance go closer than an approximation. We are enabled to determine, that this is the very year by the circumstance, that there are symbolized under this trumpet a naval engagement, and the commencement of a new course of action of that Roman bestial power, which, it is said, had been in course of preparation since the disruption of the fourth prophetic kingdom, in order that in 'the end,' after 391 years, it might effect the destruction of the Jewish state and polity in 391 days; while from this year a new chronological computation was commenced, reckoned from 'the era of the victory of Actium.' 'Although this era,' says Prideaux, 'had its

name from the Actiac victory, yet it had not its beginning till nearly a year after it, that is, from the time that Egypt was reduced; for the day from which it commenced was the 29th of August, B.C. 30. The reason which fixed the beginning of this era to that day was, say some, because on that day Cleopatra, the last of the Ptolemies died; and, the Macedonian empire in that country thereby ending, the Roman began. But others say, that the reason was, that that day was then the Thoth, or new year's day of the Egyptians, from which they reckoned all their annual calculations. The era, which had previously been in use among them was the Philippine, which commenced from the death of Alexander, and the beginning of the reign of Philip Aridæus his successor.' The truth doubtless is, that, to avoid the confusion and inconvenience which would have arisen from a change in the beginning of the year, the new computation was commenced from the same Thoth; though it was adopted to commemorate the death of the last of the Grecian line, and the transference of the kingdom from the Greeks to the Romans; and was called after the victory of Actium, because that, being the event which led to it, was virtually the era. It is possible, that the death of Cleopatra may have taken place on the new year's day; since all that is known is, that she died about the end of the month of August. The 29th of August continued to be the first day of the Egyptian year as long as Rome held dominion over that country; and from it the new Egyptian era of the victory of Actium, as well as their reformed year, had its commencement. Coins commemorative of this era are still extant. On the one side of some is a crocodile fastened to a chain to a palm-tree, with the inscription "COL. NEM.,"—on others, COL. ÆG., in memory of Egypt being taken by Augustus after Antony. On the obverse are two heads, one ornamented with a naval crown, with the letters IMP. for IMPERATOR. The two heads are those of Augustus and Agrippa, of whom Virgil says; "*Tempora navali fulgent rostrata corona.*" It is curious, that there is also a similar medal extant of Julius Cæsar, with the inscription "ÆGYPTO CAPTA."—The Roman power, while making progress by steady steps towards the attainment of the object, on account of which alone it would find a place in a prophetic book (namely, domination over God's chosen people), was yet "bound" by the Lord,—restrained until the appointed time from accomplishing the object, for which it was prepared. And it was "loosed" by degrees. In B.C. 323 it was fully bound, that is, though it had attained the rank of a rising world-power, it had not had dominion enough given to it as yet to assail God's people. Its first loosing was in B.C. 70-63, when it acquired dominancy over the chosen people, and, in the person of its General Pompey, itself profaned the Holy of Holies. A second was in B.C. 48, when Cæsar subverted the Commonwealth,

and established what was esteemed a tyranny or despotism, thereby inaugurating the draconic beast. The third is the one under consideration. And this, as being the final loosing of the Roman power, now become fully and permanently the beast, and not to be again bound, is fitly brought into prominence as *the* loosing, and made an era from which the beast's existence may be dated. Moreover, the great contest (which was virtually the act of his loosing) and its results are made the primary subject of this trumpet. As under the *third* trumpet we had brought before us the war of the first Triumvirate, and the first subversion of the Commonwealth by Cæsar after the battle of Pharsalia ; so in this, the *sixth*, we find symbolized the great contest between the two remaining members of the second Triumvirate, and by implication the second subversion of the Commonwealth by Augustus after the battle of Actium.—That battle I will now proceed to describe by means of a few brief quotations, instead of recapitulating what has already been laid before the reader with sufficient clearness. 'The armies of Antony and Augustus were answerable to the empire for which they contended. *The one was followed by all the forces of the East : the other drew all the strength of the West.* Antony's forces consisted of 100,000 foot and 12,000 horse ; while his fleet amounted to *five hundred* ships of war. Augustus mustered but 80,000 foot, but equalled his adversary in the number of his cavalry : his fleet was but half as numerous as Antony's. The great decisive engagement, which was a naval one, was fought near Actium, at the entrance of the Gulf of Ambracia. The two land armies were drawn up on opposite sides of the gulf, only as spectators of the fight ; and encouraged the fleets by their shouts to begin. The battle commenced on both sides with great ardour, and *after a manner not practised on former occasions. The prows of their vessels were armed with brazen points, and with these they drove furiously against each other. But the issue of the fight was mainly determined by the fiery projectiles, which were hurled with so much success on the side of Augustus, that the greater part of Antony's fleet was destroyed thereby.* On the flight of Cleopatra, followed by Antony, a total defeat of his fleet ensued, and his army submitted to the conqueror.' The historian goes on to observe ; 'It is remarkable, that, during these long contentions among themselves, and these horrid devastations by civil war, the state was daily growing more formidable, and completed the destruction of all the kings, who presumed to oppose it. Augustus, while affecting the greatest moderation, and retaining the republican institutions in name, reserved absolute dominion in his own hands. Under him, indeed, the Romans lost nothing of the happiness, that liberty could produce ; but, under his successors, they found themselves afflicted with all the punishments that tyranny could inflict, or sedition make necessary.'

After his death temples were erected to Augustus, his apotheosis testified by a senator, and divine honours decreed to him' (cp. C. 13; 1, 4).

Inasmuch as the three last trumpets are specially said (8; 13) to be 'about to bring woes on those who dwell on the symbolic earth,' i.e., on Judea, it will be proper, before quitting our review of this trumpet, to show how this was verified in respect of it: as to the first and third of the three there is no occasion for any elucidatory remarks; for the case is clear in respect of them.—When the war between Augustus and Antony began, Herod, being indebted to Antony for the crown of Judea, espoused his cause with the greatest zeal. He levied all the supplies and forces he possibly could in Judea; and this was in itself inflicting a woe upon that country. Then, the total defeat of Antony was the greatest woe, that could befall Herod himself and his party; though he ultimately succeeded in obtaining the pardon of Augustus, and a renewed grant of his sovereignty. But this grant, again, proved a dire woe to the Jews by reason of the tyranny, with which Herod ruled them. Yet a greater cause of woe than any of the foregoing was probably esteemed to be that revivification of the beast by the restoration of the Imperial despotism, which ensued on the conflict symbolized under this trumpet. And thus, in every point of view, the war between Augustus and Antony entailed woe on the rulers and the people of Judea.

The era of the seventh trumpet will hereafter be seen to be the vulgar era. Consequently we may consider, that the period, which has been assigned to the sixth trumpet, is that between B.C. 31 and the vulgar era.

Interpretations of the sixth trumpet.—The last persecution [Tichonius]. Saracens, Jews, and Pathareni [Joachim]. Saracens and Turks [Bullinger and Chytræus]. Mahomet and the Saracens [Luther]. Papal Antichrist [Marlorat]. Turks from 1051 or 1057 to 1453 [Foxe, Brightman, Mede, Daubuz, Pyle (who makes the sealed roll end with the sixth trumpet), Faber, Elliott, and others]. Persian invasion, and capture of Valerian [Bossuet]. Saracens, Tartars, and Turks [Vitringa]. Period to 750 [Lowman]. Romans under Titus [Herder]. Saracens and spread of Mahometanism [Vitringa]. Overthrow of Greek empire, 1302–1699 [Cunninghame and Fuller]. Forces of Satan in his postmillennial loosing [Lee]. War against Napoleon I. [Croly]. Synchronical with the witnesses [Huntingford]. The last contest between infidelity and faith throughout the world [Williams].

DIV. 6. THE SIXTH TRUMPET.

PART II. THE EPISODE OF THE OPENED ROLL.

HEPTAD XV: Ch. x.

ANNOUNCEMENT of the close of THE MYSTERY OF GOD or Jewish Dispensation, and of the opening of THE MYSTERY OF JESUS CHRIST or Christian Dispensation: Vulgar era or B.C. 5.

Introductory remarks. It is sufficiently evident, that the symbolization in this chapter does not form part of the symbolization-proper of the sixth trumpet, but is parallel to the one, which in Ch. vii follows the symbolization-proper of the sixth seal, that is, it is additional or supplemental. It carries with it the appearance of being episodal; and, as an episode, it *need* not come within limits so strictly in chronological order as the rest, though it *may* do so, and certainly ought to stand closely connected with the events, contained in the adjoining primary symbolization.

DIV. 1. THE APPEARANCE OF ANOTHER STRONG ANGEL.

X; 1-2. 657-662. *And I beheld another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his face as it were the sun, and his feet as it were pillars of fire, and having in his hand a little roll opened.*

657. The details of description which follow show, that this angel represents specially 'the Angel' or 'Messenger of the Covenant,' the Lord Jesus, as almost all expositors have recognized.—The word *another* prefixed to *strong* plainly directs us to the 'strong angel' of C. 5; 2, as the one to whom an implied reference is made. And hence, as that angel acted as the hierophant to a book of Revelation, we are led at the outset by the reference to him (as well as by the introduction of the present one, as possessing the same characteristic of strength) to anticipate, that the one now introduced comes on a like errand. And this anticipation is strengthened by the circumstance, that, whereas the former gave a challenge to all creation to open the book on the hand of Him on the throne, this brings in his hand a book already opened.—Let me ask here, by the way: If it be undeniable, that the present angel represents the Lord Jesus, must not his predecessor, with whom he is so emphatically connected, do so likewise? And if these two do, will it not be most consistent and systematic to suppose, that all the angels of the Apocalypse symbolize the same glorious Being in his actings, though some may be designed to bring him more prominently to view than others?—If the inter-

pretation above given be well founded, how monstrous, not to say profane, must such an interpretation as Jenour's appear, viz., that this angel represents "an impostor and a usurper!" Daubuz's, that he symbolizes Luther, is plausible in comparison.—The epithet *strong* was probably designed to carry with it (as I have elsewhere shown) a reference to Rome.—The angel's being seen in the act of *coming* seems to signify, that the principal event symbolized in this Episode began to take place at the epoch, at which the Vision has arrived. Hence, if that event be clearly determined, the epoch will be ascertained.—The preposition made use of appears emphatically to confirm my inference, as to the time of occurrence of the principal event. The angel is seen, not merely coming *from*, but *out of* the heaven, thus apparently marking the precise moment of egress.—Possibly, his being spoken of as coming from *the heaven* may be meant to signify, that his advent, or the message he brings, is of the highest importance: or it may denote, more specifically, that his mission has reference to Christianity (see p. 11).—The seer appears to have been hitherto stationed in the heaven (4; 1). Now he is supposed to be removed to the earth (689). And this removal may not be destitute of meaning. It may denote, that henceforth all the intensity of action, and of interest therein, will be concentrated on the earth.

658. *Clothed with a cloud.* When the Son of man comes to judgment, it is 'amid clouds' (1; 7, cp. Da. 7; 13: Mt. 24: Ia. 19; 1); and He is then described, as 'He who sitteth on the white cloud' (14; 14, 15, 16). Probably here, in congruity with the threatening character of the angel's mission, we should conceive of a black cloud (see p. 17). Certainly the cloud is meant to denote the coming of judgments on those, against whom he 'roars.'

659. *And the rainbow upon his head.* The Greek article is omitted in the received text; but there can be no doubt, that it is a genuine reading. Middleton, indeed, speaks of its insertion here as 'inexplicable.' But nothing can be more easy of explication. And the explanation is to be found in the very text (4; 3), to which he refers as a precedent for rejecting the article. A rainbow is there spoken of as encircling Him who sitteth on the throne; and, being the first time that it is mentioned, no article is used. But here with propriety the article is inserted, in order to identify this rainbow with that; and thus to show by implication, that this angel represents substantially the same person as the enthroned One. And hence we may transfer to him what Ezekiel says in that Vision of God, which is the model after which John's in Ch. 4 has been formed; "As the appearance of the bow in the cloud, so was the appearance of the brightness round about. This was the appearance of the like-

ness of the glory of the Lord."—But a more specific meaning attaches to this rainbow. Inasmuch as the cloud envelopes the angel, the rainbow must appear as in the cloud. And so again we may transfer to this symbolization the words of God in Gen. 9; 13; "I do set my bow in the cloud for a token of the Covenant." This angel, then, is shown by the symbol of the bow in the cloud to be "the Messenger of the Covenant." And, inasmuch as the dark cloud of judgment is irradiated by the rainbow of covenant-mercy, we may say of him, that, though "clouds and darkness are round about him, righteousness and truth are the habitation of his throne," and he comes on an errand of mercy as well as of judgment.—We may further observe, that a difference exists in the position and extent of this rainbow, as compared with those of that of C. 4; 3. Here it is *upon the head* only of the angel; but there *round about* or *encircling the throne*, including of course the whole person of Him who sat upon it. The difference is most appropriate to the different epochs and circumstances. Here the angel comes only as a herald to announce the Covenant, which at the epoch of this scene did but begin to receive its accomplishment; and hence his head only is encircled. But in the former scene (the epoch of which must necessarily be at the end of the seven ages; since the history of those ages, as contained in the seven-seal roll, is laid before the Court of judgment, which is therein represented as sitting)—in that scene the enthroned One has merged the character of Messenger of the Covenant in that of Mediator and Judge of the Covenant now fully wrought out, perfected, and terminated; and hence His whole throne and person are illuminated by the iris-beams of covenanted grace.

660. *His face as it were the sun.* In this clause and the next we may see plain marks of identity with the High Priest of C. 1; 13 ss., who was a symbol of the same person (only under another character) as the enthroned One of C. 4; 2, namely, of the Lord Jesus. The High Priest's "countenance shone, as the sun shineth in his strength" (see on 65).—Moses, the type of Jesus, is represented (Ex. 34; 29 ss., cp. 2 Co. 3; 7) as having received from his conference with the Lord, when he acted as mediator or negotiator of the older covenant, a reflection of the Divine radiance so great, that he was constrained to put a veil over his face, while he spake with the children of Israel. And the Messiah, "the Mediator of the better covenant," is called by God in Isai. 63; 9; "The angel of my face." But the immediate precedent is in Dan. 10; 6; "His face as the appearance of lightning."

661. *His feet as it were pillars of fire.* The legs and feet must be meant. Those of the High Priest were "like to fine brass glowing with fire as in a furnace," after the precedent in Da. 10; 6; "His

feet like in colour to polished brass :” see also Eze. 1 ; 7, 27 : 8 ; 2. The legs and feet, adapted to tread down all enemies, are placed in contrast with the face, beaming with benign radiance, in order to indicate that, while prepared to ‘tread the winepress of the fierce wrath of the almighty God’ (as in 14 ; 20 : 19 ; 15), he will be at the same time ‘a sun and a shield to all who trust in Him,’ and are His ‘called, chosen, and faithful’ followers.

X ; 2. 662. *And having in his hand.* The High Priest of C. 1 ; 13, the enthroned One of C. 5 ; 1, the descending angel of C. 20 ; 1, all hold things *upon* the hand. The reason of the roll being here *in* the hand may most probably be to signify, that there is the closest connexion between the thing held, and him who holds it. If so, and if the roll represent Christ’s Gospel, the angel may most suitably be taken to be Christ coming to publish that Gospel.—*A little roll opened.* This *roll* is undeniably a symbol, and as such it cannot represent a book or roll (as Elliott and others say) ; for in that case the sign and the thing signified would, without any necessity, be identical. It cannot, therefore, symbolize the Old Testament ; and much less the New (as Primasius and others have said) ; for this was not then in existence (see *Guide*, p. 109). Its most appropriate signification would be a message or communication of some kind ; and that, because a book or roll would be the mean of conveying such to those, who were separated by distance. Such, too, is fundamentally the signification of the seven-seal roll. And such is the meaning of that in Eze. 2 ; 9, which is the precedent of this.—But why is this described as a *little* roll ? Doubtless, for contrast with the former symbol, which was ‘a roll’ (5 ; 1), that is, when compared with this, a *great* roll. The question then arises ; What was the object of the contrast ? And an answer may readily be given to it. If, first, we have respect to the symbols themselves, it may be observed, that this roll is only one of the passing symbols of the former, and of course included in it ; and therefore by comparison a small one. This had, we may say, *no* contents (that is, it was no part of the object of this work to develop any of its contents) ; while those of the other extend from C. 6 ; 1 to C. 20 ; 10. If, next, we contemplate the things symbolized, the explanation will be no less easy. The seven-seal roll was brought to view, as having been written inside and outside, closed, and sealed. It had, therefore, had all its *libelli* added, and so had made up a large roll. This was to signify, that it represented a communication or record which was completed, and to which no addition could be made. The one before us, then, being introduced as a little roll, that is, a roll (as we should say) of but one skin of parchment, open to receive any number of skins more that might be found necessary,—this roll will by comparison signify a communication very partially made, and

of which the extent and termination were as yet undetermined.—It remains to inquire, why this little roll is brought to view *opened*. In this, also, there is a contrast with the great roll. That was presented rolled up and sealed, with the view to signify, in accordance with what Isaiah says in C. 29 ; 11, that the record contained in it could be read by no man : and hence we may infer, that the intention in this roll's being exhibited as opened is to denote, that the communication contained in it is now about to be published to all the world. I say 'about to be;' for it is to be observed, that the roll is said to be, not ἀνεῳσσομενον, *unrolled* (the negative form of the verb used in C. 6 ; 14), nor ἀνεκτυγμενον, '*unclosed*' (the word used in Lu. 4 ; 17, cp. 20), but ἀνεωργμενον, *opened* or *unfastened*. (See further in *Guide*, p. 110.) The roll was not unfolded, but only made ready to be, and on the point of being. This signifies, that the preliminary step only to the publication of the communication was to be taken at this epoch.—We shall do well to observe specially, that the salient points in this symbol are those, in which it is brought into contrast with the former and related symbol, and not so much the symbol itself. And this is confirmed by the stichöical connexion which has been established between the two; for the proclamation of the first 'strong' angel, challenging all creation to open the sealed roll, is given in No. 333 ; while the lionlike roaring of the second 'strong' angel, who holds the unsealed roll, is related in No. 666 (= 333 × 2),—'the number of the beast.' The salient points, then, are the size and the state, in which the two rolls are brought on the scene. And these signify, that the contents of the later one were scarcely at all divulged, and the explicit communication of them only on the point of being made, at the epoch of its appearance ; while those of the earlier one have been fully developed, and entered up to the end, at the time at which its introduction is placed.—We may further observe, that, inasmuch as this little roll is not represented as ever being unfolded, so that its contents might be known, but on the contrary goes off the scene again in its folded state (ve. 10),—being in this respect also strongly contrasted with the larger roll, which was opened by successive stages, so that its evolution occupies nearly fifteen chapters of the Apocalypse,—we may with certainty conclude, that it is not meant to have any contents as far as the Apocalypse is concerned, that is, that none of its contents as such are reported therein. This roll is in fact merely a passing symbol, brought to view like all the other symbols of the seven-seal roll for a specific purpose. That purpose in its case was to symbolize the incipient coming of a new revelation ; and, when it has been answered, this symbol, like the rest, passes away. Hence, those who (in reality to serve their own purpose) point out this or that part of the Apocalypse, as forming the contents of the little roll ; and those who (as

Hengstenberg) speak of the little roll, as containing "the destinies of the Church," as having "a mournful character," and as 'reappearing in C. 11; 1-13,' must be altogether in error. And the case will not be made materially better for them, even if we consent to regard the little roll as being presented to view *unrolled*. For still the contrast with the sealed roll will make too strongly against their view. The unfolding of its contents was arranged to be by successive definite stages, in order to mark out clearly what were its contents. But in the case of that before us no such marks are given; but, on the contrary, on this hypothesis the contents would be seen at a glance; and, if so seen, must have been stated at once, which they are not. This point is further established in the *Guide*, p. 148.

We may now suitably proceed to collect together the results we have so far obtained, with the view to deduce from them the precise reference and literal meaning of this symbolization. The angel is identified by more than one mark with the High Priest of Ch. 1, and with the enthroned One of Ch. 4, who severally represent the Lord Jesus. He is seen at the moment of his egress from the heaven, in order to denote, that he is just starting on a new mission. A rainbow encircles his head to signify, that it is as a messenger of a Covenant, that he comes. A cloud envelopes him to denote, that his errand will be attended with judgments on the despisers of the Covenant. His face is radiant with sun-like beams of favour towards those who will receive him. His feet are prepared to tread down, and consume as with fire, those who would oppose him. In his hand he carries a roll of a book to intimate, that he is the bearer of an important communication: it is a little roll to signify, that the development of its contents has made little progress as yet: and it is unfastened, but not unrolled, to denote, that the epoch at which the scene is placed is prior to the publication of the message, being in fact just at the first appearance of the messenger. Reviewing all these indications, and taking into account, that the large sealed book (of which this little opened book is a companion-symbol in the way of contrast) contains the revelation of the old or Legal Dispensation, is it possible to doubt, that this angel is Jesus, coming as the Mediator of the new or Gospel Covenant (the symbol of which he carries in his hand), and that the epoch of the scene is at the birth of Christ, v.c. 5, or, we may say (following old modes of reckoning), the vulgar era? The appropriateness of the contrast between the sealed or terminated and the unsealed but unfolded rolls, on the supposition that the one represents the old and the other the new Dispensation at the advent of its founder, confirms the hypothesis as to both its members.

DIV. 2. THE ANGEL'S MANIFESTATIONS.

X ; 2. 663-66. *And he placed his foot—the right upon the sea, but the left upon the earth ; and cried with a loud voice, even as a lion roareth.*

663. If we can need to be taught, what the putting of the foot upon a thing means, we may learn from the act of Joshua, when he said to the captains of Israel (10 ; 24) ; “ Put your feet upon the necks of these kings ;” or, with perhaps still more pertinence to the case before us, from Jos. 1 ; 3 ; “ Every place that your foot shall tread upon I have given you.” See also Ps. 8 ; 6 : 18 ; 38 : 110 ; 1 : Is. 18 ; 7. The meaning clearly is ‘ to bring absolutely into subjection.’

664. We must not overlook the fact, that the feet are not placed at random ; for there is a manifest design and emphasis in the placing of them. Elsewhere (as in C. 5 ; 13 : 7 ; 1, 2, 3 : 8 ; 7, 8 : 12 ; 12 : 14 ; 7 : 16 ; 2, 3 : 21 ; 1) the order is, *the earth and the sea* ; but on every mention of this angel's standing, that order is inverted. He is said to stand *on the sea and on the earth*. His *right* foot is specially put on *the sea*,—the symbol of the heathen world in general, and of the Roman world in particular (see p. 11), in order to denote that the greatest pressure will be on it, and that it will suffer the most severely from the contact of this ‘ pillar of fire’ (cp. Ex. 14 ; 24).

665. *The left on the earth*,—the symbol of Judea and Judaism. Judea will henceforth become changed by degrees from being the abode of God's people to being the dwelling-place of His bitterest enemies ; and hence it also has a ‘ pillar of fire’ placed upon it.

666. The accompaniment of a *loud* and appalling cry goes with the angel's act to add to its threatening character, and strike terror into those who are the subject of it. This cry would appear, from the circumstance that it is brought under ‘ the number of the beast,’ 666, to be specially directed against the ‘ lion-mouthed’ Roman beast (see *Guide*, pp. 191-2, also 188). And the likening of the cry to a lion's roar may have been intended to direct our thoughts to him, who had been designated ‘ the lion of the tribe of Judah ;’ and thereby further to intimate, that this angel is none other than the lamb, now appearing under his character of a lion.

The sentiment of this passage is, that the time now commences, when Christ will begin to ‘ put all enemies in subjection under his feet,’ alike Jews and Gentiles, Judea and Rome, and in particular will restrain the ravages of the seven-headed beast. In accordance herewith, we shall find the realization of this to be the principal topic of the succeeding symbolizations. Christ will be brought forward as ‘ ruling the Gentiles with a rod of iron,’ as ‘ smiting the Gentiles with the sharp sword of his mouth,’ as ‘ warring upon and overcoming the beast and his forces,’ and as ‘ treading the great wine-vat of the Divine wrath without the once holy city,’ even ‘ the grapes’ from ‘ the

vine out of Egypt,' and from 'the vineyard of the Lord of hosts, which is the house of Israel.'

DIV. 3. THE SEVEN THUNDERS.

X; 3. 667-68. *And when he cried, the seven thunders uttered their own voices.*

When he cried :—these voices, then, were called forth by, and came as a response to, and an echo and augmentation of His voice. Cp. Ps. 29; 3 ss.; "The voice of the Lord is upon the waters ("the waters are peoples, &c."): the God of glory thundereth: the voice of the Lord ruleth the sea, &c.:" Ps. 77; 18; "The voice of thy thunder was heard: the lightning shone: the earth was moved and shook." *The seven thunders* must, therefore, be generically the setting to the seal,—the saying AMEN or "IT IS DONE," to the denunciation of his cry. Whether we can, with any certainty, attain to the more specific meaning which they probably have may well be doubted, judging from the variety of strange meanings which have been assigned to them, and of which one of the strangest is that assigned by Wordsworth, that they are the seven authors of the New Testament, excluding S. John! We may observe, however, that the expression is not 'seven thunders,' but '*the seven thunders*,' plainly pointing either to some seven mentioned before, or to some so designated by way of pre-eminence (cp. 1; 4: 8; 2): and this is confirmed by the uncalled for, and therefore emphatic, repetition of the *seven* twice afterwards. Now, there is no mention made of seven thunders previously, though, as 'thunder' is introduced in seven other places, the seven here may be meant to be the aggregate and concentration of the whole. Or, it may be, that in the mystical system 'the seven thunders' was a recognized expression for the strongest possible denunciation of approaching vengeance or catastrophe. And a conjecture somewhat similar to this was the best suggestion, that Middleton could offer after observing, that 'why the article was inserted he was unable to discover.' At any rate, there can be no doubt, that *thunder* is the strongest of the ten terms used to denounce a catastrophe, which may be either come or only about to come: none, too, that the term refers specially to political or ecclesiastical catastrophe (see on 540 and *Guide*, pp. 150-2, 198). Hence, when this word is joined with *seven*, the number of perfection, and especially when it has the article prefixed, the resulting phrase must certainly denote, in the most emphatic manner, a catastrophe the most complete and final. As to the subjects to be affected by the threatened catastrophe, they must obviously be the same as those against whom the angel's act and utterance are directed, *viz.*, Judea and Judaism, Rome and Heathenism. And we shall shortly see, that that which is portended or pre-inti-

mated here is fully symbolized afterwards in respect of its actual occurrence.—There is an emphasis in the phrase *their own voices*, which plainly indicates, that there was something peculiar in them. They were not ordinary thunder-claps. They were intelligent and intelligible utterances, as appears from John's understanding and being about to write what they spake: though, indeed, this may have been a feature introduced into the symbolization merely to admit of its being signified, that the time was not yet arrived for the full exhibition of the catastrophe; since these Episodes were designed to be only prophetic or annunciatory in their form, and not historical, as the Vision is in its direct course:—I mean, that the principle on which the Vision is constructed is, that the seer shall view things, even those which were then future, as having taken place at the epoch at which the Vision in its progress has arrived; but in these Episodes an exception is made, for in them prospective representations are found. Still there is a manifest contrast implied in the word for *their own*. And the contrast, it would seem, can only be between 'the voice' of the angel, and the 'voices' of the thunders. What, then, may it import? I answer, that, inasmuch as thunder is represented as proceeding out of the throne of God (4; 5), and being His voice, these sevenfold responsive thunderings will signify the giving of the Divine sanction and ratification, in the most full and emphatic manner, to the utterance of the Messenger of the Covenant.

DIV. 4. THE VOICES OF THE THUNDERS SEALED.

X; 4. 669-672. *And when the seven thunders spake [their own voices: R. T.], I was about to write. And I heard a voice out of the heaven, saying; 'Seal the things which the seven thunders spake, and write not these things.'*

669. The addition in the received text would add force to the contrast just noticed.—The last clause, *about to write*, furnishes a forcible illustration of the use of the verb $\mu\epsilon\lambda\lambda\omega$ to express immediate sequence; and the illustration is valuable in consequence of the frequent use of this verb in announcing the Lord's coming.—The statement made in this clause has been thought to show (*e. g.*, by Stuart), that the seer is to be conceived of as writing an account of his Vision during its progress. Now, even if this were so, it would determine nothing as to the actual fact. Supposing it to have been intended for the sake of verisimilitude, that he should be conceived of as recording the scenes, as they were presented to his view, this would not imply, that he actually did so: still less would it warrant the supposition of intervals in the Vision, during which the seer, being restored to consciousness, actually wrote down what he had just seen in an ecstatic state. Yet some critics have built arguments upon this unwarrant-

able hypothesis in reference to the place and time of writing. The whole Vision, it should be remembered, is merely a symbolical representation, and simply *supposed*, to have been seen while in an ecstatic state, but having no actuality in the real world (see p. 79, 95). Did John really eat the little roll? No. Nor was he 'about to write.' But, in truth, it cannot even have been intended, that the reader should conceive of him as being engaged in writing down the scenes, while they were passing before his eyes; since at one time he is represented as being in the heaven (4; 1), at another on the earth (10; 4); at one time on the sea-shore (13; 1), at another in the wilderness (17; 3), at another on a high mountain (21; 10); at one time swooning (1; 17), at another weeping (5; 4), at another conversing (7; 13 ss.), at another eating (10; 10), at another measuring (11; 1), at another writing (14; 13), at another falling down to worship (19; 10; 22; 8). The fact is, that, in all these instances, the seer is introduced as doing symbolical acts, merely in order to facilitate the representation. On the present occasion, the object of bringing the seer on the scene appears to have been to afford the means of symbolizing, that the full purport of the seven thunders was not now to be exhibited.

670. *A voice out of the heaven* means a Divine mandate. Cp. 4; 1: 14; 13: 18; 4.

671. Probably none will doubt, that the command to *seal the thunders* means a prohibition to disclose their utterances. But the object of sealing anything is ordinarily to keep it secure or secret only for a time, and with a view to a future opening. Hence there seems to be implied in the command a subsequent disclosure. And in accordance with this is what we find in Æschylus, that 'thunder sealed up is thunder laid by for future use.' So that we may expect to find the details of the thunder-utterances divulged afterwards; and from these may learn more of their character and purport. Such details, if I mistake not, we shall find in parts of Chs. 14, 16, 18, and 19. And the two principal appear to be pointed out by the stichoical connexion, in which they have been placed with the passage before us. To make this clear, I must adduce the series of 'the number of the beast.' Under No. 333 (= 666÷2), in C. 5; 2, 'a *strong* angel proclaims with a loud voice:' under 666 in C. 10; 3, 'another *strong* angel, having put one foot on the sea (Roman heathendom, virtually "the beast") and the other on the earth (Judea), utters a cry, as though he were a lion that had seized his prey, and was about to tear it in pieces:' under 999 (= 666 × 1½), in C. 14; 20, 'blood flows from the grapes of the earth (Judea), even as high as the horses' bridles;' under 1332 (= 666 × 2), in C. 19; 12, he who comes to 'take the beast and cast him into the lake of fire' appears 'crowned with the many diadems.' Thus, Ch. 14; 20 and C. 19; 12 ss. are placed in

stichoical connexion with the passage under consideration ; and in them we find climactic utterances against the earth and the sea, *i. e.*, against Judea and Rome. Another clue, which may serve to conduct us to the details of the thunders, is to be found in the subsequent occurrences of the term *strong*, which may be used as a catchword. It occurs in Cs. 14 ; 2 : 16 ; 18, and 19 ; 6 (" *strong* thunders") ; and in all three places in connexion with the outpouring of God's wrath on "great Babylon." Thus, we are in two ways directed to the details of 'the voices' of the seven thunders, which details will come for exposition in due course.—If it be asked, why such a symbolization as the one before us should have been introduced, I answer, that, while it was proper that such an announcement as it contains should be made at the epoch, at which the Messenger of the Covenant comes on the earth, it would have been premature and anachronistic to have symbolized here, under the sixth trumpet, the closing events of the seventh ; and therefore, while a pre-intimation of the catastrophe is given, it is at the same time signified, that the details must be reserved, until the epoch arrives for the historical symbolization of their actual occurrence.

672. The addition, *write not these things*, is epexegetical of the preceding command, and fully shows, that the meaning I have attributed to the sealing is the true one.—If the reading of some MSS. approved by Venema be received, *viz.*, 'thou shalt write [them] afterwards,' the view taken above would be explicitly stated.

On the whole, I take the seven thunders to be introduced, in order to give a pre-intimation or prophetic announcement, that one part or result of Christ's mission would be the overthrow of Judea and of Rome ; but a prohibition is put on the development of their details, to signify, that nothing more than a brief general statement would be appropriate to the epoch of Christ's first advent.

DIV. 5. THE ANGEL'S OATH.

X ; 5-7. 673-684. *And the angel, whom I beheld standing on the sea and on the earth, raised his right hand unto the heaven, and swore by Him who liveth unto the æons of æons, who created the heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that, 'Time shall be no longer ; but in the days of the voice of the seventh angel, when he should be about to sound, and THE MYSTERY or GOD hath been brought to an end, [then, time shall be no longer], as He announced the good tidings to His servants the prophets.'*

673-4. The clause, *whom &c.*, was not required to show the meaning ; and its supererogatory insertion may have been designed to keep before the reader's mind, that the symbolic sea and earth (Rome and Judea) are the objects, which the angel's words and deeds have always in view.

675. Emphasis is laid on the circumstance, that it is the *right* hand that the angel lifts. In C. 1 ; 16-17 this is the hand, in which the High Priest holds the symbol of his protective government of his Church, and that which he puts on his servant John to recover him, when he had swooned. Possibly it may be intimated, that the same all-powerful hand, which guides, protects, and upholds Christ's servants, is now about to be raised for the confusion and destruction of their enemies.—The aim has manifestly been to give the utmost solemnity to the oath. A precedent may be found in Da. 12 ; 7. Cp. Ge. 14 ; 22 : Ex. 6 ; 8 : Ps. 144 ; 8.

X ; 6. 676. Cp. C. 4 ; 9 : and see on 25.

677-9. There appears to be in the form of this oath an allusion to the doxology of the elders (4 ; 10-11), and to that of "every creature in heaven, &c." (5 ; 13). For congruity's sake we must understand the symbolical heaven, &c., to be meant ; but whether we should suppose the real heaven, earth, and sea, to be the things signified in this case, or those which are the equivalents for the symbolic heaven, earth, and sea, when they are not used merely as part of the necessary machinery of representation, *viz.*, Christendom or Christianity, Judea or Judaism, the Roman world or Heathenism, may admit of doubt. Perhaps the circumstance, that henceforth the three last-mentioned form the subject of the seven-seal roll, and also the omission in this place (as compared with C. 5 ; 13) of the underworld, may incline us to think, that their proper significations, when used symbolically, have at least not been wholly lost sight of. [See pp. 10-11.]

680. The sense, in which the word *time* should be taken here, is a point of considerable importance, and one on which great differences of opinion have been entertained. To suit their particular views expositors have rendered the clause, "*Delay shall be no longer*" (Stuart), "*The time shall not yet be*" (Elliott), "*Henceforth no time more should be,*" "*There shall not be yet a time*" or "*That there should be a time no longer.*" The reading which is thought to be better authenticated than that of the received text, *viz.*, *οὐκέτι ἔσται* for *ὄχι ἔσται* *ετι*, makes no perceptible difference in the meaning. And as to the rendering there can be no question, that that which I have given is the most strictly literal. It is, therefore, the one which ought to be adopted in a disputed case like the present. And it will then be for each expositor to justify any deviation, that he may wish to make from the literal and obvious sense, as he best can. But it will be evident, that he who receives the clause in its most natural meaning will have an *a priori* claim to be listened to in preference to others.—The last of the above renderings has been adopted, with the view to facilitate taking the word *time* in its mystical sense, as meaning a year of 360 days, and so denoting on the year-day principle 360 years. But to this

there are the following objections. 1. The Greek word is not that, which is invariably used, when a year is meant. 2. Its use elsewhere (e.g., in C. 2 ; 21 : 6 ; 11) is opposed to such a sense. 3. There is nothing in the passage, that favours such a construction. 4. The year-day principle has been disproved : see p. 41 ss. The construction will, therefore, rest wholly on the particular scheme of its advocate,—a source of verification, which will have no weight with any one, who does not receive that scheme.—To the meaning given by the second rendering there lies the fatal objection, that the word on which it depends, the article, is not found in the Greek.—The third rendering does not differ in sense from that which I have adopted.—The first rendering may be admissible ; and some may think, that it is rendered probable by a comparison with C. 6 ; 11. There, the same phrase is used in the declaration, that the martyrs under the first temple 'should remain at rest *yet a time*, or *yet a while*, until the number of their brethren, who were about to be killed as they had been, should be made up.' And it may be supposed, that here, with a reference either to martyrs, or to the virtual promise of righteous retribution made in C. 8 ; 5 in answer to the prayers of the saints, it is affirmed, that *there shall no longer be delay*, i. e., delay of the promised fulness of bliss in the one case, or of the retribution in the other. Both references would accord well with my expositions of the passages referred to (see on 426-430, 537), and with my scheme generally. Still, the sense of *delay* is not the most literal, even if an admissible one. And I would, therefore, further suggest how the clause may be taken in the strictly literal sense. But this I can most conveniently do, after we have reviewed the remaining particulars of the angel's oath.

X ; 7. 681. *But in the days, &c.* It would be made evident by this clause (if there were any occasion for proof on a point so clear), that the symbolization of this chapter is prior in time to the seventh trumpet, and therefore belongs to the sixth.—This clause manifestly extends over the whole time of the angel's sounding, which is supposed to continue during the evolution of the symbols of his trumpet. It cannot, therefore, be intended, that the time spoken of should end at the seventh angel's beginning to sound, as the next clause, *taken alone*, would seem to import. The two following clauses may be taken as explanatory of this, and the whole be read thus :—*In the days of the seventh angel's sounding, extending from his beginning to sound to the end of the Mystery of God (at which the end of his sounding is placed), time shall be no longer.* Thus, the seventh angel's sounding will be marked out as the period in the seven-seal roll, corresponding to that which, in relation to the half-hour's silence, is technically designated by Daniel (8 ; 17, 19 : 11 ; 35, 40 ; 12 ; 4, 9)

“the time of the end;” and such ‘a time of the end’ it is in point of fact found in the symbolizations to be. The end of the Legal Dispensation begins at the birth of the Evangelic Dispensation in Christ’s advent (the era of the seventh trumpet), and is consummated at the subversion of the Jewish polity, A.D. 70 (the goal of that trumpet).

682. *When he should be about to sound* must necessarily apply to the very commencement of the seventh trumpet. Indeed, taken strictly and apart from the context, the phrase would refer to a time anterior to the trumpet’s sounding. And from what will appear in the subsequent symbolizations, it may, not improbably, have been purposely so worded as to cover such small retrogressions, as for completeness it was desirable to bring within the seventh trumpet, but which could not, with strict attention to chronological accuracy, be included therein.

683. ‘*The Mystery of God*’ is a mystically technical designation, similar to ‘*The Mystery of the seven stars*’ (1; 20, cp. on 76), and ‘*The Mystery of the whore and the beast*’ (17; 7). These three represent respectively Judaism or Legality, Christianity or Grace, and Heathenism as exhibited in the Roman world or Idolatry. The first is introductory to the second, but the two are specially contrasted. The history of the Jewish Dispensation from the creation of the world to the end of that Dispensation is the sole subject of the seven-seal roll, into which the Christian Dispensation is only introduced, inasmuch as it was an offspring of the Jewish, and in so far as it had a contemporaneous existence with, and formed a part of that Dispensation. Hence, since the seventh, ‘the last trumpet’ must extend to the end of the terrestrial period of the seven-seal book, the end of the *Mystery of God* is the end of that trumpet. And thus this clause fixes, as I have intimated, the *terminus ad quem* of the Jewish “time of the end” at the end of the Old Dispensation (which occurred in A.D. 70), as the preceding clause does its *terminus à quo* at the seventh trumpet’s sounding (which we have already in part seen, and shall hereafter more fully see, to be placed at the advent of the Mediator). These two clauses, then, *when he shall be about to sound*, and *when the Mystery of God hath been brought to an end*, measure the seventh trumpet, forming an equivalent expression for *the days of the voice of the seventh angel*.—*Και τελεσθη* is the reading of the received text; though in the authorized version the translators have rendered *should be finished*, wholly omitting the conjunction, apparently because they saw no way to make sense with it. A. 10. 17 *à pr. manu* do, indeed, omit *και*, and Tregelles follows them; but it seems very probable, that the omission in their case also arose in the way just suggested. Arethas, some oriental versions, and three edns. of Beza have *τελεσθησεται*; but Middleton says, ‘For this there is scarcely

any authority.' Griesbach and Scholz prefer to read *καὶ ἐτελεσθη*; and this reading was also preferred by Middleton, who, however, by having recourse to the supposition, that the Hebrew idiom of the *Vau Conversivum* has been adopted, makes the literal rendering *the Mystery was finished* equivalent to *the Mystery shall be finished*. Others, who adopt this reading (e.g., Stuart), get over the difficulty by translating *καὶ, then*, which is departing entirely from its true meaning. As it appears that the authorities are pretty equally divided, I have adopted the reading of the R. T.; because it is that, which best suits the context; and out of which the variations may most naturally have sprung. Some editor, it may be supposed, having this reading before him, and not perceiving how the omitted clause was intended to be supplied, thought that the *apodosis* must begin with the *καὶ*, and in consequence added the augment to *τελεσθη*. With the same object in view another may have added *σεται* to the same word. And a third may have sought to effect the same end by omitting *καὶ*. Even if the reading *ἐτελεσθη* be preferred, my rendering will hold good, assuming that *ὅτε* may be regarded as included in *ὅταν*; and our author takes much greater liberties with grammatical construction than would be implied in this, insomuch that Middleton has remarked, that "grammatical construction seems not to be regarded in this book." I conclude, then, that the rendering I have given does in all probability represent most correctly the mind of the author.—The exact meaning of the Greek word may need, however, to be elucidated. Observe, that the word is not the same, that in C. 6; 11 is translated *completed*. That word is only used elsewhere in the Apocalypse in C. 3; 2; "I have not found thy works *perfect*" (cp. Co. 4; 12). This occurs eight times, and always with the sense of being *brought to an end*: see, e.g., C. 20; 3, 5, 7. The two words are obviously not identical; for a thing may be made complete or perfect before it is brought to an end, or *vice versa*. The point to note here is, that the *Mystery* is not said to have been made complete, but to have been terminated:—the salient idea is not that of perfecting, but that of terminating. The contrary construction, which has been adopted (e.g.) by Lee, who says, "not ended, but perfected," has clearly not been derived from the proper force of the word, but from its suitableness to the author's particular scheme.

684. "*As he hath declared*" is the rendering in the authorized version, in which the parallel phrase in C. 14; 7 is translated thus; "having the everlasting gospel to preach." Now, in neither place is the Gospel meant; and in both renderings the prominent idea, which is that of good news, is lost sight of.—There may be an allusion here to the passage referred to on No. 680, viz., C. 6; 11, where the promise made to the martyrs of the first temple virtually was, that at the end

of the Mystery of God, or first Dispensation, they should be admitted into the fulness of bliss. Here the declaration, in reference to them, will import, that, at the termination of only one more trumpet, that Mystery will be ended, and in consequence they would enter into their full inheritance. In reference to the saints, who had lived since their epoch, and whose prayers are represented in the prelude to this seal (8; 2-5), as entering with acceptance into the ears of the Lord of Sabaoth, it will import, that they also should then enter on their 'life and reign with Christ,' while their enemies would be cast down and destroyed.—*To his servants* implies *by his servants* also.—But who are *the prophets* meant? The term will comprehend both Old and New Testament prophets; for (especially in the Apocalyptic use of it and its cognates) the word means inspired persons in general. And both classes may have been had in view. For the prophets of old were 'anointed to preach good tidings' (Is. 61; 1, cp. 52; 7) to the men of their time, even 'the year of acceptance of the Lord and the day of vengeance of God,' which this passage announces; and also "the times of the restitution of all things, of which God spake by the mouth of all His holy prophets, since the world began." But doubtless reference is primarily made to the New Testament prophets (those spoken of in C. 11; 10, 18: 16; 6: 18; 20, 24: 22; 6, 9), and to their 'revelation of *the mystery*, which had been kept secret from eternal times, but now was made manifest, and through the writings of prophets (*i. e.*, of inspired men) made known to all nations' (Ro. 16; 25).—The *good tidings* was that, which we shall subsequently (in 14; 6) see 'another angel flying through midheaven to preach to the dwellers of the earth and to every nation, saying; The hour of God's judging is come.'—But here it will naturally occur to ask; how can the declaration, that time shall be no longer be said (as it virtually is) to be *good tidings*?

In order to give an answer, it will be necessary to bring forward, for previous consideration, the question which was adjourned, namely; In what sense it could be said, that in A.D. 70 *time should be no longer*?—Now 'time' is a relative term, and denotes that which can be measured by years, and months, and days. It stands related to man's existence on the earth. Before the universe was created time was not: nay, long after it was created, even until man was formed, there was no time. And if 'God by Jesus Christ hath constituted the ages' (as it is signified in this book and in other places, *e.g.*, He. 1; 2: 11; 3: Ro. 16; 25: Ti. 1; 2, that He has done), so that they should fall into distinct series of ages, appropriate to each Dispensation, then the end of time, in reference to each Dispensation, would be the end of the series of ages allotted to it on earth. And consequently, if A.D. 70 was the end of the terrestrial ages of the Jewish Dispensation,

that epoch would be the end of time in reference to it. And in this way the declaration before us may be understood. No doubt, the extinction of the human race at the final consummation would best satisfy the clause in its fullest sense. But, as this sense has been rendered inadmissible by the event, we must either take the statement in that just suggested, or, giving up the literal meaning of *χρόνος*, interpret it to mean *delay*.

Whichever view we adopt, the result will be the same in reference to *the good tidings*. For in either case the coming of the judgment, so frequently spoken of afterwards, will be the great event implied. And it must be unnecessary to show, that, while the coming of 'the hour of judgment' will bring 'wrath' and 'destruction' on the enemies of God, it will also (as the prelude to the seventh trumpet states in C. 11; 18) bring 'the reward' of full felicity 'to His servants the prophets, and to the saints, and to them that fear His name.' The news of the speedy coming of this end, or (which is the same thing) of the putting an end to the delay of it, could not but be good tidings to the inspired writers, and through them to all persecuted and faithful Christians.

Before I leave this symbolization I must, in justice to my exposition of it, call attention to the unquestionable fact, that, while other expositors have found themselves constrained to do violence to the original in one way or other, and to have recourse to various shifts and expedients to make out an admissible sense, I have been able, after adopting the readings which are best authorized and the renderings which are most literal, to give a consistent explanation of the resulting statements. If this be so, my exposition is entitled to a preference over others. I have only to add, that the re-introduction of the first clause in the angel's oath, in order to make the sense complete, cannot justly be regarded as an exception to what I have said; since nothing is more common in Greek than for a word or phrase to be omitted, when, as here, it is obviously implied in the context. An example of the same may be found at no greater distance than in the next sentence: see also C. 2; 13, 27; 3; 3. Ve. 7 is in fact merely epexegetical of the clause, which it has been found necessary to re-introduce in the English, in order to complete its sense.

DIV. 6. THE COMMAND TO TAKE THE LITTLE ROLL.

X; 8. 685-688. *And the voice which I heard from the heaven, [I heard] again speaking with me and saying; 'Go take the little roll that is opened in the hand of the angel, who standeth on the sea and on the earth.'*

685. *The voice referred to is that, which had spoken at the commencements of the two great divisions of the Vision, viz., at the open-*

ing of 'the Mystery of the seven stars' or of Jesus (1; 10), and at that of 'the Mystery of God' (4; 1). Its re-introduction here may surely be taken to mark another principal division; and yet none appears from the structure of the book to be made. The apparent inconsistency will be seen, however, to be fully removed, when it is remembered, that this scene is placed at the era of the new Mystery. The object of the re-introduction of this voice, then, plainly is to indicate a connexion of this scene with that, to which reference is primarily made, the connexion consisting in this being the chronological era of the birth of that Mystery, which is first brought on the Apocalyptic theatre by that voice. The reference shows, that the voice proceeds from 'the High Priest of our profession.'—It may be thought, however, that the voice referred to is that, which is mentioned in ve. 4. And I doubt not, that it is. But the two views are perfectly compatible with one another; for that also is the voice of Jesus. And let it be observed, that it there expressed the negative side of that, of which it here takes part in symbolizing the positive. There in effect it forbade the seer to enter into a detailed denunciation of wrath: here (by implication assigning the reason for that prohibition) it calls upon him, as more suitable to the present epoch, to qualify himself for the office of proclaiming 'peace on earth, and good will among men.'

687. Observe, how the *opened* state of this roll is kept emphatically in view. For identification it would have sufficed to say 'the little roll.' But a supererogatory amplification is used; because it was desired to impress on the reader, that its being unfastened was the special feature.

688. Again we are reminded by the supererogatory repetition of the words *who standeth, &c.*, that the angel's acts have still reference to the symbolic sea and earth (Rome and Judea); and by the order observed in using the terms, that the first-named will be the chief object of his wrath.

DIV. 7. THE EFFECT OF EATING THE LITTLE ROLL.

X; 9-10. 689-696. *And I went up to the angel, saying to him; 'Give me the little roll.' And he saith to me; 'Take and eat it up; and it shall embitter thy stomach, but in thy mouth it shall be sweet as honey.' And I took the little roll out of the hand of the angel, and eat it up: and it was in my mouth as it were honey,—sweet; and, when I eat it, my stomach was embittered.*

689-690. Scholz and others prefer the reading; *saying to him to give me, &c.*

691. Cp. Je. 15; 16; "Thy words were found, and I did eat

them:" Jo. 6; 56-7; 'He that eateth me, dwelleth in me, and shall live by me.'

691-692. There is here a *hysteron-proteron*, which is the more remarkable from the contrast with 695-6. Probably it may not have been undesigned; for the intention may have been by reversing the natural order to intimate, that the subsequent bitterness would greatly exceed the previous sweetness.

X; 10. 693-696. *It was in my mouth, &c.* Cp. Ps. 119; 103; "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth."—The prophetic declaration of 691-2 being followed by this statement of its realization must be meant to intimate emphatically, that a declaration and realization corresponding hereto would be found in the thing signified.

696. *When, i. e., as soon as.* This is implied in the tense used; and probably with the view to signify, how soon the bitter consequences would ensue on the delivery of the message.—*Embittered.* Cp. Nu. 5; 27.

Elliott, in his exposition of this passage, speaks of the seer as though he were actually converted into a symbol; for he represents him at one time as being a symbol of Luther, and at another of the Reformers in general. Now, unquestionably he could not properly be a symbol (which is an unreality), though he may have been a representative; and I doubt not, that the many expositors from Victorinus downwards, who have held that he is introduced from time to time (see on 669) as a representative of the Church, have been right in holding that opinion (see p. 99). In the passage before us, as an apostle, he probably officiates as the representative of 'the company of the Apostles.'

The precedent for this symbolization is to be found in Eze. Chs. 2 and 3. It has been followed so closely, and so much light is thrown by it on this passage, that a careful examination of the two chapters will be amply repaid. The seer is first 'set upon his feet,' as John had been (1; 17). He then receives a commission: 'Son of man, I send thee to the children of Israel, to a rebellious (LXX. *an embittering*) nation; and thou shalt say unto them; Thus saith the Lord God. . . . And thou, open thy mouth, and eat that I give thee. And lo, a roll of a book; and he spread it before me: and it was written within and without: and there was written therein lamentations, and mourning, and woe. And he caused me to eat the roll. And it was in my mouth as honey for sweetness. And he said; Get thee unto the house of Israel, and speak with my words unto them. For thou art not sent to many people of a strange speech and of a hard language, whose words thou canst not understand; but to the house of Israel: and they will not hearken unto thee. And he said to me;

All my words receive in thine heart, and hear with thine ears; and go to the children of thy people. So the spirit took me away, and I went in bitterness, in the heat of my spirit; but the hand of the Lord was strong upon me.' It were unreasonable to expect an exact correspondence of all the circumstances in two cases, so manifestly dissimilar. Nor do we find such in fact. We shall do well, then, to note the points of correspondence and of difference. Now, in both instances the seer receives a mission to deliver a message from God, which, willing or unwilling, he had no choice but to execute. In both he is required thoroughly to digest the message, so as to make it as it were a part of himself. In both the first effects are agreeable, the subsequent painful. In both the results showed a general refusal to hearken to the message. Here the points of agreement end. The differences are these. Ezekiel's mission is to 'the house of Israel' in express contradistinction from the Gentiles; John's is to 'peoples and nations,'—to the people of Israel, and to the nations of the heathen; the one is a national, the other an œcumenical mission. Ezekiel's had in view the first destruction of Jerusalem: John's the second. Ezekiel's roll is 'spread' before him, and is seen to be 'written within and without' (just as John's seven-seal roll was), and it contained nothing but 'woe;' whereas John's was not so far opened, that its contents could be seen: and consequently we are left to ascertain their nature from their effects, and from other sources. The latter show, that the contents of the little roll were in themselves "good tidings of great joy to all peoples:" in short, that John's commission was to make proclamation of the coming of a Saviour, who should be "a light to lighten the Gentiles, and the glory of his people Israel:" his mission was to 'prophecy,' i. e., under Divine inspiration to 'preach the gospel,' meaning the good news of the coming kingdom. The former accord with and confirm this. For if, first, we regard such a mission in its effects on John and his fellow-apostles, we can at once see, that the excellence of the message itself, and the high honour of being the bearers of it, must at first be productive of the highest satisfaction and pleasure to those, who were chosen to be the bearers of it; while the difficulties and trials entailed in the endeavour to conform to its requirements themselves, and to enforce its claims on others, would subsequently lead to the deepest sorrows and sufferings on their part (cp. 1; 9: 17; 6: 18; 20, 24). And if we have regard, secondly, to the consequences, that the apostles' mission to preach this gospel would have in reference to those to whom they were sent, we may safely conclude, that they would be first 'sweet,' then 'bitter,'—sweet in their first reception, bitter in their after-consequences; for such we now know to have been the case as a matter of fact. Those who received the gospel at first 'were

of one heart and of one soul,' 'having all things in common,' 'walking in the fear of the Lord and in the comfort of the Holy Ghost,' and 'eating their bread with joyfulness and singleness of heart;' but subsequently they found, that they 'must through much tribulation enter into the kingdom of God,' suffering 'hunger, thirst, nakedness, buffetings, homelessness, labours, revilings, persecutions, defamations, and being made as the filth of the earth and the offscouring of all things.' Those Jews who received not the gospel, however much they may have gloried for a time over its persecuted followers, and gloated themselves with their sufferings, were soon partakers in the calamities, which their rejection of it entailed on their nation, and which are denounced in this book, and signified indeed in this very chapter by the angel's standing on the earth, as well as on the sea. To them we may transfer the words of Jeremiah (4; 15 ss.: 9; 11 ss.) in reference to the parallel occasion of the first destruction of Jerusalem; and John might have uttered them with even a more literal fulfilment. 'A voice . . . publisheth affliction. Make ye mention to the nations: publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah. As keepers of a field are they against her round about; because she hath been rebellious (*embittered*) against me, saith the Lord. Thy doings have procured these things unto thee: this is thy wickedness; because it is *bitter*, because it reacheth unto thine heart.' 'I will make Jerusalem heaps and a den of dragons: and I will make the cities of Judah desolate without an inhabitant. . . . Because they have forsaken my law, . . . I will feed them, even this people, with *wormwood*, and give them *water of gall* to drink. I will scatter them among the heathen; and I will send a sword after them, till I have consumed them. . . . A voice of wailing is heard out of Zion, How are we spoiled! &c., &c.' '*My bowels, my bowels!* I am pained at my very heart; I cannot hold my peace because thou hast heard, O my soul! the sound of the trumpet, the alarm of war. Destruction upon destruction is cried; for the whole land is spoiled.' Both the points of agreement, and the points of difference, between the symbolizations by Ezekiel and by John, tend to confirm the view I take of this passage.

Synoptical interpretation of the Episode of the opened roll. The epoch of this scene is at, or immediately preceding, the birth of Christ. From the standpoint of this epoch, the advent of Christ, the promulgation of Christianity with the consequences thereof, and the confusion and overthrow of its enemies, and beatification of its confessors, are anticipatively symbolized.—Jesus, the almighty angel of the Covenant, is seen issuing from the heavens, bearing in his hand the Gospel covenant, now ready to be ratified and published to the world. The

rainbow of 'grace, mercy, and peace' encircles his head; but the cloud of a judgment about to come envelopes him. His face is radiant with the beams of the love he bears to his elect; but his feet are prepared to tread down and crush his enemies, even as they would be crushed under pillars of brass, and to consume them, even as they would be burnt up by flames of fire.—He plants one foot (the right to denote the greater pressure) on the symbol of the heathen world, and the other on that of Judea, in order to signify, that he "is about to rule" both Jews and Gentiles, but especially the latter, "with a rod of iron," and that Christianity will triumph alike over heathenism and Judaism. In further affirmation of this, and with a special political bearing, he roars like a lion against the city, 'which spiritually is called Sodom and Egypt,' and yet more loudly against Babylon and the Roman beast. His warning, that the direst judgments impend over them, is attested and re-echoed by voices of thunder, even by *the* seven, which denote that the finishing stroke of catastrophe and utter ruin is coming. As, however, the time is not yet arrived for the full revelation of the nature of this catastrophe, the recording of the details of the thunder-utterances is forbidden.—Next, the angelic Mediator, having in view the interests of his own people, and especially the promise made (6; 11) to his saints of old, solemnly declares, that the time of postponement of their bliss, and of forbearance towards his adversaries, shall come to an end, and that only the short period between the seventh trumpet's sounding, and the end of the first Mystery (say from A.D. 1 to 70), should intervene before the coming of the judgment, and the promised millennial bliss.—Finally, the seer, as the representative of the college of apostles, is directed by the voice, which had previously given to him the high honour and privilege of beholding the two Mysteries, and which had just restrained him from recording the voices of the thunders (the voice of Jesus, as Lord of all), to go and acquaint himself so fully with the revelation, which he would have to communicate, as to make it as it were a part of himself. He is apprized beforehand, that, while its contents would approve themselves to him so entirely, that the prospect of being the honoured instrument of conveying them to others would be esteemed a pleasure and a privilege; yet, nevertheless, experience of their reception, and of the effects that would result from the promulgation of the Gospel message, would produce bitter disappointment, and lamentation, and woe.—And here we may observe, that just such a warning of coming trials did the apostles receive from their Master. "I came not to send peace upon earth, but a sword." "I send you forth as sheep in the midst of wolves." "When they persecute you in this city, flee ye to another." "Blessed are ye, when men shall revile you." "They shall deliver you up to be afflicted, and shall

kill you; and ye shall be hated of all nations for my name's sake." "The gospel shall be preached to all nations, and then shall the end come." "There shall be great tribulation, such as was not since the beginning of the world, nor ever shall be." "Immediately after the tribulation of those days shall the sun be darkened," &c. But, "fear not, little flock; for it is your Father's good pleasure to give you the kingdom." 'This generation shall not pass away, ere the Son of man come.' So that this was a case quite parallel to that of Ezekiel, to whom it had been said; "Be not afraid of them, though briars and thorns be with thee, and thou dost dwell among scorpions." Only, that this was doubly hazardous and difficult; since, while Ezekiel's mission was to "the house of Israel" alone, John's was not only to Israel, but also to 'many peoples of a strange speech and a hard language, whose words he could not understand.'—Nor did the first preachers of Christianity alone experience such effects from it. Similar sweet and bitter consequences ensued to those, who were or should have been recipients of it.—In the sequel this will be more fully shown; wherein also one or two other points, which may need elucidation, will receive it.

Interpretations of the little roll.—The Bible [Augustine, Tichonius, Berengaud, Brightman, Croly]. The Apocalypse [Victorinus]. The New Testament [Primasius]. A record of the wicked [Andreas]. Papal laws [Luther]. The Gospel preached by the Reformers [Bullinger]. The afflictions of the Church under the sixth trumpet [Vitringa]. A supplement to the sealed book [Bp. Newton]. Includes Cs. x to xix; a.d. 756–2016 [Lowman]. Contains the angel's oath [Eichhorn]. The same as the sealed book [Heinrichs]. Seventh libellum of sealed book, and includes the rest of the Apocalypse [Cuninghame]. The sealed book now opened [Lee]. The New Testament or the Gospels [Elliott]. Contains Cs. xi–xiii [Author of *The seventh vial*]. Destinies of the Church [Hengstenberg]. The forged title-deed of the Popes [Jenour]. Contains C. xi [Burgh].—*The seven thunders*. Papal Bulls [Luther, Elliott]. The seven crusades [Vitringa]. Seven Protestant states [Daubuz]. Grandeur of the Godhead [Croly]. Thunders of the seven heavens [Ewald]. Threatening to the world [Hengstenberg].—*C. x. generally*. Justin I interposing with his book of decrees [N. de Lyra]. The Incarnation [Albert]. Refers to Popery [Bale]. To the fates of the Church: parallel with the seals [Mede]. To the Reformation [Foxe, Daubuz, Elliott, and others]. To the present time [Croly]. The manifestation of the Gospel to the world [I. Williams].

INTERLUDE BETWEEN THE TWO EPISODES OF THE SIXTH TRUMPET.

The symbolic scenes in Chs. x and xi stand closely connected by the circumstance of the sole figure introduced, the angel, being the same in both. There is also a close connexion between the subject-matter of the two. On the other hand, their symbolizations are widely different in purport, and also in mode of representation, the one being by action, but the other by narration. Intermediate between the two is a verse (that which we are about to consider), which seems in its general purport to be equally connected with both, and to have, from the peculiar manner of its disconnexion from the two, very much the appearance of a break or separating mark between them. These indications have led me to conclude, that the two scenes have been intended to have a certain unity *inter se*, but at the same time to be distinguished from one another; and that the verse now to be considered has been made to serve as a link, and yet a bar, between them. Hence I have described this verse as an interlude between the two Episodes.

X; 11. 697-700. *And it was said to me; 'Thou must prophesy again concerning many peoples, and nations, and tongues, and kings.'*

697. There are two readings of the first clause, which attach very different meanings to it. The received text has *λεγει, he* (the angel) or *it* (the voice) *saieth*. Tregelles would read *λεγουσι, they say, i.e.,*—taking *they* indefinitely for *persons* (as in 12; 6: 16; 15: 21; 26: Lu. 12; 20: 16; 9); for there is no antecedent to which it can refer—*it was said*. As the latter is supported by the most ancient authorities, and as there is always, especially in such a work as the Apocalypse, an *a priori* presumption in favour of a reading, the propriety of which is not obvious, and from which therefore an apparently more natural reading may have arisen in the way of emendation, I have not hesitated to adopt the latter. There may be in it a tacit reference to the three persons of the Trinity, as the givers of this commission. But inasmuch as, whatever view the reader might take (whether he supposed the angel to be the speaker,—the most probable supposition, or the voice from heaven, or a voice from the throne), he would not fall into any error, since in either case Jesus would be the real giver of the commission, there could have been no hesitation in adopting the indefinite form, if there was any special end to be served by it. And such, I think, there was. It was probably desired to disconnect this verse somewhat from the preceding context, so that it might stand as a middle point or interlude between the two scenes in Chs. x and xi, separating them, but being equally connected with both. The similar indefinite opening in C. xi supports this view, and tends to establish the reading I have adopted.

698. Προφητεω and its cognate terms are generally used, not in reference to foretelling future events, but to speaking by a Divine inspiration (see 1 Co. 14; 1-4); and this is constantly their sense in the Apocalypse (cp. C. 11; 3, 6, 10). In particular it may be noticed, that we find, as corresponding to "saints and *prophets*" in C. 18; 21, 24, "saints and *witnesses*" in C. 17; 6. And in accordance herewith Wemyss says, p. 345; '*To prophesy* is to bear witness to the truth. Hence *to prophesy* and *to bear witness* are used as near akin in Scripture. In Jo. 1; 7; "to witness concerning the light" signifies to preach the Gospel. So in Acts 1; 8 and 22; 15, the apostles are said to be *witnesses*, because they were *preachers* or *prophets*. Cp. Jo. 13; 21; Acts 20; 23: 1 Pe. 1; 11.' The term *prophet* is, indeed, commonly used in a much wider and lower sense, as denoting one who had no higher inspiration than that of a poet. Thus in Ti. 1; 12 Paul says, speaking of the poet Epimenides; "A prophet of your own hath said." The corresponding word in the Hebrew 'does not in its radical sense mean a foreteller of future events, but one who uttered his sayings in an impressive and authoritative manner: thus Aaron was appointed prophet or spokesman to Moses (Ex. 4; 16); again, the prophets whom Saul met with (1 Sam. x.) were not predictors, but men who sang psalms of praise to God in an earnest and impassioned manner to exciting strains of music. The musicians appointed by David are prophesiers (1 Chron. 25; 1); and the prophets of a later period in the sacred history, when formed into colleges and exercising a recognized political influence on the nation, were not always predictors—nay, prediction was rather the exception—but preachers of the will of Jehovah, and energetic reformers, who sought to bring vividly before the eyes of a careless and idolatrous people the precepts, promises, and threats of the Theocratic law' (*Jo. Sac. Lit.* xi; 180).

699. *Ἐν* has been rendered here in various ways, to wit, by *against*, *before*, *upon*, *of*, *respecting*, *concerning*, *about*. Although the first is Tregelles's rendering, I doubt whether it is admissible here; though certainly a degree of probability is given to it by the precedent for this commission, which is in Je. 1; 9-10; "Lo, I have put my words in thy mouth. See, I have this day set thee *over* the nations . . . to root out, &c." The second, that of the authorized version, though admissible, is less literal than those which follow it. The other renderings so nearly express the same idea, that it matters little which of them is adopted: and we may with confidence adopt one of these; because the sequel will justify the resulting sense. If we suppose the Gospel to have been the prophesying had in view, it is clear, that it is 'about many peoples;' for its subject-matter is the death of all men in Adam, and their resurrection in Christ. But if we rather

suppose, that the subsequent part of the Apocalyptic Vision is the prophesying primarily contemplated, the statement will hold good in respect of it; for it has reference to the peoples of the two great cities, Sodom and Babylon,—in other words, to both Jews and Gentiles, to the whole Roman world. And 'kings' appear again in C. 16; 14: 17; 12: 19; 19.—*Many*. This adjective follows the four nouns in the original; but as it is apparently intended to refer to all, and not merely to the last of them, I have placed it first, in accordance with our English idiom.

699–700. *Peoples, &c.* The number of terms used brings this formula (for such it is) under the *four* of universality; and thus gives to it the widest comprehensiveness. The terms are not to be taken literally and separately, though, having been selected out of six terms used in this formula, there is an appropriateness in their use. For instance, *kings* is substituted here for the more common word "tribes." And by this substitution two purposes appear to be served. By the omission of "tribes," the 'great mystery' of the calling of the Gentiles in preference to, and even in place of the 'tribes' of Israel, may be intimated in a formula, which stands (it may be said) at the head of the new Dispensation. And by the insertion of *kings* the testifying of the apostles 'before kings for Christ's name's sake' may be alluded to. See on 366 and *Guide*, p. 197.

Thou must prophesy again necessarily implies a previous prophesying, while it announces one to come. What are the two prophesyings? Two hypotheses only can be made. 1. John's actual preaching of the Gospel. 2. The parts of the Vision, which precede and follow this verse. The first may without hesitation be put out of the question; for it were utterly incongruous, not to say absurd to suppose, that John's previous preaching would be thus referred to, and that in literal terms, in his ecstatic Vision. And both the most natural construction, and the circumstance that the Revelation is designated 'a prophecy' (1; 3: 19; 10) lead us to suppose, that the preceding and following parts of the Vision are immediately referred to. On this view the seer, being regarded as the representative of the Church of God of all time, and more especially of the college of apostles,—the heads of the Church of Christ, may be considered to be described as having depicted in the preceding part of his Vision the history of the old Dispensation exclusively, but as being about in the remaining portion to portray primarily that of the new.—But why should this mandate or commission have been given to the seer in this particular place? Assuredly it must imply something out of the common way. He had been prophesying again and again from scene to scene, and needed no instruction to continue doing so. We may therefore conclude, that something more than proceeding with the narration of his

Vision was contemplated. A recapitulation of what he had said, or a retrogression, or an entering on a new branch of the subject (as many say), cannot be deemed of sufficient importance to have called forth such an instruction in this single instance. But, on my view that the advent of Christ is placed at this epoch; and consequently that the subsequent subject-matter of John's prophecy has reference mainly to a new Revelation, an adequate explanation is given. The propriety of dividing the Vision into two 'prophecies,' or 'preachings,' at this point is at once apparent. And that this is the true view of the matter is fully borne out by the context. A cursory perusal may suffice to show, that Cs. x and xi occupy an isolated position. They are separated from the context on either side by the marked difference of their contents: while the verse before us holds a middle place between them, dividing but at the same time connecting them. In the former chapter the way is prepared for the introduction of the new religion. First, its approaching advent is intimated by the egress of the angel of the covenant from the heaven, with the symbol of its publication in his hand. Then the clearing a way for it by putting its enemies under its feet, with an announcement of their utter destruction, is symbolized. Next comes a solemn affirmation, that the time of the end of the old Dispensation is fixed, and is near at hand. Lastly, the representative of the apostles is endued with power from on high to prophesy, *i. e.*, to preach the Gospel, to all nations. And now, when every necessary preparation has been made, the formal commission is given to the seer in this verse thus to prophesy,—the date of the commission being supposed to coincide with, and to mark the era of, the advent of the Messenger of the covenant, the Lord Jesus. The Christian era having been thus attained, and marked out as it were, the succeeding chapter appropriately sketches the history of the two Dispensations during the period of their conjoint existence. The dying away of all that was accidental and temporary in the old, and the incorporation into the new of what was essential and permanent,—the struggles of the two for existence,—their apparent destruction, but speedy revival, and ultimate triumph over their enemies, and final exaltation, are all brought to view in due order.—This brief sketch may suffice to show, that the two chapters are closely connected by the tie of a common subject, while they are distinguished by the subject-matter of the one being introductory to, and that of the other consequent on the great event, which stands at the epoch indicated by the verse that divides them.

On the whole, the mandate of this verse may be considered to be equivalent to a statement, to the effect that, at the epoch at which the Vision has here arrived, the introduction of a new Dispensation would so far modify the subject-matter of the succeeding portion, that it

might be deemed to be another and a distinct prophecy; though, like the former, it would have respect to, or be published before great multitudes of men.

DIV. 6. THE SIXTH TRUMPET.

PART III. THE EPISODE OF THE TWO TESTIFIERS.

HEPTAD XVI: Ch. xi; 1-13.

The conjoint HISTORY of the LEGAL and EVANGELIC CHURCHES, as personified in the Baptist and the Christ: Vulgar era or B.C. 5.

Introductory remarks. The difference in the subject-matter, and the technical break interposed, distinguish this Episode from the preceding one. That this passage has an episodical character seems too clear to need confirmation, and will not be doubted by any one, who recognizes that of C. 10. From the epoch of the Christian era the narrative, assuming an anticipative or quasi-prophetical character (as appears from the future tense being used, instead of the past, according to the general rule in the Vision), traverses the period, during which the two Dispensations may be considered to have had a contemporaneous existence on earth. The whole of this Episode is given in the way of mystical narration, and not by symbolical representation. Not even the subjects of the narrative, the two witness-bearers, are ocularily brought to view: at least, not until the close of the Episode, as will be shown on ve. 12. Hence, this scene being only semi-mystical, may require to be taken more literally than those portions, which are purely symbolical: and those parts of it, which are simply explanatory, almost in a literal sense.

As in this Episode the series of corporate symbols (*i. e.*, of symbols which represent corporate bodies) commences, it will be proper here to say a few words in reference to the principle of individualization or personification,—a principle, which I hold to be applicable generally to symbols of this kind, where the thing symbolized will admit of having a personal representative. It has been the general practice to constitute, either an individual member of the body (such as the founder of the dynasty, or the individual who is to be most prominently brought forward), or otherwise one member after another, as each comes in succession on the symbolic scene, a representative or *locum tenens pro tem.* of the body: so that things meant to be predicated of a particular member only are spoken of the symbol of the body corporate. In the symbolical mode of representation such a

method seems unavoidable: *e.g.*, if a beast represent a series of kings, each king, when spoken of during his reign, must be *pro tem.* the beast. The principle will be more fully elucidated and confirmed as we proceed. At present it may suffice to observe, that the seven epistles afford precedents, which fully establish it. These epistles are really addressed to and intended for the churches; but in each the angel, being made the representative of his church, is nominally addressed,—has its good or bad works attributed to him,—and receives praise or blame accordingly. Let me add, that Stuart has stated the principle as follows. Speaking of the beast, he says (p. 639); “In Rev. 17; 10 the *seven heads* are interpreted as meaning *seven kings*. The *beast itself* then is, when distinguished from them, the *imperial* or *supreme authority*, *i.e.*, the genus, of which kings are representative and successive individualities. A part of the time, however, *e.g.*, in C. 17, John employs *ἑπίσιον* to designate the *individual emperor*, in whose hands the imperial power then was. But there is nothing strange in this. Imperial power was *successive*, and was held by different individuals. *ἑπίσιον* may therefore be a *generic* symbol, when brought into contrast with its individual parts as here; but when the writer employs this symbol without any contrast, it may designate an individual, who at any time possessed and wielded the imperial power, just as our English word *Majesty* or *Excellency* may have a generic or a specific and individual sense, according to the exigency of any passage.”

DIV. I. INTRODUCTORY INSTRUCTION TO THE SEER TO MEASURE THE TEMPLE.

XI; 1-2. 701-707. *And there was a reed given to me like to a rod, saying; ‘Arise and measure the temple of God, and the altar, and those who worship in it; and leave out entirely the court that is without the temple, and measure it not; because it is given to the nations, and they will trample on the holy city forty-two months.’*

701. *A reed* represents an instrument for measuring, such being its use in many places of Scripture. An instrument of this kind might be introduced with different objects in view: *e.g.*, in Eze. 40; 3 and Zec. 1; 16: 2; 1, a reed is used for measuring preparatory to building up; while in 2 Sa. 8; 2: 2 Kgs. 21; 13: La. 2; 8: Is. 28; 17: 34; 11: Je. 31; 39: Am. 7; 8, 9, 17, it is used with a view to destroying; and in Rev. 21; 15 to show the accurate and excellent proportions of the new Jerusalem. Here the object contemplated is shown by what follows to be accurate separation, in order to the preservation of one part, and the destruction of the other.—*A rod* may have four emblematical significations, support (2 Kgs. 18; 21), pastoral guidance (Ps. 23; 4: Eze. 20; 37: Mi. 7; 15), supreme authority (Ps. 45; 7: 110; 2: Is. 14; 5), and correction (Job 9; 34: 21; 9: cp. 1 Co. 4;

21 : 2 Co. 11 ; 25 : " thrice beaten with rods "). Here the context leads us to see, that the comparison of the measuring reed to a rod must mean, that the separation was to be made with a view to punishment. Yet, inasmuch as it is not said " a rod of iron," as in C. 12 ; 5 : 19 ; 5, we may suppose, that the correction was not meant to be carried out with the same degree of severity as in the case of the heathen.—*Given* : by whom ? " The reed itself," says Wordsworth, " gives the command." On the other hand Stuart says ; " This interpretation is not worth notice, except as a fact, which exhibits the possibility of any and every extravagance in interpretation." Such, however, is not the case. The reed *might* possibly have an emblematical meaning, which would admit of such an interpretation ; though it certainly has not in this instance. We cannot doubt, I think, that the giver of the reed is the person who gives the instruction how it is to be used. Now, by the expression in ve. 3, " *my two witnesses*," we perceive that it is intended, that we should conceive of Christ as being the real speaker ; and that the symbolical speaker, therefore, is the angel, who is supposed to be still standing on the sea, and on the earth, and who, consequently, is the hierophant of this Episode as well as of the last. The angel, therefore, is the giver of the reed.—' But why,' it may be asked, ' should not this have been explicitly stated ? ' And this is a difficulty, which has been felt so far as to have led, I doubt not, to the insertion in some late Codices of a reading adapted (like that introduced in the parallel instance in C. 10 ; 11) to remove the difficulty. For Beza and the Elzevir ed. read ; *and the angel stood, saying*. " This clause is," however (as Stuart says), " justly rejected, as wanting sufficient support from MSS." And the difficulty may be obviated without having recourse to it. The same reason, that occasioned the use of the indefinite form in C. 10 ; 11, doubtless gave rise to its use here. The object has been to put a similar break on each side of that verse, so as to disconnect it equally from the preceding and the succeeding contexts.—Another question arises here, namely ; Why should the task of measuring the temple, &c., have been assigned to the seer ? In C. 21 ; 16 the angel measures the city himself. I can imagine no other reason than the following, which is in itself a highly probable and satisfactory one. It was a part of the apostles' office (of whom John, be it remembered, acts here as the representative) to distinguish what things of the Jewish economy were to be ' bound,' and what to be ' loosed,'—what to be rejected, and what to be retained in the Christian Church. Hence the seer was the proper person to perform this symbolical act. And, though he is not (as in the previous instance in C. 10 ; 10) represented as actually doing the act (perhaps because, the time not being come for the actual fulfilment, it was thought that in a case, not in itself

so clearly anticipative as the former, error might arise), yet we must certainly assume, that he did do it.

702. The command to *arise and measure the temple* implies, that the seer was so situated as to be able to do this. We have been led by No. 657 to observe, that he had been removed visionally from the heaven to the earth. And this mandate further indicates the precise place, namely, the temple at Jerusalem.—This might suffice to show what *temple* is meant. But as there have been those, who have thought, that the temple in the heaven is had in view, we may further observe, that, when that temple is intended, and the context does not make this evident, the phrase ‘in the heaven’ is added, as in C. 14; 17: 15; 5: 16; 17. Moreover, the mention of the holy city in connexion with this temple clearly establishes our interpretation. Others, however (as Heinrich, Ewald, and Bleek), have spoken as if the real temple were contemplated. To remove this error it should suffice to call to mind, that this is *a vision*, and that the whole is only *supposed* to be seen “in spirit.” Unquestionably, the symbolic temple on that symbolic earth, on which the angel’s left foot was placed, is meant.—The whole of the temple enclosure, however, is not (strictly speaking) intended. The word used is not *ιερον* (cp. Mt. 4; 5: 21; 12, &c.), but *ναος*, which means the temple-proper or sanctuary: and the context fully confirms this.—Here it will be apposite to draw an inference from the manner in which the temple is introduced. It is brought forward as “*the temple*,” a thing in existence, perfectly well known, and needing no distinguishing nor identifying marks. I say, ‘a thing in existence;’ for it makes no difference in this respect, that the one spoken of is a symbol, since a symbol necessarily supposes the existence in the real world of the thing or things, after which it is modelled. May we not, then, infer hence, that Jerusalem and its temple had not been destroyed, when the Apocalypse was written; and consequently, that the date of writing must have been prior to A.D. 70? If the temple had not been in existence, I cannot think, that a symbol derived from it would have been thus introduced. (See *Guide*, p. 18 ss.)

703. ‘*The altar*’ (as I have shown on 418 and 527, and as appears also from this altar being outside the temple-proper) must be the altar of burnt-offerings, which stood before the porch in the court of the priests. And hence it might be said, as in Mt. 23; 35, “between the temple and the altar;” or, as in Lu. 11; 51, “between the altar and the house.”—*Those that worship in it*. In what? Most expositors say ‘in the temple,’ supposing the pronoun to refer (as is not uncommonly the case) to the more remote antecedent. But others would render *at it*, considering that the altar must be meant. In such a case as this, however, it cannot be thought, that worshippers at the

altar to the exclusion of those in the temple, and still less the converse, can be intended. Neither, indeed, could the distinctions be made; since the same parties would be the worshippers in each. For the office of the priests was, after offering the burnt-sacrifices, to carry the live coals from the altar to the golden altar within the temple. And consequently they would be the worshippers both at the altar and in the temple. The most probable view seems to me to be, that both are included, and that *in it* means in the space that would be marked off for preservation, when the line of separation had been carried round the altar and the temple. This space would in fact be the court of the priests, within which the sanctuary stood.

XI; 2. 704. Instead of *the court without*, Stephens's text has *the court within*. But this is unquestionably an error. The authorities and the sense are alike opposed to it.—What court is intended will be made to appear more clearly by the help of a quotation from Cruden. He says; "The great courts belonging to the temple were three: the first or outer called **THE COURT OF THE GENTILES**; because the Gentiles were allowed to enter so far, and no farther: the second called **THE COURT OF ISRAEL**; because all Israelites, if purified, had a right of admission: the third was **THE COURT OF THE PRIESTS**, where the altar of burnt-offerings stood, and where the priests and Levites exercised their ministry." Now it is evident, that the last could not have been meant; because, as the line of separation went round the altar and the worshippers which were in it, this was not 'left out.' Neither could the outer court be meant; because this was always open to the Gentiles: whereas it is implied, that the one not to be measured was now to be 'given' to them. Not 'the outer court' then, but 'the court without' the sacerdotal enclosure, that is to say, the court of Israel must be intended. And this is confirmed by the fact, that between this court and the court of the Gentiles was the principal wall of separation, the grand line of demarcation between God's ancient people and others. Moreover, on this view the passage before us will be in exact accordance with what S. Paul says in Eph. 2; 14; "He hath made both (Jews and Gentiles) one, having broken down the middle wall of partition between us." S. Paul's allusion will be better understood by the citation of a few lines from Josephus (*Wars* V. v: 6). 'Before the temple-proper stood the altar, which was square, and had corners like horns. The passage up to it was by an insensible acclivity. A wall of partition, about a cubit high, encompassed the holy house and the altar, and kept the people that were on the outside from the priests. A similar wall of partition, only three cubits high, separated the court of the Gentiles from the court of Israel; and on it were pillars, having notices affixed to them, warning foreigners not to go within 'The Sanctuary,' as the second court was called.'

705. The repetition of the direction—*leave out entirely*, . . . *measure it not*, must be designed to throw great stress on the instruction (cp. Lu. 6; 22). So also must the repetition of the Greek preposition. The latter I have indicated by the word *entirely*.

706. Instead of *to the nations*, the A. V., Stuart, Tregelles, and the generality of translators, render by *to the Gentiles* or *to the heathen*. Now; this I hold to be not a legitimate way of rendering, seeing that neither *Gentiles* nor *heathen* is used in any other of the twenty-two places, in which the same Greek word occurs in the Apocalypse, and that the context did not require the use of either here. In this place in particular the term *Gentiles* is specially objectionable, inasmuch as, from our habit of speaking of Gentile Christians and Jewish Christians, the transition is easy to supposing, and the English reader in particular may be readily led to believe, that Christians may be meant: whereas by the phrase *τὰ ἔθνη*, *the nations*, is always meant *the heathen*, in contradistinction to the worshippers of the true God; and in this place, from the contrast with the Jewish temple and the holy city, they must be had in view emphatically. And this fact is decisive against the interpretation, which supposes Christians to be intended. I may add, that the existence of such a view, coupled with the fact, that this is the only place out of so many in which the term *Gentiles* is used, may well lead us to suspect, that the general adoption of that word here has not been wholly uninfluenced by the wish to make this passage wear an appearance of accordance with that view, which the text does not in reality exhibit.

707. That by *the holy city* Jerusalem is primarily meant will not, I suppose, be doubted. Such was the designation of that town from old times: see Ne. 11; 1, 18: Is. 48; 2: 52; 1: Da. 9; 24: Mt. 4; 5: 27; 53. And that this was the city intended will appear from the texts, which I shall have occasion to cite presently. Indeed, the fact of 'the temple of God' being in this city is alone sufficient to place the point beyond doubt.—But this city, Wordsworth says, p. 240 n., the Gentiles are, "not to *tread under foot*, as in the A. V., but to walk in, that is, be members of the Visible Church." And he refers in support of this sense to the LXX. version of Is. 1; 12; "Who hath required this at your hands, *πατεν την αυλην μου*, to tread my court?" But surely the meaning in this text (as the context places beyond doubt) is not simply to 'walk in,' but to treat 'the courts of the Lord' with indignity (cp. Lev. 21; 24). And consequently this 'source of the phrase' makes against Wordsworth's construction. On the other hand, Stuart says; "*shall tread down, trample upon*, which of course implies thorough subjection, and treating with great indignity." And if there can be any doubt, as to this being the sense in which the word is used, the other places (14; 20: 19; 15) in which it

occurs will conclusively establish Stuart's interpretation.—Note here the force of the tenses. The court of Israel, that is, the non-essentials in Judaism, which constituted the partition-wall and led to the distinction into Jews and Gentiles, is given up from the epoch at which the Vision has arrived; but the holy city,—the Jewish state and polity, only *will be* trodden down at a future period. And so, in point of fact, the decree which doomed the Mosaic system virtually went forth from the birth of Christ; but the desolation by the Romans was not consummated, till 70 years afterwards.—The 42 months, I hesitate not to say, after the refutation of the year-day theory which I have made in pp. 41 ss., mean primarily 42 months (that is, $3\frac{1}{2}$ years or 1260 days), and have no other definite meaning. But at the same time I doubt not, that the period is a mystical one, which *may be* representative of a larger and undefined period; and so the phrase may have a secondary signification.

Historical application.—Having now ascertained satisfactorily (as I think) the primary and literal meaning of the several particulars, we must proceed to determine their secondary and true significations. The question will be; What do the city, temple, &c., signify? To this question Zegerus, Vitringa, and many others make answer; The city is the Christian Church, the Gentiles are nominal Christians, and so forth. And each interpreter of course professes to make out a self-consistent scheme, which will satisfy the several requirements of the text; to do which, with more or less of plausibility, is no very difficult task on the *aliquid ex aliquo* method by which they proceed. Still they will find it no easy matter to answer the following questions to the satisfaction of any, but their own partisans. Where is the propriety of Jerusalem, the metropolis of the bitter adversaries of Christianity, being made a symbol of the Christian Church?—the old Jerusalem of the new, to which it is opposed as a contrast? What can the Jewish temple, altar of burnt-offerings, worshippers, and courts represent respectively in the Christian Church? Wherein consists the separation of the thing signified by the court of Israel from those signified by the rest of the symbols; and when did any such separation take place in the Christian Church, followed by the preservation of the latter in their integrity, and the giving of the former to the nations of the heathen, and the treading down by the latter of the Christian Church during 42 months? And how can the heathen be made to represent nominal Christians?—Without entering on a refutation in detail of this scheme (for which I cannot afford space), I will proceed to state what is, in my opinion, the true interpretation of the several symbols. The holy city Jerusalem, then, stands for the Jewish nation, state, and polity as a whole, according to the common practice of putting the metropolis of a country for the state in its entirety, as

Rome for the Roman empire in the widest sense, or (even in our days) as Paris is sometimes put for France (*e.g.*, in *The Times* of 12th Dec. 1858). The temple, &c., represent the religion and entire ecclesiastical constitution of the Jews. Of these the temple-proper or sanctuary, and specially the Holy of Holies, are put for the fundamental doctrines,—the eternal truths which constitute the essentials of the Jewish faith. The altar specially represents the centre-doctrine of atonement. The worshippers in the innermost court, being priests, signify, that those only who ‘present unto God a living sacrifice,’ and that sacrifice ‘themselves,’ will be separated for acceptance in His sight. The court of Israel and the worshippers in it stand for the non-essentials of the Jewish religion (*e.g.*, the ‘unbearable burden’ of ritual ordinances, and in particular the separating rite of circumcision), and for those who were ‘Jews only outwardly,’ and through the observance of the prescribed rites. The court of the Gentiles and those in it are heathenism and heathens. The nations are the heathen Romans. The measuring denotes the separation of one portion for preservation and of the other for destruction. The portion included within the line of conservation being the essential truths of Judaism, the fundamental doctrine of atonement, and the worshippers of a sacred character, it must hereby be signified, that these will be preserved: and for what, but to be engrafted into and to form part of the permanent and spiritual faith, which was now about to take the place of the temporary and carnal system of Judaism? By the giving up of the excluded portion to the heathen will further be signified, that all that is ritual and external, and all mere professors, will be put on an equal footing in God’s esteem with the heathen and their abominations, and will by the heathen Romans be overthrown and scattered to the winds. These heathens will also during 42 months tread under their feet the Jewish state and nation, and in particular the once holy city of the Jews. The implied breaking down of the wall of separation between the court of Israel and that of the Gentiles denotes, that henceforth ‘circumcision will avail nothing, nor uncircumcision,’ but all will be ‘baptized into one body,’ and there will be ‘neither Jew nor Greek, circumcision nor uncircumcision,’ but ‘all will be one in Christ.’

It will tend to give satisfactory confirmation to this exposition to contemplate a few passages from other parts of the New Testament, which show a perfect accordance in sentiment with the views symbolically expressed in the passage before us. And, at the same time, it will be convenient to intersperse a few remarks in reference to the actual fulfilment of the symbolization as now interpreted. 1. Jerusalem is frequently put for the country, people, or nation of the Jews in general: see 2 Kgs. 19; 31: 23; 27: 2 Chr. 32; 19: Is. 40; 2, 9:

65; 18: Je. 4; 14: 6; 8: 14; 2: La. 1; 8: Ze. 1; 12, 17, 19: Mt. 3; 5: 23; 37: Ga. 4; 25, 26: Rev. 3; 12. 2. Christians are figuratively spoken of as bearing a priestly character, and figures borrowed from the temple-worship are continually used in speaking of them. Take the following as examples. Rev. 1; 6: 5; 10: 20; 6; "He hath made us priests unto God." 1 Pe. 2; 5 ss.; "a holy priesthood, to offer up spiritual sacrifices," &c. Heb. 4; 14: In Christ's being termed "the great *High Priest*" it is implied, that his followers are priests. Rev. 3; 12; "Him that overcometh I will make a pillar in the temple of my God, and he shall no more go out." 2 Co. 6; 16; "What agreement hath the temple of God with idols? for ye are the temple of the living God." "We have an altar," &c. 3. The essentials, and these only, of Judaism are represented as having been incorporated into Christianity: see Heb. *pass.* 4. The non-essentials are spoken of as foregone: and, as a matter of fact, they were not required of Gentile converts. Christ spiritually 'abolished the law of commandments contained in ordinances,' 'blotting out the handwriting of ordinances, . . . nailing it to his cross' (Ep. 2; 15: Co. 2; 14): and the first council formally abolished the Mosaic law, when, in reference to circumcision, it was decreed (Acts 15; 29); 'It hath seemed good to the Holy Ghost and to us to lay upon you no greater burden, than these necessary things,' &c. See also Mt. 27; 51: Ro. 11. 5. Our Lord, in predicting the destruction of Jerusalem (Lu. 21; 20-24, 32), used terms verbally identical with those in the text before us. "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . They shall be led away captive into all nations, and *Jerusalem shall be trodden down by the Gentiles, until the times of the Gentiles be fulfilled.* . . . This generation shall not pass away, till all be fulfilled." And in accordance herewith the Romans, as is well known, did in that generation tread under foot Judea, her laws, customs, people, and religion: and that, too, for the period of 42 months. For the actual war began in March, A.D. 67, when Vespasian entered Galilee with his army; and the upper city was taken on 1st of September, 70: and from the 22d of March, 67, to 1st of September, 70, would be 1260 days.

There are some other mystical periods, standing closely connected with this 42 months, which may appropriately be noticed here. But, in order thereto, I must first quote from a passage in Josephus (*Wars*, VI: v; 3). After relating the fearful 'signs, which plainly foretold the approaching desolation' of Judea, he goes on to say; "But what was more terrible than all these was, that one Jesus, four years before the war began, at our Feast of Tabernacles, and when the city was in great peace and prosperity, began to denounce, 'Woe, woe to Jerusalem;' and continued his cry without intermission for seven years

and five months, until he was killed by a stone from one of the besiegers' engines." There are difficulties in this passage (see *Palmoni*, p. 430), into which I do not think it necessary to enter here. Suffice it to say, that, if the period spoken of be reckoned to commence from the Feast of Tabernacles in October, 62, it will end about the beginning of the siege of Jerusalem in April, 70. Now it is observable, that seven years five months, if reduced to days at the mystical rate of 360 days to a year, will give 2670 days: that is, it will yield exactly two of those notable periods containing 1335 days each, by which, as I have shown on No. 522, Daniel's prophecies are measured. But what is still more remarkable is, that the dates given by Josephus yield a period of 1335 days from the time of the Jews obtaining full possession of Jerusalem, and massacring the Roman garrison (in close connexion with which Josephus places "the true beginning [he must mean, the proximate cause] of the war with the Romans"), until the commencement of the siege by Titus. Consequently, if it be supposed, that the historian's intention was to make the 2670 days end on the day that the siege began, that period will be actually divided into two periods of 1335 days each, the former of which will date from the beginning of Jesus's denunciation, and the latter will be that, during which the Jews held unmolested possession of their beloved city.—Another coincidence worthy of notice is, that (commencing, on the above hypothesis, from the end of the 2670 days), the siege is made to have lasted exactly 140 days, that is, twice *seventy* days. And, as I have shown, that in the Apocalypse the trumpet-period or time of the Roman domination was reckoned to begin from b.c. 70, this 140 days would be a day for each year of Roman domination. Thus we have another example of a period in years terminating with a co-numerary period in days. And in this respect, also, there is a parallelism between the two destructions (see on 9; 15).—Other mystical periods, which on the above hypothesis have been made, are:—from the commencement of the three years and five months, which Josephus marks off, as having been the duration of the war previous to the death of Jesus, to the cessation of the daily sacrifice were 1335 days: and thence to the taking of the upper city *seven times seven* days.

If we suppose the symbolization, which follows this Division, to depict the contemporaneous existence of the Jewish and Christian religions, the appositeness of the portion we have been considering, to form an introduction to such a symbolization, will readily appear. For, like the heading of a chapter, this portion contains the sum and substance,—the upshot (so to speak) of the whole. It exhibits, in respect of Christianity and Judaism, what John the Baptist must have meant, when, speaking of himself and of Jesus as the represen-

tatives of the Legal and Evangelic systems, he said; "He must increase, but I must decrease." At a glance it is seen that these two verses are distinct from what follows, and contain an indication of the general purport of the Episode.

DIV. 2. THE OFFICE AND CONJOINT DURATION OF THE TWO TESTIFIERS.

XI; 3-4. 708-713. *And I will give to my two testifiers, and they shall prophesy a thousand two hundred [and] sixty days, clothed with sackcloth. These are the two olive trees and the two candelabra, which stand before the Lord of the earth.*

708. *My two witnesses.* How various have been the significations assigned to this symbol will in some measure be shown at the end of this Episode.—The opinion I have formed on the subject is briefly as follows. This is a corporate symbol; and, in conformity with the rule applicable to such, as laid down on p. 18, and illustrated on pp. 310 ss. and 452, it ought to have a corporate signification, illustrated in the history of one or more individuals. Accordingly, I suppose the *Jewish and Christian Churches during the period of their contemporaneous existence, and as personified in John the Baptist and Jesus*, to be symbolized by the two testifiers; and the teaching of those, as exemplified in the ministries of John and Jesus, to be denoted by the prophesying of these: and this view I shall endeavour to show in the sequel to be the true one. The interpretation cannot justly be regarded as a novelty; for it was maintained for substance, more or less, by some of the earliest expositors. Tichonius (A.D. 400), Primasius (550), Ansbert (770), Haymo (820), Melchior, Affelman, and recently Croly, Wordsworth, and Jenour have supposed, that either the two Testaments or the two Dispensations were signified. Ubertinus considered, that Christ and John Baptist were intended. The two Testaments and the two Dispensations are so closely connected with the Jewish and Christian Churches, that no material error would be likely to arise from supposing either of the former to be meant. But, that neither can have been directly had in view appears from the circumstance, that the two candlesticks unquestionably symbolize Churches. In particular, the two Testaments had not a contemporaneous existence at the epoch, to which this scene relates; and therefore do not satisfy the fundamental condition of the symbolization. I now proceed with the details.—The word *testifier* has been adopted by me in preference to *witness*, partly in order to preserve a uniformity, corresponding to that of the original, in respect of this and its cognate terms, and partly because I have thought, that the idea of bearing testimony *under persecution* would be most readily attached to the former word. I have deemed it preferable to avoid using *witness* in one place and *testimony* in another, when the Greek words had the

same origin. And as our word *witness* does not in the least carry with it the idea of suffering, while the Greek word, in its use in connexion with religion, does so to such an extent as to have furnished us with the word *martyr*, I have adopted *testifier* in the hope that it may have that idea attached to it. Our word *martyr* would be, on the other hand, too strong and specific for general adoption, though not so in reference to this symbol, as ve. 7 will show.—A testifier to the truth of God, in the Apocalyptic use of the term, is one who bears testimony to it under affliction and persecution (1; 2, cp. 9: 2; 13: 17; 6: He. 12; 1). Now it is impossible, that the term could be applied to any corporate bodies with greater propriety than to the Jewish and Christian Churches. The Jewish and Christian have been among religions, not only *the* two witnesses for God, but the *only* two, that have borne testimony to the truth ‘in much affliction and persecution.’ And if we look to the personifications of them,—John Baptist and Jesus, were they not pre-eminently *the* testifiers, the most distinguished martyrs that the world has ever seen? Jesus is in this book emphatically set forth as “the faithful testifier” (1; 5: 3; 14); and John “came for a witness” or “testifier” (Jo. 1; 7, 8). The latter was the last martyr of the old Dispensation, as the former was the first of the new. And what was the opinion entertained of them in the earliest times may be learnt from the following passage from the *Test. XII Patr.* (A.D. 100); “The Lord will raise up from Levi [one] as a High Priest [John B.], and from Judah one as a king [Jesus]. So will He save all men.” So that, in both points of view, the characterizing designation is more fully satisfied on my interpretation than on any other.—The number, *two*, is also met; and that, not by arbitrary selection out of many of the same kind; for (on my view) there are none, that can in either case be put in competition with the two named. As to the two religions, this is clear. And, as to the two representatives of them, it is no less clear, that no other persons can be named, equally suited to fill the office. Indeed, it may almost be said, that we have Scriptural authority for regarding John and Jesus, as typical representatives of the character and spirit of the two Dispensations: see Mt. 11; 18, 19: John 3; 27 ss. “He must increase, but I must decrease,” seems to have been spoken as much with reference to the two Churches, which Jesus and John respectively personated, as to them as individuals.—There is no ground for converting the definite number *two* into an indefinite in this instance. And hence, on this account alone, Stuart’s interpretation of “a competent number, &c.” is to be rejected.—If it be asked; Why *two* witnesses have been specified? I answer; because such was the fact. No doubt, two witnesses were required by the Mosaic law, and there are various instances of pairs in the older Scriptures, as Moses and

Aaron, Elijah and Elisha, Joshua and Zerubbabel. But the existence of such precedents, even granting that they have been had in view in the subsequent symbolization, can have had nothing to do with determining the number of the testifiers; for, supposing three to have been the number of the things to be symbolized, is it to be believed, that the symbol would have been made to consist of two persons, thus losing the very point of the symbolization, merely for the sake of accordance with certain precedents in the Old Testament?—It is unquestionable, that the sentence before us is supposed to be spoken by the angel (see on 701), and that the word *my* has reference to Christ. But both can be the case only on the supposition, that the angel is a symbol of Christ.—And who or what, I may ask, can be so worthy of the designation of ‘Christ’s testifiers,’ that is, testifiers of Him, who is set forth as being the Mediator both of the Law and the Gospel, as the Churches of the Law and the Gospel? And, if Christ be indeed the real speaker, what else can be so distinguished from everything besides, as to be with propriety so designated?—*I will give: What is not stated.* It would seem, that we can only supply *power* or *authority*, or (which comes to the same thing) *προφρητειαν*, the gift of prophecy. Cp. 587, and see on 530.

709. *They shall prophesy*, that is, preach or teach by Divine illumination (see on 698). And where can we find such a teaching but in the Jewish and Christian Churches, that is, in the revelations which form their basis? Or in whom has the spirit of prophecy been found in the same degree as in John the Baptist, “the greatest prophet” of the Jewish Church, and in Jesus, “the prophet” of the Christian?—The future tense should not be overlooked. It shows, that the prophesying was future at the epoch, at which the Vision has arrived. And this was the case with the ministries of John and Jesus at the vulgar era.—1260 *days*. The limitation to so short a period makes this item to be one of those, which necessitate a personal interpretation of this symbolization, just as the designations and some particulars require a corporate application. For the period is not one which, in the form in which it is brought to view here, can have an absolutely indefinite signification assigned to it; and its duration is too limited to be suitable to a corporate body. The application to the conjoint ministries of John Baptist and Jesus is easy, and exact. For the contemporaneous duration of these, according to the most esteemed chronologers, was exactly $3\frac{1}{2}$ years, that is, according to the mystical mode of reckoning, 1260 days. However, an obviously mystical period such as this may have, under another form, a secondary signification. As ‘ $3\frac{1}{2}$ times,’ it is the demi-hebdomadal period of calamity; and, as such, it would be applicable to the time of the conjoint testifying of the two Churches, which, by the bye,

was just $3\frac{1}{2}$ times 20 years, reckoning from A.D. 1 to 70.—A question is raised here, whether these 1260 days form the same period as the 42 months of ve. 2. Stuart *asserts*, that they do; but he assigns no other reason, than that 'both periods are of the same length,'—a coincidence, which is no proof. The real reason, why this view has been adopted by many commentators, is, that they have found themselves unable, on their schemes, to assign two distinct periods of the same length. On the other hand, the considerations, that the denomination is varied, and that there is no article making a reference to the previous mention, which there would have been, if one and the same period had been had in view, appear to be decisive in favour of the opposite alternative. And the weight of argument, which will be found to be derivable from my exposition of the whole will, I think, leave no doubt, that the latter is the true construction.—Having in the Introduction, p. 41 ss., entered into a sufficient refutation of the year-day theory, I need make no allusion here to the scheme, which is built up on the baseless hypothesis, that the 1260 days stand for 1260 years.

710. *Clothed with sackcloth* (not *in*, see on 299) may most probably be emblematical of a state of affliction. And such has ever been, more or less, the state of the true religion in this earthly wilderness. Pre-eminently it was the condition of the Jewish and Christian Churches during the period of their contemporary existence. How truly it may be predicated, too, of John and Jesus during their ministries needs not to be shown. John's was carried on in the desert, where he had no other food than 'locusts and wild honey:' and Christ was 'despised and afflicted of men,' and 'had not where to lay his head.' Yet, in truth, the reference may rather have been, and with even more appositeness it might have been made to the affliction of the inner than of the outer man, and to the weariness, anxiety, and trouble, which must have arisen from vainly 'stretching out their hands all the day long to a gainsaying and stiffnecked people.'—It should be observed, however, that clothing of sackcloth or skins (see Mt. 7; 15: He. 11; 37: cp. 2 Kgs. 1; 8) may possibly be emblematical of the prophetic character; since such was sometimes the garb of prophets: see Is. 20; 2: Zec. 13; 4. John Baptist, in particular, was distinguished for wearing 'raiment of camel's hair' (Mt. 3; 4). How well this sense would suit my exposition is sufficiently obvious. But I will not dwell on it; because I do not consider, that this is the true meaning.—The attempt to distinguish between an ordinary prophesying, and a prophesying in sackcloth, must arise entirely from the scheme of him, who makes the attempt; for there is nothing in the text, that countenances such a distinction.

XI; 4. 711. *These* appears to be used to mark a paragraph parallel

with that beginning in ve. 6 ; since there the word is introduced again.—*These are.* We have here a clear case, in which the substantive verb expresses neither identity nor representation : though Stuart not only predicates the latter of it in this instance, but (to suit his interpretation) actually inverts the symbolization that would be affirmed, if any at all were. He says ; “ *These* (the witnesses) *are represented by* the two olive-trees and the two lights.” Yet, in point of fact, the latter cannot, even on his interpretation, represent the former ; for he does not take ‘ the two witnesses ’ literally as meaning two persons. Most clear is it, that neither the testifiers, nor the olive-trees or the lamps, can either of them be the symbol, of which the other is the thing symbolized. And no less clear is it, that such diverse things cannot be in themselves identical. The only identity that can exist is a substantial identity of meaning, that is, the three are symbols of the same thing viewed in different capacities. This being unquestionable in the present instance, we have here an example which affords a satisfactory confirmation of my argument on No. 79 to show, that by “ the seven stars are the angels of the churches ” is meant, that the stars and the angels have substantially the same meaning, being both symbols of the same thing.

Allwood has a curious notion, arising out of his interpreting the two olive-trees as meaning the two Testaments, and the two lamps the two Churches of the East and the West ; namely, that the olive-trees form one of the witnesses, and the lamps the other. But this fancy is not worthy of serious refutation. And we may safely conclude, that all the three are used as symbols to exhibit different aspects of the same thing, with a view to its better description and identification. But there is this difference to be noted between them, that, whereas the two testifiers are kept in view throughout, the others are only introduced incidentally, and at once dismissed. Whence it follows, that the things signified are here contemplated only in their character of witness-bearers. We may, however, learn much of the true nature of those things from the illustrating or subsidiary symbols. Let us, then, turn our attention to them.—And, first, as to *the two olive-trees.* That which would most readily occur to us, as being the natural signification of these, is, that they are symbols of institutions for conveying the oil of Divine grace to men (cp. Ps. 52 ; 8 : 128 ; 3 : Ho. 14 ; 6 : Ha. 3 ; 17). And if so, they would most aptly represent the Jewish and Christian Churches under one aspect. That they really do so may almost with certainty be inferred from the precedent in Ro. 11 ; 16–24 alone, wherein S. Paul speaks of the Church of God, including its two divisions,—the Jewish and Christian Churches, under the figure of an olive-tree. See also Jer. 11 ; 16. But we shall be in a

better position to judge how far this is the meaning of this symbol, when we have adverted to that which accompanies it.

712. *The two candelabra.* With C. 1 ; 20 in view there can be no question, but that a candelabrum is a symbol of a church. And as, if churches are meant, they can be none other than those of the Law and the Gospel, this item alone ought to settle the main exegetical question conclusively. See on 53 and 80.

713. *Which stand.* The former word may grammatically refer either to the candelabra alone, or to them and the olive-trees.—In the verb there is a return to the present tense, denoting perhaps, that the two churches may be regarded as being present on the earth at the epoch of the angel's speaking,—present at any rate in the persons of their representatives. But perhaps the meaning may be only, that they are wont to stand or habitually stand : cp. 8 ; 2.—According to the most approved reading the Greek participle is in the masculine, while the antecedent is in the feminine. But this may be explained by the circumstance, that, the testifiers being the primary symbol, they were in the author's mind.—*Before the Lord of the earth.* *Lord*, and not *God*, is the true reading ; and probably the Lord Jesus is meant. Taking *the earth* here symbolically, as denoting the territory of the Lord's people, the title will be very appropriate to the place. Indeed, the designation *the Lord of the earth* is a very remarkable one ; for it occurs, I believe, nowhere else, though it has doubtless been derived from Zec. 4 ; 14 (cp. Jos. 3 ; 11). It will justify our taking the statement before us to import, that the things signified are the two great institutions of the Lord's territory. Their standing in the Lord's presence must denote both the honourable position they occupy in his sight, and also their ministering office : see on 524.

Now that we have reviewed the particulars separately, we will advert to the precedent of these two symbols. It is to be found in Zec. 4 ; 3, 11, 14 : and the occurrence there of the clause, "which stand by the Lord of the whole earth," shows, that the passage has been had in view here. There, two olive-trees stand one on each side of the seven-branched candelabrum (which represents the Jewish Church), supplying it with oil through golden pipes ; and those olive-trees are declared to be symbols of "the two anointed ones," meaning Joshua and Zerubbabel, the ecclesiastical and civil rulers of the church and nation of the Jews. Here, the olive-trees and the candelabra are not spoken of as being connected together. We may, therefore, either suppose them to be independent pairs of symbols, or to be connected, an olive with each candelabrum. If we take the latter view, one olive and candelabrum would symbolize in conformity with the precedent John Baptist and the Jewish Church, and the other the Lord Jesus and the Christian Church : and thus it might be signified, that each

Church shone with a light proper to itself. But the other view would follow from the most natural construction of the text. And on this the one pair of symbols would seem to be designed to exhibit the two Churches, and perhaps their personifications also, as the appointed media of grace and life to men (the anointing oil being the recognized emblem of the quickening Spirit, which gives grace to the soul): and the other pair to be intended to represent those Churches, as the givers of light to the world. Thus the two Churches would be symbolized as the means of life and light to man. How truly such symbolizations might be made in respect of the Jewish and Christian Churches (each in its generation, and according to its degree), and of these only, must be evident to every Christian person. And the same must be equally the case in respect of their representatives. John Baptist was "a burning and a shining light." "The grace and the truth came by Jesus Christ," and he anointed his disciples "with the Holy Ghost and with fire." "In him was life, and the life was the light of men. John came to bear witness of the Light. That was the true Light, which, coming into the world, giveth light to every man."—Let me here observe, that the insertion of the article in each case appears to leave no room for doubt, that the two Churches must be meant by these symbols. It is not said; 'These are two olives,' &c.: nor yet, according to the very common mode of expression; 'These are as it were two olives,' &c.: but; "These are *the* two olives, and *the* two candelabra." They are the only things of their kind.

On the whole, in this Division the Jewish and Christian Churches are exhibited, as being two institutions ordained by God for the transmission of spiritual life and light to men: and, at the epoch to which this Episode relates, they are represented as testifying to the truth under persecution primarily in the persons of their representatives during the space of 1260 days, and secondarily in their corporate capacities during the period of their conjoint existence on earth.

DIV. 3. THE POWERS OF THE TWO TESTIFIERS.

XI; 5-6. 714-724. *And if any one willet to hurt them, fire goeth forth out of their mouth, and devoureth their adversaries. And if any one willet to hurt them, he must thus be killed.—These have power to lock up the heaven, that the rain pour not down during the days of their prophesying. And they have power over the waters, to turn them into blood, and to smite the earth, as often as they shall will, with every plague.*

714. Not merely a being willing negatively, but by a positive act of *the will* is expressed in the Greek phrase.—*To hurt* means to act injuriously or unjustly: see 6; 6: 7; 2, 3.

715. *Fire* denotes symbolically (as congruity requires us to take the

term here) an undefined means of desolation or destruction (see on 545). It must obviously be interpreted according to the nature of the symbol, from which it proceeds. Thus, from an ecclesiastical symbol the means of offence must be ecclesiastical, and appropriate to the character of the ecclesiastical system symbolized.—This is one of the particulars, which have led many to suppose, that Enoch and Elijah or Moses and Elijah are symbolized by the two testifiers. But without any good reason. Granting, for instance, that the precedent of Elijah's calling down fire from heaven (2 Kgs. 1; 10-14) has been had in view, how does this show in the least, that Elijah is a party symbolized by the testifiers? The Apocalypse is almost wholly framed upon precedents. Yet in no other instance, that I am aware of, does any one suppose the precedents to be the things signified. Why, then, in this? Indeed, in the instance before us it may well be doubted, whether the case of Elijah has been had in view at all; for to call down fire from heaven, and for fire to go out of the mouth are very different things, and have very different significations. We may, however, have suggested to us by Elijah's case a useful guide to the meaning here. When the disciples asked Jesus (Lu. 9; 54); "Wilt thou, that we command fire to come down from heaven, and consume them, as Elias did? He answered; Ye know not what manner of spirit ye are of. And he went to another village." The sentiments of the disciples and of Jesus may serve to illustrate the spirit of the two Dispensations and their representatives, and to show the weapons, to which each would appropriately have recourse. "An eye for an eye, and a tooth for a tooth," was the rule of the Law: while the precept of the Gospel is; "If thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." This is the fire, wherewith the Church of Christ devours its adversaries.

715-716. *Goeth out of their mouth, and devoureth their adversaries.* Let us compare some other passages, and the meaning will be sufficiently apparent. C. 1; 16: 2; 12, 16: 'Out of the great High Priest's mouth goeth a sharp two-edged sword,' 'with which he fights against his adversaries.' 'With it, too, he smites the nations.' 'And the remnant of the beast's armies were slain by the sword of him that sat on the horse, which sword cometh forth out of his mouth' (19; 15, 21). Now, in what sense has Christ ever smitten his enemies? Certainly not visibly, and with a literal sword. The statements must, then, be interpreted spiritually, providentially, or ecclesiastically; or, if politically, in a modified sense. An expression nearly similar to the one before us, and to be similarly interpreted, may be found in C. 20; 9; "Fire came down from God out of heaven, and devoured them." See also C. 13; 13. The precedent of the passage before

us leads to the same interpretation. It is in Je. 5; 14; "Because ye speak this word, I will make my words in thy mouth fire, and this people wood, and it shall devour them." See also 2 Co. 11; 20; "Ye suffer it, . . . if a man devour you." And Eze. 20; 47. In 4 Ezra 13; 4, 10, 27; 'The Messiah breathes forth fire, and consumes his enemies.' In Enoch 61; 4; 'The word of his mouth shall destroy all sinners.' But the two last passages determine nothing; since they refer to a time future.—Observe, that it is not said *their mouths*, but *mouth*. This expression can only have reference to the thing signified, which it shows to be substantially one. And so the Churches of the Law and the Gospel are. They form the one Church of God; and they are so exhibited in the Apocalypse, as I shall show on C. 12; 13. They have as it were but one mouth. They speak the same language. And the fulminations of their mouth are alike directed against the same adversaries, the enemies of God.

717-718. The first clause of the second sentence verbally, and the whole of it substantially, is identical with the first. The sentence has the appearance of having been introduced to suit the metrical or stichical arrangement.

The two sentences may have been intended to convey, that the things signified were so entirely under the special protection of Divine Providence, that all attempts of their enemies must be frustrated, and 'all their adversaries made to perish.' And just so of the Churches of God it may be said, that 'no weapon formed against them can finally prosper;' for Christ, their head, "must reign, till he hath put all enemies under his feet." From time to time the enemies of the Church have been destroyed; and she hath gone on in her Lord's name 'conquering, and that she may conquer.'

Instances must necessarily arise in a symbolization at once twofold, generic, and particular, in which details are only partially, or perhaps not at all applicable to one or more of the things signified. In the instance under consideration, the statements appear less applicable to the Church of the Law than to that of the Gospel, and scarcely at all to John Baptist individually. It should be borne in mind however, that, while a distinction exists between the Churches, it is only as forming two divisions of the same thing; and they may thus be regarded (as they appear to be here) as forming one Church, and be spoken of accordingly.

XI; 6. 719. *These have power* [or *authority*]. It does not necessarily follow, that they use their power. Indeed, from the absence here of the affirming clause, which is generally introduced in similar cases, we are led to suppose, that it is not meant to be affirmed that they do. Nevertheless, inasmuch as, if this be the case, the exposition will then be perfectly easy, it will be safest to assume the other view,

in order to show how an interpretation may be given in conformity with it.—*To lock up.* The original word expresses more than mere shutting. It signifies to lock up, so that no one shall open: cp. 3; 7: 20; 3. The Jews supposed, that the rain was kept locked up in bags in the heaven ready for use.—*The heaven* of the symbolic scenery must of course be primarily intended.—In this item, again, our thoughts are carried back to Elijah's history. S. James says of him; "He prayed earnestly, that it might not rain. And it rained not on the earth for 3½ years,"—the duration (as we have just seen) of the two testifiers' prophesying, and during which they had authority to close the heaven. Doubtless, this event in Elijah's history has furnished the symbolical expressions here.

720. *That the rain pour not down.* The expression differs from S. James's in C. 5; 17, 18. Here a substantive is introduced as a nominative to the verb; and this has led me to suppose, that possibly a torrent of rain is intended. If so, the character of the symbol would be completely reversed. Rain in refreshing showers is, as a fertilizer, one of the greatest of heaven's blessings. The Oneirocritics then explain it of 'all manner of good things.' But rain, coming down in torrents like a water-spout, is a desolating scourge (Pindar *Isthm.* Od. 6). However, I will content myself with this suggestion, and not rest anything upon it; because such a construction certainly does not seem to accord so well with the context as the usual one; and because it has not, so far as I am aware, been adopted by any expositor. I assume, therefore, that the interpretation given of a gentle rain by the Oneirocritics will exhibit the true meaning here. Cp. Ps. 68; 9; "Thou, O God! sentest a gracious rain upon thine inheritance to refresh it, when it was weary." See also Ps. 72; 6. But, more especially, rain denotes spiritual influences, and instruction in the way of godliness. Ho. 10; 12; "Seek Jehovah, till he rain righteousness upon you." Ho. 6; 3; "He shall come to us as the rain," &c. De. 32; 2; "My doctrine shall drop as the rain." Job 29; 22-3; "They waited for me as for the rain," &c. Is. 55; 10-11; "As the rain cometh down, &c.; so shall my word be" &c. Is. 44; 3-4; "I will pour out waters upon the thirsty, . . . I will pour my spirit upon thy seed," &c. Zec. 14; 17; "Whoso will not come up . . . unto Jerusalem to worship the Lord, even upon them shall be no rain." Is. 5; 6; "I will command the clouds, that they rain no rain upon it," *sc.* my vineyard, the house of Israel. The last two texts seem to have been the precedents here.

721. *During the days of their prophecy.* *The days, sc.* the 1260 days of *ve.* 3.—If we were to take the word *prophecy* in the sense of predicting future events, the clause would be susceptible of two interpretations. It might either mean during the time that they prophesied,

or during the time that was occupied in the fulfilment of the prophecy. But the use of the word throughout the book shows, that this is not the sense in which it is used. And its true sense, namely, teaching by inspiration, will admit only of the former meaning. The same is involved in the manifest reference to the 1260 days. So that the meaning will be literally *during the 1260 days of their preaching or ministry*. See on 698.

722. *And they have power*. The repetition of these words appears to be intended to mark a parallelism of division between the sentences, which they commence: and this, probably with the view (as will appear presently) to indicate a difference of reference in the two sentences, either as to time, or subject, or both.—*Over the waters*. The A. V. in dropping the article loses the very point of the expression. Not waters in general and literally are meant, but 'the waters where the whore sitteth, which are peoples, &c.' (17; 15), and of them a part only, perhaps those which are spoken of under the third vial, as 'becoming blood.'

723. *To turn them into blood* must be to render them polluted, and unfit to sustain life: and this would mean in respect of 'peoples and nations' a state of commotion and warfare, and a disorganized condition of the body politic (see on 545); though in this instance a sense more in keeping with an ecclesiastical symbol should probably be attributed to the clause. Moses's turning the waters of Egypt into blood (Ex. 7; 17 ss.) appears to have been had in view.

724. *And to smite the earth*. In the absence of any indication to the contrary we are bound to suppose the symbolic earth, signifying Judea, to be meant.—*With every plague, i. e.*, stroke or infliction. The armies of horse had power to smite with *three* plagues, the vial-angels with *seven*, these testifiers with *every* plague.—We may note, too, that the testifiers destroy both by fire and water. They devour by sending forth flames of fire, and they kill by stopping the sources of water and converting the existing waters into blood.

719–724. Ve. 6 is marked out (as I have observed) into two parts (719–721 and 722–724) by the parallelism of their commencements. The former part may relate to the time of the testifiers' *προφητεια* or prophesying: the latter to that of their *μαρτυρια* or testifying. For these may be two distinct periods. 'The prophesying' is commensurate with the 1260 days of the joint ministries of John Baptist and Jesus: 'the testifying' may be the period of the contemporaneous existence of the Jewish and Christian Dispensations, say from A.D. 1 to 70. If this be the case, we shall have a useful guide to the interpretation of this passage. The former part must be interpreted in reference to the personal representatives of the two religions: the other in reference to the religions themselves. Taking this guide,

then, we advert first to the personifications. And, by referring to C. 12; 7-12, we may be assisted in understanding how, during the ministries of John and Jesus, the heavenly influences may have been said to have been in part stopped up. That passage (as I shall show in the exposition of it) relates to the same period as the 1260 days of the testifiers' prophesying, that is, to the time of the ministries of John and Jesus. It describes the letting loose of Beelzebub and his legions upon the earth, and declares that 'woe' would come upon the inhabitants of the earth in consequence thereof. From collation of it I infer, that a counteraction of the life-giving dews of the Divine Spirit, in consequence of an extraordinary liberty being specially accorded to Satan and his angels by the Mediator during His ministry, for the purpose of making manifest, that His own power was greater than Satan's, is in part intended. And in part there is doubtless meant what Jesus himself spoke of, using the very figure which had just been used here; "I am come to send fire on the earth, and what will I, if it be already kindled" (Lu. 12; 49 ss.): and again; 'I send you forth as sheep in the midst of wolves. . . . The brother shall deliver up the brother to death. Think not, that I am come to send peace on the earth, &c.' (Mt. 10; 16-42). But, more especially, the withholding of the outpouring of the Spirit, and consequently of the necessary instruction in "*the truth*," and of the visible founding of the Church, is contemplated. 'The Spirit could not be given, until Jesus was glorified.' He himself said; "If I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you." See also Mt. 9; 6, 8. This may suffice to show, what is meant by the first part. Turn we now to the second. And here I would first observe, that, as I suppose the same period to be more immediately referred to in it, that is referred to in the verses following those just mentioned in C. 12, and in the greater part of the seven following chapters, the more full symbolization of the things signified may be found in those verses and chapters, and the more full exposition in my comments thereon. In particular, whatever is meant by 'turning the waters into blood' in the third vial is meant by the same expression here; and what is meant by 'pouring out upon the earth the seven plagues from the vials of the wrath of God' (15; 8; 16; 1) is also meant here by 'smiting the earth with every plague.' The nature of the infliction may in part be judged of from the words of our Lord just referred to; for it is evident, that these had only an incipient fulfilment during his ministry, and were intended to apply in their fulness to the early times of his Church. The persecutions, commotions, and wars, which ensued on the preaching of Christianity, are also and more especially contemplated. The personal and family and social contentions between converted and unconverted Jews were

obviously due to the action of the two religions. And with scarcely less propriety may the persecutions of Christians by Jews, and of both by the Romans, and the war which the latter levied upon the Jews (and which persecutions and war affected more or less the surrounding nations, and excited commotions among them),—with scarcely less propriety may these be attributed to the Jewish and Christian religions; inasmuch as (with however little reason) they were the causes, which gave occasion to them.—Seeing, however, that it is not certain, that the distinction into two periods which I have assumed has really been contemplated, let me add here, that, even if it have not been, the exposition I have given will hold good. The verse as a whole may have generally a double reference, like the rest of the Episode, some clauses in it referring more strongly than others, or even exclusively, to the corporate bodies, and some to their personifications. Such a varying reference would (as I have before observed) necessarily result from carrying on a twofold symbolization, in consequence of adopting the principle of personification. And be it observed, by the way, that the supposition of such a double symbolization in this instance has arisen from the apparently plain reference of some of the statements to individuals, and the equally plain reference of others to corporate bodies. The solution, it seemed, could be found only in the hypothesis of two persons having been made types of two corporate bodies. And in accordance herewith Elliott has said; “If Christ’s explanation [in C. 1; 20] be followed, the two Witnesses symbolize Churches in one point of view, as well as individuals in another.”

DIV. 4. THE PERSECUTION, SLAUGHTER, AND CONTUMELIOUS TREATMENT
OF THE TWO TESTIFIERS.

XI; 7–10. 725–740. *And when they shall have ended their testifying, the wild beast which is ascending out of the abyss will make war with them, and will conquer them, and kill them, and [cause] their corpse [to lie] upon the broad [street] of the city,—the great [city], which is called spiritually Sodom and Egypt, where also their Lord was crucified.—And [some] out of the peoples, and tribes, and tongues, and nations do see their corpse three and a half days, and suffer not their corpses to be put in a tomb.—And they who are dwelling upon the earth do rejoice over them, and exult; and will send gifts to one another; because these two prophets tormented those that dwell upon the earth.*

725. *Ended.* Not completed or perfected merely, but finished: see on 683, and cp. on 430. Elliott, however, has laboured to make it appear, that being made complete, without being brought to an end, is meant. But he has done so, by his own admission, merely because the other sense would not suit his interpretation. He seeks to justify

his rendering,—“when they shall have made their testimony complete,” by referring to Heb. 9; 6 (“accomplishing the service of God”), and to some other passages also relating to the functions of the priests; and he argues, that, as the priests fulfilled their functions, without terminating their office, so the witnesses may have completed their testimony without terminating their official character. Now, (1). the phrases in the passages referred to are not identical with the one before us, and the differences destroy all parallelism. (2). In those passages the Greek word is used in the sense of bringing to an end or ‘doing the duty’ of the priestly office, rather than of making it complete or perfect: and so far the passages make against Elliott’s rendering. (3). To make the cases parallel Elliott ought to show, that the witnesses have an office, as the priests had, distinct from their functions. But this he cannot do. The witnesses appear to have received their designation simply from the acts they performed. And when they cease to testify jointly, they cease to be the two testifiers. Elliott, by his very attempt to turn the word from its natural meaning, admits this. For, if they did not cease to be testifiers, when their testimony was brought to an end, why should he seek to make it appear, that it is not said, that their testimony was ended? (4). The truth is, that the passages he cites do not avail him at all; for, by his own showing, what they indicate is, that the office (in a case where such exists) is not necessarily terminated by the cessation for a time of the function: whereas what he requires is, that they should show, that the function is not terminated. Elliott further illustrates his view by asserting, that it might have been said of John Baptist,—‘when he shall have finished his testimony, the Messiah shall increase, but he shall decrease,’—without necessarily implying the final termination of his testimony. But the cases are not parallel. Elliott supposes the witnesses to continue their testifying after the time of their slaughter. Therefore, to make the cases analogous, John should be supposed to testify after his death. After all, however, Elliott allows, that his rendering is “less natural” than the other, and that it is only to be justified on the ground of ‘the greatness and strength of the difficulties,’ which attend the more natural rendering. Any hypothetical case, then, that will not be attended by such difficulties, will suffice to set aside his argument, and to show that the difficulties he finds arise wholly from his erroneous scheme of interpretation.—*Testifying* is the act of giving testimony: whereas *Testimony* (see the A. V.) is the thing testified or the evidence given; and for it another word is used in C. 15; 5.

726. *The wild beast* is introduced in a way, which implies, that the thing signified would be at once recognized by the author’s readers. No previous mention had been made of it, yet it is brought on the

scene as 'the wild beast,'—which could only be, because it was the only one of the kind, and well known to all. This furnishes one guide to the meaning; since, for the symbol to have been readily understood by the first readers, what was meant by it must have been then in existence. Indeed, that it was so is actually stated in the expression *which is ascending*, which must mean that the beast was in course of emergence at the time of the angel's speaking, that is, at the epoch at which the Vision had arrived, or rather at that to which this anticipative sketch extends, namely, to A.D. 69. If the addition to the designation of 'the beast' had been introduced merely for the sake of distinction, we should doubtless have read only 'the beast from the abyss.'—A wild beast signifies, in every precedent in which the symbol occurs, a heathen power, which ruthlessly oppresses or persecutes the people of God, or ravages their territory. This sense ought, therefore, to be attached to it here. If it be, and if the power was in existence in A.D. 1 or 69, there can be no doubt what power was meant. It could only be the Roman. This may suffice at present for the determination of the signification of this symbol; and the attainment of more accuracy may be reserved, until we arrive at the place, where the two beasts are formally brought on the scene.—Some copies describe this beast as *the fourth*. The reckoning must be thus. 1. The dragon of C. 12. 2, 3. The beasts of C. 13. 4. The beast from the abyss of C. 17. However, the reading has very little authority.—*Which ascendeth*. Elliott has rendered the clause, 'The beast that is to ascend.' And he has sought to justify this rendering by the following arguments. 1. The time present cannot be meant; for, "where is the vision describing the beast as exhibited at that particular moment of time in the act of ascending?" 2. 'In a later vision (17; 8) the beast is described as "about to ascend from the abyss."' 3. "It must therefore be in the same future sense as in John 22; 17; 'I ascend, or am about to ascend, to my Father.'" In reference to the first two arguments I answer, that, on my scheme of interpretation, both passages will be found to be capable of being taken literally:—at the epoch to which this text relates the beast was 'ascending;' at that to which C. 17; 8 refers he was 'about to ascend.' The incompatibility with the present tense then, which, according to Elliott, necessitates a departure from the literal rendering, does not exist in the Vision, but in his scheme. Moreover, C. 17; 8 alone is sufficient to condemn his rendering; inasmuch as it shows what the Greek would have been, if the sense had been such as he gives to the clause before us; and it also seems to imply two ascents. So, too, is the other text to which he refers, by showing that the verb ought to be rendered in the present tense; and thus the sense be left free to be governed by the context. And this leads us to observe,

that in this instance, as well as in that just noticed (725), the question is not properly one of translation. Elliott himself could scarcely deny, that he is interpreting, and not faithfully translating the original, when he gives such renderings.—*Out of the abyss.* The abyss or bottomless pit of the infernal regions, being the most damnatory designation, is specially used to distinguish that portion of the beast, which becomes the destroying power, and under which 'he goes into perdition' (17; 11). For the beast is only "about to ascend" in this character at so late an epoch as that in Ch. 17, say about A.D. 68 (17; 8, 10). Hence this designation fixes (as will appear hereafter) the date of this war to be that of the war waged by the Romans against the Jews, A.D. 67-70. It will be seen, that the beast comes up at the first as "the beast from the sea" (the Julian dynasty): subsequently, and in contradistinction from the former, as "the beast from the earth" (the Flavian dynasty), which dynasty has also given to it, in order to affix to it a special stigma as being the destroyer of God's ancient people, the designation of "the beast from the abyss." But, while this designation is appropriate to the latter dynasty, it should be observed, that the two beasts are so intimately and inseparably connected, as being symbols of what is viewed as one thing (namely, the dynasty of the twelve Cæsars), that the one necessarily implies the other: or, perhaps it might more accurately be said, that there is properly but one beast, only he is regarded in different places and at different times under diverse aspects or phases of his career. And hence what is predicated of him under one phase, as being specially applicable to that phase, may also be true of him, though not in the same degree, under another phase.

727-729. Compare the phrases used here with those in C. 13. C. 11; 7; Το θηριον . . . ποιησει μετ' αυτων πολεμον, και νικησει αυτους, και αποκτενει αυτους. C. 13; 5; "Power was given τω θηριω ποιησαι [Qy. πολεμον], to the beast to make [war] 42 months" (the 3½ years of Nero's persecution). Ve. 7; "And it was given him πολεμον ποιησαι μετα των αγων, και νικησαι αυτους, to make war with the saints, and to conquer them." Ve. 15; Speaking of the second beast, "he maketh as many as would not worship the image of the [first] beast, να αποκτανθωσι, that they should be killed." Comparing the two passages, can it be doubted, that the same war is referred to in both places (at least in one of the clauses in C. 13), or that the war carried on by the Romans under Vespasian against the Jews is the war intended? If these two points are unquestionable, let it be observed, that the war is spoken of in C. 13 as being begun under the first beast (say Nero), but as consummated in the slaughter of the testifying saints only under the second (say Vespasian), that is, the testifiers are slain by the beast from the abyss. Let it also be observed, that the insertion

in C. 13; 7 of the clause *with the saints* shows plainly, that either Jews, or Christians, or both must be meant. We may also call to mind here, that, while the beast is thus said 'to conquer' the saints, they also,—namely, they who are 'with the lamb' in his war with the beast (17; 14: 19; 19),—are repeatedly said to 'conquer' (see 2; 7, &c.); and it is only 'those who conquer the beast,' that receive the reward (15; 2). The beast conquers with respect to the body and this life: the saints conquer with respect to the soul and the future state.

XI; 8. 730. *And [will cast or cause to lie] their corpse.* It is usual to supply the omitted verb thus: *their corpse shall lie or be.* To me it seems both more probable, that it is intended to attribute this act equally with the preceding to the beast, and also more usual to supply a deficiency by the insertion of a word, that has been used before. The verb *ποιεω* is used in such a variety of senses in C. 13 (*viz.* to practise or continue, make, exercise, cause, do, force, perform), that it may without more violence to its proper sense be here taken technically to mean *to make to lie.*—The true reading is *corpse*, and not *corpses*. The use of the singular, in conjunction with the subsequent use of the plural, may be thought to show, that the thing signified by the two testifiers was regarded as being essentially one; and perhaps the intention may have been to intimate, that here one Church only is contemplated. At any rate, the two being founded on one bipartite covenant are essentially one. The recognized oneness may suggest, how that may be predicated of the symbol as a whole, which in the reality is true only of one member or portion of it. It is a curious coincidence, and one which may be thought typical of the two testifying Churches passing into one, that in A.D. 54 (Acts xix), *twelve* disciples of John joined themselves to the communion of the *twelve* apostles of the Lord. The twenty-four might be deemed a figure of the reunion in one of the Church of all time.—*On the broad [street] or place, the square or forum.* The word is that from which *plateau* has been derived. Cp. Je. 5; 1; "Run ye to and fro through the streets of Jerusalem, . . . and seek in *the broad places* thereof."—*Of [the] city.* The omission of the article here appeared to Middleton so opposed to Greek usage, that he did not hesitate to say, that it ought to be inserted, though there is no MSS. authority for it. He did not perceive, that a different construction to that which he had in his mind was possible. Perhaps it was intended, that we should read *on the broad, the great city.* Still, inasmuch as, if that had been the case, three articles would probably have been used (cp. 2; 12: 8; 3), and the relative position of the words been different, I have not ventured to depart from the usual rendering.

731. *The great city.* To prove that Rome is meant it is frequently

asserted, that the epithet *great* is never applied in the Apocalypse to any other city than Babylon. Granting that this were true, what would it amount to? Only two cities besides Babylon are mentioned in the Apocalypse, the one here spoken of, and the new Jerusalem in C. 21, of which the appropriate epithet is *the holy*. What room was there, then, for any different application? Or what reliance is to be placed on a non-occurrence in *two* instances; or, indeed, in *one* only on the view of those who advance this argument? But in truth this is an unsupported assertion, which simply begs the question at issue. I contend, that it is applied to another city besides Babylon both here and in C. 16; 19. In the received text it is also applied to the new Jerusalem in C. 21; 10. The argument, then, is plainly worthless. And it is evident, that such an epithet might be applied with propriety to the metropolis of any country.—*Which is called spiritually*, that is, when spoken of by its mystical, and not its literal appellation. Stuart says; “*i.e.*, the literal name is not given in this discourse, but such an one as describes its condition and character in a spiritual or moral sense. What the character of *Sodom* was, see in Gen. Cs. 18, 19, cp. 2 Pe. 2; 6. What that of *Egypt* was in respect to God’s people is fully developed in Ex. Cs. 1-15.”—*Sodom and Egypt*. It is made a question; What city is meant by this designation? Two cities only can with a show of reason be supposed to be,—Rome and Jerusalem. The fact, that Rome has another ‘spiritual’ name, *viz.*, Babylon, ought to suffice to show, that it could not be meant; since two mystical names would scarcely be given to the same city, and could not be without leading to much confusion. On the other hand, the name *Sodom* was applied to Jerusalem by the ancient prophets, and was therefore likely to be so applied by a Jew similarly situated. Thus, Isaiah says (1; 10); “Hear the word of the Lord, ye rulers of Sodom.” See also C. 3; 9; Je. 23; 14; Eze. 16; 46 ss.: 23; 8. Again, Josephus (*Wars* VI: 36) says of Jerusalem, that “its inhabitants were more impious than those of Sodom.” In the *Sibyl. Or.* Bk. VI. (*circa* A.D. 100) Judea is denounced as ‘the land of Sodom.’ And some of the earliest expositors, *e.g.*, Victorinus (300), Primasius, (550), Andreas (550), Bede (735), Ansbert, Th. Aquinas, Oremius, Albert, Ribeira, and recently Burgh, have understood Jerusalem to be meant here by *Sodom and Egypt*. The circumstance of Jerusalem’s being here called ‘the *great* city,’ while in *ve.* 2 it is styled ‘the *holy* city,’ may be accounted for by its being cast off by God from the era of this war, and so having, at the epoch at which the Episode has now arrived, become altogether a part of the empire of Babylon. To this effect writes Jerome, when, interpreting this passage as referring to Jerusalem, he says; “*It only lost the title of ‘the holy city’ (Mt. 27; 53) from the time, when, having rejected the Gospel-message of the*

Apostles, its day of grace was ended, and it was delivered up to the two destroying bears, Vespasian and Titus.—Possibly the designation *Sodom and Egypt* may have been adopted in part on account of a mystery contained in it. For *Σόδομα και Αίγυπτος* and *Χριστος* (as also *ΧΝΟΥΜΙΣΠΙ*, an inscription on a Gnostic gem) each gives numerically $1480 = 37 \times 40$: and $666 = 37 \times 18$.

732. *Where also their Lord was crucified.* *Their*, not *our*, is the true reading. And this reading shows, that in this Division the two Churches, and not their typical representatives, John and Jesus, must be chiefly had in view. The angelic hierophant could not consistently, as being a symbol of Jesus, say 'our Lord.' Cp. ve. 3; "my two testifiers."—This clause ought to be conclusive in favour of the view, that Jerusalem is intended; for, as the clause is added by way of more full explanation, there is no ground for taking it otherwise than literally. Hengstenberg's mode of explaining *Sodom and Egypt* to mean Jerusalem, and then *Jerusalem* to mean the Church as degenerate, is purely arbitrary; and it is inadmissible on the ground, that it makes a figure within a figure, Jerusalem being first taken literally and then symbolically. See further in *Guide*, p. 20.

XI; 9. 733. *And [some] of.* The Greek preposition is partitive (cp. 3; 9), and to give its force we must either insert *some*, or render *peoples, &c.*—*The peoples, &c.* Here again are the four terms of universality: see on 699–700. In this clause we have another parallelism with C. 13. After the quotation given above from ve. 7 the text runs; "And power was given to him [the beast] over every tribe, and people, and tongue, and nation." They, then, who insult the corpse of the testifiers are subjects of the Roman beast.

734. *Do see.* The verb in the present tense is the most approved reading. The change may well have been made, not on account of any difference in the time (for that there could not be), but in order to bring the parties vividly before the mind, as standing around the corpse gazing upon it.—*Their corpse 3½ days.* That is, for the half-week of fatality (cp. Da. 9; 27). On this account perhaps, and not as having any time exactly corresponding to it in the reality, the number has been assigned. The designation, 'days,' has necessarily been adopted for congruity with the symbol. The dead bodies of persons could not have been represented as lying exposed, with people gazing on them, for 3½ years; still less, for any longer period. Hence, possibly, a figurative meaning may attach to the period here.—Cp. *Nicodemus*: 20; 3 (cp. 22; 9); "Here (in Paradise) we (Enoch and Elijah) have hitherto been, and have not tasted death, but are now about to return at the coming of Antichrist, being armed with divers signs and miracles, to engage with him in battle, and to be slain by him at Jerusalem; and to be taken

up alive again into the clouds after three days and a half." This passage is interesting, as showing the great antiquity of three opinions: 1st, That Enoch and Elijah were the testifiers; 2dly, that the testifiers were slain at Jerusalem; 3dly, that the three days and a half were to be taken literally.—In Mt. 24; 28, which relates to the destruction of Jerusalem, there is a statement which appears to be parallel to this. "Where the corpse is, there will the eagles be gathered together," that is, the armies of Rome will be gathered round the dead body as it were of the Jewish polity.

735. *And do not suffer their corpses.* Here on a sudden is a remarkable change to the plural; which shows us, that while the thing signified is to be regarded as one, in some respects or as to certain symbolizations, in others it is to be viewed as distinguished into two.—*To be put in a tomb.* *Tombs* is not the true reading. And this indicates that, while the corpses are two, they are regarded as being so intimately related, that they may appropriately be buried in one grave. Wordsworth contends, that we ought to understand here a *monument*; or rather, he uses the plural *monuments* to suit his exposition. But corpses are not put into a monument. And, whereas it is manifestly the intention to represent the bodies as being treated with the greatest indignity, it would be no indignity to refuse to erect a monument to their memory. While, therefore, I allow *monument* to be the more common sense of the Greek word, I hold it to be inadmissible here. Nevertheless, if it be adopted, the sense will not be materially altered in one way of viewing it, as stated by Wemyss. He says, p. 73; "In this sense, not to suffer a person to be put into a monument denotes, that means will be used to obliterate his memory, to the end that his actions may never be imitated, nor his cause revived."—To refuse the right of sepulture, and leave the body in the most public place, exposed to the gaze of all passers by, and especially of the polluted heathen, was a height of indignity, which admitted of but one addition to it; and that addition we shall have next to contemplate. "The Jews, above all people, were especially solicitous to bury their dead, see Ge. 23; 4, and cp. 2 Sa. 21; 9-13: Ps. 79; 1-3: Ec. 6; 3: Is. 14; 18-20: 22; 16: 53; 9:" Je. 36; 30.

XI; 10. 736. *And they who are dwelling on the earth.* This is a phrase, which, as was shown on 571, denotes technically the oppressors of God's people, whether that people happened to be, in the particular instance, Jews, or Christians, or both. The phrase is ordinarily used in reference to the Roman invaders of Judea.

737-8. *Do rejoice over them and exult, and will send gifts to one another.* The present tense is first used with the object stated on 734: and then a change is made to the future; because the peoples

could not well be regarded, as at the same time standing over the bodies exulting, and also sending gifts. To send presents on occasions of unusual joy and festivity is a common custom everywhere: see Ne. 8; 10-12: Ea. 9; 19-23. And hence this particular may have been introduced here, rather with a view to heighten our conception of the peoples' triumphing, and in order thus to make more striking the change which is about to be exhibited, than because it had anything corresponding to it in the reality. Of a very prosaic cast must be the mind of him, who cannot allow of such a colouring of the picture as will attend the supposition, that this item is put in merely for scenic effect, or as drapery.

739. *Because these, the two prophets, tormented, &c.* The form of the expression appears to point these out as 'the two prophets' in a sense, in which none others were: see on 709.—The things signified have now been exhibited in *four* characters: as testifiers, as olive-trees, as candelabra, and as prophets. It will be strange, if, having due regard to all these, we wholly miss the true meaning. The *four* may attach the idea of universality to their characteristics.—In what sense these two inspired teachers *tormented* the dwellers on the earth may be learnt from vv. 5, 6. If the 'devouring their adversaries by the fire of their mouth,' 'stopping the rain of heaven,' 'turning the waters into blood,' and 'smiting the earth with every plague' be rightly interpreted figuratively and spiritually, in the same way must 'the tormenting' be; and we can scarcely doubt, I think, that the tormenting consisted in one or more of these inflictions. Cp. C. 9; 5.

In proceeding to the more particular application of the details of this Division, I would first observe, that having shown, that while 'the beast from the abyss' is a special designation of the Flavian dynasty, it at the same time implies or includes by necessary connexion the whole dynasty of Cæsars; I have thus a basis, which will admit of an application both to the persons and to the corporate bodies, which I suppose to be included in the symbolization. I will advert then, first, to the primary but minor personal signification, which I consider to have been made a type of the secondary and more complete corporate sense.—When the time appointed in the counsels of the Divine mind for the termination of the respective ministries of John and Jesus had fully come, the Cæsar of the day made war upon them, and slew them. I say 'the Cæsar;' because Herod was in reality as much a servant of the Roman emperor as Pontius Pilate (see p. 390); and because *Qui facit per alium, facit per se*. This slaughter was perpetrated in a public place of the great city, Jesus being slain in Jerusalem itself. He was also numbered with the dead for the space of the fatal half-week, after which he rose again, and ascended into heaven. Both he and John were pre-eminently *the* prophets; for we

have it on his authority, that 'no greater prophet than John had arisen' previously (cp. De. 18; 15: Lu. 1; 76: Jo. 7; 40). The other particulars, though not applicable in the letter, are so in the spirit. We cannot doubt, that the enemies of John and Jesus (in particular Herod and his adherents, and the Scribes and Pharisees, whose vices these two prophets had exposed, and to whom they had occasioned so much trouble) reviled their memory and sought to obliterate it, exulted at their death, and laboured that their cause should not be revived.—Turning now to the ultimate and principal fulfilment, we must first observe, and should keep in mind throughout, that the Christian society was generally regarded, down to the time of the destruction of Jerusalem, as 'a sect' of the Jews. Hence, what was predicated of the one community would be considered to apply more or less to the other. Thus, when the Roman beast, at the time divinely appointed for the termination of the conjoint testifying of the Jewish and Christian Churches, made war upon the Jewish nation, and conquered it, and destroyed it, the Christian Church would be considered to be involved in the destruction of the Jewish; and the carcasses of the two would be regarded as figuratively lying along the breadth and length of the broad place, of which Jerusalem, as its metropolis, was the representative; and as having been caused so to lie by the beast Vespasian. Their adversaries, the heathen peoples in general, would look with satisfaction upon their supposed discomfiture and extinction, and would treat their remains with contumely, and endeavour to prevent the perpetuation of their memory, or the revival of their cause. (As the Jewish war lasted $3\frac{1}{2}$ years, and the siege of Jerusalem, during which the church and nation lay as a defunct body on the land, was protracted for $3\frac{1}{2}$ periods of 40 days each, possibly the $3\frac{1}{2}$ days of the exposure of the corpse may have been designed to represent these two periods, the latter viewed as a concentrated epitome of the war. The coincidence of the numbers, and the suggestive precedents in Numbers and Ezekiel seem to me to render this a highly probable supposition. But, as I cannot think it admissible to derive a general principle from solitary examples, and consequently the hypothesis must rest almost entirely on the numerical coincidence for support, I offer it only as a parenthetical suggestion, and leave each reader to form his own opinion.) In particular, the Roman conquerors would rejoice at having laid their troublesome enemies prostrate in the dust, and would congratulate one another on having at length and for ever rid themselves of this "mad sect," whose "bad and extravagant superstition" had induced them, rather than 'worship the images of the gods or of the emperor,' to rise in hopeless rebellion (see Pliny's letter to Trajan). For these 'pestilent sectaries' would not be content, like others, with having their God admitted into the Pantheon, but re-

quired that all the gods of the nations should be excluded from it, Jehovah be recognized as the only God, and the religions of Moses and Jesus be accounted *the* religions,—the only religion that could lead to future felicity, while the followers of all others would inevitably be doomed to eternal perdition. Thus, they had excited continual troubles and commotions in Judea and the neighbouring countries, even to Rome itself, and had caused torrents of blood to be shed; occasioning at the same time continual disquietude and annoyances to their rulers. Such would be the view taken by the Roman adversaries of the two religions. Indeed, that it actually was taken may be gathered from the evidence of their own *monuments*. Thus, *e.g.*, Scaliger cites an inscription; “To Nero, Pontifex maximus, on account of his having cleared the province of robbers, *and of those who taught mankind a new superstition.*”—And let it be observed further, that the war against the Jews may justly be considered to have been waged against both religions; since it arose from religious grievances more than from any other cause, and those such as would be felt as severely by the Christians as by the Jews. Caligula’s attempt to place his statue in the temple was the beginning of the insurrectionary troubles. And the claim set up by the emperors in general, and by Nero in particular, to Divine honours was the primary cause of the rebellion, which gave occasion to the war. In resisting this claim to the death the Jews were rightly ‘testifying’ to the truth, and *quoad hoc* they were the Lord’s people, and their religion the religion of the Lord. Hostile as they were to the Christians, and being consequently in this point of view ‘adversaries of the Lord;’ yet in reference to the heathen, the two were one, and had a common cause.—If any difficulty be still felt on account of things being predicated of the two testifiers, which are directly applicable only to the one religion, or some to one and some to the other, the reader should consider, that the nature of symbolical representation rendered it impossible, that it should be otherwise. The two testifiers form one symbol, and as such they are indivisible; for in this case (unlike that of the whore and the beast, in which different animals are made use of) it would be found impracticable to assign a testifier to each religion, not to notice that the doing so would dissolve the essential unity, which it was an object to exhibit as existing between the two faiths. That, in the view of the heathen, both Judaism and Christianity would receive a death-blow by the destruction of Jerusalem, and the dispersion of the Jews, is sufficiently apparent. That to some extent, also, in the view even of the Jews, this would be the case in respect of Judaism, inasmuch as it was a polity having a prescribed local habitation ‘in the city of David, to which the tribes must go up;’ and that, in point of fact, it was wholly the case, inasmuch as by the Divine appointment the

complete substitution thenceforth of Christianity as the religion of God was decreed, is obvious. Even in respect of Christianity, the change in its *status* may be looked upon as making it also capable of being brought under the same figure of speech, in respect of its having died to its state of non-age.

Before proceeding to the next Division let us notice, that we have now had brought before us four principal particulars, respecting the meaning of which no reasonable doubt can be entertained; and which, taken together, conclusively establish the general reference of this Episode, whatever doubt or difficulty may be felt with regard to some of the details. 1st. The things signified are shown to be churches by being symbolized by candelabra. 2dly. They are shown to contain within themselves the gift of inspiration, in a sense which no other things of the same kind do, by being styled "*the two prophets.*" 3dly. They are proved to be churches *of the Lord* by the expression "*my two testifiers.*" 4thly. They are seen to have their existence terminated as the two conjoint testifiers by the Roman beast under Vespasian. Viewing these things together, what but the Jewish and Christian churches or religions, during their contemporaneous existence, can possibly be symbolized?

DIV. 5. THE RESURRECTION OF THE TWO TESTIFIERS.

XI ; 11. 741-44. *And after the three days and a half a spirit of life from God entered into them ; and they stood upon their feet ; and great fear fell on those gazing on them.*

741-2. *A spirit of life or a living spirit, or the breath of life, as it is said in Ge. 2 ; 7 ; ' God breathed into them the breath of life.'* The Greek word for *spirit* is translated *life* in the A. V. of C. 13 ; 15, with which passage there is apparently a contrast intended. God gives life to his testifiers, who had been slain by the beast : and so the second beast gives life to the image of the first. But the former is a Divine afflatus,—it is *from God* : while the latter is a diabolical deception.

743. *They stood.* Not only so ; but, with emphasis, *upon their feet.* As the angel-interpreter was standing with one foot on the sea, and the other on the earth, so they stood erect. As their enemies stand exulting over their corpse, they stand up and confront them. And it will now be their adversaries' turn to exclaim, like those on the parallel occasion of the first destruction ; " Who is able to stand ? " See on 452.

744. No wonder, that *great fear fell on those gazing on them.* These were, evidently, in general those of ' the peoples, &c. ; ' and in particular ' those who were dwelling on the earth.'—*Gazing.* The Greek word is used only here and in ve. 12. It signifies *to behold with intense*

interest or *astonishment*, being derived from the designation of the state ambassador to the heathen oracle or at the games. Cp. Lu. 23; 48.

If now we proceed to consider, how far these particulars are applicable to the history of the typical representatives of the Jewish and Christian churches, we at once perceive a correspondence in that of Jesus in respect of his resurrection, and of the 'great fear,' which fell on those who were witnesses of it, so that 'the keepers of his tomb did shake, and became as dead men' (Mt. 27; 54: 28; 4); and not only they, but also his chief enemies, the Scribes and Pharisees, did fear that the apostles 'would bring his blood on them.' Doubtless these events have been taken as a type of the things signified.—For the elucidation of the passage in reference to the churches, we shall do well to consider the precedent which is found in connexion with the first destruction; for this, it will be evident, has been had in view here. It is in Eze. 37; 1-14, and its date is B.C. 587. I must content myself with an abstract, but the whole passage should be read. The scene is 'a valley full of dry bones.' 'Behold, saith the Lord, I will cause breath to enter into you, and ye shall live. And the sinews and the flesh came upon them; but there was no breath in them. . . . And I prophesied as He commanded me; and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army. Then He said unto me; These bones are the whole house of Israel. Behold, they say; Our bones are dried, and our hope is lost. Therefore say unto them; I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and will put my spirit in you, and ye shall live.' In view of this symbolization of the revivification of the Jewish church and nation after the first destruction, can we doubt, that the one under consideration, which has been so manifestly framed after it, represents a similar revivification of the thing, which is principally symbolized by the two testifiers? It is well known, that, after the destruction of Jerusalem, the Christian Church, which had received a temporary check by Nero's persecution and the Jewish war, spread rapidly, to the great astonishment of the heathen, who had supposed that the Jewish religion, with 'the pestilent sect' thereof, had been effectually extinguished by the destruction of the national city, temple, and polity, and the sale of the country, and of the people for slaves (see *Wars*, VII. 6. 6). Even of Judaism it may be said, that it rose again, not only in that it did not suffer the anticipated extinction, but also in respect of all its essentials having a new life and a wider reception accorded to them through their incorporation into Christianity.—I need not repeat what I have said as to the necessity of predicating of the symbol in its entirety, that is, of the two testifiers, what

might be applicable in some particulars to one only of the things symbolized.

With this clause the revelation made by the angel ends.

DIV. 6. THE ASCENSION OF THE TWO TESTIFIERS.

XI ; 12. 745-48. *And I heard a loud voice out of the heaven, saying to them ; ' Come up hither.' And they went up into the heaven in the cloud. And their adversaries gazed upon them.*

745-6. *They heard* is the received reading ; but *I heard* is considered by Griesbach of about equal value ; and Ewald, Stuart, Tischendorf, and Elliott deem it preferable. It will make no material difference on my view, which reading be preferred ; but I have adopted the latter for the following reasons. It will presently appear, that with the last Division the narration of the angel ends. Hence, this and the next Divisions must be supposed to have been seen and heard by the seer. Again, if I mistake not, there is a design to make a parallelism (for a purpose which will hereafter appear) with C. 4 ; 1. The seer is there represented as hearing a voice from heaven, which in like manner says to him ; *Come up hither*. Now, it is probable that, in order to make the parallelism more exact, he would be the hearer in this place. If, following Lachmann and Tregelles, the reading *they heard* be adopted, it will become necessary to suppose, that the words spoken by the angel end with ve. 3, and that the remainder of the Episode is the prophetic narration of the seer, who is supposed to be looking on the two testifiers.

747. *They went up in the cloud*. Middleton has remarked on this clause ; " No cloud had been mentioned ; yet there is not any instance in the New Testament, in which *νεφέλη* has the article, where there is not reference." Now the fact is, that a cloud had been mentioned, namely, that which enveloped the strong angel at his descent (10 ; 1). Middleton's remark, therefore, may be taken to contain conclusive proof, that reference is made to that cloud. And it will then be represented by implication, that the angel-interpreter takes the two testifiers under his protection, and conveys them to heaven in the cloud which encircles him. If this be the case, we must suppose the angel to have finished his narration at ve. 11 ; and no sooner has he done so, than a scene is presented to the seer's view, in which the two testifiers appear at first surrounded by their awe-stricken adversaries, but are forthwith translated into the heaven.—The translations of Enoch and Elijah have been supposed to have been had in view here. Whether this has really been the case may well be doubted. But even if it be so, this does not afford a particle of reason for supposing Enoch and Elijah to be symbolized.—We may observe here, that the nature and anticipative character of what the angel communicated did

not admit of its being represented to the eye up to this point. But, as henceforward it might be, a scene was presented, which would at once confirm the angel's statement, and conclude it with great symbolic propriety and *éclat* (so to speak).

748. *Their adversaries*, meaning 'the peoples' (ve. 9) and 'the dwellers on the earth' (ve. 10), against whom 'the fire of their mouth' had been directed (ve. 5), and who were 'gazing on them with great fear' when they rose (ve. 11).—These, not merely "saw them," but gazed on them intently with awe and trepidation as they went up into heaven.

The ascension of Christ has manifestly been the prototype of this scene. That event is thus related in Acts 1; 9; '*While they beheld, he was taken up, and a cloud received him out of their sight. And while they looked stedfastly toward heaven as he went up, lo, two men stood by them in white apparel, which also said; Why stand ye gazing up into heaven? &c.*' This same Jesus is here represented, as taking his two testifying Churches under his protection in the hour of their greatest need, and exalting them to the highest place of honour. Of the Jewish it might be said, that it was taken up to heaven, inasmuch as, in so far as it was founded on a Covenant or Dispensation, its foundation was recalled by God to himself; and, in respect of its being a guide to life, it was exalted to higher functions and greater dignity by its essentials, and its spiritual members, being received into the Christian Church. But it is this,—the Christian Church, that the symbolization has mainly, or perhaps exclusively in view. This, at the epoch of the subversion of the Jewish polity, and then only to the fullest extent (that is, without any remnant of preference or precedence to the seed of Abraham: cp: Acts 13; 46: 28; 28), was exalted to be 'the Church of God' upon earth, and the dominant faith of the future. From this time forward it advanced with greatly accelerated steps, to the astonishment and alarm of its adversaries (as will presently appear from a quotation out of Pliny's celebrated letter). Its conquests involved a corresponding decline of Paganism and Judaism; and thus in part was fulfilled the symbolization of the angel's planting one foot on the sea, and the other on the earth. To mark the epoch of this exaltation of Christianity, I suppose to have been the object of the parallelism with C. 4; 1, which was alluded to on 745-6. There is thus indicated a parallel division of the Vision at these points. At the first, the seer is led to contemplate the Jewish Church, as the Church of God; and this continues such until the second: at which (that is, from the epoch of it) the Christian Church, which had since the coming of its founder been advancing to that honour by progressive steps, is fully exalted to it.—Here it will be proper to notice, that henceforth, whenever the term

heaven is used in contrast with the *earth*, or when the context or sense appears to require it, *Christianity* as contrasted with *Judaism* is most probably meant.

Stuart's view of the death, exposure, resurrection, and ascension of the two testifiers is as follows:—"The meaning which plainly lies at the basis is, that Christians, and specially faithful Christian teachers, would be persecuted during the invasion of Judea and the investment of its capital; that some would be put to death; that the enemies of Christianity would exult in the belief, that they had extinguished this hated religion; that, in the mean time, "the blood of the martyrs would become the seed of the church;" that the cause of Christ would gain ground, and triumph over all opposition; that his faithful servants will be admitted "to glory and honour and immortality," as the high reward of their fidelity and zeal; and finally, that the enemies of Christianity would be made to see all this, and be filled with amazement and consternation."

DIV. 7. THE FINAL CATASTROPHE AND ITS RESULTS.

XI; 13. 749-754. *And in the same hour there came a great earthquake, and the tenth of the city fell; and there were killed in the earthquake seven chiliads, names of men: and the rest became alarmed, and gave glory to the God of the heaven.*

749. *In the same hour.* Some MSS., but not the most ancient, have *day*. *Day* and *hour* are commonly used in this book technically,—not in their literal significations, nor yet with unlimited indefiniteness, but as denoting periods relatively long and short. Thus, *day* would signify a short period: *hour* one so short, that the period denoted by *day* would be long in comparison with it. And hence this phrase may be equivalent to our common expression, 'at the very same moment.' Cp. 3; 3, 10: 14; 7, 15: 18; 10, 17, 19.—*A great earthquake.* It was not simply 'an earthquake,' as in C. 8; 5 and 11; 19; but a 'great' one, as in C. 6; 12 and 16; 18. Not but that the same thing may be symbolized in Chs. 8, 11, and 16; but the object of the difference made I take to be to distinguish between the symbolization of the preludes, which is as from a distance, and that of the immediate realization, when the event by reason of nearness may be supposed to appear comparatively great. The 'great earthquake' of C. 6; 12 has been shown to represent the catastrophe, which involved the first or Babylonian destruction of Jerusalem. May not the system of parallelisms alone suffice to lead us to think, that this 'great earthquake' symbolizes the convulsions, which resulted in the second or Roman destruction?

750. *And the tenth of the city fell.* We can rightly understand by 'the city' only the one, which had been mentioned in vv. 2 and 8, and

which has been shown to be Jerusalem, standing as the representative of the Jewish nation and polity, especially the ecclesiastical. If 'a third' denotes a considerable part, and still more, if only an inconsiderable one (see on 547), a *tenth* may be supposed to signify a comparatively insignificant portion.

751. *There were killed.* The sense, in which this term must be taken, will depend on the construction we put on its subject. If we suppose the meaning to be, that *men* were killed, then it would seem, that we can only understand the slaughter of the inhabitants of Jerusalem to be intended. But another view may be taken, which seems to me preferable, and which I proceed to state.

752. *Seven chiliads.* The particular Greek term used indicates (as was shown on 468), that the whole is intended to be divided into bands or regiments of 1000 each, in order that there may be *seven* companies, thus bringing the whole under the number of perfection. Each chiliad is probably to be regarded as a figurative or indefinite expression for a very large number. And then *seven* chiliads will mystically denote a vast number, perfected according to the electing grace of God.—There is here another plain allusion to Elijah's history, namely, to the occurrence which is thus referred to by S. Paul in Ro. 11; 1-7; "Wot ye not what the Scripture saith (in 1 Kgs. 19; 18) of Elias? . . . But what saith the answer of God to him? I have reserved to myself 7000 (*ἑπτακισχίλιους*) men, which have not bowed the knee to Baal. *Even so, then, at this time* also (A.D. 60), there is a remnant according to the election of grace. . . . Israel hath not obtained that which he seeketh for, but the election hath obtained it, and *the rest* were blinded."—Thus, the seven chiliads represent 'the election,' namely, those Jews who, about the time of the subversion of their national polity, became converts to Christianity. The same parties are spoken of, and under the same designation, in our Lord's prophecy of the destruction of Jerusalem, Mt. 24; 22; 'Then shall be great tribulation. . . . And except those days should be shortened, there should no flesh be saved; but for *the elects'* sake those days shall be shortened.'—It is a remarkable coincidence, that in connexion with the first destruction of Jerusalem we find a 7000 mentioned. In 2 Kgs. 24; 16 we read; 'All the men of might, 7000, . . . the king of Babylon carried captive.'—Here I must take occasion to mention a remarkable numerical coincidence, which seems to afford some confirmation to my exposition. The Greek word above, when written (as was common) *ἑπτακισχίλιους* gives numerically 1946, and *Χριστιανους* also gives 1946. Thus, the '7000' becomes equivalent to 'Christians.' And it may be supposed to be signified, that the 7000 die as to Judaism, and live as to Christianity. Jerome first notice this numerical coincidence.—*Names of men.* Note, that it is not

said 'of names.'—To 'name the name' of any person or sect is a Hebrew idiom, expressive of becoming an adherent of him or it: see 2 Ti. 2; 19. Cp. 2; 13; "Thou holdest fast my name;" and 3; 4, 5; "Thou hast a few names, even in Sardis, which have not defiled, &c. I will not blot his name out of the book of life." Also Acts 1; 15; "The number of the names" (*ὄχλος ὀνομάτων*), viz., on the diptychs or *matricula*, "was 120." In accordance herewith, Stuart says; 'The term is specially employed in cases where an *enumeration*, as from a catalogue of enrolment, is implied.' 'To blot out a man's name' would signify to deprive him of membership in a society by erasing his name from the list of members. And this phrase might have been used here, but that it would not quite come up to the idea meant to be conveyed, and moreover would have been very incongruous in connexion with an earthquake. Hence, to suit the figure, the expression is *there were killed*, not men, but *names of men*, that is, the names were struck out of the roll of one society, as preparatory to their insertion in that of another. In plain terms, a great number of persons ceased to be members of the one church or community.

753. *The rest were filled with fear.* The similarity of this statement to that in 744,—*great fear fell, &c.*, may well lead us to believe, that the two refer to the same parties. If so, the interval between the two events cannot be great; and the occurrences symbolized in this place may be closely connected with those narrated in ve. 11.

754. *And gave glory to the God of the heaven.* The phrase *the God of the heaven* occurs elsewhere in the Apocalypse only in C. 16; 11; and there in connexion with an opposite result; "They blasphemed the God of the heaven, and repented not" (cp. 9; 20: 16; 9). Its introduction here may lead us to think (bearing in mind what was said at the end of the last Division), that it is an equivalent for 'the God of Christianity.' The Lord Jesus is probably had in view in this designation, as well as in that in ve. 4,—'The God' or 'Lord of the earth;' and thus by the two he is described as 'Lord of heaven and earth,'—the Mediator of both Covenants.—*The rest*, that is, 'the peoples' of Judea and the surrounding countries may be considered to have *given glory* to Him in two ways, namely, by refraining from persecuting his servants to the same extent as they had done, and by becoming subsequently themselves, many of them, Christians. But as the glory given was the effect of fear, we may rightly consider it to have been more in word than in deed; and its results to have been limited and transient. Cp. Lu. 4; 15 ss: 5; 26: 17; 15 ss: 18; 43: 23; 47. "In all these texts, and many more of the like kind," says Stuart, "it is easy to perceive that the sacred writers have merely said *what appeared to be matter of fact* from profession, or from temporary outward demeanour. We must consult the context, i.e., the history

of such cases, to know whether the *glory*, or *belief*, or *fear*, or *discipleship* in question is genuine and permanent, or only temporary and apparent. The nature of the case before us shows, that only a temporary fear and praising of God is connected with the present instance."

From the verse before us, Ewald, Bleek, and De Wette have inferred, that the author meant to imply, that Jerusalem would be spared. Such a view can be held only by those, who reject the inspiration of the book. Stuart says of it; "The cases are rare, where an exegesis appears more arbitrary than this." And its untenableness will, I think, be evident, if it be considered, that this Episode is devoted to an ecclesiastical symbolization. Political events would, therefore, come into it only incidentally, and inasmuch as they were inseparably connected with the ecclesiastical. If, then, the earthquake has reference in this place to the ecclesiastical side of the catastrophe, the giving glory to God must have the same aspect, and not be exhibited as the means of averting *political* ruin. And, that it is not brought forward in the latter point of view appears also from the circumstance, that it follows the earthquake; and the earthquake must symbolize the catastrophe, of whatever nature this may be. The glory given, therefore, must have come too late to avert the catastrophe.

The circumstances, attending the death and ascension of the principal personification of the things symbolized, have been had in view in this Division also. When Jesus 'yielded up the ghost, the veil of the temple was rent in twain from the top to the bottom' (an emblem of the termination of the Jewish mystery), 'and the earth did quake, and the rocks were rent.' And 'when the centurion and they that were with him, watching Jesus, saw the earthquake, . . . they feared greatly, saying; Truly this was the son of God.' Again, at his resurrection, 'there was a great earthquake:' 'and the keepers did shake, and became as dead men.' Consequent on these events and on his ascension, '3000 Jewish souls were added to the Church' at its commencement. Within a few days or weeks 'the number of the men was about 5000' at Jerusalem alone; and 'believers continued to be added to the Lord, multitudes both of men and women.' Then the rulers became alarmed, and sought to repress the rising Church by threats and temporary imprisonment of the chief preachers, not daring at first to proceed to greater extremities; because 'they feared the people.' Soon, however, 'the rest' of the Jews became hostile. But of these so great a proportion were by degrees brought to 'give glory to the God of Christianity' through their conversion, that 'the brethren' at Jerusalem could say to Paul; 'Thou seest, brother, how many myriads of Jews there are that believe.'—To advert now to the

reality symbolized. Contemporaneously with the apparent slaughter of the testifying Churches, and while their enemies are gathered round the corpse of the Jewish nation, the great and final national catastrophe occurs in the destruction of Jerusalem. The immediate result was the fall, not of anything in itself really valuable and essential in the Jewish polity, but of that alone, which was meant to last but 'for a time,' and which was comparatively insignificant, to wit, the existence of the Jews as a separate nation, the externals of the law, and the temporary Mosaic covenant. Multitudes of Jews became converts about this epoch to the faith of Christ. Among the surrounding nations, too, Christianity spread so rapidly, that 'the rest,' the unconverted part, soon deemed it impolitic (that is, they were afraid) to proceed to too great extremities; and hence were led to 'give glory to the God of Christians' by abstaining from persecution, by bearing testimony to the excellence of the faith, or by themselves becoming secretly or openly believers in Jesus. Of this Pliny is a witness, as to his own, and as to the preceding time. In his letter to the emperor Trajan he states, that Christianity had 'spread like a contagion, not only in cities and towns, but even in country villages,' that in consequence 'the temples were almost forsaken,' and 'the holy solemnities had been *long* intermitted:' and he suggests (and his suggestion was listened to by his master), that it would be expedient to show some lenity 'on account of the number of those that were in danger;' for many of every age and rank, and of both sexes, were now and hereafter likely to be put in peril of their lives. He also makes a report of the conduct and practices of the Christians, which is in reality (though not meant to be) a high testimony in their favour.

Synoptical recapitulatory exposition of the second Episode. This Episode, although technically and by the difference of its contents distinguished from the preceding one, is yet closely connected with it, having the same symbolic scene, and the same principal figure in the foreground thereof. The angel standing on the sea and the earth, who represents the Mediator of the two covenants, is the hierophant nearly to its close. To his description, and not to vision as heretofore, the seer is indebted for his knowledge of the compound symbol, which furnishes the subject-matter of this Episode. This symbol I take to represent the Jewish and Christian Churches or religions, with a particular application to the two individuals most proper to be deemed representatives of them respectively, namely, John the Baptist and Jesus the Christ. In proceeding to give a summary exposition of the details of the symbolization, it will be most convenient to present the generic and particular references separately and successively. But first it should be stated generally, that this is a history of

the two Dispensations during their conjoint existence on earth, given after a prophetic manner from the epoch of Christ's advent. Hence it extends from the birth of the founder of Christianity to the subversion of the Jewish polity: A.D. 70.

1st. *As to the application to the two Churches.* By way of introduction a rod of correction or curtailment is placed in the seer's hands; and he, being both a Jew and a Christian, is instructed, as a representative of the college of apostles, and by virtue of his inspired character, to symbolize the separation of the Jewish polity into the essentials and the non-essentials thereof, the latter to be cast away, the former to be retained for and by incorporation into Christianity. With more especial reference to the civil polity it is declared, that the heathen, the Romans, should tread the Jewish nation under their feet for $3\frac{1}{2}$ years: and this was fulfilled in A.D. 67-70.—After this introduction the conjoint history of the two religions is sketched. The two Churches are described as *the* testifiers; because they, and they alone during the $3\frac{1}{2}$ times twenty years of their contemporaneous existence, would bear testimony to the truth of God, not only by their inspired teaching, but also by the lives and sufferings of their members. They also are *the* olive-trees; because they alone convey the anointing of the Spirit to lost sinners. They moreover are *the* candelabra; because they alone, according to the measure of each, give light to a benighted world. All the malice of their adversaries is rendered innocuous to them, and turned to their advantage. During their joint testifying spiritual blessings flow exclusively through them; and the welfare of the nation, ecclesiastically and civilly, is so far influenced by them, that the sources of its prosperity are poisoned, and the greatest evils result, both to Jews and Gentiles, from the conflict which ensues between the two religions, and from their joint antagonism to heathenism. At the termination of the period appointed for their testifying, the Roman beast will levy war upon them, and destroy them as a co-existing body; and from the multitude of corpses of their members which will be strewed over the whole land, as well as from their apparently defunct condition, they may be compared to a vast corpse stretched over the length and breadth of the symbolic earth. Some from among the nations of the heathen during a short space, say the $3\frac{1}{2}$ times 40 days that the siege of Jerusalem lasted, will stand over what they regard as their dead body, and will heap upon the supposed defunct faiths every indignity; while all the infidel scorpion-locusts of the land, and the haters of all spiritual religion will exult, and make every demonstration of exceeding great joy, in the belief that they are delivered from those, who have ever been a perpetual source of torment to them. But after this fatal period, all that is essential and spiritual in the two religions will revive with new

life, and will stand face to face with its foes, who will regard the resurrection with consternation. And this resuscitated faith will be appointed to occupy in the fullest manner the seat of authority and judgment in heaven, to become in short 'the kingdom of heaven;' and its enemies will gaze with amazement at the progress of this kingdom on earth. Contemporaneously with the decree for its exaltation, the Jewish polity will be overthrown, the precedence and ritual religion of the Jews be abolished, and 'the elect' among them will become converts to Christianity: while 'the rest,' whether Jews or Gentiles, though 'blinded' by their 'fears' and prejudices, will be for the time awed into more forbearance, or won to give glory to the God of Christians by the excellence of the new religion or the godly lives of its professors.—It will have been seen, that the fulfilment of the angel's oath (10; 2-7), so far as it related to Judaism, has been sketched herein.

2dly. *As to the application to the individual representatives of the two Churches.* John Baptist, 'the greatest prophet' under the Jewish Dispensation, and Jesus, 'the prophet,' were beyond comparison the two testifiers to the truth of God. The time of their inspired preaching was the mystical period of affliction, say 1260 days, during which John literally preached in sackcloth, and Jesus 'had not where to lay his head,'—apt emblems of their troubles, until 'the hour' for which they came was accomplished. They pre-eminently conveyed the anointing of the Spirit to their disciples, and were the candlesticks of the Lord to shed the light of truth on the earth. They were preserved by the arm of Omnipotence from the malice of their enemies during the days of their ministry, and were empowered to denounce woes upon those, who rejected their testimony. Extra-ordinary liberty was given throughout the same period to the devil and his angels, for the more full manifestation, that 'a stronger than he had come upon him;' but this tended to expose men to many unusual spiritual trials and bodily 'plagues,' and to neutralize the efficacy of the ordinary means of grace. At the end of their appointed time of testifying, the Roman beast by his agents, Herod and Pilate, slew them. The corpse of him, on whom John's death had devolved exclusively the office of testifying, lay in a garden of Jerusalem. Indignity was offered to it, during the 'half-week' that it lay there, by a guard of heathen soldiers being set to keep watch over it. Meanwhile, the Jewish adversaries of Jesus congratulated themselves on having got rid of him, on whom, 'if they let him alone, they feared all would believe, and the Romans would come, and take away their place and nation,'—of him, by procuring the death of whom, they supposed they had saved 'the nation from perishing,' as well as freed themselves from one, who kept them in a state of continual

anxiety and alarm. But, 'after three days he rose again,' and confronted them. And then they feared greatly, that 'his blood would be brought on them.' He himself 'was carried up into heaven,' and 'a cloud received him,'—a fact which was testified in the presence of his murderers. Immediately afterwards the preaching of his apostles shook the Jewish Church to its foundations. On the first day, that the gates of his Church were opened, 3000 Jews flocked into it; and 'the Lord continued to add to it daily such as should be saved.' Step by step it advanced, until 'the election' was completed. The consternation caused among the zealous Jews is apparent from the efforts they made to exterminate Christ's Church by persecution.

Thus ends the Episode of the two testifiers, which has generally been found to present the greatest difficulties to interpreters; but which, on the scheme now propounded, has accorded so naturally with the course of the history, that I have not found a single particular which has occasioned me embarrassment, or which, on the whole, I could have expressed so as to suit the history better, if the framing of the symbolization had rested with me. Can this have been the result of anything but truth, and accordance with the facts intended to be symbolized?

Interpretations of the two testifiers.—Enoch and Elijah [The old Fathers generally: Tertullian, Ephrem Syrus, Hippolytus, Aquinas, Andreas, Albert, Adso, Berengaud, Ribeira]. Moses and Elijah [as figures of clerics and monks, Joachim, Burgh]. Elijah and Elisha. Elijah and Jeremiah [Victorinus]. The Church from the Jews and Gentiles [Bede]. Pope Sylvester and Bp. Mena [De Lyra]. All preachers instructed by the Law and the Gospel [Pannonius]. Francis and Dominic [quoted in Cornelius a Lapide]. The wisdom and sanctity of the primitive preachers [Alcassar]. Huss and Luther [Horzoff]. Huss and Jerome. Faithful teachers generally [Luther, Bale]. Christian martyrs to Diocletian [Bossuet]. Waldenses and Albigenses [Vitranga, Fuller, Faber, and others]. Jewish and Gentile Christians in Ælia [Grotius and Hammond]. A body of saints: slain by the Turks [Daubuz]. Ananus and Jesus [Herder and Eichhorn]. Antipapistical confessors [Woodhouse]. The prophets who foretold the subversion of the Jewish polity [Wetstein]. A competent number of faithful Christians during the Jewish war [Stuart]. Waldenses and Paulikians [Elliott]. The Church from A.D. 1 to 70 [W. H. Scott]. The two sacraments [Williams]. Civil and religious democracy [*The Coming Struggle*]. The written word and public prayer [*Jo. Sac. Lit. XIX.*].—*The 1260 days.* First moiety of the last hebdomad of the last times [Victorinus]. The time of the Church's earthly sojourning, until the millennium [Methodius, Tichonius]. A time fixed by God, unknown to man [Bullinger]. A time future [Todd, Williams].—*The*

42 months. Second moiety of the last hebdomad [Victorinus]. Antichrist's domination at the end [Lactantius, Andreas, Bede]. The Saracen and Roman dominations [Joachim]. Synchronize with the 1260 days: A.D. 412 to 1672, or 606 to 1866, or 533 to 1792 [Chytræus, Pareus, Cuninghame, Newton]. 294 years of Papal and Mahomedan beast's oppression, and of witnesses' prophesying [Fuxe]. B.C. 748 to A.D. 493 [Keith]. A.D. 34 to 1294 [Junius]. A.D. 130 to 1390 [Brute]. A.D. 757 to 2017 [Lowman]. *N.B.* Tyso has given a list of 41 varieties of the 1260 years: also 29 of the ten kingdoms out of the seventh head of the beast, and 23 dates of the 70 weeks of Daniel.—*The great city.* The kingdom of this world [Joachim]. City of the reprobate [Berengaud]. Papal empire [Bullinger]. Paris [Lambert]. Roman empire [Bp. Newton]. Europe [*The Seventh Vial*]. France [Croly].—*Chapter XI.* Reviews the past to 1546 [Brightman]. Relates to the destruction of Jerusalem [Alcasar]. To the Reformation [Pyle, Elliott]. To Popery [Luther]. The casting off of the Jews, until their slaying by Rome, and their revival under Constantine [Lee]. Relates to the French Revolution [Croly].

INTERLUDE BETWEEN THE SIXTH AND SEVENTH TRUMPETS.

XI; 14. 755-756. *The second woe is passed away: lo, the third woe is coming speedily.*

The sole object, with which this Interlude has been introduced, must have been to make an additional mark of distinction between the sixth and seventh trumpets. For it communicates nothing, which would not have been assumed as a matter of course, if it had not been inserted. Though, indeed, if it had been wanting, a doubt might perhaps have been felt, whether the two Episodes were to be considered as included in the sixth trumpet. As it is, we are led to see, that that trumpet is intended to comprehend the interval between B.C. 31 and 1.—We must conceive of this Interlude as being spoken, like the parallel ones in C. 8; 13 and 9; 12, by the eagle-shaped angel still soaring in the midheaven. See on 571 and 618.—The declaration, that the third woe is coming speedily, negatives the view of those, who interpret the seventh trumpet as extending over many centuries.

HEPTAD OF THE TRUMPETS

resumed and concluded.

Remarks introductory to the seventh trumpet. This trumpet is divided, like the seventh seal (of which it forms the seventh division), into three parts: see *Guide*, pp. 147-160. 1. A PRELUDIAL SYLLABUS of the trumpet, corresponding to that of the seventh seal; C. 11; 15-19. 2. THE JUDGMENT-SEPTENARY, containing seven lines of judgment,

namely, one in each of Cs, XII, XIII, XIV, XV-XVI, XVII, XVIII, XIX, and each of which contains a *heptad* of divisions. 3. THE CONSUMMATION; C. 20; 1-6: but, as these verses contain also a part of the seal-period of the seventh seal, they will be considered therewith. The prelude, which, like that of the seventh seal, supplies the place of the trumpet as the seventh division of the trumpet-heptad, will first engage our attention.

DIV. 7. THE SEVENTH TRUMPET. *The persecution of the two witnessing Churches, and the ultimate overthrow of Judea and Rome, Judaism and heathenism.*

The Prelude: *syllabus of the contents of the trumpet.*

Epoch; the vulgar era.

XI; 15-19. 757-776. *And the seventh angel sounded. And there arose loud voices in the heaven,—saying; ‘The kingship of the world hath become our Lord’s and his Christ’s, and he shall reign unto the æons of æons.’ And the twenty-four elders, who sit before God upon their thrones, fell upon their faces; and they worshipped God, saying; ‘We give thanks to thee, O Lord! the almighty God, the ‘who is and who was’; because thou hast taken thy great might, and assumed the kingly authority: and the nations were made angry: and thine anger hath come; and the [appointed] time of the dead to be judged, and to give the reward to thy servants, the prophets, and the saints, and those who fear thy name (the small and the great); and to destroy those who are destroying the earth.’ And the temple of God in the heaven was opened. And the ark of the covenant of the Lord became visible in his temple. And there came lightnings, and voices, and thunders, and an earthquake, and a great hail[-storm.]*

This Prelude is separable into seven Divisions, which I will indicate as we proceed.

(1). *The voices of the zōa in heaven.* XI; 15. 757-758. Let it not be forgotten, that these are symbolical voices in the symbolical heaven. Comparing C. 4; 9 ss.: 5; 8 ss., it may be thought, that these voices proceed from the four living-creatures, as the representatives of all creation. That they do proceed, at any rate, from the redeemed creation is evident from their calling Christ “our Lord.”

(2). *Their announcement.* 759-760. *The kingship* or sovereignty, not ‘of the earth’ (for that would mean Judea alone), but *of the world*,—the *Cosmos*.—*Kingdom* (or rather *kingship*), in the singular, is the genuine reading.—*Hath become*, having previously been Satan’s. This statement may be best explained by a reference to those texts, in which Satan is spoken of as being ‘the god,’ and ‘the prince’ or ‘ruler’ of this world; for in the same sense that he was so, Christ,

from the time of his sojourning on earth, having 'despoiled the principalities and powers of darkness' of their dominion, took Satan's place as the sovereign ruler. At Christ's crucifixion was Satan's and his servants' last 'hour, and the power of darkness.' Then Satan made his last great struggle, only to suffer an ignominious defeat, as we shall see symbolized by the war in heaven in C. 12; 7-12. 'Christ's hour' was then also come, when, having his heel only bruised, he bruised Satan's head. Then was 'the prince of this world judged,' and then was 'the hour, that the Son should be glorified.' Previously Satan reigned as 'the ruler of the world': thenceforth the dominion was by degrees to be taken from him; and he would continue to be 'the god of this world' only in respect of those, 'whose minds he could succeed in blinding, so that the light of the glorious gospel of Christ should not shine unto them.' As to others, they would be 'delivered from the power of darkness, and translated into the kingdom of God's dear Son.' Cp. Lu. 22; 53: John 12; 23, 27: 13; 1: 14; 30: 2 Co. 4; 4: Ep. 6; 12: Co. 1; 13.—*Our Lord's, and his Christ's.* The verb which follows being in the singular shows, that only one person is contemplated; and this is confirmed by the facts, that by the phrase 'the Lord' is always meant in the Apocalypse Christ, and that therein, and in the New Testament generally, the kingdom is said to be Christ's. Hence, we may conclude, that Jesus is here spoken of in his characters of 'Lord of all' on the throne, and of Mediator before the throne: see on 754. So that he is said, in fact, to take the sovereignty as the God-man.—This is one of the many instances in this book, in which the conjunction has probably the sense of *even*.—*And he shall reign.* The mediatorial sovereignty of the world became Christ's *de jure* from his incarnation. It began to be his *de facto* from his crucifixion, resurrection, and ascension; and it will go on to be so more and more, until, having put all enemies under his feet, he shall reign supreme and without a single rebellious subject.—*Unto the æons &c.* Implying *for ever*: see on 25.—In accordance with this statement we shall find mention made subsequently (in the symbolizations which belong to the seventh trumpet) of Christ's taking the kingdom: see C. 20; 4, 6, and in particular C. 12; 10; 'Now (at the epoch of Christ's ascension) hath come the kingship of our God, and the power of His Christ.'

(3). *The adoration of the 24 elders.* XI; 16. 761-764. See C. 4; 4, 10: 5; 8, 14.—The Greek word for *worshipped* implies prostration, but the clause that precedes it has doubtless been inserted for greater emphasis.—The redeemed creation in general having first chanted their doxology on the occasion of the Lord's coming to take the kingdom, the Church in particular comes forward to utter its special thanksgiving.—In no other instance are the elders said to fall prostrate.

Hence this being said here is a clear indication of the occurrence of some event of the highest importance to the Church. And what can better answer to this indication, than the Redeemer's entering on his work of redemption?

(4). *Their thanksgiving.* XI; 17-18. 765-773. 'We give &c.'

765-6. The designative title, *O Lord, &c.*, is the same, that the Lord takes to himself in C. 1; 8, excepting that in the most approved text the clause, *and who cometh*, is omitted here. See on 16, 31-3, 70, 316.

767-8. *Thy great might.* Cp. C. 1; 16; "His countenance as the sun shineth in his might."—The rendering of the A. V. "hast reigned" is objectionable here; because it conveys the idea, that the reign was over, which is not, and could not be the meaning.—In accordance with these statements, we shall subsequently find Christ represented, as coming to 'rule the nations with a rod of iron' (12; 5: 19; 15), as waging war with Satan and with the beast and conquering them (12; 9: 17; 14: 19; 11, 20), as making all nations prostrate themselves before him (15; 4), as destroying Babylon (18; 4), and as being 'king of kings' (17; 14: 19; 16). Who, indeed, but he was to 'take the kingdom'?

XI; 18. 769. *The nations* must mean here, as in ve. 2 and elsewhere, the Gentiles. At any rate, the most that can be said for a different view is, that the term *may* possibly include both Jews and heathens. Stuart's attempt to make out, that Jews only *may* be meant (for even he cannot pretend, that such an interpretation is natural and proper), is only another instance, how theorists will warp and bend terms to save their theories.—The second Psalm,—'Why do the heathen (LXX. *ἔθνη*, *the nations*) rage, &c.—might be introduced with great appositeness here. In fact, many expressions appear to have been borrowed from it.—The subsequent symbolizations will be seen to be full of manifestations of the *anger* of the nations. See in particular C. 12; 12, 13, 15, 17: 13; 7: 17; 5: 20; 19.—'Ve. 18,' says Hengstenberg, 'is an enigmatical statement of what is to follow.'

770. *Thine anger.* Whose but the lamb's, as it was said on the parallel occasions in C. 6; 16; "Hide us from the anger of the lamb, for the great day of his anger hath come"? Manifestations of the lamb's anger under this trumpet may be found in C. 14; 9 ss.: 15; 7: 16; 1 ss.: 17; 14: 18; 2 ss.—*Hath come.* "As good as come," says Hengstenberg.—*And the time of the dead to be judged.* Inasmuch as *vexpos* is constantly used without the article, when dead men in general are meant, it may justly be presumed (seeing that the article is inserted here, and that there is no contrast with *the living*), that a general judgment of the dead is not contemplated, but a judgment of a particular class of them:—not that of C. 20; 11 ss., but that of C.

20; 4.—On *time* see on 13 and 680.—The Greek word for *to be judged*, like its English equivalent, is, as Stuart says, “generic, and signifies either *to acquit* or *to condemn*, as the context requires”: see He. 10; 30 *et al.* He adds; “Here the dead, *i.e.*, the martyrs” (so that he understands ‘a particular class’) are to be *vindicated*.” This word “vindicated” is a mere perversion of the text to suit his own scheme. ‘To be judged’ means not “to be vindicated or avenged,” but ‘to be brought up for trial.’ And if those who are to be judged are, as he says, the martyrs, the result of the judging must clearly be a sentence of acquittal and reward, such as will be found to be given in C. 20; 4.

771. *And to give the reward.* Note, that it is not said ‘a reward,’ but ‘*the* reward,’ plainly pointing to a special premium to be given to those mentioned. This confirms the view, that the parties intended must be a class singled out for preference. Cp. C. 14; 13: 15; 2-4: 19; 9: 20; 4-6.—*To thy servants.* Does this designation apply only to ‘the prophets,’ or to all the three classes mentioned, *viz.*, ‘the prophets,’ ‘the saints,’ and ‘those that fear &c’? For, that either way three, and only three classes are intended seems to be evident from the places in which the copulative is introduced. The latter is the more probable view; but nothing can be affirmed with any certainty on the point.—*The prophets* means the inspired teachers: see on 698.—*The saints* in this connexion must mean those *pre-eminent* for holiness in the Church.—*Prophets* and *saints* are mentioned together subsequently under this trumpet, as in C. 16; 6; “They have shed the blood of prophets and saints”: 18; 20; “ye saints, apostles, and prophets”: 18; 24; “in her was found the blood of prophets, and saints, and of all the slain of the earth.” *Saints* alone are repeatedly spoken of, *e.g.*, in C. 13; 7, 10: 14; 12: 15; 3: 17; 6: 18; 4: 19; 8.

772. *Those who fear thy name* is a periphrastic designation, in place of which, in one of the parallel texts just referred to, ‘apostles,’ and in the other a periphrasis for ‘martyrs,’ is found; while the other two designations are the same in all the three texts. Hence it may be thought by some to be admissible to interpret the designation before us by the parallel phrases, and to suppose that those who so fear the Lord as to be willing to suffer for his name’s sake, that is, martyrs or confessors (of whom ‘the apostles’ would be the chief), are intended by it. The result of the whole would then be, that ‘the dead’ who are to be judged, and to receive ‘*the* reward,’ would consist of the three following classes: 1. the inspired teachers: 2. the pre-eminently holy: 3. the martyrs or confessors. But I cannot think, that this view is tenable. ‘Apostles,’ ‘the slain of the earth,’ and ‘those who fear God’s name’ cannot rightly be regarded as synonymous or interchangeable expressions. The more probable view is, that the author,

having in his mind 'the servants of the Lord' *who were then suffering persecution*, adds, as epexegetical of the term 'servants,' 'prophets and saints and those who fear thy name,' and again, as epexegetical of the last clause, 'small and great,' thus making each clause in succession extend to a wider circle than the one which preceded it. There can be no doubt from the tone of the whole book, that the salient idea in the writer's mind, when speaking of the Lord's 'servants,' was, that they were a persecuted people: cp., e.g., C. 1; 9: 2; 3, 10, 13, 19: 3; 10: 6; 11: 7; 14: 12; 11, 13: 13; 7: &c. And in particular, that this idea was in his mind here may be inferred from the expression "the reward," from the clause "those who are destroying the earth," and from the parallel places in which, as in C. 16; 6; "They have shed the blood of prophets &c.;" 18; 24; "In her was found the blood of prophets &c.," the notion of persecution appears prominently. But, indeed, the point will be unquestionable, if my view, that this is the preludial announcement of that of which C. 20; 4 contains the immediate symbolization, be received. For those who are there represented as receiving 'the reward' are those who had been beheaded, and those who had not succumbed to the beast so as to receive any mark of being his servants. And hence we may conclude, that the meaning is this,—'to give the reward to thy servants, who shall have stedfastly endured persecution, whether found in the class of inspired men, or in that of those distinguished for holiness, or in the body of the faithful at large. 'Enduring persecution' for Christ's sake is the qualification for this special reward.—*The small and the great* is a technical phrase repeatedly used to designate 'the high and the low' in worldly station: see 13; 16: 19; 5, 18: 20; 12: and, as it appears to be epexegetical of the clause that precedes it, we should read *those who fear &c., whether high or low in this world's esteem.*

773. *And to destroy &c.* The Greek word is somewhat peculiar, being used only here and in C. 8; 9. It means to bring to utter ruin by corrupting or seducing; and is used in Lu. 12; 33 of the gradual eating away of a garment by moths.—Stuart renders *those who have destroyed*. This is another instance of flagrant perversion of the text to adapt it to his own scheme. Without meaning to say, that the present tense by its own proper force must necessarily import, that the thing was being done at the time of speaking, yet this would be the natural construction in the absence of anything to the contrary, and moreover it is that which I shall show to be the true sense here; but in no case can it be proper to convert the present into the past in translating. The English idiom admits of as much latitude as the Greek in such a case as the present.—After all Stuart will have failed to make out his case, if *the earth* be a symbol of Judea. For, who were the destroyers of Judea? Unquestionably the Romans. It is

the Romans, then, who are to be destroyed. And if so, what becomes of his scheme, which sees *only* in this symbolization the final catastrophe of the Jewish nation?—Inasmuch as it is said, that *they are destroying*, it is plain that living persons must be meant. And hence the destruction of them must be a totally different thing from the judgment of *the dead* just before spoken of. So that, here again, we cannot adopt Stuart's view, namely, that, 'In the first place *καθηρται* is generic, including the reward of the righteous and the punishment of martyrs and saints; and then, the destruction of persecutors.'—If it be asked; where can any symbolization answering to this destruction of the persecutors be found in the seventh trumpet? I point to C. 19; 11-21, where 'the faithful and true One' is represented as destroying the beast and his armies. See also C. 14; 14-20. And as to who are the destroyers of the earth see C. 13; 7, 8, 12 ss.: 16; 2, 19: 17; 1 ss., 13: 18; 20: 19; 2.

769-773. Ewald regards ve. 18 as *Prælium ad omnes visiones sequentes*, i.e., as a prelude to Cs. xii-xxii; 5. In principle, though not in extent, I can agree with him.

770-773. It may be observed, that four members of the sentence are dependent on the verb *come*, of which the extremes and the means are respectively connected together. 'Thy wrath hath come': sc. 'to destroy the destroyers.' 'The time of the dead hath come': sc. 'to be judged, &c.'

765-773. The doxology which we have now reviewed forms one of *seven*, all of which have been introduced at crises, or occasions of the deepest interest and importance. An inspection of the passages will show this: see C. 5; 8 ss.: 7; 9 ss.: 11; 15 ss.: 12; 10 ss.: 14; 2 ss.: 15; 2 ss.: 19; 1 ss.

758-773. The particulars, communicated in the first *four* divisions of this prelude, are thrown into the form of doxologies by the *zōa* and the twenty-four elders. Those which follow, in the *three* last divisions, are presented symbolically to the eye of the seer. The doxology assigned to the living creatures has reference appropriately to the *Coemos*,—the creation in general: that put into the mouths of the elders has more immediate reference to the Church.

(5). *The opening of the temple.* XI; 19. 774. *And the temple of God.* Observe, that the temple opened is the *naos* or *sanctuary*,—that which in ve. 1 was included in the part measured for preservation.—The temple at Jerusalem was modelled after the temple of God in heaven. The latter contained 'the substance,' 'the true' and 'heavenly things,' 'the type' or model, of which the Jewish temple, its appurtenances and services were 'the shadow,' and 'not the very image,' the 'earthly things,' 'the antitypes' or copies. The temple on earth

represented Judaism: that in heaven Christianity. See He. 8 (esp. ve. 5): 9 (esp. ve. 9): 10 (esp. vv. 23-24). And hence also this symbolical temple *in the heaven* must be taken to symbolize the Christian Church; but as having, at this epoch, embodied in itself the fundamentals of the older faith. Cp. on 418, 527, 702.—Different significations might be attributed to the *opening*. The interpretation obviously ought, however, to be governed by the result which followed from the opening. Now the consequence was a tremendous catastrophe. And hence we may infer, that the opening of the temple was meant to exhibit the cause of the catastrophe, as being due to that religion or Church, which the temple represented.

(6). *The exposure of the ark.* 775. *The ark of the covenant* is doubtless a symbol of the covenant.—And the seemingly supererogatory addition of *the Lord* (for this is the true reading), as well as the expression ‘in *his* temple,’ and not merely ‘in *the* temple,’ have probably been designed to intimate, that the Christian covenant is intended.—*The becoming visible* of this ark will, in accordance with the view just indicated, denote, that the catastrophe ensues in special vindication of the covenant symbolized. Or the opening of the temple may have that signification, and the becoming visible of the ark may more immediately denote, that the deepest truths of religion, those which had hitherto constituted the *arcana*, ‘the mysteries,’ the esoteric doctrines, and which had previously been revealed even to the chosen people only by types and shadows, would thenceforth be brought within the reach, and offered to the acceptance of all,—of Jews and Gentiles alike, and on equal terms, thus implying the abrogation of the national Jewish covenant and Law. This occurrence would then have a similar signification, as it is manifestly a parallel symbolization, with that rending of the veil of the Holy of Holies, by which the ark of the Jewish covenant was exposed to view (see Mt. 27; 51).

(7). *The ensuing catastrophe.* 776. I have shown on 540 and 749, and in the *Guide*, pp. 151, 198, that *lightnings, &c.* constitute as a whole a formula of catastrophe; and that, whether or not significations may have been originally attached to the several terms taken separately, we are unable now to assign such with any certainty. If the present example of the formula be compared with those in C. 8; 5 and C. 16; 18-21, it will be seen, that, while this has greater intensity thrown into it than the former, it has very much less than the latter. And this accords with the view, that the two earlier examples are preludial announcements, from a greater and a less distance, of that of which the last is the symbolical realization.—Some copies omit *an earthquake*; but it is a genuine reading. In 4 Ezra vi. (see p. 229) an earthquake symbolizes the overthrow of Judaism.—Stuart makes *the hail* to be “the sign, that the work is completed.” That

it is not so, *per se*, may be inferred from C. 8; 7. On the other hand Hengstenberg affirms, that the *five* terms symbolize incompleteness. To say *unfulfilment* (that is, at the epoch of this prelude) might be nearer the truth.

774-776. Another view which may be taken of this verse is, that it contains three distinct and independent symbolizations. Firstly, the opening of the heavenly temple symbolizes the publication of the Gospel to the whole world. Secondly, the exposure of the ark denotes the abolition of esoteric mysteries. Thirdly, the lightnings &c. announce the coming of one or more political or ecclesiastical catastrophes.

If, now, we compare Chs. 15 and 16 with this verse, they will be found to contain symbolizations, which, while more expanded, are parallel to that under consideration in every particular. Therein, "the heavenly temple of the tabernacle of the testimony is opened." As a necessary consequence, the ark of the testimony must become visible. 'From the temple issue forth the seven angels, who have the seven last plagues.' 'By command of a voice from the temple, they pour out the vials of the wrath of God upon the earth.' These attain their climax in a symbolization of catastrophe exactly corresponding to, though more intensified than, that which we are considering. All the details will be found to confirm my exposition, so far as I have carried it. Now I ask; With these facts in view can it be doubted, that the same things are symbolized in the two places, or that the earlier and more brief is a preliminary and anticipative announcement of the later and more expanded symbolization?

As to the whole portion contained in vv. 15-19, and its every detail, I have shown by the references I have made in each instance, that substantially identical passages may be found in the eight chapters, which immediately follow these verses. Is it not, then, a natural, if not a necessary inference (even independently of the conclusive argument in the *Guide*, pp. 149-160), that this portion contains a prelude syllabus of the seventh trumpet, and that that trumpet extends to C. 19; 21 or 20; 6?

Historical application of the prelude syllabus of the seventh trumpet. The following are the salient points brought before us in this prelude. 1. An advent of Christ; for this is implied in No. 2. 2. An assumption of a kingdom by Christ. 3. A judgment. 4. A political catastrophe. If the reference of any one of these be conclusively determined, it will be found to involve the rest, and so to render any further inquiry as to them needless. Nevertheless, for greater satisfaction, on a question of so much importance as the meaning of this prelude is, I propose to examine each point independently of the others.

1stly. *What advent of Christ is had in view?* Two only are recognized: one in humiliation; the other in glory. The Vision has now arrived at the epoch of the former: the latter is generally considered (whether rightly or not, it is not necessary here to inquire) to be symbolized in C. 19; 11-21,—a passage, which forms on my view the conclusion of the seventh trumpet. Since both, then, come within the scope of this trumpet, and since, if the verses before us contain a syllabus thereof, the speakers must be supposed to have a knowledge of the contents of the trumpet, either advent might possibly be meant. But, to suppose the latter to be intended would involve a completé inversion of the contents of the trumpet. And it would, therefore, be more reasonable to assume, that the former is had in view, that is, that the syllabus commences from the initial date of the trumpet. And this view is borne out by the circumstance of very similar passages being found in connexion with Christ's first advent. The doxology of the heavenly host (Lu. 2; 8-14) may be thought to have suggested the doxologies here. Still more may the sayings of the angel in Lu. 1; 32-33 be supposed to have been taken as a precedent: "The Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end." Further, the context on both sides of this prelude, if my interpretation of it be in the main correct, will be found to establish this view conclusively.

2dly. *What kingdom or kingly authority is it, that is here said to become Christ's?* In three senses, at three different epochs, Christ is virtually represented as becoming a king. As Creator, he is the sovereign ruler of all things from the creation. As Mediator, he began to take his mediatorial kingdom (in a new sense and degree as compared with that in which he held it 'from the foundation of the world') from the commencement of his work of mediation by his incarnation. As God, he will reign for ever, after "he shall have delivered up the" mediatorial "kingdom to his Father"; though there is a sense in which he will retain this also "for ever and ever", namely, in reference to those who have been redeemed by him. Now it is evident, that neither the first nor the last of these three can be the sense here: since both are beyond the limits of this trumpet, whereas the sovereignty assumed is said to be taken during the period comprehended in this trumpet. The second must, therefore, show the true meaning. This,—the Mediatorial kingdom, was, indeed, only fully taken at the time, when it is spoken of in C. 20; 4. But, inasmuch as it began to be taken from the Mediator's becoming man, it is without impropriety spoken of then as being assumed.

3dly. *What judgment is it, that is alluded to in vs. 18?* Most unquestionably two judgments, divided from one another by an interval

of 1000 years, are mentioned in C. 20. The earlier is described in vv. 4-6. It is immediately connected with 'the first resurrection.' Those who 'have part' in it are 'the testifiers for Jesus', while 'the rest of the dead live not again, until the 1000 years is ended.' Of the former it is said, that 'they shall be priests of God and of Christ, and shall reign with him 1000 years,' evidently as a preferential reward. The later judgment is symbolized in vv. 11-15, and is usually designated 'the general judgment.' It ensues on the second resurrection, and is followed by 'the second death, which is the lake of fire.' All who shall be 'cast into the lake of fire,' and some at least of those, whose names may be 'found written in the book of life,' are included in it. Now, at first sight it may be thought, that "the time of the dead to be judged" must refer to this second judgment. But the following considerations will show, that this cannot be the case. (1). This clause must refer to a judgment under the seventh trumpet, more especially as it says, 'the time *hath* come;' whereas the second judgment is long subsequent to the termination of that trumpet. (2). It says '*the* dead,' which clearly implies a contrast; and this must lie either as between the dead and the living, or as between a particular class of the dead, distinguished by some pre-eminence, and the dead in general. But the former cannot be the contrast intended; because it would not suit either judgment: in particular, not the second on the received interpretation of the passage; because, according to the common opinion, in that judgment both 'quick and dead' will be judged. The latter, therefore, must be the contrast meant; and this will suit only the first judgment, which it will suit well. (3). Again, in the judgment alluded to '*the* reward,' that is, a preferential reward, is to be given: and such a reward is given, and given only, in the judgment mentioned in vv. 4-6. (4). Also, the reward is to be given only to 'Christ's servants': and this agrees with vv. 4-6, but not with vv. 11-15. (5). Again, the judgment of C. 11; 18 stands closely connected with the destruction of those, who in A.D. 67-70 were laying waste the Holy Land: and so does that of C. 20; 4-6; but that of vv. 11-15 is removed from it by an interval of 1000 years. (6). Once more, a political catastrophe is symbolized in connexion with the judgment of this prelude: so also with the first judgment, *viz.*, in C. 19; 11-21; but not so with the second judgment. We may surely conclude, then, that the premillennial judgment is that, which is here referred to.

4thly. *What political catastrophe is symbolized?* If I am right in supposing the same to be meant that is symbolized in C. 16; 17-21 (and, if the portion before us be a syllabus of the seventh trumpet, there can be no question that I am), then the answer will be easy and certain. The exposition of C. 16; 17-21 will clearly show, that the

enemies and persecutors of Christianity, as well the Jews as the Romans, are involved in it.

We are now in a position to take a *synoptical view* of the meaning of this prelude. From the epoch of Christ's advent it celebrates that event, as being the commencement of his taking on himself the government of his Mediatorial kingdom; and this it does by a doxology similar to that, which angels chanted at his birth. All created things unite in this hymn of praise, as being eager to yield a glad submission to his authority. And the Church, as in duty and gratitude specially bound, gives joyful thanks, that now at length her great Head hath come to vindicate his might, and take the kingdom. Next, contemplating the immediate consequences of Christ's coming (*i.e.*, from his ministry to the final destruction of Jerusalem), the effect upon the heathen nations is stated; 'they were moved to wrath' against his people. In contrast with this is placed '*his wrath*' against them (which forms the chief topic of the succeeding symbolizations). Then, turning to those, for the avenging of whom his wrath was about to come,—the confessors, whether inspired teachers, who had led the way in making his name known, and giving testimony to him by word and deed, or saints, whose pre-eminent devotedness of life had brought glory to his name, or in general believers of either high or low degree,—the coming of their judicial justification, and the awarding of their special recompense at the termination of this trumpet, are announced. Reverting to his enemies, their approaching destruction is declared. But this, as the climax and consummation of the trumpet, is a point of too high importance to be dismissed in a brief, general statement. And therefore, the utter ruin and total destruction of the hostile world-power, Jewish and heathen, civil and ecclesiastical, in retributive vindication of his Church, and for the more rapid propagation of the Divine truths that he had taught, is symbolized in the most striking manner that could be devised. The realization of all these things will most suitably be noticed, when we come to the direct and detailed symbolization of them.

And thus ends the Prelude, which stands as it were at the head of the heptad of details, as a summary of their contents.

Interpretations of the seventh trumpet.—The general resurrection [Andreas, Ribeira, Newton]. The mystery of the Old Testament consummated [Joachim]. The period after the Turks [Bullinger]. Second advent [Foxe]. A.D. 30 to 1558 [Brightman]. The Reformation [Fleming]. Introduces the millennium [Vitringa]. The resurrection of the just [Daubuz]. Signal of triumph to the Church in A.D. 70 [Herder]. A syllabus of C. 14 [Faber]. Extends to C. 22; 5: A.D. 1792 ss. [Cunninghame]. Final triumph over Popery [Croly]. Sentiments of Protestants on the success of the Reformation [Elliott].

And now, at the end of the heptad of the trumpets, may I not, as in the case of the seals, safely challenge comparison with other schemes of interpretation? It is true, that, in this instance, all the divisions of the heptad are not independently marked out, and tied down as it were to certain grand events in history. Yet some of them may be said to be so with more or less of clearness. Thus, for example, the reference of the second trumpet (and hence, by implication, of the first) is strongly indicated by the coincidence of its symbol with Daniel's unhewn stone. Again, the epoch of Cs. 10 and 11 is shown, with sufficient clearness, to be the advent of Christ and the publication of the Gospel. And hence the period, to which the second and four following trumpets must refer, is limited to the interval between n.c. 63 and the vulgar era. The sphere of their application is further narrowed by various territorial indications, which require Rome or Judea to be understood. Yet, in spite of the limited circle, to which the reference of the five trumpets is thus reduced, their symbolizations meet with correspondents in the history, which they would not, I think, find in any other period of the same length, and which are, as it seems to me, of so striking a character as to show clearly, that they are the events symbolized. In particular, the symbolization of the Parthian invasion in the fifth trumpet, and that of the naval engagement at Actium in the sixth, must, I conceive, commend themselves as having all the features of truth.

Synoptical interpretation of the heptad of the trumpets.

Inasmuch as, on account of the great length of this heptad, I have thought it expedient to show the historical application of each trumpet as it occurred, my recapitulation will in this instance be very brief.—The first four trumpets are plainly distinguished from the three last, and are of an introductory character. Being as a whole constructed on a territorial basis, they cannot be wholly consecutive; and, from the close connexion between the things signified in the several trumpets, they must necessarily more or less run into one another, or present different divisions or aspects of the same things. At a cursory glance, and without going into an accurate investigation, the first is seen to relate to Judea: the second to Rome-proper: the third to the Roman empire in its widest extent: and the fourth to the rulers or constitutions of the states had in view, including (it may be) those both of Rome and of Judea.—We will proceed, however, to review them a little more in detail. 1. *The first trumpet* (8; 7) depicts the disastrous effects, which resulted to the Jewish people and nation at large from the civil war between the brothers Hyrcanus and Aristobulus. This war led to the subjection of Judea to Rome. A portion of the Holy land was laid waste. Many of the higher classes

suffered grievously. And the great bulk of those, who had previously been in a prosperous condition, were ruined. As the contention between the two brothers began in B.C. 70, and continued till the death of Aristobulus in B.C. 49, this trumpet may be considered to comprehend that period. 2. *The second trumpet* (8; 8-9) symbolizes the rise of Rome to the rank of a prophetic kingdom or world-power; and the ruin of states, institutions, and individuals, which its rise entailed. The epoch of its rise in reference to Judea was, B.C. 63, and in reference to heathendom B.C. 48,—the era of the empire, and of the first emergence of the ten-horned beast from the sea. 3. *The third trumpet* (8; 10-11) seems to have been adapted to a two-fold relation, namely, to the symbolic sea (heathendom), and to the symbolic earth (Judea). In respect of the former, the star Wormwood will symbolize Julius Cæsar, and the calamities that he brought upon the Roman world by his wars, which finally resulted in the subversion of the Republic and the establishment of the Empire. In respect of the latter, Herod and the evils he inflicted on Judea will be symbolized. 4. *The fourth trumpet* (8; 12) has also a two-fold application. In reference to Rome, it symbolizes that downfall and destruction of the republican authorities and principal citizens, which ensued on the death of Cæsar and the formation of the second triumvirate. In reference to Judea, the slaughter by Herod of all the princes of the Asmonean line, as well as of many others among the chief men of the Jews, is depicted. In both cases alike, the ancient constitutions of the country suffered a heavy blow, and the hopes of their restoration were well nigh extinguished. *An Interlude* (8; 13) is interposed between the first four and the last three trumpets, doubtless with the view to divide the heptad into a quartad and a triad, in the same way that the heptad of the seals is divided. The Mediator announces, that a three-fold woe on the occupants of Judea will be the result of the events to be symbolized under the three last trumpets; and that Rome will be the instrument of it is signified by the form, which the symbol of the Mediator assumes. 5. In *the fifth trumpet* (9; 1-11) the incursion of the Parthians into Judea at the instigation of Antigonus (B.C. 40), and the evils they caused, are first symbolized: and then the calamities entailed on the country by the civil war between Herod and Antigonus (B.C. 40-37). *An Interlude* (9; 12), is here introduced to distinguish between the first and second Woes. 6. In *the sixth trumpet* (9; 13-21) the epoch to which it relates is first indicated by the loosing of that power (the Roman), which combined in itself all the dominion, with all the hateful qualities, of the four preceding kingdoms. This power began to be loosed, when war was declared between Augustus and Antony; and the loosing was completed, when, Augustus having effected the downfall and death of his

rival, his accession to the throne of the Roman empire, and to dominion over Egypt in particular in succession to the last sovereign of the Grecian line of kings, was inaugurated by the institution of a new era for the computation of king's reigns, viz., the 29th of August, B.C. 30. The Roman power, it is intimated, had been prepared since the next preceding era,—the Philippine, in order that at the end of 391½ years therefrom, it might in a period of 391 days accomplish the destruction of the nation, which from ancient times had been the Lord's peculiar people, but which was now irrevocably 'cast off.' In the next place, the great event by which the loosing was effected,—the battle of Actium, is symbolized, the peculiarity of that engagement, in the use for the first time in naval warfare of combustible missiles, having due prominence given to it. Lastly, the continued impenitence of the Roman world, and their persistence in their idolatries and wicked works (cp. Ro. 1; 18 ss.), despite all the judgments and woes that had come upon them, is declared. *The two Episodes of the sixth trumpet* hold an isolated position between the sixth and seventh trumpets. They relate anticipatively to, and mark out as it were, the period of the conjoint existence of the two Dispensations. *The Episode of the opened roll* (10; 1–10) symbolizes the preparation, that would be made for the introduction of Christianity by the casting down of its Jewish and heathen adversaries,—by the downfall of Rome and the Roman beast in particular,—by the terminating of the old Dispensation, and by the inspiration of 'the glorious company of the apostles.' *An Interlude* (10; 11) between the two Episodes marks the precise epoch of the advent of Christianity in the person of its Founder by intimating, that such a change will thenceforth and in consequence thereof take place in 'the words of the prophecy of this book,' that the portions on either side of this Interlude may be considered to be two prophecies. The critical event and turning-point of the book in the advent of the Messiah having been thus marked out, *the Episode of the two testifiers* (11; 1–13) depicts the gradual abolition of the non-essentials of the older faith, and the incorporating of the essentials into the new religion,—the struggles and persecutions of the two,—their apparent extermination, but subsequent revival, and ultimate triumph. *An Interlude* between the sixth and seventh trumpets (11; 14) distinguishes between the second and third Woes. 7. *The seventh trumpet* (that is, the prelude to and syllabus of it: 11; 15–19) symbolizes (1). the joy of the redeemed creation at the Messiah's taking the Mediatorial kingdom, incipiently at his first coming, and more fully at his second,—(2). the persecuting enmity of the heathen towards his people,—(3). the coming of that judgment, when the confessors of his name will be admitted to the life and reign with him,—(4). the destruction of the

destroyers of his saints,—(5). the abolition of the Jewish Dispensation, and the great political catastrophes to Judea and Rome which will follow.

CORRIGENDA : VOL. I.

Page 16, line 1 : *for* *beast read* or Flavian dynasty of the Cæsars.

Page 221, line 8 : *for* the Grecian, the Egypto-Syrian *read* the Persian, the Grecian.

Page 221, lines 27 to 30. Delete this sentence.

Page 240, line 8 : *also* p. 267, l. 21 : *also* p. 288, l. 7 from bottom ; *also* p. 343, l. 19 ; *also* p. 346, l. 7 : *for* Epilogue *read* Episode.

Page 304, line 1 : *for* in a final column *read* subsequently.

NOTANDA.

Page 72, last line. Lachmann has *ἡμῶν*.

Page 186. The last line but two might be read thus, on the reading adopted by Lachmann, Tischendorf, and Tregelles :—*teacheth and deceiveth my servants to fornicate*),—*to eat of*, &c. No material difference will be made in the exposition.

Page 280, lines 5, 6. Since this was printed, I have observed, that in some of the recent critical editions all the numbers in this chapter are given in words, and not in numeral letters.

A. V. is put for the Authorized Version : R. T. for the Received Text of the original : N. T. for the New Testament : V. E. for the Vulgar Era : cp. for compare : ct. for contrast.

The open letter $\bar{\iota}$ signifies, that the pronoun is inserted in the Greek. As it is ordinarily included in the verb, an emphasis on it is indicated by its insertion.

A colon is used to distinguish between chapters, a semicolon between a chapter and a verse thereof, and a comma between verses of the same chapter.

In the translation words put in brackets are not in the original, but are necessary to complete the sense in the English. A—within a sentence indicates a grammatical solecism in the original of the word, that follows it.

The introduction of Greek words has been as much as possible avoided, in order not to render the work unacceptable to the generality of readers.

Hengstenberg. The references are to Fairbairn's translation : Edinburgh, 1852. *Stuart*. The edition referred to is that published at Edinburgh, 1848.

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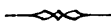
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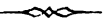
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